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PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,

AND

JAMES STRONG, S.T.D.

VOL. XI.

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SUPPLEMENT

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A.

Aa (*old*), in ancient Egyptian mythology, was one of the dæmons who accuse the soul of the deceased in the Hall of the Two Truths; also a deity worshipped in the town of Aat.

Aa, CHRISTIAN CHARLES HENRY (in Dutch, *Christiaan Karel Hendrik*) VAN DER, a learned Lutheran divine, was born at Zwolle, in Overyssel, Netherlands, Aug. 25, 1718. He studied theology at Leyden and Jena in 1737, and was the first secretary-perpetual of the Society of Sciences in Holland, which he assisted in founding at Haarlem in 1752. For fifty-one years he performed the pastoral functions of the Lutheran Church of that place; and died there in 1793. He published several sermons. His writings on the natural sciences are printed in a collection of Dutch periodicals, entitled *Algemeene Vaderlandsche Letteræfeningen*, published in 1793. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Aacs (or **Acs**), **Mihály** (*Michael*) (1), a Hungarian philosopher and theologian, was born at Szent Martony (or Martonhegy), in Transylvania, July 9, 1631. He finished his studies in Germany, and filled the office of pastor at Hemegges Ala, at Raab, and at Rosenau. He died at Rosenau Dec. 23, 1708. He wrote in Latin and Hungarian, *Fontes Calvinismi Obstructi* (Tubingen, 1669):—*Boldag Halalnak Szekere* (Strasb. 1700). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aacs, Mihály (2), a Hungarian theologian, was born at Raab, Feb. 28, 1672. He studied theology at Wittenberg and Tübingen, and became chaplain of a Hungarian regiment. He died at Bartfeld, Feb. 2, 1711. He wrote in Latin and Hungarian, *Dissertatio Historico-theologica de Catechumenis* (Strasb. 1700):—*Magyar Theologia* (Bartfeld, 1709):—*Currus Mortis ex Pestilentia, in quo Hominibus Salutarem Mortem Cupientibus Gratiam ipsemet Dominus Jesus Præparet* (Strasb. 1702). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aaede, one of the original three muses of the ancient Egyptians; the other two were Melete and Mneme.

Aagaard, Christian, a Danish poet and theologian, was born at Viborg in 1616. He was professor of poetry at Söröe, and afterwards lecturer in theology at Ripen, Jutland. He died in February, 1664. Among his poems are, *De Hommagio Frederici III, Daniæ et Norw. Regis* (Hafniæ, 1660, fol.):—*Threni Hyperboræi*, on the death of Christian IV. All his pieces are inserted in Rostgaard's *Deliciæ quorundam Poetarum Danorum* (Leyden, 1695, 2 vols. 12mo). See Moréri, *Dict. Hist.* 1810.

Aagaard, Nicholas (*Niels*), brother of the above, was librarian in the University of Söröe, Denmark, where he died, Jan. 22, 1657, aged forty-five years. He and his brother were both Lutherans. Among other works, he wrote, *A Disputation on the Style of the New Testament* (Söröe, 1655, 4to).

Aah (the *Moon*), the ancient Egyptian name of the god who was called by the Romans *Lunus*. He was represented as an ibis-headed man, with the lunar horns and disk upon his head; or else as a man kneeling on one knee and supporting a disk above his head with both hands.

Aaheru (the *Chief of Terrors*), one of the mystical deities of the Egyptian hell.

Aahlu (**Aaluna, Aahenru,** or **Aahnaru**), the ancient Egyptian name for the plains of *Elysium*, of which the valley of Balot formed a part.

Aare, DIEDERIK (*Dirk* or *Thierry*) VAN DER, was bishop of Utrecht in the 13th century. He seems to have attended more to the temporalities of his see than to his spiritual duties, and was involved in frequent warfare with William, count of Holland. He governed Utrecht for fourteen years, and died at Deventer, Dec. 5, 1212. See Hook, *Eccles. Biog.* s. v.

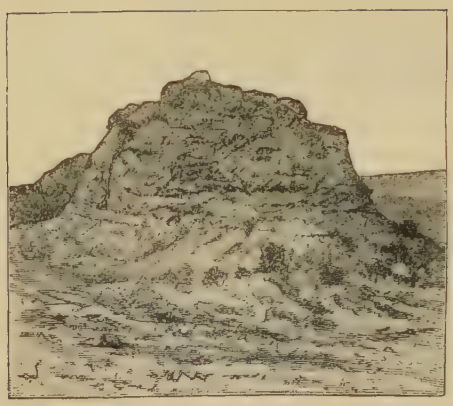
Aaron. The following description of the ascent to his reputed tomb on Mount Hor is taken from Porter's *Handbook for Syria* (p. 91). See HOR.

"Ascending the ravine from the south-eastern angle of the valley, we reach in about half an hour the plain called Sutûh Harûn, which skirts the base of Mount Hor. Crossing this towards the south-east side of the peak, we find a path winding up to the summit. The ascent from the plain must be made on foot, and occupies about an hour. It is neither difficult nor dangerous if the proper track be followed, for in the steeper portions rude steps aid the pilgrim. Not far from the summit is a little platform, from which the central and culminating peak rises in broken masses, giving a peculiar character to the mountain, like—

'Embattled towers raised by Nature's hands.'

A deep cleft in the rock opens a way to the top. A little way up are the openings to subterraneous vaults with rounded arches, nearly similar to those in front of the tomb in the eastern cliff of Petra. From hence a staircase leads to the narrow platform on which the tomb stands.

"The tomb, as it now stands, is comparatively modern; but it is composed of the ruins of a more ancient and imposing structure. Some small columns are built up in the walls, and fragments of marble and granite lie scattered around. The door is in the south-west corner. An ordinary cenotaph, such as is met with in every part of the East—a patchwork of stone and marble—is the only thing in the interior. It is covered with a ragged pall, and garnished with the usual accompaniments—old shawls, ostrich-eggs, and a few beads. Near the north-west angle a staircase leads down to a dark vault, partly hewn in the rock. Visitors desirous of exploring this grotto would do well to have lights in readiness. The real tomb of the high-priest is here shown at the far end of the vault. It was formerly guarded by an iron grating. The date of the building is at least prior to the time of the Crusades; for the author of the *Gesta Francorum* mentions that in the time of Baldwin (A.D. 1100) an expedition was made *in vallem Moysi*, 'to Wady Mûsa;' and that there, on the



Aaron's Tomb on the Summit of Mount Hor, as seen from the South-west. (From a photograph by the Editor.)

summit of a mountain, was an oratory. Fulcher of Chartres, who also gives an account of the expedition, says he saw the chapel. It is highly probable that the spot was held sacred by the Christians before the Mohammedan conquest."

Aaron is commemorated as a Christian saint in the Ethiopic calendar on March 27; and his deposition on Mount Hor is assigned in early Roman martyrologies to July 1.

Aaron, St. (1), was a Briton who suffered martyrdom with St. Julius in Britain, during the persecution under Diocletian, in 303. We are not informed as to the British name of Aaron; but he and Julius had each a church erected to his memory in the city of Caerleon, the ancient metropolis of Wales. Their festival is placed in the Roman martyrology on July 1.

Aaron, St. (2), is said to have been the founder of the first monastery in Brittany. He flourished in the 6th century, and was eminent for his piety. When St. Malo fled from Britain into Gaul, he was received and hospitably entertained by Aaron, then residing on a little island not far from the present town of Saint-Malo. Together with St. Malo, he labored for the conversion of the heathen, and was induced to erect a monastery, over which he presided till his death, in 580. See Hook, *Eccles. Biog.* s. v.

Aaron Abiob (or Aviob), a rabbi of Thessalonica who lived near the close of the 16th century. He wrote a literal commentary on the book of Esther, in Hebrew, entitled שֶׁמֶן הַמֹּר—i. e. *Oleum Myrrhæ, ex Rabbinorum Commentariis*, etc. (Thessalonica, 1601). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aaron, a presbyter of Alexandria, was the author of thirty books on physic, in the Syrian tongue, which he called the *Pandects*. They were supposed to have been written before 620, and were translated into Arabic by Maserjawalh, a Syrian Jew, about 683. The original Pandects and their translations are now lost, and we have nothing of them remaining but what Mohammed Rhazis collected from them and has left us in his *Continens*.

Aaron of Bistritz, *Peter Paul*, was a friar of the Order of St. Basil, and bishop of Fogaras, in Transylvania. He died in 1760. He wrote *Definitio et Exordium Sanctæ Œcumenicæ Synodi* (Florence, 1762). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aaron ben-Elia, a Karaite of Nicomedia, lived in the 14th century. He wrote a work in imitation of the *Moreh* of Maimonides, entitled *The Tree of Life*, which is a presentation, on a philosophical basis, of the dogmas of Mosaism; and contains, also, detailed accounts respecting the religious and philosophical schools among the Arabs. See Ueberweg, *Hist. of Philos.* i, 428.

Aaron ben-Josef ben-Benveniste ben-Josef ben-Serachja ben-Shem-Tob, ha-Levi, a Jewish writer of Barcelona, was born about 1235, and died after 1300. He was a great authority and rabbi at Toledo. Being a good Talmudist, he wrote some *novellas* on Talmudical treatises. He also wrote בֶּרֶק הַבַּיִת, *The Fixture of the House*, a criticism on the תּוֹרַת הַבַּיִת of Ben-Adrat, and the סְ הַחִנּוּךְ, an exposition of the six hundred and thirteen precepts. It has, however, been questioned whether he is the author of the latter work. See Grätz, *Gesch.* vii, 161 sq.; Rosin, *Compendium der jüd. Gesetzkunde aus dem XIV. Jahrhdt.* (Breslau, 1871); Neubauer, in Frankel-Grätz, *Monatsschr.* 1872, p. 179 sq., 184 sq.; Fürst, *Bibl. Jud.* i, 24 sq.; Finn, *Sephardim*, p. 300. (B. P.)

Aaron Berechja ben-Mose ben-Nechemja, of Modena, who flourished in the 17th century, and died in 1639, is the author of an ascetic work entitled מעבר יבק, *Maabár Yabbók*, "The Ford Jabbok" (Mantua, 1626), which has also been translated into Judæo-German. This book, divided into five parts, treats of deeds of charity, the fasting of the Israelites, of their manner of enshrouding the dead, etc. See Fürst, *Bibl. Jud.* i, 22; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 150; Delitzsch, *Gesch. d. jüd. Poesie*, p. 108; Zunz, *Literatur-Gesch. d. jüd. Poesie*, p. 424; id. *Zur Literatur u. Geschichte*, p. 260. (B. P.)

Aaron ha-Kohen (i. e. "the priest"), an Italian rabbi (sometimes confounded with Aaron of Pesaro) who lived about the middle of the 14th century. He composed a book entitled *Archoth Rhagin Heruk*, which is a collection of moral sentences. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aaron, Samuel, a Baptist minister, was born in New Britain, Pa., Oct. 19, 1800. His ancestors were Welsh-Irish. His father dying when he was but six years of age, he was placed under the care of an uncle, working upon his farm for several years, and studying a few weeks in the winter. His later studies were pursued at the Doylestown Academy and at Burlington, N. J. Subsequently he became the principal of an academy at Doylestown. His ordination occurred in 1829, at which time he became pastor of the Baptist Church in his native place. Here he remained not far from four years, and then removed to Burlington, where he became principal of the high-school, and, at the same time, pastor of the Baptist Church. In 1841 he accepted a call to the pastorate of the Church in Norristown, Pa. In 1844 he established a literary institution of a high order in the vicinity of Norristown, which met with great success. In 1857, on account of financial troubles caused by his endorsement of the paper of a friend, he was obliged to dispose of his school-buildings and give up the school. He then removed to Mount Holly, N. J., where he became pastor of the Church and was associated with his son in carrying on the Mount Holly Institute, which offices he sustained until his death, April 11, 1865. As an educator, Mr. Aaron acquired a good reputation, and he introduced many improvements into text-books used in schools. See *Annual Cyclop.* v, 638. (J. C. S.)

Aas (or **Aash**), a mystical deity of the Egyptian *Ritual of the Dead*. Another deity was called *Aam*.

Aau (*Old One*), an epithet of *Osiris*, in ch. lxxviii of the Egyptian *Ritual of the Dead*.

Ababil, in Arabian mythology, was a fabulous bird mentioned in the Koran, concerning the nature and qualities of which Mohammedan doctors greatly differ.

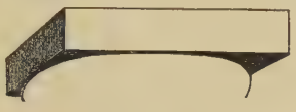
Abacuc (or **Abachum**), a martyr commemorated by the Western Church Jan. 19 (or 20), together with Maris (or Mauri), his father; Martha, his mother; and

Audifax, his brother. They are said to have come from the confines of Persia, in the time of Claudius II, to Rome, where, after rendering many services to the faithful, they were put to death under Aurelian or Diocletian, about A.D. 270. Their bodies, buried at some distance from Rome, were brought to that city about 820 by pope Pascal I and interred in the Church of St. Adrian, where they were found in 1590 at a place now called Santa Ninfa.

Abăcus (Lat. from *ἄβαξ*, *a board*). This name is applied in architecture to the uppermost member or division of a capital.

1. In the Grecian and Roman orders it is a very essential feature.

In the Grecian Doric the abacus has simply the form of a square tile without either chamfer or moulding.



Grecian Doric.

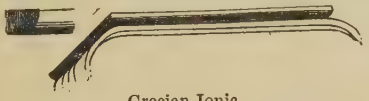
In the Roman Doric it has the addition of an ogee and fillet round the upper edge.

Roman Doric.

In the Tuscan a plain fillet with a simple cavetto under it is used instead of the ogee and fillet. In all these orders the abacus is of considerable thickness, and the moulding round the upper edge is called the cimatium of the abacus.

Tuscan.

In the Grecian Ionic it is worked very much thinner, consisting of an ovolo or ogee, generally without any fillet above it, and is sometimes sculptured.



Grecian Ionic.

In the Roman Ionic it consists of an ogee or ovolo with a fillet above it.

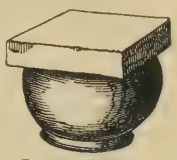
In all the preceding orders the abacus is worked square, but in the modern Ionic, the Corinthian, and the Composite, the sides are hollowed, and the angles, with some few exceptions in the Corinthian order, truncated. The mouldings used on the modern Ionic vary, but an ogee and fillet like the Roman are the most common. In the Corinthian and Composite orders the mouldings consist of an ovolo on the upper edge, with a fillet and cavetto beneath.

Corinthian.

Composite.

2. In the architecture of the Middle Ages, the abacus still remains an important feature, although its form and proportions are not regulated by the same arbitrary laws as in the classical orders: in the earlier styles there is almost invariably a clear line of separation to mark the abacus as a distinct division of the capital; but as Gothic architecture advanced with its accompanying variety of mouldings, the abacus was subject to the same capricious changes as all the other features of the successive styles, and there is often no really distinguishable line of separation between it and the rest of the capital.

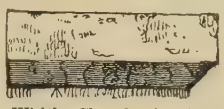
It not unfrequently happens that the abacus is nearly or quite the only part of a capital on which mouldings can be found to show its date; it is therefore deserving of close attention.



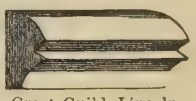
Jarrow, Durham.

In early buildings of the style spoken of as being, perhaps, Saxon, that is, belonging to the 11th century, the abacus is, in general, merely a long, flat stone without chamfer or moulding; but it sometimes varies, and occasionally bears some resemblance to the Norman form.

The Norman abacus is flat on the top and generally square in the earlier part of the style, with a plain chamfer on the lower edge, or a hollow is used instead. As the style advanced, other mouldings were introduced, and in rich buildings occasionally several are found combined; it is very usual to find the hollow on the lower edge of the abacus surmounted by a small channel or a bead. If the top of the abacus is not flat, it is a sign that it is verging to the succeeding style.



Whitby Church, cir. 1110.

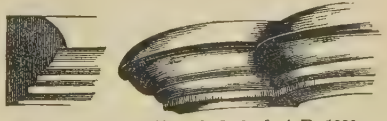


Great Guild, Lincoln, cir. 1160.

In the Early English style the abacus is most commonly circular; it is, however, sometimes octagonal, and occasionally square, but not frequently in England, except early in this style. The most characteristic mouldings are deep hollows and overhanging rounds; in general, the mouldings in this style have considerable projections with deep and distinct hollows between them.

Paul's Cray, Kent, cir. 1220.

In the Decorated style, the form of the abacus is either circular or polygonal, very frequently octagonal. The circular abacus is especially an English feature; the octagonal abacus being most common on the Continent, especially in France. Hollows are not so frequently to be found, nor are they in general, when used, so deeply cut; the mouldings and the modes of combining them vary considerably, but rounds are common, particularly a roll or scroll-moulding, the upper half of which projects and overlaps the lower, as in Merton College Chapel; this moulding may be considered as

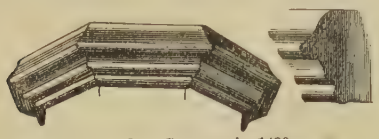


Merton College Chapel, Oxford, A.D. 1280.

characteristic of the Decorated style, although it is to be met with in late Early English work. The round mouldings often have fillets worked on them, and these again are also found in Early English work.

In the Perpendicular style the abacus is sometimes

circular, but generally octagonal, even when the shaft and lower part of the capital are circular; when octagonal, particularly in work of late date, the sides are often slightly hollowed: in this style the mouldings are not generally much undercut, nor are they so much varied as in the Decorated. A very usual form for the abacus consists of a waved moulding (of rounds and hollows united without forming angles) with a bead under it, as at Croydon, Surrey. The most prominent



Croydon, Surrey, cir. 1480.

part of this moulding is sometimes worked flat, as a fillet, which then divides it into two ogees, the upper being reversed: the ogee may be considered as characteristic of the Perpendicular capital. The top of the abacus is sometimes splayed and occasionally hollowed out.

Abadir, in Phœnician mythology, was a name given to cone-formed stones, which were the oldest symbols of the deities.

Abailard, PIERRE. See ABELARD, PIERRE.

Abaji BEN-CAJLIL, surnamed *Nachmani*, belonged to that class of Jewish teachers who were styled Amoraim, and occupied the presidency at the school of Pumbaditha from 333 to 338. He is said to have been tolerant of the heathen, and defended the book of Ben Sira, i. e. Ecclesiasticus, against his colleague Rab Joseph, who regarded it as heretical. In the exposition of the Scriptures, he adopted the simple against the customary artificial mode. His maxim was, "One and the same verse may be explained in a different sense, but the same sense cannot refer to different verses." See Hamburger, *Real-Encyklopädie für Bibel und Talmud*, s. v.; Bacher, *Die Agada der babylonischen Amoraim* (Strasburg, 1878), p. 107 sq. (B. P.)

Abamūrus, a term used in mediæval Latin signifying *buttress*.

Aban, in Persian mythology, was a genius of water.

Abarbarea, in Greek mythology, was a nymph whose affections Bucolion, son of Laomedon, according to Homer (*Iliad*, vi, 22), won, and by him became mother of Æsepus and Pedasus. Both were slain before Troy by the hand of Euryalus.

Abarca, *Don* **Joaquin**, bishop of Leon, was born in 1780 in Aragon, Spain. He was one of the chief adherents of the faction of Don Carlos in Spain. In 1836 he was arrested near Bordeaux by the French government and banished to Frankfort, whence he went to rejoin the Pretender in the Basque provinces, with a quantity of silver which the Tory party had advanced to him. He, however, fell into disgrace, and died in 1844 in a convent of Carmelite friars at Lanzo, near Turin. See Hoefer, *Nouv. Biog. Générale*, s. v.

Abarca, Pedro, a Spanish Jesuit, was born at Jaca, in Aragon, in 1619. He entered the Society of Jesuits in 1641, and, after teaching theology at Salamanca for more than twenty-five years, died at Valencia, Oct. 1, 1693. He wrote, *A History of the Kings of Aragon* (1682–84), in Spanish:—and treatises on *The Knowledge and Will of God, Predestination, The Trinity*, and *The Incarnation and Perfection of Jesus Christ*, all in Latin. See *Biblioth. Hisp.* ii, 130; *Journal des Savans*, 1774, p. 324.

Abăris (Ἄβαρις), in Greek legend, was (1) a priest of Apollo, whom the latter presented with a golden arrow, by which he was able to fly around the earth. It is related of him (Herod. iv, 36) that he came from the Hyperboreans, about the time of Crœsus, to Greece, in order to deliver that country from a frightful plague. He built a temple to Proserpina at Sparta (Strabo, viii, 301; Pausan. iii, 13, 2). He is said by Iamblicus, in his *Life of Pythagoras*, to have performed wonders by means of an arrow which he had received from Apollo. Brucker relates that, in the time of a general plague, Abaris was sent by the Scythians on an embassy to the Athenians. This plague happened in the third Olympiad. There seems little reason to doubt that Abaris went from place to place imposing upon the vulgar by false pretensions to supernatural powers. He passed through Greece, Italy, and many other countries, giving forth oracular predictions, pretending to heal diseases by incantation, and practicing other acts of imposture. Some of the later Platonists, in their zeal against Christianity, collected the many fabulous tales reported of Abaris, and exhibited them in opposition to the miracles of Christ. (2.) A table companion or a friend of king Turnus. (3.) An inhabitant of Caucasus who was slain by the hand of Perseus on the occasion of his marriage with Andromeda. See Smith, *Dict. of Class. Biog. and Mythol.* s. v.

Abărus, in Greek mythology, was a surname of *Apollo*, after Abas, a city in Phocis, where he had a temple. This temple was prized so highly, because of its ancient statues, that, after being destroyed twice, in the Persian and the Holy War, it was rebuilt.

Abas, in Greek legend, was (1) a king of Argos, renowned mainly through his great-grandson Perseus. His father was Lynceus, his mother Hypermnestra, and the fierce and cruel Danaus was his grandfather. Abas brought Lynceus the news of Danaus's death, for which he was presented with a costly shield which Danaus had consecrated to Juno. (2.) A son of Neptune and Arethusa, a river nymph. This nymph had appealed to Diana for protection from the persecution of Alpheus. She was therefore changed into a cloud and then into water. (3.) A son of Melampus and Iphianassa, a daughter of Protus. (4.) An associate of Diomedes, who was transformed into a stormy petrel by Venus. (5.) One of the Centaurs who opposed the Lapithæ.

Abaskanton was an amulet worn by the Greeks as a preventive against becoming bewitched.

Abassines, a sect of the Greek Church, inhabiting an extended and wooded region along the coast of the Black Sea. They are a rough variety of the Circassians, and support themselves chiefly by plunder and piracy. From their isolated position they have fallen away from many of the doctrines and practices of the Eastern Church, to which they nominally belong. They observe several feasts, and believe in the seven sacraments, holding confession to be one of them; but they neither confess the number nor the particular species of their sins, exclaiming only in general, "I have sinned, I have sinned." On the repetition of this declaration, the offenders are absolved in a few words accompanied with some gentle stripes upon the side with an olive twig. But in the case of heinous crimes, such as homicide, adultery, and theft, they are often severely scourged. Their funeral rites are ushered in by cries, sighs, and groans. The relations of the deceased lash themselves, and the women disfigure their faces while the priest says a requiem over the deceased and perfumes the corpse. They put their dead into coffins constructed out of the hollowed trunks of trees, and bound round with the sprigs or branches of vines. After the performance of the funeral obsequies they bring out provisions and lay them upon the sepulchres of their deceased friends.

Abăta (*ἄβατα, inaccessible*), a name given in early times to the altar, on account of the exclusion of the laity therefrom. The Council of Trullo (q. v.), canon 69, decreed "that no layman whatsoever should come into the altar part, except only the emperor, when he

had made his oblation to the Creator, according to ancient custom." It was called *adyta* by the Latins. See Bingham, *Christ. Antiq.* bk. viii, ch. vi, § 7.

Abati, Ercole, grandson of the following, was born at Modena in 1563. He was a talented genius, but disgraced himself by intemperance. He dashed off his work with negligence and haste, but with such ingenuity of composition as to make us lament his idleness and dissipation. In the Gallery of Florence there is a fine picture of his — the *Marriage at Cana*. In connection with Schidone, he painted some pictures in the Council Hall at Florence. He died in 1613.

Abati, Niccolò, an eminent historical painter, was born at Modena in 1512. He was a scholar of Antonio Begarelli, an old designer and sculptor, and probably received instruction from Correggio. At the age of thirty-five he painted his celebrated work, the *Martyrdom of St. Peter*, for the Church of the Benedictines, now in the Dresden Gallery, which brought him into immediate notice. He afterwards painted, in the Candiano Palace, twelve pictures illustrating scenes from the twelve books of the *Æneid*, which were highly praised by Lanzi. These pictures are now in the Florentine Gallery. In the prime of life he went to Bologna, where he executed, in the Palazzo Leoni, in fresco, a *Nativity*, and at the Institute four subjects in a frieze representing musical assemblies and conversations; they were composed with such fine taste and elegance that they became the models of the Caracci, in proof of which Agostino Caracci wrote a sonnet in his praise, in which he attributed to him the symmetry of Raphael, the sublimity of Michael Angelo, the truth of Titian, the greatness of Correggio, and the grace of Parmigiano. His practice was so excellent that it is said he never had occasion to retouch his work when dry. When Primaticcio was invited to the court of France by Francis I, to decorate the royal galleries, he selected Abati to assist him in the great work, esteeming him the most efficient. Abati died in Paris in 1571. Of his numerous fresco paintings but four remain, and his oil paintings are very rare. His great works at Modena and Bologna have been engraved by Domenico Cunego.

Abatini. Guido Ubaldo, a distinguished painter of history in fresco, was born probably in 1600, and was early admitted into the Academy at Rome. He was a disciple of Cavaliere Giuseppe Cesari. One of his principal works is on the ceiling of the Chapel of St. Theresa, in the Church of Santa Maria della Vittoria at Rome. He died in 1656.

Abaur (*Great Third*) is a mystical spirit mentioned in chapter xlii of the Egyptian *Ritual of the Dead*.

Abbacy, the office of abbot (q. v.).

Abbadion (*ἀββάδιον*), a Greek term for an obscure monk.

Abbadopresbutĕros (*ἀββαδοπρεσβύτερος*), a Greek term for a monk who is in priest's orders.

Abbahu, a Jewish teacher of the 4th century (279–320), is well known for his proficiency in Greek, and even instructed his daughter in that language. He is also known for his polemics and attacks against the Trinity and the ascension of Christ (Jerus. *Taanith*, ii, 656; *Genesis Rabba*, c. 29; *Exodus Rabba*, c. 29). Of this Abbahu we read (*Abodah Sarah*, fol. 4 a) that he recommended a certain rabbi Saphra to a noble Christian. At this recommendation the Christian exempted rabbi Saphra from taxation for thirteen years. When the Christian asked rabbi Saphra about the meaning of the passage in Amos iii, 2, and perceived his ignorance, he asked rabbi Abbahu about its meaning. Having received a satisfactory answer, the Christian asked, "Why is rabbi Saphra, whom you recommended to me as a great man, so ignorant in the Scriptures, which thou didst explain immediately?" To this rabbi Abbahu answered, "We who come in contact with you Christians are obliged for our self-preservation to study the Scriptures, because you dispute so often with us from the Scriptures; but the other Jews who live among Gentiles have no use of that, since they do not dispute with them concerning the Scriptures." The Samaritans he regarded as heathen, and forbade the use of their wine (*Cholin*, fol. 6 b). Of his maxims we mention, "Be always of the persecuted, but not of the persecutors" (*Baba Kamma*, fol. 93); "Better to commit a sin secretly than to profane the name of God openly" (*Pesachim*, fol. 56); "In the place where the penitent stands, not even the righteous can stand" (*Sanhedrin*, fol. 99). When he died, it was hyperbolically said that "the columns of Cæsarea shed tears" (*Moed Katan*, fol. 25 a). See Hamburger, *Real-Encyklopädie*, ii, 4 sq. (B. P.)

Abbandus (or **Abandus**), a priest and theologian of the 12th century, was a contemporary of Bérenger and Abelard. We have nothing accurate concerning his life. He was the author of *Tractatus de Tractione Corporis Christi in Eucharistia*, inserted in the third volume of the *Analectia* of Mabillon. This is a treatise against those who claim that the breaking of the body of Jesus Christ in the eucharist is only such in appearance, and not in reality. After the condemnation of Bérenger, many questions arose as to the sense of certain articles in the Confession which had been proposed to him for signature in the Synod of Rome. Among other things, it was said by some that the breaking of the body of Christ was only made *in the species of bread;* others maintained that it was the actual body which was broken. The former held that after the change of the bread and wine into the substance of the body and blood of Jesus Christ, the species of bread and wine remained, and that the breaking was made only in them. The second party held a change in the species as well as in the substance. Abbandus supported the latter view. He is said to have died about 1142. See Ceillier, *Hist. des Auteurs Sacr. et Eccl.* xii, 197.

Abbanus, St., the name of two Irish abbots. (1.) Of Cill-Abbain, in Ui-Muireadhaigh, County Meath, is probably identical with St. Aban of Cill-Abbain. He was originally named *Blath*, and was a son of the sister of St. Ibar, the contemporary of St. Patrick, in the 5th century. Of him nothing certain is known. He is commemorated in the calendars March 16. (2.) Of Magh-Arnuidhe, in Ui-Ceinseallaigh, County Wexford, the son of the sister of St. Coemgen, in the 6th century, is commemorated Oct. 27. Twenty monasteries are mentioned as having been founded by this saint, almost all in the southern half of Ireland. See O'Clery, *Martyrol. Dungall.;* Colgan, *Acta SS. Hiberniæ; Acta SS. Octobris*, xii, 270.

Abbas (*Ἀββᾶς*), a Greek term for (1) father, (2) a monk, and (3) an abbot.

Abbas (properly *Abd-el-Mottalib*), the paternal uncle of Mohammed and progenitor of the Mohammedan dynasty of the *Abbassides* (q. v.), was born at Mecca about A.D. 566. He was but four years the senior of Mohammed, and was still a pagan when the prophet began his public career, and long remained his open enemy. He fought against Mohammed in the battle of Bedr, and was taken prisoner; but as soon as the cause of the prophet seemed to succeed, he gave in his adhesion to the new faith, and defended it zealously. When Mecca surrendered to Mohammed, the holy well Zemzem was retained, although a monument of paganism, in deference to Abbas, its keeper. He was the chief mourner at Mohammed's funeral, and his presence and memory were treated with great respect by the caliphs.

Abbassĭdes, a name given to the third Mohammedan dynasty, the caliphs of Bagdad, which was founded by Abul Abbas, who claimed the caliphate as lineal descendant of Mohammed's uncle, Abbas (q. v.),

from whom the name is derived. The Abbassides were the successors of the Ommiads, the caliphs of Damascus. Early in the 8th century the family of Abbas had acquired great influence; and Ibrahim, the fourth in descent from Abbas, obtained several successes over the Ommiads, but was captured and put to death in 747. Ibrahim's brother, Abul Abbas, whom he had named his heir, assumed the title of caliph, and, by a decisive victory near the river Zab in 750, effected the overthrow of the Ommiad dynasty. The vanquished family was treated with such severity that Abul Abbas gained the surname of Al-Saffah, the Bloody. On the death of Abul Abbas, Al-Mansur succeeded to the throne, and founded Bagdad as the seat of the empire. The descendants of Abul Abbas to the number of thirty-six, the last of whom was Mostasem, reigned until 1258, when the dynasty was expelled by Hulaku Khan. The line includes the illustrious names of Al-Mansur, Haroun al-Rashid, and Al-Mamûn, but from the 10th century they sank to mere spiritual chiefs of Islam. After their deposition at Bagdad, in 1258, a member of the family, named Ahmed, fled to Egypt, where he was recognised as caliph, and his descendants reigned there, under the protection of the Mamelukes, until Egypt was conquered by the Turks, in 1517. Motawakkel III, the last caliph, was taken by Sultan Selim I, the conqueror of Egypt, to Constantinople, and detained there some time as a prisoner. He afterwards returned to Egypt, and died at Cairo, a pensionary of the Ottoman government, in 1538.

Abbat, the same as *abbot* (q. v.).

Abbati, the name of a sect of the Vaudois, which was spread over Italy towards the end of the 14th century, and are charged with having indulged in every kind of brutality. They lasted, however, but a short time.

Abbatīa (*ἀββατεία*), a Greek term for an abbey or monastery.

Abbatissa. See Abbess.

Abbes, Guillaume, a French theologian and native of Bédarieux, lived in the first half of the 17th century. He was at first canon of St. Sebastian's at Narbonne, then of the Church of St. Paul, and pronounced the funeral oration of Claude of Rebé, archbishop of Narbonne. He wrote *Le Parfait Orateur* (Narbonne, 1648), a rare book. See Hoefer, *Nouv. Biog. Générale*, s. v.

Abbes, James, an English martyr of the 16th century, was a Christian who, because of his devotion to God and his fellow-men, was compelled to travel from place to place to avoid the peril of being apprehended. He was finally caught by some wicked men, and taken before the bishop of Norwich and examined. They threatened him in order to make him desist from his pious labors, until he yielded to their wishes against his conscience. The bishop gave him a piece of money; but poor James had scarcely left the house when his conscience troubled him so that he went immediately to the bishop again, and threw the money which he had given him into his lap, saying, "I am sorry that I consented to your wicked persuasions." The bishop began anew some scheme by which to win him over, but all was in vain. He was therefore taken to Bury, Aug. 2, 1555, and burned. See Fox, *Acts and Monuments*, vii, 328.

Abbess, the female superior of a body of nuns. The office of abbess was elective and for life (triennial abbesses, however, are mentioned belonging to years so late as 1565, 1583). An abbess was restricted to one monastery; was bound to render obedience to the bishop in all things; and was subject to be deprived for misconduct, but only upon report of the bishop to the king. She was bound, also, to give account of monastic property to both king and bishop; was entitled to absolute obedience, possessing ample powers of discipline, even to expulsion, but could not excommunicate; neither could she give the veil or ordain. In France an abbess was not to leave her monastery, save once a year if summoned by the king, with the bishop's consent, to his presence upon monastic business. Neither was she to speak to any man except upon necessary business, and then before witnesses, and between the first hour of the day and evening. Abbesses had no power to choose confessors for themselves or for their nuns without the sanction of the ordinary. There have been instances of abbesses attending provincial synods, when they were distinguished by the pastoral staff and veil of prelacy (conferred at sixty years of age). The dress of an abbess in the 12th century consisted only of a long white tunic with close sleeves, probably of linen, and a black surtout of equal length with sleeves large and loose, and a hood drawn up so as to cover the head completely.

Ab-beth-din (אב בת דין, i. e. *the father* or head *of* the *house of judgment*, or juridical college) is a term used in the Talmud to denote the vice-president of the Sanhedrim, who sat at the right of the *nasi*, or president, while at the left sat the *chacham*, i. e. the wise man. These three persons were called "the ancient," or זקנים, also "the judges," or דיינים. In the absence of the nasi, the ab-beth-din presided. The other members of the Sanhedrim occupied places according to their rank in the college. At a late period a certain punctilious etiquette prevailed. Thus, when the nasi entered, all the members were expected to rise and remain standing till he had invited them to resume their places. When the ab-beth-din entered, all were expected to rise, but allowed again to sit down without intimation to that effect; while the chacham was only saluted by each individual member rising as he passed, and immediately sitting down again. Only the ab-beth-din was initiated into the mysteries of the law (*Chagiga*, fol. 13 b); and when he died, the lectures in the schools of his place were suspended. (B. P.)

Abbey, David A., a Presbyterian minister, was born in Ulster County, N. Y., April 6, 1813. He was converted in 1830 and united with the Reformed (Dutch) Church. In 1838 he graduated at Yale College; in 1839 he entered the Theological Seminary at Auburn, N. Y., finished his course in 1841, and was licensed by the Cayuga Presbytery. He was a man of great accuracy, both in literary composition and in business. He died of typhoid fever at Apalachin, N. Y., Dec. 6, 1865. See Wilson, *Presb. Hist. Almanac*, 1867, p. 271.

Abbo, surnamed Cernuus (the *crooked*), a French monk, who was also called *Abbo Parisiensis* because he was of the monastery of Saint-Germain-des-Prés, is said to have died in 923. He was present at the siege of Paris by the Normans in 887. Of this siege he wrote the history in a poem in three books, which has been admitted into Pithou's and Duchesne's collections. A more correct edition, with notes and a French translation, may be seen in the *Nouvelles Annales de Paris* (1753, 4to). There are also *Five Select Sermons* under his name in D'Achery's *Spicilegium* (vol. ix); and in *Bibl. PP.* (Colon. 1618), vol. v, is *Abbonis Epistola ad Desiderium Episc.* The third book of the *Siege*, addressed "to the clergy," has been omitted by his editors, as having no connection with the history. See Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Abbo, bishop of Nevers, lived contemporaneously with the emperor Charles the Bald. He subscribed the third Council of Soissons in 868, as also those held at Troyes in 867 and 878, and the one held at Poictou in 876.

Abbo, a bishop of Soissons and a successor of Rhodoini, who subscribed the Council of Trosli in 921, and the one of Rheims in 923. He held the position of chancellor of St. Medard Rudolph, the successor of Charles the Simple, and died in 937.

Abbot (sometimes written *abbat*), the head or superior of an abbey or monastery, corresponding to *abbess* for a house of nuns.

1. *Different Kinds.*—Abbots were distinguished by the epithets *commendatory*, *crosiered*, *field*, *lay*, *mitred*, *œcumenical* (i. e. general), according to circumstances. See Abbot (in vol. i).

2. *The Election of Abbots.*—Thomassin (*Discipline de l'Église*) states that after A.D. 500 the bishops were the ordinary and universal collators to all benefices, and that the privilege of electing abbots was granted subsequently to monasteries, and by its general use became at last a common right. But he does not well prove his statement; and, on the other hand, it is certain that bishops in the time of St. Benedict had little to do with the election of abbots. The rule of that saint, A.D. 526, expressly enacts that the abbot shall be chosen by the whole community. Upon the occasion of an election, leave was sought, first of all from the prince, and in certain cases the consent of the bishop of the diocese was required; after this, a day was fixed for the election, and all absent electors notified by letter; the latter, however, having the privilege of voting by proxy if necessarily absent. The three days previous having been passed in fasting, on the day of election, the mass of the Holy Spirit being ended, all the brethren assembled in the chapter-house, and the chapter *De Ordinando Abbate* and the constitution of the Lateran *De Electione Facienda per Scrutinium*, etc., were read. The election was then made in one of three ways: 1. *Per inspirationem*, i. e. the whole fraternity with one voice required the same man for abbot. 2. *Per scrutinium*, i. e. by electing three members of the fraternity to receive secretly the votes of the others. 3. *Per compromissum*, i. e. when certain members of the fraternity were appointed to elect an abbot. The election having been pronounced, the abbot elect was led into the abbey church, and, receiving from the altar the pastoral staff, was conducted to the abbot's seat in the choir. In the chapter-house he took the oath upon the gospels to preserve the liberties and privileges of the house; after which the members of the fraternity were introduced to him, kissed him, and promised obedience.

3. *Confirmation and Benediction.*—After election, the assent of the prince having been obtained, the confirmation of the election was required. This originally belonged to the bishop of the diocese, but afterwards passed into the hands of the pope, who appointed a person to see whether the election had been proper, and, if so, to confirm it. Subsequently the different orders obtained of the pope the privilege of electing one of their number a *local prelate*, i. e. a person who, having received the confirmation of his own election from the pope, had the power to confirm the elections of the abbots of the order to which he belonged. The benediction was received from the bishop three days after the confirmation in the presence of two other abbots. The benediction of an abbot was not absolutely essential, and yet without it an abbot could not confer orders nor exercise many other privileges.

4. *Duties, Power, etc.*—The duties of abbots (according to the rule of St. Benedict) were to instruct by their conversation and to edify by their example; to care for the spiritual and temporal affairs of their abbeys; to act as fathers to all, without respect of persons; etc. Novices received the tonsure from the abbot upon entering the monastic state. It was the duty of the abbot to proceed to Rome every three years, unless excused by the pope; to administer the eucharist on Holy Thursday; to feed twelve poor persons during Lent; to clean the sanctum sanctorum on Easter-eve; to perform the office of cook on Christmas-day and at Easter; to give the blessing at table; to keep the keys of the abbey at night, etc. (Martène, *De Ant. Monach. Rit.*). The power of the abbot was almost absolute. In spiritual matters he could excommunicate and grant dispensations to his monks; he could, either in person or by deputy, absolve them; he could reserve certain cases (specified in the bull of Clement VIII, 1593) to himself. He could not, however, without the consent of the community, profess novices, nor nominate to the abbey benefices, nor depose the conventual priors elected canonically by the chapters. He could bless the ornaments of the church and the altar of his monastery, but not the chalices, nor anything that required unction, without the pope's leave. He could give the tonsure and the four lowest orders in cases where he possessed episcopal jurisdiction or had papal authority to do so. In temporal matters the abbot could buy, sell, bargain, exchange, etc., but could not alienate the goods or property of the monastery, nor give up any of its privileges, nor dispose of the savings which he might have made.

5. *Rights, Prerogatives, etc.*—(1.) Abbots took rank immediately after the bishop, and with them had the title of *prelate*. (2.) Many abbots had the privilege granted them by the pope of wearing within their own churches the gloves, mitre, and pastoral staff in common with the bishops. (3.) Abbots had the right of giving the benediction within their own churches after vespers, mass, and matins, but could not do so without special permission when a bishop was present. (4.) Certain abbots had the privilege of wearing the episcopal vestments, such as the rochet, but only of the color of their order. (5.) According to the reply of Gregory XIII to questions put to him by the Council of Rouen in 1581, the following is the order of precedence observed in synods: [1] Abbots who have received the benediction and who are privileged to use the mitre; [2] abbots commendatory; [3] dignitaries of cathedrals; [4] proctors.

6. *Deposition.*—Abbots immediately subject to the holy see could be deposed by the pope alone; those not exempt, by their bishops, or by their superiors, or the general chapter. The crimes specially punished with deposition were incontinence or extravagance. See Gilbert, *Inst. Eccles.* p. 368; Bingham, *Christ. Antiq.* bk. vii, ch. iii, § 12 sq.

Abbot, Benjamin, LL.D., a Unitarian minister, was a native of Andover, Mass. He graduated at Harvard College in 1788, and immediately afterwards took charge of the academy in Exeter. This position he held, with the highest reputation, until 1838, when he resigned. He spent the remainder of his days in Exeter, and died in 1811. See Sprague, *Annals of the Amer. Pulpit*, viii, 466.

Abbot, George (known as "The Puritan"), son (or grandson) of Sir Thomas Abbot, was born at Easington, East Yorkshire, in 1603 or 1604. He was elected probationer fellow of Merton College, Oxford, in 1624; and admitted LL.B. in 1630. He held Caldecote, Warwickshire, against prince Rupert and Maurice during the Civil War. Mr. Abbot was a member of the Long Parliament for Tamworth. He was not a clergyman, as has been said by some, nor yet a nephew of the archbishop of the same name; but he was a theologian and scholar of rare ability. He died Feb. 2 (or 4), 1648. He was the author of, *The Whole Book of Job Paraphrased, or Made Easy for Any to Understand* (1640): —*Vindiciæ Sabbathi* (1641): —*Brief Notes upon the Whole Book of Psalms* (1651). See Wood (Bliss's), *Athenæ Oxonienses*, s. v.; Cox, *Literature of the Sabbath*.

Abbot, Gorham Dummer, LL.D., an American minister, teacher, and writer, was born at Brunswick, Me., Sept. 3, 1807. He graduated at Bowdoin College in 1826; and, after taking part of the theological course at Andover, he made the tour of the United States and several visits to Europe, in order to study the various systems of public education. In 1837 he became pastor of the Presbyterian Church at New Rochelle, N. Y.; in 1841 he became travelling agent for the American Society for the Diffusion of Useful Knowledge; in 1843 he organized the Abbot Collegiate Institute, for young

ladies, in New York, which was afterwards called the Spingler Institute. He retired from public life in 1866, and died July 31, 1874. He published, *Pleasure and Profit:—Prayer-book for the Young:—The Family at Home:—Nathan Dickerman:—Mexico and the United States: their Mutual Relations and Common Interests* (1869):—and other works.

Abbot, Hull, a Congregational minister, was born in Boston, Mass., June 15, 1702. He graduated at Harvard College in 1720; and died April 9, 1774, after a ministry of more than fifty years. See Sprague, *Annals of the Amer. Pulpit*, i, 241.

Abbot, Jacob, a Unitarian minister, was born at Wilton, N. H., Jan. 7, 1768. He prosecuted his studies, in preparation for college, under a Mr. Birge, who had opened a school in Wilton. He graduated at Harvard College in 1792, and immediately began teaching school in Billerica, Mass. Whatever of leisure he could command he devoted to the study of theology, under the direction of the Rev. Dr. Cumming, the Congregational minister of that place. He continued teaching but one year, when he returned to Cambridge and continued his theological studies under the direction of Dr. Tappan. He commenced preaching in 1795. After preaching in various places until 1797, he went to Coventry, Conn., and was shortly afterwards engaged to preach in the neighboring parish of Gilead. In 1798 he went to Hampton Falls, and commenced preaching there as a candidate. In due time a call was presented him, which he accepted, and was constituted their pastor in August of the same year. He was for many years a useful member of the Board of Trustees of the Exeter Phillips Academy; and also, for some years, a trustee of the Female Academy at Derry. He resigned his charge at Hampton Falls in April, 1826, and removed to a farm in Windham, N. H., where he preached occasionally in neighboring parishes. During the winter of 1827–28 he supplied Dr. Abiel Abbot's pulpit in Beverly, Mass. At Windham he preached, after a Unitarian society was formed there, and also superintended the schools of the town. On Nov. 2, 1834, as he was crossing a pond on his return from meeting, the boat was upset and he was drowned. See Sprague, *Annals of the Amer. Pulpit*, viii, 320.

Abbot, John Emery, a Unitarian minister, was born at Exeter, N. H., in 1793. He graduated at Bowdoin College, Me., in 1810. Shortly after leaving college he began his theological studies, and prosecuted them partly at the university in Cambridge, and partly under the direction of the Rev. Dr. Channing in Boston. In 1815 he was employed as a candidate, received and accepted a call, and was ordained and installed pastor of the North Church in Salem. About this time he began to discover symptoms of pulmonary disease, and took a short journey South, from which he received injury rather than relief. Later he sailed for Havana; for some reason he was worse on his arrival than when he started. He grew rapidly worse while there, and soon found it necessary to return to Exeter. He died Oct. 6, 1819. See Sprague, *Annals of the Amer. Pulpit*, viii, 466.

Abbot, John Lovejoy, a Unitarian minister, was born at Andover, Mass., Nov. 29, 1783. He prepared for college at Phillips Academy, Andover; entered Harvard in 1801; and graduated in 1805. He then returned to his father's, and commenced the study of theology under the Rev. Jonathan French, the minister of the congregation in that place. In a short time, however, he went back to Cambridge, and was employed as a subordinate officer of the college, at the same time pursuing his theological studies under Dr. Ware, professor of theology. In 1811 he was appointed librarian of the college, and held the office two years. He was licensed to preach in 1808; and, during his residence at Cambridge, preached at various places in the neighboring parishes. He was ordained and installed pastor of the First Church in Boston July 14, 1813. His health began to fail him while here, and he was obliged to take a voyage for his recovery. He passed the following summer in Brighton, near Boston; from there he went to Medford; and, finally, in reduced health, returned to his father's in Andover, where he died, Oct. 17, 1814. See Sprague, *Annals of the Amer. Pulpit*, viii, 420.

Abbot, Robert, a noted English Puritan divine, but not a Nonconformist, was born about 1589. He was educated at Cambridge, where he proceeded A.M., and was afterwards incorporated at Oxford. In 1616 he was presented to the vicarage of Cranbrook, Kent, by archbishop George Abbot. His ministry at this place was very effective; "his parishioners were as his own sons and daughters to him; and by day and by night he thought and felt, wept and prayed, for them and with them." In 1643 he was transferred to the living of Southwick, Hants; and subsequently he became pastor of St. Augustine, London, where he continued to a good old age. He disappears from history some time previous to 1662. He wrote several works, which are distinguished for their terseness and variety. The principal of these are, *A Hand of Fellowship to Helpe Keepe Out Sinne and Antichrist* (1623):—*Bee Thankfull London and her Sisters* (1626):—*Triall of our Church-forsakers* (1639). See Brook, *Puritans*, iii, 182, 183; Wood (Bliss's), *Athenæ Oxonienses*.

Abbots, Arch, Commendatory, Crosiered, Field, Lay, Œcumenical, Regular, Secular. See Abbot.

Abbott, Alfred Freeman, an English Wesleyan minister, was born at Lowestoft, July 8, 1816. Piously trained, he early entered upon Christian work, and in 1839 was accepted as a candidate for the ministry. His sympathy for the poor and afflicted, the simplicity of his trust in Christ, the singleness of his aim, and the cheerfulness of his disposition greatly endeared him to the people. Trials subdued and chastened his spirit. At the Conference of 1879 he was appointed to Watford, Herts, where he died, Dec. 4, 1879. See *Minutes of Wesleyan Conference*, 1880, p. 20.

Abbott, Charles F., a Congregational minister, was born at Levington, Vt., Nov. 27, 1831. He was converted when nineteen years of age; fitted for college at Chester; graduated at Middlebury College in 1854, and at Andover Theological Seminary in 1861. He offered himself as a missionary to the American Board of Commissioners for Foreign Missions, and was assigned work in Persia. The war, however, interfered with his going abroad at that time, and he was ordained at Bristol, N. H., in 1862, where he labored until his death, Sept. 20, 1866. "Mr. Abbott was universally beloved; frank, generous, and noble; much disciplined in the school of sorrow, but cheerful; and, although anxious to live, cheered by the thought of rest." See *Cong. Quar.* 1867, p. 204.

Abbott, Elisha L., a Baptist missionary to Burmah and Aracan, was born at Cazenovia, N. Y., Oct. 23, 1809, and received his education at the Hamilton Literary and Theological Institution. He left this country for the field of his labors Sept. 23, 1835. In 1840 he established a mission in Sandoway, one of the districts of Aracan, confining his labors chiefly to the Karens from Burmah. In 1841 he reported 193 baptisms at this station. Mr. Abbott returned to the United States, on account of ill-health, in 1845, and remained here not far from two years. He resumed his work in Sandoway in 1848, and the most marked success followed his labors, hundreds of persons giving evidence of conversion and being baptized by him. In 1852 Mr. Abbott, with Mr. Van Meter, went to Basseni, where the divine blessing still attended his labors. His constant application to his missionary toil at last broke down his health, and he was compelled once more to return to the United States. He died at Fulton, N. Y., Dec. 3, 1843. Few missionaries in any denomination have had

the privilege of welcoming a larger number of converts in Christian churches than Mr. Abbott. See Gammell, *Hist. of Amer. Baptist Missions*, p. 155–160, 181, 182. (J. C. S.)

Abbott, George, commenced his ministry among the Bible Christians in 1834. He labored with acceptability on eight different appointments in Somersetshire, Devonshire, and Cornwall, England. At South Netherton he was appointed twice. In his ministerial duties he was diligent and faithful, and his liberality was praiseworthy. After months of sickness, he died rather suddenly at Middle Chinnock, in the South Netherton Circuit, Sept. 25, 1878. See *Minutes of* 61*st Annual Conference*, 1879.

Abbott, Jacob, D.D., a Congregational minister and writer, elder brother of John S. C., was born at Hallowell, Me., Nov. 14, 1803. He graduated at Bowdoin College in 1820, and at Andover Theological Seminary in 1824. He was (for one year) tutor, and then professor of mathematics, in Amherst College (1825–29), and afterwards took charge of Mount Vernon school for girls in Boston. Sept. 18, 1834, he was ordained pastor of a new Congregational Church in Roxbury, Mass., but in 1836 he removed to Farmington, Me., and devoted himself to literary pursuits. He died at the latter place Oct. 31, 1879. He was the author of a very large number of popular and instructive works, especially for young persons, of which the most decidedly religious was the *Young Christian* series (N. Y. 1832 sq. 5 vols.). See *Cong. Year-book*, 1880, p. 9.

Abbott, Jacob Jackson, D.D., a Congregational minister, was born at Groton, Vt., July 17, 1813. He was prepared for college at Peacham Academy, and in 1835 entered Dartmouth College, where he graduated in 1839. In 1841 he returned to Dartmouth College as a tutor, remaining there two years, until 1843, at which time he entered the Union Theological Seminary, and, after spending two years in study, graduated in 1845. His first pastorate was at Bennington, Vt., where he was ordained Aug. 27, 1845, and remained two years, when he was dismissed (Aug. 17, 1847). He then went South, and became agent for the Tract Society, which position he retained one year. April 3, 1850, he was installed at Uxbridge, Mass., and in 1861 offered his resignation, but continued to supply the pulpit until Oct. 30, 1862, when he was dismissed. He was installed at Yarmouth, Me., Oct. 19, 1865, and was dismissed Oct. 14, 1875. He also served on the Christian Commission during 1864–65. From Yarmouth he went to Danville, N. Y., where he acted as a supply until 1877. From thence he went to New Haven, Conn., in September, 1877, where he remained until his death, which occurred Dec. 3, 1878. He published articles in the *Biblioth. Sac.* See *Cong. Year-book*, 1879, p. 36. (W. P. S.)

Abbott, John Stephens Cabot, D.D., a Congregational minister and writer, was born in Brunswick, Me., Sept. 18, 1805. He graduated at Bowdoin College in 1825, and at Andover Theological Seminary in 1829. He was ordained in 1830, and settled as pastor of churches successively at Worcester, Roxbury, and Nantucket, Mass., and New Haven, Conn. In 1844 he relinquished the pastorate and devoted himself exclusively to literature, except as he supplied some pulpit occasionally. He died at Fair Haven, Conn., June 17, 1877. He published numerous interesting works, chiefly on historical subjects, besides several of a directly religious character, especially *Christian Duty: — Practical Christianity*, etc. See *Harper's Weekly* for July 7, 1877.

Abbott, Joseph, D.D., a Congregational minister, was born in Philadelphia, Aug. 16, 1808. At the age of sixteen he entered the sophomore class in the University of Pennsylvania, and left that institution at the close of his junior year, completing his course at Union College, N. Y. During the greater part of the two years following he studied medicine, and soon after became a member of the First Presbyterian Church. His attention having been directed to the ministry, he entered the Andover Theological Seminary, where, after graduating, he devoted a year to the exclusive study of the Hebrew language. During the autumn and winter of 1830–31 he supplied the pulpit of the First Presbyterian Church in Newburyport, Mass. The next two years were passed in leisurely study; and then he was ordained pastor of the Dane Street Church, Beverly, Mass., Oct. 23, 1834, and continued in this pastorate more than thirty years. He resigned in March, 1865, and thereafter continued to reside in Beverly until his death, which occurred April 9, 1867. He acquired an excellent reputation as a scholar, and was an impressive preacher and an admirable pastor. See *Cong. Quar.* 1870, p. 333.

Abbott, Pitson Joseph, a Presbyterian minister, was born at Cobleskill, N. Y., Aug. 11, 1833. He was licensed to preach by the Presbytery of Albany May 3, 1864. He graduated at Union College, N. Y., in 1861, and afterwards entered Princeton Seminary, N. J., and graduated in 1864. He began his labors at Sydney Plains, Delaware Co., N. Y., in September, 1864; but left this field and accepted a call to the Church at Chazy, Clinton Co., May 1, 1868. In 1871 he went to Jefferson; next to Cannonsville, where he continued until 1875, in which year he died, May 11. Mr. Abbott was an earnest, indefatigable worker in the ministry, and held the respect and esteem of all his fellow-laborers. In all the relations of life he was faithful and true. See *Necrological Report of Princeton Theolog. Seminary*, April 25, 1876.

Abbott, Samuel, a wealthy philanthropist, who died at Andover, Mass., April 30, 1812, at the age of eighty years, was a merchant of Boston; and on the establishment of the Andover Theological Seminary, in 1807, he gave $20,000, and in his will bequeathed it $100,000 more. See Drake, *Dict. of Amer. Biog.* s. v.

Abbott, Thomas J., a Methodist Episcopal minister, was born at Hartley, Canada, July 5, 1831. He experienced religion early in life; studied for the ministry in the Concord Theological School; received license to preach in 1853; and in 1858 was admitted into the New England Conference. In 1873 he was transferred to the South Carolina Conference, and for three years served the Centenary Church, Charleston. He then returned to the New England Conference, and labored zealously until his death, March 7, 1878. Mr. Abbott was a conscientious, outspoken man, an intense hater of caste, and heroic in all things relating to human freedom. See *Minutes of Annual Conferences*, 1878, p. 47.

Abbott, William Penn, D.D., a Methodist Episcopal minister, was born near Wilkesbarre, Pa., Dec. 31, 1838. His paternal great-grandfather died defending his home against the Indians in the famed Wyoming Valley; his maternal grandfather, the Hon. Charles Miner, was the historian of Wyoming; and his cousin, Mrs. Anna Wentworth, was one of our earliest missionaries to China. When but a lad his father died, leaving him to the teachings and influences of his devoted Christian mother. From a child he knew the Scriptures. His education was limited to an academical course at West Chester, Pa., and a short time under the late Dr. Nelson at Kingston. In 1859 he professed conversion, in 1860 was licensed to preach and labored within the limits of the Wyoming Conference, and in 1863 entered that conference on trial. In 1866 he was transferred to the Troy Conference, and in 1869 to the New York Conference, and he was stationed successively at Trinity Church, Newburgh; Washington Square, St. Luke's, and Thirtieth Street, New York city, where he died Dec. 22, 1878. From the opening of his ministry Mr. Abbott attracted attention, and received the conversion of souls as God's seals to his ministry. He had no barren year in all the sixteen, and was never more success-

ful than on his last charge. He was a diligent student, gifted with a prodigious memory, a well-balanced mind, quick perception, and boundless tact. His presence was commanding and prepossessing; his sermons short, practical, methodical, climactic, and piercing. He excelled as a pastor, and was best known as a great-hearted Christian friend. See *Minutes of Annual Conferences*, 1879, p. 27.

Abbt, Thomas, a German theological writer, was born at Ulm, Nov. 25, 1738. He received his education in his native place, and in 1756 went to the University of Halle, where he was invited by Prof. Baumgarten to live in his house. In 1760 he was appointed professor extraordinary of philosophy in the University of Frankfort-on-the-Oder. He passed six months of the following year at Berlin, and left that city to fill the mathematical chair in the University of Rinteln, Westphalia. Wearying of academical life, he entered the profession of law, and in 1765 was presented by the reigning prince of Schaumburg-Lippe to the office of councillor of the court, regency, and consistory of Bückeburg. He died Nov. 27, 1766. Besides other publications (in German or Latin), he wrote early paradoxical essays on *The Burial of Moses* (Halle, 1757, 4to):—*Confusion of Tongues Not a Punishment* (ibid. 4to):—*Search of Truth* (ibid. 1759, 4to). See Nicolai, *Ehrengedächtniss d. Abbt* (Berlin, 1767, 4to).

Abbuna. See Abuna.

Abbuto, a Japanese idol, invoked for curing disease, and for procuring favorable winds for sailing.

Abdal, a name given to a peculiar class of Mohammedan devotees. They go bareheaded and with naked legs, half covered with the skin of some wild beast, having a leathern girdle about the waist, from which hangs a bag. Some of them have about the middle of their bodies a copper serpent, bestowed upon them by their doctors as a mark of learning. Their doctrines are totally subversive of good order in society, since they hold that all actions are indifferent, and that God is served in the haunts of the profligate as much as in the mosques. They carry in their hands a kind of club, which they use as a magic wand. They chiefly employ themselves in wandering about, selling relics, and obtaining charity. They are also called *Santons* and *Calenders*.

Abdallah ben-Al-Phadeli, a Melchitic deacon in Syria, who died in 1044, was the author of the following works in Syriac or Arabic: *The Paradise of Christians:—A Commentary on the Pentateuch and other Books of the Holy Scripture:—A Treatise on Fasting, Almsgiving, and Prayer:—Answers to the Questions of the Nestorian Patriarch.* He is chiefly known as the translator of the Psalms from the Sept. into Arabic. They were published at Aleppo in 1706, at the expense of the Greek patriarch Athanasius of Antioch, and in 1735 in the Monastery of St. John at Kesroan, on Mount Lebanon. Abdallah also translated some of Chrysostom's writings into Arabic. See Gori *Catal. Manuscript. Bibl. Med.* p. 64, 130; *Catal. Manuscript. Bibl. Reg.* i, 105; Le Long-Masch, *Bibl. Sacra*, ii, 124. (B. P.)

Abdallah Ibn-Taïb Abul-Faraj was a native of Irak, and a Christian physician of the sect of Nestorians, who died about 1043. He wrote commentaries upon Aristotle and Galen. He also wrote a large number of works upon medicine and theology, which have never been published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Abdecalis (Abdechalis, or Abdella), a martyr, vicar of Simeon, bishop of Seleucia. He died near the middle of the 4th century, during the persecution of the Christians in Persia under the reign of Sapor II. His memory is celebrated April 21.

Abdelmesias, an Egyptian who became a Coptic monk and priest of the Monastery of St. Macarius in the desert. He was procurator and orator of Gabriel, patriarch of Alexandria. His publications are, *A Deputation of the Patriarch to Pope Clement VIII*:—and a *Profession of Faith* (made at Rome, Jan. 14, 1595), given in Baronius, vol. vi, at the end. See Landon, *Eccles. Dict.* s. v.

Abdērus, in Greek mythology, was a son of Mercury or of Thromius, a favorite of Hercules. According to others, he was the servant of Diomedes, king of the Bistones of Thrace, all slain by Hercules.

Abdiānus, a Christian martyr of Africa, commemorated as a saint in the Hieronymian martyrology on April 24.

Abdias ben-Shalom, a celebrated rabbi of the 7th century. He sent a number of Jewish doctors, it is said, to Arabia, to discuss with Mohammed the laws of Moses. The result of this discussion, which is of great authority to Mussulmans, is found at the end of the Koran printed at Zurich in 1543. See Hoefer, *Nouv. Biog. Générale*, s. v.

Abdiesus (*Ebed-Jesu*; i. e. servant of Jesus), a martyr, who died near the middle of the 4th century, during the persecution of the Christians in Persia under the reign of Sapor II. His memory is celebrated April 22. See Hoefer, *Nouv. Biog. Générale*, s. v.

Abdissi (Abdisu, Abd-jesu, or Hebed-gesu), a monk of the Order of St. Pachomius, and afterwards patriarch of Mosul, a city of Asiatic Turkey. He went to Rome between 1550 and 1555, and abjured Nestorianism; and after the death of Simon Sulacha he was made Latin patriarch of Mosul, which election was confirmed by Pius IV, who conferred on him the pallium, March 7, 1562. Thomassin relates that he was present at the Council of Trent; Sarpi, that he wrote an epistle to the synod, but was not present. Abdissi was perfect master of Chaldee, Arabic, and Syriac; he maintained that his ancestors had received their doctrine from Sts. Thomas and Thaddæus, and that their faith was in all respects conformable to that of the Roman Church. Before he abjured Nestorianism, Abdissi wrote various works in Syriac, in defence of his original faith, which are mentioned by Abraham Ecchellensis, *Catalogue of Syriac Writers* (Rome, 1653). See Thomassin, pt. i, bk. i, c. xxiv, p. 9; Sarpi, *Istoria del Concilio Tridentino*.

Abdon. The modern *Abdeh* was examined by Tristram carefully, who "found traces of a very extensive town, with sculptures of the Greek period, and a solitary column standing out in the plain at no great distance" (*Bible Places*, p. 292).

Abdon (Abdo, or Abdus) and **Sennen (Sennes, or Sennis)** are said to have suffered martyrdom under Decius. They were Persian princes who, because they had buried the bodies of martyrs, were brought in chains to Rome, and beheaded with some other martyrs,

Saints Abdon and Sennen. (From a fresco in the Pontian Cemetery at Rome. The Lord is represented emerging from a cloud and crowning the saints, who are dressed in Persian costume. See Lami, *De Eruditione Apostolorum*, p. 121.)

July 30, 250. Their bodies, having been concealed in the house of a subdeacon named Avirinus, were, in the time of Constantine the Great, discovered, and were interred in the Pontian Cemetery, on the Porto road, *ad Ursum Pileatum*, which has since been called by their name. At a very early time a basilica was dedicated in their honor, which was renovated by pope Adrian I towards the end of the 8th century. The greater part of their relics is still at Rome; another part was brought to the monastery of the Benedictines at Arles-sur-Tech, in the diocese of Perpignan, whose patrons the two martyrs were. The Roman Church commemorates them on the day of their martyrdom. According to some, their remains are said to have been transported to the Abbey of St. Médard at Soissons in 828, where they remained until it was destroyed by the Huguenots. St. Sennen in Cornwall is dedicated to their honor. See Baillet, *Vies des Saints*, ii, 426; Bartolini, *Actes du Martyre de S. Agnès et des Abdon et Sennen* (Paris, 1864); Chapeau, *Vie des BB. Martyrs Abd. et Senn.* (Perpignan, 1848); Tolrade Bordas, *Histoire du Martyre des St. Abdon et Sennen* (ibid. 1869); Wetzer u. Welte, *Kirchen-Lexikon* (2d ed. Freiburg, 1880), s. v. (B. P.)

À Becket, Thomas. See Becket, Thomas à.

Abegg, Johann Friedrich, a Protestant divine of Germany, was born at Roxheim, near Kreuznach, Nov. 30, 1765; and died at Heidelberg, Dec. 16, 1840, where he had been actively engaged as professor of theology since 1819. In the same year the Heidelberg University had created him doctor of divinity. Although he lectured for about twenty years, yet he wrote very little. With the exception of a few printed sermons and recensions, he has left nothing behind. See Ullmann, in *Theolog. Stud. u. Krit.* 1841, p. 515 sq.; Holtzmann, in *Allgemeine deutsche Biographie*, s. v. (B. P.)

Abel (הֶבֶל). Philo, *De Sacrif. Ab. et Cain*, § 1 (Richter's ed.; p. 164 of Mangey's), explains Ἄβελ by *ἀναφέρων ἐπὶ Θεόν*, "referring to God," and more fully in *Quod Det. Pot. Insid.* § 10 (ibid. p. 197), *ὁ μὲν γὰρ Ἄβελ ἀναφέρων ἐπὶ Θεὸν πάντα φιλόθεον δόγμα*, i. e. "for Abel, who refers everything to God, is the God-loving opinion." Accordingly, Philo read אבל, and dividing it into אב and אל, אל=*Θεός*, and אב=*ἀναφέρειν*, like אבה, ראב, "to desire," because he regards Abel as *φιλόθεος*, in opposition to Cain, whom he calls *φίλαυτος*, "self-loving." This explanation we also find in Ambrose, *De Cain et Ab.* i, 1: "Abel (dictus) qui *omnia referret ad Deum* pia devotus mentis attentione nihil sibi arrogans ut superior frater, sed totum tribuens conditori quod accepisset ab eo." In *De Migr. Abr.* § 13 (ibid. p. 447), Philo writes: *ὄνομα δέ ἐστι τοῦ τὰ ὄντα πενθοῦντος καὶ ἀθάνατα εὐδαιμονίζοντος*. According to this explanation, Ἄβελ=אֲבֵל, "the sorrowing" (comp. Josephus, *Ant.* i, 2; 1, Ἄβελος *σημαίνει δὲ πένθος τοῦτο*). This second explanation of Philo we find in Theodoret, *εἰς τὰ ἄπορ, τῆς θείας γρ.* Erot. *ξ*; and Euseb. *Præp. Ev.* (ed. Viger. Col. 1668), xi, 518. Jerome, in *De Nom. Hebr.*, gives two explanations: *luctus* and "vapor," "vanitas," the latter referring to הבל. Between these two explanations Cyprian, *Tract. de Sina et Sion*, seems to vacillate, for he says, "Abel filius Adæ nomen accepit Hebraicum signans fratris interfectionem (הבל) et parentum luctum (אבל)." (B. P.)

Abel, St., an Irish abbot of Imleach-fiach (now Emlagh, County Meath), is recorded to have died in 742. See O'Donovan, *Annals of the Four Masters*.

Abel, David, an English Congregational minister, was born at Llanybri, near Carmarthen, March 1, 1789. At the age of eighteen he was admitted into the college at Carmarthen as a student for the ministry. On leaving college, Mr. Abel preached at Gower for six months, and then removed to Bardons Park Chapel, Leicestershire, where he was ordained, and continued to be pastor for fifty-eight years. In March, 1870, he removed to Rugby, and there died, Aug. 18, 1871. See (Lond.) *Cong. Year-book*, 1872, p. 304.

Abel, Ephraim, a Baptist minister, was born in Orange County, Va., about the middle of the last century. He became a hopeful Christian under the preaching of the celebrated John Leland, by whom he was baptized, not far from the year 1788. Soon after he was ordained; and, after being publicly set apart to the work of the ministry, he removed to Fauquier County, where he preached much as an itinerant minister. Subsequently he had the pastoral charge of the Church at Hartwood, Stafford Co., and the Church at Brentsville, Prince William Co. He died about the year 1809, universally lamented in the large section of country in which he was for many years the only minister of his denomination. See *Lives of Virginian Baptist Ministers*, ii, 192–194. (J. C. S.)

Abel, Jacob Friedrich von, a Protestant theologian of Germany, was born at Vaihingen, May 9, 1751. In 1790 he was appointed professor of philosophy at Tübingen; in 1811 he was made general superintendent at Öhringen, in 1823 at Urach; and died at Tübingen, July 7, 1829. He wrote, *Philosophische Untersuchung über die letzten Gründe unseres Glaubens an Gott* (Heilbronn, 1818):—*Philosophische Untersuchung über die Verbindung der Menschen mit höheren Geistern* (Stuttg. 1791)·—*Ausführliche Darstellung des Grundes unseres Glaubens an Unsterblichkeit* (Frankf. 1828). See Winer, *Handbuch der theol. Lit.* i, 413, 428, 471; Döring, *Die gelehrten Theologen Deutschlands*, i, 776 sq. (B. P.)

Abel, Kaspar, a German preacher, was born at Hindenburg, July 14, 1676. He finished his studies at the University of Halberstadt, and became, first, rector at Osterburg, then at Halberstadt. He died at Westdorf, near Aschersleben, Jan. 10, 1763. He wrote some dissertations on theology, and made a translation into German verse of the *Heroides* of Ovid and the *Satires* of Boileau. He also wrote, *Historia Monarchiarum Orbis Antiqui* (Leips. 1718):—*Preussische und brandenburgische Staatshistorie* (ibid. 1710, 1735):—*Preussische und brandenburgische Staatsgeographie* (ibid. 1711, 1735, 1747):—*Deutsche Alterthümer* (Brunswick, 1729):—*Sächsische Alterthümer* (ibid. 1730):—*Hebräische Alterthümer* (ibid. eod.):—*Griechische Alterthümer* (ibid. 1738). See Hoefer, *Nouv. Biog. Générale*, s. v.

Abell, Alfred W., was a minister in the Free Methodist Church for a brief period before his decease. For several years he was a member of the Genesee Conference of the Methodist Episcopal Church. In 1861 he requested, and received, a location, and soon afterwards cast in his lot with the Free Methodist Church. From this event till near the close of his life, he had pastoral oversight of the West Sweden Society. He died June 7, 1863. See *Minutes of the Fourth Session of the Genesee Annual Convention of the Free Meth. Church*, p. 6.

Abell, Asa, a distinguished minister in the Methodist Episcopal Church, and then in the Free Methodist Church, was born in Cheshire County, N. H., Nov. 19, 1796. He was converted at a camp-meeting held near Canandaigua Lake in June, 1815. In 1816 he attended for one term the academy at Onondaga Valley; in 1821 he was admitted to the Genesee Conference of the Methodist Episcopal Church, and was appointed presiding elder of the Genesee District in 1827. For eighteen years he was a presiding elder in the Methodist Episcopal Church. He was elected a member of the General Conference of the Methodist Episcopal Church of 1832, and of the three following General Conferences. Soon after the organization of the Free Methodist Church, he with others withdrew, joined the new denomination, and did effective work in this his new relationship for several years. About three years before his death he had a stroke of paralysis, which af-

fected his powers of utterance. He died triumphantly in the faith of the Gospel, Nov. 9, 1879. Through life he was a man of unswerving integrity; as a preacher, he was clear, lively, forcible, and convincing. He frequently wrote for the periodicals, also composed several hymns. See the Chicago *Free Methodist*, Oct. 13, 1880.

Abell, James, a Presbyterian minister, was born in Norwich, Conn., in 1792. He entered college from Lisbon, Conn., where his preparatory studies had been pursued. After leaving Yale he studied theology at the Seminary in Andover, Mass., graduating in 1822. He was ordained and installed, Jan. 18, 1825, pastor of the Presbyterian Church in Oswego, where he remained five years. He was then installed over the Presbyterian Church in Oxford, N. Y., Sept. 14, 1830, was settled there seven years, and was then called to the pastorate of the Reformed (Dutch) Church in Chittenango, N. Y., where he continued nearly nineteen years, and resigned in 1857. This was his last charge. He was fourteen years a member of the board of trustees of Hamilton College. He died May 7, 1868. See *Obituary Record of Yale College*, 1868; *Presbyterianism in Central New York*, p. 685.

Abelli, Antoine, a French theologian, was born in Paris in 1527. He became a Dominican, or Frère Prêcheur, and commendatory abbot of Notre Dame-de-Livry, in the Aunoy (a district in the Île de France). For three years he was vicar-general of his congregation, and was also preacher and confessor to the queen Catherine de Médicis. He signed the act of the University of Paris by which he took the oath of fidelity to Henry IV, April 22, 1594. According to Quétif and Échard, he was a man of integrity and learning. He died about 1600. He wrote, *La Manière de bien Prier, avec la Vertu et Efficace de l'Oraison Prouvée par l'Exemple des Anciens*, etc. (Paris, 1564, 8vo):—*Sermon sur les Lamentations du Saint Prophète Hiérémie* (Paris, 1582):—*Lettre à la Reyne Catherine de Médicis* (1564).

Abelli, Louis, a French theologian, was born in 1603 in the Vexin. He was first rector of St. Josse at Paris, then bishop of Rhodes. In 1664 he resigned his bishopric, and went to Paris to live in retirement. He was a strong adversary of Port-Royal. He died at Paris, Oct. 4, 1691. He wrote, *Medulla Theologica* (1650):—*Tradition de l'Église touchant la Dévotion des Chrétiens envers la Sainte Vierge* (1652–72):—*La Vie du Vénérable Serviteur de Dieu, Vincent de Paul* (1664):—*La Couronne de l'Année Chrétienne, ou Méditations sur les plus Importantes Vérités de l'Evangile* (translated by him into Latin in 1732):—*Considérations sur l'Éternité*:—*La Vie de Sainte Josse de Bretagne* (Abbeville):—*Défense de la Hiérarchie de l'Église et de l'Autorité du Pape* (Paris, 1659):—*Traité des Hérésies* (1661). See Hoefer, *Nouv. Biog. Générale*, s. v.

Abellio (or **Abellis**) was a deity of the ancient Gauls. Mention is made of him on a few Gallic altar-inscriptions found near Comminges, in France. Sometimes he is compared to *Mars*, at other times to *Apollo* of the Romans. The word has been derived by some from *Bel*, the *Baal* of the Old Test.

Abel-meholah. Tristram conjectures this to be "a spot now called *Sher-habiel*, a trace of the name lingering in the neighboring Wady Maleh" (*Bible Places*, p. 229); while Lieut. Conder locates it at "a place now called *Ain Helweh*, in the Jordan valley, to which the direct road led past Shunem down the valley of Jezreel" (*Tent Work*, i, 124).

Abelonii (or **Abelonites**), also **Abenonītae**. See Abelites.

Abeōna, in Roman mythology, was a goddess to whose care parting friends were intrusted.

Abercius, bishop of Hierapolis, in Phrygia, was raised to that see about A.D. 164, upon the martyrdom of St. Papias. He suffered great torments from the heathen under Marcus Aurelius, but died in peace during the reign of that emperor. Neither Eusebius nor any other ancient writer makes mention of Abercius, who, according to Baronius, wrote an excellent *Book of Discipline*, to be observed by priests and deacons, and an apology to Marcus Aurelius, the emperor; both of which the cardinal promised to give entire in his *Annales*, but it was not done. The Greeks, who give him the title of Ἰσαπόστολος, commemorate him on Oct. 22. See Cave, *Hist. Lit.* i, 66; Baronius, *Annales*, A.D. 163, No. 15.

Abercius of Jerusalem, a noted miracle-worker (Ἰσαπόστολος Θαυματουργός) of the early Church, is commemorated in the Byzantine calendar on Oct. 22.

Aberĭdes, in Greek and Roman mythology, was the son of Cœlus and Vesta; the same with *Saturn*.

Aberle, Moritz von, a Roman Catholic theologian of Germany, was born April 15, 1819, at Rottum, near Biberach. In 1842 he received holy orders, and in 1850 he was called to Tübingen as professor of ethics and New-Test. exegesis. In 1866 he was ennobled, and died Nov. 3, 1875. Aberle was one of the brightest lights of the Catholic faculty at Tübingen, and a very learned scholar. He was always a hard student, and found no time for producing large publications, although he contributed extensively to the Tübingen *Theologische Quartalschrift*. He left in manuscript *Einleitung in das Neue Testament*, which was edited by Paul Schanz (Freiburg, 1877). See *Literarischer Handweiser*, 1875, p. 433 sq.; Himpel, in the *Theologische Quartalschrift*, lviii, 2. (B. P.)

Abernathy, Burwell, a minister in the Methodist Episcopal Church, South, was born in Giles County, Tenn. As to the date of his birth we have no source of knowledge. He embraced religion in early life, and in 1842 joined the Tennessee Annual Conference. In 1849 he studied for a better ministerial preparation, and re-entered the Conference in the following year, and continued faithful, and with great usefulness, until his death, in 1848. See *Minutes of Annual Conferences of the M. E. Church, South*, 1848, p. 174.

Abernathy, Joseph T., a minister in the Methodist Episcopal Church, South, was born in Macon County, Ala., July 4, 1823. He spent his early life in wayward thoughtlessness, but experienced religion when about twenty; and in 1855 was admitted into the Alabama Conference, and continued to labor with fidelity and much success until his death, Sept. 18, 1859. Mr. Abernathy began his ministry uncultured, but by diligent study became an acceptable and useful preacher. His piety was deep, and his life zealous. See *Minutes of Annual Conferences of the M. E. Church, South*, 1859, p. 161.

Abesta. See Zend-avesta.

Abez. Lieut. Conder (*Tent Work*, ii, 334) thinks this is the ruined site *Khurbet el-Beida*, marked on the Ordnance Map eight miles west of Nazareth and two south-west of Beit-Lahm, remarking (*Quar. Report* of the "Pal. Explor. Fund," Jan. 1881, p. 49) that "the Arabic exactly corresponds [?] to the Hebrew, with the same meaning, 'white;'" but this seems doubtful.

Abgar [see Abgarus, in vol. i, p. 14] is the name of several kings of Edessa, who reigned, according to the chronicle of that city, at various periods from B.C. 99 to A.D. 217. Of the ten kings who are said to have borne the name of Abgar, we have only to do with the last six. The first of the name was *Abgar Phika* "the Dumb," who reigned with Bacro two years and four months, and by himself twenty-three years and five months (B.C. 93–67). His son Abgar reigned fifteen years (67–52), and is mentioned by Dion Cassius as having made a treaty with the Romans in the time of Pompey. He is the same who treacherously deceived Crassus in his expedition against the Parthians (B.C. 53), and is called by Appian

(*De Bello Parth.* p. 140) *φύλαρχος τῶν Ἀράβων*. In Plutarch his name is written *Ἀριάμνης*. The eleventh and twelfth kings of Edessa bore the same name, according to Dionysius; but nothing is recorded of them except that the latter was surnamed *Sumoko*, "the Red."

We now come to the one with whom the name is most conspicuously associated—the fifteenth king—Abgar surnamed *Ucomo*, "the Black," who reigned, according to the chronology of Dionysius of Telmahar, A.D. 9–46, but according to the rectification of Gutschmid, A.D. 13–50. Moses of Chorene traces his descent from the Parthian king Arsaces. Procopius has a story of the romantic attachment which he excited in Augustus when on a visit to Rome, and of the device he was obliged to employ before the emperor would allow him to return to Edessa. The narrative of Eusebius we have already given. The Syriac version of the story given in Cureton's *Ancient Syriac Documents* is obviously an elaborate expansion of Eusebius. In all probability, the only fact in connection with Abgar which has come down to us is to be found in Tacitus (*Annals*, xii, 12–14), where he appears in a not very creditable light—first seducing the young Parthian king Meherdates to waste precious days in luxurious indulgence at Edessa, and then treacherously abandoning him on the battle-field (A.D. 49).

Abgar VI *bar-Ma'nû*, according to Dionysius, reigned for twenty years (A.D. 65–85), which Gutschmid reckons from 69 to 89. The dynasty now seems to have changed; and the next king, Abgar VII *bar-Îzat*, who purchased the kingdom from the Parthians, and reigned A. D. 108–115, was of the royal race of Adiabene. It was this Abgar, in all probability, who behaved with such caution when Trajan made his expedition to the East. According to Dion Cassius, he did not go in person to meet the emperor at Antioch, but sent him gifts and friendly messages. He was afraid of Trajan, on the one hand, and of the Parthians, on the other; and therefore deferred his meeting with Trajan until he came to Edessa, where he entertained him at a banquet, at which he introduced his son Arbandes dancing some of his native dances. The emperor was greatly captivated with the young Arbandes. The Abgar of the time of Antoninus Pius must be Ma'nû bar-Ma'nû, as Assemani suggests.

Abgar, Bar-Maanu, a descendant of Abgarus (q. v.), who reigned in Edessa about the year 200, was a Christian and friend of Bardesanes (see Euseb. *Chronic. ad Olymp.* 149, 1; and Epiphan. *Hær.* 56, 1). That he did not believe in the gnosticism of his friend may be seen from the fact that the orthodox Epiphanius styles him *ἀνὴρ ὁσιώτατος*; while Eusebius, in his *Chronicon*, calls him *ἱερὸν ἄνδρα*. In the year 216, Abgar was deposed by the emperor Caracalla, and Edessa became a Roman colony. (B. P.)

Abgarus, the reputed king of Edessa, is commemorated as a saint in the Armenian calendar on Dec. 21.

Abhassara, in the Buddhist religion, a superior celestial world. Previous to the creation of the present world there were several successive systems of worlds, which were destroyed by fire. On the destruction of the former worlds, the beings that inhabited them, and were meritorious, received birth in the celestial world Abhassara; and when their proper age was expired, or their merit was no longer such as to preserve them in a celestial world, they again came to inhabit the earth. Their bodies, however, still retained many of the attributes of the world from which they had come, as they had subsisted without food, and could soar through the air at will; and the glory proceeding from their persons was so great that there was no necessity for a sun or moon. Thus no change of seasons was known; there was no difference between night and day; and there was no diversity of sex. For many ages the inhabitants of the earth thus lived, previous to the creation of the sun and moon, in happiness and mutual peace. See Gardner, *Faiths of the World*, s. v. See also Buddhism; Buddhists.

Abhidharma, the third class of the Buddhist sacred books, called *Pitakali*, or *Pitakattayan* (q. v.). The Abhidharma contain instructions which are supposed to be addressed to the inhabitants of the celestial worlds. This is accordingly accounted the highest class of sacred books; and the expounders of it are to be held in the highest honor, for it declares *pre-eminent truths*, as the word itself implies. The books of which it consists contain terms and doctrines with definitions and explanations. The text consists of 96,250 stanzas, and the commentaries of 30,000; so that in the whole, including text and commentary, there are 126,250 stanzas. Early in the present century there arose a class of metaphysicians in Ava called Paramats, who respected only the Abhidharma, and rejected the other books that the Buddhists considered as sacred, saying that they were only a compilation of fables and allegories. The founder of the sect, Kosan, with about fifty of his followers, was put to death by order of the king.

Abhijit, in Hindû religion, is one of the sacrifices to be brought by a king, or rajah, as a propitiation for unpremeditatingly killing a priest.

Abia, in Greek mythology, was a nurse of Hyllus, who built for the father of her charge, Hercules, a temple at Ira, in Messenia, in remembrance of whom Presphontes called this city Abia.

Abibas (or **Abibba**), a younger son of the Gamaliel mentioned in the Acts of the Apostles, and Ethna, his wife. He is said to have been early baptized and brought up as a Christian; to have spent his life in good works; and to have been buried in the tomb of St. Stephen at Caphargamalia, about twenty miles from Jerusalem. His body is supposed to have been found with those of his father, of Nicodemus, and of St. Stephen, Aug. 3. See Baillet, *Vies des Saints*, ii, 38.

Abibas, a martyr of Edessa, is commemorated as a saint in the Byzantine calendar on Nov. 15.

Abibo, or **Abibon**. See Abibas.

Abicht, Johann Georg, a Protestant theologian of Germany, was born at Königsee, March 10, 1672. In 1702 he was appointed professor of Hebrew at Leipsic; in 1717 he was called to Dantzic as professor and pastor; in 1730 he went to Wittenberg as professor of theology and general superintendent; and died there, June 5, 1740. He wrote, *Diss. de Confessione Privata* (Gedani, 1723):—*Exercitatio de Servorum Hebræorum Acquisitione et Servitiis* (Lips. 1704):—*Diss. de Hebr. Accentuum Genuino Officio* (ibid. 1709):—*Ars Distincte Legendi et Interpret. V. T.* (ibid. 1710). See Winer, *Handbuch der theol. Lit.* i, 144, 459; Steinschneider, *Bibliog. Handbuch*, p. 1. (B. P.)

Abida.

Abida, in Mongolian mythology, was a deity of the Kalmucks, that had much resemblance to Siva of India. Abida rules over the spirits of the dead, admits the virtuous into Paradise, and sends the bad back to the earth with other bodies. This deity lives in heaven, to which leads a path all of silver.

Abilius, St. (variously written *Aἰμίλιος*, *Ἀμέλιος*, *Melias*, etc., and perhaps the Latin *Avilius*), was the second bishop of Alexandria (after St. Mark), A.D. 86–96. According to one tradition, he was ordained presbyter, together with his successor Cerdon, by Mark

himself. According to another tradition, he was appointed bishop by Luke. Abilius is commemorated in the Roman martyrology on Feb. 22; in the Ethiopic on Aug. 29.

Abillon, André d', a French theologian who lived in the first half of the 17th century. He wrote, *La Morale des Bons Esprits* (Paris, 1643):—*Nouveau Cours de Philosophie* (ibid. 1633):—*Le Concile de la Grâce ou Réflexions Théologiques sur le Deuxième Concile d'Orange* (ibid. 1645):—*La Métaphysique des Bons Esprits* (ibid. 1642). See Hoefer, *Nouv. Biog. Générale*, s. v.

Abimurgan, in Persian mythology, is a miraculous spring in Kohistan, about which a species of bird called *samarmar* is constantly flying. If any part of the country is troubled with locusts, it is only necessary to carry some of this water into that region, and the birds will follow and destroy the locusts.

Abington, William N., a Methodist Episcopal minister, was born in Patrick County, Va., Sept. 30, 1798. He experienced religion in 1823; and in 1827 joined the Virginia Conference, in which he worked diligently until his death, Sept. 14, 1829. Mr. Abington was energetic, faithful, successful, and much beloved. See *Minutes of Annual Conferences*, 1830, p. 76.

Abiob, Aaron. See Aaron Abiob.

Abios (Ἄβιος), a Greek term for a *monk*.

Abjia Goni, in Hindû mythology, was a name given to Brahma as the creator of clouds and of the moon.

Ablabius, or **Ablavius** (Ἀβλάβιος), a famous orator who lived in the time of Theodosius the younger, and whom Chrysanthus (q. v.) admitted to priest's orders. Ablabius eventually became bishop of the Novatians at Nicea, where he also taught rhetoric. He wrote some sermons, which are lost.—Landon, *Eccles. Dict.* s. v.

In A.D. 314 Constantine wrote to one Ablabius, who held a command in Africa, and was apparently a Christian, summoning the disputants in the Donatist controversy to a council at Arles (August. *Op.* ix, App. p. 21). This Ablabius is supposed to be the same with the præfect of the prætorium (A.D. 326–337), who was deposed and put to death by Constantius.

Ablutiis (or **Abluviis**), Geoffroy de, a native of Abluies (now Ablis), between Paris and Chartres, France. He became a Dominican, and received the appointment of inquisitor-general of Carcassonne; and sustained with firmness the persecution raised against him, as an inquisitor, by the Franciscan Bernard Deliciosi, in 1301. His death is said to have occurred at Lyons, about 1318. His works are, *Short Commentaries on the Four Books of the Master of the Sentences:—Acts in Quality of Inquisitor.*

Ablution is a name for the wine and water used by the priest after communion to cleanse the chalice and his fingers. At one time the priest was required to drink it. The water-drain was always erected near the altar to receive the ablution.

Ablution of the Feet. See Foot-washing; Pedilavium.

Ablution of Hands is the washing of the priest's hands with water (1) before his assumption of the sacred vestments, preparatory to celebrating the Christian communion. The Roman *Præparatio ad Missam* contains the following prayer: "Cum lavat manus dicat; Da, Domine, virtutem manibus meis ad abstergendam omnem maculam, ut sine pollutione mentis et corporis valeam tibi servire." (2.) The washing of the priest's hands during the celebration of the divine mysteries. See Lavabo; Hands, Washing of the.

Ablution of the Head (*capitilavium*) was a Spanish rite adopted in France. It took place on Palm-Sunday, the Sunday of Indulgence, out of respect to the sacred chrism with which the catechumens were anointed on the solemn day of baptism. At the Council of Mayence, in 813, the practice was abolished, and baptism was required to be celebrated after the Roman manner.

Ablution of the Sacred Vessels is the washing of the chalice and paten by the priest after celebrating the Christian eucharist. Two of the ancient English rites ordered (1) wine to be poured into the chalice, (2) wine and water over the celebrant's fingers, and (3) water only, in each of which cases the rinsings were partaken of by the priest. An almost similar rule is observed in the Latin communion, as may be seen from the concluding portion of the *Canon Missæ*.

Abner. "In the town [of Hebron] the tomb of Abner and Ishbosheth is shown within the court of a Turkish house, but is not worth visiting" (Bädeker, *Palestine*, p. 281).

Abner, a Jewish rabbi, was born at Burgos about 1270. He was converted to Christianity at Valladolid, where he practiced the profession of medicine. From that time he assumed the name of Alphonsus of Burgos, and he distinguished himself by his zeal for the Christian religion. He died in 1346. He wrote a *Treatise on the Plague*, in Spanish (Cordova, 1551). Before his conversion he had published a work on the agreement of laws, and accompanied his comments with the *Commentary* of Aben-Ezra upon the ten precepts of the law. After having renounced Judaism, he wrote, in Hebrew, a refutation of the book of rabbi Kimchi against Christians. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aboab, Emanuel, a Jewish writer of Italy, who flourished in the beginning of the 17th century, was born at Oporto. On account of the Inquisition, he left for Italy, resided at Venice, and subsequently at Amsterdam. In 1625 he finished his *Nomologia*, or *Discursus Legales*, an elaborate defence of oral tradition, published afterwards at Amsterdam. He died in 1629. See Fürst, *Bibl. Jud.* i, 4; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 12 sq.; Lindo, *Hist. of the Jews in Spain*, p. 364; Etheridge, *Introd. to Jewish Literature*, p. 548; Kayserling, *Gesch. d. Juden in Portugal*, p. 265, 271 sq.; Grätz, *Gesch. d. Juden*, x, 132 sq. (B. P.)

Aboab, Isaac, of Castile, a Jewish philosopher, jurist, and theologian, was born in 1432. His profound learning procured him the esteem of king John II of Portugal, to which kingdom he retired at the expulsion of the Jews from Spain. He died in 1493. He wrote a highly moral work entitled מנורת המאור, *The Candlestick of Light*, in seven parts (Venice, 1544 and later), which has been translated into Spanish, German, and Judæo-German. In the latter translation it has been published with the commentary *Nephesh Jehuda* (Berlin, 1872–73). Zunz, in his *Die Ritus* (ibid. 1859), p. 204 sq., tries to demonstrate that this Aboab is not the author of this work, but that it had been written two hundred years before by an author of the same name. Aboa also wrote, נחר פישון, *The River Pishon*, homilies (Constantinople, 1538):—פירוש על חומבן (Venice, 1548 and later), a commentary to Nachmani's *Commentary on the Pentateuch*. See Fürst, *Bibl. Jud.* i, 4 sq.; Grätz, *Gesch. d. Juden*, viii, 225, 341, 374, 377; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 13; Lindo, *Hist. of the Jews in Spain*, p. 263; Etheridge, *Introd. to Hebrew Literature*, p. 267; Kayserling, *Gesch. d. Juden in Portugal*, p. 108, 121, 271; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 88, 400; Zunz, *Die Ritus*, p. 204–210. (B. P.)

Aboab, Isaac, of San Juan de Luz, in Portugal, a Jewish writer, was born in 1609, and died at Amsterdam in 1693. He wrote a copious Spanish commentary on the Pentateuch, *Paráfrasi Comentado sobre el Pentateuco* (Amst. 1681, fol.):—*La Filosophia Legal* (*Philosophy of the Law*) (ibid.):—*Triumph of Moses*, a poem:—*Porta del Cielo* (שער השמים, i. e. "gate of heaven"), a Hebrew translation of Herera's work against Spinozism (ibid. 1655):—and many *Sermons* (about 886 in number). See Fürst, *Bibl. Jud.* i, 4; Kitto, *Cyclop.* s. v.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 13;

Basnage, *Hist. of the Jews* (Taylor's transl.), p. 741; Finn, *Sephardim*, p. 465; Kayserling, *Gesch. d. Juden in Portugal*, p. 294 sq., 304, 307; id. *Bibliothek jüdischer Kanzelredner*, vol. i, Beilage, p. 2; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 235; Grätz, *Gesch. d. Juden*, x, 11, 27, 129, 175, 177, 226. (B. P.)

Aboanifa. See Abu-Hanifah.

Abolition of Slavery. See Slavery.

Aboresi, Giacomo, a Bolognese painter, was born in 1632, and became a scholar of Agostino Metelli. He worked mostly in fresco, and he also painted history, but was more distinguished for views of architecture. He painted some perspective pieces in the Church of San Giacomo Maggiore in his native city. He died in 1667.

Abortion. The crime of procuring abortion is little noticed in the earliest laws. It is a crime of civilization; in a barbarous state of society the parallel crime is infanticide. The practice was horribly prevalent among the Romans of the empire, although punishable with banishment and sometimes with death, and was a ground of accusation by the early Christians against the heathen. Tertullian denounces the practice as homicidal, declaring it to be but the anticipation or hastening of murder. "Prevention of birth is the precipitation of murder." Minucius Felix declares it to be parricide. The Council of Ancyra (A.D. 314) limited its punishment to ten years' penance. The Council of Lerida (324) classes the crime with infanticide, but allows the mother to be received to communion after seven years' penance, even when her sin was complicated with adultery. The Council of Trullo classes it with homicide. Pope Gregory III, in the next century, reverts to the ten years' penance, but modifies the sentence to a single year in cases where the child has not been formed in the womb: this is based on Exod. xxi. By the Visigothic law, the person who administered a draught for the purpose was punished with death. See Bingham, *Christ. Antiq.* bk. xvi, ch. x, § 4.

Aboudad. See Abudad.

Abra de Raconis, Charles François, a French bishop, was born in 1580 at Castle Raconis, in the diocese of Chartres. In 1592 he joined the Church of Rome; in 1609 was appointed professor of philosophy at Paris; in 1615 was made professor of theology; and in 1618 royal court-preacher. In 1637 he was appointed bishop of Lavaur, and retired in 1643 to Paris, where he died, July 16, 1646. He wrote, *Examen et Jugement du Livre de la Fréquente Communion* (Paris, 1644), directed against the Jansenist Anton Arnauld. In 1645 he published *Briève Anatomie du Libelle Anonyme Intitulé Réponse au Livre de M. l'Évq. de Lavaur.* His works are characterized by Arnauld, who only scorned him, in the words "dont les ouvrages ont été méprisés de tous les honnêtes gens." See Rāss, *Convertiten*, iii, 445 sq.; Wetzer u. Welte, *Kirchen-Lexikon* (2d ed.), s. v. (B. P.)

Abraham, the Hebrew patriarch, is commemorated as a Christian saint in the old Roman martyrology on Oct. 9; in the Ethiopic calendar on Aug. 19; and, in conjunction with Isaac and Jacob, on the 28th of every month.

ABRAHAM, Apocalypse of, a book "full of all manner of wickedness," was current among the Sethian Ophites (Epiph. *Hær.* 286 c). It is probably the Apocryphal work under Abraham's name condemned by Nicephorus (Credner, *Zur Gesch. d. Kanons*, p. 121, 145). The length i rather over that assigned to Canticles. A Greek *Testament of Abraham*, extant in MS. at Vienna, appears to be of a much later date.

ABRAHAM'S SACRIFICE (*of Isaac*), Feast of, is celebrated in Constantinople, under the name *Behul Beiran* ("the Great Festival"), by a procession, headed by the Sultan, through the city. The Mohammedans substitute Ishmael for Isaac in their version of the narrative.

Abraham, St., a title applied to three men.

1. *Abrames*, of the diocese of Cyrus in Euphratesia, who, after leading a solitary life for some years, went to preach the Gospel in the regions east of Mount Libanus. Returning to his solitude, he was, contrary to his own will, elevated to the see of Charræ, in Osrhœne, or Lower Mesopotamia. Here he practiced great mortification and self-denial until his fame reached the ears of Theodosius the Younger, who called him to his court, receiving him with great honor. He died at Constantinople in 348, and his remains were carried back to Charræ. No mention is made of him in the Latin martyrologies, but the Greek commemorate him on Feb. 14.

2. This saint was born about the end of the 4th century in Upper Syria. While still young, he went to visit the anchorites of Egypt, but was captured by the Saracens and cruelly maltreated. Eventually he escaped from them, and towards the close of the reign of Valentinian III came to Gaul, and, settling at Auvergne, built a monastery there. He died in 472, and was buried in the Church of St. Cirgues (Cyriacus), now a parish in the city of Clermont. His festival is marked in the Roman martyrology June 15. See Gregory of Tours, ii, 21; Baillet, *Vies des Saints*, June 15, vol. ii.

3. This person was a hermit and priest, and was born in the 4th century at Chidna, Syria (or Mesopotamia). He permitted the celebration of his marriage to the person to whom his parents had early engaged him, but on the same day retired to a cell, and, stopping up the entrance, gave himself up to devotion and prayer. The report of his sanctity getting abroad, the bishop forcibly ordained him priest, and sent him to preach the Gospel to the infidel inhabitants of a neighboring town. After suffering much at their hands, his patience and resolution were rewarded by their conversion. His festival is celebrated with that of St. Mary, his niece, by the Greek Church, Oct. 29, and by the Roman on March 16. See Baillet, March 16, vol. i; Butler, March 15.

Abraham (or **Ephrem**), the sixty-second Coptic patriarch of Alexandria (after St. Mark), was the son of Zera (or Zaraat), and succeeded Minas (or Mennas) II in 977, and was poisoned after filling the see four years. He is commemorated as a saint and martyr by the Alexandrian Church on Dec. 2. His life is written in Syriac and Arabic, and is to be found joined to that of Barsuma in the National Library at Paris, No. 795.

Abraham (or **Ibrahim**), a native of Antioch, was, in the 9th century, the chief of the heretical Abrahamites (q. v.), a branch of the sect of the Paulinists. He denied the divinity of Jesus Christ. Cyriacus, patriarch of Antioch, opposed him powerfully, but was not able to restore him to orthodoxy. See Hoefer, *Nouv. Biog. Générale*, s. v.

Abraham, a Scottish bishop, was promoted to the see of Dunblane in 1220, and was bishop there in the fourth or fifth year of pope Honorius, being contemporary with William, bishop of St. Andrews. See Keith, *Scottish Bishops*, p. 172.

Abraham (or **Seba** [Sabaa]), a Portuguese rabbi who lived at Lisbon in 1499, the date at which the Jews were banished from Portugal. He died, according to Nicolas Antonio, in 1509. We have from him a commentary on the Pentateuch, very highly esteemed, which was published under the title *Tseror Hammor* (Venice, 1523; 2d ed. 1546). See Hoefer, *Nouv. Biog. Générale*, s. v.

Abraham ben-Chaila or Haja, was a Spanish rabbi of the 12th century. In a book on astrology he foretold the coming of the Messiah as to occur in 1158. He died in 1105. He wrote, *Tractatus de Nativitati-*

bus (Rome, 1545):—*Sphæra Mundi* (Basle, 1546), Hebrew and Latin. See Hoefer, *Nouv. Biog. Générale*, s. v.

Abraham BEN-CHAYIM, a Jew of Bologna, deserves our attention because he printed the first complete Hebrew Bible, which appeared at Soncino in 1488. This edition is now very rare; only nine copies are known to be extant—viz. one at Exeter College, Oxford, two at Rome, two at Florence, two at Parma, one at Vienna, and one in the Baden-Durlach Library. The Pentateuch is followed by the five Megilloth in the same order as they stand in Van der Hooght's edition; Nehemiah and Ezra form one book, and Samuel, Kings, and Chronicles are not divided into two books. Each page has two columns, and the Psalms are divided into five books. The text has no Masoretic signs, no majuscular and minuscular letters. The text is, according to Bruns (*Dissertt. General. in V. Test.* p. 442 sq.), full of blunders, and Kennicott asserts that it contains more than twelve thousand variations. How carelessly the printing was executed may be seen from the fact that ver. 16 of Psa. lxxiv was interpolated after ver. 12 of Psa. lxxxix. (B. P.)

Abraham BEN-DAVID, a Jewish philosopher and theologian of the 12th century, flourished at Toledo, Spain. He attempted a reconciliation of Jewish theology with Aristotelian philosophy, and in 1160 he wrote, in the Arabic language, a work called *The Sublime Faith*, in which he defends the philosophy of Aristotle, but strongly combats Neo-Platonism. See Ueberweg, *Hist. of Philos.* i, 419, 427.

Abraham BEN-ISAAC, a Jewish writer of Granada, is the author of a Cabalistic work entitled *The Covenant of Peace* (בְּרִית הַמְּנוּחָה), written between 1391 and 1409, wherein he "discusses the mysteries of the names of God and the angels; of permutations, commutations, the vowel-points, and accents; and declares that he who does not acknowledge God in the manner of the Cabala sins unwittingly, is not regarded by God, has not his special providence, and, like the abandoned and the wicked, is left to fate." This work was published in Amsterdam, 1648. See Fürst, *Bibl. Jud.* i, 8; Grätz, *Gesch. d. Juden*, viii, 105 sq.; Ginsburg, *The Kabbalah*, (Lond. 1865), p. 121 sq. (B. P.)

Abraham, Andrew, a Presbyterian minister, was born at Florida, N. Y., Oct. 12, 1818. After receiving a preparatory literary education, having graduated at Union College in 1844, he entered Union Theological Seminary and completed the course of study. He was ordained Oct. 13, 1848, and in the same year received a commission from the American Board of Commissioners for Foreign Missions to labor among the Zulus in South Africa, at Mapumulo, where he spent his entire ministerial life, with the exception of one year on a visit to his native country. One who was for many years his yoke-fellow in the Zulu mission says of him, "He was a practical man in every sense of the word. While he attended to the spiritual wants of the people and instructed them thoroughly in the doctrines and principles of religion, he taught them how to carry out those principles in active daily business life. He labored faithfully and patiently to instruct the ignorant and lead them out of their darkness and superstition to a hope in Christ, and he instructed them how to build their houses with a view to convenience and health." A native chief said, after his death, "I never heard our teacher speak an unkind word." He was true to his convictions, and carried them out faithfully. He was an excellent scholar, and, in the judgment of his brethren, the best translator in the mission. It is thought that overwork in preparing the Old-Test. translation for the press had an influence in causing the disease which brought him to sudden death. He was found dead in his bed on the morning of Sept. 12, 1878, having been apparently stricken with apoplexy. (W. P. S.)

Abraham, Nicolas, a learned Roman Catholic writer, was born in the diocese of Toul, in Lorraine, in 1589. He entered the Society of Jesus in 1609, and took the fourth oath in 1623. After teaching belleslettres, he was (in 1653) made divinity professor in the University of Pont-à-Mousson, which position he retained until his death, Sept. 7, 1655. He wrote, *Pharus Veteris Testamenti, sive Sacrarum Quæstionum Libri XV* (Paris, 1648):—*Epitome Rudimentorum Linguæ Hebraicæ, Versibus Latinis Breviter et Dilucide Comprehensa* (Pont-à-Mousson, 1645; Dijon, 1651). He also edited *Nonni Panopolit. Paraphrasis in Evangel. Johannis* (Paris, 1623). He composed many other works, a list of which may be found in Sotwell, *Bibliotheca Script. Soc. Jes.*; in Bayle; and in the large *Bibliothèque Ecclésiastique*, i, 33. See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 195, 898. (B. P.)

Abraham Ostroh BEN-DAVID, a Jewish writer who flourished in the beginning of the 17th century, is the author of בור לזהב, or a commentary on the Chaldee paraphrase of the Pentateuch (Hanau, 1614; Frankfort-on-the-Oder, 1681):—באור על יג מדות, a commentary on the thirteen hermeneutical rules. See Fürst, *Bibl. Jud.* i, 9; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Abraham Shalom BEN-ISAAC BEN-SAMUEL, a Jew of Catalonia, born about 1430, wrote a dogmatical work connecting the divine with the human under the title of נְוֵה שָׁלוֹם, *The Habitation of Peace* (Constantinople, 1538). See Fürst, *Bibl. Jud.* i, 10; Lindo, *History of the Jews*, p. 263; Finn, *Sephardim*, p. 415. (B. P.)

Abrahamus, GALENUS. See GALENISTS.

Abram. See ABRAHAM.

Abram, ROBERT, an English Congregational minister, was born at Little London, a village near Southport, Lancashire, June 2, 1805. His early as well as his religious associations were among the Wesleyan Methodists, by whom he was, at the age of twenty, made a local preacher. In 1832 he joined the Independent Church at Southport, under the pastorate of Rev. George Greatbotch. He was now engaged as an itinerant preacher and Scripture-reader, and became an agent of the County Union in 1834. He removed to Martin Top in the latter part of the summer of 1837, and shortly afterwards was ordained. Here and in the surrounding district he labored with great success, preaching at nine out-stations besides his own chapel. He accepted a call to be pastor of the Church at Marsden, near Burnley, in 1843. Here he labored with great earnestness, preaching on Sabbath and week-day at home and outside places, many of which now sustain independent churches through his labors. About 1849 he resigned his charge at Marsden and removed to Tockholes, where he labored with his characteristic earnestness, and with comparative success. In the early part of the summer of 1852 he began to feel ill, and so continued till he died, peacefully and happily, July 30, 1852. He was a good and modest man, and a plain but faithful preacher. See (Lond.) *Cong. Year-book*, 1853, p. 204.

Abrasax. See ABRAXAS.

Abren, Peter, was a Spanish monk of the Striot Observance of St. Francis, in the province of Andalusia, who flourished about 1620. Among other works, he published an *Explication of the Sayings of the Blessed Virgin*, etc., and *Explications of the Magnificat and Benedicite.*

Abren, Sebastian, a Jesuit, was born at Alemtejo, Portugal, in 1573, and entered the Jesuit College at Evora in 1610. In 1633 he took the degree of doctor of theology. The date of his death is not recorded. His works are, *Parocho Perfecto, vida do P. João Cardim* (Evora, 1651):—*Theology* (in MS., 7 vols.).—Landon, *Eccles. Dict.* s. v.

Abrenunciation. See BAPTISM.

Abres, bishop of Seleucia and patriarch, was ordained at Antioch. He was a pupil of Mares, and succeeded him. Bar-Hebræus relates that he was a descendant of Joseph the carpenter, the father of James and Joses. According to Amru, Abres was ordained at Jerusalem by St. Simeon, the successor of St. James the Great.

Abresch, PETER, who died as professor of theology at Groningen in the year 1812, is the author of *Specimen Philologicum in Obadiæ ver.* 1–8 (Ultrajecti, 1757), and *Paraphrasis et Annotationes in Epistolam ad Hebræos* (Leyden, 1786–87). See Winer, *Handbuch der theol. Lit.* i, 227, 267. (B. P.)

Abretia, in Greek mythology, was a nymph after whom the province of Abrettene, in Mysia, was named. From this province, Jupiter, who was worshipped there, received the name *Abrettenus.*

Abriani, PAOLO, a priest of the Carmelite Order, was a native of Vincenza, Italy. He was a professor at Genoa, Verona, Padua, and Vincenza. In 1654 he was obliged to quit the religious habit, and died at Venice in 1699, in his ninety-second year. He published academical discourses, entitled *Funghi,* because they grew, he said, like mushrooms:—*Il Vaglio* (Venice, 1663, 1687):—*Poetry, Sonnets,* etc. (ibid. 1663–64, 12mo):—*L' Arte Poetica di Orazio, Tradotta in Versi Sciolti* (ibid. 1663, 12mo):—*Ode di Orazio Tradotte* (ibid. 1680, 12mo):—*A Translation of Lucan* (ibid. 1668, 8vo).

Abrizeykan, in Persian mythology, is a festival of the Chaldæans, Armenians, and Persians. It is the anniversary of a treaty of peace between Manutsheher and Afrasiab. An arrow sent by the archer Aresh, under divine guidance, defined the limits of each kingdom. The river Oxus or Amu, near which it fell, became the dividing line.

Abrunculus (or **Aprunculus**), ST., the twenty-fourth bishop of Treves, is mentioned by Gregory of Tours. His death is placed in 557, and his burial in the Church of St. Paulinus. His relics were transferred to the Monastery of Sprinkirsbach. He is commemorated on April 22, and is probably the same with *Apponculus,* bishop of Treves.

Abruz, in the Persian religion, is the holy mountain in Persia upon which the gods kept the fire. There are yet many temple-ruins upon it, and in former times the whole region was inhabited by Parsees.

Abruzanum, in Persian mythology, is a certain plant which the Persians believe to be inhabited by a spirit of love.

Absalom, a regular canon of the Order of St. Augustine, in the Abbey of St. Victor-lez-Paris, who flourished about 1210. He was afterwards abbot of Sprinkirsbach, in the diocese of Treves. He wrote, *Sermones Festivales* (Cologne, 1534, fol.).

Absardon (*father of Sardon*) was a Phœnician deity, the local god of Wara, on the western coast of Sardinia.

Absconce (Lat. *abscondere*), a dark lantern holding a wax light, used in the choir to read the absolutions and benedictions at matins, and the chapter and prayer at lauds.

Abselius, WILLIAM, of Breda, was a Carthusian, and prior of the order at Bruges. He died in 1471, having composed several devotional and other pious works, among them *Tractatus ad semper Candidam Cœli Reginam:—The Lord's Prayer in Verse:—Vita D. Ægidii Rythmo:*—several *Letters:*—and *De Vera Pace.*

Absence. In the matter of absence from official duties, the Council of Basle ordered that a certain part of the fruits of the Church should be given only to those canons who reside. The Council of Trent permits canons to be absent three months in each year without incurring the penalty of absence. Bishops are supposed always to have a lawful cause for absence, and have the privilege of taking with them two dignitaries, or canons, who shall not be liable to the penalties of absence. See RESIDENCE.

Abseus, in Greek mythology, was a giant, the son of Tartarus and Gaia.

Absis. See APSE.

Absolution, as a liturgical term for a form of public service, has several applications.

1. A short deprecation which follows the Psalms of each Nocturn in the ordinary offices for the Hours. In this usage, the word perhaps denotes simply "ending" or "completion," because the monks, when the nocturns were said at the proper hours of the night, broke off the chant at this point and went to rest. Of the "Absolutiones" in the present Roman Breviary, only one (that "in tertio nocturno, et pro feria iv et Sabbato") contains a prayer for a setting free from sin.

2. For the absolution which follows the introductory Confession in most liturgies and offices, see CONFESSION.

3. The prayer for absolution at the beginning of the Office is, in Oriental liturgies, addressed to the Son; but many of these contain a second, at some point between Consecration and Communion, which is addressed to the Father.

4. The word is also applied to those prayers said over a corpse or a tomb in which remission of the sins of the departed is entreated from the Almighty.

Absolutism, a theory of God's plan in regard to the world held by Leibnitz (q. v.) and others. The system holds that the final aim of all things is exclusively the glorifying of God, especially of his sovereignty. They thus run the risk of bringing this sovereignty of God into opposition with his wisdom and love; for while insisting merely on the fact *creavit sibi,* they seem to overlook the equally important fact *creavit nobis.* The tendency of such a theory is to fatalism and quietism. See Van Oosterzee, *Christian Dogmatics,* i, 297.

Absolvo te (*I absolve thee*), the form used in the Roman Church in the remission of sins after private confession. Its English equivalent, "I absolve thee from all thy sins," is found in the "Order for the Visitation of the Sick" in the Book of Common Prayer. See ABSOLUTION.

Absorption, one of the great leading principles of Brahmanism. It is claimed that the last and highest kind of future after which every good man ought to aim is that his soul may be absorbed in the essence of Brahm, the supreme spirit. For a full discussion of this subject, see NIRVANA.

Abtalon, BEN-SALOMON, an Italian rabbi, native of Modena, lived about the middle of the 16th century. He was a member of the academy of Spanish rabbis, at Ferrara. He wrote, *Responses to the Epistles of Rabbi Simon* (Venice, 1608). See Hoefer, *Nouv. Biog. Générale,* s. v.

Abtu was the name of one of the mythological fishes of the Egyptian mysteries.

Abu (*Horus*) was the name of a mystical deity in ch. lxiv of the Egyptian *Ritual of the Dead.*

Abu-Bekr ("father of the virgin"), a caliph, the first successor of Mohammed, was born about A.D. 570. His original name was *Abd-el-Caaba,* which was changed for his well-known title when his daughter Ayesha became the favorite wife of the prophet. He began to reign in A.D. 632, and died in 634. See MOHAMMEDANISM.

Abucara, THEODORE, according to Cave (*Hist. Lit.* V, ii, 54), was archbishop of Caria, about A.D. 867 (oth-

ers say of Haran, about A.D. 770), and was either actually, or about to be, translated to the see of Laodicea by the patriarch Photius. By the latter he was sent, together with Zachary, bishop of Chalcedon, to the emperor Louis to convey to him the book which he had written against pope Nicholas. His progress, however, was arrested by the emperor Basil, who ordered Abucara to remain at home. In the Synod of Constantinople in A.D. 869, in favor of the patriarch Ignatius and against Photius, Abucara presented a petition, in which he complained of the conduct of the latter towards him, and prayed for the pardon of the steps he had taken against Ignatius. Upon this he was admitted to communion with Ignatius, and to a seat in the council. Lequien states that Abucara was bishop of Charran, in Phœnicia. Among his works are, *Dialogue concerning the Five Enemies from which Christ delivered us:—Dialogue Proving Logically the Existence of God:—An Epistle Containing the Orthodox Faith as Defined at Chalcedon:—Of the Sin of Adam:—Of the Temptation of Christ:—Various Treatises against the Jews, Mohammedans*, etc.:—*De Pane Mystico et Corpore Christi:—De Christo Vere Deo:—De Una Uxore:—De Filio ὁμοουσίᾳ, contra Saracenos*, etc. (Ingolstadt, 1606), all edited in Greek and Latin by J. Gretser. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Abudacnus, Joseph, a learned Orientalist, was born at Cairo, in Egypt, in the 17th century. For some time he was professor of Arabic at Oxford. He then went to Louvain, where he instructed in the Oriental languages. He is the author of *Historia Jacobitarum seu Coptorum in Ægypto, Libya, etc., Habitantium*, published at Oxford in 1675, and translated into German by C. H. Trommler with the title *Abbildung der jacobitischen oder koptischen Kirche*, with a preface by J. G. Walch (Jena, 1749). Whether this translation was made from the edition published in 1675, or from Seelen's (published at Lubeck in 1733), we do not know. See Mosheim, *Dissertatio ad Hist. Ecclesiast. Pertinent.* ii, 226; Seelen's preface to his edition of the *Historia;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v., and in the Supplement, s. v. (B. P.)

Abudad, in Persian mythology, was the bull which Ormuzd first created, and in which lay the germ of all life. Ahriman sent out two evil genii to kill the bull, which in dying prophesied the final overthrow of evil. Out of his right fore-part sprang the first man, out of his left fore-part sprang the germ of all animals, and out of the other parts of his body came various plants. The genii took two-thirds of the seed and gave it to the moon, and left one-third to the earth. Ahriman did not attain his object, and was compelled to create evil beings to fight against the beings created by Ormuzd, and thus the great battle between right and wrong was begun, which is to continue throughout all ages.

Abudiente, Moses ben-Gideon, a Jewish native of Lisbon, in the early part of the 17th century, is the author of *Grammatica Hebraica* (Hamb. 1633), Hebrew and Portuguese:—also *Fin de los Dias*, which treats of the end of time, as foretold by the prophets. See Fürst, *Bibl. Jud.* i, 15; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 24; Lindo, *History of the Jews in Spain*, p. 366; Kayserling, *Gesch. der Juden in Portugal*, p. 300; id. *Analekten*, in Frankel, *Monatsschrift*, 1860, p. 69 sq.; and *Sephardim*, p. 176; Delitzsch, *Zur Gesch. der jüd. Poesie*, p. 7, 82, 173; Steinschneider, *Bibliogr. Handbuch*, No. 11; id. *Catalogus Libr. Hebr. in Bibl. Bodl.* p. 1763. (B. P.)

Abu-Hanifah (or **Aboanifa**), surnamed *Alnuman*, perhaps the most famous of all the doctors of orthodox Mussulmans, was the son of Thabet, and was born at Cusa, A.D. 700. He was especially distinguished in matters of the law, and held the first place among the four chiefs of particular sects, who may be followed implicitly in their decisions upon points of right. The caliph Almansur had him imprisoned at Bagdad for refusing to subscribe to the opinion of absolute and determined predestination, which the Mussulmans term *cadha*. Abu-Joseph, sovereign judge and chancellor of the empire under caliph Hadi, brought the doctrine of Abu-Hanifah into such reputation that, in order to be a good Mussulman, it was necessary to be a Hanifite. He died, nevertheless, in prison at Bagdad. His principal writings are, *The Mesnad* (i. e. *The Support*), in which he establishes all the points of Mussulmanism on the authority of the Koran and of tradition: *Fikelam*, a treatise on scholastic theology:—and *Moallem* (i. e. *Master*), a catechism.

Abu-Isaac ben-Assal, a learned Maronite, who flourished about the year 1240, is said to be the author of *An Exposition of the Apocalypse*, written in Arabic; *An Exposition of the Four Gospels; An Exposition of the Gospel of St. John; An Exposition of the Lord's Prayer; An Exposition of the Nicene Creed;* and *Magma Osuteldin*, or on the Christian faith. Nothing has as yet been published from the Arabic manuscript found in the National Library at Paris. The first of these works is often quoted by Abraham Ecchelensis, and a copy of the same is said to be in the library of the Maronite College at Rome. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v., and Supplement, s. v. (B. P.)

Abujahja is, according to the teachings of Islam, the angel of death, who separates the soul from the body.

Abulafia, Abraham ben-Samuel, the founder of a Cabalistic school called the school of Abulafia, was born at Saragossa in 1240, and died about 1292. For thirty years he devoted himself to the study of the Bible, the Talmud, philology, philosophy, and medicine, making himself master of the then existing philosophical writings. Finding no comfort in philosophy, he gave himself entirely to the mysteries of the Cabala in their most fantastic extremes. At Urbino, he published in 1279 a prophecy, in which he records his conversations with the Deity, calling himself Raziel and Zechariah, because their names were numerically the same as his own name (Abraham = 248), and preached the doctrines of the Cabala. In 1281 he undertook to convert the pope, Martin IV, to Judaism, for which he was thrown into prison, and narrowly escaped a martyr's death by fire. Seeing that his holiness refused to embrace Judaism, Abulafia went to Sicily, accompanied by several of his disciples. In Messina he imagined that it was revealed to him that he was the Messiah, a belief which he published in 1284, together with the announcement that the restoration of Israel would take place in 1296, and so great was the faith which the people reposed in it that thousands prepared themselves for returning to Palestine. Those, however, who did not believe in him raised such a violent storm of opposition against him that he had to escape to the island of Comino, near Malta (cir. 1288), where he remained for some time, and wrote sundry Cabalistic works. Of his many works only the *Seven Paths of the Law* (שבע נתיבות התורה) has as yet been published, namely, by A. Jellinek, in his *Auswahl kabbalistischer Mystik* (Leips. 1853), pt. i, p. 13, etc. See Fürst, *Bibl. Jud.* i, 16; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 25; Grätz, *Gesch. d. Juden*, vii, 208–213; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 75; Ginsburg, *The Kabbalah*, p. 114 sq.; Landauer, in the *Literaturblatt d. Or.* 1845, No. 24, 27; Steinschneider, *Jewish Literature*, p. 111, 112. (B. P.)

Abulis is the Arabian name for evil dæmons.

Abundantia (also called *Ubertas*) was, in Roman mythology, the deity of plenty. Her image was like that of Ceres, which appeared on Roman coins.

Abundantius of Alexandria is commemorated in the Hieronymian martyrology as a saint on Feb. 26.

Abundius. Two martyrs of this name are commemorated as saints—one as having suffered at Rome, under Decius, Aug. 23 (early Roman martyrology) or 26 (Hieronymian martyrology); the other a deacon at Spoleto, under Diocletian, Dec. 10 (old Roman martyrology).

Abundius, the fourth bishop of Como, who flourished from A.D. 450 to 469, was a native of Thessalonica. He was present at the Council of Constantinople in 450, and took an active part against the Eutychian heresy at the Council of Chalcedon, where he represented pope Leo. He was afterwards present at a Council of Milan (452) held to refute the same heresy. The authorship of the *Te Deum* is ascribed in some MSS. to him.

Aburza SUBURGAN, in the Kalmuck religion, is the name for the sacred shrine in which the Kalmucks place the images of their deities.

Abu-Saïd of Egypt is known as the author of an Arabic version of the Samaritan Pentateuch, which he made about 1070, on the basis of the Arabic translation of Saadias. Like the original Samaritan, it avoids anthropomorphisms and anthropopathisms, replacing the latter by euphemisms, besides occasionally making some slight alterations, more especially in proper names. It is written in the common language of the Arabs, and abounds in Samaritanisms. An edition of this version was commenced by Kuenen at Leyden. Genesis was published in 1851, and Exodus and Leviticus in 1854. See Juynboll, *Orientalia*, ii, 115 sq.; Eichhorn, *Einleitung zum Alten Testament*, vol. ii. A description of a MS. of Abu-Saïd's in the University of Leyden was given by Van Vloten in 1803. See also Davidson, *Treatise on Bibl. Criticism*, i, 258 sq. (B. P.)

Abuse, in ecclesiastical law, is applied to a permutation of benefices without the consent of the bishop, which is consequently null.

Abuskhan is a mythical personage mentioned in ch. xxxi of the Egyptian *Ritual of the Dead*.

Abutment is the solid part of a pier or wall, etc., against which an arch abuts, or from which it immediately springs, acting as a support to the thrust or lateral pressure. The abutments of a bridge are the walls adjoining to the land which support the ends of the roadway or the arches at the extremities; also the basement projecting to resist the force of the stream and on which the piers rest.

Abutto, in Japanese mythology, is the god of health. The sick implore his help. He is ranked in the second class of great gods. He is very mighty, and is often prayed to for fair winds by sailors. They throw a few pieces of silver into the water which they wish to navigate, after having fastened the silver to a piece of wood in order to keep it afloat, as a present to this god. They believe that the money comes directly into the hands of the god, whom they worship.

Abydēnus (Ἀβυδηνός) was a Greek historian who wrote a history of Assyria (Ἀσσυριακά), of which some fragments are preserved by Eusebius, Cyril, Syncellus, and Moses of Chorene. His work was valuable for chronology, and a fragment found in the Armenian translation of the *Chronicon* of Eusebius settles some difficulties in Assyrian history. The time at which he lived is not certain; he must, however, belong to a later period than Berosus, one of his authorities, who lived about B.C. 250. The fragments of his history are collected in Scaliger's work *De Emendatione Temporum*, and more completely in Richter's *Berosi Chaldæi Historiæ quæ Supersunt*, etc. (Leips. 1825).

Abzendrykani was the spring of eternal youth, the object of Alexander's fruitless search. According to an old tradition, it lies in a rough, desolate region, and immortalizes him who drinks its waters. The Mohammedans have accepted this fable in their religious belief.

Acacallis, in Greek mythology, was a daughter of Minos and Pasiphae, loved by Mercury and Apollo. By the former she became mother of Lydon, by the latter of Miletus, whom she exposed, out of fear of her father, and whom Apollo nourished and protected by wolves.

Acacesius, in Greek mythology, is a surname of *Mercury*, who, according to an old saying, was reared by king Acacus in Arcadia, in the city of Acacesium.

Acacestes (*one who averts evil*), a surname often given to *Mercury*.

Acacius, bishop OF AMIDA, in Mesopotamia, lived about A.D. 421. Varannes V, king of Persia, having, at the instigation of the magi, commenced a persecution of the Christians, war followed between the Romans and Persians, in which the former made about 10,000 prisoners, who were left by their captors in a most miserable condition. These men found in the bishop an unlooked-for friend, who sold all the gold and silver vessels and ornaments of his Church in order to purchase their liberty, and sent them back to their country. The Persian monarch, struck by this act of Acacius, sent for him, and the interview ended in the restoration of peace between the two nations. The Roman Church celebrates his festival April 9. See Socrates, *Hist. Eccles.* vii, 21, Baillet, *Vies des Saints*, vol. i, April 9.

Acacius (or **Achates**), ST., bishop OF ANTIOCH (prob. in the province of Caria), was cited, together with bishop Pison of Troy (in Phrygia) and a priest, Menander, to appear before the tribunal of Marcianus, the governor of the province, March 29, 251. Although strictly interrogated, he continued firm in the faith, whereupon the governor forwarded the articles of examination to the emperor Decius, who was so pleased with the answer of Acacius that he set him at liberty. Hence there is no reason to suppose that he suffered a violent death, or that it occurred on March 31, two days after his confession. May 7, however, is the day on which the Greeks celebrate his festival. The *Acts of St. Acacius* are considered authentic. See Ruinart, p. 139; Baillet, vol. i, March 31; Butler, March 31.

Acacius, a presbyter OF BERŒA who visited St. Basil about A.D. 375, taking with him a favorable report of the monastic life at Berœa. Basil wrote to him and others, condoling with them on the loss of their monastery, which had been burned by the heretics (*Epist.* 256). This is doubtless the same Acacius who, in conjunction with Paulus, wrote to Epiphanius urging him to compose a work on heresies; for the two are described as presbyters and archimandrites of monasteries in the regions of Chalcis and Berœa, in Cœle-Syria.

Acacius, patriarch OF CONSTANTINOPLE, was originally administrator of the College of Orphans in that city, and was made patriarch in A.D. 471. He nobly defended the Catholic faith upon the publication of the memorable edict of the emperor Basiliscus against the Council of Chalcedon, called the *Henoticon*, and which had been subscribed by more than five hundred bishops, mostly Asiatic. Acacius opposed this decree with all his might, and compelled the emperor to revoke his edict and confirm the Council of Chalcedon. He also induced the prelates who had signed it to declare that they had done so only through fear and a desire to please the emperor. Acacius maintained that his see ought to have the pre-eminence over those of Alexandria, Antioch, and Jerusalem. In a council held at Rome in 483, pope Felix condemned him as an abettor of heresy, and either in that or in a council held the following year de-

posed him. Acacius paid but little attention to the sentence, only erasing the pope's name from the sacred diptychs (q. v.) of the Church of Constantinople. He enjoyed his bishopric quietly until his death, in 488. His extant writings are, *Two Epistles to Peter Fullo*, in the collections of councils:—*Epistle to Pope Simplicius on the State of the Church of Alexandria*. See Cave, *Hist. Lit.* vi, 452.

Acacius, bishop OF MELITENE, in Armenia Secunda, was a firm friend of Cyril of Alexandria, and in 431 published a writing against Nestorius and in defence of the twelve anathemas of Cyril. He was, however, friendly to Nestorius, and strove, before the first session of the Council of Ephesus, to convince him of his errors. The *Homily* which he delivered before the council is still extant, and acquits him of the charge, brought against him by Alexander of Hierapolis in his letter to Acacius of Berœa, of maintaining that the Deity was passible. In 457 he united himself with Rabbulas, bishop of Edessa, in an endeavor to hinder the circulation of the works of Theodore of Mopsuestia and Diodorus of Tarsus. The two bishops wrote a joint letter to the bishops of Armenia warning them not to receive the books of Theodore. Acacius also addressed a letter to Cyril congratulating him on the fact of the tribune Aristolaus having received orders (A.D. 432) to enforce peace and to compel every bishop to anathematize the dogmas of Nestorius and Theodore. In this letter he states that he considers it to be an error on the part of those who deny that there are *two Sons* to say, nevertheless, that He had two natures after the union; and, further, that he considers the opinion that each nature possesses the operations proper to it, so that while one nature suffered the other remained impassible, to be tantamount to an opinion that there are two Sons. In the Greek Church he is reckoned among the saints, and his memory is celebrated on April 17. His extant works are, *A Homily*, delivered in the Synod of Ephesus, in the collections of councils:—*Epistle to St. Cyril*, in the *Epistolæ Ephesinæ* (ed. by Lupus). See Cave, *Hist. Lit.* V, i, 417.

Acacius, bishop OF SELEUCIA and catholicus of Persia, is said to have been the first Nestorian patriarch. He is called *the Assyrian*, and was educated at Edessa. Thence he was summoned to Seleucia by his kinsman Babuæus, bishop of that Church, upon whose death (A.D. 485) he was raised to the vacant see. After this, he is said to have been driven by the threats or induced by the wiles of Barsumas, bishop of Nisibis, to embrace Nestorianism. If this was so, he was at least no blind partisan, as the following incident will show. Having been thrown into prison by the Magians, he was released by the Persian king and sent as ambassador to the emperor Zeno. Questioned by the Western bishops about his Nestorianism, and urged to dissociate himself from the scandalous doings of Barsumas, he replied that he knew nothing about Nestorius or Nestorianism, and determined to excommunicate Barsumas, but on his return found that prelate no longer living. He is said to have held a council at Seleucia which allowed and even encouraged the marriage of the clergy. The date of his death is differently given by different authorities; but it must have taken place before the close of the century. Acacius wrote several orations, *On Fasting*, *On the Faith*, in the latter of which "he exposed the errors of those who believe one substance in Christ."

Acadĭnus, in Greek legend, is a well in Sicily. Persons who had taken an oath the truth of which was doubted had to write the oath upon a board and cast it into the well; if the board sank, the oath was a false one.

Acafoth is a peculiar ceremony observed by some of the modern Jews on the continent of Europe. When a Jew has died and the coffin has been nailed down, ten chosen persons of the chief relatives and friends of the deceased turn seven times round the coffin, offering up all the while their prayers to God for his departed soul.

Acalanthis, in Greek legend, was one of the children of Pierus, king of Emathia, who engaged in a singing-match with the Muses, for which boldness the latter transformed them into various birds.

Acalle. See ACACALLIS.

Acamarchis, in Greek mythology, was a nymph, daughter of the Ocean.

Acami, GIACOMO, an Italian count of the last century, was the author of several works, among them *Dell' Antiquità, Autore, e Pregi del Sagramentario Veronese* (Rome, 1748, 4to). It is an apologetical dissertation in three parts. Part first is designed to show that this sacramentary was composed in the first ages of the Church. The following facts are cited in proof, viz. the extracts from Holy Scripture contained in it are taken from the Old Italic version, and not the Vulgate; that at the time when it was composed it was the custom to make use at the sacrifice of the mass of the bread and wine offered by the *fideles;* that the subdiaconate was not one of the holy orders; and that the feast of the accession of Peter to the episcopal chair of Rome was still celebrated April 25. In part second he endeavors to prove that St. Leo was the compiler of the sacramentary. In part third he infers from certain prayers used in the book a belief in the dogmas attacked by the heretics of the 14th, 15th, and 16th centuries. A reply to this work by an Anabaptist in London elicited from the count a rejoinder, *Jacobi, Comitis Acami, de Pædobaptismo, etc., sive de Perpetuo Ecclesiæ Ritu ac Dogmate Baptisandorum*, etc. (Rome, 1755).

Acanthis, in Greek legend, was a daughter of Autonous and Hippodamia. With her parents and three brothers she was transformed into a bird because of her deep sorrow at the death of her fourth brother.

Acantho, the mother of the fourth sun in pagan theology, which admitted five different suns.

Acanthus (Lat. from ἄκανθος, *a thorn*), a plant the leaves of which are imitated in the capitals of the Corinthian and Composite orders.

Acanthus.

Acarnan, in Greek mythology, was a son of Alcmæon and Callirrhoe, a youth whom the gods suddenly changed into a man in order that he might avenge the murder of his father. After this, he journeyed with his brother Amphoterus and his mother to Epirus, which afterwards received the name of Acarnania.

Acash, in Hindû mythology, is the name given to the substance called ether, which fills all space and forms other substances, such as air, fire, water, and earth. According to this theory, the bones of man are earth, his flesh and blood are water, his animal heat is fire, his breath and his soul or the sphere he occupies is the *acash*, or ether.

Acaste, in Greek mythology, was a daughter of Oceanus and of Tethys, one of the Oceanides.

Acathistus (ἀκάθιστος, *not-seated*), a hymn of the Greek Church sung on the eve of the fifth Sunday in Lent in honor of the Blessed Virgin; so called because during the singing of it the whole congre-

gation stood, while during the singing of other hymns of the same kind they occasionally sat. Its origin has been assigned more especially to the deliverance of Constantinople from Chosroes, king of the Persians, in the reign of the emperor Heraclius, A. D. 626.

Acatius. See Acacius.

Acca. See Accho.

Acca (or **Accar**), the fifth bishop of Hexham (A.D. 709–732), was a native of Northumbria, had his education under Bosa, bishop of York, and was taken under the patronage of Wilfrid, whom he accompanied to Rome in 704. Succeeding Wilfrid in the see of Hexham, he devoted himself to the completion of that prelate's designs respecting the cathedral, and to the maintenance of the religious education and art of the North on the Roman model. His skill in ecclesiastical music and architecture is mentioned by Bede with especial praise. His greatest work was the library of Hexham, which he furnished with a great number of *Lives of the Saints* and other ecclesiastical books. In 732 Acca was driven from his see (according to Bede, 731; Simeon of Durham, 732) for reasons unknown. He died Oct. 20, 740, and was buried outside of the east end of the church at Hexham. His relics were translated in the 11th century, and again in 1154. He was commemorated in the calendar on Feb. 19. Bale and Pits mention several of his writings: *De Vitis et Passionibus Sanctorum quorum Reliquiæ in Ecclesia sua Recondebantur:—De Ecclesiasticis sui Chori Officiis:—Carmina Varia:—Epistolæ ad Diversos.* See Cave, *Hist. Lit.* i, 619; Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.; Landon, *Eccles. Dict.* s. v.; Smith, *Dict. of Christ. Biog.* s. v.

Acca Larentia (or Laurentia), in Roman legend, was the wife of the shepherd Faustulus, who is mentioned in the mythical story of Romulus and Remus, whose first nurse she was, and to whose remembrance Romulus instituted the Larentalia, a feast of mourning. It is related of her, or one of like name, that when she was in the Temple of Hercules he advised her to give her hand in marriage to the first man who met her on going out of the temple. This was a certain Carutius or Farutius, a man of immense wealth, whom she married, and who left her all his riches, which she bequeathed to the Roman people, and for this she was deified.

Accalu (*the Devourer*) was one of the dogs of Marduk, which was deified by the Assyrians.

Accaophŏri. A sect of heretics which used water instead of wine for the eucharist had this name given to it by Timotheus Presbyter, who traces the sect's origin to the followers of Tatian, or the Encratites (q. v.). But he adds that the Accaophori were called *Hydroparastatæ* (q. v.), and hence the name is supposed to be merely a misreading for *Saccophori* (q. v.).

Accarisi (or **Accarisio**), Giacomo, S. T. P., professor of rhetoric at Mantua, was a native of Bologna, Italy. He became professor in 1627, and died bishop of Vesta in 1654. When lecturing in Rome in 1636 on Aristotle's book on the heavens he maintained that the sun moved round the earth, and published his opinion (1637, 4to). Among his many works yet remaining in MS. are, *De Natalibus Virgilii:—Historia Rerum Gestarum a Sacra Congregatione de Fide Propaganda*, etc. (1630–31): —*Epistolæ Latinæ:*—also a published volume of *Sermons.*

Accendĭte (*light ye*), a liturgical term signifying the ceremony observed in many churches in lighting the candles on solemn festivals. The *Accendite* is usually sung by the deacon, acolytes, or singers; but at Angers by a musical choir in these words, "Accendite faces lampadarum; eia; psallite, fratres, hora est; cantate Deo; eia, eia, eia." See Landon, *Eccles. Dict.* s. v.

Accentuation, a term used in ecclesiastical music to indicate the pitch and modulation of the voice. The accentuation is either (1) simple, (2) moderate, or (3) strong. Some writers use other terms, but the division in most of them is threefold.

Accentus Ecclesiastĭcus (called also *mode of reading chorally*) is the result of successive attempts to insure in public worship uniformity of delivery consistent with uniformity of matter delivered, so as to hide individual peculiarities. It presents a sort of mean between speech and song, continually inclining towards the latter, never altogether leaving its hold on the former. It is speech, though always attuned speech, in passages of average interest and importance; it is song, though always distinct and articulate song, in passages demanding more fervid utterance. Though actually musical only in concluding or culminating phrases, the accentus ecclesiasticus always admits of being expressed in musical characters. Accentus is probably the oldest, and certainly the simplest, form of cantus ecclesiasticus, and probably grew out of the limited capacity of the so-called "natural," or speaking, voice.

Accentus ecclesiasticus must have been for many ages perpetuated by tradition only. That the rules of its application have been reduced to writing only in comparatively modern times does not invalidate its claim to a high antiquity, for it is only when traditions are dying out that they begin to be put on record. Lucas Lossius (A.D. 1590) gave six forms of cadence or close, i. e. modes of bringing to an end a phrase, the earlier portion of which had been recited in monotone. The accent is (1) *immutabilis*, when a phrase is concluded without any change of pitch; (2) *medius*, when the voice, on the last syllable, falls from the reciting (or dominant) note a third; (3) *gravis*, when on the last syllable it falls a fifth; (4) *acutus*, when the dominant note, after the interposition of a few notes at a lower pitch, is resumed; (5) *moderatus*, when the monotone is interrupted by an ascent, on the penultimate, of a second; (6) *interrogativus*, when the voice, after a slight descent, rises scalewise on the last syllable; (7) *finalis*, when the voice, after rising a second above the dominant, falls scalewise to the fourth below it, on which the last syllable is sounded. The choice of these accents or cadences is regulated by the punctuation of the passage recited; each particular stop having its particular cadence or cadences. Thus the comma was indicated and accompanied by (1), (4), and (5); the colon by (2); and the full stop by (3).

To the accentus belong the following portions of offices of the Latin Church: (1) Intoning of the collects or prayers; (2) of the epistles and gospels; (3) of solemn and dolorous lessons; (4) various forms of intonation, benediction, and absolution used in the liturgy; (5) single verses; (6) the exclamations and admonitions of the assistants at the altar; (7) the prefaces; the *Pater Noster*, with its prefaces; the benediction *Pax Domini sit semper vobiscum.*

Acceptus was a bishop in Frinaul towards the close of the 4th century. He disclosed some of his own misdeeds in order to prevent his being made bishop, on account of which the Council of Valence, in 374, established a canon that thereafter those who disclosed their own misdemeanors should suffer suitable punishment.

Access, the name given to the prayer, in the Communion office, beginning with the words "We do not presume to come to this thy table."

Accessus, a term in canon law, signifying the right which a clerk might have at some future time in a benefice. The pope occasionally gave the right of accessus to a grantee affected by some temporary

personal incapacity, such as defect in age. In such a case the pope commits the benefice to a third party to hold until the person, *cum jure accessus*, arrived at the proper age. The accessus was abolished by the Council of Trent.

Accetti, GERONIMO, was a Dominican of the Convent of Brescia, in Italy, assistant commissioner of the Inquisition at Rome, and afterwards inquisitor-general of Cremona. He was appointed bishop of Fondi, but died in 1670, before he was consecrated. He left a work entitled *Tractatus de Theologia Symbolica, Scholastica, et Mystica.*

Accetto, REGINALDO, of Sicily, was a Dominican of the Convent of St. Peter the Martyr at Naples. He died in 1590, leaving several works in Italian, among which are, *Trattato dell' Anno Santo: — Trattato del Celibato: — Trattato delle Ricchezze Spirituali della Chiesa: — Salutationes ad Sanctiss. Nomen Dei Dicendæ a Confratribus Soc. ejus.* (Naples, 1561).

Accho (now *Acre*). The latest description of this formerly memorable place is given by Lieut. Conder (*Tent Work in Palestine*, i, 188 sq.), from which we extract the following particulars: "Acre is a walled town with a single gate on the south-east. Its trade is now much reduced, and the bazaars are deserted; the richest inhabitant is not worth £1000. . . . The appearance of the town outside is picturesque; with brown walls, a tower on the rock in the sea (called El-Manâra), yellow stone houses, with two higher buildings, roofed with red tiles and green shutters; above all, the huge white mosque of Jezzar Pasha, a square building, with a dome and a graceful minaret, surrounded by palms, and with chambers for the students, covered by rows of little round domes; behind this, the modern fortress, on the site of the old crusading castle."

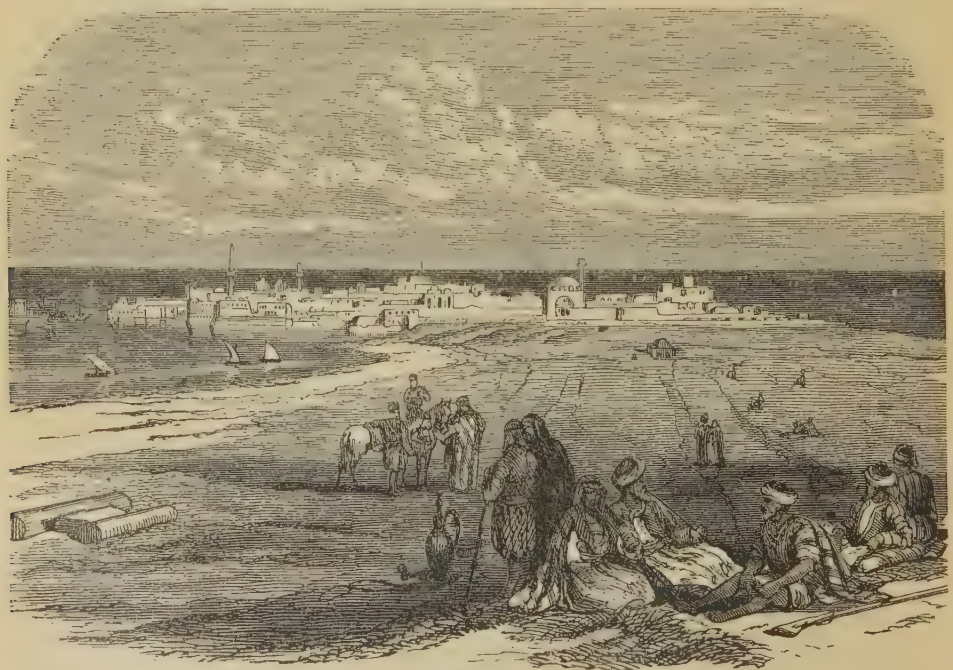
Acciaioli, a name common to three cardinals, viz.:

1. ANGELOS, born in 1340 at Florence, and died at Pisa in 1407. He was known for his learning, experience, and integrity. In 1383 he was made archbishop of Florence, and in 1385 cardinal by pope Urban VI. He resisted all endeavors to bring him on the side of the antipope Clement VII, and defended in words and deeds the regularity of the election of pope Urban VI. After the death of this pope, half of the votes were given in the conclave in favor of Acciaioli; but, to end the schism, he directed the election towards Boniface IX. The new pope made him cardinal-bishop of Ostia, and sent him to Germany, Slavonia, and Bulgaria to settle pending difficulties. He afterwards became governor of Naples and guardian of the young king Ladislaus, whom he brought to Naples, and accompanied, some time after, on his march to Hungary; reconciled, after his return, the pope with Orsini; and reformed the Monastery of St. Paul, at Rome. He died on his way to Pisa, and was buried at Florence. See Eggs, *Purp. Docta*, ii, 88.

2. NICCOLÒ, born at Florence, and died at Rome, Feb. 23, 1719, as cardinal-bishop of Ostia.

3. FILIPPO, who belonged to the same family, was born at Rome, March 12, 1700. He was nuncio at Portugal, but, on account of his interference in behalf of the Jesuits, he was sent away by Pombal with military force. Clement XIII made him cardinal in 1759, and he died at Ancona, July 4, 1766. See Wetzer u. Welte, *Kirchen-Lex.* s. v. (B. P.)

Acciaioli (**Acciaiuoli**, or **Acciajoli**), ZENOBIUS, a Dominican, was born at Florence, Italy, in 1461. Banished in his infancy by his relations, he was recalled when about sixteen years of age by Lorenzo the Magnificent, and educated, by his direction, with Lorenzo, the son of Pier-Francesco de' Medici He became eminent as a Greek and Latin scholar, and was intimate with many of the Florentine litterati; but after the death of Lorenzo the Magnificent he became disgusted with the commotions in his native place, and, devoting himself to monastic life, he received from Savonarola, about 1494, the habit of a Dominican. On the elevation of Leo X he went to Rome, and was enrolled among his constant attendants. In 1518 Leo appointed him librarian of the Vatican, but, laboring too assiduously, he hastened his death, which occurred at Rome, July 27, 1519. He formed an *Index* of the ancient public documents in the Vatican (pub-



View of Acre.

ished by Montfaucon in his *Bibl. Bibliothecarum MSS.* i, 202). He is supposed to have been the translator of the greater part of the works of Justin Martyr and other fathers. We have also some *Poems, Sermons*, and *A Chronicle of the Convent of St. Mark at Florence.*

Accipacio, Niccolò, an Italian prelate, was born at Sorrento in the latter part of the 14th century. Having acquired the distinction of doctor, he was made bishop of Tropea, afterwards archbishop of Sorrento, and finally of Capua. After having been employed in various achievements by the Roman see, Eugenius IV, in 1439, gave him the cardinal's hat. In the confusion of the Neapolitan kingdom, he sided first with the House of Anjou, but afterwards with the party of king Alfonso. He died in 1447.

Acclamation is a term applied (1) to certain short inscriptions expressed in the second person, and containing a wish or injunction, as *Vivas in Deo.* By far the greater part are sepulchral, but similar sentences are also seen on amulets (q. v.), on the bottom of cups, and on gems. (2.) To the responsive cry or chant of the congregation in antiphonal singing. See Antiphon.

Accolti, Benedetto (1), an eminent Italian lawyer and historian, was born at Arezzo in 1415. After studying civil law, he was made professor at Florence. The Florentines conferred on him the rights of citizenship, and chose him, in 1459, to be secretary of the republic, which office he retained until his death, in 1466. He wrote, *De Bello a Christianis contra Barbaros Gesto, pro Christi Sepulchro et Judæa Recuperandis* (Venice, 1532, 4to; reprinted at Basle, Venice, Paris, and Florence, the latter edition with *Notes* by Th. Dempster [1623, 4to], and at Groningen, by Henry Hoffnider [1731, 8vo]):—and *De Præstantia Virorum sui Ævi* (Parma, 1689 or 1692), to prove that the moderns are not inferior to the ancients.

Accolti, Benedetto (2), a Florentine prelate, called from his knowledge of Latin "the Cicero of his time," was raised by the interest of his uncle, cardinal Peter Accolti, to the see of Cadiz. After the death of the cardinal he succeeded to the archbishopric of Ravenna, and in 1527 was created cardinal by Clement VII. He died at Florence in 1549. Besides other works, he wrote, at the instigation of Clement VII, a *Treatise on the Papal Rights over the Kingdom of Naples.*

Accolti, Francesco (also called *Aretinus*, from his native place, Arezzo), an Italian philologist, was born in 1418. He was a famous jurist, and, like many savants of that time, he led an unsteady life. He lectured at Bologna, Ferrara, Sienna, and from 1461 to 1466 he occupied a position under Francis Sforza of Milan. When pope Sixtus IV was elevated to the see of St. Peter, Accolti went to Rome with the hope of being made cardinal. His hopes not being realized, he opposed the pope. The last years of his life he lived at Pisa, where he died, between November, 1485, and March 1486. He was regarded as the *princeps jurisconsultorum* of his time, and was well versed in philosophy, music, poetry, and theology. Of his works there were published, *Commentarius Super Lib. II Decretalium* (Bononiæ, 1481):—*Supra Titulum de Signific. Verborum* (Ticin. 1493):—*Consilia et Responsa* (Gissæ, 1481; Lugd. 1582). See Savigny, *Geschichte des römischen Rechts im Mittelalter*, 1831, vol. vi. Saveri, *Memoria intorno al Giureconsulto Franc. Accolti Aretino* (Pisa, 1835); Becker, in Wetzer u. Welte's *Kirchen-Lex.* s. v. (B. P.)

Accra Version. This language is spoken by a trading people on the Gold Coast of Africa. The Rev. A. Hanson, a native of Accra, translated the gospels of St. Matthew and St. John into this language, which were printed in 1843 at London, by the British and Foreign Bible Society, in Roman letters. A revised edition of these gospels, together with the gospels of St. Mark and St. Luke, as prepared by the Rev. J. Zimmermann, of the Basle Missionary Society, were completed in 1855, and in 1860 the whole of the New Test. was printed. The Old Test. was completed in 1865. This entire work was done by the Rev. Mr. Zimmermann. The translator, being aware that a first translation made by a foreigner must be very defective, and can only be tentative in its nature, has ever since devoted his time to a revision of his work. The New Test. he completed in 1870, and with the Old Test. he had proceeded as far as 1 Kings x when death called him away, in 1876. The remaining part was left to the Rev. G. Christaller, also of the Basle Missionary Society, who completed the work. Mr. Zimmermann has also published a grammar of the Gâ language, viz. *A Grammatical Sketch of the Akra or Gâ Language, with an Appendix on the Adanme Dialect* (Stuttg. 1856). (B. P.)

Accused. By the ancient canons, a priest charged with any crime was interdicted the exercise of his sacerdotal functions (Can. xi, xiii, caus. 2, qu. 5). By the law of the decretals, those who were accused of any crime could not, before their absolution, accuse another, give evidence in a court of law, nor be promoted to any order (*De Testib. et Attest.* c. lvi). The chapter *Omnipotens de Accus.* decides, in like manner, that no one accused of a crime ought to be elevated to any honor or dignity.

Accusers, False, were punished ecclesiastically in the early Christian Church as follows: (1.) In Spain, the Council of Elvira (A.D. 305 or 306) refused communion even at the hour of death to any person who should falsely accuse any bishop, priest, or deacon. (2.) In France, by the first Council of Arles (314), those who falsely accused their brethren were excommunicated for life. This was re-enacted at the second council (443), but permission was given for the restoration of those who should do penance and give satisfaction commensurate with their offence.

Acdah, a name given by the idolatrous Arabs to a species of arrows without iron and feathers, which were used for purposes of divination. "The ancient idolatrous Arabs used a sort of lots, which were called lots by arrows. They were three in number. Upon one of them was written 'Command me, Lord;' upon the second, 'Forbid or prevent, Lord;' while the third was blank. When any one wished to determine on a course of action, he went with a present to the diviner (the chief priest of the temple), who drew one of his arrows from his bag, and if the arrow of *command* appeared, he immediately set about the affair; if that of *prohibition* appeared, he deferred the execution of his enterprise for a whole year; but if the blank arrow came out, he was to draw again. The Arabs consulted these arrows in all their affairs, particularly their warlike expeditions."

Acembes, of Carystus, in Eubœa, is named by Hippolytus (*Hær.* iv, 2; v, 13; x, 10), with Euphrates the "Peratic," as a chief of the Ophite sect called Peratæ. Probably the true form of the name may be *Acelmes.*

Acepsĭmus was a bishop and martyr in Persia, under Sapor. He is commemorated as a saint by the Greek calendar on Nov. 3, in the Armenian on Nov. 5, and in the Roman on April 22. See Fox, *Book of Martyrs*, i, 283.

Acerbi, Emilio, an Italian philosopher and theologian, was born at Bergamo in 1562. He was a member of the Brotherhood of Vallombrosa, and controlled a number of priories and abbeys. He died in 1625. He wrote, *Logicarum Quæstionum Libri IV* (Venetiis, 1596):—*Peripateticarum Quæstionum Libri V* (ibid. 1598,

1602):—*De Vita D. Joan. Gualberti Panegyricus*, in Latin verse (Florentiæ, 1599). See Hoefer, *Nouv. Biog. Générale*, s. v.

Acerra (or **Acerna**), in Roman antiquity, was a little box or pot in which were put the incense and perfumes to be burned on the altars of the gods and before the dead. It appears to have been the same with what was otherwise called *thuribulum* and *pyxis*. The censers of the Jews were *acerræ*, and the Romanists still retain the use of acerræ under the name of incense-pots.

The name *acerra* was also applied to an altar erected, among the Romans, near the bed of a person recently deceased, on which his friends offered incense daily until his burial. The real intention probably was to fumigate the apartment. The Chinese have still a somewhat similar custom.

Acersecŏmes, a name given to *Apollo* by the Greeks, equivalent to the *intonsus*, or *uncut*, of the Romans, and applied to the hair of that god.

Acesamĕnus (poet. **Acessamĕnus**), in Greek mythology, was the father of Peribœa, who was the loved one of Arius, god of a Macedonian river, by whom she became mother of Pelagon. A son of the latter, Asteropæus, led the tribes of Pæonia to Priam.

Acesius, in Greek mythology, was a surname of *Apollo*, by which the people of Elis worshipped him as the healer of disease.

Acestes, in Roman mythology, was the son of the Sicilian god of the river Crimissus, who, being transformed into a dog, begot this his first son by Segesta. As Segesta was the daughter of a Trojan, Hippotas, the Trojans who came with Æneas to Sicily were received with great hospitality.

Acestor (*the Savior*), in Greek mythology, was (1) a surname of *Apollo*. (2.) Son of the Grecian king Exhippus of Tanagra, who was slain by Achilles.

Acestorĭdes was a class of females in Argos from whom the maiden priestesses of Minerva were chosen.

Achæa, in Greek and Roman mythology, was a name given to *Ceres* by the Bœotians, because of her complaints and despondency after the loss by death of her daughter Proserpina. Under the same name *Minerva* had a temple in Apulia.

Achaia, Councils of (*Concilium Achaicum*). Two synods of Achaia, in Greece, are recorded: one in A.D. 250, against the Valerians; the other, in A.D. 359, against the Aetians.

Achairius (or **Aicharius**), St., was brought up in the monastery of Luxeuil, in Burgundy, about the middle of the 7th century. His reputation for holiness caused him to be chosen to succeed Euraldis, bishop of Noyon and Tournai, which sees had been permanently united since A.D. 532. Achairius died Nov. 27, 639, and was buried in the Church of Sts. Peter and Paul at Noyon, where his festival is celebrated. He is not found in the martyrologies of the 9th century, nor in the modern Roman. See Baillet, *Vies des Saints*, vol. iii, Nov. 27.

Achard (or **Aigard**), usually surnamed of *St. Victor*, also of *St. Clairvaux*, bishop of Avranches, in Normandy, flourished in the 12th century. By some he is supposed to have been born at Bridlington, England, while others say that he was of Normandy. He was a regular canon of St. Augustine, and second abbot of St. Victor-les-Prés; and was raised to the bishopric of Avranches in 1162. Achard was a great favorite with Henry II of England, who made him godfather to Eleanor, his daughter. His death occurred March 29, 1172 (or March 27, 1171); he was buried in the Church of the Holy Trinity, Abbey of Lucerne. His works are, *De Tentatione Christi* (a MS. in the Library of St. Victor at Paris):—*De Divisione Animæ et Spiritus* (in the same library); both these works are, according to Hook (*Eccles. Biog.*), also in the Library of Corpus Christi College, Cambridge:—*Sermons* (preserved at Clairvaux):—and *Life of St. Geselin* (Douay, 1626, 12mo). Cave (*Hist. Lit.*), Ducaze, and Dupin attribute these works to Achardus, a Cistercian monk.

Achard, Antoine, a Swiss Protestant divine, was born at Geneva in 1696, took orders in 1722, and in 1724 was promoted to the church of Werder, in Berlin. He enjoyed the protection of the prince royal of Prussia, and, being in Geneva in 1730, was admitted into the society of pastors. Eight years after, the king of Prussia appointed him counsellor of the supreme consistory, and in 1740 a member of the French directory, with the title of privy-councillor. He was received into the Academy of Berlin in 1743, and was also appointed inspector of the French college, and director of the Charity-house. He died in 1772. His powers of oratory were very great, although he was of a very feeble constitution, subsisting for twenty years entirely on milk diet. In the *Memoirs* of the Academy of Berlin for 1745, there is an outline of a very considerable work, in which he proves the liberty of the human mind against Spinoza, Bayle, and Collins. Two volumes of *Sermons sur Divers Textes de l'Écriture Sainte* were published at Berlin after his death.

Achards, Éléazar Francis de la Baume de, a French ecclesiastic, was born at Avignon, Jan. 29, 1679. Entering into orders, he distinguished himself by his zeal in behalf of the poor, particularly during the plague at Marseilles in 1721. Pope Clement III appointed him apostolic vicar, with the title of bishop of Halicarnassus, to settle the disputes among the missionaries of China. His labors were unsuccessful, and he died at Cochin, April 2, 1741. The abbé Fabre, his secretary, published an account of his mission, and a funeral sermon by a Chinese priest (1746, 4to). See Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.

Achart (or **Aicard**), St., was sprung from a noble family in Poitou about 624. Placed, in his youth, in the Abbey of St. Hilary of Poitiers, he embraced the monastic life in the Abbey of St. Toüin in Poitou. The reputation of St. Filbert, abbot of Jumièges, who had just founded the monastery of Quinçay, induced him to leave St. Toüin, and place himself under his discipline at Quinçay, which abbey he endowed with certain lands his parents had given him. After a time he was made abbot of Quinçay, and eventually of Jumièges, where he died, in 687. He is commemorated Sept. 15, which is thought to be the day of his death; and his relics are preserved in the Abbey of St. Vast at Arras. See Baillet, *Vies des Saints*, vol. iii, Sept. 15; Butler, Sept. 15.

Achātes, in Roman legend, was a hero who accompanied Æneas as a true friend on all his voyages. His name has become proverbial for true friendship.

Achates, St. See Acacius.

Achatius. See Acacius.

Achatius, St. (surnamed *Agathangelos*), bishop of Melitene, in Armenia, exhorted the people of his diocese to keep steadfast to their faith during the persecution under Decius. Being brought before the consul Martian (March 29, 250 or 251), he expounded to him with as much wisdom as power the vanity of idolatry, and the purity of the Christian religion. Martian sent the acts to the emperor for further decision. Decius admired the orations of the confessor and set him free. In the Eastern Church, his anniversary is commemorated on March 31. (B. P.)

Achea, St., of Killglais, near Ardagh, Ireland, was the daughter of St. Darerca, sister of St. Patrick, in the 5th century. She is commemorated Aug. 5. Her name is also written *Echea* and *Echi*. See O'Clery, *Martyrol. Dungall.* (ed. Todd and Reeves); Colgan, *Acta SS. Hiberniæ*, p. 718.—Smith, *Dict. of Christ. Biog.* s. v.

Achechu, one of the mystical deities of the Egyptian *Ritual of the Dead*.

Acheiropoiētus (*ἀχειροποίητος, not made by hand*). So the image of our Lord is styled, which is shown in the Church of St. John of Lateran, Rome, and which, according to tradition, is said to have been roughly cut out by St. Luke, and finished by angels.

Acheirotonētus (*ἀχειροτόνητος*), a term applied by St. Basil to the inferior ministry, because they were ordained without the imposition of hands.—Bingham, *Christ. Antiq.* bk. iii, ch. i, § 6.

Achelŏïdes, in Greek mythology, were the Sirens, as daughters of Acheloüs, the river-god.

Achelōüs, in Greek mythology, was the son of Oceanus and Terra. He wrestled with Hercules in contest for Deianira, daughter of king Œneus, who was betrothed to both. He first turned himself into a serpent, then into a bull, when Hercules plucked off one of his horns and forced him to submit. Acheloüs purchased his horn by giving in exchange the horn of Amalthea, daughter of Harmodius, which became the cornucopia, or horn of plenty, and which Hercules filled with a variety of fruits and consecrated to Jupiter. This fable is thus explained: Acheloüs is a river in Greece, whose course winds like a serpent, and its stream roars like the bellowing of a bull. This river divided itself into two channels, but Hercules, by confining the water of one, broke off one of the horns; the circumjacent lands, thus being drained, became fertile, so that Hercules is said to have received the horn of plenty.

Achem, an Egyptian deity worshipped in Sept-hor.

Achemon (or **Achmon**), son of Senonis, an enchantress in Greek mythology.

Achen (or **Ach**), JOHANN VAN, an eminent historical and portrait painter, was born at Cologne in 1552. He studied six years with Jerrigh, a reputable portrait-painter of Cologne. He next applied himself to study the works of Bartholomew Spranger. When twenty-two years old he went to Italy, and first stopped at Venice, where he stayed long enough to get a thorough knowledge of the great works of art in that famous school. He then went to Rome, where his first performance was an altar-piece of the Nativity, for one of the chapels of the Jesuits. Here he introduced other fine portraits. From Rome he went to Florence, where he painted the portrait of the famous poetess Madonna Laura. He was invited by the elector of Bavaria to Munich, where he executed his most excellent work, *The Resurrection*, also *The Finding of the True Cross*. He painted the portraits of the electoral family with so much satisfaction that his employer presented him with a gold chain and medal, in token of his esteem. By the invitation of the emperor Rodolph, he went to Prague, where he executed several compositions, particularly a picture of Venus and Adonis, designed with a taste then unknown in Germany. He captivated Germany by the introduction of a new style, compounded of the principles of the Venetian and Florentine schools. He was one of the first German artists who attempted to reform the stiff and Gothic taste of his country. He died at Prague in 1615.

Acheri (*Enemy*), the name of a mystical animal which was symbolical of evil in the Egyptian mythology.

Acheri. See ACHERY.

Achĕron, in Greek mythology, was (1) a son of the Sun and the Earth; he furnished water for the Titans when they fought against Jupiter, and was therefore converted into a river whose water was impure, and afterwards condemned to Hades. Others make him the son of Ceres, born in Crete; and that because he could not endure daylight, he entered Hades of his own accord. The souls of the dead were ferried across this river by Charon. Proverbially, dying is called crossing the Acheron, as the souls who cross this river have no hope of ever returning. (2.) A river in Thesprotia, a country in Epirus, which flows through the Acherusia swamp, whose water is bitter, and from which arise poisonous odors. (3.) A river in the country of the Bruttians in Lower Italy. Here Alexander, king of Epirus, became the victim of an oracle which he misunderstood. He was told to beware of this river, but thinking the oracle meant the river in Epirus, he went to Italy and was killed at the hands of a Lucanian on the banks of the Acheron. (4.) A river near Elis, in Peloponnesia, which combines with the Alpheus.

Acherusia, in Greek mythology, is (1) the name of the sea, which is the source of the Acheron river in Epirus. (2.) A sea near Cumæ, in Italy. (3.) A cave in the vicinity of the city of Heraclea in Bithynia, by which Hercules is said to have entered the lower regions. (4.) A sea near Memphis across which the Egyptians ferried their dead, either to bury them on the other shore or to cast them into the water.

Achigian, ANDREW, an Asiatic Monophysite sectary who induced a party of his sect to forsake their religion for a time and unite themselves with the Romanists. He had been educated at Rome, and was appointed patriarch of Antioch by the Roman pontiff. He assumed the title of Ignatius XXIV. See Mosheim, *Hist. of the Church*, bk. iv, cent. xvii, pt. i, ch. ii, § 2.

Achillas (or **Achilleas**) (1), patriarch of Alexandria (A.D. 311–312), was ordained presbyter during the episcopate of Thomas (A.D. 283–301), and placed over the catechetical school. On the martyrdom of Peter I, he was raised to the patriarchal throne, but died apparently in about a year. The only act recorded of his episcopate is the restoration of Arius to the diaconate, and his promotion to the priesthood (Sozomen, i, 15). This act is supposed to have been dictated by excess of zeal against the Meletians, who had malignantly attacked him. His festival is set down in the Roman martyrology on November 7.

Achillas (2), one of the Alexandrian clergy, a friend and partisan of Arius, with whom he was excommunicated, about 319. Contemporaries speak of him as a prime mover of Arianism. Jerome (*Adv. Lucif.* XX, ii, 193) calls him a "lector;" while others speak of him as deacon and presbyter.

Achilleas. See ACHILLAS.

Achilleus, the eunuch and martyr at Rome A.D. 96, is commemorated as a saint in the Roman calendar on May 12.

Achinaon is the god of winds among the Caribbeans.

Achlys, in Greek mythology, is the name of the night which preceded the chaotic state of the world, and out of which the deities sprang. The ancients had other ideas connected with this word—hunger, want, tears, etc.

Acholius, bishop of Thessalonica (Ambrose, *Epist.* xv, 12), baptized Theodosius, A.D. 380, before his Gothic war, and died in 383. Ambrose (*ibid.*) wrote an epistle to the Church at Thessalonica in which he compares his life and gifts with those of Elisha. Acholius was present at the Council of Constantinople, A.D. 381.

Acholŏe, in Greek mythology, was one of the Harpies, who were driven from the feast of king Phineus by the sons of Boreas, when these travelled with the Argonauts to Pontus.

Achor, in Greek mythology, was a god of flies. According to Pliny, the inhabitants of Cyrene worshipped him by prayers and sacrifices, in order to be delivered

from the plague of flies, which not only tormented men, but also occasioned infectious diseases.

Achshaph. Tristram identifies this town with the modern *Khaifa*, at the mouth of the Kishon, north of Carmel (*Bible Places*, p. 215); but with little probability, as Khaifa, seems to be the חוֹף, *chôph* (*cove*), or "haven" of Asher and Zebulon (Gen. xlix, 13; "sea-side," Deut. i, 7; "shore," Judg. v, 17; Jer. xlvii, 7; "coast," Josh. ix, 1; Ezek. xxv, 16).

Achsuf, one of the mystical deities in the Egyptian *Ritual of the Dead*.

Achtariel, one of the three ministering angels, alleged by the Rabbinical traditions to be engaged in heaven in weaving or making garlands out of the prayers of the Israelites in the Hebrew tongue. The other two are Matatron and Sandalphron.

Achterfeld, Jodocus, a Roman Catholic theologian of Germany, was born at Wesel in 1827. In 1850 he received holy orders; lectured for some time at Münster; and died at Anholt, Aug. 19, 1874, where he had labored since 1863. (B. P.)

Achugulap, in the mythology of the Mongolians, was the first period of the earth's creation, in which all people were good and virtuous, and lived to be eighty thousand years old. Thousands of these saints were carried to heaven alive. But when the fall of man took place, this holiness departed, and the length of a human life did not exceed twenty thousand years. Because they had eaten the food of the gods, men lost their holy state. This food began to diminish now, and men were obliged to eat the fruits of the field. From that time all virtues began to disappear, vice reigned, and the length of life fell to one hundred years; and the length of life will continue falling as low as ten years.

Achynayarerax is the supreme being worshipped by the first inhabitants of Teneriffe. Only when great droughts threatened the country, sacrifices and prayers were offered. The sacrifices consisted of lambs and young goats.

Achzib of Judah (Josh. xv, 44) is regarded by Tristram as the present *Ain Kezbeh*, near Beit-Nettîf (*Bible Places*, p. 43), not meaning, as proposed by Keil (*Comment.* ad loc.), the "place of springs called *Kussâbeh* with ruins in the neighborhood" (Robinson, *Bibl. Res.* ii, 48), which may, perhaps, be included in the group of towns in which Achzib is mentioned (Nezib, Keilah, Mareshah, etc.), although very much south of them; but the spot marked on the *Ordnance Map* as Ain Kezbeh at the fork of the road five eighths of a mile south-east of Beit-Nettîf, which, however, is too far north, being in a different group (Jarmuth, Socoh, etc.). See Judah, Tribe of.

Acidalia, in Greek mythology, is a spring near Orchomenus, in Bœotia, so inviting that Venus bathed in it, and hence was surnamed Acidalia.

Acindȳnus, a Christian martyr, who, with his companions in persecution (A.D. 346), is commemorated Nov. 2 in the Byzantine calendar.

Acindynus, Gregory, a Greek monk who flourished at Constantinople in the 14th century, was united with Barlaam in his hostility against Gregory Palamas and the Hesychastæ, or Quietists. Palamas believed that the light which encircled Christ during his transfiguration was uncreated, essential to, and coeternal with, the Godhead. Acindynus and Barlaam maintained that the light could not emanate from the Godhead, and that no mortal eye could by any possibility see the Divinity. A synod of Constantinople in 1337 rebuked both parties, and ordered them to be quiet. But in his retirement in Greece Acindynus advocated his view, and it was supported by patriarch John XIV, who even convened a council in 1347, in which the opinion of Palamas was condemned. Among the works of Acindynus there are a treatise, *De Essentia et Operatione Dei* (Ingolst. 1616, 4to):—an *Iambic Poem* (Allatius [Leo], *Græc. Ortod.* i, 756–770), concerning the views of Palamas:—and fragments of two other treatises, also against Palamas. See Cave, *Hist. Lit.* vol. ii, App. p. 39; Dupin, *Bibl. des Aut. Ecclés.* 14ème Siècle, c. 6; Landon, *Eccles. Dict.* s. v.

Acis, in Greek mythology, was (1) the son of Faunus and of Symæthis. Galathea, the fairest of the nymphs, was his beloved. She was also loved by the giant Polyphemus, and he followed her wherever she went. One day Polyphemus espied the pair sitting in the shade of a large tree. Full of anger and jealousy, he threw a large stone upon the two lovers. The beautiful young goddess made a hair-breadth escape; but Acis was crushed by the huge rock. He was afterwards converted into a river springing out from under this rock. (2.) A river-god, the tutelary deity of the town of Acium, in Sicily.

Aciscles, a Christian martyr of Cordova, Spain, who suffered death during the Diocletian persecution. The ancient martyrologies, and that of St. Jerome, mark his festival on November 18; Ado and Usuardus on the 17th.

Acisterium, one of the numerous appellations of monasteries. The Latin word is *asceterium* (q. v.). The following forms are probably corruptions of the same word: *archisterium, architerium, arcisterium, architrium, assisterium, acistarium, acisterium*, and *ascysterium*.

Acker, Johann Heinrich, a Protestant writer of Germany, was born at Naumburg, Aug. 12, 1647. He was prepared at Naumburg and Schulpforta for the University of Jena, which he entered in 1669. In 1673 he was appointed adjunctus and pastor in Hausen, near Gotha; and advanced in 1689 as superintendent and court-preacher in Blankenhain. In 1717 he retired from his office on account of bodily infirmities, and went to Gotha, where he died Sept. 21, 1719. His main work is *Historia Reformationis Ecclesiasticæ Tempore Primitivæ Ecclesiæ* (Jena, 1685, 1715). (B. P.)

Ackeret, John, a German Reformed minister, was born Feb. 22, 1824, in the canton of Thurgau, Switzerland. He was licensed to preach by the Columbiana Classis, Synod of Ohio, in 1849, and began the work of the ministry the following year at Mt. Eaton, Ohio. He was an active and efficient worker in the German Reformed Church of America up to the time of his death, Sept. 13, 1869. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 404.

Ackermann, Georg Christian Benedict, a Protestant theologian of Germany, was born March 3, 1763, and died Oct. 5, 1877, as general superintendent at Meiningen. He was an excellent pulpit orator and a very learned theologian. He wrote, *Das Christliche in Plato und in der platonischen Philosophie* (Hamburg, 1835; Engl. transl. by S. A. Asbury, *The Christian Element in Plato and Platonic Philosophy Unfolded and Set Forth*, Edinburgh, 1861):—*Rathgeber für Prediger* (Schwerin, 1847):—*Die Glaubenssätze von Christi Höllenfahrt und von der Auferstehung des Fleisches*, etc. (Hamburg, 1845):—*Die Beichte, besonders die Privatbeichte* (Gotha, 1853):—*Handbuch zu Luther's Katechismus mit Bibelstellen* (Meiningen, 1857):—*Luther, seinem vollen Werth und Wesen nach, dargestellt aus seinen Schriften* (Jena, 1871). He published, besides, a number of *Sermons*, for which see Zuchold, *Biblioth. Theol.* i, 4 sq. (B. P.)

Ackerslooth, Theodor, a minister of the Dutch Reformed Church, who lived in Holland towards the end of the 17th and beginning of the 18th century, is the author of, *D'eerste Zendbrief van Paullus aan die van Korinthen* (Leyden, 1707):—*De Zendbrief van Paullus aan de Galaten* (ibid. 1695; translated into German by C. Brussken, and published at Bremen, 1699):—*Vytleginge over den Zendbrief aan de Ebreen* (Leyden, 1693, 1702; translated into German by A. Plesken, and pub-

lished at Bremen, 1714). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Walch, *Bibl. Theol.* (B. P.)

Ackworth, George, LL.D., an English divine and civilian, of whose family and birth we have no account. He travelled in France and Italy, where he studied civil law; was public orator at Cambridge; and in the following year was made Doctor of Laws. In 1562 he was admitted an advocate in the Court of Arches, and afterwards lived in the family of archbishop Parker, who gave him a prebend. He was vicar-general in 1567 to Horne, bishop of Winchester; and in 1575 the archbishop of Canterbury permitted him to hold the rectory of Elington, alias Wroughton. In 1576 he was appointed master of the faculties, and judge of the Prerogative Court in Ireland, having been turned out of all his situations in the last-named country because of his dissolute conduct. Besides one or two other works, he wrote *De Visibili Romanarchia, contra Nic. Sanderi Monarchiam* (Lond. 1622, 4to).

Aclea, Council of (*Concilium Acleense*), so called from "the Field of the Oak," supposed to have been in Aycliffe, Durham, England. Synods were held under this name in A. D. 781, 787, 788, 789, 804, and 810; but nothing is recorded of their doings except certain grants of land.

Aclejam, in the *Conflict of Adam and Eve* (p. 68, ed. Dillmann), is the twin sister of Abel and wife of Seth; further on she appears as *Lea*. In the Ethiopic "Clementinum" she is called *Aclenja* (Dillmann, p. 139), and by other late writers, Greek, Syriac, and Hebrew (all of whom interchange her with her equally legendary sister Luva), *Climia, Chalmana, Calemora;* and *Caomena* (*ibid.;* and Fabr. *Cod. Pseudep. V. T.* ii, 44).

Acmênes, in Greek mythology, were certain nymphs of the woods and rivers near Elis.

Acmon, in Greek legend, was (1) a companion of Diomede, who boldly ventured to disgrace Venus, because of which he and his companions, who had taken part in the crime, were transformed into birds. (2.) A son of Clytius of Lyrnessus, in Phrygia, a companion of Æneas.

Acmonĭdes, in Roman mythology, was a Cyclops and an assistant of Vulcan.

Acœmētæ (*ἀκοιμῆται, sleepless*), a name given to certain monks who, divided into three classes, sang the Holy Office in turns, so that it continued day and night without intermission. The order was probably founded by an officer of the imperial household at Constantinople, named Alexander (q. v.), about the middle of the 5th century. The first monastery which he established was on the borders of the Euphrates, after which he returned to Constantinople, and founded one on the Dardenelles, where he died, about A.D. 430 (or 450). After his departure from the monastery on the Euphrates, the Acœmetæ had for their abbot John, who was succeeded by Marcellus. Among the distinguished persons who supported the order was Studius (q. v.), a Roman nobleman, who built a monastery for their use at Constantinople. This was called, after him, *Studium*, and the monks of it *Studitæ*. There was another monastery, founded by St. Dius, which also became theirs. Their "hegumen" (or president), Cyril, made complaints at Rome against Acacius (q. v.) which resulted in his excommunication. Meanwhile Peter the Fuller, who had been expelled from their order, had become schismatic patriarch of Antioch, and made common cause with their opponents. In the following century they became entangled in the Nestorian heresy, and the emperor Justinian caused them to be condemned at Constantinople. In 534, in a synod held in Rome, pope John II excommunicated them for denying the proposition *Unus e Trinitate passus est carne*, and maintaining that the Virgin was not the Mother of God. This monastic institution soon passed into the West, was established in the Abbey of St. Maurice of Agaune, in Valais, by Sigismund of Burgundy, and was confirmed by a council, A.D. 523. It was also established in the monasteries of St. Martin at Tours, Luxeuil, St. Riguier, and others. The perpetual service of the Acœmetæ was called by the Latins *Laus perennis*. See Evagrius, iii, 18, 21; Moréri, *Hist. des Ordres Monast.* (preface, p. 238); Bingham, *Christ. Antiq.* bk. vii, ch. ii, § 10.

Acœmetŏna (*ἀκοιμέτονα, sleepless*), a Greek term for the light which burns continually before the reserved emblems of the sacrament.

Acœtes, in Greek mythology, was (1) the pilot on a Tyrrhenian ship which landed on Naxos. The ship hands brought a beautiful child to him, which he was requested to take along with him. When he beheld its perfect form, he saw that it was the child of some deity, and would not give his consent to its abduction. But the rest forced him to sail away, and the sleeping child remained in the ship. Soon after, it awoke, and, finding itself in strange society, wished to return to Naxos. The sailors made a promise to fulfil this wish, but did not keep it. Suddenly the ship made a halt, as vine-branches grew out of the water around it. Bacchus appeared riding on a tiger and surrounded by lions. He transformed the abductors, all save Acœtes, into dolphins, who plunged into the sea, and the pilot brought the god back to Naxos. Some time later Acœtes related this adventure to king Pentheus of Thebes, who had the pilot imprisoned. Bacchus, however, liberated him; the doors of the prison flew open of themselves, and Acœtes departed unhindered. (2.) The father of Laocoon. (3.) The armor-bearer of king Evander.

Acoluthus, Andreas, one of the most famous Orientalists of his age, was born at Bernstadt, March 16, 1654. After due preparation at the Elizabeth Gymnasium in Breslau, he was instructed in the Rabbinic, Syriac, Chaldee, Arabic, Persian, and Ethiopic languages by A. Pfeiffer. With these he combined the study of Mauretanian, Turkish, Coptic, Armenian, and even the Chinese language. In 1674 he went to Wittenberg, and thence to Leipsic, where he lectured on Oriental languages. Having secured an Armenian Bible, he edited the prophet Obadiah in Armenian, with observations, in 1680. This was the first Armenian publication printed in Germany. In 1682 he published *De Aquis Zelotypiæ Amaris Numb. v*, 11 sq. In the following year he returned to Breslau, where he was induced to accept an office in the Church. In 1689 he was appointed professor of Hebrew at the Gymnasium of St. Elizabeth, and in the following year he was called as senior of St. Bernhardin's. His Oriental studies he continued, and the possession of an Arabic manuscript of the Koran with a Persian and Turkish version induced him to make the Koran known in Germany by publishing this triglot manuscript with a Latin translation, since the Arabic edition of the Koran which had been published at Venice in 1530 had been burned by command of the pope. King Frederick of Prussia favored his undertaking, and allowed him an annual pension. Acoluthus died at Breslau, Nov. 4, 1704. His *Specimen Alcorani Quadrilinguis*, for which he was made a member of the Royal Academy of Sciences of Berlin, was published in 1701. See Schmid, *Leichen-Predigt auf M. Andreas Acoluthus nebst angefügtem Lebenslauf* (Breslau); *Mart. Hankii Monumenta pie Defunctis olim Erecta* (ed. G. Hankio, 1718); Schimmelpfennig, in *Allgemeine deutsche Biographie*, s. v. (B. P.)

Acominatus. See Nicetas.

Acominatus, Michael (surnamed *Choniata,* or *Choniates*, from the place of his birth in Phrygia), was older than his brother Nicetas. He was archbishop of Athens about 1204, but was at that period far advanced in years. His *Funeral Oration* (Paris, 1566; Frankf. 1568) on the death of his brother Nicetas is

still extant in the collected works of the latter, and in *Biblioth. Patrum*, vol. xxv. Some MS. works and sermons of Acominatus are preserved in the Royal Library at Paris, and in the Bodleian Library, Oxford.

Acontes, in Greek mythology, was the son of Lycaon, the cruel king of Arcadia, whom angry Jupiter transformed into a wolf, and whose sons, with the exception of the youngest, Nyctimus, Jupiter killed by lightning.

Aconteus, in Greek mythology, was a companion of Perseus at the latter's marriage with Andromeda, and became a pillar of stone at the sight of the head of Gorgon.

Acontius, in Greek mythology, was a beautiful but poor youth on the island of Ceos, renowned for the stratagem by which he won his loved one, Cydippe of Athens, a maiden of high parentage and great wealth. He wrote the following words on a large Cydonian apple: "I vow by Diana that I will take Acontius as my husband." The apple rolled to the feet of Cydippe's accompanying slave, who, not being able to read the inscription, handed it to her mistress, who read it aloud, and thus uttered the mysterious vow. Her father, being ignorant of the circumstance, promised her to another; but Cydippe became very sick, and did not recover until she was willing to fulfil her vow.

Acontius, of Rome, is commemorated as a saint in the Hieronymian martyrology on July 25.

Acosta, Emmanuel, a Portuguese Jesuit of the 16th century, published in Portuguese a work which G. P. Maffei translated into Latin under the title *Rerum a Societate Jesu in Oriente Gestarum ad Annum* 1568. This book contained the letters of the author upon the missions in Japan. See Hoefer, *Nouv. Biog. Générale*, s. v.

Acosta, Gabriel, a Roman Catholic divine of the latter part of the 16th century, was born at Torres-Vedras. He was educated at Coimbra; succeeded Luis Sotomayor as professor of theology, and was shortly after made a canon. He died in 1616. He left *Commentaries* on Genesis xlix, Ruth, Lamentations, Jonah, and Malachi (Lyons, 1641). — Landon, *Eccles. Dict.* s. v.

Acosta, Isaac de, a Jewish rabbi of Amsterdam, who lived in the beginning of the 18th century, is the author of *Conjecturas Sagradas sobre los Profetas Primeros*, i. e., "Sacred Conjectures on the First Prophets," containing a new translation and a paraphrase of Joshua, Judges, Samuel, and Kings. It was published at Leyden (1712). See Fürst, *Bibl. Jud.* i, 17; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 29. (B. P.)

Acquaviva. See Aquaviva.

Acqui, Jacopo d', a Dominican monk of Piedmont, lived in the first half of the 14th century. He wrote in Latin a *Chronicle*, unpublished, from the creation of the world to the time of pope Boniface VIII. Manuscript copies are in the libraries of Milan and Turin. See Hoefer, *Nouv. Biog. Générale*, s. v.

Acrabbattine, the northern district so called. Its ruined capital, now *Akrâbeh*, is described in considerable detail by Lieut. Conder in the *Quar. Statement* of the "Palest. Explor. Fund" for July, 1874, p. 190.

Acrabbim. This ascent is by some late writers identified with the pass of *Sufah*, leading from the desert et-Tih to the Negeb, or "South" of Judah; and to this view Tristram lends his adhesion (*Bible Places*, p. 9). But in this they are actuated by a desire to locate Kadesh-barnea (q. v.) at Ain-Gadis, instead of one of the springs on the western edge of the Arabah.

Acræa, in Greek mythology, was (1) a surname of those goddesses whose temples were built upon high rocks. (2.) A daughter of the god of the river Asterion, near Mycene.

Acræus, in Greek mythology, is the same for gods as *Acræa* (q. v.) is for goddesses.

Acratoprŏtes, in Greek mythology, was a local god who had his temple in Munychia.

Acrātus, in Greek mythology, was a companion of Bacchus who was worshipped in Athens. As the name signifies *unmixed*, this mystical person is probably only another personification of Bacchus himself.

Acrelius, Israel, a Swedish clergyman, was born at Ostaker, Dec. 25, 1714. He was educated at Upsala, and ordained in 1743. In 1749 he was appointed provost to take charge of the Swedish congregations on the Delaware, and pastor of Raccoon and Pensneck. Christiana was subsequently added to his charge. He remained in America until 1756, when ill-health compelled him to return to Sweden. He was rewarded by the king, for his faithful services, with a large pension and the lucrative living of Fellingsbrö. He died April 25, 1800. Acrelius wrote some articles on American affairs, which were printed in the Swedish journals, several religious works, and a description of the Swedish colonies in America (1759).

Acronius (*Akron*), **Johannes**, a Reformed theologian of Holland, who died in 1627, is known by the active part which he took in the controversy between the Remonstrants and the Contraremonstrants. In 1584 he was preacher at Eilsum in East Frisia, and a few years later at Groningen and Wesel. Having declined a call as preacher to Deventer and Amsterdam, he was appointed in 1617 professor of theology at Franeker. In the following year he was called again as pastor to Kampen, for the purpose of opposing his colleagues there, who were in favor of the Arminian party. As a delegate to the Synod of Dort, 1618–19, he accused his colleagues of Arminianism, and some of them were deposed from their office. In 1619 he went to Haarlem, where he remained till his death. Of his writings we mention, *Elenchus Orthodoxus Pseudo-relig. Romano-Cathol.* (Deventer, 1615):—*Syntagma Theologiæ* (Groningen, 1605):—*Uytmonsteringe van verscheydene Dolingen . . . der genoemde Lutherschen* (Arnhem, 1625). See Van der Aa, *Biog. Woordenb.*; Glasius, *Godgel. Nederl.*; Vos, in the *Allgemeine deutsche Biographie*, s. v. (B. P.)

Acronius, Ruard, a Reformed theologian of Holland, is said by some to have been a brother of Johannes, while others maintain that he was originally a Roman Catholic priest. In 1572 he was Reformed preacher at Franeker. After having labored for some years at Alkmaar and Bolsward, he went in 1599 to Schiedam, where he probably died in 1612. He was a learned man for his time, but intolerant. Thus, he challenged the Mennonites to a public disputation, which took place in 1596 between him and Pieter van Ceulen. They held one hundred and fifty-five sessions, and, as is generally the case, both parties claimed the victory. In the controversy between the Arminians and Gomarus he took such an active part that Gomarus asked for his assistance in defending the Calvinistic doctrine, in a meeting which was held at the Hague in 1609. Against the Arminian Uytenbogært he wrote *Noodwendig Vertoog* (1610). When, in 1610, the Remonstrants presented their views to the States-General of Holland, Acronius was one of the six Calvinistic delegates who spoke against them. He also published, *Onderregtinge over 't Onderholt der Dienaren der waren ghemeynten Christi* (Franeker, 1590):—*Enarrationes Catecheticæ* (Schiedam, 1606):—*Onderwyzinge over de Christ. Catechism.* (ibid. 1608). See Van der Aa, *Biog. Woordenb.* s. v.; Vos, in the *Allgemeine deutsche Biographie*, s. v. (B. P.)

Acroömĕni (*ἀκροώμενοι, hearers*), a class of penitents in the Church. The arrangement of penitents in different classes took place at the end of the 3d century, or in the beginning of the 4th. They were generally arranged in four classes: *προσκλαίοντες, mourners;*

ἀκροώμενοι, hearers; ὑποπίπτοντες, kneelers; συνιστάμενοι, bystanders. The hearers were permitted to enter within the doors, and to take their station in the narthex, or lowest part of the building, where they were allowed to hear the Scriptures read and expounded; but they were denied the privilege of joining in the prayers of the Church. Three years was the term of their continuance in this order. They were regarded as sustaining the same relation to the Church as the first class of catechumens, who were also called *audientes.* They were distinguished from the catechumens by not being permitted to receive the imposition of hands.

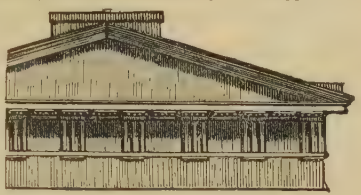
Acropolita, Constantine (surnamed *νέος Μεταφράστης*, the *Young Metaphrastes*), the son of George Acropolita, was grand logothete, or chamberlain, under Michael Palæologus and Andronicus about 1270. We are informed by George Pachymeres that the emperor Michael was so irritated by the zeal with which Acropolita maintained the cause of the Greek Church against Rome, that towards the end of his reign he banished him from court. On the accession of Andronicus, Acropolita soon recovered his lost influence, and in 1294 was restored to his former office. He wrote several works on the subjects in dispute between the churches, especially on the procession of the Holy Spirit, fragments of two of which were seen by Leo Allatius:—an *Oration on the Holy Martyr Theodosia* (Allatius, *De Script. Simeon.* p. 84):—*Upon the Martyr St. Neophytus:*—*Upon St. Theodorus Tyro:*—*Upon St. John Damascenus.* See Cave, *Hist. Lit.* ii, 314; Chauffepié, *Nouv. Dict. Crit.* i, 130.

Acropolita, George, one of the writers of Byzantine history, was born at Constantinople in 1220, and was brought up at the court of the emperor, John Ducas, at Nice. At the age of seventeen years he became a pupil of Theodorus Exopterygus in mathematics, poetry, and rhetoric; and at twenty-one held a learned discussion, before the emperor, with Nicholas the physician concerning solar eclipses, being made at length grand logothete. John Ducas sent him as ambassador to Larissa, to establish peace with Michael of Epirus. He was also constituted judge by the emperor to try Michael Comnenus. The emperor's son, Theodorus Lascaris, a pupil of Acropolita, appointed him governor of all the western provinces of his empire. About 1255 he made war upon Michael Angelus and was taken prisoner, but was liberated by the intervention of Michael Palæologus, who sent him as his ambassador to Constantine, prince of Bulgaria. After his return, he devoted himself wholly to the instruction of youth intended for orders, but resigned the charge in 1267 to Holobolus. In 1272 he was appointed one of the judges in the cause of John Vecchus, patriarch of Constantinople; and in 1273 was sent to pope Gregory to treat of a union between the two churches. The following year he attended, with others of the Eastern Church, the Council of Lyons; and at the fourth session, July 6, he, in the name of the emperor, took an oath abjuring the so-called schism, receiving the Roman faith, and recognising the primacy of the papal chair. In 1282 he was sent as ambassador to John, prince of Bulgaria, and died immediately upon his return home, in the same year. His principal work is *Historia Byzantina* (Paris, 1651, fol.), in Greek and Latin. He also wrote, *Treatise concerning Faith, Virtue, and the Soul:*—*Thirteen Prayers,* used after the recapture of Constantinople by the Greeks:—*Exposition of the Orations of Greg. Nazianzen,* etc. See Fabricius, *Bibl. Græc.* vi, 448; Ward, *Gresham Professors.*

Acrorītes (*inhabitant of a mountain-summit*), in Greek mythology, was a name by which *Bacchus* was worshipped in Sicyon, from the high mountain upon which his temple was built.

Acrostic hymns were in use in the ancient Church; and specimens remain in Greek, but especially in Latin. The term was also applied to the Christian formula *ἰχθύς.* See Ichthys. A peculiar use of the term occurs in the Greek office-books, in which the successive canons begin with the several letters of the alphabet.

Acroteria (Gr.), pedestals for statues and other ornaments placed on the apex and lower angles of a pediment. They are also sometimes placed upon the gables in Gothic architecture, especially in canopy-work.



Acroteria on Pediment and Eaves.

Act, Rescissory. See Rescissory Act.

Act of Uniformity. See Uniformity.

Actæon, in Greek mythology, was the son of Aristæus and Atonoe, a daughter of Cadmus, and was one of the most famous heroes of Thebes, trained in the school of Chiron. The death of this famous hunter has furnished to poetry matter for many beautiful works. The myth runs as follows: Diana was bathing in the Gargaphian valley just at the time when Actæon was hunting. When he saw the goddess, he remained standing there, which so vexed Diana that she transformed him into a reindeer, with nothing human left him but consciousness. Actæon fled. However, his own nimble-footed dogs gave chase, and, overtaking him, tore him to pieces. His dogs then sought for their master, and not finding him, Chiron erected a statue of him, which they constantly guarded. Another story is somewhat different—that Diana transformed him because of his boldness in attempting violence upon her person. Others, again, relate that she vexed him to death in order that he might not marry Semele, whom he loved.

Actian Games. On the promontory of Actium, in Acarnania, Apollo had an ancient temple, where, every three years, a feast was held with games and fights. At the opening of this feast an ox was killed and given to the flies to feast upon, so that they might not trouble those participating in the feast. Augustus celebrated this feast upon the occasion of his victory over Antony, near Actium.

Actio, a word frequently used to designate the canon of the mass. Taken from the word *agere,* which bears in classical writers the special sense of performing a sacrificial act, the word actio is applied to that which was regarded as the essential portion of the eucharistic sacrifice. Whatever is included in the canon is said to be *infra actionem.* Hence, when any words are to be added within the canon, as at great festivals, they bear in the liturgies the title, or rubric, *infra actionem;* and in printed missals these words are frequently placed before the prayer *Communicantes.*

Actis, in Greek mythology, was the son of the god of the sun and a brother of Electryone. He was famous for his knowledge of astronomy, which he formed into a science, and taught this science to the priests in Egypt. The Egyptians were, in consequence, looked upon as the discoverers of the science of astronomy.

Actistetes (from *ἄκτιστος, not created*), a sect of the Julianists, who took this name from their dogma, that after the incarnation Christ ought not to be spoken of as a created being, even in respect to his human nature; thus contradicting the words of the Nicene Creed, "And was made man." This was, in reality, a form of the older heresy of the Docetæ (q. v.); for since a being wholly uncreated must be wholly God, the reality of our

Lord's human nature was a doctrine as incompatible with the belief of one sect as it was with that of the other. See Dörner, *Person of Christ* (Clark's ed.), II, i, 131.

Actius, in Greek mythology, was a name of *Apollo*, from his being worshipped on the promontory of Actium.

Acton. See Atto.

Acton, an English monk of the Dominican Order, who lived about 1410; and, according to Leland, was a learned theologian. He wrote a treatise, *De Pace Ecclesiæ:—Sermons:*—and other works. See Pitseus, *De Script. Angliæ.*

Acton, Ralph, an English Roman Catholic priest, who flourished about 1320. He wrote commentaries upon the epistles of St. Paul and upon the Master of the Sentences, some homilies, and other theological works. See Pitseus, *De Script. Angliæ.*

Actors. The early Church protested against the life of actors on the ground (1) of general immorality, and (2) of theatricals being so closely associated with idolatry. These were comprised in the pomp and service of the devil, which every Christian renounced at his baptism; and, therefore, when any one returned to them he was charged as a renouncer of his baptismal covenant. He was thereupon discarded as an apostate and relapser from Christian communion. We give the deliverances of some of the councils and early fathers upon the subject. Cyprian (*Epist.* 61, al. 2) says that "it is neither agreeable to the majesty of God nor the discipline of the Gospel that the modesty and honor of the Church should be defiled with so base and infamous a contagion." Tertullian wrote a treatise (*De Spectac.* cap. 4) against these public shows, and dwells on the inconsistency of uttering from the same lips the *amen* of Christian worship and the praises of the gladiator or the mime. Clement of Alexandria reckons the arts of actors as among the things forbidden by divine authority. The Council of Eliberis (can. 62) allowed stage-players to be baptized only on the condition that they renounced their arts; and if, after baptism, they returned to them again, they were to be cast out of the Church. The first Council of Arles (can. 5) decreed that all public actors belonging to the theatre were to be denied communion so long as they continued to act. The third Council of Carthage (iii, can. 35) supposes excommunication to pass upon all such when it says that actors and stage-players, and all apostates of that kind, shall not be denied pardon and reconciliation if they return unto the Lord. With one consent the moral sense of Christians condemned what seemed so incurable an evil. See Bingham, *Christian Antiquities*, bk. xvi, ch. iv, § 10.

Acts, Spurious, or Apocryphal (*Acta Apostolorum Apocrypha*). The recent discoveries of Tischendorf, as published by him under the title *Acta Apostolorum Apocrypha* (Lips. 1851)—with which comp. his *Additamenta ad Acta Apostolorum Apocrypha*, in the prolegomena to his *Apocalypses Apocr.* p. xlvii, etc.—have brought to light an extensive collection of such spurious acts, viz.:

1. *Acta Andreæ* (given by Tischendorf, *Acta Apostolorum Apocrypha*, p. 105–131; comp. also p. xli sq.).
2. *Acta Andreæ et Matthiæ in Urbe Anthropophagarum* (*ibid.* p. 132–166; comp. p. xlvii sq. and *Apocal. Apocr.* p. 139–141).
3. *Acta Barnabæ*, or Περιόδοι καὶ Μαρτύριον τοῦ ἁγίου Βαρνάβα τοῦ Ἀποστόλου (*ibid.* p. 64–74).
4. *Acta Bartholomæi* (*ibid.* p. 243–260).
5. *Acta Joannis* (*ibid.* p. 266–276).
6. *Acta et Martyrium Matthæi* (*ibid.* p. 167–189; comp. p. lx).
7. *Acta Pauli et Theclæ* (*ibid.* p. 40–63; comp. p. xxii).
8. *Acta Petri et Pauli* (*ibid.* p. xiv; comp. p. 1–39).
9. *Acta Philippi*, or Ἐκ τῶν Περιόδων Φιλίππου τοῦ Ἀποστόλου (*ibid.* p. xxxvii; comp. p. 75–94 and *Apocal. Apocr.* p. 141–156).
10. *Acta Philippi in Hellade* (*ibid.* p. 95–104).
11. *Acta Thaddæi* (*ibid.* p. 261–265).
12. *Acta Thomæ* (*ibid.* p. 190–243; comp. *Apocal. Apocr.* p. 156–161).

Prof. W. Wright has edited and translated the *Apocryphal Acts of the Apostles* from the Syriac texts in the British Museum and other libraries (Lond. 1871, 2 vols. 8vo). (B. P.)

Actual Grace is distinguished from habitual grace as that which God gives to Christians for the purpose of doing some action acceptable to him. See Grace.

Actual Sin. See Sin, Actual.

Acuanītæ. See Acuas.

Acūas (Ἀκούας), an early teacher of Manichæism, who is said to have come from Mesopotamia and introduced the heresy into Eleutheropolis. The Manichæans were sometimes called, after him, *Acuanitæ*. Epiphanius (*Adv. Hær.* lxvi, 1) calls him *veteranus*, and places the rise of his followers in the fourth year of the reign of the emperor Aurelian, A.D. 273.

Acuff, Francis, a Methodist Episcopal minister, was born in Culpepper County, Tenn., about 1770. His early life is unrecorded. He was three years a travelling preacher in the Tennessee Conference, and died in August, 1795, in the midst of great usefulness and promise. See *Minutes of Annual Conferences*, 1796, p. 67.

Acuña, Cristóval de, a Spanish Jesuit missionary, was born at Burgos in 1597. He was admitted into the society in 1612, and, after some years spent in study, was sent as a missionary to Chili and Peru, and became rector of the College of Cuença. In 1639 he was appointed by the Jesuits to accompany Pedro Texeira in his second exploration of the Amazon in order to take scientific observations and draw up a report that might be sent to Spain. He published a narrative of this expedition under the title *Nuevo Descubrimiento del Gran Rio de las Amazonas*, etc. (Madrid, 1641); but he was coldly received by the king of Spain, and nothing was done to improve the country thus opened up. After occupying the positions of procurator of the Jesuits at Rome and *calificador* (censor) of the Inquisition at Madrid, Acuña returned to South America, and died on a journey from Panama to Lima, soon after the year 1675.

Acus. See Pin.

Acus, in Grecian mythology, was a son of Vulcan by Aglaia.

Ada was a Syrian goddess of the moon, the same with *Mylitta*.

Adab is an Arabic term for whatever Mohammed has done once or twice, which is on that account lawful to be done by any of his followers.

Adadah. The English engineers found a ruined town, *Adadah*, near Tuweirah el-Foka, in the neighborhood indicated by De Saulcy (see *Quar. Statement* of the "Pal. Explor. Fund," Jan. 1875, p. 27).

Adalard (or **Adelard**), a monk, was born about 753, and was the son of Count Bernard and cousin-german of Charlemagne. Invited to court, and fearing the infection of such a life, he, at the age of twenty, became a monk of Corbie, in Picardy, and was at length chosen abbot of the monastery. Forced by his imperial relations to attend court, he still preserved the disposition of a recluse. He was banished, on unjust suspicions, by Louis the Meek to a monastery on the isle of Here, on the coast of Aquitaine. Five years after, Louis recalled him and heaped upon him the highest honors; but, being still inclined to the life of a recluse, he obtained leave to return to Corbie. Here, and at another monastery called New Corbie, he devoted himself to the spiritual and intellectual welfare of the monks. He died in 827. His principal work was a *Treatise on the French Monarchy;* but only fragments of any of his works have come down to us. See *Biog. Universelle*, s. v.; Milner, *Church Hist.* iii, 257; Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.

Adalardus, a monk of Blandenburg, at Ghent, flourished at the beginning of the 11th century. At the request of St. Elphegus, archbishop of Canterbury, he composed an *Office for the Festival of St. Dunstan.* As this work is dedicated to St. Elphegus, it was probably written before 1012, the year of his martyrdom. This work is found in many MSS., and bears sometimes the title of *The Life of St. Dunstan.* The epistle dedicatory is contained in Wharton's *Anglia Sacra*, ii, 148.

Adalarius (**Athalarius**, or **Adelherius**), a priest who accompanied St. Boniface to Frisia in 754 and shared with him the glory of martyrdom. His body was translated from Utrecht to Erfurt with that of St. Eoban, and buried in the Monastery of St. Mary. In the Breviary of Erfurt he is commemorated with a double rite, April 20, as *episcopus et martyr.* It is supposed that the title of bishop was a baseless assumption, but probably gave rise to Baillet's statement, which rests apparently on no historical foundation, that Adalarius was the first and only bishop of Erfurt, the see after his death being united to that of Mentz. See Henschen, *Analecta Bonifaciana;* Baillet, *Vies des Saints*, vol. ii. June 58, and vol. iv; *Acta SS. Boll.* Jan. i, 471.

Adalbald, *saint and confessor*, was grandson of P. Gertrude, and his mother's name was Gerberta. He married St. Richtrudis, by whom he had St. Maurontus, his eldest son, who afterwards became abbot, and three virgin saintly daughters, Clotsendis, Euselia, and Adalsendis. On his way to Gascony, Adalbald was waylaid and murdered by persons unknown. His relics are at St. Amand, Flanders. He is mentioned in the Belgian martyrology, and in Saussaye's supplement to the Gallican. His day is Feb. 2, and he died about 652. See Baring-Gould, *Lives of the Saints*, ii, 41.

Adalbero (or **Adalbert**), bishop of Augsburg (887–909), was descended from a noble family. In 850 he entered the monastery of the Benedictines at Ellwangen, and in 887 he was made bishop of Augsburg. The German king, Arnulph, committed to his care the education of his son, Louis the Child. He exercised a great influence upon the ecclesiastical history of Germany, and largely promoted the moral and financial welfare of the churches and monasteries within his diocese. He died Oct. 9, 909, his remains being deposited in the Church of Sts. Ulrich and Afra at Augsburg. See *Vita S. Adalberonis Episc. August. Auctore Oudalscalco* (ed. Jaffé, in Steichele, *Archiv für Geschichte des Bisthums Augsburg*, iii, 1860); Braun, *Geschichte der Bischöfe von Augsburg*, i, 151. (B. P.)

Adalbero, the twentieth bishop of Würzburg (1045–1090), was born about the year 1010. He was educated at Würzburg, and succeeded his uncle in 1045. In the struggle of the papal see with Henry IV he sided with the former, and on that account was often obliged to leave the country. He richly endowed the monastery at Lambach, which had been founded by his father, and died there Oct. 6, 1090. In the 12th century many miracles were ascribed to him. See Himmelstein, *Reihenfolge der Bischöfe von Würzburg* (1843), p. 61–66; *Archiv des historischen Vereins für Unterfranken*, 1861, xv, 179–259; Schmeller, *Breve Chronicon Monasterii B. M. V. Lambacensis O. S. B.* (Lentii, 1865); *Argumenta Cultus B. Adalberonis* (Viennæ, 1868); Hergenröther, in Wetzer u. Welte, *Kirchen-Lex.* s. v. (B. P.)

Adalberon (Ascelinus, or Agelin), bishop of Leon, was consecrated in 977. He was an ambitious prelate and a servile courtier, and was base enough to deliver up to Hugh Capet Arnoul, archbishop of Rheims, and Charles, duke of Lorraine, Hugh's competitor, to whom he had given an asylum in his episcopal city. He died July 19, 1030. He left a satirical poem in 430 stanzas dedicated to king Robert (ed. by Adrian Valois, 1663, 8vo, at the end of the panegyric on the emperor Berenger). In the library of the abbey of Laubes is a manuscript poem by Adalberon on *The Holy Trinity.* See Hoefer, *Nouvelle Biographie Générale*, s. v.

Adalberon of Liege. See Alberon.

Adalberon, archbishop of Rheims, was one of the most learned prelates of the 10th century. Having obtained the archbishopric in 969, he called several councils for the establishment of ecclesiastical discipline. He also induced men of learning to resort to Rheims, and gave a high renown to the schools there. He was the son of Geoffrey, count of Ardenna, and distinguished himself as prelate and as minister under Lothaire and Louis V. In 987 he consecrated Hugh Capet, who succeeded him in the office of grand-chancellor of France. He died Jan. 5, 988. The cathedral of Rheims is indebted to him for most of its sumptuous furniture. Several of his letters are among those of Gerbert, afterwards Sylvester II; and two of his discourses are in Moissac's *Chronicle.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Adalbert, St., a deacon, who is commemorated June 25. The Bollandists give his acts written by the monks of Egmond and Mettoch. According to these he was a disciple of St. Egbert, by whom he was sent, with St. Willebrord and ten others, into Germany in 690. He died in Frisia, whither he had accompanied Willebrord, and his body was taken to Egmond, where a church was founded in his honor by Theodoric II. According to Le Cointe (iv, 392–394), he was present at the Synod of Utrecht, in 702, and died in 705. See *Acta SS. Boll.* Jun. v, 94–110; Mabillon, *Annal. Ord. Bened.* i, 631–646.

Adalbert of Augsburg. See Adalbero.

Adalbert, a monk of Fleury, who died Dec. 23, 853, wrote an account of the *Translation of St. Benedict from Monte-Casino to France*, and an abridged *History of the Foundation of the Monastery of Fleury* (Lyons, 1604, 8vo; also in the collection of Bollandists, March 21, p. 300–305). Mabillon has given a new edition in *Annal. Ord. Bened.* ii, 337, 339.

Adalbert of Gaul. See Adelbert.

Adalbert of Liege. See Alberon.

Adalbert, *St.*, count of l'Ostrevant, who is commemorated on April 22, married Regina, niece of king Pepin, with whom he dedicated himself to a life of devotion, almsgiving, and good works. According to the documents of the Church of Denain, we learn that they founded the monastery in that place, and that they were buried above the high-altar there. The exact date of their death is unknown, but they flourished about the middle of the 8th century.

Adalbert, *St.*, of Magdeburg. See Albert of Magdeburg.

Adalbert, a prince of the royal race of Northumberland, who devoted himself, about 740, to missionary labor in Holland. He selected the neighborhood of Egmond, and devoted himself with much zeal to the conversion of the heathen Frisians. He was long held in veneration by them as their spiritual father. An imperfect *Life* of him is given in Mabillon's *Annal. Ord. Bened.* iii, 586.

Adalbert, first bishop of Pomerania, was ordained during the first half of the 12th century. See Mosheim, *Hist. of the Church*, bk. iii, cent. xii, pt. i, ch. i.

Adalbert of Rheims. See Adalberon.

Adalbert of Würzburg. See Adalbero.

Adalbertines, a Christian sect which arose in the 8th century, deriving both its origin and name from Adalbert (q. v.), a priest and irregular bishop in France.

Adalgisus (Teut. *noble pledge*), a French monk of the monastery of St. Theodoric, in the province of Rheims, flourished about 1150. He composed *De Mi-*

raculis St. Theodorici Abbatis Rhemensis, by order of the fathers of the monastery, to whom he dedicated it. See Mabillon, *Annal. Ord. Bened.* i, 622; Cave, *Hist. Lit.* ii, 227, § 12.

Adalgothus, the eleventh bishop of Magdeburg, who established the custom of giving to a hundred poor persons during Lent a loaf of bread and a herring apiece.—Landon, *Eccles. Dict.* s. v.

Adalgudis, co-founder with her husband, Grimo, in 697, of a nunnery at Limours, diocese of Paris (see the charter of foundation, with her subscription, in Mabillon, *Ann.* i, 704). A *placitum* of Chaldebert III, in 703, vindicating the property of this convent, of which Adalgudis, then a widow, was an inmate, may be seen in *Gall. Chr.* vol. vii, instr. p. 4.

Adalongus (or **Adalonus**) was bishop of Marseilles when that city was betrayed to the Saracens by Maurontus in 739. He was inserted among the saints of March 1 by Molanus in his additions to Usuardus's *Martyrology*, but is not recognised by the modern breviaries or by the Bollandists. See *Gall. Chr.* i, 640; Le Cointe, v, 17.

Adalwin (Teut. *noble friend*) was an abbot of St. Haimeranus, and fourth (or, according to an ancient rhyme in Mabillon, *Ann.* ii, 160, the fifth) bishop of Ratisbon. This happened in 790, and two years after he presided at a council which Charlemagne summoned for the condemnation of the Felician heresy. Hund argues the probability that the transfer of the cathedral from the Monastery of St. Haimeranus to the Church of St. Stephen, Ratisbon, was made under pressure from Charlemagne and against the judgment of Adalwin, who at his death, in 814, preferred to be laid among his predecessors in the old cathedral. See *Metrop. Salisb.* i, 188; Mabillon, *Ann.* ii, 303.

Adam, in Oriental mythology. The Scripture history of this progenitor of the human race is well known; less known, however, is what the histories of the Persians, Turks, Arabs, etc., relate of him. According to the myths of these nations, God took all the dust of the earth and formed a man-woman with a double face—the same as the Persians represent in one of their idols—with both sexes combined in one body, until he separated them. Adam's height was immense; his head reached to the firmament of heaven; and when he lay down his body reached from the rising to the setting sun. His face shone more brilliantly than the sun; the angels prostrated themselves before him; and all created things of the earth looked to him as their creator, and would have worshipped him as such, had not Adam taught them that he was a creature as well as they, and came from the hands of the Almighty. He prostrated himself before God, who convinced the angels of Adam's weakness and dependence; for when the latter was asleep God took the respective members from his body, so that he lost his giant appearance. On awaking, he commanded Adam to distribute his members all over the earth, in order that they might become fruitful. Thus only his wisdom was left to Adam, which was increased by the presentation of a book through the angel Raphael, in which every question was propounded and answered. Then God made him a wife from the earth, Lilith; but as she was formed of the same material as Adam himself, she refused to be dominated over by Adam, and then vanished in the air. Adam complained to God, who sent the angels after the fugitive, and, as she still refused to return, God inflicted her with the punishment that daily three hundred of her children should die. God now formed for Adam a wife from one of Adam's ribs, very beautiful and fair, and brought her to Adam, blessed both, and invited them to a feast, at which the angelic choirs sang. Then the evil spirits, through envy, planned Adam's fall. The seraph Sammael beheld Adam's splendor, and, with the help of others, he sought to mislead him. He himself came from heaven, rode upon a snake, and sought to persuade the beautiful Eve to partake of the fruit of the forbidden tree. As a proof that death should not follow, he laid his hand on the tree, and Eve did the same, which she had no sooner done than she saw the angel of death approaching her. Love for Adam moved her to tempt him to a like transgression, so that they might not be separated from each other by death. God banished Sammael from heaven; the snake he divested of its limbs; and Adam and Eve were driven out of Paradise upon the lowest of the seven earths, where they lived in gross darkness and lost the wonderful book of wisdom. Then Adam came to the second earth, Adamah, where, separated from Eve, he lived with Lilith one hundred and thirty years. She bore him giants and evil spirits against his will, just as Eve did to Sammael. After this Eve bore Adam three sons—Cain, Abel, and Seth. Then Adam was allowed to go through all the other earths, until he came to the seventh, Tebel, which we inhabit; but he was still comfortless because of the loss of his wonderful book. He went to the river Gihon to drown himself, but to no avail. God saw his sorrow, had mercy upon him, and led him in the way of the recovery of his book again. Whatever man knows and has known originates from this book. The book became lost again. The inhabitants of India, however, claim to be in possession of it in the form of the holy books, which Brahma brought to man from heaven.

The tradition of the Mohammedans is quite similar to this. The creation of Adam is more or less exaggerated according as this or that nation is fantastically inclined. The Assyrian legends of the fall of man are much more sober and brief (Smith, *Chaldæan Genesis*, p. 15 sq.).

Adam and Eve are commemorated as Christian saints in the Ethiopic calendar on April 1; Adam and Abel in the Armenian on July 25.

ADAM, BOOK OF, is the title, more or less definitely cited, of several apocryphal works, an account of which we abstract from Smith's *Dict. of Christ. Antiq.* s. v. See APOCRYPHA.

1. "*The Conflict of Adam and Eve.*"—This is a pseudepigraphical treatise brought by Krapf from Abyssinia, in an Ethiopic MS., and published in a German dress, by Dillmann, in Ewald's *Jahrbücher d. bibl. Wissenschaft* in 1853 (also separately, Gött. 1853). It is a story, partly historical, partly romantic, of the adventures of our first parents after their expulsion from Eden, followed by an account of the fortunes of the succeeding patriarchs. It thus consists of two parts, evidently by different authors, the later imitating the style of the earlier.

After the Fall, which is not itself described, the exiles are represented as permitted to dwell in the "Cave of Treasures," under the western boundary of the Garden. There they are subjected to a series of trials, through Satanic influence as well as natural causes, but are comforted by divine intercourse and promises, culminating in a not obscure intimation of the great atonement. As tokens of these assurances, angels bring to Adam "treasures" in the cave, where Adam's body is finally embalmed by Seth. After the catastrophe of the intercourse between the Cainites and the Sethites, Melchizedek opens the ark in which Adam's body had been deposited to preserve it from the Flood; and the true priesthood is thus continued through him.

The second part of the book is a peculiar travesty of the events of the Old Test., with remarkable incidents interpolated, including a genealogy of the Virgin Mary. This portion, even more plainly than the preceding, betrays a Christian origin.

The early date of the book in question is evinced by its reflection in the legends of Mohammedanism, and the allusions to the "Word of God." At the same time, the author, or authors, skilfully conceal their heretical views under a dramatic form, of which the doctrine of redemption is the basal idea. The work is singularly

independent of the other and somewhat parallel Apocrypha known as the *Book of Enoch* and the *Book of Jubilees*. The original appears to have been written in Arabic, probably not later than the 7th century. It seems to have formed the basis of the Arabic *Apocalypse of Peter*, preserved at Oxford and Rome, and the Syriac *Cave of Treasures* noticed by Cureton; possibly, also, of D'Abadie's Ethiopic MS. 125, entitled a *Life of Adam*.

2. "*The Testament of Adam.*"—This is a remarkable group of fragmentary MSS., extant only in Syriac and Arabic. It was published by Renan (in the *Journal Asiatique*, 1853, ii, 427–470), with a translation, introduction, and notes; and the Syriac text is likewise printed in Wright's *Syriac Apocrypha*, p. 61 sq. Parts i and ii are a horarium of the universe for day and night, distinguishing at each of the twenty-four hours the adoration paid by some order of created beings, as angels and dæmons, men, animals, abysses, etc. Part iii, headed "More of Adam our father," contains short prophecies by Adam to Seth, relating to the Incarnation, the restoration of Adam, the making of the cross (from the fig-tree identified with the tree of knowledge), and the Deluge. Part iv, entitled "More of the Testament of our father Adam," is a short account of the "heavenly powers," i. e. angels, archangels, principalities, etc.

These fragments evidently represent a work current under different titles in the early ages, such as the *Revelations of Adam*, noticed by Epiphanius (*Hær.* 89 b), and the *Repentance of Adam*, condemned by Gelasius (*Decret.* vi, 30). Syncellus, Cedrenus, and the *Apostolical Constitutions* (especially in the Coptic recension) likewise allude to such prophecies attributed to Adam.

The Hours and the Prophecy have every appearance of forming part of the same work. In each Adam speaks to Seth, and refers to his past sin; and there is considerable similarity of tone. They are probably, however, mere extracts; the several passages are disconnected, and the dramatic framework is perceptible only at the end. If it be the book meant by Epiphanius, it cannot be later than the 4th century, and nothing decisive can be urged against this date, although it is impossible to speak with confidence.

The *Testament*, as it stands, is short and unpretending; yet a lofty spirit pervades a great part of it. No distinctive doctrine is to be found in it. It appears to lie outside of Greek and Latin Christianity, and is thus an interesting monument of an almost unknown world of ancient creeds.

3. "*The Book of the Daughters of Adam.*"—This is a work condemned in the Gelasian decree as apocryphal. Another title appears to be "*Leptogenesis*," i. e. the *Book of Jubilees;* but, as the account of the daughters of Adam in the latter work occupies only six lines of ch. iv, some other writing is perhaps meant.

4. "*The Story and Conversation of Adam.*"—This is the title of a Greek work which purports to be "revealed by God to Moses [read *Seth*] his servant, taught by the archangel Michael." It begins, after the few introductory lines, with the murder of Abel, in place of whom another son is promised. This marks Seth as the organ of revelation, and he is distinguished throughout by special prerogatives. The true subject of the book, however, is the death of Adam, and his giving place to Seth. In his mortal sickness, Adam collects his sons around him. Afflicted at his groans, Eve and Seth approach the Garden to pray for the oil of mercy from the tree, but in vain; he will die, Michael tells them, within three days. Eve then describes the circumstances of the Fall at great length (ch. xiv–xx), the embellishments of the Biblical account having at times some imaginative beauty. She goes out to pray, but is raised up by an angel to see Adam (his spirit) borne up in a chariot of light. He is washed in the Acherusian lake, and committed by "the Father of the universe" to Michael to be placed in the third heaven. God himself descends to give promises of restoration and resurrection to the body. It is buried by angels, and Abel's body with it. Within a week Eve is laid in the same grave, and Michael returns to heaven singing hallelujah.

Various echoes of New-Test. language indicate that the book is of Christian origin, though there is no quotation and no distinct Christian doctrine. Besides the borrowing of the framework and various details from Jewish tradition, there are points of connection with other extant apocryphal books. The original language appears to have been Greek, traces of the Sept. being evident. Grammar, however, and inflections are of a debased type, and the tone is that of an Oriental population, such as might have been found in Palestine or Western Syria. It seems impossible, at present, to find evidence as to the date; but any early century from the second onwards is not inappropriate.

The work was first published in 1866 by Tischendorf, in his *Apocalypses Apocryphæ*, under the fictitious title "Apocalypsis Mosis." A better text is reproduced in full in Cerrani's *Monumenta Sacra et Profana* (Milan, 1868, i, 21 sq.). No one of the MSS., however, is complete; and the text is in a bad state in all. An English version of Tischendorf's text is given in the *Antenicene Christian Library*.

5. "*Liber Adami,*" also known as the *Codex Nasaræus*, properly *The Great Book or Treasure* of the Mendæans (q. v.).

Adam (the *city*). A trace of this name and locality appears to linger in the present *Tell Damieh*, at the modern ferry of the same name across the Jordan, near Kurn Surtabeh (Bädeker, *Handb. for Palest.* p. 266).

Adam, a monk OF ALDERSPACH, Bavaria, and a Cistercian, lived about 1250. He wrote *A Treatise on Moral Theology*, in verse.—Landon, *Eccles. Dict.* s. v.

Adam OF ARRAS, called after his native place, was bishop of Terouenne in 1213. In 1229 he became a monk at Clairvaux, where he died. He left a history of that order.—Landon, *Eccles. Dict.* s. v.

Adam OF BARKING, a Cistercian monk and a doctor of Oxford, who lived in the beginning of the 13th century, wrote *Commentaries on the Old and New Testaments.*—Landon, *Eccles. Dict.* s. v.

Adam, a Scottish bishop, was promoted to the see OF BRECHIN in 1328, and was employed in several embassies to England towards the facilitating of king David's redemption, who had been taken prisoner at the unfortunate battle of Durham in 1346. He probably died in the beginning of the year 1351. See Keith, *Scottish Bishops*, p. 161.

Adam, a Scottish bishop, was abbot of Melrose, and was elected in 1213, and consecrated bishop OF CAITHNESS in May, 1214, by William Malvoisine, bishop of St. Andrews. While he was abbot he was sent as ambassador to king John of England. He went—in company with Walter, bishop of Glasgow, and Bricius, bishop of Moray—to Rome in 1218, to crave absolution from the pope; and they returned in 1219. Adam is supposed to have been cruelly murdered by the earl of Caithness in 1222. See Keith, *Scottish Bishops*, p. 206.

Adam THE CARTHUSIAN. See ADAM OF LONDON.

Adam OF CHAMILLUS, a Cistercian monk, was created bishop of Senlis in France, and attended several councils. He died in 1250. He wrote *Opus Sermonum*, which is yet in MS.

Adam OF CORLANDON, a Roman Catholic divine who lived in the beginning of the 13th century, was made dean of Laon about 1196, and retained that dignity till 1223. He died in 1226. He composed, for the use of his Church at Laon, *Ordinarius Ecclesiæ, sive Ordo Divini Officii in Eccl. Laudunensi* (Paris, 1662):—also a *Book of Solutions of Various Passages in Holy Scripture* (extant in 3 vols. MS.). See Oudinus, *De Script. Eccles.* ii, 1702.

Adam OF DOMERHAM was so called from his native place, Domerham, in Wilts. He was a monk of

Glastonbury, and flourished about 1272. He wrote, *Historia Controversiæ inter Epis. Bathoniensis et Monachos Glastonienses*, given in Wharton, *Anglia Sacra*, i, 578. See Cave, *Hist. Lit.* ii, 319. *Historia de Rebus Gestis Glastoniensibus* was published by Thomas Hearne, from a MS. in the college of Cambridge (Oxonii, Sheldon, 1727). See Hoefer, *Nouv. Biog. Générale*, s. v.

Adam, abbot OF EVESHAM, lived about the middle of the 12th century, and was, according to Pitseus, a Benedictine monk: or, according to Possevino, a Cistercian. Of his works there are left a volume of *Sermons:*—another of *Epistles:*—and a book on *The Holy Eucharist.*

Adam, a learned Carthusian OF LONDON, who lived in the first half of the 14th century, wrote a *Life of St. Hugh of Lincoln* (published, with notes by D. Bernard, in the *Biblioth. Ascetica*, vol. x):—*On the Advantages of Tribulation* (Lond. 1530):—also treatises, entitled *Scala Cœli; De Sumptione Eucharistiæ; Speculum Spiritualium*, which are unpublished. See Hoefer, *Nouv. Biog. Générale*, s. v.

Adam OF MARISCO was an English Franciscan of Oxford, known as *Doctor Illustratus.* He flourished in the 13th century, and wrote on the Song of Solomon, St. Dionysius the Areopagite, and on the Master of the Sentences.

Adam OF MIRIMOUTH (MUREMATHENSIS), a canon of St. Paul's, London, was still living in 1342. He composed a *History* of his own times, as well as two *Chronicles*—one from 1302 to 1343, and the other carrying it on to 1380. It is doubted, however, whether he is the author of the latter. Neither of the *Chronicles* has been printed. See Cave, *Hist. Lit.* ii, App. p. 42.

Adam OF ORLETON was a native of Hereford, England. He was consecrated bishop of Hereford in 1317, and translated to Winchester in 1327. See Twysden, *Hist.* p. 2764; Darling, *Cyclop. Bibliog.* s. v.

Adam OF PARIS, so called because born in that city, flourished in the last half of the 11th century. Thoroughly educated in the liberal arts of his own country, he passed into Greece, and was received with much honor at Spalatro, in Dalmatia, by the archbishop Laurentius, who induced him to undertake the emendation of the *Acts of the Martyrs Domnius and Anastasius.* The latter part of the work is lost; but the former is given by Henschenius (April 11). Adam also composed some hymns, and put into verse such parts of the *Office of St. Domnius* as were chanted to music.

Adam, first a monk, and afterwards abbot, of the monastery OF PERSEIGNE, in the diocese of Mans, flourished at the end of the 12th century. He had a reputation for holiness, eloquence, and learning. Among his works are, *Opus Sermonum ad suos Fratres*, etc. (Rome, 1652):—*Epistolæ ad Osmundum Abbatiæ Mortuimaris in Normannia Monachum:—Epistola ad Blancum Comitsa. Campagniæ* (given by Martène, *Vet. Script. et Mon. Nov. Coll.* i, 1023, besides several other letters). See De Wisch, *Bibl. Cisterc.* p. 4; *Magn. Bibl. Eccles.* p. 109.

Adam DU PETIT PONT, a Roman Catholic divine, was born in England in the 12th century, and was sent in his youth to Paris. He studied under Mathieu d'Angers and Peter Lombard, and was a zealous partisan of Aristotle. He became a distinguished professor, teaching a school near the Petit Pont, from which he received his name. He lectured there on grammar, rhetoric, and dialectics; and was afterwards (about 1145) made a canon of Notre Dame and professor of theology in the episcopal school of the diocese. In 1175 (or 1176) he was called home, and was consecrated bishop of St. Asaph. In 1179 he took part in the Council of Lateran, where he was obliged to condemn certain propositions made by Peter Lombard. He died in England in 1180. He wrote a treatise entitled *Art de Bien Parler.* He was sometimes called, by his contemporaries, *Peripateticus*, on account of his attachment to the philosophy of Aristotle; and sometimes *Scholasticus.* See *Biog. Universelle*, s. v.; Hook, *Eccles. Biog.* s. v.

Adam THE PREMONSTRANT, or SCOTUS, a historian of the 12th century, was born in Scotland, and educated in the Monastery of Lindisfarne; from whence he went to Paris, and became a member of the Sorbonne. He became in 1158 a regular canon of St. Augustine, of the Order of Premonstratensians; and upon his return to his native country was a monk, first at Melrose and lastly at Durham. He is also said to have been bishop of Withem. He died in 1180. His writings are, *Commentarius in Regulam D. Augustini:—Tractatus de Triplici Tabernaculo Moysis:—Liber de Triplici Genere Contemplationis:—Sermones XLVII* (Antw. 1659, fol.), before which there had been published (at Paris, 1518), some *Treatises*, and fourteen *Sermons on the Order and Habit of the Premonstratensians of Paris.* Oudinus, of the same order, states that he had seen fifty-three *Sermons* by Adam Scotus, and *A Soliloquy concerning the Soul*, in MS., in the library of the Celestines of Mantes. See Cave, *Hist. Lit.* ii, 235, 12; Dupin, *Bibl. des Antiq. Eccles.* (English transl. Dublin, 1723), ii, 368; Landon, *Eccles. Hist.* s. v.

Adam OF SAINT VICTOR. Very little is known of the life of this most fertile of the Latin hymnologists of the Middle Ages. Whether he was born in Great Britain or Brittany is uncertain. About the year 1130 he entered the religious foundation near Paris, named after St. Victor of Marseilles; hence his name. He died in 1177, and was interred in the cloister of that abbey, where, before the Revolution of 1789, his epitaph might have been seen in fourteen verses, one of which was as follows:

> "Unde superbit homo? cujus conceptio culpa,
> Nasci pœna, labor vita, necesse mori."

He wrote some treatises on devotion; among others, one in honor of the Virgin Mary. His poetical works, which M. Gautier published in 1858, speak for him. As to the merits of Adam, dean Trench speaks as follows: "His profound acquaintance with the whole circle of the theology of his time, and eminently with its exposition of Scripture; the abundant and admirable use which he makes of it, delivering, as he thus does, his poems from the merely subjective cast of those, beautiful as they are, of St. Bernard; the exquisite art and variety with which, for the most part, his verse is managed and his rhymes disposed; their rich melody multiplying and ever deepening at the close; the strength which he often concentrates into a single line; his skill in conducting a narration; and, most of all, the evident nearness of the things which he celebrates to his own heart of hearts—all these, and other excellences, render him, as far as my judgment goes, the foremost among the sacred Latin poets of the Middle Ages." Some of Adam's hymns have been translated into English and German. For the English, see Neale, *Mediæval Hymns and Sequences* (Lond. 1867), p. 107–153; *Lyra Mystica* (ibid. 1869), p. 1, 170, 376; *Lyra Messianica* (ibid. eod.), p. 79, 116, 211, 305, 340, 343, 389, 414; and Trench, *Sacred Latin Poetry*, p. 53 sq. For the German, see Simrock, *Lauda Sion.* p. 180, 208; Bässler, *Auswahl altchristl. Lieder*, p. 109 sq.; Königsfeld, *Lateinische Hymnen und Gesänge*, i, 134; ii, 181; Rambach, *Anthologie christlicher Gesänge*, i, 284 sq.; Fortlage, *Gesänge christl. Vorzeit*, p. 400 sq. See QUI PROCEDIS AB UTROQUE. (B. P.)

Adam OF TEROUENNE. See ADAM OF ARRAS.

Adam OF WITHEM. See ADAM SCOTUS.

Adam, Jean, a French preacher, was born at Limoges in 1608. He was superior of the House of the Jesuits at Bordeaux. He distinguished himself by his ridiculous zeal against the new disciples of St. Augustine. He called the bishop of Hippo "L'Africain échauffé et le Docteur Bouillant;" but to make amends,

he compared cardinal Mazarin to John the Baptist, and Anne of Austria to the Holy Virgin. He died May 12, 1684. Among his works are, *Le Triomphe de l'Eucharistie contre le Ministre Claude* (Sedan, 1671):—*La Vie de Saint François de Borgia*, in which he is not sparing of miracles:—*Traduction de l'Office de l'Église:*—*Réponse à l'Écrit de Daillé contre la Conversion du Ministre Cottiby.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Adam Kadmon is the name of a primitive emanation in the Cabalistic philosophy of the Jews, which is regarded as at once the image of God and the type of man, and from which proceed decreasing stages of emanations called *Sephiroth.*

Adamæus, Theodoric, a German philologist, was born about 1470 in Lippe. He wrote, *De Christiani Orbis Concordia* (Paris, 1532), a discourse which was addressed to Charles V and to Francis I:—*De Insula Rhodo et Militarium Ordinum Institutione* (ibid. 1536):—and edited several Greek and Latin classical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Adamah, in Persian mythology, was the place of detention for Adam after his banishment from Paradise—the second of the seven earths, where eternal darkness reigns.

Adamantea (also **Amalthea, Æga,** and **Adrastea**), in Greek mythology, was the nurse of Jupiter. She hid the young god in a cradle among the thick leaves of a tree from the search of Saturn, who would have destroyed him.

Adamantus. See Adantus.

Adamas. See Ophites.

Adamastus, in Greek mythology, was (1) a surname of *Mars* as well as of *Hercules.* (2.) The father of Achemenides.

Adami, Adam, a Benedictine friar, was born about 1590. He was bishop of Hieropolis and suffragan of Hildesheim. He was appointed to represent the prelates of the dukedom of Würtemberg in the Assembly at Westphalia. He died about 1670. Adami wrote, *Arcana Pacis Westphalicæ* (Frankf. 1698; Leips. 1737, by Mayern, who was accused of being inexact in this work). See Hoefer, *Nouv. Biog. Générale*, s. v.

Adami, Andrea, an Italian musician, director of the Pontifical Chapel at the commencement of the 18th century. He published a volume of musical biographies entitled *Osservazioni per ben Regolare il Caso dei Cantori della Cappella Pontificia tanto nelle Funzioni Ordinarie che Straordinarie* (1771). See Hoefer, *Nouv. Biog. Générale*, s. v.

Adami, Annibale, an Italian Jesuit, was born at Fermo in 1626. He became a Jesuit in 1641, and was professor of belles-lettres at Rome, where he died, in 1706, leaving, besides many other works, *Seminarii Romani Pallas Purpurata sive S. R. E. Cardinales qui e Seminario Romano Prodiere* (Rome, 1659, fol.):—*Episcopus: Opus Tripartitum Ethico-politico-sacrum*, etc. (transl. from the Italian of Sperella, ibid. 1671):—*Life of the Protomartyr of Denmark, St. Canute* (in Italian, ibid. 1682, 4to):—and a translation of the *Sermons* of Father Antonio Vieyra (1683, 4to), etc.

Adami, Francesco, canon of Fermo, who lived near the middle of the 16th century, wrote a history of his native country, which was published after his death by Cæsar Ottinelli, under the title *De Rebus in Civitate Firmana Gestis, Fragmentarum Libri Duo* (Rome, 1591). See Hoefer, *Nouv. Biog. Générale*, s. v.

Adami, Johann Christian, a Lutheran theologian of Germany, was born Jan. 15, 1662, at Luckau, in Lower Lusatia. He studied at Wittenberg; was in 1684 appointed deacon in his native place; advanced in 1687 as archdeacon; and in 1691 as pastor there. In 1694 he became a licentiate of theology at Wittenberg; in 1700 he was made doctor of theology; and in 1711 he was appointed general superintendent and first preacher at Lübben, where he died, May 12, 1715. He is the author of hymns and a number of ascetical works. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Rauft, *Leben der chursächsischen Gottesgelehrten*, s. v. (B. P.)

Adamiani (or **Adamitæ**). See Adamites.

Adamnan, an Irish name (the diminutive of *Adam*) borne by three men.

1. A Scot of Irish extraction mentioned by Bede (*Hist. Eccles.* iv, 25) in connection with Coludi-urbs (Coldingham), a mixed monastery, situated on the borders, in the modern Berwickshire. Having, when a young man, committed an offence, a penitential course of life was prescribed, which Adamnan resolved to observe until the end of his days. He continued in Coldingham, from about 670, in the practice of the utmost self-denial, tasting meat and drink only on Sundays and Thursdays. He observed with sorrow the laxity of discipline in the monastery, and is said to have had a revelation of its approaching destruction, which came to pass about 679. He is commemorated in the English martyrology of Wilson Jan. 31, at which day his festival is found in Colgan (*Acta SS. Hib.* p. 224). See Bollandus, *Acta SS.* Jan. vol. iii; Mabillon, *Annal. Ord. Bened.* i, 510.

2. See Adamannus.

3. An Irish bishop, whose Church of Rath-maigheaonaigh is now known as the parish Church of Raymoghy, near Raphoe, County Donegal. Adamnan's obit as *episcopus sapiens* is all that is recorded of him, which appears in the Irish annals under the year 731.—Smith, *Dict. of Christ. Biog.* s. v.

Adams, Aaron, a Methodist Episcopal minister, was born at Steuben, N. Y., June 22, 1796. He spent his early life on his father's farm; was converted in 1824, and soon after licensed to preach; entered the Oneida Conference in 1830, and on its division became a member of the Black River Conference. His appointments were Russia, New York Mills, Stockbridge, Little Falls, Fairfield, and Rome; in 1841 he was presiding elder of Herkimer District; in 1845 of Potsdam District; and was afterwards stationed successively at Pulaski, Vienna, Fairfield, Trenton, Marcy, Oriskany, and Floyd. In 1867 he superannuated, and sustained that relation to the close of his life, making his home first at Floyd, then at Steuben, and finally at Rome, N. Y., where he died, May 9, 1879. Mr. Adams's Christian life was without a blot, having always been earnest, active, and steadfast. He was a symmetrical and complete man in Christ. See *Minutes of Annual Conferences*, 1880, p. 79.

Adams, A. L., a Methodist Episcopal minister, was born of pious parents at Amenia, N. Y. We have no means of ascertaining the date. He was trained from childhood in ways of righteousness and devotion. At the age of fifteen he experienced conversion, afterwards received a medical education, was licensed to preach in 1842, and in 1851 united with the Rock River Conference. In 1857 his health gave way, and obliged him to retire from active service. He died in Channahon, Ill., Sept. 11, 1859. Mr. Adams possessed a vigorous mind, reasoned clearly, and presented the truth forcibly and convincingly. As a man, his life was above reproach. See *Minutes of Annual Conferences*, 1859, p. 304.

Adams, Alexander, *Jr.*, a missionary of the Church of England, was licensed to preach by the bishop of London, Dec. 21, 1748, and was sent to St. James's Parish, in Ann Arundel Co., Md., where he died, Oct. 20, 1767. See Sprague, *Annals of the Amer. Pulpit*, v, 35.

Adams, Alfred S., a Methodist Episcopal minister, was born at Union, Me., in December, 1824. He was converted when about twelve years of age through the influence of parental instruction, and in 1850 was admitted into the East Maine Conference. In 1854–55 he located and studied at the East Maine Conference Seminary, and in 1856 re-entered the Conference and continued faithful until the close of 1863, when he enlisted as a private in the Eighteenth Regiment of Maine Volunteers. One year later he was appointed chaplain

of the regiment. In 1865 he was readmitted into his Conference, but before reaching his first charge he died at Waldoborough, Me., July 24, 1865. Mr. Adams was a brave Christian soldier. He was small in stature, but of a wiry constitution. His sensibilities were quick; his sermons clear, forcible, and efficient. See *Minutes of Annual Conferences*, 1866, p. 111.

Adams, Amos, a Unitarian minister, was born at Medfield, Mass., Sept. 1, 1728. He graduated at Harvard College in 1752, and was ordained and installed pastor of the First Church in Roxbury, Mass., Sept. 12, 1753. He died Oct. 5, 1775. He published a number of single *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, viii, 158.

Adams, Charles R., a Methodist Episcopal minister, was born May 20, 1816. His early history is unrecorded. In 1842 he was admitted into the New York Conference. A persistent bronchial irritation soon obliged him to superannuate, yet he continued to preach as his health would permit until the close of his life. On the division of the New York Conference he became a member of the New York East Conference. The last ten years of his life were spent in Chicago. He died Feb. 28, 1865. Mr. Adams was eminently a man of prayer. See *Minutes of Annual Conferences*, 1865, p. 81.

Adams, Cornelius, a Congregational minister, was born at Canterbury, Conn., Nov. 9, 1776. He graduated at Yale College in 1803, and was ordained at Scotland, Conn., in 1805. He followed Dr. Cogswell in the pastorate of the Church in the last-named place, and died Nov. 28, 1807. The sermon he preached the Sabbath after his ordination was published. See *Cong. Quar.* 1861, p. 154.

Adams, Daniel S., a Methodist Episcopal minister, was born at Unionville, N. J., in 1828. He was early led to Christ; received very limited educational advantages in his youth; entered Charlotteville Seminary in his twenty-fourth year for a ministerial preparation; received license to exhort in 1853; and in 1854 united with the New Jersey Conference. In his second year, failing health obliged him to superannuate. He died May 21, 1873. Mr. Adams was a devoted, useful, much-loved pastor, and a laborious, instructive, successful preacher. See *Minutes of Annual Conferences*, 1874, p. 36.

Adams, David, a minister of the Methodist Episcopal Church, South, was born about 1796, probably in Tennessee. He was converted in Sullivan County, Tenn., in 1815; received license to preach in 1818; soon after was admitted into the Holston Conference, and in it served diligently until his death, at his residence in Knox County, April 15, 1853. Mr. Adams was one of nature's gifted sons. He possessed rich and varied talents for the pulpit, a commanding voice, fine delivery, and sympathetic temperament. As a field preacher he scarcely had an equal. See *Minutes of Annual Conferences of the M. E. Church, South*, 1853, p. 434.

Adams, Ezra, a Congregational minister, was born at West Medway, Mass., Aug. 28, 1808. He united with the Church under the pastoral care of Rev. Dr. Ide, graduated at Amherst College in 1835, and, after teaching for a season, entered the East Windsor (Conn.) Theological Seminary, and, having finished its curriculum, was ordained pastor of the Church in Surrey, N. H., in 1839. From Surrey he went, in 1842, to Roxbury, N. H., where he continued seven years. He was installed pastor at Gilsum in 1856. He died March 20, 1864. Mr. Adams was a faithful pastor and minister, distinguished for his self-sacrifice, and took deep interest in the education of the young. He wrote for the Massachusetts Sabbath-school Society a little volume entitled *Advice to an Inquirer, or Children Led to Christ*. See *Cong. Quarterly*, 1864, p. 208.

Adams, Ezra E., D.D., a Presbyterian minister, was born near Concord, N. H., and graduated at Dartmouth College. Early in his ministry he became a chaplain to the seamen at Havre, France, remaining in that position about ten years. He visited England, Scotland, Denmark, and other countries of Northern Europe, going as far as St. Petersburg. Returning to America, he was chosen pastor of the Pearl Street Congregational Church, Nashua, N. H. Here he spent six years. He next entered the service of the Foreign Evangelical Society and went to Philadelphia, where he soon became known among the Presbyterian churches as an attractive and eloquent preacher. He then founded the Church of the Spring Garden Hall congregation, which, under his eloquent and earnest preaching, became very strong and active. His health failed, and he went to Switzerland and Italy and came back much improved, but soon had to leave his duties. In a short time he was elected professor of rhetoric and kindred subjects in Lincoln University, Oxford, Pa. He became one of the editors of the *Presbyterian* in 1870, retaining at the same time his professorship in the university. He died Nov. 3, 1871. Dr. Adams was a thoroughly noble man, with large intelligence. See *Presbyterian*, Nov. 11, 1871.

Adams, Fitzherbert, D.D., an English divine, was born in 1651, and was educated at Lincoln College, where he took his M.A. June 4, 1675. He was inducted into the rectory of Waddington, Sept. 29, 1683; and elected rector of Lincoln College in May, 1685. The same year he became prebendary of the sixth stall, Durham; was removed to the tenth in 1695, and to the eleventh in 1711. He was vice-chancellor in 1695, and died June 17, 1719. As rector of Lincoln he held the living of Twiford, and, having received fifteen hundred pounds for renewing the lease, he expended it upon the college chapel and rector's lodging. He bequeathed his library to the college, and was a benefactor to All-Saints' Church, Oxford.

Adams, George Eliashib, D.D., a Congregational minister, was born at Worthington, Mass., Oct. 27, 1801. He prepared for college at Phillips Academy, graduated at Yale College in 1821, and at the Andover Theological Seminary in 1826. From 1826 to 1829 he was professor of sacred literature in the Bangor Theological Seminary. In the latter year he was ordained at Bangor and installed pastor at Brunswick, Me. He resigned in the following year, and was acting pastor of Trinity Congregational Church, Orange, N. J., from March, 1870, to March, 1875, and died there Dec. 25, 1875. See *Cong. Quarterly*, 1876, p. 418.

Adams, George Washington, a Congregational minister, was born at Limerick, Me., May 16, 1808. When fourteen years of age, he was apprenticed to a tanner, and worked at that trade until he was of age. He then commenced his preparatory studies for the ministry. Having graduated at Bowdoin College, he spent two years at Bangor Theological Seminary, and was ordained at Brooksville, Me., in 1837, commencing his ministry there in the midst of a powerful revival. He remained here two years, after which he was pastor successively in Hillsborough, N. H.; Dracut, Mass.; Shirley and Jaffrey, N. H.; and Riverpoint, R. I., where he died Dec. 9, 1862, after five years of labor there. "Mr. Adams was a man of Puritan energy, earnestness, and simplicity, and his preaching was doctrinal, pungent, and uncompromising. Several revivals attended his ministry." See *Cong. Quarterly*, 1863, p. 192.

Adams, Ira, a Universalist minister, was born at Newtonville, Mass., April 5, 1841. He removed with his parents to Frewsburg, Chautauqua Co., N. Y., in 1847; studied for the ministry at Dunkirk, N. Y., and Canton Theological School, and in 1867 began preaching. He was ordained to the work of the ministry at Stockton, N. Y., where he labored faithfully and successfully two years, when ill-health obliged him to relinquish the regular ministry and enter secular business. He died Dec. 21, 1869. Mr. Adams was characterized

by fidelity, modesty, purity of life, consecration, and geniality. See *Universalist Register*, 1871, p. 99.

Adams, James (1), a Presbyterian minister, was born Sept. 12, 1772. He studied in his early days under Rev. James Hall, D.D., of North Carolina, and studied theology under the Rev. James M'Ree, D.D., of the same state; was licensed to preach by the Oregon Presbytery in 1795; was employed by the Congregational Church of Dorchester, S. C., where he was ordained in 1799. He died Aug. 18, 1843. See Sprague, *Annals of the Amer. Pulpit*, iii, 321.

Adams, James (2), a Presbyterian minister, was born in Beaufort County, N. C., in 1800. He graduated at Princeton College, and also at the Theological Seminary. After entering the ministry, he labored as a missionary in destitute portions of Pennsylvania. A call was sent to him from Monticello, Sullivan Co., N. Y., which he accepted, and he was ordained and installed pastor of the same. He was a ripe scholar and an eloquent preacher. As a pastor, the twenty-one years of service in this Church bear testimony to his fidelity. His health failing, he entered upon the duties of a large school in Jefferson County, N. Y., but he was obliged to relinquish it after six months. He died Feb. 7, 1857. (W. P. S.)

Adams, James (3), a clergyman of the Protestant Episcopal Church, was born at Franklin, Mass. He was ordained in 1839, and his ministry of nearly thirty years was almost entirely devoted to building up feeble parishes in New Jersey and Connecticut. He died at Poquetanoc, Conn., Oct. 29, 1868, as rector of St. James's Church in that place. See *Amer. Quar. Church Rev.* Jan. 1869, p. 640.

Adams, James M'Ewen Hall, a Presbyterian minister, was born in Lincoln County, N. C., Dec. 25, 1810. He received a classical education at Georgia University; a theological education at the Theological Seminary of Columbia, S. C.; joined the Presbyterian Church, and was ordained by the Bethel Presbytery in 1834 as an evangelist. He died at Yorkville, S. C., March 31, 1862. Possessed of fine intellectual gifts, well disciplined by education, and a heart full of noble and generous zeal, Mr. Adams was eminently qualified for the work of the ministry. See Wilson, *Presb. Hist. Almanac*, 1867, p. 422.

Adams, John (1), D.D., an English divine, was born in London, and educated at Cambridge, being admitted to King's College in 1678, and receiving the degree of A.B. in 1682, and of A.M. in 1686. In 1687 he was presented by the lord-chancellor Jeffreys to the living of Hickham, in Leicestershire. In London he was lecturer of St. Clement's; rector of St. Alban's, Wood Street, and of St. Bartholomew's. He was also a prebendary of Canterbury, chaplain in ordinary to queen Anne, and in 1708 canon of Windsor. He was presented in 1711 to the living of Hornsey, and in the following year was elected provost of King's College, which position he held until his death, in 1719. Fifteen of his sermons were printed (1695–1712). See *Alumni Etonenses*, p. 48; Cook, *Preacher's Assistant*.

Adams, John (2), a Congregational minister, was the son of Matthew Adams, whose literary tastes, although he was a mechanic, led him to collect a fine library, for the use of which Dr. Franklin acknowledges his obligations. His son John was a graduate of Harvard College in the class of 1745. For thirty years (1748–78) he was minister of Durham, N. H. From Durham he removed to Newfield, York Co., Me., where he preached and practiced medicine till his death, June 4, 1792. He is said to have been subject at times to great depression of spirits, and at other times was unduly excited. When in this latter state he was unusually animated in his preaching. See Allen, *American Biog. Dict.* s. v. (J. C. S.)

Adams, John (3), LL.D., an American teacher and philanthropist, was born at Canterbury, Conn., in 1772. He graduated at Yale College in 1795, and taught the academy in his native town until 1798. He became rector of Plainfield Academy in 1800; principal of Bacon Academy, Colchester, Conn., in 1805; and principal of Phillips Academy, Andover, Mass., in 1810, which position he held until 1833. During this period, he was one of the founders of several benevolent societies. At the close of the period of his labors at Andover, he removed to Illinois, where he gave much attention to improving the school laws of that state, and organized several hundred Sunday-schools. His death occurred at Jacksonville, April 24, 1863. He wrote several works on the training of the young, a part of which were published and others left in manuscript.

Adams, John (4), a Bible Christian minister, was born in the parish of Kirkhampton, Cornwall, England, in 1784. He was converted when young, entered the itinerancy in 1825, and was superannuated in 1848. He died May 7, 1863.

Adams, John (5), a Presbyterian minister, was born in Ireland, March 7, 1785. He was educated at the University of Glasgow, and studied theology privately. He emigrated to the United States in 1832, joined the Associate Presbyterian Church, and was appointed to preach at Guinston, York Co., Pa. He died Jan. 14, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 355.

Adams, John (6), an English Congregational minister, was born at Linton, Cambridgeshire, in 1787. Here he was surrounded by good religious influences from his infancy. He was educated at Wymondley College, near Hitchin; was ordained at Market-Deeping, June 17, 1813; and soon afterwards went to Redhill, near Royston, where he labored until 1864. He died Jan. 14, 1866. See (Lond.) *Cong. Year-book*, 1867, p. 267.

Adams, John (7), a Congregational minister, was born at Salem, Mass., Nov. 30, 1813. He graduated at Middlebury College in 1837; entered the Andover Theological Seminary, but did not remain long; preached in Warren, Vt., six months; was acting pastor at Cambridge, Mass., in 1839, and at Essex in 1840; was ordained July 21, 1841, at Underhill North, Vt.; dismissed in October, 1843; installed at Sharon June 26, 1844; dismissed May 1, 1857. He was acting pastor at Hanover Centre, N. H., from 1857 to 1861; and at Hillsborough Centre from that time until his death, May 19, 1879. See *Statistics of Cong. Ministers*, 1879.

Adams, John Dietrich, a German Reformed minister, was a native of Hesse, in Germany. He emigrated to America in 1808, and accepted a call from the churches at Sunbury, Pa., and a few neighboring places. He was received as a member of the Synod in 1809, and on account of using strong drink was expelled in 1813. He died soon after. See Harbaugh, *Fathers of the Germ. Ref. Church*, iii, 470.

Adams, John H., an English Wesleyan minister, was born at Worcester, Jan. 29, 1788. He was piously trained, converted under J. McByron in 1811, and entered the ministry in 1815. He became a supernumerary in 1846, after having labored in various parts of England and several years in France, and died Dec. 15, 1846. Mr. Adams stood high in the esteem of his brethren, and his private and ministerial character was irreproachable. His sermons were instructive and convincing. See *Minutes of the Brit. Conference*, 1847.

Adams, John M., a Methodist Episcopal minister, was admitted into the Virginia Conference in 1866, and in it labored until the close of his life, July 9, 1879. As to Mr. Adams's birth and early life, we have no means of information. Through his instrumentality many were added to the Church. He was an affectionate father, a devoted Christian, and a clear, pointed, soul-

stirring preacher. See *Minutes of Annual Conferences*, 1879, p. 20.

Adams, John Ripley, D.D., a Congregational minister, was born at Plainfield, Conn., March 20, 1802. He was a graduate of Yale College in the class of 1821. He entered the Andover Theological Seminary, Mass., in 1823, and was licensed as a Congregational minister in 1826. Though he labored in churches known as Congregational, he was a member of the Londonderry Presbytery. He died at Northampton, Mass., April 25, 1866. He was an eminent scholar and a successful teacher. For many years he was principal of Phillips's Academy at Andover. See Wilson, *Presb. Hist. Almanac*, 1867, p. 119.

Adams, John Watson, D.D., a Presbyterian minister, was born at Simsbury, Conn., Dec. 6, 1796. He was converted in 1816, graduated at Hamilton College in 1822, and afterwards studied in the Auburn Theological Seminary. In 1826 he was installed pastor of the First Presbyterian Church in Syracuse, N. Y., where he remained until his death, April 6, 1850. After his death there was published a duodecimo volume of his *Discourses*, in connection with a *Memoir* of his life and character, by the Rev. Joel Parker, D.D. See Sprague, *Annals of the Amer. Pulpit*, iv, 688.

Adams, Joseph (1), a Congregational minister, was born at Braintree, Mass., Jan. 1, 1689. He graduated at Harvard College in 1710; was ordained at Newington, N. H., Nov. 16, 1715; and died May 26, 1783. See Sprague, *Annals of the Amer. Pulpit*, i, 456.

Adams, Joseph (2), a Unitarian minister, was a native of Newbury, Mass.; graduated at Harvard College in 1742; was ordained at Stratham, N. H., June 24, 1756; and died Feb. 24, 1785. See Sprague, *Annals of the Amer. Pulpit*, viii, 14.

Adams, Joseph (3), a Baptist minister, was born in Maine about 1780. He made a profession of his faith in Christ in the Methodist Church, but subsequently a change of sentiments led him to join a Baptist Church. He was ordained pastor of a church in Jay, Me., where he remained for fourteen years. After ten years, spent chiefly in labors as an itinerant minister, he returned in 1828 to the church of which he had been pastor in Jay, and continued in office for three years (1828–31). Resigning a second time, he gave himself more or less to itinerant work so long as he was able to preach. He died in 1844. See Millett, *Hist. of the Baptists in Maine*, p. 433. (J. C. S.)

Adams, Joseph (4), a Presbyterian minister, was born in 1809. He was dismissed from the Palestine to the Wisconsin Presbytery Sept. 13, 1850. In 1871 he was a member of the Dubuque Presbytery, but was at Frankville, Ia., without charge. He died March 6, 1871. See Norton, *Hist. of the Presb. Church in Illinois*.

Adams, Joseph Augustus, a Methodist Episcopal minister, was born at South New Market, N. H., March 17, 1818. He was converted while attending the Wesleyan University, where he graduated in 1842. The two following years he was employed as principal of an academy at Norwich, Conn.; the next year as theological teacher at Andover; and then as teacher in the New Hampshire Conference Seminary. In 1846 he entered the New England Conference. In 1859 he travelled for his health, and died in San Francisco, Aug. 27, 1860. Mr. Adams was modest, cheerful, cultured in mind and spirit, and devout. See *Minutes of Annual Conferences*, 1861, p. 54.

Adams, Joseph B., a Presbyterian minister, was born in Chester County, Pa., in 1801. He made a profession of religion in 1819; graduated at Jefferson College in 1820 and Princeton Seminary in 1826; and entered the ministry of the Presbyterian Church in 1827. In 1828 he was employed by the American Sunday-school Union for the purpose of establishing Sabbath schools through the states of New York and Pennsylvania. He labored in Georgia as a missionary for nearly three years, when he removed to Alabama and joined the Tuscaloosa Presbytery. He died at Easton, Pa., July 5, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 89.

Adams, Joseph D., a minister of the Methodist Episcopal Church, South, was born in Williamsburg District, S. C., Dec. 26, 1820. He joined the Church in 1831, though he did not profess religion until 1837; removed to Georgia in 1835; became class leader in 1838; was licensed to exhort in 1841; and in 1846 united with the Georgia Conference. In 1858 he removed to Louisiana, and joined the Louisiana Conference, in which he labored until his death, July 26, 1873. Mr. Adams, as a preacher, was richly instructive, apt in illustration, and his sermons were always delivered with much unction. In exhortation and prayer he had few equals as to pathos and fervor; as a pastor he excelled. See *Minutes of Annual Conferences of the M. E. Church, South*, 1874, p. 383.

Adams, Josiah (1), a Methodist Episcopal minister, was born at Woodsfield, O., July 25, 1818. He experienced religion in his eighth year; received license to exhort in his sixteenth year; soon after became a local preacher; and in 1841 was admitted into the Pittsburgh Conference, in which he served the Church faithfully until his death, April 10, 1851. Mr. Adams was a self-made man of refinement, accuracy, and breadth of knowledge. He possessed excellent natural ministerial gifts. His preaching was attended with unusual power, and everywhere he was highly honored. See *Minutes of Annual Conferences*, 1851, p. 603.

Adams, Josiah (2), a Methodist Episcopal minister, was born at West Haddon, Northamptonshire, England, in 1821, of pious Wesleyan parents. He experienced religion at the age of sixteen; was soon licensed to preach; emigrated to America in 1853; and in 1857 was admitted into the Central Ohio Conference, wherein he labored with great acceptability and usefulness until his death, Oct. 14, 1866. Mr. Adams, as a preacher, was earnest, practical, and pointed; as a Christian, upright and honorable in all his deportment. See *Minutes of Annual Conferences*, 1867, p. 163.

Adams, Lucius, a Canadian Methodist minister, was born at Esquesing, Ont., in 1830. He was converted in childhood, and was educated at the Albion Institute, Mich., and the Victoria College, Ont., where he was distinguished by his assiduity and proficiency. In 1854 he was received by the Conference, having been previously sent to Mitchell, Ont., where a revival crowned his labors. He died in the midst of his success at Mitchell, Aug. 29, 1855. See Carroll, *Case and his Contemporaries*, v, 151.

Adams, Moses (1), a Unitarian minister, was born at Framingham, Mass., Oct. 16, 1749. He graduated at Harvard College in 1771; was ordained and installed pastor of the Church in Acton, June 25, 1777; and died Oct. 13, 1819. See Sprague, *Annals of the Amer. Pulpit*, viii, 115.

Adams, Moses (2), a Methodist Episcopal minister, was born in Jefferson County, N. Y., Jan. 11, 1806. He joined the Church in his youth, and in 1830 united with the Oneida Conference, in which for nearly twenty years he did effective work, though physically weak. In 1854 he removed to Racine, Wis. The last year of his life he spent in Kansas making a way for Methodism. He died of overwork some time in 1871 or 1872. He was well-informed, disciplined, and refined; laborious and sympathetic. See *Minutes of Annual Conferences*, 1872, p. 55.

Adams, N. H., a clergyman of the Protestant Episcopal Church, died Oct. 23, 1854, while rector of St. Matthew's Church, Unadilla, N. Y. For twenty-seven years he had ministered in this parish, which embraced his entire ministry. He was of an amiable disposition, and very much beloved by his Church. See *Amer. Quar. Church Rev.* 1854, p. 627.

Adams, Nehemiah, D.D., an eminent Congregational minister, was born at Salem, Mass., Feb. 19, 1806. He graduated at the Harvard University in the class of 1826. He pursued his theological studies at the Andover Seminary, where he graduated in 1829. Dec. 17 of that year he was ordained and installed as colleague pastor with the Rev. Dr. Holmes of the First Congregational Church, Cambridge; and March 28, 1834, he was installed as pastor of the Essex Street Church, Boston. On account of failing health, he was obliged, in 1869, to resign his pastorate; but the society refused to accept his resignation, choosing rather to obtain an associate pastor and allow him to travel for the benefit of his health. He made a long voyage in the fall of 1869 to San Francisco, thence to Honolulu and Hong Kong, and returned in 1870. He died in Boston Oct. 6, 1878.

Dr. Adams was a Christian gentleman, and though often engaged in keen controversies, no word ever fell from his tongue or pen that betrayed anger or resentment. His piety was of a deep and spiritual character, and he possessed in an eminent degree the graces of the Christian. These qualities appear in his published writings, but they greatly enriched and beautified his long and useful life. He was for many years an officer of the American Tract Society, and of the American Board of Commissioners for Foreign Missions.

Not long after entering upon his ministry in Boston, Dr. Adams became engaged in the Unitarian controversy, on which topic he preached vigorous and scholarly sermons, and published several books in defence of Trinitarian doctrine. One of these publications was entitled *Remarks on the Unitarian Belief.* In a periodical entitled *The Spirit of the Pilgrims*, published from 1826 to 1833, and devoted to the defence of the Puritan faith, as against the modifying and destructive tendencies of modern liberal thought, he appeared with great frequency. Other published writings of his are, *The Friends of Christ in the New Testament:—A Life of John Eliot:—An Autobiography of Thomas Shepard:—Christ, a Friend:—Agnes and the Key of her Little Coffin:—Bertha and her Baptism:—Communion Sabbath:*— and others of a devotional and religious character, including tracts, hymns, poems, addresses, and discourses. His *South Side View of Slavery*, published in 1854, is perhaps the best-remembered of his books, from the strong feeling it called out on the part of abolitionists. This book was the expression of a favorable opinion formed of Southern institutions during a winter spent in Georgia for his health, and it elicited a wide and warm discussion in the North, in connection with which Dr. Adams published his correspondence with governor Wise of Virginia. See *Cong. Year-book*, 1879, p. 36. (W. P. S.)

Adams, Newton, M.D., a Baptist missionary, was born at East Bloomfield, N. Y., in 1804. When he was thirty years of age he decided to enter upon missionary life, and in that capacity, in 1834, went to South Africa to labor among the Zulus. He was one of six men who with their wives went to the Zulu country to establish there a missionary station. In 1844 he was ordained a minister of the Gospel. His death occurred Sept. 16, 1851, when he was in the prime of his life and of his usefulness. See Allen, *Amer. Biog.* s. v. (J. C. S.)

Adams, Obadiah, an English Wesleyan missionary, was converted in Loombridge, Sussex, where he became a very useful local preacher. He was appointed to labor in Jamaica, W. I., in 1818, and was successfully conducting the mission in Spanish Town when he was cut off by fever. April 18, 1[illegible], at the age of twenty-nine years. See *Minutes of British Conference*, 1820.

Adams, Phineas, a Unitarian minister, was born at Rowley, Mass., in 1741. He graduated at Harvard College in 1762, was ordained pastor of the Church in West Haverhill in 1770, and, after serving it successfully for nearly thirty years, died Nov. 17, 1801. See Sprague, *Annals of the Amer. Pulpit*, viii, 222.

Adams, Richard, M.A., an English Nonconformist, was educated at Cambridge, where he was admitted A.M. in 1644. He afterwards, 1646, entered Brasenose College, Oxford, and soon after obtained a fellowship. In 1655 he was presented to the living of St. Mildred, Bread Street, London, where he continued until ejected for nonconformity in 1662. He afterwards preached to a small congregation in Southwark, and died at Hoxton in 1684. Besides *Sermons* of his own, he assisted in the publication of some of his brother's works, and those of Mr. Charnock. He also compiled the *Commentary on Philippians and Colossians* in Poole's *Bible.*

Adams, Samuel R., a Methodist Episcopal minister, was born at Campton, N. H., June 5, 1825. He was converted when but fifteen years of age, and always maintained an unblemished Christian character. He obtained his education by his own exertions; graduated at Wesleyan University in 1851; spent two years in teaching in his own state; and in 1853 went to Indiana with the intention of devoting his life to school-teaching. He was licensed to preach in 1854, and admitted into the Indiana Conference in 1857. After teaching a short time in Aurora, he took charge of the Seminary at Wilmington, in the same state, and three years later was chosen president of Moore's Hill Male and Female Collegiate Institute, which position he held till near the close of his life. In 1861 he was appointed chaplain of the 26th Regiment Indiana Volunteers, and, after sixteen months' service, died at Springfield, Mo., Dec. 19, 1862. Mr. Adams was an ardent patriot, a kind and courteous teacher, and an earnest, instructive, practical preacher. See *Minutes of Annual Conferences*, 1863, p. 171.

Adams, Samuel W., D.D., a Baptist minister, was born at Vernon, N. Y., in August, 1815. He pursued his collegiate studies at Hamilton College, and studied theology at the Hamilton Theological Seminary. For three years he was pastor of the Church in his native town. Here he remained until called to the pastorate of the First Baptist Church in Cleveland, O., in 1846, which office he held fourteen years, and was greatly respected and beloved in the community. He died Oct. 29, 1864. See *Appletons' Annual Cyclop.* iv, 621.

Adams, Solomon, a Congregational minister, was born at Middleton, Mass., March 30, 1797. He graduated at Harvard College in 1820, and at the Andover Theological Seminary in 1823. In the autumn of the same year he became principal of Washington Academy at East Machias, Me., where he remained five years. In 1828 he removed to Portland, taking charge of the Free Street Seminary. After serving in this institution for twelve years, he removed to Boston, where for many years he was principal of a similar school. Mr. Adams was very much interested in education, and was an efficient member and officer of the American Institute of Education. In 1825 he was ordained as an evangelist, but, although he preached frequently, his greatest success was achieved as a teacher. He died at Auburndale, Mass., July 20, 1870. See *Cong. Quar.* 1871, p. 325.

Adams, Theophilus B., a Baptist minister, was born in New Hampshire in 1798. He entered the ministry, as did most of the Baptist ministers of his time, with but little preparation for the work except a heart warmly interested in the spiritual welfare of his fellowmen. His own experience taught him the value of an education, and he encouraged sound learning for the ministers of the Gospel. He was twelve years in the work, eight of which were spent in Acworth, N. H., where he died, Aug. 15, 1831. See *Christian Watchman*, Sept. 9, 1831. (J. C. S.)

Adams, Thomas (1), brother of Richard, became a student of Brasenose College, Oxford, England, in July, 1649, and was made fellow in June, 1652. He was

much esteemed for his learning, piety, and diligence. Ejected from the university in 1662, he resided for a considerable time in the family of Sir Samuel Jones, and afterwards was chaplain to the countess-dowager of Clare. He died Dec. 11, 1670. He wrote a few tracts on the principles of religion, and one on the controversy between the Church and Dissenters. See Wood, *Fasti*, vol. ii.

Adams, Thomas (2), a Unitarian minister, was a native of Roxbury, Mass., and graduated at Harvard University in 1788. He was ordained at Camden, S. C., Nov. 18, 1791, and died Aug. 16, 1797. See Sprague, *Annals of the Amer. Pulpit*, viii, 67.

Adams, William (1), a Congregational minister, was left an orphan when nine years old. He probably obtained his preparatory education at Ipswich, Mass., and in 1667 entered Harvard University, graduating in 1671. Soon after, he was invited to preach at Westfield, Mass., but it does not appear that he accepted the invitation. In February, 1672, he preached at Dedham, when the congregation unanimously invited him to become their pastor, and he was duly ordained Dec. 3, 1673. Little is known of his ministry. He died at Dedham, Aug. 17, 1685, at the age of thirty-five. Two of his sermons—one preached in 1678, the other in 1685—were published. A *Commentary on* 1 *Tim.*, written by him, is still preserved, and is exceedingly elaborate. See Sprague, *Annals of the Amer. Pulpit*, i, 181.

Adams, William (2), D.D., an English divine, was born at Shrewsbury in 1707, and entered Pembroke College, Oxford, at the age of thirteen years. He took the degree of A.M., April 18, 1727, and afterwards obtained a fellowship. In 1732 he was presented to the curacy (or vicarage) of St. Chad's, Shrewsbury, upon which occasion he quitted the college. He took his degrees of B.D. and D.D. at Oxford in 1756, and in July 26, 1775, became Master of Pembroke; in consequence obtaining a prebend of Gloucester attached to that office. The year before he went last to Oxford, Mrs. Elizabeth Cressett presented him with the rectory of Cound, in Shropshire, which he retained till his death. When he became Master of Pembroke, he resigned the living of St. Chad, and was soon after made archdeacon of Llandaff. He died at his prebendal home at Gloucester, Jan. 13, 1789. He published three occasional *Sermons* (1741, 1742, 1749), but his principal work was an *Essay on Hume's Essay on Miracles* (1752, 8vo). Two volumes of *Sermons*, etc., were printed (Shrewsbury, 1777, 1790). His sermon on *True and False Doctrine* caused a dispute, although neither he nor Rev. William Romaine, a sermon of whose he criticised, took any part in the controversy. See *Gentleman's Mag.* 1789; Chalmers, *Biog. Dict.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Adams, William (3), an early Methodist preacher, was born in Fairfax County, Va., July 23, 1759. In 1775, after a season of distress and powerful conviction, he was converted. He was received on trial by the Conference in 1779, and appointed to the Baltimore Circuit, where he served with great profit for about six months. He died Dec. 3, 1779. See Jackson, *Lives of Early Methodist Preachers*, vi, 275.

Adams, William (4), D.D., LL.D., a Presbyterian minister, was born at Colchester, Conn., Jan. 25, 1807. He received his early education from his father, John Adams, LL.D., the eminent teacher and philanthropist, president of Phillips Academy, Andover, Mass. It was here the son laid the foundation of that accurate and extensive scholarship in ancient and modern learning which enriched his life and public labors. He graduated at Yale College in 1827. He pursued his theological studies at Andover Seminary, and was licensed to preach in Boston in 1830, and ordained and installed pastor of the Congregational Church in Brighton, Mass., where he remained for three years; and, after preaching a short time in Pearl Street, New York, he accepted a call from the Central Presbyterian Church in Broome Street, New York, where he was installed in 1834. His whole subsequent life was spent in that city; and his name and influence have been happily identified with its best interests, religious, civil, and social, for nearly half a century. In 1853 the Madison Square Presbyterian Church was organized; and a large and beautiful building was erected on the eastern side of the square. Of this church he became pastor.

Dr. Adams stood at the head of the profession in the denomination which he distinguished by his scholarship, his varied accomplishments, his purity and dignity of life and manners. In the division which took place in the Presbyterian Church, Dr. Adams became identified with the New-school branch. In May, 1852, he was elected moderator of the Assembly which was held in Washington, D. C. When the movement was made to effect a reunion of the two severed branches, he was one of the hearty promoters of the same, and was made chairman of the Committee of Conference on the part of the New-school Assembly appointed in 1866; and continued to act in that capacity until the reunion was consummated. At the meetings of the two assemblies in New York in 1869, when the preliminaries were definitely arranged, he appeared before the Old-school Assembly in the Brick Church, to present the cordial greetings of the Assembly with which he was connected. He was often designated to represent the clergy on occasions of great responsibility, and always proved himself equal to the occasion. At the Evangelical Alliance of 1873 held in New York, Dr. Adams was naturally and without question selected as the most suitable man to deliver, in the name of the American Alliance, the address of welcome to the distinguished theologians, professors, preachers, and laymen from all other lands.

In the fall of 1873 Dr. Adams was elected president of the Union Theological Seminary and professor of sacred rhetoric. Twice before he had been elected to the same position, but had declined. He was eminently qualified for the position by his extensive and varied attainments as a scholar, combined with his rare elocutionary gifts as a speaker. The ministerial labor of Dr. Adams was by no means the extent and measure of his work. He was identified with all the benevolent schemes of the Church, and devoted much of his time to their practical working. He was a frequent contributor to religious and secular journals, and an industrious writer otherwise. Besides sermons, addresses, magazine articles, etc., he published in 1850, *The Three Gardens, Eden, Gethsemane, and Paradise:—Spirit of Hebrew Poetry, with Biographical Introduction:—Thanksgiving Memories of the Day, and Helps to the Habit:—Conversations of Jesus Christ with Representative Men.* His *Lecture* on the Catacombs of Rome, delivered to a crowded audience in Association Hall, was one of the most interesting ever given to a New York audience. He was the first to read and interpret correctly the inscriptions on the monuments in the Catacombs. He died at Orange Mountain, N. J., Aug. 31, 1880.

Dr. Adams was a very successful teacher. He had an old department, into which little that was new could be introduced; but he treated it in a wonderfully fresh way. He delivered lectures regularly to the senior class, and at first also to the junior class. But his strength was in his method of giving private instruction to all of the students. It was his custom to call some one of them to him every day, and, taking him into the chapel, have him go through the whole service. At the conclusion of these exercises, he would criticise the efforts of the student kindly but severely.

Dr. Adams was remarkable for his fine personal appearance. He had a commanding figure, a graceful, dignified presence, and a courtly address. When a young man he was six feet high, and possessed a light, elastic step. His great energy and indefatigable indus-

try kept him constantly employed at some task. His cheerful disposition and conversational powers made him an amiable companion. He had a large acquaintance with men prominent in all of the professions in this country and Europe. See *N. Y. Observer*, Sept. 2; *N. Y. Tribune*, Sept. 1, 1880; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Adams, William (5), an English clergyman, was born in 1814. He became vicar of St. Peter's, Oxford; acquired considerable celebrity as a writer of religious works; and died in 1848. Among his published works are, *Shadow of the Cross* (1842):—*Sacred Allegories* (2d ed. 1844):—*The Fall of Cresus* (1846):—and *Warnings of Holy Week* (3d ed. 1849). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Adams, William (6), a Methodist Episcopal minister, was born at Sheerness, England, Jan. 1, 1831. He emigrated to the United States with his widowed mother in 1841, experienced religion in 1850, and joined the Baptist Church. Later he united with the Methodist Episcopal Church; studied for the ministry at Cazenovia Seminary; and in 1855 entered the Oneida Conference, in which he served the Church with fidelity, ability, and success until overwork compelled him to retire in 1875. He died at Sioux City, Ia., June 13, 1877. Mr. Adams was an extensive reader, a diligent student, a close and fluent writer, and a ready speaker. See *Minutes of Annual Conferences*, 1877, p. 117.

Adams, Zabdiel, a Congregational minister, was born at Braintree, Mass., Nov. 5, 1739. He was immediately connected with the celebrated Adams family, his father being an uncle of John Adams. He was a graduate of Harvard College in the class of 1759. He was ordained as pastor of the Church in Lunenburg, Mass., Sept. 5, 1764, and died March 1, 1801, in the thirty-seventh year of his ministry. He preached the *Dudleian Lecture* on Presbyterian ordination in 1794, and published several *Sermons*, one of which was the election sermon before the Massachusetts Legislature in 1782. See Whitney, *Funeral Sermon;* Allen, *Amer. Biog.* (J. C. S.)

Adams, Zenas, a Canadian Methodist minister, brother of the Rev. Ezra Adams, was born at Ascott, Ont., in 1795. He was called into the work in connection with the New England Conference in 1814; labored in New Haven and Danville (Conn.), Unity, Salisbury, and Weymouth (Mass.) in 1826, and in the Boston District; located in 1829; and returned to Canada and settled at Esquesing, where he died, probably in 1852. He was very successful in winning souls. The sick and the wayward, the toiling and unfortunate, blessed him for his ministrations of care and comfort. In prayer and class meetings his gifts were inimitable. His powers of argumentation were formidable, enabling him to trace out the most subtle errors and expose them with great effect. See Carroll, *Case and his Contemporaries*, (1869), ii, 189–194.

Adamson, John, a minister of the Society of Friends, was born in 1784, and died Aug. 12, 1857. Uprightness and integrity marked his Christian character through all his life. As a minister, he was known but little outside his own society, for it was only one year before his death that he was first recorded as a minister. See *Annual Monitor*, 1858, p. 1.

Adamus *Magister*. See Adam of Bremen.

Adar, an Assyrian deity, the god of the thunderbolt and storm-cloud, was called "the Sun of the South," and was also the deity of physical power, corresponding to the Greek Hercules. He was frequently also called *Bar* and *Ninip*.

In the Persian religion, Adar is the breath of the holy fire, also the spirit which animates it. Of the holy fire there are many kinds: (1) *Berezeseny*, fire in the earth, proved by the burning naphtha springs; a purified form was worshipped in three different holy places of Persia; (2) *Wofreian*, fire in living beings (animal heat); (3) *Oruazesht*, the fire in plants; (4) *Wazesht*, the fire in the clouds (lightning); (5) *Spenesht*, the fire in houses, kitchens, etc.; (6) *Ormuzd*, the pure fire burning on the altars, whose highest potency was the Brahma fire; (7) *Ferobun*, worshipped under Jemshid; (8) *Gochasp*, adored under Chosroes; and (9) *Burzin Matun*, worshipped under Zerdusht. To touch the holy fire with the hand was forbidden, and was punishable by death, even though a priest became guilty of it. See Fire.

Adauctus, a Christian martyr, was a royal steward in a city of Phrygia, the name of which is unknown. He perished during the persecution of Diocletian, about 303. He is commemorated by the Latin Church, Feb. 7; by the Greeks, Oct. 3 or 4.—Landon, *Eccles. Dict.* s. v.

Valesius states (*Notes to Eusebius*) that the Adauctus (or Audactus) mentioned above is not the same with the one celebrated by the Roman Church. But we find that there are two saints of this name commemorated at Rome. One was a companion of Felix, an African bishop, martyred with him in the Diocletian persecution, and is probably the same with the one commemorated Aug. 30. See Baillet, *Vies des Saints*, vol. ii, Aug. 30; Ruinart, p. 248.

Adda, one of the companions of St. Cedd in his mission to the Middle-Angles in 653. He was an Englishman by birth, and brother of Utta, abbot of Gateshead. See Bede, *Hist. Eccles.* iii, 21.

Adda, Francesco d', *Conte*, was a Milanese nobleman and amateur painter, who studied under Leonardo da Vinci. He painted small cabinet-pictures in the style of his master. He died in 1550.

Addæi Doctrīna. Under this title there is extant what purports to be a history of the introduction of Christianity into Edessa by Addæus, or Addai, one of the seventy disciples sent there by the apostle Judas, St. Thomas. From the narrative, as published by Cureton, *Ancient Syriac Documents Relative to the Earliest Establishment of Christianity in Edessa* (Lond. 1864, with a preface by W. Wright), and more complete by Phillips, *The Doctrine of Addai the Apostle, now First Edited in a Complete Form in the Original Syriac, with an English Translation and Notes* (ibid. 1876), we learn that Addai, or Thaddeus, not only converted king Abgar Ukama, but also the larger portion of the nobles and people of Edessa, and built churches in and about that place. Addai died in peace, but Aggæus, his successor, was killed by an apostatized son of Abgar, and was buried by the believers in the church where he was murdered. The author of this narrative signs himself Labubna, a contemporary. Cureton, Phillips, and Bickell regard this document as genuine, and as the source from which Eusebius derived his material concerning the introduction of Christianity into Edessa. Not so, however, Nestle, in a review of Phillips's work in Schürer's *Literaturzeitung*, 1876, p. 644, who, while admitting that some passages which are found in Eusebius may be accounted for by a hasty translation from the extant Syriac text, yet thinks that the differences existing between Eusebius and the *Doctrina* are so great that it seems to be improbable that the former should have perused the latter. As to the age of the composition there is also a difference of opinion. Nöldeke places it about the year 300, Wagenmann in the latter half of the 2d century, and Bickell in the 1st century. According to the latter, the conversion of the king and people of Edessa during the 1st century must now be regarded as a matter of fact, although he would not identify Addai with Thaddeus. See Bickell, *Conspectus Rei Syrorum Literariæ* (Monasterii, 1871), p. 15 sq.; the same in *Literarischer Handweiser für das katholische Deutschland* (1869), p. 145 sq.; Wagenmann, in *Jahrbücher für deutsche Theologie*, xxi, 320–322; Nöldeke, in *Liter. Cen-*

tral-Blatt, 1876, No. 29; the *Athenæum*, July 22, 1876; and Nestle, *loc. cit.* (B. P.)

Addaru, the twelfth month of the Assyrian year. It was dedicated to the seven great gods; was called by the Accadians *Sekisil*, "sowing of seed," and answered roughly to our February.

Addas, one of the three disciples of Manes, who, according to the *Acts of Archelaus*, was originally sent to preach his master's doctrines in Scythia, and was afterwards commissioned with the others to collect Christian books. He was subsequently sent as a missionary to the East. Cyril of Jerusalem (*Catech.* vi, 31) gives his name as *Baddas* (Βαδδᾶς). Photius (*Biblioth. Cod.* 85) mentions certain writings of Addas, one of which was entitled *Μόδιον*, in allusion to Mark iv, 21, and which was refuted by Diodorus of Tarsus. The Greek form of abjuration (Cotelier, *Patres Apost.* i, 544) mentions a work against Moses and the prophets as written by Addas in conjunction with Adimantus (q. v.).

Adderbourn, COUNCIL OF OR NEAR (*Concilium Adderburnense*), was held in a place of that name, near the river Nadder (or Nodder), in Wiltshire, England, in 705. The council was composed of English abbots and bishops, and confirmed a grant of free election of their abbot to the abbeys of Malmesbury, Frome, and Bradford, which grant had been made by bishop Aldhelm. See William of Malmsb. lib. v, *De Questis Pontif.*; Wilkins, i, 68.

Addi Puson, in Hindû mythology, was a festival in honor of the goddess Parvati, the wife of Siva, in the month of Addi. It was celebrated in the temples of Siva. The goddess, on this occasion, was triumphantly carried through the streets on a wagon.

Addington, STEPHEN, D.D., a learned Dissenting minister, was born at Northampton, England, June 9, 1729, and was educated under Dr. Doddridge. Having been admitted to preach, he removed in 1750 to Spaldick, Huntingdonshire, and in 1752 became minister of a Dissenting congregation at Market-Harborough, Leicestershire. In 1758 he opened his house for the reception of pupils, and for many years he devoted nine hours each day to their instruction. He removed to Miles Lane, Cannon Street, London, in 1781, and soon after was chosen tutor of a new Dissenting academy at Mile End. He continued in the care of his congregation till within a few months of his death, Feb. 6, 1796. Besides several educational works, he wrote, *Maxims Religious and Prudential, with a Sermon to Young People* (12mo):—*Dissertation on the Religious Knowledge of the Ancient Jews and Patriarchs*, etc. (1757, 4to):—*Life of St. Paul the Apostle* (Lond. 1784, 4to):—*Sermon on Hosea iv*, 6 (ibid. 1786, 8vo). See Chalmers, *Biog. Dict.* s. v.; Darling, *Cyclop. Bibliog.* s. v.; *Theol. Mag.* Jan. 1803, p. 7.

Addir (the *mighty* Father), a name applied to the true God by the Philistines, because he had visited the Egyptians with plagues.

Addis, W. B., an English Congregational minister, was first appointed by the London Missionary Society to Travancore, India, and in 1830 was transferred to Coimbatoor, where he continued till 1861, when failing health compelled him to retire from active service. He resided at Coonoor, on the Neilgherries, till his death, Feb. 18, 1871. See (Lond.) *Cong. Year-book*, 1872, p. 304.

Addiscott, HENRY, an English Congregational minister, was born at Devonport in 1806, of pious parents. He entered the Western College as a student in 1832. In 1837 he entered upon his first pastorate at Torquay, where he was ordained. In 1838 he removed to Maidenhead, and in 1843 entered upon his final pastorate at Taunton. Here he died, Oct. 2, 1860. Mr. Addiscott's preaching was very attractive, instructive, and powerful. See (Lond.) *Cong. Year-book*, 1861, p. 197.

Addison, Edward, an English Wesleyan missionary, was born at Thirsk, Yorkshire, in 1820. In 1845 he was accepted as a candidate for the ministry, and appointed to British Akrah. Four years he labored in Western Africa with zeal and success, both in preaching and in conducting a native theological institution. His pure character and exemplary pastorate commanded warm regard. He died, after twelve years of suffering, at Barnstable, Devonshire, May 8, 1861. See *Minutes of British Conferences*, 1861, p. 20.

Addison, James H., a minister of the Methodist Episcopal Church, South, was born in Baltimore, Md., Oct. 12, 1822. He emigrated to Texas in 1835; was converted in 1844; in 1848 was received on trial in the Texas Conference, and in its active ranks was faithful until 1858, when he supernumerated, which relation he sustained until his sudden death, Jan. 21, 1870. Mr. Addison was a laborious and useful minister. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 506.

Addison, Launcelot, D.D., an English prelate, was born at Mauldismeaburne, parish of Crosby-Ravensworth, Westmoreland, in 1632. He was educated at Appleby, and was afterwards sent to Queen's College, Oxford, where he was admitted A.B. Jan. 25, 1654, and A.M. July 4, 1657. He was chosen one of the *terræ filii* in 1658, but, objecting to the tyranny to which he was exposed, he soon after quitted Oxford. After the Restoration he obtained the chaplaincy of the garrison at Dunkirk, and in 1663 that of Tangier. He returned to England in 1670, and was made chaplain in ordinary to his majesty. Soon after, he obtained the living of Milston, Wilts, and also a prebend in the Cathedral of Salisbury. He took both degrees in divinity at Oxford July 6, 1675, and July 3, 1683, was promoted to the deanery of Lichfield. On Dec. 8, 1684, he was collated to the archdeaconry of Coventry, and held it with his deanery *in commendam*. He died April 20, 1703, and was buried in the church-yard of Lichfield. He published, *The Present State of the Jews* (Lond. 1676, 12mo):—*The Christian's Manual* (ibid. 1700, 12mo):—*A Modest Plea for the Clergy* (1677, 8vo):—*The First State of Mahometanism*, etc. (1688, 8vo):—*An Introduction to the Sacrament* (1681, reprinted 1686):—ΧΡΙΣΤΟΣ ΑΥΤΟΘΕΟΣ, or, *An Historical Account of the Heresy Denying the Godhead of Christ*:—*The Christian's Daily Sacrifice on Prayer* (1698, 12mo):—*An Account of the Millennium*, etc. See Chalmers, *Biog. Dict.* s. v.; Darling, *Cyclop. Bibliog.* s. v.; Hook, *Eccles. Biog.* s. v.

Addison, Walter Dulany, a clergyman of the Protestant Episcopal Church, was born in Annapolis, Md., Jan. 1, 1769. In 1784 he was sent to England to complete his education, and was placed in charge of the Rev. John James, who kept a select school near London. Thence he was removed to a large academy near Greenwich, and in 1787 to Epsom, under the tuition of the curate, Rev. Joseph Golding, and there he was converted. Three years after, he went to London and studied under Dr. Barrow for six months, when he embarked with his brother John for America. On attaining his majority, he came into possession of nearly four thousand acres of land, twenty-five slaves and other property, near Annapolis, Md.. In 1793 he removed to Oxon Hill, a part of his estate. For several years he had been studying for the ministry, and about this time he was ordained deacon, and took charge of Queen Ann's Parish in Prince George Co., where he remained two years. In 1796 he was appointed on the Standing Committee. After his resignation of Queen Ann's Parish he frequently officiated in the churches contiguous to his residence until 1803, when he became rector of St. John's Parish, within which his estate was located. This position he held until 1809. Meanwhile (in 1804) he had commenced teaching a school at his residence on Oxon Hill. The following year he removed to Hard Park, where he continued to teach until 1809, when he

removed to Georgetown, D. C., and taught school there in connection with his brother John, and also served the church in that place. He continued in charge of St. John's Church until his increasing infirmities compelled him to resign it. In 1818 he became entirely blind. In 1830 he left Georgetown and went to Washington, D. C., where he remained until 1847, after which time he resided in Baltimore. He died there Jan. 31, 1848. Mr. Addison was a man of great firmness of character, and it was largely through his influence that various fashionable amusements, such as balls, card-playing, etc., were interdicted in the diocese. His liberality was conspicuous both in his intercourse with other denominations and in the use of his wealth. See Sprague, *Annals of the Amer. Pulpit*, v. 403.

Ade, a four-armed deity of the Banians.

Adecerditæ (prop. **Hadecerditæ**) is the name given by Prædestinatus (i, 79) to a sect who said (Philastrius, *Hær.* 125) that Christ preached after his death to all that were in Hades, that they might repent and be saved.

Adelaide (or **Alice**), St., the daughter of Rodolph, second king of Transjuran Burgundy, was born in 931, and was widowed at the age of nineteen years, by the death of her husband Lothair, king of Italy. She afterwards married Otho I, emperor of Germany, and so acted as to win the esteem and affection of her people. She died Dec. 16, 999, at Seltz, on the Rhine, at the monastery which she had erected there twelve years before. Although never formally canonized, her festival is marked in several modern martyrologies on Dec. 16. St. Odilo of Cluny has written her *Life*, which is given in Surius. See Baillet, iii, 239; Butler, xii, 298.

Adelard. See Adalard.

Adelard (or **Athelard**), an English Benedictine monk who flourished about A.D. 1150, resided at Bath and became a member of the celebrated monastery of that city. He travelled into Egypt and Arabia; and translated Euclid's *Elements* out of Arabic into Latin before any Greek copies were discovered; also wrote several mathematical and medical treatises, which remain at Oxford in MS.

Adelbert. See Adalbert.

Adelbert, a Roman Catholic divine, was a monk and professor of divinity of St. Vincent's at Metz, and died in 964. He wrote a *Chronicle* containing a list of the bishops of Metz up to his time. Trithemius declares he had seen it, but no copy is known to exist now. The authors of the *Histoire Littéraire de la France* (vi, 396) attribute to Adelbert an *Abridgment of Pope Gregory's Exposition of Job*, to which he gave the title of the *Mirror*. Martène gives the preface in his *Thesaurus Anecdotorum* (ii, 84).

Adelbold (**Aldeboldus**, or **Adelboron**), a German prelate, was born of a noble family in the bishopric of Liege. He was educated there and at Rheims, and became a councillor of emperor Henry II, and commander of the army. Unsuccessful in these positions, he assumed the monastic habit in the Monastery of Lobes. In 1008 he became bishop of Utrecht, rebuilt the cathedral, and devoted his later years to promoting learning and founding churches in his diocese. He died Nov. 27, 1027. He wrote *De Vita S. Henrici Imp.*, given by Canisius, vi, 383; by Surius, July 14; and by Gretser, in *Lives of the Saints of Bamberg* (Ingolst. 1611):—a treatise *De Ratione Inveniendi Crassitudinem Sphæræ* (printed by B. Pez in his *Thesaurus Anecdotorum*, vol. iii). Trithemius attributes to him *Hymns in Praise of the Cross and of the Blessed Virgin*, etc. See *Biog. Universelle* (1811); Cave, *Hist. Lit.* ii, 126; Dupin, *Bibl. Ecclés.* 10th and 11th Cent.

Adelgreiff, Johann Albert, a German seer, was born near Elbing. He was the son of a Protestant minister, and well versed in the ancient languages. He claimed that seven angels had charged him with the work of banishing evil from the earth and of beating the sovereigns with rods of iron. He was arrested at Königsberg, accused of magic, and condemned to death. His works were concealed. He died Oct. 11, 1636. See Hoefer, *Nouv. Biog. Générale*, s. v.

Adelhelmus (or **Adelinus**) was the successor of Hidelbrand in the bishopric of Seez, in Normandy, which he governed till about 910. He wrote an *Account of the Life and Miracles of St. Opportuna, Virgin and Abbess*, which is given entire by Mabillon, corrected by a MS. in the Church of St. Opportuna, Paris; and in an abridged form by Surius (April 22). See *Ann. Ord. Bened.* III, ii, 220; Cave, *Hist. Lit.* ii, 67; Dupin, *Bibl. Eccles.* 9th Cent.

Adelherius (or **Athelerius**). See Adalarius.

Adeliah, the name which the followers of Ali (q. v.) among the Mohammedans take to themselves. The word denotes, in Arabic, the *Sect of the Just*, but the other Mohammedans call them *Shiiah*. See Shiites.

Adelman, bishop of Brescia, flourished in the 11th century, and was a disciple of Fulbert (q. v.) and fellow-student of Berenger (q. v.). He was at first clerk of the Church at Liege, and afterwards master of the ecclesiastical school there, probably from 1041 to 1048. In 1047 (probably) he addressed a letter to Berenger, endeavoring to reconcile him to the then novel doctrine of transubstantiation. The following year he was made bishop of Brescia, where he died, according to some in 1057, or, according to others, in 1061. The letter to Berenger had the following title, *De Veritate Corporis Christi in Eucharistia, Epistola ad Berengarium* (*Bibl. Max. Patr.* xviii, 438). He also wrote *Rythmi Alphabetici de Viris Illustribus sui Temporis*. See Cave, *Hist. Lit.* ii, 134; Mabillon, *Vet. Analect.* 382; Chalmers, *Biog. Dict.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Adelme (or **Adhelm**), St. See Aldhelm.

Adelophăgi, the name given by Prædestinatus (i, 71) to a sect who, according to Philastrius (*Hær.* 86), "did not eat their meat with men," alleging prophetic example; and believed the Holy Spirit to be created.

Adelphăton (*ἀδέλφατον*), a Greek term for (1) a brotherhood; (2) a convent.

Adelphè (*ἀδελφή*, *sister*), a Greek term for a nun.

Adelphians, a heretical sect, condemned by Maximus (in Dionysius, *De Eccles. Hierarch.* c. 6) for observing the Lord's day as a fast.—Bingham, *Christ. Antiq.* bk. xx, ch. iii, § 5.

Adelphius (1), a Gnostic contemporary with Plotinus (Porphyry, *Vit. Plot.* 16). He is not mentioned by Christian writers. (2.) A member of the first Council of Arles, supposed to have been bishop of Lincoln (see Augustine, *Opp.* ix, App. 1095 A; Cave, *Hist. Lit.* i, 350; Routh, *Rell. Sacr.* iv, 313). (3.) An Egyptian bishop and confessor, exiled by the Arians to the Thebaid. In 362 he writes as bishop of Onuphis, in the Delta. Athanasius addressed a letter (c. 371) to him, in which he briefly defends the Catholic faith against the objections of Arians, and, by anticipation, of Nestorians and Eutychians.

Adelphus, a chorepiscopus (q. v.) to Adolius, bishop of Arabissus, in the middle of the 5th century. He signed as proxy for his diocesan at the Council of Chalcedon. Moschus (*Spirit. Prat.* c. 29), followed by George of Alexandria in his *Life of Chrysostom*, antedates the episcopate of Adelphus by half a century; and, confusing him with the unnamed bishop of Cucusus, by whom Chrysostom was honorably received on his arrival at his place of exile, makes the saint lodge at his house at Cucusus. See Tillemont, xi, 623; Baronius, *Annales*, ann. 407, § 29.—Smith. *Dict. of Christ. Biog.* s. v.

Ademantus. See ADIMANTUS.

Ademar (**Ademarus**, or **Aymar**) OF CHABONOIS, was born in 988, and was a monk of St. Cibar of Angoulême (or, according to some, of St. Martial of Limoges). He wrote, *Chronicon a Principio Monarchiæ Francorum*, chiefly from 829 to 1029 (published by Labbe):—also *Commemoratio Abbatum Lemoricensium Basilicæ S. Martialis Apostoli*:—*Letter* to Jordanus upon the pretended apostolate of St. Martial:—*Acrostichon*, etc. See Cave, *Hist. Lit.* ii, 130; Dupin, *Bibl. Eccles.* 11th Cent.; *Biog. Universelle*, vol. i.

Adenulf (or **Atenulphus**), archbishop of Capua, lived about the year 1590 (?), and wrote, in verse, *The Office of the Martyr St. Mark, Bishop of Altino*, who suffered under Domitian, and other metrical works.

Adeōna, in Roman mythology, was the goddess of arrival, who had no temple; but who received promises and oaths from travellers which were to be fulfilled in case of a safe arrival at home.

Adephagia, in Greek mythology, was a goddess in Sicily, where she had a temple, and was worshipped like *Ceres*.

Adey, JOHN, an English Congregational minister, was born at Painswick, Gloucestershire, May 15, 1793. He served the Lord from childhood. As a young man Mr. Adey was engaged in business at Winslow, Bucks; but during his leisure hours devoted himself to evangelistic labors in the neighboring villages. Being especially struck with the spiritual destitution of Great Horwood, he resigned his business and gave his best efforts to the building-up of Christianity in the place. After a time he removed to Cranbrook, Kent; and thence to Ramsgate. While at Ramsgate Mr. Adey often preached in London. In Southwark, for twenty-two years, he was "in labors most abundant." Hundreds were converted, and many young men were led into the ministry. In 1858 Mr. Adey removed to Bexley Heath, Kent; in 1868 he retired from the stated ministry; and on Dec. 4, 1869, he was struck with paralysis, and, after twelve days, entered into rest. Mr. Adey was widely known as a preacher to the young, to sailors, and to the working-classes; to all of whom he was exceedingly useful. See (Lond.) *Cong. Year-book*, 1871, p. 300.

Adgate, CHESTER V., a Methodist Episcopal minister, was born at Neversink, N. Y., in 1795. He experienced conversion in early life; and in 1819 was admitted into the Genesee Conference. He died in Penn Yan, Feb. 4, 1833. Mr. Adgate possessed respectable talents, was a careful student, social in disposition, and upright in life. See *Minutes of Annual Conferences*, 1833, p. 216.

Adhab al-Kabi, in Mohammedanism, is the punishment in the grave. The followers of Islam believe that the dead are judged immediately, and are punished even before the resurrection.

Adhba, a festival among the Mohammedans, the same as the Turkish great *Beiram* (q. v.).

Adhemar de Monteil, bishop OF METZ, was born near the close of the 13th century. He was a native of Languedoc; and was sovereign bishop of Metz from 1327, holding both the sword and the crosier. He was at war with Ralph, duke of Lorraine, when king Philip of Valois intervened, brought the war to an end, and established a treaty of peace. This warrior-prelate then had difficulties with the regent of Lorraine, and with Robert, duke of Bar. He reduced to ashes the castle of Salins, invaded the Barrois, took Conflans, and established justice by force of arms. His warlike tastes obliged him to make loans, and to mortgage large territories and entire villages, such as Neuvilles and Sarrebourg. He died in 1361, and was interred in the chapel of the bishops which he had caused to be constructed in the Cathedral of Metz, the main part of which was not finished until 1480. See Hoefer, *Nouv. Biog. Générale*, s. v.

Adhemar (AIMAR) **de Monteil**, bishop OF PUY, in Velay, first pursued a military career, but was consecrated bishop May 3, 1061. At the Council of Clermont, held by Urban II in 1095, he first demanded the cross, and excited the enthusiasm which led to the first crusade. Having been appointed legate by the pope, he joined himself to the company of Raymond, count of Toulouse; passed over the Alps; traversed Dalmatia and Albania; and at Constantinople made a truce with Alexis Comnenus, who at first created obstacles in the march of the crusaders. He then went to Nice, where he re-established discipline in an army of six hundred thousand men. He distinguished himself in several combats with the Saracens, masters of Asia Minor; he favored certain religious frauds; and caused the siege of Antioch to be given up to the Mussulmans. He died of the plague at Antioch, Aug. 1, 1098. See Hoefer, *Nouv. Biog. Générale*, s. v.

Adi-Buddha is the one Supreme Intelligence in the creed of the Buddhists of Nepaul, the only sect of the followers of Buddha which believes in a Supreme Being, either like the Aum (q. v.) of the Vedic period, or the Brahma (q. v.) of the later period of Hindû history. See BUDDHISM.

Adie, GEORGE, a clergyman of the Protestant Episcopal Church, died at Greenwood, near Leesburgh, Va., May 3, 1856. For nearly a quarter of a century he was a useful and influential minister of the Gospel; and, until within a few weeks of his death, he ministered at St. James's Church, Shelburn Parish, Leesburgh, of which he had been rector for so many years. See *Amer. Quar. Church Rev.* 1856, p. 301.

Adĭkos (*unjust*), in Greek mythology, was a surname under which *Venus* was worshipped in Libya.

Adilsi, in Norse mythology, was a giant of unconquerable strength, who assisted Rolf Krake.

Adimantus (Ἀδείμαντος), or **Ademantus** (Ἀδήμαντος), one of Manes' twelve disciples, who, according to Photius (*Contra Man.* i, 14) and Petrus Siculus (*Hist. Man.* xvi), was sent as a missionary into various regions. He seems to have met with special success in North Africa, where he was held in high veneration till the time of Augustine (*Contra Adim.* xii, 2; *Contra Faust.* i, 2). He wrote a book, apparently in Latin, in which he endeavored to prove a contradiction between the Old Test. and the New, taking passages chiefly from the Pentateuch, but also a few from the Psalms, Proverbs, and the prophets. This was refuted by Augustine (*ut sup.*). In other ancient documents (see Zotelier, *Patres Apost.* i, 544), this work is ascribed to Addas (q. v.) as well as to Adimantus; and Augustine states (*Contra Adb. Leg.* ii, 42) that Addas was the prænomen of Adimantus. Hence considerable confusion has arisen among later writers respecting these two persons.

Adites, in Shemitic legend, is the name of the first mythical dynasty of Arabian kings; also a Hamitic race, one of the two great nations by whom the peninsula of Arabia was early peopled. See AD.

Adith is the legendary name of the wife of Lot, who became a pillar of salt. The masses of stone along the shore of the Dead Sea are thought, by the inhabitants, to be human beings changed into pillars of salt. The wife of Lot is mentioned in the book of Wisdom (x, 6, 7). See LOT.

Aditi (the *light*), in Hindû mythology, is one of the two wives of Kasyapa; the other, Diti, is the *darkness*. Aditi is a personification of the day, and therefore is the daughter of Daksha and the mother of the twelve Adityas. Aditi and Kasyapa sprang from Brahma, and are therefore called children of God. Because of their great light, they are called the source of light. Aditi and

Kasyapa are the parents of Indra, the first of the twelve Adityas. The latter were pressed hard by the sons of the giants in a frightful war. Aditi asked her husband what she should do. He advised her to bring an offering to the honor of Vishnu, who would be born as her son, and would annihilate the giants. It happened so; and thus Aditi gave birth to Vishnu in the person of the dwarf Vamana.

Aditya, in Hindû mythology, were the children of Aditi and Kasyapa, the twelve suns ruling the twelve months of the year. Among them, Indra is the highest, the sovereign of the entire sun-system. He is not the guide of the sun, like Matali. The names in profane history are very different from those given in the sacred poem *Mahabhârata* and the canonical book *Bhagawata-Purâna*. As Diti and Aditi are classed together, so all the children are one—the sun, or the year.

Adiur (*devoted to Ur*), a mythical Chaldæan king, referred to by Sargon II as the founder of the dynasty. He may have been the *Alorus* of the Greeks.

Adjunct Gods (or **Adjuncts of the Gods**), among the Romans, were a kind of inferior deities, added as assistants to the principal ones to ease them of their functions. Thus to Mars belonged Bellona, to Neptune Salacia, to Vulcan the Cabiri, to the Good Genius the Lares, and to the Evil the Lemures.

Adjutants-General is the title of those fathers among the Jesuits who dwelt with the general of the order, and whose business it was to watch over the principal occurrences of distant countries, and from time to time communicate information to the general. See JESUITS.

Adjuto (also *St.* AJOUTRE or USTRE) lived in the 12th century. He was the son of a Norman gentleman, of the family of the seigneurs of Vernon-sur-Seine, but assumed the cross in the war against the Saracens, and after seventeen years' service was captured and put to torture. He refused to renounce the faith, and, returning to France, contributed largely to the Abbey of Tiron, and built a chapel and a few cells near Vernon, where he shut himself up, rigidly observing the rule of St. Benedict. He died April 30, 1131 or 1132, and was buried in the Chapel of St. Mary Magdalene at Vernon. His life was written by Hugo, archbishop of Rouen. See Butler, *Lives*, April 30; Baillet, *Vies des Saints*, April 30.

Adjutor, in Africa, is commemorated as a saint in the Hieronymian martyrology on Dec. 17.

Adkins, Joseph, a Baptist minister, was born in Warren County, Ga., in 1802, and remained there all his life. For many years he was a preacher in that section of country. During the late war he was a warm friend of the Union, and when Georgia was reconstructed he was elected a state senator. A delegation having been appointed to visit Washington to complete the legal reconstruction of the state, he was made a member of it. The anger of his political opponents was awakened against him for the decided stand he had taken, and he was murdered in Warren County, Ga., May 10, 1869. (J. C. S.)

Adkins, Thomas, an English Congregational minister, was born at Ravenstone, Buckinghamshire, April 1, 1787. He was very precocious, even at the age of eight. On reaching his twelfth year he was sent to Newport Pagnell College, in which he soon rose to the rank of a teacher; and such was his proficiency in various branches of knowledge that at the age of seventeen he became a tutor in a large school at Northampton. Hand in hand with the growth of his intellect was that of his spiritual life, and a desire to consecrate himself to the service of Christ. In 1807 Mr. Adkins entered Hoxton Academy for special ministerial preparation, and was soon sent into the neighboring villages to preach. In 1810 he supplied the vacant pulpit of the Congregational Church in Southampton, and in the following year was ordained to its pastorate. Here for more than fifty-seven years he labored with much success. His death occurred Dec. 9, 1868. Mr. Adkins was a good linguist, and had considerable acquaintance with the Latin and French languages, as also with the Greek New Testament and Hebrew Bible. But his piety was more conspicuous than his learning. He walked with God, and his devotion burned as a living flame. See (Lond.) *Cong. Year-book*, 1870, p. 275.

Adkinson, Abraham, a Universalist minister, was born in Westmoreland County, Pa., Dec. 24, 1811, but removed to Indiana in 1815. He early developed energy and decision of character; organized the temperance movement of Switzerland County in 1833; was the first to boldly advocate negro-emancipation in that section; joined the Free-will Baptists in 1838, and soon after was ordained a preacher in that denomination, which office he filled until 1870, when he became a Methodist. He finally embraced Universalism about 1872; was ordained a preacher of that faith in 1873, and labored as pastor in Stringtown, Ind., until 1876, when consumption obliged him to retire from the regular work. He died Aug. 22, 1876. Mr. Adkinson was abundant in labors, and highly esteemed in life. See *Universalist Register*, 1878, p. 81.

Adkinson, Irvin D., a Congregational minister, was born at Moorefield, Switzerland Co., Ind., Nov. 11, 1837. His academic study was pursued at Moore's Hill Seminary, and at Hillsdale, Mich. He graduated from Hillsdale College in 1863, and was ordained in 1866. Afterwards he studied one year in the Bangor Theological Seminary, and one year in Mr. Hepworth's School for the Ministry in Boston. In 1868 he became professor of ancient languages in a new Free-will Baptist College at Ridgeville, Ind., where he remained until 1873, during most of the time acting pastor of the Free-will Baptist Church there. In 1875 he was installed pastor of the Congregational Church at West Concord, N. H., and died there, Feb. 25, 1875. See *Cong. Quarterly*, 1876, p. 418.

Adlam, SAMUEL, a Baptist minister, was born in Temple Parish, Bristol, England, Feb. 4, 1798. As a child he exhibited remarkable mental powers, and at a very early age became proficient as a student in grammar and acquired a knowledge of Latin, Greek, and French. He came to the United States in 1821 and took up his residence in Boston, where he devoted himself to his trade, that of a manufacturer of philosophical instruments. His establishment was large enough to give employment to nineteen apprentices. Not long after settling in Boston, he became a member of the First Baptist Church, then under the pastoral care of Rev. Dr. Francis Wayland, by whom he was baptized. Feeling a desire to preach the Gospel, he studied theology with his revered pastor, and was ordained Nov. 1, 1824, as the minister of the Church in West Dedham, Mass. He completed his somewhat imperfect preparation for the ministry by spending some time at the Newton Theological Institution, where he graduated in the class of 1838. He was subsequently settled at Marblehead, Mass., and Hallowell and Dover, Me. From the latter place he removed to Newport, R. I., where he became pastor of the First Baptist Church, his ministry with this Church continuing from 1849 to 1865. In the latter year he retired from the pastorate, and for some time devoted himself to the work of fitting young men for college. He visited England in 1871, and interested himself in researches into the archives of several institutions there, to discover documents and facts bearing upon Rhode Island history. Until smitten by the cerebral disease which afflicted the closing years of his life, he spent much of his time in his valuable library, engaged in those literary employments to which his cultivated tastes inclined him. "For his talents, scholarship, piety, industry, fidelity, and success, both as a preacher and a writer, he

deserves an honorable niche in our country." He died at Newport, Oct. 18, 1880. See *Providence Journal*, Oct. 20, 1880. (J. C. S.)

Adler, Friedrich Christian, a Protestant theologian of Germany, who was born July 2, 1771, at Naumburg, and died June 17, 1828, as pastor at Kistritz, near Weissenfels, is the author of *Winke und Entwürfe für Prediger u. Schullehrer zur populären Erklärung der Psalmen* (Leips. 1811–14):—*Die Psalmen exegetisch-homiletisch bearbeitet*, etc. (ibid. 1817):—*Kurze Gesch. der christl. Religion u. Kirche von ihrem Entstehen an bis auf unsere Zeiten* (ibid. 1815):—*Andachts- u. Communionbuch* (ibid. 1813). See Winer, *Handbuch der theol. Lit.* ii, 117, 251, 260, 376. (B. P.)

Adler, George Christian (1), a German pedagogue and theologian, was born at Wohlbach, in Silesia, Nov. 1, 1674. He studied theology at Leipsic and at Halle, devoted himself to the instruction of the young, and founded a gymnasium (Collegium Friedericianum) at Königsberg. He died Aug. 30, 1741, at Altstadt-Brandenburg. Besides a great number of theological works and sermons, he wrote, *De Liberalium Artium in Ecclesia Utilitate, si rite Tractentur* (Stuttg. 1702):—*De Morte Eruditorum Philosophica* (Berl. 1707). See Hoefer, *Nouv. Biog. Générale*, s. v.

Adler, George Christian (2), a German archæologist and theologian, was born at Altstadt-Brandenburg, May 6, 1734. He studied theology at Halle, and became a Lutheran minister, first at Sarau, then at Altona. He died at Altona, Nov. 2, 1804. His principal works are, *Ausführliche Beschreibung der Stadt Rom* (Altona, 1781):—*Nachricht von den pontinischen Sümpfen* (Hamb. 1784):—an edition of Frontin, *De Aquæductibus Urbis Romæ* (Leips. and Altona, 1792), with notes. See Hoefer, *Nouv. Biog. Générale*, s. v.

Adler, Jacob Georg Christian, a Protestant theologian of Denmark, was born Dec. 8, 1756, at Arnis, in Schleswig. In 1783 he was called to Copenhagen as professor of theology and court-preacher. While visiting the congregations of his diocese, he died at Gilau, Aug. 22, 1834, being at that time doctor of theology, member of consistory, and general superintendent. He published, *Novi Testamenti Versiones Syriac. Simplex, Philoxeniana, et Hierosolymitana . . . Examinatæ et Illustratæ* (Copenh. 1789):—*Bibliotheca Biblica Sereniss. Wurtembergens. Ducis olim Lorkiana Edita*, etc. (Altona, 1787):—*Kurze Uebersicht seiner biblisch-kritischen Reise nach Rom* (ibid. 1783). See Winer, *Handbuch der theol. Lit.* i, 55, 69, 92, 166; ii, 133, 176, 273. (B. P.)

Adlington, Henry, a Christian martyr, was one of thirteen who were burned at the stake at Stratford-le-Bow, near London, in 1556, for their constancy in the Christian faith. See Fox, *Acts and Monuments*, viii, 150.

Admapu, in the mythology of the tribes of the Andes, is a traditional collection of laws which are said to have been handed down from Adam and Eve. These laws consist of a number of threads, which are tied together in knots, by which he who understands the language of the knots (*quipos*) can read, just as out of a book.

Admētè, in Greek mythology, was (1) the daughter of Oceanus and Tethys. (2.) A daughter of Eurystheus, who gave her the girdle of the queen of the Amazons, which Hercules was compelled to get. She was priestess to Juno at Argos, and fled with the statue of Juno to Samos. The Argives promised a great reward to any one who would bring the statue again from Samos. Pirates attempted this, and succeeded in bringing it on board their ship; but when about to sail the vessel would not move. Taking this for an evil omen, the sailors wound wreaths around the statue and again set it on land, and sailed off. Admete was the first who heaped divine honors on Hercules.

Admētus, in Greek mythology, was the son of Pheres, king of Pheræ, and the friend of Apollo and Hercules. In his youth he was present in the Calydonian hunt and in the journey of the Argonauts. Alceste was loved by him, and Admetus asked her father, Pelias, to give her to him as his wife. This was promised upon one severe condition — that the lover should yoke a lion and a wild boar in front of the same wagon. Apollo aided him in the fulfilment of this condition. When, however, Admetus came to his wife in the bridal-chamber, there lay an immense bunch of snakes in it, which Diana had sent because Admetus had forgotten to bring thank-offerings to her. He reconciled the goddess, and the lovers were joined. Admetus was very beautiful, and Apollo therefore showed him many favors. The short period of life allotted to him by the Parcæ on account of the murder of the Cyclops was lengthened by Apollo in this wise: He advised Admetus to go and ask the Parcæ to promise to spare his life if some one could be found to die in his stead. They consented. Alceste, full of sympathy for her husband, offered herself willingly to die for Admetus, and did so. But despair seized Admetus when he found that he had lost his wife, and thereupon Hercules showed his friendship by bringing back Alceste from Tartarus.

Administration is an ecclesiastical term applied to the execution of the duties of the ministry. In the Episcopal Church the term is used to imply, not the persons who are intrusted with official power, nor the office itself, but the exercise and fulfilment of the functions of the office. In the Form for the Ordering of Deacons are these words: "Almighty God, who . . . didst inspire thine apostles to choose into the order of deacons the first martyr, Stephen, and others, mercifully behold these thy servants now called to the like office and *administration*," etc.

ADMINISTRATION, Ecclesiastical, *of the property of the Church*, in the early ages, was entirely in the hands of the bishops. They were enjoined, however, to consult with their priests and deacons, and were subject to give account to the provincial synod. This continued to be the case up to the beginning of the 9th century. There were (especially in the East) officers called Œconomi [see Œconomus], who managed the temporalities of the churches under the control of their respective bishops. The bishops had originally the entire disposal of all the property and offerings of all the parishes in their dioceses (*Conc. Agde*, can. 22; 1 *Conc. Orlean.* can. 15) except the sacred vessels and other such things, which were appropriated to the churches where they were offered. This was so in France up to the time of the first Council of Trent. The bishops received all the revenues of the Church, leaving to the clergy only two thirds of the offerings. The Council of Carpentras, in 527, ordered that all the revenues, etc., should be given to the clergy of the parish and for repairs, unless the bishops were in great need. In Spain, the custom, in the beginning of the 6th century, was to give the bishop one third of the entire revenue of each parish. The Council of Braga, in 560, allowed the same, devoting the other two thirds to the clergy and repairs. The Council of Troslé, in 909 (can. 6), appears to show that the clergy at that period enjoyed the sole use of the revenues of their benefices, but were liable to be called to account by the bishop for their use of them. The Council of Trent (sess. 22, cap. 8, 9) granted to bishops the right of visiting all foundations for the temporal or spiritual good of the poor and sick, etc.

Administrators of Baptism. See Baptism.

Admire, James B., a Methodist Episcopal minister, was born in Oldham County, Ky., Jan. 1, 1820. He experienced religion in 1842; removed to Indiana in 1850; served the Church successively as class leader, exhorter, and local preacher; and in 1853 united with the Indiana Conference, in which he labored diligently until his

death, Oct. 15, 1861. See *Minutes of Annual Conferences*, 1862, p. 168.

Admission to the Church. This was very simple in the early Christian times. Upon a personal confession of belief in Jesus as the Saviour of men, and the adoption of the ordinance of baptism, men and women of all classes and conditions were freely welcomed to the community of the saints, without any other ceremony. In monkish times, when the Church became a national institution, this class of catechumens (q. v.) was organized, and full admission was deferred for a considerable period. A longer or shorter term of probation has in like manner been found advisable or necessary in modern times, and those who have been baptized in infancy are usually called upon, in adult years, to adopt the vows made in their behalf by their parents or sponsors (q. v.), and on responding satisfactorily to the questions propounded touching their actual experience and purposes, they are admitted either by the rite of confirmation (q. v.) or by a simple declaration in public to that effect, usually with a handshaking in token of Christian fellowship. See MEMBERSHIP.

Admission Service. See ADMISSION.

Admittendo Clerĭco, in English ecclesiastical law, is a writ granted to any one who has established his right of presentation against the bishop in the Court of Common Pleas.

Adolfi, Ciro, an Italian painter, was born in 1683. He distinguished himself by some excellent fresco paintings in the public edifices at Bergamo and in the state. His principal works are, *The Four Evangelists*, in the Church of S. Alessandro della Croce: —the *Deposition from the Cross*, in the Church of Santa Maria delle Grazie: —and the *Decollation of St. John*, in the parochial Church of Colognola. He died in 1758.

Adolfi, Giacomo, an Italian painter, brother of the preceding, was born at Bergamo in 1682. He painted history with success, and also painted sacred subjects for the churches, convents, and monasteries of Bergamo. The *Crowning of the Virgin*, in the Church of the Monastery del Paradiso, and the *Adoration of the Magi*, in the Church of S. Alessandro della Croce, are considered his best productions. He died in 1741.

Adolph, GOTTLOB, a Lutheran theologian of Germany, was born Oct. 30, 1685, at Nieder-Wiese, in Upper Lusatia. He studied at Leipsic: was in 1720 appointed pastor at Gross-Hennersdorf, near Zittau; in 1726 deacon at Hirschberg; and in 1737 archdeacon there. He died Aug. 1, 1745, while in his pulpit, struck by lightning. He wrote, *Disputatio de Psalmis Filiorum Korah* (Lips. 1706). He is also the author of a number of hymns. See Kluge, *Hymnomœographia Silesica* (Breslau, 1751), i, 1–11; Koch *Gesch. d. deutschen Kirchenliedes*, v, 234 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Adon (*master*), in Phœnician mythology, was the name under which an incarnation of the sun was worshipped in Byblus.

Adonæa (or **Adonias**), in Greek mythology, is a surname of *Venus*, derived from *Adonis*.

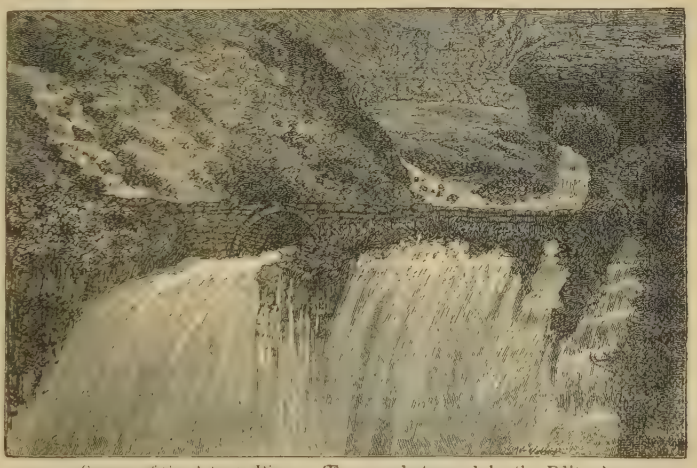
Adone, in Arabian mythology, is the name of the *sun*. In the pre-Mohammedan times the Arabians worshipped it daily, and brought offerings of frankincense and myrrh.

Adoneus, in Greek mythology, was a surname of *Bacchus* in Asia Minor.

Adonia were feasts anciently held in honor of Venus and Adonis. They typified the dying and resurrection of nature, and lasted two days—the first of which was spent in tears and lamentations, the second in mirth and feasting.

Adonis Garden, in Greek mythology, was a name for the flat vessels, made of various and very costly materials, containing earth sown with seed, to be used on the occasion of the festival of Adonis.

Adonis River, a stream of Palestine running from the base of Lebanon to the Mediterranean (Strabo, xvi, 2, 19, 755; Pliny, *Hist. Nat.* v, 17, 20), celebrated as the scene of the fable of the death of Adonis (q. v.), whose blood at certain seasons was said to tinge the stream—evidently referring to the reddish hue of the earth washed down by the freshets—has been identified since the Middle Ages with the modern *Nahr Ibrahim*, a romantic stream which gushes out from a cave and falls in cascades down the declivity. See APHEK.



Source of the Adonis River. (From a photograph by the Editor.)

Adoptian Controversy. See ADOPTIANISTS.

Adoptiāni. See ADOPTIANISTS.

Adoratio Magōrum, the adoration of the wise men from the East, is the name of the Epiphany.

Adoration OF THE CROSS is respect paid to the cross by bending the knee before it, as practiced in all Roman Catholic countries and by the members of the Greek Church. On Good-Friday the ceremony of adoring the cross is performed at Rome, and in all the cathedrals and principal churches of the Catholic communion throughout the world. After the performance of the usual introductory service, the officiating priest and all his assistants advance to the altar, where a bow more reverential than usual is made to the cross by each of them. They then repeat in a low voice certain prayers, on the conclusion of which they rise up and descend from the altar, a signal having been given by the "master of the ceremonies." The cushions on which they knelt are then removed, and the choir, as well as the congregation, repeat certain prayers, all kneeling. Again the officiating priest approaches the altar, kisses it, goes through the lessons for the day in a mumbling voice, receives the cross from the deacon whose duty it is to hand it to him, removes from the head of it the veil which covers the entire crucifix, and then elevates it

with both hands, singing *Ecce lignum crucis* ("Behold the wood of the cross"). Instantly the whole congregation start to their feet, and all the ministers at the altar begin to sing *In quo salus mundi pependit* ("On which the Saviour of the world was extended"). The singers answer, *Venite et adoremus* ("Let us come and adore"). As soon as the last syllable is chanted, all present, except the officiating priest, fall upon their knees and offer silent adoration to the cross. In a few minutes all rise again, and the priest uncovers the right arm of the cross and again elevates it, saying, as before, but in a louder voice, *Ecce lignum*, etc. Next he approaches the middle of the altar, and, turning towards the congregation, elevates the cross again, which now he exposes by the removal of the veil from every part of it, and repeats the same words in a still louder and more emphatic voice. A purple cushion is then laid upon the steps of the altar, upon which the priest lays the cross; he then retires for the purpose of taking off his shoes; his attendants do the same; returning barefoot, they reverently approach the piece of wood upon the cushion, and, kneeling down, they meekly kiss it. Then all present, in the order of their rank (the clergy always first), perform the same ceremony of kissing the crucifix, which at last is taken up by a deacon and placed in an upright position on the altar.

In Moscow, St. Petersburg, and other cities of Russia many ceremonies are performed during Passion week, which are brought to a close about four o'clock on the morning of Easter-Sunday by the ceremony of adoring the cross. The members of the Greek Church not only kiss this symbol of the Christian religion, but when the bishop or archbishop holds it forth for the reverence of the worshippers they rush forward, to the imminent risk of many of them, and embrace the crucifix with vehement devotion and affection. See CROSS.

Adoration OF THE HOST. See HOST.

Adoration, PERPETUAL. Various religious orders practice the perpetual adoration of the holy sacrament, relieving one another constantly, so that, day and night, there is always some one occupied in prayer before the host. The most noted among these celebrants were the nuns of the Perpetual Adoration at Marseilles.

Adorea (from *ador*, "wheat"), in the ancient Roman worship of the gods, were the light flat cakes made of flour and salt, which were used at offerings, partly to burn them and partly for the priests. The offerings which consisted only of such cakes were called *Adorea sacrificia.*

Adorno, Francesco, an Italian Jesuit, was born at Genoa in 1531, was educated in Portugal, taught and preached with great celebrity in Rome, and died at Genoa, Jan. 13, 1586. He composed on the prayer of St. Charles, of whom he was confessor, a learned treatise entitled *De Disciplina Ecclesiastica.* The Ambrosian Library has two of his MSS., entitled *De Ratione Illustrandæ Ligurum Historiam*, and a treatise on the taxes (*De Cambiis*). See *Biog. Universelle*, Supplem. s. v.

Adorno, Giovanni Agostino, an Italian priest, founder of the Congregation of Regular Clerks Minors, was descended from the ancient family of the Adorni. He laid the first foundation of the order at Naples in 1588, and received the approval of Sixtus V. He died at Naples, Sept. 29, 1591. See Moréri, who cites Aubert le Mire, *De Cong. Cleric. in Communi Vivent.*; Landon, *Eccles. Dict.* s. v.

Adosht, in Persian mythology, was a sacred, rough stone, about half a foot high, which was used in the fire-temples of the ancient Guebres—i. e. fire-worshippers, so called because they do not pray directly to fire, but pray only in the presence of fire.

Adrānus, in Italian mythology, was the god of the Sicilian nations, whose temple stood near Adranum. This temple was guarded by a large number of trained dogs, of which it is said that they conducted drunken men, but wicked people they tore to pieces.

Adrastea (the *Avenger*), in Greek mythology, was (1) the daughter of Oceanus, or Erebus, and of Nemesis. She is represented with a ship's rudder or with a wheel. Some derive the name from Adrastus, who, as a memorial of Eteocles, built a temple to Nemesis near Thebes. (2.) The daughter of the Cretan king Melissus, who was given to Rhea to bring up by the mother of Jupiter.

Adrastea (1).

Adrevald, a Benedictine monk, was born about 818, in a village near the Monastery of Fleury, and died in 878. He acquired considerable reputation by his writings, especially *Opusculum de Corpore et Sanguine Domini*, against the famous John Scotus, published in vol. xii of the *Spicilegium* of D'Achery:—*Vita S. Agilulfi* (Mabillon), i. e. a life of Ayoul, friar of Fleury and priest of Lerins, who died in 677 (in vol. i of *Acta Ordinis S. Benedicti*):—also *Historia Miraculorum S. Benedicti.* The author was the first to give to the governors of the provinces of the frontiers the title of *margrave* or *marquis.* He has often been confounded with Adelbert, another monk of Fleury who died in 853, and wrote an account of the translation of Benedict, in the *Acta Ordinis S. Benedicti.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Adria, PETER OF (so called from his birthplace), was a monk of the Order of St. Dominic, and a disciple of St. Thomas. In 1294 he was made vicar-general of the province of Sicily; and in 1306 bishop of Vico, which position he held about ten years. An unpublished treatise on *The Spiritual Life* is attributed to him.

Adriaensen, CORNELIS, a Flemish preacher of the Order of St. Francis, was born at Dort in 1521, and died at Ypres, July 14, 1581. He wrote sermons full of invectives against the leaders of the Huguenots in the Low Countries. There are many editions of these sermons, the first of which was published in 1569. Another at Amsterdam, in 1607 and 1640, bears a figure joined to the title which gives an idea of the character of the book. It represents the strange discipline to which Adriaensen submitted his penitents, in order to deliver them from the natural timidity which hindered them from boldly confessing to him all their thoughts, their words, their songs, and their actions, which have their origin in the temptations peculiar to the flesh; discipline which Voet called "Disciplinam gymnopygicam Cornelianam," in his *Disp. Select.* iv, 262. Sander claims that Adriaensen's writings have been corrupted by heretics, in order to expose virtuous people to derision. See Hoefer, *Nouv. Biog. Générale*, s. v.

Adrian, St. (1), was put to death at Rome, in the 3d century, with Sts. Eusebius, Marcellus, Hippolyta, and others, under the reign of the emperor Valerian.

There are two saints of this name—one commemorated in the Roman martyrology on July 26, the other in the Armenian on Aug. 28—one of which may be the above.

Adrian, St. (2), suffered martyrdom at Cæsarea, in Palestine, in 309, by order of the governor Firmilianus. He was exposed to the lions, March 5, with St. Eubulus as his companion in martyrdom. The Greeks commemorate them together, the Latins separately—the latter March 7 (in some martyrologies March 4). See Ruinart, p. 332; Moréri, who cites Eusebius, *De Martyr. Palæst.*

Adrian, St. (3), was an officer in the imperial army (cir. 307) at Nicomedia. Shocked at the cruelties practiced upon the Christians of that city by Licinius, he remonstrated with him upon his conduct. The only effect of this was that he himself was tortured, and afterwards beheaded. His memory is commemorated in the Roman martyrologies on Aug. 26 or Sept. 8, in the Greek on Nov. 6.

Adrian, St. (4), the husband of St. Natalia (q. v.), was also martyred at Nicomedia, under the emperors Galerius Maximianus and Licinius. His body is said to have been transported to Argyropolis. He is commemorated August 26, with St. Natalia and twenty-three other fellow-martyrs. By some he is thought to be the same with the preceding. See Baillet, vol. iii, Sept. 8; Moréri, who cites *The Acts of St. Adrian.*

Adrian, St. (5), a disciple of St. Landoaldas, missionary of the Low Countries (cir. 667), was assassinated on his journey to fetch alms which king Childeric II had destined for St. Landoaldus at Wintershowen.

Adrian was the last patriarch of all Russia. He had before been metropolitan of Kasan, and had the pain, during his pontificate, of having the patriarchal court fall away from its former eminence, and of seeing it lose successively many of its privileges which the piety of the predecessors of Peter the Great had recognised. When the czar, terrible in his vengeance, deluged with blood the streets of Moscow, Adrian had the courage to go in a procession to him with the image of the Holy Virgin of Vladimir and implore mercy. At his death, Peter the Great opposed the election of any one to succeed him; his spirit of exclusive sway being no doubt justified by the circumstances, as he would not share the power and influence over the *orthodox people* with the patriarch, since it was already enfeebled, and he would turn to ridicule all the parodies played at Moscow. Peter declared to the Russian clergy that hereafter he himself would be chief, and that he would reunite the patriarchal dignity with that of the crown. He named, also, an administrator of the patriarchate, and instituted in 1721 the sacred synod. Thus the Russian Church lost its spiritual chief. The patriarchate continued one hundred and fourteen years after the exaltation of Job, consecrated in 1588 by Jeremy, patriarch of Constantinople, of which Adrian was the ninth successor. Adrian died in 1702. See Hoefer, *Nouv. Biog. Générale*, s. v.

Adrian DI CASTELLO, an Italian cardinal, was born at Cornetto, in Tuscany, about 1450. Having been sent by pope Boniface VIII as nuncio into Scotland, he became acquainted in London with Morton, archbishop of Canterbury, at whose recommendation Henry VII appointed him his agent at Rome. He was rewarded with the bishopric of Hereford; and in 1505 was translated to that of Bath and Wells. In 1503 he was admitted into the College of Cardinals, and narrowly escaped poisoning at a banquet in the Vatican. Detected in 1518, with cardinal Alonso Petrucio and others, in attempting the death of pope Leo X, he withdrew from Rome; and so effectually concealed himself that the place and time of his death are unknown. He was subsequently degraded. He wrote *De Sermone Latino*, and *De Vera Philosophia.*

Adrian, surnamed LE CHARTREUX (*Carthusianus*), who lived in 1410 at the Chartreuse, near Gertruidenberg, left a work which is often confounded with a moral treatise by Petrarch, entitled *Liber de Remediis Utriusque Fortunæ, Prosperæ scilicet et Adversæ, per Adrianum, quondam Poetam Præstantem, necnon Sacræ Theologiæ Professorem* (Cologne, without date, about 1470), a very rare work. See Hoefer, *Nouv. Biog. Générale*, s. v.

Adrian HAMSTED. See ADRIANISTS.

Adrianæa were certain temples built by Adrian, emperor of Rome, in several towns about A.D. 127. As these temples contained no statues nor any marks of being dedicated to pagan gods, some have imagined that they were built in honor of Jesus Christ, whom Adrian wished to worship, but was dissuaded from it, lest the whole country should be thereby led to embrace Christianity.

Adriani, ADRIAN, a Flemish Jesuit, was born at Antwerp. He entered the society at Louvain in 1544, and governed the Jesuits in that place for many years. In 1551 he made profession of the four vows; and, after the death of St. Ignatius, was called to Rome to assist in the election of a second general of the society. Displeased with the disputes and intrigues he found there, Adriani returned to Flanders; and died at Louvain, Oct. 18, 1580. He wrote several treatises in the Dutch language, among which are, *Inspiration; or, The Inward Language of God* (1570; transl. into Latin by Brunensius [Cologne, 1601]):—*The Lord's Prayer:—On Active Life, Temporal Property, Works of Mercy* (1668):—*The Origin and Progress of the Cenobitic Life:—Of Obedience:—Of Evangelical Poverty* (1570, 8vo and 4to):—*Of Confession* (3 eds.):—*Of Frequent or Annual Communion.* See Sotwell, *De Script. Soc. Jes.*

Adrianists, an obscure sect of Dutch Anabaptists, named after Adrian Hamsted. Among other heresies, they denied the miraculous conception of our Lord by the Virgin Mary. Hamsted was minister of the Dutch sectaries in London, and was deposed by Grindal, bishop of London, in the year 1561. A form of recantation, stating his heretical tenets, is printed in Strype's *Annals of the Reformation* (i, 176); but it was not signed by Hamsted, who was excommunicated by Grindal, and went abroad. He seems to have organized a small community in Holland, which was called after his name. See Grindal, *Works*, p. 243.

Adriano was a Spanish monk of the Order of the Barefooted Carmelites, who lived at Cordova. He was an extraordinary painter; but he practiced only for amusement. He studied under Pablo de Céspedes. He destroyed most of his paintings as soon as they were finished, hence they are extremely scarce. Some of his best works were preserved by his friends. His chief work is a *Crucifixion*, now in the convent of the Carmelites at Cordova. He is spoken of by Pacheco, who knew him well, as a great artist. He died in 1650.

Adriansen, CORNELIUS. See ADRIAENSEN.

Adrianus, an alleged bishop of St. Andrews, martyred by the Danes in 874. He is commemorated on March 4. See ADRIAN; ANIANUS; HADRIANUS.

Adrianus, MATTHÆUS, a famous Hebraist of the 16th century, was a convert from Judaism. He was of Spanish descent; but joined the Church in Germany. He was originally a physician; but his acquaintance with Reuchlin and Conrad Pellikan—the latter he instructed in Hebrew—secured for him the position of a

teacher in the house of Johann Amerbach at Basle. In 1513 he was appointed teacher of Hebrew at Heidelberg, where Johann Brenz and Johann Œcolampadius were among his pupils. At the recommendation of Erasmus he was called in 1517 to Louvain, as teacher in the *Collegium Trilingue*. In 1519 he left Louvain and went to Wittenberg, which he left in 1521. When and where he died cannot be ascertained. His *Introductio in Linguam Hebræam*, and Hebrew translation of some Christian prayers, are now of the greatest rarity. See Geiger, *Das Studium der hebr. Sprache in Deutschland* (Breslau, 1870), p. 41–48, 134; Hirt, *Orientalische u. exegetische Bibliothek*, vi, 320; Steinschneider, *Bibliogr. Handbuch*, p. 2 sq. (B. P.)

Adrumetians, the monks of Adrumetum, or Adrumytto, in Africa. They misinterpreted Augustine's Antipelagian doctrine, especially that contained in his 194th Epistle, into Antinomian conclusions respecting grace and predestination, and are thus sometimes considered the first *Predestinarians*.

Adrumytto, an episcopal see in Africa, in the province of Byzacia, suffragan to Carthage. It is supposed by some to be identical with the place now called by the Arabs *Hamameta*, in the kingdom of Tunis. Two councils were held here on matters relating to ecclesiastical discipline—one in 347, the other in 397. Polycarp was bishop of this see in the time of St. Cyprian.

Adso (Azon, or Asson, known also as Hermerius, or Henricus), a French prelate, was born in the diocese of Châlons-sur-Marne, in the early part of the 10th century. He embraced the monastic life at Luxeuil, under the direction of the Benedictines. He succeeded, about 968, his friend Alberic as abbot of the monastery of Montier-en-Der. He labored earnestly for the spiritual and temporal welfare of the community, and, under the auspices of Manasses, bishop of Troyes, undertook to regulate the psalmody and order of divine service throughout the diocese. He was employed for nearly two years by Bruno, bishop of Langres, in re-establishing good order in the Monastery of St. Benignus of Dijon. He died at Champagne in June, 992, while on a voyage to Jerusalem. His writings are, *Vita S. Frodoberti Abbatis Primi Cellensis* (in Mabillon, *Annales Ord. Bened.* ii, 626):—*Vita S. Mansueti Scoti* (the first part containing the life of Mansuetus [q. v.], and the second an account of his miracles):—*Vita S. Apri* (2 pts.):—*Vita S. Basilii* (in Mabillon, *ut sup.* ii, 67):—*Vita S. Waldeberti* (in Mabillon, vol. iii, pt. ii, p. 451):—*Vita S. Bercharii Abbatis* (in Mabillon, ii, 831):—and a treatise, *De Antichristo*, which is also attributed by some to Alcuin or Rabanus Maurus. See Cave, *Hist. Lit.* ii, 107; *La France Littéraire*, vi, 471; *Biog. Univ.* vol. i; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Adstaphæus. See Astaphæus.

Aduarte, *Don* Diego de, a Spanish missionary, a native of Saragossa, lived in the first half of the 17th century. He was of the Order of St. Dominic, and bishop of New Segovia, in the Philippine Islands. He wrote, *Historia de la Provincia del Santo Rosario del Orden de Predicadores en Filippinas, Japon, y China* (Manila, 1640). See Hoefer, *Nouv. Biog. Générale*, s. v.

Adulphus. See Neot.

Adultery, Ecclesiastical Treatment of. By a study of the writings of the fathers and of the canons of the ancient Church, we are made acquainted with the Church's views concerning this crime.

1. *Definition.*—In the legislation of Justinian, the wife is regarded as the real criminal, and her paramour, whether married or unmarried, as the mere accomplice of her crime. She is essentially the *adultera*, and he, because of his complicity with a married woman, becomes an *adulterer*. The same meaning is attached to the term "adultery" during the whole early Christian period, as appears from the heathen writings of Valerius Maximus, Quintilian, Juvenal, and Apuleius. In the latter half of the 4th century we have exact and very valuable ecclesiastical definitions. Gregory of Nyssa distinguishes between fornication and adultery, the latter including deceits and injury affecting another (i. e. man). A canon of Basle furnishes this incidental definition: "We name him who cohabits with another woman (*aliena*, not his own wife) an adulterer." Ambrose (*Defence of Abraham*) says, "All unchaste intercourse is adultery; what is illicit for the woman is illicit for the man," etc. Gregory Nazianzen argues that the man should not be left free to sin while the woman is restrained; and says that this inequality came to pass because men were the law-makers, and that it is contrary to (*a*) the fifth commandment; (*b*) the equal creation, resurrection, and redemption of both sexes; and (*c*) the mystical representation of Christ and his Church. Chrysostom (*Sermon on the Bill of Divorce*) says, in substance, "It is commonly called adultery when a man wrongs a married woman. I, however, affirm it of a married man who sins with the unmarried; for the essence of the crime depends on the condition of the injurers as well as the injured." Yet we encounter a qualification: the offence of a husband with the unmarried is "a different kind of adultery." Jerome feels most strongly the unity of marriage, and joins with it the proposition that the word man contains woman, and says, therefore, that 1 Cor. vi, 16 applies equally to both sexes.

2. *Classification.*—By the Lex Julia, adultery was placed among public wrongs. But a public wrong does not necessarily infer a public right of prosecution. Under Augustus, the husband was preferred as prosecutor, next the wife's father, and was in danger of incurring the guilt of procuration if he failed to prosecute. The Church agreed with the State in not allowing a husband to condone. Divines who were not canonists differed considerably. Hermas's *Pastor* allowed and urged one reconciliation to a penitent wife. Augustine at first hesitated between condonation and divorce, opposed forgiveness, and concluded by advising continence.

3. *Penalties.*—The following are the Church penalties: (1.) *Against Adultery, strictly so called.*—A convicted adulterer cannot receive orders (*Conc. Ancyra*, can. 20). An adulteress or adulterer is sentenced to seven years' penance (*Neo-Cæsarea*, can. 1). A presbyter so offending is to be fully excommunicated and brought to penance (*ibid.* can. 8). The layman whose wife is a convicted adulteress cannot receive orders, and, if already ordained, must put her away under penalty of deprivation (*Basil.* can. 9). An unchaste wife must be divorced; an unchaste husband not so, even if adulterous (*ibid.* can. 58). The adulterer must undergo fifteen years of penitence (*ibid.* can. 59, which gives seven years to simple incontinence). Gregory of Nyssa (can. 4) prescribes eighteen years, and nine only for simple incontinence.

(2.) *Against Adultery as under Spiritual, but not Civil, Law.*—Two conclusions were drawn both by canonists and divines: (*a*) Divorce, except for adultery, is adultery. Under this fell the questions of enforced continence and of marriage after divorce. (*b*) To retain an adulterous wife is also adultery. These divisions should be remembered, though the points are often blended in the canons (*Can. Apost.* 5). No one in higher orders is to cast out his wife on plea of religion. This is altered as regards bishops (by *Trull.* can. 12), but the change was not enough to satisfy Rome. If a divorced husband marries again, the *second* wife is not an adulteress, but the first. A woman must not leave her husband for blows, waste of dower, incontinence, nor even disbelief (1 Cor. vii, 16), under penalty of adultery. *Basil.* can. 21 assigns extra penitence to what would now be called simple adultery, i. e. the incontinency of a married man. An offending wife is an adulteress, and must be divorced. Not so the husband (*Carthage*, can. 105). Divorced per-

sons are to remain unmarried, and an alteration of the imperial law in this sense is to be petitioned for. The same canon and its parallels forbade marriage after divorce, whether just or unjust, and the view of its being adultery had gained ground in the West. But we find from several sources that Church custom did not permit incontinency to be held a like condition in husband and in wife.

(3.) *Constructive Adultery.*—The following are treated as guilty of the actual crime: a man marrying a betrothed maiden (*Trull.* can. 98); girls seduced marrying other men than their seducers (*Elib.* can. 14); consecrated virgins who sin, and their paramours (*Basil.* can. 18). These supersede *Ancyra*, can. 19, by which the offence was punished as digamy. Marriage between Jew and Christian was to be treated as adultery (*Cod. Theod.*); and, on the principle of idolatry being considered from Old-Test. times as adultery, marriage with an unclean transgressor involved wife or husband in the sinner's guilt. See Bingham, *Christ. Antiq.* index.

Adultus, a title of *Jupiter* when he was invoked in the rights of marriage.

Adummim. Tristram remarks that this "is probably *Telat el-Damm*, i. e. the Mount of Blood, a mediæval fortress, surrounded by a rock-hewn moat, standing above the well-known khan, and commanding the Jericho road on the south of the Kelt. The name Mount of Blood applies not only to the castle, but to the eminence of bright red-colored rock on which it stands. It was known to the Crusaders as *Tour Rouge*" (*Bible Places*, p. 95). His authority for this is Mr. Drake (in the *Quar. Statement* of the "Pal. Explor. Fund," April, 1874, p. 70), who adds, "The Arabs say it is called the Mount of Blood because of a severe battle once fought there, but the bright-red limestone and marl are much more likely to be the true cause."

Advaia (or **Advoja**), in Hindû mythology, is a surname of *Brahma*, who is only like himself, because there is no one who is like to him.

Advent. In addition to what has already been given on this subject, it may be proper to add the directions of the various councils respecting the observance of the feast. A canon of the Council of Macon (A.D. 581) enjoins that from the Feast of St. Martin (Nov. 11) to the Nativity there be fasting on Monday, Wednesday, and Friday of each week, and that the canons be then read; also that the sacrifices be offered in the Quadragesimal order. In the second Council of Tours (567), the fast of three days in the week is ordered for the months of September, October, and November, and from Dec. 1 to the Nativity every day. But this is for monks only. It seems, from all that is certainly known, that Advent took its place among Church seasons only in the latter part of the 6th century. Once established as one of the great festivals, it was felt that its dignity demanded a season of preparation. Originally left to the discretion of the faithful, the number of days or weeks to be set apart was eventually defined by rule, and at first, it seems, in the churches of Gaul. Yet the same rule did not everywhere prevail, for the oldest Gallican sacramentary shows three Sundays in Advent, and the Gothic-Gallican only two. But the rule that the term of preparation should be a quadragesima, to commence after the Feast of St. Martin, implies *six* Sundays. This rule—not enacted, but re-enforced, by the Canon of Macon (581)—obtained in other churches, as appears from the fact that the Ambrosian (or Milan) and Mozarabic (or Spanish) *Ordo* shows six missæ, implying that number of Sundays, and the same rule was observed in some of the Gallican churches. The rule—not of Advent, but of this quadragesima—is first met with in the diocese of Tours. The observance of the *Quadragesima Apostolorum* and *Quadragesima S. Philippi* (in the Greek calendar Nov. 14) is enjoined upon monks by Nicephorus, patriarch of Constantinople (806). The Church of Rome, under Gregory, at the close of the 6th century, received the season of preparation as an ecclesiastical rule, restricted in its proper sense to the *four* Sundays before the Nativity, and this became the general rule for the Western Church throughout the 8th century and later. The *Sacramentary* of Gelasius, a *Lectionary* written for Charlemagne by Paul the Deacon, and other older works, all give *five* Sundays. This seeming discrepancy is easily explained, since the fifth Sunday before the Nativity was not considered as itself a Sunday in Advent, but as the preparation for Advent.

After the pattern of the Lenten fast, Advent was marked as a season of mourning in the public services of the Church. The custom of omitting the *Gloria in Excelsis*, and also the *Te Deum* and *Ite Missa Est*, and of laying aside the dalmatic and subdeacon's vestment, was coming into use during the 8th century. The Benedictine monks retained the *Te Deum* in Advent as in Lent, alleging the rule of their founder. The *Alleluia* also, and the sequences, as also the hymns, were omitted, but not in all churches. In some churches the *Miserere* (Psa. li) and other mournful psalms were added to or substituted for the ordinary psalms. For lessons, Isaiah was read all through, beginning on Advent Sunday. When that was finished, the twelve minor prophets followed, or readings from the fathers, especially the epistles of pope Leo on the incarnation and sermons of St. Augustine.

In the Greek Church the season of preparation for the Nativity is of late introduction. No notice of it occurs in the liturgical works of Theodore Studites, though the forty days' fast of St. Philip was enjoined (upon monks) by Nicephorus. This forty days' fast, beginning Nov. 14, is now the rule of the Greek Church. In the separated churches of the East no trace appears, within our period, of an Advent season, unless we except the existing Nestorian or Chaldæan rule, in which the liturgical year begins with four Sundays of Annunciation before the Nativity. The Armenian Church, refusing to accept Dec. 25 as the Feast of the Nativity, and adhering to the more ancient sense of the Feast of Epiphany as including the birth of Christ, prepares for this high festival (Jan. 6) by a fast of fifty days, beginning Nov. 17.

Advent Antiphons are those ancient antiphons used before and after the *Magnificat* which begin with the letter *O*. We give those for Dec. 16–23 as they stand in many ancient and some modern rituals:

"Dec. 16.—*O Sapientia!* O Wisdom! which comest forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things; come and teach us the way of prudence.

"Dec. 17.—*O Adonai!* O Lord and Ruler of the House of Israel! who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the law in Sinai; come and redeem us with a stretched-out arm.

"Dec. 18.—*O Radix Jesse!* O Root of Jesse! who standest for an ensign of the people, at whom kings shall shut their mouths, unto whom the Gentiles shall pray; come and deliver us, and tarry not.

"Dec. 19.—*O Clavis David!* O Key of David and Sceptre of the House of Israel! thou that openest and no man shutteth, and shuttest and no man openeth; come and loose the prisoner from the prison house, and him that sitteth in darkness from the shadow of death.

"Dec. 20.—*O Oriens!* O Orient, Brightness of the Eternal Light and Sun of Righteousness! come and lighten them that sit in darkness and in the shadow of death.

"Dec. 21.—*O Rex Gentium!* O King of the Gentiles and their Desire, the Corner-stone! who madest both one; come and save man, whom thou hast made out of the dust of the earth.

"Dec. 22.—*O Emmanuel!* O Emmanuel, our King and Lawgiver! the Desire of all nations and their Saviour; come and save us, O Lord our God.

"Dec. 23.—*O Virgo Virginum!* O Virgin of Virgins! how shall this be? for neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? the thing which ye behold was a divine mystery."

Advent Christian Association, a branch of the Adventists (q. v.), which now includes the great

majority of those who believe in the speedy coming of Christ to rule the world in his own person. In 1852 Jonathan Cummings, one of the ministers of the Advent body in the earlier days, claimed to have obtained "new light on the commencement and terminus of the periods of Daniel." He predicted with the utmost positiveness that the resurrection would take place in 1854. About this time F. H. Berrick wrote a book entitled *The Lord Soon to Come* to sustain the same theory. The time movement having failed with the earlier Adventists as a body, there was no disposition on the part of the managers of the official periodicals to permit any extended discussion of the theory in their columns. In consequence of this the advocates of the new doctrine held a mass meeting at Lowell, Mass., in January, 1854, and decided to establish a paper to give currency to their views. As a result *The World's Crisis* was issued at Lowell in March of that year. Mr. Cummings gathered about him several hundreds of followers on the plan of a community of goods, but that feature of the enterprise failed. When the year 1854 had passed, *The World's Crisis* was obliged to confess the error of its doctrine in regard to time, but certain other differences existed which prevented its supporters from returning to their former fellowship. They appointed a conference to meet at Worcester, Mass., June 5, 1855, where doctrinal views were set forth, but no organization was effected. In February, 1856, *The World's Crisis* office was removed to Boston, where it has remained ever since. Another mass convention was assembled at Worcester, Nov. 6, 1861, at which "The Advent Christian Association" was organized. This association consisted of those who believed in the entire mortality of man, the sleep of the soul in death, and the final destruction of the wicked. By the evangelical class they were termed materialists. Although their number was limited at the beginning, those who belonged to the original organization gradually came over, until this branch now comprises the greater part of the Adventists in America. It has about one thousand ministers, and some thirty state and sectional conferences meeting annually. Its form of Church government is Congregational. See Wellcome, *Hist. of the Second Advent Message*, p. 594 sq.

Adventists, a name applied to those Christians who believe in the speedy coming of Christ to reign over his kingdom in the world. From intimations in Paul's Second Epistle to the Thessalonians (ii, 2, 3), it would appear that there were those even so early as that time who were looking for the immediate coming of Christ in his own person; and frequently along the ages since, the same expectation has been revived, with various changes as to circumstances and dates. Among the early prophets of this type was Ludovick Muggleton, a journeyman tailor in the time of Cromwell, who, with his companion Reeves, absolved and condemned according to their own pleasure. They claimed that they were the *two last witnesses* spoken of in Revelation, who were to appear previous to the destruction of the world. See Muggletonians. The *Fifth Monarchy Men* (q. v.) in the days of Cromwell formed another class of prophets whose influence was but short-lived. The Assyrian, the Persian, the Grecian, and the Roman were the four great monarchies, and these men, believing that the spiritual kingdom of Christ made the *fifth*, bore the name by which they are distinguished. They aimed at the subversion of all human government. In the 17th century, Thomas Burnet (q. v.), in his *Theory of the Earth*, taught that in the latter period of time, Christ shall live and reign on the earth for a thousand years, and that this period shall be the *seventh millenary* of the world. For as God created the world in six days and rested on the seventh, so the world, it is argued, will continue six thousand years, and the seventh thousand will be the great *Sabbatism* or holy rest to the people of God.

Men of very different denominational creeds have written freely on this subject. For example, the Restorationist, Mr. Winchester, in his *Lectures on Prophecy*, suggests that all the large rivers in America are on the eastern side, in order that the Jews may be carried the more easily down to the Atlantic, and then across that ocean to the Holy Land; that Christ will appear at the equinox, either in March or September; and, finally, that the body of Christ will be luminous, and be suspended in the air over the equator for twenty-four hours, and will be seen with circumstances of peculiar glory from pole to pole by all the inhabitants of the world. The author of a work entitled *Illustrations of Prophecy* contends that in the period commonly called the millennium a melioration of the human race will take place, by natural means, throughout the world. Robert Hall, Dr. David Bogue, and others, in the latter part of the 18th century, and others still later, published varying views of the matter. Edward Irving (q. v.) also published two volumes on prophecy, in which he contends for a millennium involving the personal reign of Christ on earth, commencing in 1866. However Millenarians may differ among themselves respecting the nature of this great event, they all agree that a revolution will be effected in the latter days by which vice and its attendant misery will be banished from the earth. It is remarkable that the subject of the second advent of Christ has generally been made most prominent by its adherents when the public mind has been more than usually excited about other matters, such as the prevalence of the plague, a disastrous epidemic, or frequent earthquake shocks. See Premillenarians.

I. *Origin of the Modern Phase of Adventism.*—The agitation of the question began in America about the close of the last century. In 1796 the Rev. Joshua Spaulding, minister at the Tabernacle in Salem, Mass., published a series of sermons on *The Coming and Kingdom of Our Lord Jesus Christ*, advocating the speedy appearance and reign of Christ. In 1800, Benjamin Farnham published a work at East Windsor, Conn., on the premillennial advent of Christ. Other works were published at various subsequent dates. In 1808, Elias Smith, a Christian Baptist minister, produced the first religious newspaper devoted to this subject ever published in the world, at Portsmouth, N. H. It was called *The Herald of Gospel Liberty*, and advocated the premillennial personal coming of Christ, and nearly all the views of what are now called Adventists. About this time, students of prophecy began to predict, from an examination of Daniel's "seventy weeks" and 2300 days, that the coming of Christ would take place in 1843 or 1847, according as the "seventy weeks" ended with the death of Christ, or four years later. Among these was William Miller (q. v.; also for an account of his followers and their doctrines see Millerites). The preaching of Mr. Miller was followed by a great awakening. Thousands were converted to God, and many ministers and members of other denominations, either through his public addresses or through the reading of his published works, were led to embrace his views and change their denominational connections.

The first general conference of Adventists assembled in Boston, Oct. 14, 1840. It was designed to be undenominational, and, accordingly, was composed of ministers of various communions. The Conference convened in Chardon Street Chapel, and the pastor, Joshua V. Himes, read the call for this assembly as follows:

"The undersigned, believers in the Second Coming and Kingdom of the Messiah *at hand*, cordially unite in the call for a general conference of our brethren of the United States and elsewhere, who are also looking for the advent near, to meet at Boston, Mass., Oct. 14, 1840, at 10 o'clock A.M., to continue two days, or as long as may then be found best. The object of the conference will not be to form a new organization in the faith of Christ, nor to assail others of our brethren who differ from us in regard to the period and manner of the advent, but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ in which it will be safe immediately to meet him at the judgment-seat. By so doing, we may accomplish much in the rapid, general, and powerful spread of the everlasting gospel of the kingdom at hand, that the

way of the Lord may be speedily prepared, whatever may be the precise period of his coming."

The Conference remained in session two days, and at its close published a report of its proceedings and issued a *Circular Address* to all those of the same faith. During the year 1841, conferences were held at Lowell, Mass., June 15–17; at Portland, Me., Oct. 12–14; in New York city, Oct. 25, 26; and at Dover, N. H., Dec. 14.

On the 18th of May, 1842, the "Second Advent Association of New York City and Vicinity" was formed. The members were to pay a monthly contribution to defray expenses of forwarding the message of Christ's immediate coming. A few days later another enterprise was started, which had a large influence in extending the doctrines of Adventism. At the Second Advent Conference held in Boston, May 24, 1842, a committee was appointed to provide a place and select a time for holding a camp-meeting "for Christians to worship God, to awaken sinners, and purify Christians by giving the midnight cry, viz., to hold up the immediate coming of Christ to judge the world." The first camp-meeting was held at Hadley, Lower Canada, commencing June 21, 1842. Another was held at East Kingston, N. H., commencing June 29. Others followed in quick succession, and all of them were attended by large numbers of people, many of whom were earnest seekers of religion. The preaching was vigorous and effective, and a large number of conversions resulted. In July of the same year a large tent was finished and set up in Concord, N. H., capable of accommodating nearly 4000 people. This was carried from place to place, and the enterprise resulted in awakening more interest than had been done by the camp-meetings.

As the year 1843 drew nigh, the expectations of the Adventists began to rise. Mr. Miller had predicted the personal appearing of Christ some time between March 21, 1843, and March 21, 1844. Others had fixed the time very early in the former year. The earliest date fixed upon by any of the Adventists was Feb. 10, forty-five years from the time the French army took Rome in 1798. The next day which was thought the most probable was the 15th of February. After this date had passed without any unusual occurrence, attention was turned to the Passover season as the one most likely to bring the second advent. The 14th of April was a point of time anticipated with the deepest solicitude by many. But the day came and went, as did all the other set times, without any remarkable occurrences. After the 21st of March, 1844, Mr. Miller had to confess his disappointment, but declared that, although mistaken, his confidence in God was not shaken, nor yet his belief in the speedy coming of Christ. All Advent believers who still remained in the faith continued, and still continue, to look for the advent of the Messiah. The following declaration of *Fundamental Principles* on which the Second Advent cause is based was made about the time of this disappointment, and is still held:

"I. The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

"II. The only millennium found in the Word of God is the thousand years which are to intervene between the first and second resurrection, as taught to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period of time are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

"III. The only restoration of Israel yet future is the restoration of the saints to the New Earth, where the Lord my God shall come, and all his saints with him.

"IV. The signs which were to precede the coming of our Saviour have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

"V. There are none of the prophetic periods, as we understand them, that extend beyond the [Jewish] year 1843.

"The above we shall ever maintain as the immutable truths of the Word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy."

After the passing-away of the Jewish year 1843, the great body of the Adventists settled down in the belief that they could henceforth reckon particular times with no degree of positiveness. They believed that they had reached the end of all the prophetic periods, at the termination of which the advent was expected, and that while they should have to wait only the *little while* that their chronology might vary from God's time, yet they believed that they could have no more clew to the definite date. The *time movement* had failed. Every preparation had been made by the great majority of these believers for the final coming of the Lord on Oct. 22, 1844. The Advent periodicals issued large editions and suspended publication, considering their work ended; and many thousands of believers gave up all worldly pursuits, disengaged themselves from all worldly alliances, and sat down in the firm expectation of the coming of the Messiah. The day came and went, and nothing unusual occurred. From that time a new phase of the movement was necessary to its existence. Under various leaders it assumed various forms. The great body of Adventists, however, remained in the line of the originators of the movement. The publishers resumed their work, and declared their firm belief in the doctrine which they had been proclaiming, only varied in minor details. The following is from the pen of Joshua V. Himes, Mr. Miller's earliest and most zealous follower in the proclamation of the immediate coming of the Lord: "We have now passed every point of *definite time* in which we looked for our blessed Saviour, and yet I do not give up the question; I only give up the point that our chronologies are to be depended upon for literal exactness as to time. But we are in the circle of a short period, and may look now every hour for the advent." Such was the view held by the principal leaders in the movement, and they began anew their labors, somewhat cautiously at first, yet more vigorously afterwards.

But while the great body went forward in harmony with the original leaders, there were many side-issues which drew to themselves varying numbers, thus creating division in the ranks and causing much discredit to all concerned. The first question that produced a distracting influence was *Judaism*, which taught the conversion and restoration of the natural Jews. These not finding satisfaction in the discussions of the question in the regular Advent papers, started the *American Millenarian* in Boston in 1842, and afterwards removed it to New York. A considerable number left the main body on account of these differences of opinion.

The next disturbing cause was a strange *fanaticism*, originating with John Starkweather, who had become assistant to Mr. Himes at Chardon Street Chapel, Boston. He was a turbulent spirit, and was noted for making divisions wherever he went. His principal theme was the necessity of a preparation for the Saviour's coming. He taught that conversion, however full and thorough, did not fit one for God's favor without a second work, and that this second work was usually indicated by some bodily sensation. Accordingly, the losing of strength and other spasmodic phenomena were manifested and hailed as evidences of the great power of God in the sanctification of those who were already Christians. This he called the *sealing power*. The fanaticism grew to such proportions in the Church that measures had to be taken to remove it. All who spoke in opposition to such manifestations were charged with "offending against the Holy Ghost." Notwithstanding these denunciations, however, Starkweather and his followers were forced to withdraw, and worship in another place. Meetings were held in various places, camp-meetings were organized, and a conference attempted. Some followers were gathered, and many disgusting and disgraceful scenes enacted; but the movement assumed only small proportions.

The "shut-door" theory is next in order among the issues dividing Adventists. This notion originated

with Joseph Turner, of Maine, and several others in various places, who simultaneously claimed to have it impressed upon them by the Holy Spirit, on "the tenth day of the seventh month." Mr. Turner proclaimed it at a camp-meeting held at Woodstock, Me., Oct. 22, 1844, while some penitents were presented for prayers, he repeating "Every one to your tents, O Israel," and declaring that Christ had left the mercy-seat. With him it soon settled into a theory, and he with others began to proclaim throughout the Advent societies that the door of mercy was shut from and after Oct. 22, 1844; but that all who remained steadfast in their experience of the movement of 1844 were already members of Christ's kingdom. This theory found adherents, and was confirmed by one Ellen G. Harmon, who travelled from town to town, where she was strangely exercised in body and mind, usually talking in assemblies until nature was exhausted, and then falling to the floor, remaining for a considerable time in an epileptic state. Afterwards she would relate the wonders which had been revealed to her during the trance, even professing to have seen Christ and the records contained in the book of life. Some of the Advent publications defended the theory, and others were controlled temporarily by its advocates. Extravagant views were held by most of the adherents of this theory, such as visions and dreams. Feet-washing and kissing were declared to be Gospel ordinances.

Another branch of this class of believers was established, with "visions" and "revelations," which had been so systematically organized as to deserve separate treatment. See ADVENTISTS, SEVENTH-DAY.

II. *Organization.* — As has already been intimated, the purpose of these zealous heralds of the second advent of Christ was simply to arouse the world to a consideration of their message, and induce the careless and impenitent to turn to God and prepare to meet the Lord at his coming. They aimed at no separate denominational organization, considering the time too short for any such necessity. But circumstances made it necessary to organize in some localities. Converts to the faith existed in such numbers as to require organization into societies. It frequently happened that the Adventists of a congregation were a minority, and were expelled from fellowship in their churches. Opposition on the part of believers of the various denominations drove many from their doors, and thus societies sprang up in various places from the beginning of the movement, while thousands who embraced the doctrine continued to hold their Church relationship as they had always done.

But after the disappointment of 1843–44, some plan of operations was required for the prosecution of the work in hand. To define more clearly the views of the Adventists, and determine who were of their number, it was decided to call a conference to meet at Albany, N. Y., April 29, 1845. As a result of the deliberations of that body, a report was adopted setting forth their views and recommending a course of action. This report formed the basis of subsequent organizations, and from it we present the following extract:

"In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief that the Scriptures teach, among others, the following *important truths:*

"1st. That the heavens and earth, which are now, by the Word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell (2 Pet. iii, 7, 10, 13). And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him (Dan. vii, 27).

"2d. That there are but two advents or appearings of the Saviour to this earth (Heb. ix, 28). That both are personal and visible (Acts i, 9, 11). That the first took place in the days of Herod (Matt. ii, 1), when he was conceived of the Holy Ghost (i, 18), born of the Virgin Mary (ver. 25), went about doing good (xi, 5), suffered on the cross, the just for the unjust (1 Pet. iii, 18), died (Luke xxiii, 46), was buried (ver. 53), arose again the third day, the first fruits of them that slept (1 Cor. xv, 4), and ascended into the heavens (Luke xxiv, 51), which must receive him until the time of the restitution of all things, spoken of by the mouth of all the holy prophets (Acts iii, 21). That the second coming or appearing will take place when he shall descend from heaven, at the sounding of the last trump, to give his people rest (1 Thess. iv, 16, 17; 1 Cor. xv, 52), being revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the Gospel (2 Thess. i, 7, 8). And that he will judge the quick and the dead at his appearing and kingdom (2 Tim. iv, 1).

"3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors (Matt. xxiv, 33), by the chronology of the prophetic periods (Dan. vii, 25; viii, 14; ix, 24; xii, 7, 11, 12; Rev. ix, 10, 15; xi, 2, 3; xii, 6, 14; xiii, 5), the fulfilment of prophecy (Dan. ii, vii, viii, ix, xi, xii; Rev. ix, xi, xii, xiii, xiv, xvii), and the signs of the times (Matt. xxiv, 29; Luke xxi, 25, 26). And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh (ver. 28; 1 Thess. iv, 18), and the last be warned to flee from the wrath to come (2 Cor. v, 11), before the Master of the house shall rise up and shut to the door (Luke xiii, 24, 25).

"4th. That the condition of salvation is repentance towards God and faith in our Lord Jesus Christ (Acts xx, 21; Mark i, 15); and that those who have repentance and faith will live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Tit. ii, 11–13).

"5th. That there will be a resurrection of the bodies of all the dead (John v, 28, 29), both of the just and the unjust (Acts xxiv, 15); that those who are Christ's will be raised at his coming (1 Cor. xv, 23); that the rest of the dead will not live again until after a thousand years (Rev. xx, 5); and that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump (1 Cor. xv, 51, 52).

"6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation (ver. 2–7); and that the various portions of Scriptures which refer to the millennial state are to have their fulfilment after the resurrection of all the saints who sleep in Jesus (Isa. xi; xxxv, 1, 2, 5–10; lxv, 17–25).

"7th. That the promise that Abraham should be the heir of the world was not to him or to his seed through the law, but through the righteousness of faith (Rom. iv, 13); that they are not all Israel which are of Israel (ix, 6); that there is no difference, under the Gospel dispensation, between Jew and Gentile (x, 12); that the middle wall of partition that was between them is broken down, no more to be rebuilt (Eph. ii, 14, 15); that God will render to every man according to his deeds (Rom. ii, 6); that if we are Christ's, then we are Abraham's seed, and heirs according to the promise (Gal. iii, 29); and that the only restoration of Israel yet future is the restoration of the saints to the earth created anew, when God shall open the graves of those descendants of Abraham who died in faith without receiving the promise with the believing Gentiles who have been grafted with them into the same olive-tree, and shall cause them to come up out of their graves and bring them, with the living who are changed, into the land of Israel (Ezek. xxxvii, 12; Heb. xi, 12, 13; Rom. xi, 17; John v, 28, 29).

"8th. That there is no promise of this world's conversion (Matt. xxiv, 14); that the horn of the papacy will war with the saints and prevail against them until the Ancient of Days shall come and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom (Dan. vii, 21, 22); that the children of the kingdom and the children of the wicked one will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom and the righteous shall shine forth as the sun in the kingdom of their Father (Matt. xiii, 37–43); that the man of sin will only be destroyed by the brightness of Christ's coming (2 Thess. ii, 8); and that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred and tongue and people and nation, will be made kings and priests unto God, to reign forever on the earth (Rev. v, 9, 10; xxi, 24).

"9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end (Matt. xxviii, 19, 20); calling upon them to repent, in view of the fact that the kingdom of heaven is at hand (Rev. xiv, 7), that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord (Acts iii, 19, 20).

"And 10th. That the departed saints do not enter their inheritance or receive their crowns at death (Dan. xii, 13; Rev. vi, 9–11; Rom. viii, 22, 23); that they without us cannot be made perfect (Heb. xi, 40); that their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time (1 Pet. i, 4, 5); that there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing (2 Tim. iv, 8); that they will only be satisfied when they awake with Christ's likeness (Psa. xvii, 15); and that when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world' (Matt. xxv, 34). Then they will be equal to the angels, being the children of God and of the resurrection (Luke xx, 36)."

The same conference recommended the organization of societies to be governed according to the independent plan, acknowledging only the New Test. as an authoritative guide in Church government. Yet many of the Advent believers still continue to hold their membership in the churches to which they formerly belonged, not departing, except in this particular, from their former faith. There are many others also who, not finding their views exactly met by the common belief of any one religious body, have no denominational connection; still they are reckoned as Adventists.

A mission was begun in England in 1846 by sending Joshua V. Himes, R. Hutchinson, and F. G. Brown thither in June of that year to proclaim the advent of the Messiah at hand. A paper—the *European Advent Herald*—was published one year, and many lectures and sermons were delivered; but the mission was abandoned in 1847 for want of men and means. A similar mission to the British West India Islands was undertaken by L. D. Mansfield and wife. This also failed, and was abandoned in the following year. Several missionary societies have been in existence from time to time, among which are "The American Advent Mission Society," organized in 1865, and "The Union Female Missionary Association," organized in 1867.

After the death of Mr. Miller, there was considerably more division of opinion among his followers than had been formerly, and this gave rise to denominational divisions, which are considered in the articles on ADVENT CHRISTIAN ASSOCIATION: ADVENTISTS, EVANGELICAL; and ADVENTISTS, SEVENTH-DAY.

III. *Literature.*—The publications called forth by the agitation of this question have been very numerous. Perhaps not less than one thousand books and pamphlets have appeared in this country, while many have come to us from England. Of periodicals of all kinds, about one hundred have been published at one time or another. The oldest paper published by Adventists was started about the year 1840, under the title of *The Signs of the Times*, but is now called *Messiah's Herald*. See ADVENTISTS, EVANGELICAL. The other principal periodicals of this class are *The World's Crisis* (Boston), *Advent Herald* (ibid.), *The Christian* (ibid.), *Herald of Life* (Springfield, Mass.), and *Advent Review and Herald of the Sabbath* (Battle Creek, Mich.). See Wellcome, *Hist. of the Second Advent Message* (Yarmouth, Me., 1874).

Adventists, Evangelical, are the representatives of the original followers of William Miller (q. v.) and his coadjutors. See ADVENTISTS: MILLERITES. They were organized at Boston, under the name of "The American Millennial Association," in November, 1858. They adhere to the doctrine of the conscious state of the dead and the eternal conscious suffering of the wicked. Their principal organ is the *Messiah's Herald*, published at Boston. They have six or eight state and sectional conferences. Those holding the same views in Pennsylvania and Canada organized under the name of *Messiah's Church*, and have a conference in each of these sections. They are in full accord, both as to faith and labors, and sustain the same enterprises. See Wellcome, *Hist. of the Second Advent Message*, p. 603.

Adventists, Seventh-day, are a branch of the Adventists (q. v.) who observe the seventh day as the Sabbath. They originated as early as 1844. They set no time for the coming of Christ, believing that the prophecies which, in the opinion of other Adventists, fix the second advent in or about the year 1844, really brought the world only to the "cleansing of the tabernacle," a period of brief but uncertain duration preceding the coming of Christ. One of the first movers in this new departure was elder James White, formerly a "Christian" minister of Maine. He embraced the doctrine of Adventism in 1842, and began at once to preach it in Maine. In 1844 he embraced the "shut-door" theory of Mr. Turner and Ellen G. Harmon (already referred to under ADVENTISTS), and began to claim extraordinary revelations from heaven as to doctrine and duty. Among these revelations was one requiring the observance of the seventh day as the Sabbath. He subsequently married Miss Harmon, and has published many of her "visions" in various forms. Mr. White started a paper at Middletown, Conn., called *Present Truth*, and a little later issued it at New York. Some time after this the name was changed to *Advent Review and Herald of the Sabbath*, which was published at South Paris, Me., then at Rochester, N. Y., and finally, in 1855, at Battle Creek, Mich., where it continues to be issued. The "Seventh-day Adventist Publishing Association" publish at Battle Creek four denominational papers in English, one in Danish, and one in Swedish. Another English paper has been established in California. A mission has been established in Switzerland, where two hundred believers were reported in 1875. Missions have been determined upon for Great Britain, France, Germany, Holland, Italy, Hungary, Africa, and Australia. There are 15 State conferences, 218 preachers, 943 churches, and 27,742 members. Strict temperance views prevail. Strong drink and tobacco are forbidden. Abstinence from pork, tea, and coffee is also recommended. See Wellcome, *Hist. of the Second Advent Message*, p. 401 sq.

Adventitius (or **Aventor**), one of the companions of St. Mauricius, martyred with him and many others by order of emperor Maximinian, Sept. 22, 286, at Agaurum. See Ruinart, p. 272.

Adventius, bishop of Metz, early embraced the clerical life, and was educated under the supervision of Drogo, whom he succeeded in the above-mentioned see in 855. He was present and spoke in the Synod of Metz in 869, and in that of Douzi in 871. Besides his own epitaph, which he made, there is extant (in Baronius) the writing which he composed in favor of the divorce between Lothair and his queen Thietburga. See Meurisse, *Hist. des Évêques de l'Église de Metz*; Rivet, *Hist. Lit. de la France*, v, 249.

Adversa. See AVERSA.

Advertisements was a term used for certain statements of principles, rules, suggestions, and directions drawn up by the bishops during the reign of queen Elizabeth, and issued for the guidance and direction of their clergy. They had little moral weight, and no legal authority.

Advocates OF THE POPE are two important offices in the apostolical chamber at Rome, one being the legal, the other the fiscal advocate. Both are employed to defend the interests of the chamber in all courts. There are never more than twelve consistorial advocates in Rome. They are nominated by the pope, and plead in consistories, whether public or private. They supplicate the pallium for all newly created archbishops in the secret consistory. They have the privilege of creating doctors in the canon as well as civil law when assembled in their college Della Sapienza. They wear a long robe of black wool, of which the tail is purple, lined with red silk, and a cape falling down between the shoulders of the same color, and lined with ermine. But their ordinary dress is a cassock, lined with black serge, and a cloak trailing on the ground. One of these ad-

vocates is rector of the college Della Sapienza. He is to receive all the rents which are appropriated to it, and to pay the salaries of the public readers or lecturers, whose chairs are filled by a congregation of cardinals deputed by the pope for that purpose. The seven senior consistorial advocates have large salaries—twice as large, indeed, as the five junior advocates—and the fees drawn from those who obtain doctorates are considerable.

Advoja. See ADVAIA.

Advower is the advocate of a church or religious house, as a cathedral, monastery, abbey, etc., called a *defensor* or bailiff in Germany. Sometimes it signifies a person who has a right to present to a church living. Charlemagne had the title of advower of St. Peter's, which the people conferred on him for having protected Italy against the Lombards. Pope Nicholas constituted king Edward the Confessor and his successors advowers of the Monastery of Westminster and of all the churches in England. Advowers were the guardians and administrators of temporal concerns, and under their authority all contracts passed which related to the churches. The collection of the tithes and all other church revenues were under their control, as a reward for which many of the richest benefices were placed by the heads or principals of convents at their disposal. The command of the forces furnished by their monasteries for war was intrusted to them. Sometimes there were subadvowers, who introduced great disorder, and very much contributed to the ruin of the monasteries. Abuses of this office having become general and intolerable, it was abolished by Frederick II of Germany. The origin of this office is sometimes assigned to the time of Stillico, in the 4th century; but the Benedictines represent it as commencing so late as the 8th century. Persons of the first rank were gradually introduced into it on account of the skill and power required in its execution. For a classification of advowers, see ADVOCATE OF THE CHURCH.

Advowson. Some additional facts may here be presented. In case the patron does not present within six months, the presentation lapses to the bishop; and if he neglect to collate within the following six months, to the archbishop, and after him to the crown. If, however, after the first six months the patron present before the bishop has collated, the presentation of the patron is good. So, after the expiration of twelve months, if the bishop collate before the archbishop, the bishop's appointment is good. If a benefice in the gift of a person outlawed or tainted fall vacant, the sovereign presents. If the patron remain in a state of excommunication for the space of forty days, his clerk may be refused. Presentation made while the benefice is full is void. If a patron present first one and then another clerk, the ordinary may institute whichever he pleases: but where the sovereign is patron the ordinary must institute the second. A patron may not present himself, but the ordinary may admit him on his petition. A married woman, having the right of advowson, must present in the name of her husband. See Johnson, *Clergyman's Vademecum.*

Adÿta (*ἄδυτα, inaccessible*), a name given in early times to the chancel of a church, because there was no place of access here for the people, who were wholly excluded therefrom. — Bingham, *Christ. Antiq.* bk. viii, ch. vi, § 4.

Æantea, in Greek mythology, was the name of a festival of Ajax celebrated on the island of Salamis, where he was born. A temple was erected there, in which stood a wooden image of him. He was likewise worshipped in Athens and on the promontory of Rhœteum.

Ædes, a name given by the Romans to unconsecrated temples.

Ædesius (or **Hedesius**), a Christian martyr, was a noble Lycian and a student at Alexandria, where he was martyred by drowning about A.D. 306. See Eusebius, *De Mart. Palæst.* v, 14; Syriac *Acta* in Assemani, *Acta Mart.* ii, 195.

Ædicŭla, a small temple or chapel among the ancient Romans, called also *sacellum.*

Ædile, a Roman magistrate whose business it was to superintend the temples and other public buildings, the public games, and spectacles. Two curule ædiles were annually elected, and there were, besides these, plebeian ædiles. The office was one of dignity and honor, though reckoned a minor magistracy.

Ædituus, an officer among the Romans who had charge of the offerings, treasure, and sacred utensils belonging to the temples of the gods. A female officer of the same kind, termed *Æditua,* presided over the temples of the goddesses. See DOORKEEPER.

Æga, in Greek mythology, was the daughter of Olenus, who with her sister Helice brought up the young Jupiter. She was subsequently placed among the stars. Æga had such a brightness that the Titans were blinded when they attempted to besiege heaven. They accordingly asked her mother to darken the star. Gæa hid Æga in a cave on Crete, where afterwards she became Jupiter's nurse.

Ægæa, in Greek mythology, was a surname of *Venus,* from her extraordinary worship on the islands of the Ægean Sea. She was also called "the inhabitant of the island," for she was worshipped more than any other deity.

Ægæcus, in Greek mythology, was, according to Strabo, a surname of *Neptune,* derived from Æga, a city in Eubœa, where a temple was erected to his worship on a hill.

Ægæon, in Greek mythology, was (1) a giant with one hundred arms and fifty heads, whom the gods called *Briareus* (the *frightful,* the *powerful*). He was a son of Uranus and the Earth. He and his brothers, Cottus and Gyges, were bound by their father and imprisoned in a cave, from fear of their strength, until Jupiter in a war against the Titans liberated them, and with their help became victorious. Once Neptune, Juno, and Minerva had plotted to bind Jupiter. Thetis brought Ægæon up into Olympus and placed him side by side with Jupiter. At the sight of the frightful giant the deities were so afraid that they abandoned their design. (2.) One of the evil sons of the Arcadian king Lycaon. Jupiter, when he had changed the father into a wolf, killed the sons by lightning.

Ægates is commemorated as a Christian saint in some martyrologies on Oct. 24.

Ægeates, JOHN, a Nestorian priest, lived, according to Vossius, about 483; but Cave thinks that he lived some years later, as he continued his history five books after the deposition of Peter the Fuller. This was an *Ecclesiastical History* from the reign of Theodosius the Younger, and ending with the deposition of Peter the Fuller (q. v.). There is only a fragment of this work extant, in the *Concilia,* vol. vii, and in the collections of Theodorus Lector. He wrote, also, a treatise against the Council of Chalcedon.

Ægidius, an Anabaptist who appeared at Aix-la-Chapelle about the end of the 16th century, and was condemned to death at Antwerp.

Ægidius, ST., is considered by many to be identical with ST. GILES (q. v.). In addition to what has already been given in that article, it is related of him that he refused treatment for an accidental lameness, that he might be able to practice more rigid self-mortification. From this anecdote he has been esteemed the patron of cripples, and St. Giles's Cripplegate, built about 1090, is dedicated to him. In art, St. Giles is generally represented as an aged man, with a long white beard; a hind, pierced with an arrow, rests its head or fore-feet in his lap, or crouches at his feet. Representations of

him are seldom met with in Italy, but very frequently in early French and German art. The relics of the saint, buried in the church dedicated by himself to St. Peter, but translated by abbot Autulphus in 925 to the neighboring abbey, were allowed to rest in peace until the Albigensian war in 1209 exposed them to danger, when they were transported to Toulouse and laid over one of the altars in the Church of St. Saturninus, where the body still was when Baillet wrote. Pope Urban IV gave the saint's office a place in the Roman Breviary as a semi-double, but since the middle of the 16th century it has been reduced to a simple office. St. Giles still retains a place in the Reformed English Calendar. His festival is kept on Sept. 1.

Ægidius (John *of St. Giles*), an English Dominican, was born at St. Albans. Educated at Paris, he became a distinguished medical practitioner in that city, and was employed (in 1198) by king Philip. He removed to Montpellier, where he studied diseases of the mind. Returning to Paris, he studied divinity, and soon became a doctor in that faculty, and a professor in the schools. In 1223 he joined the Dominicans, being the first Englishman of that order. In 1235 he went to Oxford, where he became lecturer in arts and divinity. A close intimacy sprang up between him and Grossetete, bishop of Lincoln, who obtained leave of the general of the order that Ægidius might reside with him as an assistant. While he was physician of Philip II he amassed great wealth, which he employed for the purchase and repairs of the Hospital of St. Jacques at Paris—a branch of St. James of Compostella in Spain, and destined to lodge the pilgrims. He gave it in 1218 to the Dominicans. He died about 1253. He wrote some works on medicine and theology which were never published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Ægidius Leodiensis, or *Giles of Liege*, a monk of the Vallée d'Or, a monastery of the Order of Citeaux, in the duchy of Luxemburg, lived in the early part of the 13th century. He wrote a history of the bishops of Liege, from the time of Theodwin, successor of Wason, to Henry III, sixty-ninth bishop. This history (*Gesta Episcoporum Leodiensium*), to the year 1246, has been continued to 1348 by John Zlocsemius, canon of St. Lambert of Liege. John Chapeaville published it, with other chronicles, at Liege in 1613. The life of St. Albert, taken from his work, has been translated into Spanish, and published under the title *Vida de S. Alberto, Cardinal del Titulo de Santa-Cruz, Obispo de Lieja y Martyr, trad. en Castellano por Andres de Soto* (Brusellas, 1613). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ægidius (bishop) of Tusculum, in the 10th century, was sent by pope John XIII, accompanied by many Italian, French, and German priests, into Poland in 965, to assist in instructing the Poles in Christianity. See Mosheim, *Hist. of the Church*, bk. iii, cent. x, pt. i, ch. i.

Ægidius of Viterbo, an eminent Italian prelate and scholar, was born in 1470. He studied with the Augustinians at Viterbo, was made doctor of theology, and in 1503 general of his order. In 1512 he attended the Lateran Council; acted as papal delegate at different courts; and died Nov. 12, 1532. Ægidius was also a Hebrew scholar, and translated some Cabalistic works into Latin, which are still in MS. See Herrera, *Alphabetum Augustinianum;* Ughelli, *Italia Sacra;* Fabricius, *Bibl. Med. et Inf. Ætat.* i, 68 Gaudulph, *De* 200 *Scriptor. Augustin.;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Ægiŏchus, an appellation given by Homer and others to *Jupiter*, either because he was cherished by a goat, or because his buckler was covered with a goat's skin.

Ægocĕros, a monster into which *Pan* transformed himself when, with the rest of the gods, he fled from Typhon. Jupiter, for his subtlety, placed him among the stars.

Ægophăga (or **Ægophăge**), a name of the goddess *Juno* among the Lacedæmonians, from the goat which Hercules sacrificed to her.

Æilfric. See Ælfric.

Æiparthĕnos (ἀειπάρθενος, *ever virgin*), a title of the Virgin Mary. See Virginity, Perpetual.

Æitholas. See Aitholas.

Ael, in Scandinavian mythology, was the name of the nectar which departed heroes drank in Walhalla, from the hands of the goddess Freyia.

Ælfhun. See Alhun.

Ælfric the Grammarian. See Alfric.

Ælfric of York. See Ælfric of Canterbury.

Ælhun. See Alhun.

Ælius, Publius Julius, bishop of Debeltum, Thrace, towards the close of the 2d century, was one of several bishops who protested against the Montanist pretension to the gift of prophecy. Their signatures are produced in a letter (a fragment of which is preserved by Eusebius, *Hist. Eccles.* v, 19) by Serapion. Ælius ascribes the Montanist prophecies to dæmoniacal possession.

Aella, in Greek mythology, was one of the Amazons, the first with whom Hercules fought, when he came to get the girdle of her queen. She was slain by that hero.

Aello, in Greek mythology, was the name of (1) one of the Harpies. Her mother was Electra, daughter of Oceanus and Tethys, who married Thaumas, by whom she had these horrible children, and a very beautiful daughter, Iris. (2.) A dog of Actæon.

Ælred. See Ailredus.

Ælurus, the god-cat, an ancient Egyptian deity, sometimes represented as a cat, and sometimes as a man with a cat's head.

Ælurus, the surname, or rather nickname, of a schismatical patriarch of Alexandria, Timotheus Ælurus, who for many years was the leader of the Monophysite party there and at Constantinople in the middle of the 5th century. See Timotheans.

Æmiliani, St. Jerome, an Italian philanthropist, was born at Venice, of noble parentage, in 1481. Having been taken prisoner in his youth, upon his release he dedicated his life to the care of orphans, and accordingly collected a considerable number of them in a house, where they were educated in virtue and industry. This laid the foundation of the regular clerks of St. Maieul, or Fathers of Somascho, so called from the place where he first established their community. He appears to have been a man of most humane disposition; and in 1528, when plague and famine raged in Italy, he sold even his furniture to assist the poor. He died in 1537, and was canonized by Benedict XIV. His *Life* was written by Andreas Stella, general of the Somaschians (q. v.).

Æmiliānus. (1) A saint in Armenia, commemorated in the Latin Church Feb. 8. (2) Confessor in Africa, commemorated in the Latin Church Dec. 6. (3) Confessor, commemorated in the Greek Church Jan. 8. (4) Bishop of Cyzicum and confessor, commemorated in the Greek Church Aug. 8.

Æmilius is the name of three saints in the Roman calendar. (1) Martyr in Africa, commemorated May 22. (2) Of Sardinia, commemorated May 28. (3) Commemorated June 18.

Æmilius, Georg, a Lutheran theologian, was born June 25, 1517, at Mansfeld, and died as superintendent at Stollberg, May 22, 1569. He wrote, *Evangelia Heroico Carmine Reddita* (Basle, 1551, and often):—*Poemata Sacra in Jesaiæ Caput LIII, Psalmum XXII et quædam Evangelia* (ibid. 1551):—*Explicationes in Evange-*

lia Dominicalia et Festivalia (ibid. eod.):—*Epistolæ Dominicales et Festivales Carmine Heroico Expressæ* (ibid. eod.):—*Imaginum in Apocalypsi Joannis Descriptio Elegiaco Carmine Expressa* (Wittenberg, 1571). See Wetzel, *Anal. Hymnol.* i, 45; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Æneas (or **Ængus**), an Irish prelate, was the son of Œngobham, who lived about the end of the 8th century. In his youth he became a monk of the monastery Cluair-Enach, Leinster, under Melathgene, the abbot. It is probable that he succeeded the latter in the government of the house, but withdrew into a solitude near by, called after him Desert Ængus. Finding the fame of his sanctity spreading abroad, he betook himself to the Abbey of Taulaught, near Dublin. Here he was discovered after seven years and admitted by Maelruan, the abbot, to his intimacy. No further information has been gathered respecting him. He wrote a martyrology, or, as he called it, *Festology*, in Irish verse, still extant. He afterwards composed a much more copious martyrology in prose:—also *De Sanctis Hiberniæ Libri V*:—and a *History of the Old Testament*, in metre. See Ware, *De Script. Hibern.*

Ænon. Lieut. Conder finds the site of this baptizing-place of John in *Aimin*, three or four miles north of the springs in Wady Farah, east of Nablûs; and the neighboring Salim, or Shalem, in the present Salîm, about the same distance south of these springs (*Quar. Statement* of the "Pal. Explor. Fund," July, 1874, p. 191 sq.); and Dr. Tristram adopts the identification, confirming the local use of these names (*Bible Places*, p. 192). The latter remarks that "at the head of the valley of Shechem are copious springs in a broad, open valley called Wady Farah. This valley rises near Salîm [so called by the Samaritans, but not by the peasantry], separating Mount Ebal from the chain of Nebi Belan, and forming a great geological feature of the country. It soon becomes a deep and narrow ravine, with steep hill-sides burrowed with caverns, in which a perennial copious stream, shaded by oleanders, runs towards the Jordan. There is a succession of springs after the ruins of Burj Farah, with flat meadows on either side, where great crowds might gather on either bank of the stream. It is one of the most picturesque spots in the country, and is close to one of the old main lines of road from Jerusalem to Galilee."

Æŏlus, in Pagan mythology, was the god of the winds, and is variously represented as the son of Jupiter, Hippotus, or Meneclea. He reigned over the Æolian islands, near Sicily, viz. Lipara, Hiera, Strongyle, Didyme, Ericusa, Phœnicusa, and Euonymos. He resided at Rhegium, in Italy, or at Strongyle, now called Stromboli. He is represented as holding the winds enchained in a vast cave to prevent their committing such vast depredation as they had formerly; for to their violence was imputed not only the disjunction of Sicily from Italy, but also the separation of Europe from Africa.

Æon, in Phœnician mythology, was the son of Colpias and Baau (Bohu, or Chaos), the two primeval deities. He and his brother Protogonos were the earliest created mortals. Æon was the first to discover the use of fruit as food.

Æpinus, Franz Albert, a Lutheran theologian of Germany, was born Nov. 15, 1673, at Wanzke, in the duchy of Mecklenburg. Having completed his studies at Jena and Rostock, he was appointed in 1696 *magister philosophiæ*, and was placed at the head of the cathedral school at Ratzeburg in 1700. In 1712 he was called as professor of logic to Rostock; in 1721 he took the chair of theology, and died Feb. 14, 1750, as member of consistory and general superintendent. He wrote, *Introductio in Philosophiam* (1714; new ed. 1718), which comprises the whole system of sciences, as logic, metaphysics, physics, natural theology, ethics, and politics. He belonged to the strict Lutheran orthodoxy, and in his writings he shows himself the champion of his Church. In his *De Pietatis ad Christianismum Necessitudine* (1728) and *De Evangelio Æterno*, he fights against pietism and chiliasm; and in his *Matæologiæ Fanaticæ Compendium ex Dippelii Scriptis Collectum*, etc. (1721), he battles against the doctrines of the enthusiast J. C. Dippel. See Bergmann, *Progr. Funebr. Memoriæ Monumentum* (Rostock, 1750); Becker, *Sacrum Exequiis F. A. Alpini* (ibid. eod.); Schmerfahl, *Nachrichten*, ii, 136; *Rostochium Litteratum*, p. 363; Frank, *Gesch. d. prot. Theologie*, ii, 239; *Allgemeine deutsche Biographie*, s. v. (B. P.)

Ærea, a title of *Diana*, who was so called from a mountain of Argolis, where particular worship was paid her.

Æres. See Æs.

Aeromancy was a species of divination practiced among the Greeks and Romans, by which future events were foretold from certain appearances or noises in the air. One mode of aeromancy was as follows: The person employing it folded his head in a cloth, and having placed a bowl of water in the open air, he proposed his question in a low voice, when, if the water was agitated, he considered that what he had asked was answered in the affirmative.

Ærtsen (misspelled **Ærtzen**), Peter (called by the Italians *Pietro Longo*, from his tall figure), an eminent historical painter, was born at Amsterdam in 1519. At the age of eighteen he copied some capital pictures in the cabinet of Bossu, in Hainault. He gained much celebrity in historical painting. His greatest work, *The Crucifixion*, at Alkmaer, was destroyed by a mob in 1566. At Delft are two of the pictures of this artist, a *Nativity* and the *Offering of the Wise Men;* and at Amsterdam, in the Church of Our Lady, are three, viz. the *Death of the Virgin Mary*, a *Nativity*, and the *Adoration of the Magi*, all of which are reckoned excellent performances. He died at Amsterdam in 1573.

Æruscatōres, a name given to the priests of Cybele among the Romans because they begged alms in the public streets. The word came to be applied to fortune-tellers generally, or vagrants like the modern gypsies.

Æs (**Æres** or **Æsculānus**), in Roman mythology, was a divinity who presided over the coinage of copper, and was represented standing in the ordinary habit of a female, with an upright spear in the left hand and a balance in the right.

Æsar, the Etruscan name of the Supreme Being.

Æschĭnes, an Athenian philosopher, is said to have been the son of a sausage-maker. He followed Socrates continually, which drew from that philosopher the remark that the sausage-maker's son was the only one who knew how to pay due regard to him. It is alleged that poverty obliged him to go to Sicily to the court of Dionysius; and that he met with great contempt from Plato, but was very well received by Anstippus, to whom he showed some of his dialogues, receiving from him a handsome sum of money. He returned to Athens, where he taught philosophy to maintain himself, and afterwards wrote orations for the forum. He wrote several dialogues, and others are attributed to him which are not genuine. The following are thought to be genuine: *Concerning Virtue: whether it can be Taught*:—*Eryxias or Erasistratus; concerning Riches: whether they are Good*:—and *Axiochus; concerning Death: whether it is to be Feared.*

Æsculānus. See Æs.

Æsculatrus. See Asclepas.

Æternāles, a name given by Danæus, in his edition of Augustine's treatise *De Hœresibus*, to a sect which is numbered as the sixty-seventh in that work and as the eightieth in Philaster. The Æternales taught that

the world will remain forever in its present condition, even after the second coming of our Lord. Augustine remarks that Philaster gives neither the name of the sect nor its originator. The author of *Prædestinatus* mentions the same tenet as that of a sect which he names *Satanniani* (q. v.), from one Satannius; but this name was sometimes given to the Euchites.

Æthalĭdes, a mythical hero, son of Mercury and Eupolemas, was a native of Larissa, who had the liberty from his father of being sometimes with the living and sometimes with the dead, so that he was aware of all that was passing among both. He was a herald of the Argonauts, and the duties of his office gave rise to the fable; he being necessarily often present with, and often absent from, the army, and being obliged to be exactly informed of all that happened.

Æthelbert. See ETHELBERT.

Ætherea, a surname of *Pallas* and other aerial divinities, taken from the fabulous origin of the *Palladium*.

Æthiops, in Pagan mythology, was the son of Vulcan by Aglaia, one of the Graces. From him the Æthiopians had their name, being previously called *Æthereans*.

Æthlius, the son of Jupiter by Protogenia, and father of Endymion, is said to have been one of the institutors of the Olympic games.

Æthon, a name given by the poets to the four black horses of Pluto.

Æthūsa, in Paganism, was a mythical character, daughter of Neptune by Apollo.

Aëtius (1), a Palestinian bishop who condemned the archontic Peter of Capharbaricha about a generation before A.D. 361 (Epiph. *Hær.* p. 291). (2.) A bishop of Lydda (Diospolis) of this name subscribed the Council of Nice; yet he had been claimed not long before by Arius as a partisan (Theodoret, *Hist. Eccles.* i, 5; Epiph. *Hær.* p. 731 c). He took part in the Arian Synod of Antioch in 330 (Theodoret, *Hist. Eccles.* i, 20); and the Arian historian Philostorgius (*ibid.* iii, 12) accuses him of having joined the Athanasians in the hope of evading the charge of fornication, adding that he died soon after by an appropriate judgment. (3.) An Aëtius stands second among the Palestinian bishops who subscribed the Council of Sardica, and who, two years later, specially congratulated Athanasius on his return from exile. (4.) A bishop of the Valentinians at Constantia, in Cyprus. According to Polybius (*Vit. Epiph.* p. 59), he was struck dumb by Epiphanius for his blasphemies, and died on the seventh day.

Ætra, an English prelate, was a pupil of St. Hilda, in the Monastery of Whitby, and (according to Bede) became bishop of Dorchester. He is probably the same as HÆDDI (q. v.); but Florence of Worcester (*Chronicle*, sub ann. 622) supposes him to have been the bishop of a new see established for the South Angles in A.D. 679. Perhaps Ætra may have been a diminutive for Hæddi. See Bede, *Hist. Eccles.* iv, 23; *Ang. Sacra*, i, 192, 3.

Af, in Egyptian mythology, was the mystical name of the sun in the lower hemisphere, or Hades.

Afesa, PIETRO, an Italian painter, who flourished about the year 1650, was called *Della Basilicata*, from his being a native of a province of that name in the kingdom of Naples. His works are on religious subjects. Dominici speaks of this artist in very favorable terms. His works are preserved in many of the churches and convents at Naples. In the chapel of the monastery at Marsico Nuovo is an altar-piece, the *Assumption of the Holy Virgin*, which is highly esteemed.

Affaitati, ANTONIO MARIA, a Capuchin friar, was born in 1660. He lived at Milan, where he was appointed to assist those condemned to death. He died April 26, 1721. He wrote, *Fiori Istorici, overo Compendio d'Erudizioni Virtuose, e Fatti Illustri d'Uomini Grandi, Antichi e Moderni, Sagri e Profani, e loro delli Memorabili* (Milano, 1711; a 2d and more complete ed. was published in 1732):—*Memoriale Catechisto, Esposto alle Religiose Claustrali di qualunque Ordine* (ibid. 1716):—*Il Patriarca Davidico, Spiegato nella Vita e Santità Eminente di S. Giuseppe, Sposo di Maria sempre Vergine* (ibid. eod.):—*Il Caritativo Assistente in Pratica; Metodo per Confortare ed Ajutare i Condannati a Morte ad un Felice Passaggio*, etc. (ibid. 1719). See Hoefer, *Nouv. Biog. Générale*, s. v.

Affarosi, CAMILLO, a Benedictine of Italy, was born in 1680 at Reggio, in Lombardy. He employed himself chiefly with the history of his native place. He died in 1763. He wrote, *Memorie Istoriche del Monastero di S. Prospero di Reggio* (Modena, 1733, 1737):—*Notizie Istoriche della Città di Reggio in Lombardia* (Padua, 1755). See Hoefer, *Nouv. Biog. Générale*, s. v.

Affelmann, JOHANN, a Lutheran theologian of Germany, was born at Soest, in Westphalia, Nov. 25, 1588. He studied at Marburg, Giessen, and Rostock; and in the latter place, when twenty-one years old (in 1609), he became doctor and professor of theology, and as such he labored there until his death, Feb. 28, 1624. He took an active part in the controversies of his time, and wrote on Christ's ubiquity, baptism, and the Lord's supper, against Roman Catholics and Calvinists, chiliasts and enthusiasts. Fifty years after his death, Dr. G. Möbius, in Leipsic, published his writings, *Syntagma Exercitationum Acad.*, in 2 vols.—the first containing the *Scripta Polemica*, the second *Scripta Exegetica*. The introduction to this collection contains also a short biography. See Tholuck, *Das akademische Leben des 17ten Jahrhunderts;* Krabbe, *Aus dem kirchlichen u. wissenschaftlichen Leben Rostocks*, p. 33 sq.; *Allgemeine deutsche Biographie*, s. v. (B. P.)

Affidatio (*betrothal*), a term which probably came into use about the 10th century. It seems to belong to the period of fully developed feudalism. The earliest example is of the year 1287; and the forms given in which the word occurs, from the rituals of Limoges and of Rheims, are more modern yet, to judge from the passages in French which are intermixed in them.

Affiliation, a term used among monks to signify the incorporation of a monk with the particular monastery to which he binds himself, and whose son he thenceforth becomes.

Affirmatīvi, the name given by the tribunal of the Inquisition to those heretics who, in word or deed, confess that they do actually hold the errors attributed to them, and, when interrogated formally, obstinately maintain them. See Emericus, *Director Inquisitorum*, pt. ii, qu. 34.

Afflātus, a term used by the poets of ancient Rome to indicate the inspiration of some divinity which prompted their poetic effusions. Not only, however, were poets supposed to be under the influence of the *divine afflatus*, but all who performed great exploits or succeeded in any important undertaking.

Afflitto, Eustachio d', a Dominican of Italy, was born in the early part of the 18th century, and died in 1790 at Naples. In 1782 he published the commencement of a large work on the literary history of Southern Italy, entitled *Memorie degli Scrittori del Regno di Napoli* (vol. i as far as letter A). The 2d vol. appeared in 1792. See Hoefer, *Nouv. Biog. Générale*, s. v.

Afflitto, Giovanni Maria, an Italian Dominican, was born near the close of the 16th century. He devoted himself to the study of mathematics, and especially to the art of defence. He died at Naples in 1673. He was called in Spain *Don Juan of Austria*, and was

the author of a treatise on fortifications, besides certain theological and philosophical writings. See Hoefer, *Nouv. Biog. Générale*, s. v.

Affusion (another name for *pouring* or *sprinkling*), although previously practiced, did not become general until the 13th century in the Western Church, which permits it, although the ancient practice of immersion, or dipping, has never been formally abolished in favor of pouring water on the person to be baptized. Affusion was probably an indulgence to clinics, or persons baptized at the point of death, and then extended to infants in delicate health. The Eastern Church retains dipping, and insists on rebaptism by immersion in all cases where it has not been observed. See SPRINKLING.

Afghan Version. See PUSHTOO.

Afghans, a people inhabiting Afghanistan (q. v.), and, according to their own traditions, descended from Melic Talut, that is, from king Saul. Sir William Jones has conjectured that they are a remnant of the ten tribes of Israel carried off in the Captivity. He says, "We learn from Esdras that the ten tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now the best Persian historians affirm that the Afghans are descended from the Jews; and they have among themselves traditions of the same import. It is even asserted that their families are distinguished by the name of Jewish tribes; though, since their conversion to Islamism, they have studiously concealed their origin. The language they use has a manifest resemblance to Chaldaic; and a considerable district under their dominion is called Hagareth, which might easily have been changed from Arsareth." The Afghans still preserve a strong resemblance to the Jews in their customs and ritual observances. They contract marriages chiefly with their own tribes; they adhere to the Levitical law in the brother marrying the widow of his deceased brother whenever the brother has died without issue; divorces are permitted among them, and a ceremony prevails among one of their tribes bearing a marked resemblance to the Feast of Tabernacles. Their language also contains a greater number of Hebrew words than any other in India.

Afhacker, GILLES, a theologian of Holland, a native of Vreeswyk, was professor of theology at Utrecht near the commencement of the 17th century. He wrote a curious history of the theological disputes which existed at that time in Holland between the Gomarists and Remonstrants. This history, published under the pseudonym of *Salomon Theodote*, is entitled *Enotikon Dissecti Belgii, in quo Historica Relatio Originis et Progressus eorum Dissidiarum Continetur quæ in Fœderatis Belgii Provinciis Remonstrantes et Contraremonstrantes per Annos aliquot Exagitarunt* (Ursellis, 1618). See Hoefer, *Nouv. Biog. Générale*, s. v.

Afrae Sorōres (*the African sisters*), that is, the *Hesperides*, mythical personages in the Pagan legends.

African Code, a title given to the codification or compilation of the conclusions arrived at in the various African councils (q. v.). On this African Code a good deal has been written, but a good deal also remains unsolved, and perhaps insoluble. Several of the canons contained in it have been assigned to more councils than one, and several of the councils are differently dated or numbered by different editors or collectors. Perhaps the best edition of it is that published in Greek and Latin by Mansi (iii, 699–843). Originally promulgated in Latin, it was probably translated into Greek before the Trullan Council of A.D. 683, by the second canon of which it became part of the code of the Eastern Church. It comprehends, first, the deliberations of the Council of Carthage, A.D. 419; then the canons of the same synod to the number of 33; then "canons of different councils of the African Church," in the words of their heading, especially those down to 138. Other collections extant contain fewer or more canons, some adding those of later councils, others quite ancient and not including those of the Council of Carthage, A.D. 419. Notwithstanding this variety, the title of "African Code" seems properly given to the 138 canons above mentioned as designating those canons alone which have been received generally by the East and West. The chief interest attaches to the two canons interdicting appeals beyond the sea. See Migne, *Patrol.* lxxxiv, 179–236; Beveridge, *Synodic.* i, 365–372; Johnson, *Vademecum*, ii, 171.

African Councils. We give under this head a chronological view (from Smith's *Dict. of Christ. Antiq.* s. v.) of the various ancient synods held in different parts of Africa, exclusive of those of Egypt [see ALEXANDRIA, COUNCILS OF], with the transactions of each, leaving further details for the separate places named. The date and relative order of many of these are disputed:

CARTHAGE, A.D. 200, 217—Supposed to be the same under Agrippinus, in favor of rebaptizing heretics.

CARTHAGE, A.D. 251—Under St. Cyprian; decreed that the lapsed should be received to communion, but not till they had performed their full penance.

CARTHAGE, A.D. 252—Against Novatian, who denied that the lapsed were ever to be received to communion again; and Felicissimus, who affirmed that they were, even before they had performed their penance.

CARTHAGE, A.D. 254 or 255—Under St. Cyprian, in favor of infant baptism.

CARTHAGE, A.D. 256—Under St. Cyprian, approving the consecration by the Spanish bishops of Felix and Sabinus in place of Basil and Martial—two bishops who had purchased certificates, or "libels," of having sacrificed to idols, and declaring that Stephen, bishop of Rome, had interposed in favor of the latter unreasonably, from having been duped by them.

CARTHAGE, A.D. 256—In favor of rebaptizing all who had received heretical baptism, when St. Cyprian uttered his celebrated invective against Stephen. The question was finally ruled in the seventh of the Constantinopolitan canons.

CIRTA, A.D. 305—To elect a new bishop in place of one who had been a "traditor;" that is, had surrendered copies of the Scriptures to the Pagan authorities, to which all present, when they came to be asked, however, pleaded equally guilty.

CARTHAGE, A.D. 312—Of seventy Donatist bishops against Cæcilian, bishop of that see.

CARTHAGE, A.D. 333—Under Donatus, author of the schism; favorable to the "traditores."

CARTHAGE, A.D. 348—Under Gratus; its acts are comprised in fourteen chapters, of which the first is against rebaptizing any that have been baptized with water in the name of the Trinity. This is probably the council whose canons are invoked in canon 12 of the African Code.

THEVESTE, A.D. 362—Of Donatists quarrelling among themselves.

AFRICAN, A.D. 380—Of Donatists, in condemnation of Tichonius, a Donatist bishop.

CARTHAGE, A.D. 386—Confirmatory of the synodical letter of Siricius, bishop of Rome.

LEPTES, A.D. 386—Passed canons on discipline.

CARTHAGE, A.D. 390—Under Genethlius, bishop of Carthage; made thirteen canons, by the second of which bishops, priests, and deacons are required to abstain from their wives and observe continence.

CARTHAGE, A.D. 393—Of Maximian's (Donatist bishop of Carthage) supporters against Primian (another Donatist bishop of Carthage).

HIPPO, A.D. 393—At which St. Augustine disputed "De fide et symbolo" as a presbyter.

CABARSSI and of the CAVEENS, A.D. 394—Of the same on the same subject.

BAGAIS, A.D. 394—Of Primian's supporters, against Maximian.

BAGAIS, A.D. 396—Against translations of bishops and priests.

BYZATIUM, A.D. 397—Confirming all that had been decreed in 393 at Hippo.

CARTHAGE, A.D. 397—Passed fifty canons, among which the "Breviarium canonum Hipponensium" is said to have been inserted.

CARTHAGE, A.D. 400—Of seventy-two bishops; passed fifteen canons on discipline.

MILEVIS, A.D. 402—To decide several points affecting bishops.

CARTHAGE, A.D. 403, 404, 405—For bringing back the Donatists to the Church.

CARTHAGE, A.D. 407, 408, 409—All incorporated into the African Code.

CARTHAGE, A.D. 410—Against the Donatists.

Carthage, A.D. 411—Great conference between the Catholics and the Donatists; Aurelius and St. Augustine both taking part on behalf of the former; 286 bishops said to have been present on the Catholic side, and 279 on the Donatist, yet 313 names are given on the latter side. There were three different stages in the proceedings.

Carthage, A.D. 412—In which Celestius was accused of Pelagianism and appealed to the pope, probably the fifteenth under Aurelius.

Cirta, A.D. 412—In the matter of the Donatists; published a synodical letter in the name of Aurelius, St. Augustine, and others. Silvanus, primate of Numidia, heads it.

African, A.D. 414—Of Donatists.

Carthage, A.D. 416—Composed of sixty-seven bishops; addressed a synodical letter to Innocent of Rome, condemning both Pelagius and Celestius.

Milevis, A.D. 416—Against Pelagius and Celestius; composed of sixty bishops; published twenty-seven canons on discipline; addressed a synodical letter to Innocent of Rome, to which was appended another in a more familiar tone from Aurelius, St. Augustine, and three more.

Tisdra, A.D. 417—Passed canons on discipline.

Carthage, A.D. 417, 418—Against the Pelagians.

Hippo, Suffetula, Macriana, A.D. 418—Passed canons on discipline.

Thenes, A.D. 418—Published nine canons on discipline.

Carthage, A.D. 419—Attended by 229, or, according to other accounts, 217 bishops; and by Faustinus, bishop of Potenza, and two presbyters as legates from Rome.

Numidia, A.D. 423—In which Antonius, a bishop of that province, was condemned.

Carthage, A.D. 426—At which Leporius, a French presbyter, cleared himself from Pelagianism.

Hippo, A.D. 426—At which Heraclius was elected successor to St. Augustine at his nomination.

Hippo, A.D. 427—Said to have passed canons 29 and 30, in the Latin numbering of the African Code.

African, A.D. 484—To render account of their faith to king Hunneric, when it appeared that of 475 sees, 14 were then vacant; 88 had been deprived of their bishops by death, and most of those who survived were in exile.

Byzatium, A.D. 507—To appoint new bishops in place of those who had died or been exiled.

Junca, A.D. 523—Under Liberatus; to condemn a bishop of the province of Tripoli who had usurped a church not in his diocese; St. Fulgentius, bishop of Ruspe, being one of those present.

Carthage, A.D. 525—Under Boniface; when two volumes of the canons were found.

African, A.D. 533—Sent a synodical letter to John II of Rome by Liberatus, deacon of the Church of Carthage, so well known for his writings.

Byzatium, A.D. 541—Sent a deputation to Justinian, and legislated on discipline.

African, A.D. 550—Excommunicated Vigilius for condemning the three chapters.

Suffetula, A.D. 570—Passed canons on discipline, some of which are preserved.

African, A.D. 594—Against the Donatists, probably for the last time.

Byzatium, A.D. 602—To examine certain charges made against Clement the primate.

Numidia, A.D. 603—To examine the case of Donadeus, a deacon, who had appealed from his bishop to Rome.

Byzatium, Numidia, Mauritania, Carthage, A.D. 633—Against Cyrus, Pyrrhus, and Sergius, the Monothelite leaders.

Byzatium, Numidia, Mauritania, Carthage, A.D. 646—Against the Monothelites; the councils of Byzatium, Numidia, and Mauritania addressed a joint synodical letter, and the bishop of Carthage a letter in his own name, to Theodore, bishop of Rome.

Africāna, in Roman mythology, was a surname of *Ceres*, under which she had temples in several African cities; these temples had no priests, but priestesses, who were widows that did not intend to marry again.

Africānus, St. (also St. Frie, or Frique), a French prelate, was bishop of Coninages, in Gascony, in the 6th century. Nothing is known of his acts. His body was buried at Rouergue, near Vabres. His principal festival is kept May 1; that of the finding of his body Jan. 15; and that of the translation of his relics Feb. 8.

Afu, among the Arabians, is the forgiveness which the Koran enjoins to be practiced by them. God forgives transgressions; and, in order that we may be as much like God as possible, we should do the same.

Agăbus is commemorated as a saint in some Roman martyrologies on Feb. 13, and in the Byzantine on April 8.

Agali, in Hindû mythology, was a princess of the family of the children of the moon, wife of Kudamen, and mother of Sadanandi.

Agamarshana, in Hindûism, is a verse in the holy books which the natives repeat to cleanse themselves from sin.

Aganduru, Roderigo Mauricio, a Spanish missionary, lived near the close of the 16th and the commencement of the 17th century. His religious zeal was directed towards the conversion of the inhabitants of the island of Luzon and the Japanese. In 1640 he was sent to Rome by the friars of his order (Barefooted Augustinians) in order to give an account to pope Urban VIII of the results of his mission. Aganduru wrote several works on kindred subjects, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Aganīce (also *Aglaonīce*), in Greek legend, was the daughter of prince Hegetor in Thessalia. She knew how to foretell eclipses of the moon, and was said to be able to draw the moon down from heaven.

Aganippe, in Greek mythology, was (1) a spring on Helicon, the same as *Hippocrene*, which inspired him who drank to compose poetry. The Muses are called Aganippidæ after it. According to others, the nymph of the spring was a daughter of Permessus. (2.) The mother of Danae and wife of king Acrisius.

Agăpè, St. (1.) Virgin of Antioch, commemorated February 15 and March 10. (2.) Of Thessalonica; she was burned under Maximianus Herculius, April 1, 304; commemorated April 3, in many martyrologies April 5. (3.) Martyr; commemorated April 16. (4.) Daughter of Sophia; commemorated September 17. (5.) Virgin; commemorated at Rome August 8. (6.) Virgin; commemorated at Heraclea November 20.

Agapemŏnè (*ἀγαπημόνη, love abode*), a conventual establishment consisting of persons of both sexes, founded at Charlynch, near Bridgewater, in the County of Somerset, England, by Henry James Prince, formerly a clergyman of the English Church. The inmates belong to a new religious sect, and are sometimes called *Lampeter Brethren*, from the place where Prince was educated. The adherents of the sect generally, of whom there are a great many in the southwestern counties of England, are known as *Princeites*, or *Starkeyites*, from a Mr. Starkey, one of the prime movers in the heresy.

Mr. Prince was born at Bath in 1811, and was educated for a physician. He decided, however, to enter the ministry, and, on leaving college, became curate of Charlynch. While there he gave expression to strange sentiments, in which may be seen the germs of his later doctrines. He succeeded in making a convert of his rector, the Rev. Samuel Starkey, and his views began to excite so much attention that he was removed to a curacy at Stoke, in Suffolk. Here, however, his conduct was in no respect improved, and he was dismissed; and about the same time Starkey was silenced. A conference was held by the Lampeter Brethren, and it was decided to leave the Church. They began preaching in the South of England, and attracted large crowds, securing many converts. One of their tenets was community of goods, and many farmers brought their wealth and laid it at the feet of the "apostle." Funds were accumulated in various ways, and the community have lived since 1859 in property sumptuously fitted up at Spaxton, near Charlynch.

The inmates of this home are married couples, but they have religious objections to the increase of population, as if believing that the perfection of all things will be the extinction of the human race. Prince himself makes extravagant claims. Letters intended for him pass through the post-office addressed to "The Lord;" and his followers claim that he is their creator. He asserts that Christ came to redeem the soul, but *he* came to redeem the body. The following passages oc-

cur in one of his pamphlets, of which he has published several: "God in Jesus Christ has again entered into covenant with man at the resurrection of mankind, and this is the first resurrection, and now brother Prince is his witness." "This one man, brother Prince, has Jesus Christ selected and appointed his witness to his counsel and purpose to conclude the day of grace and to introduce the day of judgment; to close the dispensation of the Spirit, the Gospel, and to enter into covenant with flesh." He considers himself perfect, and incapable of further improvement. These are his words: "Having neither wishes nor desires, my will can have no disposition whatever to move in any one direction rather than another, but like the finely poised beam of a well-adjusted balance, it hangs delicately suspended on the divine will, in a holy equilibrium of inward passiveness." They were still preaching their doctrines at a recent date. See Dixon [W. Hepworth], *Spiritual Wives* (2 vols. 1868).

Agapemonites. See PRINCEITES.

Agapētæ, or Agapēti, the name given to a branch of Gnostics which existed towards the end of the 4th century. According to Jerome, they consisted principally of women who attached themselves to young people, and taught them that nothing was impure with pious minds. One of their maxims was, that they were bound rather to perjure themselves than to reveal the secrets of their sect.—Landon, *Eccles. Dict.* s. v.

Agapētus, the name of several martyrs and prelates. (1.) A deacon, said by some to have been the companion in martyrdom of pope Christus, and in many martyrologies he is commemorated with Sts. Xistus and Felicissimus on the same day. They are believed to have suffered on the same day, A.D. 258, although in different places. (2.) Saint and martyr of Palestrina, near Rome. He was beheaded by the officers of Aurelian, about 275, when he was only fifteen years of age. He is celebrated Aug. 18. (3.) Archbishop of Rhodes, and one of the metropolitans to whom the emperor Leo wrote respecting the death of Proterius. Replying to a letter of Leo's respecting the Council of Chalcedon, he vigorously defended the cause of the council. His name appears affixed to the encyclical epistle of the Council of Constantinople, A.D. 459, directed against simony. (4.) Deacon of the Church of Constantinople, flourished about A.D. 527, when he wrote a letter, called *Charta Regia*, to the emperor Justinian, containing excellent advice on the duties of a Christian prince. The work is given in the *Bibl. Patrum* under the following title: *Agapeti, Constantinopol. Ecclesiæ Diaconi, ad Justinianum Imperatorem Oratio Paræneticа*, etc. It was printed in Greek and Latin (Venice, 1509, 8vo; Basle, 1518, 8vo; with notes, Frankfort, 1659), and translated into French by Louis XIII. (5.) Bishop of the Macedonians at Synnada. The sect was fiercely persecuted by Theodosius, the Catholic prelate, with the view of extorting money. During his absence from Synnada, Agapetus convened the clergy and laity of his sect, and, persuading them to accept the Homoousion, took possession of the churches and the episcopal throne, from which Theodosius, on his return, was unable to expel him. See Cave, *Hist. Lit.*; Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.; Smith, *Dict. of Christ. Biog.* s. v.

Agapētus (or Agapius), three men are given who are known by either of these names. (1.) Bishop of Seleucia, metropolis of Isauria, who was present at the Councils of Nicæa and Antioch (Labbé, *Concil.* ii, 58, 586). (2.) Bishop of Apamea, succeeded his brother Marcellus in the reign of Arcadius. A disciple of St. Marcian, he had been conspicuous for eminence in ascetic virtue. Theodoret (*Hist. Eccles.* iv, 28; v, 27; *Rel. His.* c. 3) speaks of him with high commendation, and bestows on him the epithet ὁ πανεύφημος. (3.) A friend and correspondent of Chrysostom, whom he addresses with much respect. He appears to have offered to visit Chrysostom in his banishment at Cucusus, but he begs him to content himself with writing (Chrys. *Ep.* xx, lxxiii).

Agapetus DE DURO CORNU, abbot of Campredon, died of grief, A.D. 817, upon the accidental destruction by fire of his library.

Agapius, one of Manes' twelve disciples. Petrus Siculus and Photius mention a book of his entitled *Heptalogus*; and Photius (*Biblioth.* cod. 179) gives an account of two other works of his, dedicated to a female follower named Urania. In them Agapius maintains the doctrine of the two principles, the sinful nature of the body, and the duty of abstinence from flesh, wine, and marriage.

Agapius, ST., was a bishop and martyr, who with St. Secundianus was put to death for the faith at Cirta, in Numidia, May 6 (other martyrologies say April 29), 259 (or 260), in the same persecution in which Sts. James and Marianus suffered. See Ruinart, *Acta Sincera*. See AGAPETUS.

Agapius, a Greek monk OF Mount ATHOS, in Macedonia, lived in the 17th century. He was the author of *The Salvation of Sinners* (Ἁμαρτωλῶν Σωτηρία). Claude doubts his being the author. The work is written in Modern Greek, and cited by Arnaud (*De la Perpétuité de la Foi*). Nau translated it into Arabic. It was printed at Venice (1641, 1664). See Moréri, who cites Richard Simon.

Agapius, bishop OF CÆSAREA, succeeded Theotecnus towards the end of the 3d century. Eusebius, his contemporary, praises him for his knowledge, the laborious character of his episcopate, and his great liberality towards the poor. He ordained St. Pamphilus a presbyter (Eusebius, *Hist. Eccles.* vii, 32; Niceph. vi, 37).

Agapius (*St.*) OF PALESTINE was exposed to the wild beasts at Cæsarea in 306 (or 307) by order of Cæsar Maximin, but, surviving this ordeal, was drowned on the second day after. The Roman martyrologies commemorate him Nov. 20, and again Aug. 19, with Sts. Timotheus and Thecla, which is the day on which the Greeks keep his festival. See Baillet, Aug. 19; Ruinart, p. 322, 323.

He is, perhaps, the same with Agapius who is commemorated in the Byzantine calendar as having been martyred with his companions at Gaza on April 2. See AGAPETUS.

Agar, Charles, an Irish prelate of the last century, was born in Gowran Castle, in the County of Kilkenny, and educated in Westminster School, and afterwards at Christ Church, Oxford. Having entered into holy orders, he was appointed first chaplain to the duke of Northumberland while lord-lieutenant of Ireland in 1763, from which situation he was promoted to the deanery of Kilmore, and to the see of Cloyne in 1768. In 1779 he was translated to that of Cashel, over which he presided for twenty years. During that time he restored all the old churches and cathedrals in his diocese and built eleven new churches. In 1795 he was elevated to the peerage as baron Somerton, and yet higher as viscount Somerton in 1800. In 1801 he was translated to the archbishopric of Dublin, and was one of the representative spiritual peers in the first imperial parliament. In 1806 he was dignified with the title of earl of Normanton. In 1807 he and the other prelates of the Established Church were commanded by his majesty to make a minute return of the state of the Irish Church in their respective provinces and sees; and in a visitation of the same year he directed, with a too-long-deferred regard for the working clergy, that the incumbents of the diocese should, for the future, pay to their curates seventy-five pounds per annum instead of fifty pounds, as before allowed. In 1808 he was the promoter of a bill for securing the estates and funds

devised by the Rev. Richard Daniel, and to apply the profits to the relief of the poor of St. Luke's parish in the city of Dublin, the support of the Hospital for Incurables, and other charitable institutions. He died July 14, 1809. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 349.

Agar, John, a Methodist Episcopal minister, was born at Newtonbrook, Canada, Feb. 10, 1843. He received an academical education; experienced religion at the age of seventeen; soon began preaching; about 1864 removed to New York State, and in 1873 was received into the Western New York Conference, wherein he labored until his death, at Kendall, Feb. 9, 1878. Mr. Agar was a young man of more than ordinary preaching abilities; his pulpit efforts were logical, scriptural, and forcible; in his pastoral work he was systematic and faithful. See *Minutes of Annual Conferences*, 1878, p. 71.

Agar, Joseph, an English Wesleyan minister, was born in York. He was converted in his twenty-first year; entered the ministry in 1810; preached on the Driffield, Glasgow, and other circuits; and died suddenly in Portsmouth, Aug. 23, 1830, aged forty-two. "I scarcely ever knew a person who had fewer infirmities, nor were they of a nature to form any serious drawback on the very great excellency of his Christian character" (Rev. Daniel Isaac). See *Wesleyan Methodist Magazine*, 1832, p. 161; *Minutes of British Conference*, 1831.

Agatha (or **Agathe**), St. (1.) The virgin martyred at Catania; passion commemorated Feb. 5. (2.) One commemorated April 2. See Smith, *Dict. of Christ. Antiq.* s. v. The former is often figured in sacred art, either as a single figure or grouped with other saints. She usually bears in one hand the palm, in the other a dish or salver on which is the female breast, in allusion to her torture. She often wears the crown of martyrdom. The shears, as the instrument of her torment, are frequently in her hand or beside her, at other times a book of devotion. She generally wears a long veil as a token of modesty. See Jameson [Mrs.], *Sacred and Legendary Art*, p. 608 sq.

St. Agatha. (From a picture of the 15th century.)

AGATHA'S (*St.*) LETTERS, a superstitious charm against fire; the heathen took her veil from her tomb to extinguish a conflagration. When Frederick II was about to lay Catania in flames, the legend says that at the reading of the Gospel he saw these words written in letters of gold on the book: "Harm not Agatha's birthplace, for she avengeth injury."

Agathadōrus, St., was the servant and fellow-martyr of St. Carpus (q. v.), bishop of Thyatira, in Asia. He was flogged to death April 13, 251, by command of Decius. See Baillet, i, 181, April 13; Landon, *Eccles. Dict.* s. v.

Agathalyus, in Greek mythology, was a surname of *Philo*.

Agathangĕlus, an Armenian historian and secretary to Tiridates, first Christian king of that country, lived about (probably) 320. He wrote the *Life of St. Gregory Illuminator*, and *History of the Introduction of Christianity into Armenia* (Constantinople, 1709, 4to). The National Library of Paris has a copy of this book and a manuscript much more complete.

Agathangelus, St., deacon of St. Clement (bishop of Ancyra), who suffered with him a long and cruel martyrdom in the 4th century. The principal festival of these saints is kept by both Greeks and Latins Jan. 23. Their acts are mere fables, as Baronius allows. See Baillet, vol. i, Jan. 23. See ACHATIUS.

Agathense, CONCILIUM. See AGDE, COUNCIL OF.

Agătho OF ALEXANDRIA, a Christian martyr, was a man of arms in that city, and was condemned to lose his head for rebuking some lewd persons who were deriding the dead bodies of some of the Christians. This occurred in the middle of the 3d century. See Fox, *Acts and Monuments*, i, 182. He is commemorated in the Roman martyrology on Dec. 1. Another of the same name, a deacon, is commemorated April 4, and a third July 5.

Agatho OF CONSTANTINOPLE was, first, reader in the Church of that city, then librarian, and lastly prothonotary and second chancellor. He was notary of the sixth holy and œcumenical synod (A.D. 680), and wrote out all the acts of that council, delivering a copy to each of the five patriarchs. In 712 he wrote his *Libellus*, or *Epilogus*, in which he narrates all that the tyrant Bardanes attempted against the council. See Cave, *Hist. Lit.* s. v.

Agathodæmon, in Greek mythology, was the Grecian name for the Egyptian *Kneph*—snake. See ÆSCULAPIUS. It was also a good deity to whose memory a glass of unmixed wine was drunk at the end of meals, and to whom a temple was built in Arcadia.

Agathon (*ἀγαθόν, good*), a Greek term used by Basil the Great for the holy eucharist.

Agathonica, St., of Pergamus, the sister of St. Papylus, who, seeing her brother suffer courageously with St. Carpus and his companions, threw herself into the flames with them. She is commemorated April 13.

Agathonicus, martyr, commemorated in the Byzantine calendar Aug. 22.

Agathopŏdes (more prop. **Agathopus**), RHEOS, was a deacon of Antioch, one of the two companions of St. Ignatius on his journey to his martyrdom at Rome, and one of the authors of the *Acta* of that martyrdom. He is not known to have been a martyr himself, although given by Baronius, *Martyrology* (April 25). He is mentioned in the first set of Pseudo-Ignatian epistles as an "elect man," who has "renounced life," etc., and is also reproduced in the second set of spurious epistles.

Agathus is commemorated as a Christian saint in some Latin martyrologies on May 8.

Agatkon was the same among the Iroquois as *Naut-e-na* among the American tribes generally.

Agaune (or ST. MAURICE EN VALAIS), COUNCILS OF (*Concilium Agaunense*).

I. Held on May 14, 523 (according to others, April 30, 515 or 516); nine (others say sixty) bishops were present. The continual psalmody ("Laus Perennis") established in this monastery upon the plan of the Acœme-

tian monks at Constantinople, was here confirmed by Sigismond, king of Burgundy.

II. Held in 888, in which Rodolf was elected and crowned king of Burgundy. See *Greg. Turon.* p. 107, 108.

Agde, COUNCIL OF (*Concilium Agathense*), was held on Sept. 10 or 11, 506. Twenty-four bishops were present, and ten deputies of absent bishops from different provinces of Gaul, which at this time was under the dominion of the Visigoths. Cæsarius, bishop of Arles, presided. In this council the discipline of the Church was treated of, and forty-seven canons were drawn up, confirming the discipline already established in many other councils. Of these, the 12th enjoins fasting every day in Lent, Sundays excepted. The 16th forbids the making any person deacon under twenty-five years of age without the consent of his wife, and a promise of continence. The 17th forbids ordination of bishops or priests under thirty years of age. The 18th orders all lay persons to communicate at Christmas, Easter, and Whitsuntide. The 19th forbids any woman to take the veil under forty years of age. The 20th forbids the clergy to wear long hair, and orders the archdeacon to cause that of the disobedient to be cut. The 27th forbids the establishment of any monastery without the consent of the bishop, and the ordination of a monk without the consent of his abbot. The 31st orders that those persons who, having been at variance for a long time, shall refuse to be reconciled, shall be excommunicated. The 34th orders that converted Jews shall remain eight months in the rank of catechumens before they are baptized. The 39th forbids persons in holy orders to attend wedding festivities. The 44th forbids a priest to bless the people or a penitent in church. See Labbé and Cossart, *Concilia Sacrosanta*, iv, 1381.

Agdus, an immense mythical stone from which Deucalion and Pyrrha took those which they threw over their heads to people the world. Jupiter, enamoured of this stone, changed it into a woman, who bore to him Agdistis.

Ageæ. See ÆGEÆ.

Agelnŏthus (**Ethelnothus, Egelnotus**, or **Agilnoth**), surnamed "the Good," was archbishop of Canterbury in 1020. According to some, he was a Benedictine of the Abbey of Glastonbury, and dean of that cathedral. He went to Rome in 1022 to receive the pall from the pope, and upon his return is said to have brought from Pavia an arm of St. Augustine, bishop of Hippo, for which he paid one hundred talents of silver. This he presented to Leofric, earl of Coventry, together with a work which he composed on the subject. He died Oct. 29, 1038. He left a volume of *Letters*, and a work *In Praise of the Blessed Virgin*, addressed to Fulbertus, bishop of Chartres. See Godwin. *De Præsul. Angl. Comment.*; Pitseus, *De Illust. Angl. Script.*

Agesilāüs, a name given to *Pluto* from his disposal of the dead.

Agētes (or **Agētis**), in ancient Paganism, was a mythical personage, son of Apollo and Cyrene, and brother of Aristheus.

Aggravation, in ecclesiastical usage, is a term given (1) to the threat to fulminate excommunication after three monitions to obey the Church. The aggravation may not be published by the minister without the order of the official. (2.) The extreme penalty of the major excommunication (i. e. the stoppage of all intercourse between the excommunicated party and the body of the faithful). The word in this sense has now no use.

Aghori is the name of a Hindû sect professing complete worldly indifference. The original Aghori worship seems to have been that of Devi, in some of her terrific forms, and to have required even human victims for its performance. Dr. Horace Wilson thus describes their practices: "The regular worship of this sect has long been suppressed, and the early traces of it now left are presented by a few disgusting wretches who, while they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifference to worldly objects, they eat and drink whatever is given to them, even ordure and carrion. They smear the body with excrement, and carry it about with them in a wooden cup or skull, either to swallow it for the purpose of obtaining alms, or to throw it upon the persons or into the houses of those who refuse to comply with their demands. They also for the same purpose inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusant, and they have a variety of similar disgusting devices to extort money from the timid and credulous Hindû. They are, fortunately, not numerous, and are universally detested and feared."

Agiasma (or rather HAGIASMA, *ἁγίασμα*) is the name given by the Seventy to the sanctuary in the Old Test., and applied by the early Church to the *altar;* called also AGION (q. v.).

Agiel, in Cabalistic mythology, is the intelligence of the planet Saturn.

Agil (or **St. Aisle**) was the son of Agnoald, councillor of Hildebert, who was persuaded by his friend Columbanus to devote his child at an early age to the monastic life. Accordingly, Agil entered the Monastery of Luxeuil about 590, and in 615 was deputed by a synod of the Frankish churches to accompany Eustacius (q. v.) on a missionary tour in Bavaria. Having considerable success, he undertook, at the request of Dagobert (q. v.), the superintendence of the Monastery of Meaux, about 636. He continued till advanced age to carry on missionary labors.

Agilbert (or **Adilbert**), a Roman Catholic prelate, was probably a native of Paris. He appears in Bede, first as "pontifex quidam, natione Gallus," from which he is supposed to have been consecrated by French bishops without any see. After studying in Ireland, he went into Wessex about 648, and was appointed by king Cenwalch bishop of the West Saxons. Being unable to learn English, the king gave half of his diocese to Wina, which so displeased Agilbert that he left Wessex and went to Northumbria, whence, after taking part with Wilfrid and his own priest Agatho at the Synod of Strenshall in 664, he returned to France. He was made bishop of Paris in 668, and still later declined the invitation of Cenwalch to return to Wessex. The year of his death is unknown, but it occurred in the Monastery of Jouarre, Oct. 11. It is questionable whether he is the Agilbert who, according to Fredegar, was sent in 680 by Ebroin to duke Martin to deceive him by taking a false oath on an empty reliquary.

Agilbertus, ST., a fellow-martyr with St. Agoardus (q. v.).

Agiles, RAYMOND (surnamed *de Podio* because he was a canon of Puy-en-Velay), went to the Holy Land in 1096 as chaplain to Aimar de Monteuil, the apostolic legate. He was present at the taking of Jerusalem, and wrote a history of the proceedings, entitled *Gesta Dei per Francos* (printed in the collection of Bongars).

Agilmar (or **Aimar**), a French prelate, was bishop of Clermont in the 9th century. Driven from his diocese by the Normans, he took refuge in the county of Amaons, where he brought the relics of Sts. Illis and Vincent. He deposited these in two grottos, which became the nucleus of large villages. In the Assembly of Pavia, Agilmar had a number of prelates who promised fidelity to Charles the Bald, and in 878 he sent, in

behalf of Louis the Stammerer, a letter to pope John VII, of which a long fragment may be found in *Gallia Christiana*, and in *Acta Sanctorum*, i, 13. He signed the acts of the Council of Mehun-on-the-Loire in 891. See Hoefer, *Nouv. Biog. Générale*, s. v.

Agilus. See AGIL, ST.

Agioi (or rather **Hagioi**, "Αγιοι, *saints*) was one of the common appellations of Christians, and current among them at the date of the apostolical epistles. Subsequently it was used as one of the names of the baptized or faithful, in contradistinction to the catechumens. We also find this word and the superlative *ἁγιώτατοι* employed as epithets of bishops. See SAINT.

Agionites (or **Agionenses**), a sect which appeared in the 7th century, and which pretended to more than ordinary sanctity. It is but little known, appears to have had but few followers, and was condemned in the Council of Gangra, together with the Encratites, Manichæans, and Montanists.

Agiotatos (or rather **Hagiotatos**, *ἁγιώτατος*, *most holy*), a title used in the early Church in addressing or speaking of bishops. — Bingham, *Christ. Antiq.* bk. ii, ch. ix, § 6.

Agius, a priest and monk of the Monastery of Corby, in Saxony. He lived in the 9th century, and wrote a history of the *Life* of St. Hathumuda, the first abbess of Gandersheim, his friend; also a *Dialogue*, in elegiac verse, on her death, which happened in A.D. 874. The two works are published by D. Bernard. See Pez, *Anecdotes*, vol. ii;

Aglaia, in Greek mythology, was one of the Graces or Charities, so called because of her cheerfulness, beauty, and worth. Homer says she was the wife of Vulcan.

Aglaonice. See AGANICE.

Aglaophœne, in Greek mythology, was the name of one of the Sirens.

Aglionby, George, was the eighth dean of Canterbury by appointment of Charles I, but was never installed, nor received any advantage from it, as the Parliament had, in 1642, seized on the profits of those capitular bodies which were in their power. He survived his nomination but a few months, dying at Oxford in November, 1643.

Aglionby, John, an eminent English divine, was born about 1566, and was admitted into Queen's College, Oxford, in 1583. Being elected fellow, he took orders, and afterwards travelled abroad, where he made the acquaintance of the famous Bellarmine. On his return, he was made chaplain in ordinary to queen Elizabeth, and in 1600 took his D.D. About the same time he became rector of Islip, and in 1601 he was elected principal of St. Edmund's Hall. He was also chaplain in ordinary to king James I, and died at Islip, Feb. 6, 1609. He was eminent for his learning, deeply read in the fathers, and is given by Wood (*Annals*) as one of the Oxford divines who were to translate the Gospels, Acts, and Apocalypse.

Agnan (in Lat. *Anianus*), ST., bishop of Orleans, demanded aid from Aëtius against Attila, who was obliged to abandon the siege of the place. It is said that the governor was attacked with a serious malady, and, believing his recovery to be due to the prayers of the prelate, set the prisoners free. It was in memory of this action that the bishops of Orleans had, on the day of their entry into the village, the privilege not only of delivering all the prisoners, but those in the province of Orleans who had been detained for certain crimes. The Huguenots in 1562 invaded the tomb of Agnan, and burned his remains. See Hoefer, *Nouv. Biog. Générale*, s. v.

Agnani, COUNCIL OF (*Concilium Agnanium*), was held March 24, 1160. Pope Alexander III, assisted by certain bishops and cardinals in this council, excommunicated the emperor Frederick, and absolved all his subjects from their oath of fidelity to him.—Landon, *Manual of Councils*, s. v.

Agnelli, an Italian Franciscan, was born at Pisa about 1194, and becoming acquainted in early life with Francis of Assisi, was by him appointed warden of the newly erected convent of his followers at Paris. He was afterwards sent, with the title of provincial minister, to found the Order of Franciscan Friars in England. This mission landed at Dover in September, 1224, and proceeded to Canterbury, where Agnelli remained while others went to London, Oxford, and Cambridge. Agnelli died at Oxford at an early period of his mission, worn out with fatigue by a journey into Wales. See *Brit. Mus. and York Minster Lib.*

Agnelli, GIUSEPPE, a learned Italian monk, was born at Naples in 1621, and entered the Jesuit Society in 1637. For five years he taught moral theology, afterwards was employed in preaching, and governed the colleges of Monte-Pulciano, Macerata, and Ancona. The last thirty years of his life he passed among the Society of Jesuits at Rome, where he died, Oct. 8, 1706. Among his many works, the most celebrated is *Il Parrochiano Istruttore* (Rome, 1677, 2 vols. 4to; 1704, 6 vols. 8vo).

Agnello (Agnelli, or Agnellus), ANDREA, was abbot of St. Mary's, Blanchernoe, and of St. Bartholomew's, Ravenna. He was made abbot of the monasteries when very young, and even before he had taken the religious vow. He occupied the tenth place among the priests of Ravenna, under Petronacius, from A.D. 821 to 837, and wrote a history of the prelates who governed the Church of Ravenna before him, entitled *Agnelli, qui est Andreas, Abbatis S. Mariæ ad Blachernas, Liber Pontificalis, sive Vitæ Pontificum Ravennatum.* This work was first made public by the abbot Benedict Bacchini at Modena in 1708. Muratori printed it in vol. ii, pt. i, of *Scriptores Rerum Italicarum.* The father of Agnello having conspired against the pope, Paul I, he was taken to Rome, where he died in prison. This treatment rendered the son less favorable to the interests of the court of Rome, and his writings were regarded as outrages against the pontifical authority. Moréri has confounded this archbishop with the preceding. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Agnellus, archbishop of Ravenna, was born in A.D. 486 of noble family, and was possessed of considerable wealth. On the death of his wife, he entered holy orders, and became *præfectus* of the Church of St. Agatha. He was consecrated bishop in 556, and held his bishopric until his death, in 569. In addition to efficient work in his diocese, he wrote *Epistola de Ratione Fidei ad Armenium*, against Arianism. See Cave, *Hist. Lit.* i, 529; Rubens, *Hist. Ravenn.* iii, 169.

Agnes, ST. (1), a virgin who at the age of twelve (or thirteen) was beheaded at Rome, under Diocletian. The acts of her martyrdom said to have been written by Ambrose are spurious, but the substance of her history, as given by Prudentius (14th hymn, *Περὶ Στεφάνων*) and Ambrose (*De Virginibus*, lib. i), amount to this: St. Agnes, having made a profession of Christianity and virginity, was persecuted by her suitors. She was sentenced by the judge to be confined in a brothel, and one who tried to outrage her there was struck with blindness, but was restored through her intercession. This miracle, however, did not save her life, for shortly after, having refused to offer incense to idols, she suffered martyrdom. A church at Rome in her honor, said to have been built in the time of Constantine, was repaired by pope Honorius in A.D. 625–638, and another was built at Rome by Innocent X. The Latin, Greek, and Anglican churches celebrate her festival Jan. 21; the Greeks also Jan. 14 and July 5, and the Latins Jan. 28. Her name stands in the black-letter calendar of the English Prayer-book on Jan. 21, and it is one of four (St. Marga-

ret's, St. Lucy's, and St. Agatha's days being the other three) appointed in England by the Synod of Worcester, under Walter de Cantilupe, in 1240. See Baillet, *Vies des Saints*, January 21; Butler, *Lives;* Ruinart, *Acta Sinc.* p. 457; Moréri, who cites Bollandus, *Acta*, April.

St. Agnes was the favorite saint of the Roman women. Her effigy is found on the ancient glass and earthenware of the Christians of the 3d century. She bears the palm as martyr, but seldom the book, or accompanied by the lamb; these two last were later symbols. When alone, she is generally placed between two trees; sometimes she is at the side of the Virgin Mary; sometimes between the Lord and St. Laurence, between St. Vincent and St. Hippolytus, between St. Peter and St. Paul. See Jameson (Mrs.), *Sacred and Legend. Art.* p. 600 sq.

St. Agnes, with Doves on either side, bearing the Crowns of Chastity and Martyrdom. (From an ancient glass vessel.)

Agnes, St. (2), of Monte-Pulciano, in Tuscany, was born in 1274, and at nine years of age entered the convent of the Order of St. Francis, called Sacchine, or Sackins, because they wore scapularies of coarse linen, such as sacks are made of. At fourteen she became cellarist of the house, and subsequently abbess of another house at Proceno. Lastly, she established a monastery at Monte-Pulciano in accordance with the rule of St. Benedict and the institution of St. Dominic. She died April 20, 1317, and was buried in her convent; but the building having been given in 1435 to the monks of St. Dominic, they removed her remains to the high-altar. St. Agnes was canonized by Benedict XIII in 1726, and her festival is kept on April 20. See Baillet, April 20;

Agnesio (or **Agnesi**), Juan Bautista, a Spanish priest, was born at Valencia, and lived about 1550. He wrote many works in prose and verse, among them being an *Apologeticum Panegiricum de Laudibus D. Hieronymi*, etc. See Moréri, who cites *Biblioth. Hisp.*

Agnew, John Holmes, D.D., an American Congregational minister, teacher, and editor, was born at Gettysburg, Pa., May 9, 1804. His first pastoral charge was at Uniontown, Pa.; he was elected professor in Marion College, Mo.; in Newark College, Del.; and in Washington College, Pa. He had for many years devoted himself to literary and educational pursuits, being at one time editor of the *Eclectic Magazine*, and afterwards for several years principal of a female seminary at Pittsfield, Mass. Subsequently he engaged unsuccessfully in some coal-mine speculations, in 1860 became secretary of the Southern Aid Society, and in 1865 took charge of the *American Federal Monthly*, a continuation of the old *Knickerbocker Magazine*. He died at Peekskill, N. Y., Oct. 12, 1865. See Appletons' *Annual Cyclopædia*, 1865, p. 652; *Princeton Sem. Gen. Catalogue*, 1872, p. 48.

Agni is the Vedic name of the Supreme Being under the character of the deity of fire; the analogue of the *Hephæstus* of the Greeks.

Agni, Tommaso, an Italian prelate, of Leontini, in Sicily, laid, about 1231, the foundations of the house belonging to his order (the Dominican). He was made titular bishop of Bethlehem in 1255, and appointed legate of the Roman see in the Holy Land. He was afterwards made archbishop of Cosenza, and in 1272 Latin patriarch of Jerusalem and bishop of St. Jean d'Acre, which he held together. He died in 1277, leaving a *Life of Peter the Martyr*, given in the *Acts of the Saints*, April, vol. iii. See Moréri, who cites Échard.

Agnĭtus is commemorated as a Christian saint in the Roman martyrology on Aug. 16.

Agno (or **Hagno**), in Greek mythology, was one of the nymphs who nursed Jupiter. She gave her name to a fountain, concerning which many fabulous wonders are told.

Agnoetæ (or **Agnoïtes**), a school of Alexandrian monophysites, for which see Themistians.

Agnolo, Aniello Fiorè, a Neapolitan sculptor, flourished about the 15th century. He executed two works in the Church of San Domenico Maggiore at Naples, which, according to Cicognara, possess considerable merit in design—one a basso-rilievo, dated 1470; the other a *Virgin and Infant*, with two angels, on the monument of Mariano Alaneo.

Agnolo, Baccio d', an Italian wood-carver, sculptor, and architect, was born at Florence in 1460. He gained considerable distinction in wood-carving, and then went to Rome to study architecture. He still carried on his former occupation, and his studio was the resort of such artists as Michael Angelo, Sansovino, the brothers Sangallo, and others. On his return to Florence he devoted himself chiefly to architecture, and planned many of the finest palaces and villas of the city. He introduced the fashion of applying frontispieces of columns to the doors and windows of private residences, which had hitherto been confined to churches. A much-admired work by this artist is the campanile, or bell-tower, of the Church di Santo Spirito in Florence. He died in 1543, leaving three sons, architects, one of whom, Giuliano, completed his father's unfinished works.

Agnostics. See Scepticism, Latest Forms of.

Agnyá-sétra is a class of worlds, according to the Buddhist system of religion. The Buddhists reckon that there are innumerable systems of worlds, each system having its own earth, sun, and moon. The space to which the light of one sun or moon extends is called a Sakwala, and includes an earth with its continents, islands, and oceans, as well as a series of hells and heavens. The Sakwala systems are divided into three classes, of which the Agnyá-sétra denote those systems which receive the ordinances of Buddha, or to which his authority extends. These systems are a hundred thousand *kelas* in number, each kela being ten millions.

Agoardus, St., with St. Agilbertus, came into France from beyond the Rhine, about the 5th century, and suffered martyrdom under the Vandals, in company with many other Christians. Their bodies were buried at Creteuil, about two leagues from Paris. The modern Roman martyrology commemorates them June 24. See Baillet, June 24; Landon, *Eccles. Dict.* s. v.

Agon, one of the inferior ministers employed in the ancient Roman sacrifices, whose office it was to strike the victim. The name is probably derived from the question which he put to the priest, *Agone*, "Shall I strike?"

Agonalia, in Roman antiquity, were festivals celebrated on Jan. 9, May 21, and Dec. 11 in each year in honor of Janus, whom the Romans invoked before undertaking any affair of importance. Ovid, in his *Fasti* (i, 319-322), mentions various etymologies of the word.

Agonius (also **Enagonius**), in Greek and Roman

mythology, were surnames of those gods that protected the soldiers in battle. Jupiter was also specially so called as the god of battle. Mercury also was so designated as manager of the Olympic games.

Agonothēta (or **Agonothētes**, from *ἀγών, a contest*, and *τίθημι, to place*), in Grecian antiquity was the president or superintendent of the sacred games. At first the person who instituted the games and defrayed the expenses was the Agonothetes; but in the great public games, such as the Olympic, Pythian, etc., these presidents were the representatives of different states, or were chosen from the people in whose country the games were celebrated. They received the several titles of *αἰσυμνῆται, βραβευταί, ἀγωνάρχαι, ἀγωνοθέται, ἀθλοθέται*. They were also called *ῥαβδοῦχοι* or *ῥαβδονόμοι*, from the rod or sceptre emblematic of their authority.

Agonyclites (Gr. *ἀ, γόνυ*, and *κλίνω*), a fanatical sect which arose in the beginning of the 8th century. Their peculiar tenet was that people ought not to pray kneeling, but standing or dancing. They were not numerous, and were condemned by a council held at Jerusalem in 726.

Agop, John, an Armenian priest, lived at Rome in the latter half of the 17th century. He wrote an *Armenian Grammar* (Rome, 1674):—a *Latin Grammar* (ibid. 1675), in Armenian:—and an Italian translation of the correspondence of Constantine the Great and of pope Sylvester with Tiridates, king of Armenia (Venice, 1683). See Hoefer, *Nouv. Biog. Générale*, s. v.

Agoræus, in Greek mythology, was an appellation given to those deities who had statues in the public markets or flora. Thus Mercury Agoræus was to be found at Athens, Sicyon, Thebes, Sparta, etc.; and thus Minerva Agoræa was in extraordinary veneration among the Lacedæmonians.

Agostino, Paolo, an eminent Italian musician, was born at Valerano in 1593. He was the scholar of Bernardo Nanini, and the successor of Soriano in the pontifical chapel. His death occurred in 1629. Antonio Liberati considered him as one of the most scientific and ingenious composers of his time; and adds that when he was master of the chapel of St. Peter's Church at Rome, he astonished the world with his productions for four, six, and eight choirs or choruses. Father Martini, who bears testimony to the truth of this eulogium, has inserted an *Agnus Dei*, in eight parts, of this composer. See also Augustino.

Agotkon, in North American mythology, was a name by which the Iroquois called the inhabitants of the lower heaven, i. e. spirits of the second order, which name also fortune-tellers and sorcerers received, who were said to associate with these spirits.

Agoult, Charles Constance César Loup Joseph Matthieu d', a French prelate, was born near Grenoble in 1747. He finished his studies at the Seminary of St. Sulpice at Paris, and was appointed bishop of Pamiers in 1787. He emigrated during the Revolution, and returned to France in 1801, after having resigned his bishopric. He studied especially the sciences of commerce and of finance. He died at Paris, July 21, 1824. He wrote, *Projet d'une Banque Nationale* (Paris, 1815):—*Éclaircissement sur le Projet d'une Banque Nationale*, etc. (ibid. 1816):—*Des Impôts Indirects et des Droits de Consommation, ou Essai sur l'Origine et le Système des Impositions Françaises* (ibid. 1817):—*Lettre à un Jacobin, ou Reflexions Politiques sur la Constitution d'Angleterre et la Charte Royale*, etc. (ibid. 1815):—*Conversation avec E. Burke, sur l'Intérêt des Puissances de l'Europe* (ibid. 1814). See Hoefer, *Nouv. Biog. Générale*, s. v.

Agoyeh is the fetich of the negroes of Vidah, a monkey-like statue made of black clay, and seated upon a red chair, which is ornamented with red bands, cloths, feathers, etc. On its head is the point of a spear.

Agræcŭla (or **Agræculus**), St., was made bishop of Chalons-sur-Saône in 532. He was present at many councils, built a church supported by pillars, and ornamented with marble and mosaic. A man of rare mental qualities, he united to them solid piety and great self-denial. He died A.D. 580, in his eighty-third year. His festival is celebrated March 17, the supposed day of his death. See Baillet, March 17; Greg. Turon. *Hist. Franc.* v, 46;

Agræus, in Greek mythology, was (1) a name given *Apollo* from his feeding cattle; (2) also a name of the god *Aristæus*.

Agrain, Eustache d', constable and viceroy of Jerusalem during the first Crusade, was of a noble family of Vivarais. He set out for the Holy Land in 1096 with Raymond, count of Toulouse. His exploits were of value to him, besides the viceroyalty of Jerusalem, and the principality of Sidon and of Cæsarea, which he transmitted to his children. He was surnamed *l'Épée et le Bouclier de la Palestine*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Agrate, Marco Ferrerio, an Italian sculptor, lived near the close of the 15th century. He executed several works in the cathedral at Milan, among which is the celebrated statue of *St. Bartholomew Flayed*. It is worked in marble with much care, but is devoid of taste.

Agrath was the name of one of the four females to whom the Jewish rabbins attribute the honor of being the mother of angels. The other three are Lilith, Eve, and Naamah. See Angels.

Agraule, in Greek mythology, was a surname of *Minerva*, derived from a similar name in Attica.

Agreement of Sandomir. See Sandomir.

Agresbur, in North American mythology, was the god of war among the Iroquois, and at the same time their supreme God.

Agresti, Livio da Forli, an Italian painter, was born at Forli, a town in the Roman territory. He studied under Pierino del Voga at Rome. He was employed by pope Gregory XIII in the great works that were executed by his order in the Vatican. On the staircase is a grand fresco painting by him, representing Philip of Arragon submitting his kingdom to the dominion of pope Eugenius III. There are also some of his works in the churches and public places of Rome. His best works are in his native city, Forli, where he painted in the chapel of the cathedral the *Last Supper*, and some admirable figures of the prophets. He died at Rome in 1580.

Agreus (*the hunter*), in Greek mythology, was the surname of *Pan* and *Aristæus*.

Agriania, in Greek Paganism, was a festival in honor of deceased persons in Argos; also certain prize-fights among the Argives.

Agricius, bishop of Treves and confessor, is celebrated in some old martyrologies under date of Jan. 13.

Agricŏla, the name of several persons of whom little is known. (1.) A martyr in Africa, commemorated Nov. 3. (2.) Saint, born Dec. 3. (3.) A martyr in Auvergne, Dec. 9. (4.) A martyr at Ravenna, Dec. 16.

Agricola, St., of Bologna, Italy, was martyred with his slave Vitalis, by crucifixion, A.D. 304. Their bodies, it is said, were interred in ground belonging to the Jews, where they remained concealed until they themselves revealed the fact to St. Eusebius. The latter is reported to have raised their bodies, and to have taken away a few drops of St. Agricola's blood and some of the wood of his cross, which he placed in the altar of a new church at Florence, at the dedication of which he preached a sermon, *An Exhortation to Vir-*

ginity, still extant, which is the only act remaining to us of the history of these martyrs. The Roman martyrology commemorates them on Nov. 3. See Baillet, Nov. 4; Butler, eod.; Gregor. Turon. *De Gloria Mart.* lib. i, col. 772.

Agricola, Magnus, a learned Benedictine, was born at Augsburg, Sept. 11, 1640. He was professor of philosophy at the University of Salzburg, and retired to the cloister of St. Ulrich, where he died, April 23, 1708. He wrote, *Sententiæ Philosophicæ IV Libellis Comprehensæ* (1671):—*Quæstiones Naturales Mixtæ de Principiis ex Lib. I et II Physicorum* (1674):—*Tractatus de Artibus Humanis*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Agricola, Michel, a learned Swede, was born in Finland, near the commencement of the 16th century. He studied theology under Luther at the University of Wittenberg, and was made rector in 1539. In 1554 Gustavus I appointed him bishop of Abo, and sent him to preach Christianity to the Laplanders. He died in 1557. He is known as the translator of the New Test. into Finnish, which was printed at Stockholm, in 4to, in 1548. It contains a preface by Agricola, in which he states that the translation was made from the Greek, with the aid of the Latin, German, and Swedish versions. (B. P.)

Agricola, Rudolph (originally *Roelof Huysmann*), a distinguished Dutch philosopher and theologian, was born at Baffio, near Groningen, in 1443. He was educated at Louvain, where he graduated as A.M. He afterwards studied at Paris, and at Ferrara, in Italy. He returned to Holland in 1479, and soon after became syndic of Groningen. In 1482 he became professor at Heidelberg, where he died in 1485. His principal work is the *De Inventione Dialectica*, in which he attacks the scholastic philosophy of his day. He also opposed the corruptions of Rome. See *Encyclop. Brit.* (9th ed.), s. v.; Mosheim, *Hist. of the Church*, bk. iii, cent. xv, pt. ii, ch. ii; Ueberweg, *Hist. of Philos.* ii, 10.

Agrionia were festivals celebrated annually by the Bœotians in honor of Dionysus, in which the women, after playfully pretending for some time to search for that god, desisted, saying that he had hidden himself among the muses. They were solemnized at night by the women and the priests only. The tradition is that the daughters of Minyas, having despised the rites of the god, were seized with frenzy and ate the flesh of one of their children, and that the Agrionia were celebrated in expiation of the offence. A singular feature of the festival was the assembling of maidens of the family of Minyas in front of the temple, whence the maidens would flee, followed by a priest with a sword, who would kill any of the maidens he might overtake.

Agrippa Castor, an ecclesiastical writer who flourished in the reign of Hadrian (about A.D. 135), and is highly spoken of by Eusebius and St. Jerome. He is the first who is said to have written against heresy, and wrote a most accurate *Confutation of the* Ἐξηγητικά of Basilides, a fragment of which alone remains in Eusebius (iv, 7). Theodoret seems to imply that he wrote another work in refutation of Isidorus, the son of Basilides. See Cave, *Historia Literaria*, Sec. II, i, 57.

Agrippa von Nettersheim, Heinrich Cornelius, a German philosopher, theologian, and chemist, was born in Cologne, Sept. 14, 1486. Having been a disturber of the peace in the South of France, he fled to Paris, where his public discourses gained for him a professorship of theology at Dôle. Accused of heresy and magic, he fled to England in 1510, and afterwards returned to Cologne and became secretary to Maximilian. He subsequently studied and practiced medicine, and was an ardent student of alchemy and the other occult sciences. His work *De Incertitudine et Vanitate Scientiarum* (Paris, 1531) is a satire on the state of knowledge at the period in which he lived. His death occurred at Grenoble, Feb. 18, 1538.

Agrippina, a martyr at Rome, is commemorated in the Byzantine calendar on June 23.

Agrippinense, Concilium. See Cologne, Council of.

Agrippinus, of Alexandria, is commemorated as a saint in some Roman martyrologies on July 15; in the Ethiopic on Jan. 30.

Agriskowé was a battle-cry of the Iroquois, and also of the Hurons; the latter, however, say *Agriskowi*. For a long time there was doubt as to the meaning of the word, until it was found to be derived from Agresbur, the god of war, and was used as a cry for help.

Agroteras Thusia was an annual festival at Athens in honor of Artemis, or Diana, in fulfilment of a vow made by the city before the battle of Marathon to offer in sacrifice a number of goats equal to that of the Persians slain in the conflict. The number was afterwards restricted to five hundred.

Agrypnis, in Greek paganism, was a festival which was celebrated yearly in honor of Bacchus at Arabela, in Sicily.

Agu was another form of the Accadian moon-god *Acu* (q. v.).

Aguado, Francisco, a Spanish Jesuit, was born at Torrejon de Ardoz, near Madrid, in 1566, and entered the Society of Jesuits at Alcala in 1588, being then A.M. He was governor of several houses of the order in Spain, twice governed the province of Toledo, and was twice sent as deputy to the congregations at Rome. Philip IV chose him as his preacher, and the count Olivares, Philip's prime-minister, appointed him his confessor. He died at Madrid, Jan. 15, 1654. Among his works are *Treatise on Perfect Religion* (Madrid, 1629, fol.), in Spanish:—*On the Wise Christian* (ibid. 1638, fol.):—*On the Sacrament of the Eucharist* (ibid. 1640, fol.):—*Various Exhortations on Matters of Faith* (ibid. 1641, fol.):—*Sermons for Lent and Advent* (ibid. 1643, fol.):—*On the Mysteries*, etc., *of our Lord and the Virgin* (ibid. 1646, fol.):—*Life of P. Goudin, the Jesuit* (ibid. 1643, 8vo).

Aguas, Juan de, a Spanish theologian, who lived in the 17th century, was canon of the metropolitan Church of Saragossa, and synodal examiner of the archbishopric. He wrote, *Por el Origen y Sucesos de los Templos Sedes Catedrales, Alegacion Historica, Apéndice con Notas y Aplicacion por la Catedralidad Privativa del Templo Máximo Metropolitano de Zaragoza* (Saragossa, 1668). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aguazzari, Alfonso, an Italian Jesuit, was a native of Sienna, in Tuscany. When very young he entered a congregation of priests at Brescia, but in 1567 he united himself to the newly formed Society of Jesuits. He was rector of the English college at Rome, and later of the German. He died in 1602. He wrote, *The Life of a Young Englishman called Edward Throgmorton*.

Agucchio, Giovanni Battista, an Italian ecclesiastic, was born at Bologna, Nov. 20, 1570. He was educated under the care of his uncle, cardinal Philip Sega. After his death, Agucchio was appointed secretary to cardinal Aldobrandini, and attended him when he went as legate to Henry IV of France. He continued in this employment, with a short intermission, until the death of the cardinal, when he became secretary to Gregory XV. In 1624 Urban VIII sent him as nuncio to Venice, but the contagious distemper which ravaged Italy in 1630 obliged him to retire to Friuli, where he died in 1632. His works are, *A Treatise upon Comets and Meteors*:—*The Life of Cardinal Sega* and of *Jerome Agucchio*:—and a letter to the canon Bartolommeo Dolcini, entitled *L'Antica Fondazione e Dominio della Città di Bologna* (Bologna, 1638, 4to). See Chalmers, *Biog. Dict.* s. v.

Agudi, Luigi Maria, an Italian divine, was a native of Milan. He was at first a Barefooted Carmelite, and was considered one of the first preachers and theologians throughout Italy during the 17th century. He taught theology at Naples and Bologna; but applying himself subsequently to preaching, he addressed vast crowds at Como, Naples, Verona, Milan, Venice, and other Italian cities. After being a Carmelite for twenty-nine years, and filling the office of prior, provincial vicar, definitor, and visitor, he assumed the habit of the Dominicans, by permission of the pope, in 1669, in the Convent of Santa Maria at Milan. His works are, *Carmelus Sapiens, sive de Scriptoribus Utriusque Carmeli*, etc.:—*Fontes Salvatoris, sive de Sacramentis, in Genere et Specie*, etc. (Lugd. 1683, 4to):—*De Justitia et Jure, de Restitutione, de Contractis*:—*De Censuris*:—*Anima Bibliothecæ*:—*Quadragesimale*, sermons for all the Sundays of the year:—*Silva Sermonum*, or homilies gathered from the early fathers.

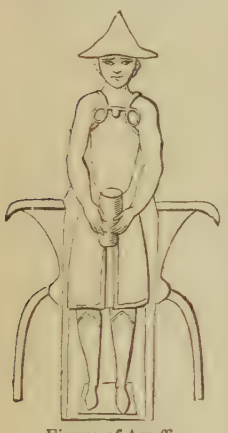


Figure of Aguffi.

Aguffi was a saint of the Kalmucks. He is represented as a man sitting on a chair with a cup in his hands.

Aguier, François, a celebrated French sculptor, was born in 1604 at the town of Eu, in Normandy. He studied under Simon Guillain, of Paris. He practiced some time in England, and afterwards went to Rome, where he remained two years. He acquired the reputation of one of the best sculptors of his age in France. He died at Paris in 1669. His best works are a marble crucifix in the Church of the Sorbonne:—the mausoleum of cardinal de Berulle, in the Church de l'Oratoire, Rue St. Honoré, and that of the duke de Longueville:—and the tomb of the duke Rohan, in the Church of the Celestines at Paris.

Aguilar (*Terrone del Cagno*), **Francisco,** was bishop of Leon, in Spain, and was originally of Iliturgi or Anduxar, in the diocese of Jaen. He was preacher to king Philip II; held the chair of theology at Granada; and was made first bishop of Tui, and lastly of Leon. He died in 1613, and left an *Instruction for Preachers* and some other works.

Aguilar, Grace, an English Jewish authoress, was born at Hackney, near London, June 2, 1816. She was a descendant of a family of Hebrew merchants in Spain, who had fled from that country on account of religious persecution, and found a refuge in England. She died at Frankfort, in Germany, Sept. 16, 1847. A writer in the *Jewish Chronicle* in 1874 says:

"No Jewish female author has attained the general and well-deserved popularity achieved by Grace Aguilar. Her numerous literary productions have been read and appreciated in England, America, Germany, and France. Her *Women of Israel* is a work stamped with the most ardent zeal and fervent piety, in every line of which breathe the national sentiment and the true patriotism which are the characteristics of her writings. It is a book teeming with powerful lessons to her own sex and eloquent exhortation to the opposite sex. She desired to elevate the character of the women of Israel. She has shown that when all the nations of the East degraded females, the exalted Jewish code gave them an equality in civil and religious institutions suitable to women's mind and to their special mission. She has also demonstrated that many women in Israel have been the exponents of the noblest sentiments and the most sublime actions. Her *Spirit of Judaism* and *Jewish Faith* are likewise works of considerable merit, and full of that pious fervor and filial affections which carry the reader along with her and impress him with profound sympathy for the writer. Her *Jewish Faith* displays signs of no mean acquaintance with Jewish and Christian philosophers and divines, and its logical reasoning is far from betraying the sex of the author. With all her abilities, which were of no ordinary range, she was humble and unassuming, kind to all, and greatly attached to her parents. The ambition of Grace Aguilar was neither for wealth, for reputation, nor for distinction. The pure consciousness of raising the literary and religious character of the Jewish race in general and of her own sex in particular was at the same time her guiding motive and her reward."

See Fürst, *Bibl. Jud.* i, 21; Morais, *Eminent Israelites of the 19th Century* (Phila. 1880), p. 12 sq. (B. P.)

Aguilar, Pedro Sanchez de, was a native of Yucatan, in America, who, when canon of Los Charcas, in Peru, wrote a book (in Latin and Spanish) entitled *Informe contra Idolorum Cultores del Obispado de Yucatan* (Madrid, 1639, 4to). The work relates to the powers of bishops and the necessity of punishing idolatry. See Antonio, *Biblioth. Hisp.* ii, 191.

Aguilar, Raphael Moses de, a Portuguese Jew, who died in 1680, was among those who, in 1641, emigrated from Portugal to Brazil. On his return to Amsterdam, he published a Portuguese and Hebrew grammar, entitled *Epitome da Grammatica Hebraica* (Amst. 1661). See Fürst, *Bibl. Jud.* i, 21; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 28; Lindo, *Hist. of the Jews in Spain*, p. 369; Etheridge, *Introd. to Hebrew Literature*, p. 467; Steinschneider, *Bibliog. Handbuch*, No. 19; Keyserling, *Gesch. d. Juden in Portugal*, p. 294; id. in Frankel's *Monatsschrift*, 1860, p. 397 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 198, 232; Dessaur, *Gesch. d. Israeliten*, p. 453, 457. (B. P.)

Aguillanneuf (*A-gui-l'an-neuf*), an old cry used on Jan. 1 as a mode of rejoicing. It is derived from the Druids, who at the beginning of the year distributed the blessed mistletoe to the people, announcing at the same time the new year. In Brittany, Picardy, and Burgundy the children are said still to sing these words on New-year's-day.

The name was also given to a collection made in some dioceses on Jan. 1 to procure candles for the churches. Young persons of both sexes took part in it, and were apt to commit, even in the churches, all sorts of extravagances. The Synod of Angers, in 1595, prohibited these proceedings within churches; but the custom still continued out of them until a later synod (1668) forbade the observance of it altogether. See Moréri, who cites Thiers, *Traité des Jeux*.

Aguillon (or **Aguelon**), François d', a Belgian Jesuit, was born at Brussels in 1567. He first introduced the study of mathematics among the brothers of the Low Countries, taught philosophy at Douay, and theology at Antwerp, where he was rector of the college. He died at Seville in 1617. He wrote, *Opticorum Lib. VI Philosophicis juxta ac Mathematicis Utiles* (Antw. 1613, fol.). This work contains the first mention of stereographic projection. This was known from the time of Hipparcus, but had never received a name. Aguillon worked on catoptrics and dioptrics until his death. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aguirre, Gaspar Salzedo de, was professor of theology in the University of Bacca, Spain, and prior of St. Ildefonso at Jaen, in the 17th century. He wrote, *Allusiones N. Testamenti ad Vetus* (1608):—*A Relation of Some Remarkable Matters concerning the Kingdom and Bishopric of Jaën* (in Spanish, 1614, 8vo):—*Pliego de Cartas* (1694). See Antonio, *Biblioth. Hisp.* i, 407.

Aguirre, Juan, a Spanish sculptor, was born at Segovia, and was the scholar and son-in-law of Matteo Inverto. He executed the tabernacle of the Church of Villacastin, with the statues of the evangelists and six other saints, in 1594, which, according to Bermudez,

possessed great merit. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Agyei, in Greek mythology, was a kind of obelisk sacred to Apollo, and placed in the vestibule of houses for their security.

Agyrtæ (*ἀγυρέω, to congregate*) was a name given to priests of the goddess Cybele, who wandered up and down, attracting crowds of people, by pretending suddenly to be inspired by the goddess, roused into a divine fury, slashing and cutting themselves with knives. They generally carried about with them an image of Cybele, which they placed upon the back of an ass, and deceived the people by fortune-telling, persuading them to give presents to the goddess in return for the information which by her inspiration had been imparted to them as to their future fate.

Ahabáth Olam (אַהֲבַת עוֹלָם, *eternal love*), one of the benedictions which the Jews who were dispersed over the whole Roman empire in the time of our Lord daily recited before the reading of the *Shema*. It ran thus:

"Thou hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our fathers' sake, who trusted in thee; to whom thou didst teach the precepts of life, that they might walk after the statutes of thy good pleasure with a perfect heart. So be thou merciful unto us, O our Father, merciful Father, that showeth mercy. Have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, do, and perform all the words of the doctrine of thy law in love. And enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them to the love and fear of thy name. We will not be ashamed, nor confounded, nor stumble forever and ever; because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God: and the multitude of thy mercies shall not forsake us forever. Selah. And now make haste and bring upon us a blessing and peace from the four corners of the earth; break thou the yoke of the Gentiles from off our necks, and bring us upright into our land. For thou art a God that workest salvation, and hast chosen us out of every people and language; and thou, our King, hast caused us to cleave to thy great name in love, to praise thee, and to be united to thee, and to love thy name. Blessed art thou, O Lord, who hast chosen thy people Israel in love."

See also Shema.

Ahadith, a name for the Mohammedan traditions, which are alleged to amount to 5266 in number.

Ahair, John, a Methodist Episcopal minister, was born in North Carolina, about 1768. He was a devout, zealous Christian, and labored in the ministry three years, dying in Nov. 1794. See *Minutes of Annual Conferences*, 1795, p. 60.

Ahalya, in Hindû mythology, was the daughter of Brama of wonderful beauty. The god of the sun, Indra, fell in love with her, and won her favor when her husband Gautama, a priest, was absent. The angry husband cursed the god, and in consequence thereof a singular punishment was inflicted upon the latter. On his body a thousand Phalli grew. His begging and pleading caused the priest to change the punishment. The Phalli fell off, and in place of them Indra received one thousand eyes, whence his surname *Sahasraksha*.

Aharaigichi is the supreme being among the Abiponeans, which they also call *Kebet* or *Grouperikir* ("grandfather"). They acknowledge him not alone as their creator, but also as the creator of the cultured white people, the Spaniards. To the Spaniards he gave clothes, gold, and silver; but to the Abiponeans he gave courage, strength, and fearlessness. The Pleiades are his symbol. The natives consider him sick when these go away, and hold festivals of joy when they return. They have no priests but sorcerers, who stand in great esteem on the occasion of these festivals.

Ahastara, in Hindû mythology, is a surname of the *sun*.

Ahavanya, in Hindû mythology, is the fire worshipped by the Indians.

Ahhotep (*Fields of Peace*), a locality in the Egyptian mythology, mentioned in the *Ritual of the Dead*. Comp. Aahhotep (*Peace of Aah*).

Ahi (*Assistant*), a title of the Egyptian deity *Horus*, as the performer of the religious rites called the Assistances of Horus to his father Osiris. He is called also *Lord of the Heart*, and is mentioned in chapter cl of the Egyptian *Ritual of the Dead*.

Ahi is a name for the serpent mentioned in the Rig-Veda as the chief of the Asouras.

Ahimnius, bishop of Asuaga, in the province of Zengit, Africa (together with Fortunatus, Optatus, and other bishops), consulted Cyprian as to the restoration of Ninus, Clementianus, and Florus, who in the Decian persecution succumbed to the greater severity of the proconsul, and had spent three years in penance. The occasion of their meeting was to consecrate a bishop for Caspa; and as Donatulus subsequently appears as bishop of that place, he is no doubt the person ordained.

Ahit, an Egyptian sacerdotal office, holdable by both sexes. Its duties are not exactly known. See also Ahi, of which this name is the feminine form.

Ahlwardt, Peter, a Protestant theologian of Germany, was born Feb. 14, 1710, at Greifswalde. He studied at his native place as well as at Jena. His lectures he commenced at his native place in 1732, where he died March 1, 1791. He wrote, *Diss. de Davide, Prudente Politico, Præcipue in Caussa Homicidiorum a Joabo Commissorum* (Gryph. 1733):—*Tentamen Metaphysicum de Subordinatione Finium Primorum, Secundum quos Homines suas Tenentur Componere Actiones* (ibid. 1734):—*Diss. de Sanctitate Dei Triunius ex Jes.* 6, 3 (ibid. eod.):—*Progr. de Immortalitate Animæ Humanæ, ex Ratione Demonstrata* (ibid. 1735):—*Diss. de Duratione rerum et Mundi per se nulla* (ibid. 1738), etc. See Döring, *Die gelehrten Theologen Deutschlands*, i, sq. (B. P.)

Ahmed, a name by which Mohammed is mentioned in the Koran. In chapter lxi it is written, "Jesus, the son of Mary, said, O children of Israel, verily, I am the apostle of God sent unto you, confirming the law, which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed." Mohammedan writers endeavor to confirm this alleged prediction by the words of Jesus as recorded in John xvi, 7, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This Comforter, or *Paraclete*, they transform into *Periclete, the Illustrious*, and all explain as referring to Mohammed.

Ahriman, in Persian mythology, is the evil spirit according to Zoroaster's system of religion. The eternal god Zeruane Akerene created light and darkness (or Ormuzd) and Ahriman, both of whom are eternal and only limited by one another. Both of these were living lonesome and separate, Ormuzd in light and Ahriman in darkness. Then God created the earth, in order that the good might combat with and overcome the evil. He divided the period of the earth's existence into four great ages of three thousand years each. In the first age, light was to rule; in the second, darkness besieged by the light; in the third, light and darkness alternately; in the fourth, the same, ending in the full sway of the light. Ormuzd created in the first age all that can be seen, over against which Ahriman placed a frightful creation of darkness, but did not attempt a combat either in the first nor in the second age, although he was asked to do so by his genii. At the end of the second age, feeling himself strong enough, he began war with Ormuzd; he entered heaven himself, but alone, and, filled with wonder and amazement, was thrown down upon the earth. Here he made fire impure by smoke and steam,

devastated everything, and enveloped all things in a thick darkness, until he was driven back by Ormuzd and thrown into the eternal abyss. Ahriman, however, again roused himself, reached the earth, and made it his habitation. Now the third age began, in which Ahriman created an evil spirit for every good spirit created. In the fourth age he is to obtain the superiority, and will cause a comet to fall upon the earth, which will set it on fire, and change it into a stream of burning metal that shall flow into the eternal pit. Ahriman's kingdom is thus to be entirely burned up. In this way the kingdom of darkness becomes the kingdom of light; the evil spirits are purified and become good spirits beside the throne of God. See ORMUZD.

Ahti, an ancient Egyptian goddess, having the head of a uræus and the body of a hippopotamus. She was one of the Typhonic or malevolent deities.

Ahu, an ancient Egyptian deity; another name of the god *Atum* or *Tum*, the setting sun.

Ahuramazda (*Wise Spirit*) was the great and beneficent creator of good in the Zendic mythology. He was called also "The Good Spirit," and he has been considered as in some points resembling the Assyrian deity *Merodach*. The world was created by him for the residence of mankind, and all the good angels were made by him also. His chief mission, however, was to preserve the human race and to defeat the evil being, Ahriman. His name is often contracted into *Ormuzd* (q. v.).

Ahuta, in Hindû mythology, is one of the five great sacraments which the Bramins must do daily. It consists in the reading of the holy books.

Ahzab, the name given to the sixty equal portions into which the Mohammedans have divided the Koran, probably in imitation of the Jews, who divided the Mishna into the same number of parts. See KORAN.

Ai. Lieut. Conder reports the existence, near the modern village of Deir-Diwân, of the "remains of a large town, bearing the name *Haiyân*, which closely approaches *Aina*, the form under which Ai appears in the writings of Josephus. Rock-cut tombs and ancient cisterns, with three great reservoirs cut in the hard limestone, are sufficient to show that this was a position of importance. To the west is an open valley called 'Valley of the City,' which, gradually curving round eastward, runs close to the old road from Jericho by which Joshua's army would probably have advanced. To the north of the site there is also a great valley, and the plain or plateau on which the modern village stands close to the old site expands from a narrow and rugged pass leading up towards Bethel, which is two miles distant on the watershed. Beside this pass and north of the ruins is a large terraced knoll, very stony, and crowned by a few olives—a conspicuous object in the landscape. It is called simply Et-Tell, 'the mound,' and a connection has been supposed between this name and the fact that Joshua made Ai 'a heap (*tell* in the Heb.) forever.' The place does not, however, show traces of having at any time been covered with buildings, and the rock-cut tombs and cisterns above noticed seem too far from it to indicate Et-Tell as the exact site of Ai, being close to the pass; it has moreover no valley such as would seem fitted for the ambush immediately west of it" (*Tent Work in Palestine*, ii, 109).

Aiam Almadoulat (*the reckoned days*), the first ten days of the month Moharram, or the first month of the Arabian year, in the course of which the Koran is believed to have descended from heaven to be communicated to men.

Aiat (*signs* or *wonders*), the verses, or small portions of unequal length, into which the one hundred and fourteen chapters or large portions of the Koran are divided.

Aicharius. See ACHAIRUS.

Aidia, in Hindû mythology, is the moral nature of man. It possesses the faculty of adding to or inflicting punishment.

Aids of Grace, CONGREGATIONS ON. See CONGREGATIO DE AUXILIIS DIVINÆ GRATIÆ.

Aigard. See ACHARD.

Aiglier (or **Aygler**), BERNARD, a French prelate, was born at Lyons, in the 13th century. At first a simple monk, he became sacristan of the abbey of Savigny, and Innocent IV made him one of his chaplains and abbot of Lerins. Charles of Anjou took him with him when he went to take possession of the kingdom of Naples and Sicily. Upon this occasion Urban IV made him abbot of Monte-Cassino and cardinal, and also sent him as his legate into France against the Albigenses. He was also sent to Constantinople to conclude an alliance against the Saracens. He assembled a general synod at St. Germains, and died April 5, 1282, leaving, among other works, *De Collationibus:—De Beneficiis et Officiis:—In Regulam St. Benedicti:—Speculum Monachorum*. See Colonia, *Hist. Lit. de Lyon*, ii, 327; *Chron. Cassin Chrono. SS. Lirinens.*

Aigradus (or **Angradus**), a French prelate, was monk of Fontanelles, near Rouen, and flourished about 699. He received his monastic institution under St. Lantbert, and became archbishop of Lyons in 678. At the request of St. Hilbert (q. v.) he wrote the *Life of St. Ansbert*, who ruled the monastery of St. Vaudrille from 678 to 695. The compilers of *Gallia Christiana* (xi, 167) and modern authors attribute to Aigradus the fragment of the *Life of St. Lantbert* (or Lambert), edited as anonymous by Mabillon, *Acta Ord. Bened.* III, ii, 462–465. See Henschen, *Commentary, Acta SS. Boll.* Feb. ii, 343; *Histoire Lit. de la France*, iv, 33–35, 57.

Aigulphus (or **Ayoû**), ST., abbot of Lerins, was born at Blois, about 630. He assumed the Benedictine habit in the abbey of Fleury, and was employed by Mommolus, the abbot, to dig up the relics of Sts. Benedict and Scholastica from under the ruins of Monte Cassino and bring them into France, which he did. He was despatched by Clotaire III to reform the abbey of Lerins, but the monks rebelled, and, having first imprisoned him, they delivered him and thirty-three faithful monks into the hands of pirates, by whom they were beheaded on the island of Amathis, A.D. 675. Their festival is given by the Roman martyrology on Sept. 3. See Baillet, Sept. 3; Mabillon, *Life of Aigulfus.*

Aihala (or **Al-aswid**), a rival prophet to Mohammed in Arabia. He pretended that two angels appeared to him, giving him his commission. His eloquence and bravery drew great crowds after him; but he maintained his position only four months, being killed by his opponents. Aihala and Mosseilama, who also pretended to be a prophet sent from God, were called by the Mohammedans the two Liars.

Aijkthyrner, in Norse mythology, is a reindeer standing in Walhalla and eating the limbs of the tree Lerad. Out of his horns flows so much water that thirty-six rivers are fed by it.

Aijukal.

Aijukal, in the mythology of the Mongolians, is one of the four supreme gods, probably related to *Vishnu* of India. Images, partly of brass and partly of finer metals, are made of the deity in China. He has three heads and ten hands. He is seated, as are the majority of Oriental gods.

Aiken, Alison, a minister in the Methodist Episcopal Church, South, was born in Maury Co., Tenn., Sept. 9, 1814. He received a careful religious training; was converted at the age of twenty-five; soon began to preach, and in 1841 entered the Tennessee Conference, and labored with marked success till 1855, when he was transferred to the Louisville Conference, in which he continued until his death, Oct. 17, 1872. See *Minutes of Annual Conferences of the M. E. Church, South*, 1873, p. 865.

Aiken, John E., a Methodist Episcopal minister, was born at Chatham, Conn., March 18, 1802. He experienced religion at the age of eighteen; soon became class leader; was licensed to exhort in 1824, and in 1831 was received into the Pittsburgh Conference. In 1849 he located at Painesville, where he died, Dec. 17, 1853. Mr. Aiken was earnest, devoted, and greatly beloved. See *Minutes of Annual Conferences*, 1854, p. 409.

Aiken, Silas, D.D., a Congregational minister, was born at Bedford, N. H., May 14, 1799. He graduated from Dartmouth College in 1825 with the highest honors; was ordained pastor of the Congregational Church in Amherst, N. H., March 4, 1829; was installed in Park Street Church, Boston, in 1837; and became pastor of the Church in Rutland, Vt., March 29, 1849. On account of impaired health he resigned this pastorate in 1863, but held the nominal relation of pastor for several years afterwards. He died in Rutland, April 8, 1869. During his three pastorates, extending over thirty-four years, he received eight hundred and ninety members into the churches. His character and work won the esteem of all who knew him. See *Cong. Quarterly*, 1869, p. 428.

Aiken, Solomon, a Congregational minister, was a native of Hardwick, Mass. He graduated from Dartmouth College in 1784; was ordained pastor of the Church in Dracut, Mass., June 4, 1788, from which he was dismissed June 4, 1814. After this he removed to the State of New York. He died about 1832. As a political partisan he acquired some celebrity. See Sprague, *Annals of the Amer. Pulpit*, ii, 87.

Aikenhead, John, an English Wesleyan minister, was born at Arbroath, Scotland, in 1768. His parents were members of the Church of Scotland, and trained their boy in the right way, so that he soon found peace in believing. In 1796 he devoted himself to the ministry, and was appointed to the Boston Circuit. In 1832 he became a supernumerary at Devenport, where he died, March 12, 1835. He was a man of studious habits, and had a well-cultivated mind and great stores of information. His disposition was amiable—always so; frank and ingenuous, to a stranger he appeared reserved. He was a man of lovely Christian character, and withal a faithful and useful minister. See *Wesleyan Meth. Mag.* Aug. 1837, p. 561; *Minutes of the British Conference*, 1835.

Aikhe, an Etruscan male divinity, who is represented on an Etruscan mirror accompanying the deities Euturpa, Altria, and Thalna.

Aikin, John C. L., a minister in the Methodist Episcopal Church, South, was born in Alabama in 1820. He professed religion in his sixteenth year, and in 1847 was received into the Alabama Conference. In 1849 he was transferred to the Arkansas Conference. Failing health in 1859 compelled him to take a supernumerary relation, which he held until his death, May 17, 1866. As a preacher Mr. Aikin was plain, practical, and pathetic. See *Minutes of Annual Conferences of the M. E. Church, South*, 1866, p. 80.

Aikin, Samuel Clark, D.D., a Presbyterian minister, was born in Windham, Vt., Sept. 21, 1790. He graduated from Middlebury College in 1814, and afterwards entered the Andover Theological Seminary, from which he graduated in 1817. He was ordained and settled over the First Church, Utica, N. Y., Feb. 3, 1818, where he stood as a strong, earnest, and successful pastor until 1835. In that year he was installed pastor of the First Presbyterian Church of Cleveland, O. In 1858 he resigned his charge, but continued to reside in Cleveland until his death, Jan. 1, 1879. See *Presbyterianism in Central New York*, p. 209; *Andover Gen. Catalogue*, 1880, p. 16. (W. P. S.)

Aile. See Aisle.

Ailekes Olmak, in the mythology of the Laplanders, are three deities which they suppose are companions of the sun, and are therefore called deities of the holy days. Friday, Saturday, and Sunday were holy days with them. These gods are named *Frit Ailek, Lawa Ailek, Schodnobnio Ailek.* Others state that only Sunday is a holy day with them.

Aileranus (Aireranus, or Areranus), *St.*, surnamed *the Wise*, was head of the famous college of Clonard, County Meath, Ireland. He died, according to the annals of Ulster, in 665. Among his works are, the *Life of St. Bridget of Kildare:*—*Life of St. Patrick:*—and *Life of Féchinus.* But the best known of his writings is an *Allegorical Exposition of the Genealogy of Jesus Christ.* This was inserted by Sedulius the Younger in his *Collections on St. Matthew*, and published in 1667, from a copy of a MS. of St. Gallenus, with the title *Ailerani Scoto-Hiberni, Cognomento Sapientis, Interpretatio Mystica Progenitorum D. Jesu Christi*, etc. See Usher, *Primord. Eccles.;*

Ailli, Peter d'. See Ailly.

Ailred (Ealred, Aluredus, or Ethelred), an English ecclesiastical writer, who was born at Herham in 1109, and died in 1166 as prior of the Cistercian Abbey of Rievaula, Yorkshire, is the author of a number of religious works, which may be found in the *Biblioth. Patrum*, xxiii.

Aimak, in the mythology of Tartary, are household deities to whom small animals are sacrificed in case of accidents.

Aimar. See Ademar; Agilmar.

Aimara Version. In this language, which is spoken in Peru, a Jesuit, Ludovico Bertonio, as early as the year 1612, wrote the history of the life of Christ. Nearly the whole New Test. was translated from the Vulgate into Aimara in 1827 by Dr. Pazos Kanki. This work was conducted under the superintendence of Mr. Thomson, and with the sanction of the British and Foreign Bible Society. Of this translation the gospel of St. Luke, with the Spanish version in parallel columns, was issued in 1832 by the British and Foreign Bible Society for the inhabitants of Bolivia. For linguistic purposes see Bertonio, *Arte breve de la Lengua Aymara* (1603–1612); Mossbach, *Die Inkas-Indianer und das Aymara* (1874). (B. P.)

Aimene (or Emene), a Trojan to whom divine honors were rendered in Greece.

Aimeric. See Amaury.

Aimeric, Malefaida (or of Malefaya), a patriarch of the Latin see of Antioch, was born in the beginning of the 12th century, in the village of St. Viance, Lower Limousin, France, and early embraced the monastic state. His zeal in the crusade under Urban II caused his election to that position in 1142, and his reformation of the hermits of Mount Carmel procured its confirmation by Alexander III in 1180. He died in 1187, leaving, *De Institutione Monachorum* (in vol. v of the *Bibliotheque des Pères*), and a few historical narratives of the crusades (in Martenne's *Trésor*, vol. i).—*Biographie Universelle*, s. v.

Aimerich, Mateo, a Spanish Jesuit, was born in 1715 at Bordil, in the diocese of Girone. While young he entered the Order of St. Ignatius, and after the expulsion of the Jesuits from Spain he retired to Ferrara,

where he died in 1799. Among other theological works he wrote, *Nomina et Acta Episcoporum Barcinonensium* (Barcelona, 1760):—*Quinti Moderati Censorini de Vita et Morte Linguæ Latinæ Paradoxa Philologica, Criticis Nonnullis Dissertationibus Exposita, Asserta et Probata* (Ferrara, 1780):—*Relatione Autentica dell' Accaduto in Parnasso* (ibid. 1782). This is in defence of the preceding work:—*Specimen Veteris Romanæ Litteraturæ Deperditæ vel adhuc Latentis* (ibid. 1784):—*Novum Lexicon Historicum et Criticum Antiquæ Romanæ Litteraturæ Deperditæ vel Latentis*, etc. (Bassano, 1787). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aimo, in the mythology of the Laplanders, is the place where departed souls live. It lies in the holy mountains, and these souls are among dwarfs, who, in their mode of living, are like men, but they rank much higher than men. This place of residence has various parts, just as the region of the devil, Mubben Aimo.

Aimoin OF ST. GERMAIN. See AIMONUS PARISIENSIS.

Aimonus. See AIMON.

Aimonus, PARISIENSIS (so called from his being a monk of the Abbey of St. Germain-des-Prés, at Paris), lived in the middle of the 9th century, and wrote, *An Account of the Translation of the Body of St. Vincent:—Two Books of the Miracles of St. Germanus, Bishop of Paris:*—also works on the *Relics of St. George, St. Aurelius*, and *St. Nathalia*. See Mabillon, *Ord. Bened.*

Ainmüller, MAXIMILIAN EMMANUEL, a German artist, founder of a new school of glass-painting, was born at Munich, Feb. 14, 1807. In 1828 he had acquired such distinction as to be appointed director of the newly founded royal painted-glass manufactory at Munich. The process perfected by him consisted in actually painting the design upon the glass, and carefully subjecting each color as it was laid on to a heating operation. The earliest specimens of his work are to be found in the cathedral at Ratisbon. Other specimens may be seen in Glasgow cathedral, St. Paul's cathedral, and St. Peter's College, Cambridge; but his finest productions are in the Cologne cathedral. He had some skill as a painter in oil, especially in interiors, and his pictures of the Chapel Royal at Windsor, and of Westminster Abbey, have been much admired. He died Dec. 9, 1870.

Ainoi. See LAUDS.

Ainsworth, CHARLES W., a Methodist Episcopal minister, was born at Petersham, Mass., in January, 1817. He experienced religion in 1834, and in 1841 entered the New England Conference. Between 1845 and 1848 he held a superannuated relation. He died at his post in Milford, Mass., Sept. 23, 1851. Mr. Ainsworth possessed a deep, ardent, and cheerful piety; was an able speaker, and a man of prayer. See *Minutes of Annual Conferences*, 1852, p. 37.

Aions, a mystical divinity, who is mentioned in ch. cxl of the Egyptian *Ritual of the Dead*.

Aipak-sina, an Elamitic deity, of whom nothing is known, and whose statue was taken captive by Assurbanipal, king of Assyria.

Airaput, in Hindû mythology, is the powerful white elephant which is ridden by the god Indra, and carries the world. This elephant is said to have come out of the ocean.

Airay, Christopher, an English clergyman, was born at Clifton, in Westmoreland, about 1601, and entered Queen's College, Oxford, in 16[illegible], of which he was afterwards elected fellow. In 1642 he took his B.D., having previously become vicar of Milford, in Hampshire. He died Oct. 18, 1670. He wrote, *Fasciculus Præceptorum Logicalium in Gratiam Juventutis Academicæ Compositus*. See *Biog. Brit.*; Wood's *Athenæ Oxon.*

Airay, Henry, D.D., an English clergyman, was born in Westmoreland in 1559. He was educated by Bernard Gilpin, and by him sent to St. Edmund's Hall, Oxford, in 1579. He soon removed to Queen's College, of which he was chosen fellow in 1586. Entering orders, he became a constant preacher in the university, especially in the Church of St. Peter's-in-the-East, and was elected provost of his college, March 9, 1598 (or 1599). Airay was a zealous Puritan, but was excused from submitting in 1602; and in 1604, when king James appointed an anniversary of his escape from the Gowrie Conspiracy, and ordered a sermon and service on Tuesdays throughout the year, Dr. Airay introduced this last custom into Oxford. He was the first (in 1606, when vice-chancellor) to call Laud to task for preaching sentiments supposed to favor popery. He died in Queen's College, Oct. 10, 1616, and was buried in the chapel. He published, *Lectures upon the Whole Epistle of St. Paul to the Philippians* (Lond. 1618, 4to):—*The Just and Necessary Apology touching his Suit in Law, for the Rector of Charlton-on-Otmore, in Oxfordshire* (ibid. 1621, 8vo):—*A Treatise against Bowing at the Name of Jesus.*

Aire, a linen napkin, embroidered with colored silk, used as a chalice-veil at Canterbury in 1635, and by bishop Andrewes.

Airu, the second month of the Assyrians, sacred to the deity Hea. Its Accadian name was *Khar-sidi*, "the Propitious Bull." It answered roughly to our *April*.

Airy (or **Ageri**), ST., bishop of Verdun, was born about 517, in the diocese of Verdun, and succeeded Desiderius in the bishopric in 550. He occupied this position for thirty-eight years, and died Dec. 1, 588. His festival is celebrated Dec. 1. See Gregory of Tours; Baillet, Dec. 1.

Aisa, in Greek mythology, is the name for *fate*, sometimes thought to be an eternal supernatural power; at other times said to be the decrees of Jupiter.

Aitchison, WILLIAM, a Congregational minister, was born in Glasgow, Scotland, Jan. 4, 1826. He studied theology at Yale College, graduating in 1851, and during this period was tutor in the college from September, 1850, to April, 1851. He was for some time pastor at Fitchville, Conn. He was ordained at Norwich Jan. 4, 1854, to go to Shanghai, China, as a missionary of the American Board. In June, 1859, he was offered a place in the American embassy, then about going to Pekin. After being in Pekin about eight days, he was taken sick and borne away on the boats on the Peiho River, about twelve miles distant. He died Aug. 15, 1859. See *Obituary Record of Yale College*, 1860.

Aithalas. (1) Deacon and martyr, commemorated in the Greek Church Nov. 3. (2) Martyr, commemorated in the same Church Sept. 1.

Aithrion (*αἴθριον, the open air*), a word employed by Eusebius to describe the open space between the church-walls and the extreme circumference of the various courts or outbuildings, and is synonymous with the common term *area*. This court or churchyard was the station of the *energumens*, and of that class of penitents called *flentes*. These persons were also called *χειμαζόμενοι*, from the circumstance of their standing in the open air exposed to the weather.

Aitkins (**Aiken, Elkins**, or **Atkins**), JAMES, a Scottish bishop, was born at Kirkwall, and educated at Edinburgh, from whence he went to Oxford. Returning to Scotland, he became chaplain to Hamilton in 1638, in which station he conducted himself so well that, upon the return of the marquis to England, the latter procured from the king a presentation for Mr. Aitkins to the church of Birsa, in Orkney. In 1650, in consequence of some trouble arising in the Church, he was apprehended and compelled to leave with his family for Edinburgh, and resided there obscurely until the Restoration, when he

went to London to congratulate the king, at which time the bishop of Winchester presented him to the rectory of Wentfrith, in Dorsetshire. There he continued until 1677, when he was elected and consecrated bishop of Moray; but he was translated from this see to that of Galloway, Feb. 6, 1680. He died at Edinburgh, Oct. 28, 1687. See Keith, *Scottish Bishops*, p. 153, 282.

Aiton (or **Haiton**), an Armenian prince, who served long in the wars of Palestine against the Saracens. About A.D. 1290 he became a Premonstratensian monk in the island of Cyprus, and spent his life in retirement and devotion. About 1307, while resident at Poitiers, in France, he dictated a history of the Tartars, their customs and their wars, which Nicolaus Falconius translated from the French (in which language it had been composed) into barbarous Latin, entitled *Itinerarium et Flos Historiarum Orientis*, with an appendix entitled *Passagium Terræ Sanctæ*. See Mosheim, *Hist. of the Church*, bk. iii, cent. xiv, pt. ii, ch. ii.

Aitwaros, in Lithuanian mythology, is a spirit living in the country, frequenting fences, bushes, and roads.

Aius Locutius (or **Loquens**) (the *predicting speaker*), in Roman mythology. In the year B.C. 390 a voice was heard in Rome which warned the Romans of the approaching Gauls. The voice was not heeded, and the Gauls destroyed the city. A temple was afterwards erected to Aius Locutius to reconcile the slighted deity.

Aiushi, in Kalmuck mythology, was a brazen image which showed the skill and perfection this nation had acquired in mechanical art. With crossed feet, he appears to sit upon an opening flower. The lower part of the body is covered, while the upper part is naked. The head carries a crown in the shape of a pyramid. This god is worshipped by old people: he is said to possess the power to give health, long life, and rejuvenescence.

Figure of Aiushi.

Aix, Council of (*Concilium Aquense*), was held in September, 1585, by Alexander Canigianus, archbishop of Aix, assisted by the bishops of Apt, Gap, Riez, and Sisteron, his suffragans, together with the grand vicar of the bishop of Fréjus. Several useful regulations were drawn up relating to the discipline of the Church and the reformation of morals, similar to those of Bourges in the preceding year. See Labbe, *Concil.* xv, 1119; Landon, *Manual of Councils*, s. v.

Aix-la-Chapelle, Councils of (*Concilium Aquisgranense*). There were several of these.

I. Held in A.D. 800. At it Felix d'Urgel was heard in his defence before Charlemagne. He was answered and refuted by Alcuin (q. v.), whom Charles had induced to come over to France. On account of his frequent relapses, Felix was deposed, but he returned into the bosom of the Church, having sincerely abjured his errors, which he did in the form of a letter addressed to the clergy and people of Urgel. He was, nevertheless, banished to Lyons, where he passed the remainder of his days. See Mansi, *Concil.* vii, 1151.

II. Held in October, 802, by order of Charlemagne. It was a numerous council. The bishops with the priests read the canons, and the abbots with the monks the rule of St. Benedict, in order that both parties might thenceforth live in conformity to the law which was prescribed for them. At that time there were no monks or religious persons who followed any other rule than that of St. Benedict. There remains to us of this council a capitular of seven articles. The most important are those which relate to the chorepiscopi. It was determined that they had no power to perform any episcopal function, and should be considered simply as priests. This discipline agrees with that of the ancient councils of Anagra and Neo-Cæsarea; nevertheless, it was not until towards the middle of the 10th century that they ceased to have authority in both the East and the West.

III. Held in December, 809, upon the question of the procession of the Holy Spirit, which had been first raised by John, a monk of Jerusalem. In order to decide it, the emperor sent as deputies to pope Leo III two bishops, Bernarius and Jesse, and the abbot Adelhard, who held a long conference upon the use of the word *Filioque* chanted in the Creed by the churches of France and Spain, but not by the Church of Rome. The pope expressed his regret that the same caution had not been used elsewhere; and without condemning those who in chanting the Creed added the word *Filioque*, and allowing that the word expressed the true faith, he refused to sanction the introduction of the word into the Creed, respecting the decision of those councils which had forbidden any addition to be made. See Labbe, *Concil.* vii, 1194.

IV. Held in September, 816. In it a rule was composed for canons, containing 145 articles; another, containing 28 articles, was drawn up for canonesses. Both rules are of great length, and are said to have been mainly composed by Amalry, deacon of Metz. See Labbe, *Concil.* vii, 1307.

V. At this council, held in July, 817, eighty chapters were drawn up concerning the rule of St. Benedict, which were confirmed by the emperor Louis, and by his authority put into execution. See Labbe, *Concil.* vii, 1505.

VI. This council, held in 825, upon the subject of images, was a continuation of one held at Paris in the same year. The bishops wrote (Dec. 6) to the emperor at Aix-la-Chapelle their decision, and the whole matter was sent to the pope by the hands of two bishops. The result of the negotiations between the pope and bishops is unknown. The French, however, maintained for some time after that images are neither to be broken nor adored, rejecting the second Council of Nice, although the pope had approved it.

VII. Held Feb. 6, 836. The acts of this council are divided into three parts. Part i refers to the life and doctrine of bishops, and contains twelve canons, the third of which makes it imperative upon all bishops to have some poor persons always at their table when they eat, or within sight, and to send them food. Part ii relates to the morals, conversation, and degree of knowledge to be required in other ecclesiastics, and contains twenty-eight canons. Part iii treats of the virtues and

duties required of the emperor and his children, principally in ecclesiastical affairs. This part contains twenty-five canons. A very long address was also drawn up to Pepin, king of Aquitaine, requiring him to restore the property of the Church. See Labbe, *Concil.* vi, 1700.

VIII. This council was a plenary court of the emperor Frederick, assembled in 1165, for the canonization of Charlemagne, which was performed Dec. 29. Although this canonization was the result of schismatics, and had the sanction only of an antipope, no pope has ever refused to recognise it.

Ajala, MARTIN PEREZ DE, a Spanish prelate, was born in the diocese of Carthagena in 1504. He first taught grammar in order to support his family. He was sent by Charles V as theologian to the Council of Trent, and obtained successively two bishoprics and finally the archbishopric of Valence. He died in 1566. He prepared a Latin translation of the *Apostolical Traditions* (Paris, 1562, 10 vols.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ajataa, in the mythology of the Finns, was an evil female spirit that led all those to ruin to whom she appeared. She led travellers into wrong paths or into swamps to suffocate them, or into woods, where they died of hunger or became a prey to wolves.

Ajoutre, St. See ADJUTO.

Ajzat is a name of the sections into which the Koran is usually divided, each of them twice as long as the Ahzab (q. v.), and subdivided into four parts. These divisions are for the use of the readers in the royal mosques and the adjoining chapels, where emperors and other great men are buried.

Aka is one of the mystical deities of the Egyptian *Ritual of the Dead.*

Akabja, BEN-MAHALALEEL, a celebrated Tanaïte, who probably lived in the 2d century, is known for his learning and probity, and the attitude he took against his colleagues. He had made decisions in regard to four Halachas in a manner unpalatable to the sages. As nothing could shake his testimony, an attempt was made to bribe him into compliance with the theological wishes of the rabbins by the tempting offer of raising him to the office of ab-beth-din. But he remained firm. "Rather," exclaimed he, "may I be termed a fool all my life than for one hour stand as a transgressor before God!" (*Eduyoth*, v, 6). Argument failing, he was excommunicated, and in conviction of the righteousness of his cause, he patiently bore this sentence to the day of his death. But before his decease, Akabja admonished his son to submit to the Sanhedrim. He could not have done so, as he had received the traditions from more than one rabbi; but his son had only heard them from the lips of his father. Before expiring, the rabbi also directed his son not to seek the patronage of men, but the recommendation of deeds which would deserve the praise of others. This was his maxim: "Ponder on three things, and thou wilt be kept from committing sin. Consider whence thou comest, whither thou goest, and in whose presence thou must shortly render an account" (*Pirke Aboth*, iii, 1). See Frankel, *Darke Mishna*, s. v. "Akabja;" Grätz, *Gesch. d. Juden*, iv, 59; Jost, *Gesch. d. Judenth. u. s. Sekten*, ii, 34; Hamburger, *Real-Encyklop.* s. v. (B. P.)

Akakia (*ἀκακία, guilelessness*), a Greek name for the purple bag, filled with dust or earth, which the Greek emperor anciently carried, in token of humility, at his coronation.

Akals is a name given among the Druses on Mount Lebanon to ecclesiastics. They are distinguished from the seculars by their white dress, and particularly the white turban, which they wear as a symbol of their purity. They despise all employments of honor in the world, believing that on the return of Hakem, the personification of deity, they shall be kings, viziers, and pashas. They do not marry the daughters of seculars, and they refuse to eat with the sheiks and emirs of their own nation. Akals eat only with Akals, and with the peasants and humble laborers. They superintend divine worship in the chapels and instruct the children in a kind of catechism. They are obliged to abstain from swearing and all abusive language, and dare not wear any article of gold, or silk in their dress. There are different degrees of Akals, and women are also admitted into the order—a privilege of which many avail themselves, as they are thus exempted from wearing the expensive head-dress and rich silks fashionable among them. The order is estimated to number about ten thousand.

Akambue, in the mythology of the Caribbeans, is a general name for the spirits, good and evil.

Akar is a mystical name of a region of the Egyptian *Hades*, which is mentioned in the *Ritual of the Dead.*

Akar is also a mystical reptile, called the "viper of Lot," mentioned in ch. xciv of the Egyptian *Ritual of the Dead.*

Akarkhentkats (*wise one keeping her place*), in Egyptian mythology, is the name of the third of the mystical cows, or *Hathors.*

Akasmukhis, a Hindû sect, who hold up their faces to the sky until the muscles of the back of the neck become contracted, and retain it in that position. They wear the *jatu* and allow the beard to grow, smearing the body with ashes. They subsist on alms.

Ak-baba, in Oriental mythology, is a fabulous bird mentioned in the stories of the Arabians, Turks, and Persians. It is said to live one thousand years.

Akbrat, a species of adoption permitted among Mohammedans and very common among the Turks. The ceremony by which this deed is confirmed consists in the person who is to be adopted putting on and going through the shirt of the person who adopts him. See ADOPTION.

Akdah, in Oriental mythology. Prior to Mohammed, the Arabs made use of fortune-telling and of oracles. The oracles were especially noted for the seven holy arrows, which were called by the above term. Whoever desired to know anything, or was unable to arrive at a decision concerning something, went to the priests in the temple, where these seven Akdahs were kept. Three of the arrows were put into a bag. The priest would draw one, which would be the answer of the oracle. On the first arrow was written "Do it;" on the second, "Do not do it;" and the third was blank, indicating that the undertaking might or might not be fortunate.

Akerman, JAMES, an English Wesleyan minister, was born at Bromham, Wilts, June 28, 1786. Although blessed with Christian parents, he was not converted until his twentieth year. He soon after commenced to preach, and in 1809 regularly entered the work of the ministry. On the Axminster and Exeter circuits he met with persecution from the magistrate and from mobs. On the Redruth Circuit a great revival attended his ministry, in which nearly two thousand souls were converted. A disease of the heart, to which he had been subject for many years, compelled him to leave the active work in 1829. His death at Penzance, April 13, 1848, was very sudden. Akerman's character was one of peculiar amiability. See *Minutes of British Conference*, 1848; *Wesleyan Methodist Magazine*, 1851, p. 521.

Akersloot, WILLIAM, a Dutch engraver, was born at Haarlem about 1600. His principal religious engravings are, *Christ Taken in the Garden*, after Hondius: — *Christ Bound:* — *Peter Denying Christ*, after Molyn.

Akh (*Intelligence*), in Egyptian mythology, is one

of the five component parts of the human being. It was also sometimes called *Khu*.

Akh es-Samain (*Brother of the Heavens*) was an Arabian deity worshipped at the city of Irdah.

Akhekh, in Egyptian mythology, is one of the names of the mystical Serpent of Evil.

Akhem, in Egyptian mythology, is the sacred name of the Mummied Hawk. It was an emblem of the deity Sokari, or rather of the Memphite dwarf deity Pthah-Sokari-Osiris.

Akhuvitr (or **Akhvizr**), an Etruscan goddess, who is represented as clothed like Alpanu, with the addition of a star behind her head.

Akhvistr, an Etruscan divinity, generally represented as a nude winged youth, with a long fillet in his hand, and an attendant upon Turan and Atunis (Adonis).

Akka. See Accho.

Akkâsi, Jacob ben-Moses, of Huesca, lived towards the end of the 13th century. Nothing is known of him except that he translated the Mishna commentary to the treatise Nashim (נָשִׁים) from the Arabic of Maimonides into Hebrew for the Jews of Rome in 1298. Grätz is of opinion that his name is not *Akkâsi*, but *Abbâsi*. See Fürst, *Bibl. Jud.* i, 29; Grätz, *Gesch. d. Juden*, vii, 284. (B. P.)

Aklima, in Oriental mythology. According to the traditions and books of the Persians and Mohammedans, Eve had twins by Adam. Aklima was twin sister of Cain, and fondly loved by him; but Adam gave her to Abel, which caused the first fratricide. See Abel.

Akomano (the *Evil Spirit*), in Zendic mythology, is the first of the evil Darvands.

Akrill, Joseph, an English Wesleyan minister, was born at Horncastle, May 15, 1817 He was converted in early life, was received on trial by the Conference, and sent to the Theological Institution at Hoxton. His abilities were of no ordinary character, and his ministry was increasingly spiritual and faithful. He was a diligent student. He died of a short but severe illness at Chester, Oct. 5, 1849. See *Minutes of British Conference*, 1850.

Aktis (the *Sunbeam*) was the son of Helios, the sun, and is a mythical hero who was said by the Rhodians to have been the first astronomer.

Aktistetæ. See Actistetæ.

Aku (or **Paku**), an Accadian deity.

Akuman, in Persian mythology, is the first evil spirit created by Ahriman. He is the most frightful of all the evil spirits, is poisonous, and plagues good people. The Prince of Darkness created seven such monsters, and set them against the seven Amshaspands. Rustan, a Persian, fought seven days and nights with Akuman. Rustan was thrown into the sea by Akuman, but rose again and overcame the monster.

Akusaa (the *Setting Sun*), an Egyptian goddess, the wife of the god Tum.

Al, or **El** (*God*), the name of the Supreme Being of the ancient Nabatheans. He was the universal Deity of Palestine and Phœnicia. See God.

Al, in Hindû mythology, is the noted tree in Brahma's Paradise bearing all the fruits of the world.

Álaba (or **Álava**) **y Esquivel**, Diego de, a Spanish prelate of the 16th century, was born at Vitoria, the capital of Álava. He studied at Salamanca, and was made bishop of Astorga, in which capacity he attended the Council of Trent. After his return he was made bishop of Avila, and lastly of Cordova. He died Feb. 16, 1562, leaving a work entitled *De Conciliis Universalibus ac de his quæ ad Religionis ac Reipub. Christ.* etc. (Granada, 1852, fol.). See Aspilcueta, *De Rescrip. No.* 164; Antonio, *Biblioth. Hisp.*; Landon, *Eccles. Dict.* s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Alabandus, in Greek mythology, son of Callirrhoe, was ranked among the gods, and worshipped at Alabanda, a city of Caria.

Alacoque, Marie or Marguerite. See Alcoque.

Alaguni, in Hindû mythology, is one of the four heavenly streams which flow from the palace of Brahma and unite to form the Ganges.

Al-aib ("the rump bone," *os coccygis*). The Koran teaches that a man's body is entirely consumed by the earth, excepting only the *al-aib*, which is to form the basis of a new body. The renewal of the whole human frame is to be effected by a forty days' rain, which will cover the earth to the height of twelve cubits, and cause the bodies to spring up like plants. But the time of the resurrection is to them a perfect secret, known only to God; the angel Gabriel himself acknowledging his ignorance on this point when Mohammed asked him.

Alain de la Roche, a French monk of the order of Preaching Friars, was born in Brittany in 1415. He assumed the Dominican habit at Dinan, and finished his studies in a monastery of the same order in Paris. In that city and in other places he taught theology; and died on the Festival of the Assumption of the Blessed Virgin, about 1462. Andrew Coppenstein gives his works as follows: *A Treatise on the Psalter or Rosary of Jesus Christ and Mary* (Fribourg, 1619; Cologne, 1624):—*The Confraternity of the Psalter of Our Lady* (Paris, 16mo):—*The Mirror of the Sinful Soul*, etc. See Échard, *Script. Ord. Præd.*

Alainus (**Alanis**, or **Halain**), a French monk, was abbot of Farfe in the 8th century. He was born in Aquitaine, whence he passed into Italy. After taking the religious vows at Farfe, he became a hermit, and, retiring to a neighboring mountain, applied himself to copying several works of antiquity. In 761 he was elected abbot of Farfe, and died in 770. His principal work is a *Homiliary*, a compilation of passages of Scripture. See Rivet, *Histoire Lit. de France*, V, v, 10.

Alal, a wicked dæmon in the Accadian mythology who caused diseases of the chest.

Alala, another form of the name of the Assyrian goddess *Allat*. She was one of the forms of Ishtar.

Alalcomeneis, in Greek mythology, was an epithet of *Minerva*, concerning the origin of which there are many, but no well-substantiated, theories.

Alalcomenia, in Greek mythology, daughter of Ogyges, king of Thebes, by Thebe, daughter of Jupiter, and Lodamia, was the most celebrated daughter of that monarch, from her office as nurse to Minerva, and from the worship paid her after her death. She was considered the goddess who brought designs to a happy issue, and was represented, not by a whole statue, but only by a head or breast, to show that it is the head or understanding that determines the limits of things; and for the same reason the heads only of victims were sacrificed to her. Her temples were all uncovered, to signify that she drew her origin from heaven, the sole source of wisdom.

Alam (*the shadow*, or *the image*), in Babylonian astronomy, was the name of the deity *Marduk* as the planet Mercury in the month Chislev.

Alam, in Hindû mythology. Around about the mountain Meru there are four other mountains, on each of which grows a beautiful tree called *Alam*, always blooming and bearing fruit.

Alamanni. See Alemanni.

Alami, Salomon, a Jewish writer of Portugal who lived in the 14th century, is only known by his

אגרת מוסר, an epistle to his disciple, wherein he exhorts him to live a pious and moral life. This epistle is very valuable, as it gives us a true picture of the condition of the Jews at that time. He is especially severe on the rich who do not care for the poor or for religion, and rather follow their own inclinations. This epistle (which was first published at Constantinople, 1619) has lately been edited by A. Jellinek (Leipsic, 1854). See Fürst, *Bibl. Jud.* i, 33; Grätz, *Gesch. d. Juden*, viii, 42 sq.; Kayserling, *Gesch. d. Juden in Portugal*, p. 61 sq. (B. P.)

Alan, a Scottish prelate, was elected to the see of Argyle in 1250, and was also bishop in 1253, when he ratified to the monks of Paisley the donation of the Church of Kilfinan. He confirmed a Church in Kintyre to the abbey of Paisley. He was bishop here in 1261, and was contemporary with William, bishop of St. Andrews. He died in 1262. See Keith, *Scottish Bishops*, p. 286.

Alan, a native of Lynn, in Norfolk, England, flourished in the 14th century, and taught at Cambridge. He died in 1420, leaving many works, among which are, *Elucidarium S. Scripturæ*:—*Moralia Bibliorum, de Vario Scripturæ Sensu*:—*Prælectiones Theologicæ*. See Lucius, in *Bibl. Carm.*; Pitseus, *De Script. Angl.*

Alan, an English Benedictine monk, and subsequently abbot of Tewkesbury, who flourished about 1177. As a monk, he was distinguished for his learning and piety. He died in 1201, leaving an account of the *Life and Exile of St. Thomas of Canterbury*, with whom he had been closely intimate; also a volume of *Sermons*, and one of *Epistles*. See Cave, *Hist. Lit.* ii, 245.

Alandus, Johannes, a Jesuit, biographer, and ascetic writer of Poland, was born at Leopold in 1561. He was director of the college of Nieswicz, the village of prince Nicholas Radziwill. He wrote a work on *The Miracles of the Angels* (Nieswicz, 1610):—*Soliloquia S. Augustini*, published under the name of *Tyrzna* (ibid. 1612):—also a *History of the Life of Prince Nicholas Radziwill* (Wilna, 1635). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alans. See Huns.

Alanus. See Alan de l'Isle.

Alapi, the Assyrian name of the winged human-headed bulls which were used to guard the entrances of the palaces, and beings similar to which were believed to have had real existence at the mythical time of Izdubar. They were also called *Kirubi*, whence perhaps the *cherubim* of Hebrew writers.

Alar, François Antoine, a French Dominican, general preacher, and prior of the Convent of St. Paul at Valenciennes near the commencement of the 19th century, wrote, *Les Allumettes d'Amour du Jardin Delicieux de la Confrérie du Saint Rosaire de la Vierge Marie* (Valenciennes, 1617). See Hoefer, *Nouv. Biog. Générale*, s. v.

Al-Araf, according to the Mohammedan theology, is the wall of separation between heaven and hell. Those whose good and evil deeds exactly balance each other are placed astride this wall, they being deemed not worthy of heaven nor yet deserving of hell. Those who have gone to war without their parents' consent and have fallen in battle are placed in the same category. The Mohammedan Al-Araf bears some resemblance to the Roman purgatory; but there are decided differences.

Alarcon, Alfonso de, a Spanish ecclesiastic of the 17th century. He was canon of Ciudad Rodrigo, secretary of Francis de Alarcon, and bishop of Pampeluna. He compiled a large number of poetic writings, on the occasion of the death of Martin Suarez of Alarcon, killed at the siege of Barcelona, entitled *Corona Sepulcral; Elogios en la Muerte de D. Martin Suarez de Alarcon, Hijo Primogénito del Marqués de Trocifal, Conde de Torres Vedras, Escritos por Diferentes Plumas, Sacados á Luz*, etc. (Madrid, 1652). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alarcon, Arcángel, General of the Order of Capuchins, was born at Tarragona, and died in the year 1598. He left in verse, *Verjel de Plantas Divinas*.

Alarcon, Bartolomé, de Los Rios, a Spanish hermit of the Order of St. Augustine. In 1622 he went to Brussels; in 1635 he was definitor of the province of Cologne, etc., and died at Madrid in 1652. Among his works are, *Phœnix Thenensis e Cineribus Redivivus* (Antw. 1637, 8vo):—*Christus Dominus in Cathedra Crucis Docens et Patiens* (Brussels, 1645, 4to):—*Vitta Coccinea*, or *Commentary on the Gospels of the Passion and Resurrection* (Antw. 1646):—*Hierarchia Mariana* (ibid. 1641, fol.):—*De Excellentia et Virtutibus B. M. V.* (1647, fol.).

Alarcon, Diego de, a Spanish Jesuit, died at Madrid in 1634, and left a work on scholastic theology (Lyons, 1633) and a *Life of Father Diego Deza*.

Alard (Adhelard, or Adelard), a Dutch priest, was born at Amsterdam in 1490. He was versed in the Greek and Latin languages, also in belles-lettres, which he taught at Amsterdam, Cologne, Utrecht, and Louvain. He bequeathed his library to the orphans of Amsterdam, and died at Louvain in 1544. He edited a large number of works on literature and controversy, among which are, *Hippocratis Coi Epistola* (Salingiaci, 1539):—the *Lucubrationes* of Frison R. Agricola, and the work of Marbod, *De Gemmis*:—*Selectæ Similitudines, sive Collationes ex Biblis* (Paris, 1543). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alard, François, a Flemish theologian, was born of a noble family at Brussels about the beginning of the 16th century. His father, William Alard de Centier, a zealous convert to popery, obliged him to enter the Order of Dominican Friars. While employed by them as a preacher, a Hamburg merchant procured him, privately, the works of Luther, and aided him in escaping from his convent. He then studied divinity at Jena and Wittenberg, but, deprived by his friend's death of his assistance, he ventured to return to Brussels and ask help of his father. His mother denounced him to the Inquisition; and, upon his refusal to return to the Church, she even offered to furnish wood to burn him. He was sentenced to death and conducted to prison, from which he contrived to escape, and, reaching Oldenburg, became almoner to the prince. Hearing that freedom of religion was granted at Antwerp, and his father coming to see him, he persuaded him to renounce Romanism. When it was no longer safe for him to remain in the Netherlands, Christian IV of Denmark gave him the curacy of Wilster, in Holstein, where he died, July 10, 1578. His works, written in Flemish or German, consist of, *The Confession of Antwerp*:—*Exhortation of the Ministers of Antwerp*:—*Agenda; or, Discipline of Antwerp*:—*Catechism*:—*Treatise on Original Sin*. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Alard, Lambert, a German historian, son of William, was born at Krempen in 1600. He first studied there and at Hamburg; went to Leipsic when nineteen, and entered upon a course of theology and political science. In 1624 he had acquired much reputation as a philosopher and poet; and, returning to Krempen, was made dean of the college. After holding this position for five years, the king of Denmark appointed him inspector of the schools at Brunswick and assessor of the Council of Meldorf. By order of the emperor he was, in 1643, created A.M., and was made a licentiate in di-

vinity by diploma. He died May 29, 1672. His works are, *Deliciæ Atticæ* (Leips. 1624, 12mo):—*Heraclius Saxonicus* (ibid. eod. 12mo):—*Græcia in Nuce, seu Lexicon Novum Omnium Græcæ Linguæ Primogenitarum* (ibid. 1628, 1632, 12mo):—*Promptuarium Pathologicum Novi Testamenti* (ibid. 1635, 1636, 12mo), and others.

Alard, Nicolaus, *Sr.*, a Lutheran theologian of Germany, was born Dec. 17, 1644. He studied at Giessen and Helmstädt; was appointed in 1675 pastor at Tönningen; and promoted in 1679, by the Kiel University, as doctor of theology on presenting a dissertation, *De Christo Θεανθρώπῳ*. In 1682 he was called as provost to Eyderstadt; four years later (in 1686) king Christian V appointed him general superintendent of Oldenburg. Alard died Oct. 3, 1699. He wrote, *Idea Theologiæ*:—*Tabulæ Grammaticam Ebræam, Chronologiam, etc., Exhibentes*:—*Der verderbte Zustand der reformirten Kirche*, etc. See Thiessen, *Gelehrte Geschichte von Hamburg*, i, 6; Moller, *Cimbria Litterata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Alard, Nicolaus, *Jr.*, son of the preceding, was born Sept. 6, 1683. He studied at Kiel; was in 1712 pastor at Neukirchen, in 1717 at Steinbeck, and in 1738 cathedral preacher at Hamburg, where he died, Feb. 13, 1756. He wrote, *Decas Alardorum Scriptis Clarorum* (Hamburg, 1721):—*Bibliotheca Harmonicobiblica* (ibid. 1725):—*Dissertatio de Misericordia Dei Fortuita ex Aureo Beati Lutheri in Genesin Commentatio* (Wittenberg, 1705). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; *Supplement*, s. v.; Thiessen, *Gelehrte Geschichte von Hamburg*. s. v.; Moller, *Cimbria Litterata;* Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Alard, Wilhelm, a Lutheran theologian of Germany, son of Francis, was born at Wilster, in Holstein, Nov. 22, 1572. He studied at Wittenberg, and was appointed co-rector at Krempe in 1596. In 1608 he succeeded to the pastorate of that place; and died May 8, 1645. He is the author of *Decas Prima Hymnorum ad Deum Opt. Max.* (Hamburg, 1599):—*Tres Centuriæ Excubiarum Piarum* (Frankfort, 1607, 1628, 1630):—*Chilias Triariorum h. e. Epigrammatum Piorum seu Meditatiuncularum ex Evangeliis Anniversariis et Patrum Dictis* (Goslar, 1618, 1626):—*Pædiæ Christianæ ad Imitationem Servatoris Jesu xii Annos Nati Vario Genere Carminis Adornatæ* (Lips. 1622):—*Euthanasia, sieben Predigten von der edlen Kunst christlich und selig zu sterben* (ibid. 1623):—*Achtzehn Danksagungspredigten* (ibid. 1640). See Witten, *Memor. Theol. Dec. xi.* (Francof. 1684), p. 1473 sq.; Moller, *Cimbria Litterata* (Hauniæ, 1774), i, 4–7; Wezel, *Hymnop.* vol. i; Koch, *Gesch. d. deutsch. Kirchenliedes*, iii, 223 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Alary, Étienne Aimé, a French priest, was born at Montpezat, in Vivarais, Sept. 29, 1762. He studied theology at the seminary of Viviers, and took sacred orders in 1785. At the time of the Revolution he was of the number of royalists who assembled at Jales, and emigrated in 1792. He was then appointed almoner of the general ward of the prince of Condé; and successively confessor of the dukes of Angoulême and Berry. He was found in all the campaigns in which the army of Condé was engaged from 1792 to 1800, displayed rare courage, and distinguished himself by lavish expenditure in succoring the wounded. He was wounded before Munich in 1796. He returned to France in 1803, was arrested in 1804, imprisoned at Sainte-Pélagie, and transferred to the Temple, where he spent many years of captivity. Banished until the return of Louis XVIII, he followed that monarch into Belgium, and resumed the functions of almoner of the general ward. He died in 1819. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alary, George, a French missionary, was born Jan. 10, 1731, at Pampelonne, in the diocese of Albi. In 1764 he went to Siam, where he preached Christianity. After eleven months of bondage at Rangoon, in the kingdom of Ava, he resorted successively to Bengal, Pondicherry, Macao, and the province of Kouei-tcheou, in China. In 1773 he returned to France, and pope Clement XIV appointed him director of the Seminary of Missions at Paris. During the Revolution he retired to England. In 1802 he returned to France, where, until 1809, he filled his former office. He died Aug. 4, 1817. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alascani, a name given to the followers of John à Lasco (q. v.), a celebrated Polish Reformer. He left no permanent sect, but was instrumental in promoting the Lutheran Reformation.

Alastor, in Greek mythology, was (1) a surname of Jupiter, as punisher of evil. (2.) A son of Neleus and Chloris, who married Harpalyce, the daughter of Clymenus, king of Argos. (3.) A companion of Sarpedon, slain by Ulysses. (4.) One of the horses of Pluto.

Al-asvad. See Aihala.

Alath, in ancient Nabathæan mythology, was the feminine form of the local deity Elga.

Alatrino, Johanan Mordecai, an Italian rabbi who lived at the commencement of the 16th century, wrote, *L'Angelica Tromba, con Alcuni Sonetti Spirituali del Medesimo* (Venice, 1628). See Hoefer, *Nouv. Biog. Générale*, s. v.

Álava y Esquivel, Diego de. See Àlaba.

Alb, in Scandinavian mythology, was the spirit of the night, or the nightmare; the *succubus* of mediæval writers.

Alba, Duke of. See Alva.

Alba, Giacomo, an Italian rabbi, was a native of Montferrat, and lived at Florence near the close of the 16th and at the commencement of the 17th century. His treatises and commentaries on the Pentateuch, under the title *Toledoth Jaacob*, were published at Venice in 1609. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alba, John of, a Spanish Carthusian of the monastery near Segovia, province of Valencia, Spain. He studied the Scriptures with great success, also the Oriental languages; and died in 1591, leaving many works. Some of these have been printed, and others remain, or at least did so a little before 1850, in the library of his monastery of Val-Christ. See Antonio, *Biblioth. Hisp.* i, 477.

Alba, Martial, a martyr, was a student in the University of Lausanne in 1560. He was a Frenchman, and was one of five who instructed others in the knowledge of the Lord. They went from Lausanne to Geneva, from there to Lyons, where, while sitting at the table of a friend, Alba was apprehended and led to prison, where he continued a year. He was learned and well exercised in the Scriptures. Alba was examined, and refuted his adversary in reasoning; but right was overcome by might, sentence was given, and he was burned in Lyons, his face first being smeared with fat and brimstone. See Fox, *Acts and Monuments*, iv, 409.

Albani, Alessandro, an Italian cardinal, was born at Urbino, Oct. 15, 1692; and was promoted to the rank of cardinal by pope Innocent XIII. He had great taste and knowledge of antiquities, and became a munificent patron of learning. He wrote some historical and literary works, which are held in much esteem. In 1762 his portfolio, consisting of three hundred volumes —one third original drawings of the first masters, the others collections of the most capital engravings—were sold to the king of Great Britain for fourteen thousand crowns. Albani died Dec. 2, 1779. See Strock, *Vita Alex. Albani* (Romæ, 1779); Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albani, Annibale, an Italian prelate, brother of Giovanni Francesco, was born at Urbino, Aug. 15, 1682, and died about 1750. He was cardinal of St. Clement, chamberlain of the Church at Rome, bishop of Sabina,

and archpriest of the Basilica of St. Peter of the Vatican. We are indebted to him for a collection of the works of his uncle, pope Clement XI (Rome, 1724, 2 vols. fol.; Frankf. 1729):—and *Monologium Græcorum* (Urbino, 1727), in Greek and Latin. He also edited the *Roman Pontifical* (Brussels, 1739, 3 vols. 8vo). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albani, Giovanni Francesco, an Italian prelate, nephew of Alessandro, was born at Rome in 1720. Endowed with a pleasing countenance, and sought for on account of his genius and learning, he spent his early years in pleasure, and neglected the affairs pertaining to his calling. He, however, continued to have considerable influence owing to the Jesuits, who since the bull *Unigenitus* considered him as obligated to the brotherhood. He was advanced to the purple, soon after he entered the priesthood, in 1747, and not long after was appointed archpriest of the Basilica of Santa Maria Maggiore and bishop of Porto. In 1767 Albani took an active part in behalf of the Jesuits. In 1775 he was appointed bishop of Ostia and Velletri, and consequently dean of the sacred college; and in 1779 succeeded his uncle Alessandro in almost all the charges which that prelate had possessed. He was appointed plenipotentiary of Austria, protector of Poland, and head of the Order of Malta, of the republic of Ragusa, and of the College of La Sapienza at Rome. He became an ardent patron of literature; increased the library of his uncle from 25,000 to 30,000 volumes; and in 1793 his villa was computed to contain about 200,000 works of art and specimens of antiquities. When the French took possession of Rome, they confiscated his estates, and sacked and plundered his palace and villa. The cardinal took refuge in a Carmaldolese convent on the southern frontier; then went to Naples, and to Messina. In 1800 he was present at Venice at the election of pope Pius VII. Returning to Rome, he died there in 1803. See *Athæneum*, vol. iii; Duppa, *Subversion of the Papal Government*, p. 131; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albani, Giovanni Geronimo, an Italian cardinal of the same family with the foregoing, was born at Bergamo, Jan. 3, 1504. He at first studied law; then bore arms in defence of the republic of Venice, for which he was rewarded with the chief magistracy of Bergamo. He there met cardinal Alessandrini (afterwards pope Pius V), who was so struck by his zeal for religion that, when he was elected pope, he invited him to Rome, and made him cardinal in 1570. Upon the death of Gregory XIII, the conclave would have elected Albani but for fear of the influence of his children. He died at Rome, April 23, 1591. He wrote the following: *De Donatione Constantini Ecclesiæ Facta* (Cologne, 1535):—*De Ecclesiarum et ad eas Confugientium Immunitate* (Rome, 1553):—*Disputationes ac Concilia* (ibid. eod.; Lyons, 1563):—*De Summi Pontificis et Concilii Potestate* (ibid. 1558):—*De Cardinalatibus, et de Donatione Constantini* (1584):—*Commentaria ad Bartholum de Saxoferrato* (Venice, 1561). See *Biog. Univ.* i, 388; Le Mire, *De Script.* sæc. xvi, c. 65; *Mag. Biblioth. Eccles.*; Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albani, Giuseppe, an Italian cardinal, nephew of Giovanni Francesco, was born at Rome in 1750. He held a place in the sacred college after 1801. Like many other Roman lords, he passed his youth in idleness, preferring music to all other occupations. Narrowly bound to the system of his brotherhood, he allied himself with Austria against France, and his enemies accused him of complicity in the assassination of Basseville. In 1796 he went to Vienna in order to serve the interests of the holy see; but letters addressed to cardinal Cusca, which were intercepted, and put under the eye of the French director, furnished a pretext to the general-in-chief of the French republic for breaking the amnesty and for occupying Rome. He remained a long time in Vienna, and returned to Rome in 1814, where he became first secretary of the pope's briefs and the legate of the pope at Bologna. At the accession of Pius VIII he became secretary of state, a position which he lost at the exaltation of Gregory XVI. He was appointed, in 1831, apostolic commissioner in the four legations for the purpose of establishing order and peace. He entered the regular army, but finally retired from all these offices, and died at Pesaro, Dec. 3, 1839. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albania was an epithet of *Juno*, thus named from Alba, where she was worshipped.

Albanian Version OF THE SCRIPTURES. This language is vernacular in Albania, which lies partly opposite to the Ionian Islands, and extends for more than 250 miles along the Mediterranean and Adriatic coasts. The Albanians possessed no version of the Scriptures till the year 1819, when Dr. Pinkerton, agent of the British and Foreign Bible Society, employed a native Albanian to prepare a translation of the New Test. into Albanian. The translator, Evangelos Mexicos, after having finished the translation, handed the same for revision to Gregory, archbishop of Negropont. In 1825 the Gospel of St. Matthew was printed, and in 1827 the New Test. was completed at press in Corfu, under the superintendence of the Rev. J. Lowndes. The expense of the work was borne by the Ionian Bible Society. Of late the attention of the British and Foreign Bible Society has been directed towards the Albanians, who, with much that is degrading, combine some fine traits of character. During the year 1866 a translation of the four gospels and the Acts of the Apostles in the Gheg, or Northern Albanian dialect, was printed at Constantinople. The translation was made by Mr. Constantine Christophorides, a native of the country. During the year 1868, the Psalms in the Tosk, or Southern Albanian dialect, were printed, which were also translated by Mr. Christophorides. The same translator proceeded with other parts; and at present there exist in Gheg the New Test. and Psalms, and in Tosk the New Test. and the Psalms in a revised edition. (B. P.)

Albano (or **Albani**), FRANCESCO, an Italian painter, was born at Bologna, March 17, 1578. When quite young he displayed a talent for painting, and was placed, at the age of twelve, under the tuition of Denis Calvart. Albano afterwards went to Rome, where his genius soon gained him a reputation. The greater part of the work in the national Church of the Spaniards was executed by Albano. Returning to Rome, he executed the large works to be seen in the tribune of the Madonna della Pace. He died at Bologna, Oct. 4, 1660. Among his best works at Bologna are, the *Baptism of Christ*, in the Church of San Glorio:—the *Annunciation*, in the Church of San Bartolomeo:—and the *Resurrection*, in the Church of Santa Maria de Galeria. He is regarded more as an agreeable than a great painter. Among his other best efforts are the pictures of the four elements, painted for the cardinal Maurice, and now in the Gallery at Turin.

Albans (*St.*), JOHN OF. See ÆGIDIUS OF ST. GILES.

Albanus, a saint (different from St. Alban of England) commemorated in the *Martyrologia Bedæ* on Dec. 1.

Albanus, HEINRICH FRIEDRICH, a Lutheran theologian of Germany, was born Jan. 6, 1694, at Eisleben. He studied at Leipsic and Wittenberg, was in 1719 called to the pastorate at Zscheplin, in Saxony, and died Feb. 10, 1754. He wrote, *Disputatio Philolog. de Emphasi Verbi Psalmo li*, 9 (Lips. 1712):—*Dissertatio de ἀνθρωπίνῳ ἡμέρᾳ* 1 *Cor. iv*, 3 (ibid.):—*Dissertatio Epistolica de Quibusdam Vindemiæ Antiquitatibus apud Romanos* (ibid. 1712):—*Comment. Philolog. Omnis Homo*

Mendax ad Ps. cxvi, 11 *et Rom. iv*, 4 (Dresden, 1717). He also published some sermons, for which see Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Albaspinius, Gabriel. See Aubespine.

Albee, Isaac, a Free-will Baptist minister, was born at Wiscassett, Me., Sept. 20, 1766. He was converted at Anson in June, 1795, and in August following he, with others, organized the first church of his denomination in that section of the country. Of this church he was ordained deacon on Oct. 19, 1812, and received license to preach and administer the ordinances wherever God in his Providence should call him. It is said of him that he was truly a nursing father in Israel. He died at Anson, Feb. 27, 1861. See *Free-will Baptist Register*, 1863, p. 90. (J. C. S.)

Albelda, John. See Alvelda.

Albelda, Moses ben-Jacob, a Greek rabbi at Salonichi, who flourished at the beginning of the 16th century, is the author of דרש משה, or expositions on the Pentateuch (Venice, 1603):—תולת תמיד, or disquisitions on the Pentateuch (ibid. 1526, 1601):—ראשית דעת, or treatises on the articles of faith (ibid. 1583):—שערי דמעה, an ascetical work on the vanity of the world, etc. (ibid. 1586):—באיר על פ' רשי לתורה, a supercommentary on Rashi's *Commentary on the Pentateuch* (Constant. s. a.). See Fürst, *Bibl. Jud.* i, 31 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 33 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Alberelli, Giacomo, an Italian painter, was born at Venice, and lived about 1600. He studied under Jacopo Palma, the younger, and remained his coadjutor for thirty-four years. He died about 1650. Some of his works are in the public edifices of Venice, the best of which is a picture of the *Baptism of Christ* in the Church of Ognissanti (or All-Saints).

Alberga (med. Lat.), a term used to signify the right of procurations, as *albergaria* is the composition made in lieu of procurations. See Martène, *Thesaur. Anec.* i, 815.

Albergati, Antonio, an Italian prelate, was born at Bologna, Sept. 16, 1566. In 1609 he was appointed bishop af Veglia (Naples) by Paul V. He died at Rome, Jan. 4, 1634. He wrote, *I Tre Libri della Guida Spirituale* (Bologna, 1628):—*Instructio et Decreta Generalia pro Pastoribus Civitatis et Diœcesis Leodiensis* (Leodii, 1614). See Hoefer, *Nouv. Biog. Générale*, s. v.

Albergati, Fabio, a native of Bologna, Italy, flourished about the close of the 16th century. He was the author of *Il Cardinale* (Bologna, 1599, 4to), and of *Trattato del Modo di Ridurre a Pace le Inimicizie Private* (Venice, 1614, 8vo). In 1573 Zanetti published, at Rome, six vols. of Albergati's moral works. See *Dict. Historique; Biog. Universelle;* Chalmers, *Biog. Dict.* s. v.

Albergati, Niccolò, an Italian cardinal, was born at Bologna in 1375. At the age of twenty he entered the Order of Chartreux, and distinguished himself by his doctrines in favor of the absolute sovereignty of the pope. Martin V made him bishop of Bologna; then cardinal of St. Croix of Jerusalem; and sent him as apostolic nuncio to France in order to mediate between Charles VI and Henry V, king of England. He was several times expelled from his bishopric by the people of Bologna, and was obliged to take refuge in Rome. In 1431 Eugenius IV sent him to preside at the Council of Basle. Here he encountered strong opposition against his doctrines concerning the pope, and returned to Rome with his mission unaccomplished. In 1433 he went to Basle with three associate cardinals, who, with him, governed the seventeenth session of the council. New dissensions arose, and Albergati obtained, in 1437, a bull from the pope transferring the council to Ferrara. This was the occasion of a new schism. The prelates who assembled at Ferrara, Jan. 10, 1438, declared null all that was done by those who remained at Basle. The Council of Ferrara was broken up by a pestilence, and nothing was decided concerning the union of the Church East and West. Albergati was appointed penitentiary; then treasurer of the pope; and died shortly after at Sienna, May 9, 1443. Benedict XIV canonized him in 1745. See Rugger, *Testimonia de Nic. Albergato* (Rom. 1744); Hoefer, *Nouv. Biog. Générale*, s. v.

Alberghino, Giovanni, an Italian monk of the third Order of St. Francis, was born at Palermo in 1574. He assumed the habit of that order in 1590. While still young, he took his doctor's degree, and taught philosophy and scholastic theology with great credit. He was appointed definitor of the province of Sicily, and twice provincial, as well as consulter and censor of the Inquisition. He died at Palermo in 1644, in the Convent of St. Mary of Pity. His works are, *Manuale Qualificatorum S. Inquisitionis* (Palermo, 1642, 8vo; Saragossa, 1671):—*Lucubrationes Scholasticæ et Mor. Theologiæ:—Breve Chronicon Tertii Ordinis S. Francisci.* See Mongitore, *Biblioth. Sicil.* i, 314; Coronelli, *Biblioth. Univ.;* Landon, *Eccles. Dict.* s. v.

Albergoni, Eleutero, a Minorite preacher, was born at Milan about 1560. He was provincial and consulter of the sacred office, for a number of years acted as teacher and preacher at Milan, was in 1611 appointed bishop of Montemarano, in Naples, and died in 1636. He wrote, *Resolutio Doctrinæ Scoticæ* (Padua, 1593; Lyons, 1643):—*Concordanza degli Evangeli Correnti nelle Cinque Domeniche di Quaresima con Cantico della B. Vergine* (Milan, 1594):—*Connexio Evangeliorum Quadragesimalium et Psalmorum* (Rome, 1631):—*Lezioni sopra il Magnificat Concordanti con gli Evangelj Ambrogiani* (ibid. eod.). See Mazzuchelli, *Scrittori d'Italia* (Brescia, 1753 sq.), s. v.; Argellati, *Biblioth. Mediolanensis* (Milan, 1745). (B. P.)

Alberht, abbot of Ripon, who succeeded abbot Botwin in A.D. 786, was probably present at the legatine Council of the North, held in September, 787, the acts of which were signed by an abbot Aldberich. He died in the autumn of the same year.

Alberht is also the name of (1) an archbishop of York. See Aldberht. (2.) The ninth abbot of Glastonbury in Malmesbury's list, dated A.D. 712.

Alberic of Aix. See Albert.

Alberic, probably an Italian, was a monk of Monte-Casino and cardinal of the Four Crowned Saints, and lived about 1057. He attended the Council of Rome, in 1079, against Berenger, and was charged with defending the faith of the Church and refuting Berenger's arguments. Peter the Deacon mentions as works of his composition: *Treatise on the Body of the Lord:—Hymns on St. Nicholas:—Treatise against the Emperor Henry on the Election of the Pope:—Dissertations on the Last Judgment:—The Pains of Hell:—The Joys of Paradise:—Assumption of the Blessed Virgin:—St. Paul:—St. Apollinarius:—On the Martyrdom of SS. Modestus and Cæsarius:*—also *Life of St. Dominic.* See Cave, *Hist. Lit.* ii, 142.

Alberic of Ostia, a friar of the Order of St. Benedict, was born at Beauvais in 1080. He re-established the discipline in the Monastery of Cluny and in the Abbey of Vézelay (diocese of Autun). He was appointed cardinal-bishop of Ostia, and was sent as legate to England, at that time disturbed by the war of David I, king of Scotland, against Stephen I, king of England. On Dec. 14, 1138, Alberic held a council at London in order to settle certain questions. After a fruitless mission into Sicily in order to bring into submission the people of Bari, who were rebelling against Roger II, he returned to the East and called a council at Antioch, Nov. 30,

1140, which deposed the patriarch Rudolph, who was accused of heresy. After having visited Jerusalem and the holy sepulchre, he returned to Rome. He afterwards returned to France in order to combat, with St. Bernard and Geoffrey of Chartres, the heresiarch Eon de l'Estoile, to establish in his seat the archbishop of Bordeaux, who had been banished by his clergy, and to arrange with Louis the younger a journey through the Holy Land. He died at Verdun in 1147. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alberic OF ROSATA (or Roxiati), a learned Italian, lived about 1350. We have of his composition an excellent *Commentary on the Sixth Book of the Decretals:—De Statutis* (four books):—*Dictionary of Civil and Canon Law:*—a treatise *On Witnesses*, and another *On Propositions*. See *Biog. Univ.* i, 396; Cave, *Hist. Lit.* vol. ii; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Alberic, probably a Frenchman, was a Cistercian monk of the Abbey OF TROIS-FONTAINES, diocese of Chalons, and was born near that place early in the 13th century. He is the author, according to some, but in the opinion of others only the interpolator and continuator, of a *Chronicle* from the Creation to 1241. Leibnitz printed it in his *Accessiones Historicæ* (Leips. 1698, 4to), vol. ii, and Menckenius in *Scriptores Rerum Germanicarum et Saxon.* (ibid. 1728, fol.), vol. i. The National Library at Paris contains a more complete MS. than has ever been published. Alberic also wrote some poems. See *Biog. Univ.* i, 396; Cave, *Hist. Lit.* ii, 298; Rose, *Gen. Biog. Dict.* s. v.; Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Alberic, Felippo, an Italian monk, was born at Mantua about 1470. He was commissioner at the court of Rome, and was sent by the pope, Julius II, to France, to England, and to Germany in order to combat the doctrines of Luther. He died at Naples in 1551. He wrote a *History of the "Order of the Blessed Virgin:"*—a *Life of St. Philip of Benisi*, a Latin poem:—*De Sacratissimo Christi Corpore per Judæam Pœnis Afflicto.* This last poem is in heroic verse, and very rare. Its subject is the pretended miracle known under the name *Billettes*, dated in the year 1290. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alberic OF VERE (ALBERICUS DE VERE), an Englishman of the family of the earls of Oxford, was a monk of the order of the Regular Canons of St. Augustine. He flourished about 1250, and composed a *Treatise on the Eucharist:—Life of St. Osyth:*—and an *Account of the Antiquities of the Monastery of St. Osyth.* See *Life of Alberic* in Surius, Oct. 7.

Alberici, Enrico, an Italian painter, was born at Vilminore, in the territory of Bergamo, in 1714. He studied three years under Ferdinando Cairo of Brescia, and is said by Tassi to have been an artist of distinction. He died in 1775. Some of his most prominent paintings are to be found in the Church dei Miracoli at Brescia, viz., the *Woman of Samaria:—Parable of the Pharisee and the Publican:*—the *Raising of Lazarus:*—the *Prodigal Son:*—and the *Good Shepherd.*

Alberici, Giacomo, a friar of the Order of Augustinians, died at Rome in 1610. His work *Catalogo degli Illustri Scrittori Veneziani* (Bologna, 1605) contains the lives of Croce, Gabrielle, Zartino, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albericus DE VERE. See ALBERIC OF VERE.

Albero OF MONTREUIL, archbishop of Treves, was born in 1080 at Montreuil, near Toul. He was a zealous propagator of the ecclesiastical ideas of Gregory VII, and abolished many abuses then predominant in the Church. In 1130 he was made archbishop. At first he declined this honor, but finally adhered to the wishes of the pope. His position was a very trying one; but, with his usual energy, he commenced the reformation of his diocese. The monasteries were especially cared for, while his own palace formed the nucleus for the gathering of men of learning in his time. He died Jan. 18, 1152. See Walde, *De Alberone Trevirorum Archiepiscopo* (Monasterii, 1855); Prümer, *Albero von Montreuil, Erzbischof von Trier* (Gött. 1874); Huyskens, *Albero von Montreuil, Erzbischof von Trier*, 1. Theil (Münster, 1879); Wetzer u. Welte, *Kirchen-Lexikon*, s. v. (B. P.)

Alberon (or **Adalberon**) **I**, prince-bishop of Liege, was a brother of duke Godfrey, canon and dean of Metz, and was elected bishop of Liege after the office had been vacant for about two years. This long vacancy was caused by the contentions of the empire and the priesthood concerning the investitures. Peace was made between the two powers Sept. 23, 1122; and the following year the emperor Henry V came to celebrate the festivals of the Passover at Liege. During his sojourn the election of bishop took place, and Alberon united all the votes in behalf of his brother, the duke. The first care of this prelate was to clear his diocese of brigands who infested it. Their retreat was the citadel of Fouquemont, from which they were finally driven. Thus, under the episcopacy of Alberon, peace and harmony were restored. About 1123 he founded a monastery on Mount Cornillon; a short time after the one at Floreff was founded, belonging to the same order. In 1124 he placed the canon monks in the Church of St. Giles-au-Mont. In 1127 Renaud of Martigni, archbishop of Rheims, submitted the laws of his Church to the seigniory of Bouillon and his successors; but he reserved for himself, and those who should come after him in the Court of Rheims, the prerogatives of justice and of military service. At the same time, he received the homage of Alberon. Alberon abolished the ancient custom of mortmain which had prevailed among the bishops of Liege. He died in January, 1129. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alberon II, prince-bishop of Liege, was born of the house of the counts of Namur. He was dean of the Church of Metz, and in 1136 was made bishop. In 1140 he had a war with the count of Namur, Henry II, the most fierce and daring of his neighbors. This was soon ended by a treaty of peace which made him the ally of his enemy. He then turned his attention towards the recovery of what he had lost, and sought to engage the emperor and the pope in his behalf; but the money which the count of Bar had lavished in these two courts made this attempt useless, and therefore he resorted to arms. In 1141 Alberon made a league with the count of Namur; and the two, having united their forces, besieged the château of Bouillon. After long and painful effort they became discouraged; and the prelate proposed a journey to the place where rested the remains of St. Lambert. At length the supplies failed, and they surrendered. Historians relate this as a miracle; and Nicholas of Liege, a writer of the time, has given us a full account of it under the title *Triomphe de Saint Lambert.* Some believe that the character of Alberon was such that it would not call down the special favor of Heaven; and it is certain that under his episcopacy the license of the people and the debauchery of the clergy reached their climax. Henry of Leyen, provost of the Church, at length came to the rescue. He went to Rome, and carried the reports of these disorders to the tribunal of the sacred court. The pope called for the bishop of Liege, who, accordingly, presented himself at Rome. It is not known what passed between him and the pope, but on his return from Rome he was attacked with a violent fever, and died at Otride, Italy, March 27, 1145. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alberoni, GIULIO, a famous Italian cardinal and prime-minister of Spain, was born near Piacenza, May 31, 1664. Being the son of a gardener, he at first was a tiller of the soil. At the age of fourteen years he became clerical bellringer of the Cathedral of Piacenza. He en-

tered the school of the Barnabites, where he showed a good deal of ability, and sought the protection of Barni, vice-legate of Ravenna, who, having become bishop of Piacenza, placed him in charge of the house and made him a member of the order. Afterwards Alberoni accompanied the son of his protector to Rome, and there learned the French language. He also gained the friendship of the secretary of the duke of Vendôme and of the poet Campistron, which was of great service to him afterwards. During the war of the Spanish Succession he was interpreter to the government of Parma. In 1706 Alberoni accompanied the duke of Vendôme to Paris, where he was presented to Louis XIV, who offered him the rectory of Anet; but he refused this, preferring to remain with his patron rather than be placed at the head of a parish. The duke of Vendôme having been appointed in 1711 generalissimo of the armies of Philip V, Alberoni accompanied him to Spain as his secretary. A little later the death of his benefactor occurred, and he returned to Paris to inform Louis XIV of the fact. The following year the duke of Parma conferred upon him the title of count, and appointed him his consular agent to Spain. The princess of Ursins had at that time great influence at the Court of Madrid; but at the death of the queen of Louis XIV, Elizabeth Farnese, daughter of the last duke of Parma and niece of the acting duke, was proposed for queen. Alberoni shared with the new queen his unlimited influence with the king. About this time the death of Louis XIV completely changed the policy of the cabinet of Madrid. The age of Louis XV rendered a regency necessary; and Philip V believed that he had a claim to the position. After the death of Innocent XIII (March 7, 1724), cardinal Alberoni obtained ten votes in the conclave. It was on this occasion that the lampoon was posted in Rome—"Il cielo vuol Orsini; il popolo, Corsini; le donne, Ottoboni; il diavolo, Alberoni." Cardinal Orsini was chosen under the name of Benedict XIII. Alberoni did not gain the favor of the new pope, and therefore retired to his estate at Castel-Romano, and did not return to Rome until after the death of the pope, which occurred in 1730. The new pope, Clement XII, confided to him several negotiations, and appointed him in 1734 legate of Ravenna. In spite of his advanced age, he was still active. He constructed canals, founded benevolent institutions, reformed the police system, and prohibited vagrants from taking refuge in churches. About this time he became entangled in the affairs of the small republic of San Marino. Alberoni had to the last his health and energy. His conversation was sprightly; and he was able to converse in Italian, French, and Spanish. He died at Rome, June 16, 1752. After his death, a pretended *Testament Politique* was printed under his name in 1753. The *Vie d'Albéroni*, by Rousset, which we cite as the principal authority, was completed in 1718. Two letters of his have been found, the first of which is addressed by Alberoni to cardinal Camarlingo Paulucci, and is the famous apology of the cardinal-minister. This is followed by a second apology in the form of a letter addressed to a Genoese marquis by a Roman prelate. This prelate is Alberoni himself. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert (Alberic, or Albricus), a French ecclesiastic, was canon OF AIX, in Provence, and died about 1120. He is the author of a *History of the First Crusade*, from A.D. 1095 to 1120. Albert was not a witness of the exploits he records, but appears to have had recourse to information from others. Reinerius Reineccius first published it under the title of *Chronicon Hierosolymitanum* (Helmstädt, 1584). It is printed by Bongars, as the work of Albert, in the *Gesta Dei per Francos*, i, 184. See *Biog. Universelle*, i, 419; Cave, *Hist. Lit.* ii, 206; Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albert DE ARGENTINA was theologian of the bishop of Strasburg in the 14th century. About 1378 he composed a *History*, from the beginning of the house of Hapsburg to the death of Charles IV, A.D. 1270 to 1378 (imperfect by Cuspinian, Basle, 1553, 1569). Christianus Urstitius gave it entire in his *Scriptores Germanici* (Frankf. 1670, ii, 97). Albert also wrote a *Life of Bertholdus, Bishop of Strasburg and Spires.* For the catalogue of his other works, see Dupin, *Bibliothèque*, 14th Century; also Cave, *Historia Literaria.*

Albert OF BERGAMO was a monk of the Third Order of St. Dominic. He gave at a very early age tokens of his future eminence in holiness. At the age of seven he devoted himself to prayer and fasting. Later he assisted his father in his agricultural labors; and, to satisfy his parents, took a wife, who was displeased with his charities. After a time he retired to Cremona, and shortly after took the monastic vows. He went on a pilgrimage to the Holy Land, and died May 7, 1279. His body was buried under the choir of the church where he had spent much of his time in prayer. Benedict XIV permitted his festival to be observed by the Dominicans and the clergy of Bergamo and Cremona.

Albert, baron OF BONSTETTIN, was almoner of the emperor Maximilian II, and dean of the Hermits of St. Augustine, in Switzerland. He lived about 1500, and wrote *The Life of St. Nicholas of Tolentino*, a monk of that order, who is reported to have lived many years without eating (given by Surius, Sept. 10). See Cave, *Hist. Lit.* vol. ii, App. p. 214.

Albert OF BRANDENBURG, grand-master of the Teutonic Order, took monastic vows at Mergentheim, where he received the record of his nomination; and entered at Königsberg Nov. 22, 1512. Albert having refused to render homage to Poland, king Sigismund declared war against him Dec. 28, 1519. This lasted until 1521, and was terminated by the intervention of the emperor and the king of Hungary, who secured a truce of four years. In 1521 he accorded to Walter of Plettenberg, provincial master of the Teutonic knights in Livonia, the right to exercise sovereignty in his own name. In 1524 Albert took the oath of loyalty to the empire in the Diet of Nuremberg, and held to the rank of the ecclesiastical princes—after the archbishops and before all the bishops of the empire. In 1525 the treaty with Poland expired, and it was desired to enter upon the conferences at Presburg; but this was useless. The grand-master, already preceded by the doctrines of Luther, sent an embassy to Cracow, where he finally went himself; and concluded, April 9, a treaty with his uncle, the king, by which he was recognised hereditary duke of all the territory possessed by the order in Prussia, with the stipulation that his brothers and their successors should receive investiture by the king. This was immediately put into execution. Albert, strengthened by a large number of Poles, took possession of the duchy, quitted the habit of the order, and expelled the Catholics. Thus was the Teutonic Order overthrown in Prussia, by the action of its grand-master. He died near the middle of the 16th century. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert II OF CUYCK, prince-bishop of Liege, ascended in 1194 to the tribunal of that Church, after Rome had declared null the election of Simon of Limburg, a youth of sixteen. Pope Celestin III made null that election at the request of Albert of Cuyck and three other archdeacons, and ordered another election at Namur, Nov. 18, 1194, at which Albert was elected. In order to indemnify Simon of Limburg, Celestin made him cardinal. Albert disgraced his office by the simony which he so boldly practiced, and which was thus communicated to the clergy of Liege. The various hardships which the country suffered at this time were regarded as a punishment brought upon them for the wickedness of this prelate. He nevertheless made him-

self beloved by the people of Liege, to whom he granted many favors. Albert died Feb. 1, 1200. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert, bishop OF FREISING(EN), came of an Alsacian family of Hohenburg. He was first chaplain of pope Clement VI, who resided at that time at Avignon, and who, in 1345, appointed him to the bishopric of Würzburg, contrary to the wishes of the chapter. This occasioned trouble between the pope and the emperor, which was settled by the appointment of Albert to the bishopric of Freising. He died in 1359. He is supposed to have written the lives of the martyrs St. Kilian, bishop of Würzburg, and his companions St. Colman and St. Totman, in the *Acta Sanctorum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert OF GEMBLOUX (*Albertus Gemblacensis*), a Benedictine, was born at Loben, near Liege, towards the close of the 10th century. He studied at Paris and at Chartres under the celebrated Fulbert, and became priest of Gembloux, then of St. James, at Liege, where he died in 1048. Sigebert speaks of him as being eminent for his knowledge of civil and religious affairs, as well as for his zeal in religion. He assisted Burkhard, bishop of Worms, his pupil, in the compilation of *Magnum Volumen Canonum*, and wrote several hymns and lives of saints. Of these the *Life of St. Veronus Olbertus* (ed. by Galopinus, 1635; and by Henschenius, *Acta SS.* vol. iii, March 30) is the best known. See Sigebert, *De Script. Eccles.* c. 142; Cave, *Hist. Lit.* ii, 128; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albert II, count OF HALLERMONDE and cardinal-archbishop of Magdeburg, enlisted on the side of king Philip of Suabia, and reconciled that prince with Innocent III. At the death of Philip (1208), he made peace with Otho IV, whom he accompanied in 1209 to Rome. In the following year, as legate of the holy see in Germany, Albert promulgated the sentence of deposition pronounced by the pope against Otho, and in 1212, at the Diet of Mentz, he concurred in the election of Frederick II. This brought the arms of Otho into Magdeburg. Twice the prelate was made prisoner in the course of these hostilities, and twice he was delivered by the valor of his troops. In 1216 he brought under his jurisdiction the metropolitan bishopric of Camin. Albert had no peace until the death of Otho, which occurred in 1218. He assisted, in 1225, at the Diet of Aix-la-Chapelle, where he resolved on a new crusade to the Holy Land, but he had the prudence not to enroll himself for this expedition. In 1229 he raised a war between the prelate and the margraves of Brandenburg, Otho and John, to bring under subjection the house of Waldeck; but this was soon ended. The prelate was considered one of the most important men of his time. In 1207 he commenced to rebuild his cathedral church, which had been burned. He died about 1232. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert, patriarch OF JERUSALEM, was born about 1150 at Castello di Gualtieri, near Parma. After having been prior of a community of canons, he was appointed successively bishop of Bobbio and of Vercelli. The high estimate in which his prudence, his uprightness, and his ability were held led the emperor Frederick Barbarossa and pope Clement III to choose him as arbitrator of their disputes. Henry VI, successor of Frederick, appointed him count of the empire. Popes Celestin III and Innocent III also employed him in many negotiations. In 1204 the Christians of Palestine appointed him Latin patriarch of Jerusalem, although he could not reside there because Jerusalem was in the hands of the Mussulmans. At this time he established certain wise but rigid regulations for the order of the Carmelites which were modified by the commissaries appointed by pope Innocent IV. Pope Innocent III invited Albert to be present at the General Council of Lateran, held in 1215; but Albert was assassinated the year before, Sept. 14, at Acre, by a man whom he had rebuked for his crimes. He is honored April 8 as a saint of the Order of Carmelites. Tritheim attributes to him *Status Terræ Sanctæ*, which is unpublished. The *Regula Carmelitarum* is found with the *Life* of Albert in the *Acta Sanctorum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert, bishop OF LIVONIA, was born in 1160. Being a native of Germany, he placed himself at the head of the nobility of Saxony and of Westphalia and came to Livonia in order to propagate the Catholic religion. He obtained of Innocent III in 1204 permission to found a monastic military order, which took the name "Chevaliers Porte-glaives" (in Latin, *Ensiferi*, and in German, *Schwertbrüder*). Their first grand-master was Winno of Rörhbach. Albert established a number of colleges for the diffusion of the light of religion throughout all Livonia. He died at Riga, Jan. 17, 1229. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert (or **Olbert**) OF LOBEN. See ALBERT OF GEMBLOUX.

Albert I, archbishop OF MAGDEBURG, was first monk of Corbie, then of St. Maximin of Treves. He was sent in 961, by the emperor Otho I, to preach the Gospel in Russia. In 968 he was appointed archbishop of Magdeburg by pope John XIII. On Dec. 21 following, he arrived at Magdeburg, where he consecrated the bishops of Merseburg, of Zeitz, and of Misnia. He gave a grand reception to Hermann, burgrave of Magdeburg, and in 978 he received from Otho the jurisdiction of all the inhabitants of the place, with the right of appointing the burgrave. The following year he gave to the canons the right of electing their archbishop. Albert deserved the consideration which he received for the faithful performance of his duties. While on his way to visit the diocese of Merseburg, he fell from his horse, and died from the accident June 10, 981. His body was interred in the cathedral at Magdeburg. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert III, count of Sternberg and archbishop OF MAGDEBURG, was appointed by pope Urban V, at the request of the emperor Charles IV, of whom he was chancellor, in preference to Frederick of Hoym, bishop of Merseburg, whom the chapter had chosen. Albert, after his installation, confirmed the privileges of the states and towns of his archbishopric. This prelate was a very bad economist. He alienated many cities and villages dependent upon his Church, and gave up Lusatia, which his predecessor had acquired of the landgrave Tiesceman. Having in consequence of this brought upon himself the scorn and derision of his subjects, he collected his treasures, with many valuable articles, and went to Bohemia, where in 1371 he exchanged his archbishopric for the bishopric of Leutmeritz, which was at that time held by Peter of Bruma. He died near the close of the 14th century. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert IV, lord of Querfurt and archbishop OF MAGDEBURG, is represented as a penurious, anxious, wanton prelate. In 1390 he aided the prince of Brunswick against the inhabitants of Brandenburg, and in 1394, by the aid of the prince of Anhalt and the lord of Querfurt, by treachery, he surprised the city of Rathenow and pillaged it. This city was restored to the inhabitants of Brandenburg by the prelate in 1396. The deterioration of currency in 1401 obliged the archbishop and his chapter, with the city of Magdeburg, to which they vainly laid claim, to take advantage of the interdict. The threat which the prelate made of bringing this before the formidable tribunal of Westphalia was, however, efficacious. A contract was made Feb. 14, 1403, by means of which all was restored to order. Soon after the archbishop became ill and chose as his coadjutor Günther, younger son of the count of Schwarzburg. Albert died at Giebichenstein, June 14,

1403, and was interred in the cathedral. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert (or **Albrecht**) I, archbishop of Mentz, was the son of Sigebert, count of Saarbrück, and chancellor of the emperor Henry V. In 1110 he accompanied this prince to Italy, and on their return to Germany Albert was elected archbishop (Aug. 15, 1111), and immediately received the investiture by the ring and pastoral staff. The following year he took part against Henry, who, with the Council of Vienna, attempted the excommunication of the pope; and Henry, surprised and irritated at this, cast him into the prison of Treufels, where he suffered for three years, until, in 1115, he was released at the threats and demands of the people. Albert resorted to Cologne, and there received his episcopal ordination at the hands of Otho, bishop of Bamberg, in the presence of Thierri, cardinal-legate. But the city of Mentz soon changed its regard for him, and in 1116 it is said that such a sedition was raised against him that he was obliged to take flight, but was soon restored by his friends. Albert still persevered in his aversion for the emperor, and sought every occasion to injure him, not only with pope Paschal, but also with Gelasius II and Calixtus II, his successors. This roused the spirit of revenge in Henry, and they became exceedingly hostile towards each other. These hostilities were arrested by a diet which was held at Würzburg. Albert assisted (Sept. 8, 1122), with the cardinal-legate Lambert, who was afterwards pope under the name of Honorius II, at the Diet of Worms, where this prince renounced his investitures, but retained the right of conferring the regalia upon prelates. Henry died in 1125, and Albert accordingly called an assembly for the election of a new emperor. The choice was for Lothaire, which was in accordance with the desires of Honorius II and the king of France, and for him Albert worked zealously. Albert died July 14, 1137, and was interred in the abbey of Erbach, which he had founded. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert II, archbishop of Mentz, was brother of the preceding, and succeeded him in 1138. In 1141 he allowed himself to become involved in the conspiracy of the Saxon nobles, who wished to annul as surreptitious the election of the emperor Conrad, made in 1138. A little later he became reconciled with that prince, and engaged to serve in the crusade which he was then planning and which was carried into effect in 1147. The death of this prelate, which occurred at Erfurt, June 23, 1141, forbade his putting this promise into execution. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert of Metz (*Albertus Metensis*), a Benedictine of the monastery of St. Symphorien at Metz, lived near the commencement of the 11th century. He wrote historical sketches, which were inserted by Eckart in his *Corpus Historicorum Medii Ævi*, i, 91–131. These sketches contain important details of the history of Lorraine and of Alsace from 973 to 1025. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert, *St.*, a Carmelite of Monte Trapani, was born at Trapani, Sicily, in 1212. Dedicated to the service of God in his infancy, Albert assumed the habit of the Carmelites in the above-mentioned convent, where he subjected himself to great austerity. Receiving a mission to preach, he went to the remotest parts of Sicily, addressing Jews as well as Christians. He died in a solitude near Messina, Aug. 7, 1292, and, according to common opinion, was buried there, in the church of the convent of his order. Part of his relics were taken to the convent at Monte Trapani. He was canonized at Rome about the middle of the 15th century, and his festival is observed Aug. 7. See Baillet, *Vies des Saints*, Aug. 7.

Albert of Padua was a monk of the Order of Hermits of St. Augustine in the 14th century. He was a disciple of the celebrated Gillius Romanus at Paris, and taught theology with such reputation that scholars flocked to him from all parts. Boniface VIII called him to Rome; but that pontiff dying very soon after, Albert returned to France, and died at Paris in 1328. He wrote many *Sermons* (Paris, 1544, 1550), and *An Explication of the Gospels for Every Sunday in the Year* (Venice, 1476. fol). Other works of his in MS. are preserved at Padua. See Cave, *Historia Literaria*.

Albert of Saxony (*Albertus de Saxonia*) was a learned Dominican friar who lived in the first half of the 14th century. According to Lockhaupt, he studied and sojourned a long time in Paris. The library of Bologna contains a number of MS. commentaries by him upon the Alphonsine tables and the *Physics* of Aristotle. He also wrote, *Magistri Alberti de Saxonia Tractatus Proportionum cum aliis præcipue Augustini Niphi* (Venice, 1496). He afterwards prepared an abridgment, entitled *De Velocitate Motuum F. Alberti de Saxonia, Opus Redactum in Epitomen a F. Isidoro de Isolanis Mediolanensis Ordinis Prædicatorum* (Lugd. 1580). See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert of Stade (*Albertus Stadiensis*) was a Benedictine priest of the Cloister of St. Mary at Stade. He was appointed priest in 1232, and made vain efforts, with the concurrence of the pope, to put down the disorders of the monks of his abbey. Being greatly troubled, because the bull which he obtained in 1236 of Gregory XI produced no effect, he entered in 1240 the Order of Franciscans. He became, after Olearius, general, and still lived in 1260. Albert of Stade, who must not be confounded with Albert of Pisa, composed in Latin a *Chronicle*, embracing the period from the creation of the world down to 1256. This is especially valuable for consultation concerning the occurrences in the north of Germany from 1072 to 1256. Andrew Hoier added a supplement, which comprehends a period of sixty years (Hafniæ, 1720). This was published with notes, by Reineccius, under the title *Chronicon Alberti Abbatis Stadensis, a Condito Orbe usque ad Auctoris Ætatem*, etc. (Helmstädt, 1587). See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert of Treves (*Albertus Trevesanus*) was priest of the Monastery of St. Matthias at Treves. The monastery was distinguished in the 9th and 10th centuries for its precepts and its learned masters. Albert died in 980. He wrote, in verse and in prose, instructions for the young priests; and added the history of his time to the history of Treves, which he entitled *Gesta Treverorum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert, Charles, a German Reformed minister, was born at Whitehall, Lehigh Co., Pa., in 1824. He graduated at Mercersburg in 1848; was ordained to the work of the ministry in 1852 by the Classis of North Carolina, where he acted as president of Catawba College for some time. He finally came North; passed over to the Episcopal Church; and died in Texas in 1869. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 499.

Albert, Charles H., a Protestant Episcopal clergyman of the Missionary Diocese of Arkansas and Indian Territory, entered the ministry about 1854. In 1857 he was minister in Marshall, Tex.; the following year resided in Matagorda, Tex.; in 1860 became rector of St. John's Church, Camden, N. J.; the following year he had charge of St. Mark's Church, Lasalle, Ill.; in 1862 officiated in St. Paul's Church, Peru, N. Y.; in 1864 was rector of St. Paul's, Kankakee, Ill.; in 1866 officiated at Batesville, Ark., and remained in this mission-field until his death, which occurred in 1868. See *Prot. Epis. Almanac*, 1869, p. 109.

Albert, Crantz, a German ecclesiastic, was born at Hamburg. He took his doctor's degree in 1490; and became dean of that cathedral and professor. He earnestly desired a reformation in the Church; and when he heard of Luther's intention to set it on foot, advised

him as follows: "Go, my brother, into your cell, and say *Miserere mei, Deus!*" He died at Hamburg in 1517, leaving *Metropolis; or, An Ecclesiastical History of the Churches of Germany from* 780 *to* 1504 (Basle, 1548; Cologne, 1574, 8vo; Frankf. 1576, 1590):—thirteen books on the *History of the Vandals* (Frankf. 1575):—a *Chronicle of the Other Northern Nations*, viz. Sweden, Denmark, Norway, etc. (Strasb. 1546; with additions by Wolfus, Frankf. 1575). All these have been inserted in the *Index of Prohibited Works*. There is also a small work on the *Office of the Mass* (Rostock). See Cave, *Hist. Lit.*

Albert, Erasmus, a Lutheran divine of Germany, was born at Wetteran (or, according to some, at a small village near Frankfort-on-the-Main) at the close of the 15th century. He studied divinity, and became one of the most zealous adherents of Luther. For a time he was preacher to Joachim II, elector of Brandenburg; but, on a dispute respecting the revenues of the clergy, he lost that situation, and travelled in the interest of the doctrines of the Reformation. In 1548 he was a preacher of Magdeburg; but the *Interim* proposed by Charles V obliged him to leave that place and reside in a private station at Hamburg. He was afterwards appointed superintendent-general of New Brandenburg, in Mecklenburg, where he died, May 1, 1553. He published the *Alcoran of the Cordeliers*, collected from the book written by Albizzi on the *Conformities of St. Francis with Jesus Christ* (in German, 1531; in Latin, Wittenberg, 1542–44). Luther honored it with a preface, and Conrad Baudius augmented it with a second book, translated into French (1556, 12mo; Geneva, 1560, 2 vols. 12mo). The last edition of this satirical work is that of Amsterdam (1734, 3 vols. 12mo). There is also of this author, *Judicium de Spongia Erasmi Roterodami:*—and the *Book of Wisdom and Virtue* (Frankf. 1579, 8vo), in German verse. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albert, Franz, professor of theology at Hamburg, Germany, flourished in the 15th century. He wrote a *History of Saxony and the Vandals:*—a *Chronicle from Charlemagne to* 1504. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albert, Jan, a Carmelite monk of Haarlem, Holland, died at Mechlin in 1496, leaving, among other works, a *Commentary on the First Epistle of John:*—an *Explication of the Book of Ecclesiastes:*—*Sermons:*—and *Questions on the Master of the Sentences.*

Albert, John E., a German Reformed minister, was born in the latter part of the 18th century. He was licensed to preach, probably, during the year 1818; was ordained in 1820, and had charge of three congregations in Pennsylvania. On account of ill-health he resigned his charge in 1832; after which time he lived in retirement at the York Springs, Adams Co., where he died in 1856. He was a very pious man. "The service he rendered his Master must have been a cheerful and pleasant one, since he always, until the day of his death, spoke of the ministry as a subject very dear to his recollection." See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 122.

Albert, Pierre Antoine, a Huguenot minister, was born of a highly respectable family in 1765, at Lausanne, Switzerland. In 1796 he became pastor of the French Protestant Church in New York. The history of that Church is full of interest. The Revocation of the Edict of Nantes brought to the New World a large number of refugees, many of whom settled in New York. There were about two hundred families of these Huguenots, and they were among the most influential in the city. In process of time there was built for their use a commodious chapel on Pine Street, to which they gave the name *L'Église du Saint-Esprit*—The Church of the Holy Ghost. It was the custom of the minister, at the close of the public services, always to say "Remember ye the poor," when old and young dropped their benefactions into the poor-box behind the church doors. For one hundred and thirty years the French Protestants used the forms of religious worship to which their fathers had been accustomed in the public services of the Reformed churches of France and Geneva. In 1804 they became Episcopalians. Of this Church Mr. Albert was rector for nine years (1797–1806). He is said to have been "an accomplished gentleman, an erudite scholar, a profound theologian, and a most eloquent preacher. A stranger, of unobtrusive manners and invincible modesty, he led a very retired life. His worth, however, could not be concealed. He was esteemed and beloved by all his acquaintances." See Disosway, *Huguenots in America*, in Smiles's *Huguenots*, p. 433; Allen, *Amer. Biog.* s. v. (J. C. S.)

Alberti, Albert, a learned Italian Jesuit, was born at Trent, Feb. 2, 1593. He studied at Padua, and distinguished himself by his controversies with the celebrated Scioppi, whom he silenced, and who died of chagrin because of his defeat. Alberti died at Milan, May 3, 1676. His principal works are, *Generales Vindiciæ adversus Famosos Gasp. Scioppi Libellos* (Lucca, 1649):—*Lydius Lapis Ingenii* (ibid. 1647):—*Liber contra Saltationes et Choreas* (1650):—*Actio in Eloquentiæ tum Profanæ cum Sacræ Corruptores* (Milan, 1651). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alberti, Cherubino, a distinguished Italian painter and engraver, was born at Borgo San Sepolcro in 1552. It is probable that he was a scholar of Cornelius Cort; and afterwards acquired a freer style by studying the works of Francesco Villamena and Agostino Caracci. He was far more distinguished as an engraver than as a painter; and executed 180 prints, 75 of which are from his own designs. He died at Rome in 1615. Some of his most important works are, *Portrait of Pope Gregory XIII:*—*The Flight into Egypt* (in 1574):—*The Holy Family, with St. Elizabeth* (dated 1571):—*The Body of Christ Supported in the Clouds by Angels:*—*The Virgin Mary and Infant in the Clouds*, inscribed "Regina Cœli:"—*Mary Magdalene, Penitent* (dated 1582):—*The Crucifixion:*—*St. Andrew Bearing the Cross:*—*Christ Praying in the Garden*:—and many others of value.

Alberti, Durante, an Italian painter, was born at Borgo San Sepolcro in 1538. He visited Rome when quite young, and gained eminence by some works he executed for the churches and other public edifices. There are some of his works in several of the Roman churches. In the Church of San Girolamo della Carità, one of the chapels is entirely painted by him in fresco. In the Church of Santa Maria de' Monti he painted *The Annunciation.* His portrait is in the Academy of St. Luke. He died in 1613, and was buried in the Chiesa del Popolo, his funeral being attended by all the principal artists of Rome.

Alberti, Georg Wilhelm, a Protestant theologian of Germany, was born in 1723 at Osterode. After having completed his studies at Göttingen, and having received the degree of magister in 1745 by presenting a dissertation *De Imputabilitate Somni*, he spent several years in England, where he studied its ecclesiastical and literary affairs and the history of the English sects. The result of his studies he published in his *Aufrichtige Nachrichten von der Religion*, etc. (Hanover, 1750), and *Briefe über den Zustand der Religion und Wissenschaften in Grossbritannien* (ibid. 1752–54, 4 pts.). He died Sept. 3, 1758, as pastor in Tündern, Hanover. A list of his writings he gives in the last volume of his *Briefe;* besides, he is said to have published, in England and in the English language, a work against Hume under the pseudonym of *Alethophilus Gottingensis* (1747). See Schröckh, *Kirchengesch. seit d. Ref.* ix, 425; Weingarten, *Revolutionskirchen Englands*, p. 5; *Allgemeine deutsche Biographie*, s. v. (B. P.)

Alberti, Giovanni Andrea, a celebrated preacher of Nice, was born in 1611, and entered the Society of Jesus in 1628. He was professor of eloquence. He died of the plague at Genoa, July 4, 1657. He wrote, *Le Querele della Pietà* (Torino, 1640):—an oration delivered on the death of Anthony Provana, archbishop of Turin:—*Il Museo Riformato nel Collegio di Genova della Compagnia di Gesù* (Genoa, 1640):—*Oratio Panegyrica de Venerabili P. Camillo de Lellis, Fundatore Ministrorum Infirmis* (Genuæ, 1647):—*Il Sole Ligure;* a discourse addressed to J. B. Lercaro, accompanying a eulogy on his family entitled *Lercariarum Elogia* (Genoa, 1644):—*Adelaide, Istoria Panegirica* (ibid. 1649):—*Eneade, Panegirica detta a San Francesco Saverio* (Bologna, 1650):—*L'Impietà Flagellata dal Santo Zelo d'Elia* (Genova, 1655):—*Vitæ ac Elogia XII Patrum Fundatorum Ordinum* (Taurini, 1638):—*Zeopiste, overo Vita di Paola Maria di Gesù Centuriona, Carmelitana Scalza* (ibid. 1648). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alberti, Giovanni Battista, an Italian of Savona, was one of the regular clergy called Somaschians. He died about 1660, leaving, among other works, *Lib. III de Vita et Rebus Gestis S. Majoli* (Genoa, 1638, 8vo):—*Lib. IV de Apparitione Virginis Misericordiæ Savonensis et de Imaginibus ejusdem* (ibid. 1642):—*Apes Lilii* (Tortona, 1646).

Alberti, Heinrich, a Lutheran hymn-writer and musician, was born at Lobenstein, in Prussia, June 28, 1604. He was intended for the legal profession, and was to have studied for that purpose at Leipsic, but he gave the preference to music, to which he devoted the energies of his life. At Dresden and Königsberg he cultivated his chosen art, and at the latter place became, in 1631, organist of the cathedral. One of his principal friends was Simon Dach, the eminent musician and hymn-writer. Alberti composed many beautiful tunes for Dach's hymns, as well as for his own and others. The piety that shines forth in his hymns shed its sunlight first on his own heart. He died Oct. 6, 1668. Albert Knapp calls him "an excellent musician for the times in which he lived, and a good poet." He is the author of the excellent hymn *Gott des Himmels und der Erden* (Engl. transl. in *Lyra Germ.* i, 213: "God who madest earth and heaven"), to which Alberti himself composed the cheerful tune that is still used in Germany. It is related that in 1685 a tailor at work in the house of a Jew at Hamburg, through singing this famous hymn, and especially the third verse—

> "Let the night of sin depart,
> As this earthly night hath fled.
> Jesus, take me to thy heart;
> In the blood that thou hast shed
> Is my hope and help alone
> For the evil I have done"—

was the means of leading the daughter of the Jew to make inquiries about Christ, which resulted in her believing in him. See Koch, *Geschichte des deutschen Kirchenliedes*, iii, 191 sq., 257 sq. (B. P.)

Alberti, Johann, a German lawyer and scholar of the 16th century, was born at Widmanstadt, and became deeply versed in the Oriental languages. He died in 1559. He published an abridgment of the Koran, with critical notes (1543, 4to), which procured him the title of chancellor of Austria and chevalier of St. James; and a New Testament in Syriac, from a manuscript used by the Jacobites, at the expense of Ferdinand I (1556, 4to). It contains neither the second epistle of Peter, nor the second and third of John, nor Jude, nor the Apocalypse. Only one thousand copies were printed. He also composed a Syriac grammar. See Moréri; *Biog. Universelle*, s. v.

Alberti, Julius Gustav, a Protestant theologian of Germany, was born at Hanover, Aug. 16, 1723. He studied at Göttingen, was appointed in 1753 pastor at Grossenschneen, in 1755 pastor of St. Catherine's at Hamburg, where he died March 30, 1772. His main work is his *Anleitung zum Gespräch über die Religion* (Hamburg, 1772), which has been republished very often. See Döring, *Die gelehrten Theologen Deutschlands*, i, 5 sq. (B. P.)

Alberti, Leone Battista, an Italian ecclesiastic and artist, was born at Florence about 1400. In order to have leisure to pursue his studies, he entered orders; he was canon of the metropolitan Church of Florence in 1447, and abbé of San Savino or of Sant' Eremita of Pisa. Alberti, although known as a scholar, a painter, a sculptor, and an architect, it is to his works of architecture that he owes his principal fame. Among his works are, the completion of the Pitti Palace, Florence; the chapel of the Ruccellai, in the Church of St. Pancras; the façade of the Church of Santa Maria Novella, and the choir of the Church of Nunziata; the churches of St. Sebastian and St. Andrew, Mantua. But his principal work is generally acknowledged to be the Church of St. Francis at Rimini. Of his writings, those on the arts are in the highest estimation, and he derives the most of his reputation from his treatise on architecture, *De Re Ædificatoria*, published after his death (1485, 10 books; last ed. Bologna, 1782, fol.). See *Life* prefixed to Leoni's *Architecture;* Vasari, *Life;* *Biog. Universelle*, s. v.; Roscoe, *Lorenzo de' Medici.*

Alberti, Luigi, an Italian theologian, was born at Padua in 1560. He became a monk of St. Augustine, and professor of theology in his native place. He died at Paris in 1628. He published a number of Latin treatises, among which are, *The Life of St. Nicholas of Tolentino* (Padua, 1610):—*De Reali Præsentia Christi in Euch. Sac.* (1613):—*De Terrestri Paradiso* (1619):—*Life of St. Clara de Monte-Falco:—Lectiones quædam de Operibus VI Dierum* (1629):—*Lib. de Prædestinatione et Reprobatione* (Ven. 1623).

Alberti, Niccolò, an Italian ecclesiastic, was born at Palermo, Dec. 20, 1652, and entered at an early age the ecclesiastical state. He was soon distinguished for his learning and piety. He died at Palermo, Oct. 16, 1707, after the most intense suffering. His *Life* has been written by Mongitore. He left several works in Italian, some of which have been published, especially *Commentarj Sacro-istorici della Vita, Dottrina, e Miracoli di Gesù Cristo* (Palermo, 1703; Venice, 1716):—*La Terra de' Viventi Scoverta a' Mortali, cioè lo Stato de' Beati in Paradiso* (ibid. 1709):—*Offerte Fervorose al SS. Crocefisso, e Maria Immacolata* (ibid 1713, 1714). See Mazzuchelli, *Scrittori d Italia.* (B. P.)

Alberti, Paul Martin, a Lutheran theologian, was born May 10, 1666. He studied at Jena, in 1691 was pastor at Nidernhall, and died July 3, 1729, as archdeacon at Heersbruck. He wrote *Porta Linguæ Sanctæ, h. e. Lexicon Novum Hebræo-Latino-Biblicum* (Bautzen, 1704). See Wills, *Nürnberger Gelehrten-Lexikon*, s. v. (B. P.)

Alberti, Valentin, a Lutheran theologian, was born at Lehna, in Silesia, Dec. 15, 1635. He studied at Leipsic, where he also lectured in the philosophical and theological faculty. In 1678 he was promoted as doctor of theology. He died at Leipsic, Sept. 19, 1697. His writings are very numerous. His doctrinal position was that of the orthodox Lutheran Church, and from that point he wrote alike against Pietism and Roman Catholicism. A memoir of Alberti and a catalogue of his writings are given by Pipping, *Mem. Theol.* p. 669. See *Allgemeine Deutsche Biographie*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Albertinelli, Mariotto, an Italian painter, was born at Florence in 1475. He is said to have been the disciple and friend of Fra Bartolomeo di San Marco, whose style he followed, and whose merit he nearly approached. He was of a very jealous and unhappy disposition. Once, upon hearing an unfavorable criticism

on his work, he abandoned the art for some time, but returned to it some years after. His works are almost wholly upon sacred subjects. Several of them are in the churches and convents of Rome, Florence, and Viterbo. In the Church of San Silvestro a Monte Cavallo is a picture by him of *The Virgin and Infant on the Throne, with S. Domenico and S. Catterina da Siena.* He died in 1520.

Albertini, Francesco (1), an ecclesiastic of Florence, Italy, who flourished in the beginning of the 16th century. He was an able antiquarian, and published, *De Mirabilibus Novæ et Veteris Urbis Romæ* (Rome, 1505, 4to; 1510, 1515, 1519, 1520), three books, and dedicated to Julius II: — *Tractatus Brevis de Laudibus Florentiæ et Saonæ* (1509): — *Memoriale di Molte Statue* (Florence, 1510, 4to), etc.

Albertini, Francesco (2), a Jesuit of Cantazaro, in Calabria; died in 1619. He left, besides other works, *Corollaria Theologica ex Principiis Philosophicis Deducta* (Naples, 1606, 1610, 2 vols. fol.).

Albertini, Giorgio Francesco, an Italian theologian, was born Feb. 29, 1732, at Parenzo. He studied at Venice, entered the Order of St. Dominic, distinguished himself for his talent as a preacher, and was appointed professor of dogmatics in the College of the Propaganda at Rome. He wrote, *Elementi di Lingua Latina* (Venice, 1782): — *Dissertazione dell' Indissolubilità del Matrimonio* (ibid. 1792): — *Piano Geometrico e Scritturale* (ibid. 1797): — *Acroasi ossia la Somma di Lezioni Teologiche* (Padua, 1798; Venice, 1800). See Hoefer, *Nouvelle Biographie Générale*, s. v.

Albertini, Paolo, a celebrated divine and politician of Venice, was born in that city in 1430. He entered the religious order of Servites at the age of ten years, and made profession for ten years. Afterwards he taught philosophy, became a popular preacher, and was employed by the Republic of Venice in many affairs of state, being sent as ambassador to Turkey. He died in 1475, leaving several works in Latin: *On the Knowledge of God:* — *History of the Servites:* — and other theological subjects. See *Biog. Universelle*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albertino, Arnoldo, an Italian prelate of Majorca. He was first canon of the Church of Majorca; then apostolic inquisitor of the kingdoms of Valencia and Sicily; and, finally, bishop of Pactes, in Sicily. He died Oct. 7, 1545. He wrote, *Tractatus sive Quæstio de Secreto quando Debeat aut non Debeat Revelari* (Valencia, 1534): — *Tractatus de Agnoscendis Assertionibus Catholicis et Hæreticis* (Panormi, 1533; Venetiis, 1571). See Hoefer, *Nouv. Biog. Générale*, s. v.

Albertis, De. See Alberti.

Albertrandy, Jan Chrzciciel (or *John Christian*), a Polish bishop and scholar, was born at Warsaw in 1731. He was educated entirely under the care of the Jesuits, and joined their society at the age of fifteen. He was sent as public tutor to the College of Pultusk at the age of nineteen; and subsequently held the same office at Plovsko, Nieswicz, and Wilna. In 1760 he was appointed librarian of the collection opened to the public by bishop Zaluski. He was for several years the instructor of count Felix Lubienski, during which time he became one of the first numismatists of his age. Having become keeper of medals and librarian to king Stanislaus, he was sent to Italy in 1782, and subsequently to Sweden, to collect material for a history of Poland. The result was a valuable collection of MSS. almost two hundred in number. As a reward for these services the king presented him with a medal, the cross of the Order of St. Stanislaus, and made him bishop of Zenopolis. When seventy years of age he was called to preside over the newly founded Royal Society of the Friends of Science of Warsaw; and he continued to direct its operations until his death, Aug. 10, 1808. See Knight, *Eng. Cyclop. of Biog.* s. v.; also *Biog. Dict. of the Society for the Diffusion of Useful Knowledge*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albi, Council of (*Concilium Albiense*). Albi, or Alby, is a town of France, capital of the department of Tarn, situated on the river Tarn; and was the place whence the Albigenses derived their name.

A council was held there in 1254 by order of St. Louis, who had lately returned from the Holy Land. Bishops from the provinces of Narbonne, Bourges, and Bordeaux attended; Zoen, bishop of Avignon, presiding. Seventy-one canons were published; part of them relate to the extirpation of heresy, and part to the reformation of the clergy, etc. The first twenty-eight are taken from the canons of Toulouse in 1229.

1. Orders that persons be duly appointed to search after heretics.
2. Grants a silver mark to every one taking a heretic.
5. Deprives of their land persons who allow heretics to harbor there.
6. Orders the destruction of the houses of heretics.
11, 12. Enact that all persons arrived at the age of puberty shall abjure heresy, and take an oath of fidelity to the Roman Church.
18. Orders that all boys above seven years of age shall be brought to Church by their parents, to be instructed by the curate in the Catholic faith, and to be taught the Credo, Pater Noster, and Salutation of the Blessed Virgin.
21–23. Relate to the papers, etc., of the Inquisition.
24. Orders the construction of prisons for the condemned heretics, where they shall be detained and supported (as the bishop shall direct) out of their confiscated property.
25. Orders that the bones of those who have died in heresy, and have been buried, shall be taken up and publicly burned.
29. Renews the canon "Omnes utriusque sexus."
31–36. Relate to excommunication.
37. Orders that every will shall be made in the presence of a priest.
41. Forbids to harbor any suspicious woman within the precincts of the Church.
42. Orders silver chalices to be used in all churches of which the revenues amount to fifteen *livres tournois*.
48. Forbids clerks to gamble; orders them to have their hair so cut all around as to leave the ears altogether uncovered.
50, 51. Forbid them to hunt, hawk, and tilt, in game, with shield and lance.
55. Orders two regular canons, at least, in every prison.
64, 65. Provide that all Jews shall have a distinctive dress, and shall constantly wear a large wheel figured on their breast.
66–70. Of Jews.

See Labbe, *Concil.* xi, 720.

Albi, Henri, a French Jesuit, was born at Bollène, in Comtat-Venaissin, in 1590. At the age of sixteen he entered the Order of Jesuits; and, after studying languages for seven years, he studied divinity, which he afterwards taught, together with philosophy, for twelve years. He was afterwards successively rector of the colleges of Avignon, Arles, Grenoble, and Lyons. He died at Arles, Oct. 6, 1659. He wrote, *Vie de St. Gabin, Martyr* (Lyons, 1624, 12mo): — *Vie de St. Pierre de Luxembourg* (ibid. 1626, 12mo): — *Vie de la Mère Jeanne de Jésus* [Foundress of the Augustine Nuns] (Paris, 1640, 12mo): — *Vie de Sœur Catharine de Vanini* (Lyons, 1665, 12mo): — *Éloges Historiques des Cardinaux Français et Étrangers mis en Parallèles* (Paris, 1644): — *Anti-Théophile Paroissial* (Lyons, 1649, 12mo): — *L'Histoire des Cardinaux Illustres qui ont été employés dans les Affaires d'État* (1653): — and others. See Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albi (or **Alba**), **Juan de,** a Spanish Carthusian, had a great reputation, in the 16th century, for piety and learning. After acquiring a sound knowledge of theology, and great proficiency in the Oriental languages, especially Hebrew, he took the monastic habit in the Carthusian monastery called The Valley of Jesus Christ, near Segovia, where he died, Dec. 27, 1591. He left, among many other works on Holy Scripture, *Sa-*

crarum Simiosean Animadversionum et Electorum ex Utriusque Testamenti Lectione Commentarius et Centuria (printed at his monastery, 1610). Le Mire speaks of another of his writings, *Selectæ Annotationes et Expositiones in Varia Utriusque Testamenti Difficilia Loca* (1613). See Le Mire, *De Script. Sæc. XVI;* Antonio, *Biblioth. Script. Hisp.*

Albicus, Sigismund, archbishop of Prague, was born at Mährisch-Neustadt, in Moravia. When young he entered the University of Prague, taking his degree in medicine in 1387. In order to prosecute with more success the study of civil and canon law, he went to Italy, and received his doctor's degree at Padua in 1404. Returning, he taught medicine in the University of Prague for nearly twenty years, and was appointed first physician to Wenceslaus IV. In 1409, on the death of the archbishop of Prague, Wenceslaus recommended him for his successor; and the canons elected him, although reluctantly. He resigned his bishopric in 1413, when Conrad was chosen in his room. Albicus afterwards received the priory of Wissehrad, with the title of archbishop of Cæsarea. He was accused of favoring the new doctrines of John Huss and Wycliffe. During the war of the Hussites he retired to Hungary, where he died, in 1427. His only works are on medical subjects. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale,* s. v.

Albin, a Scottish bishop, was elected to the see of Brechin, Oct. 10, 1248, where he continued until 1260, when he was appointed judge in a controversy between Archibald, bishop of Moray, and some of the canons of that see. He died in 1269. See Keith, *Scottish Bishops,* p. 159.

Albinus is the name of two saints mentioned in the old Roman martyrologies; one a bishop and confessor commemorated March 1, the other a martyr commemorated June 21.

Albinus, priest of the Convent of the Augustinians at Canterbury, was versed in the ancient languages, and very learned for his time. He died in 732. He assisted Bede in the composition of his *Historia Ecclesiastica.* The letter from Bede thanking Albinus for his assistance is still preserved. See Hoefer, *Nouv. Biog. Générale,* s. v.

Albinus (*St.*) de Bosco. See Aubin des Bois.

Albinus, Johann Georg, a Lutheran theologian of Germany, was born at Nessa, March 6, 1624. He studied at Leipsic; was in 1653 appointed rector of the cathedral school at Naumburg; in 1657 he received the pastorate of St. Othmar; and died there May 25, 1679. Albinus composed a number of hymns, which are still used in Germany. One of these, *Straf' mich nicht in deinem Zorn,* has been translated into English by Jacobi in his *Psalmodia Germanica,* i, 63: "Lord, withdraw the dreadful storm." See Koch, *Gesch. d. deutsch. Kirchenliedes,* iii, 392 sq. (B. P.)

Albius, Thomas. See White, Thomas.

Albizzi (or **Albici**), Francesco, an advocate of Cesena, Italy, who, on account of the ill-usage he had received from a client whose cause he lost, returned to Rome. Here he became closely connected with the Jesuits; and, through their interest, became secretary to certain prelates, and afterwards to the pope himself. He drew up the celebrated bull of Urban VIII (q. v.) against the *Augustinus* of Jansenius, in the famous question of the Five Propositions. He died in 1684, leaving a *Treatise on the Jurisdiction of the Cardinals in the Titular Church of Rome* (Rome, 1668).

Albo, Joseph, a learned Spanish rabbi of Soria, in Old Castile, was born about 1380, and died about 1444. He is known as one of the Jewish disputants in the conference with Jerome de Santa Fé, which took place at Tortosa, between Feb. 7, 1413, and Nov. 12, 1414, under the presidency of Pedro de Luna (afterwards pope Benedict XIII). Albo, who in the *Branch of David* (צמח דויד) is styled "the divine philosopher," published in 1425 his ספר עקרים, *The Book of Principles* (of Jewish faith), a philosophical view of the theology of Judaism, divided into three parts. The first speaks of the existence of God, the second of revelation, and the third of reward and punishment. According to Albo, "the belief in the resurrection of the dead is an article of faith incumbent on the Jews and accepted according to the national tradition, although its denial was not held by him as a rejection of the law of Moses." The *Sepher Ikkarim* is written in difficult Rabbinical Hebrew, and has been carefully explained by annotations in the *Ohel Jacob* (אהל יעקב) of Jacob ben-Samuel (Freiburg, 1584; Cracow, 1594); also in the *Ets Shathul* (עץ שתול) of Gedalja Lüpschütz, with the text (Venice, 1618; Lemberg, 1861), and in *Historische Einleitung zu Albo's Ikkarim,* by L. Schlesinger (Frankfort, 1844). A Latin translation was made by Genebrard (Paris, 1566), wherein he answers Albo's attacks upon Christianity. See Fürst, *Bibl. Jud.* i, 32; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 34; id. *Biblioth. Antichristiana,* p. 14; Lindo, *History of the Jews in Spain,* p. 194; Finn, *Sephardim,* p. 390 sq.; Etheridge, *Introduction to Hebr. Literature,* p. 264; Basnage, *History of the Jews,* p. 689; Grätz, *Gesch. d. Juden,* viii, 115 sq., 157–167; Jost, *Gesch. d. Judenth. u. s. Sekten,* iii, 99, 102; Herzog, *Real-Encyklop.* s. v.; and especially Back, *Joseph Albo's Bedeutung in der Gesch. der jüd. Religionsphilosophie* (Breslau, 1859). (B. P.)

Al-Borak (*lightning*) is the name of the white horse on which Mohammed pretended to have ridden in his celebrated journey from Mecca to Jerusalem. The prophet claims to have made this journey in the twelfth year of his mission, and to have been carried from Jerusalem to the highest heavens in one night. He was accompanied by the angel Gabriel, holding the bridle of Al-Borak on which Mohammed was mounted. This horse is held in high repute by the Mohammedan doctors, some of whom teach that Abraham, Ishmael, and several of the prophets made use of him; that, having been unemployed from the time of Jesus Christ to that of Mohammed, he had become restive, and would not allow any one to mount him unless Gabriel sat behind the rider. Others affirm that Mohammed had the sole privilege of training this horse at first, and that he intends to mount him again at the general resurrection. See Mohammed.

Al-Borj. See Borj.

Albornos, Gilles Alvares Carillo, an eminent Spanish cardinal and statesman of the 14th century, was born at Cuenca, and educated at Toulouse. Alfonso XI appointed him almoner of his court; afterwards archdeacon of Calatrava; and finally, although then very young, archbishop of Toledo. In return for his bravery in saving the king's life at the battle of Tarifa, the king knighted him, and in 1343 gave him the command of the siege of Algezares. Falling under the displeasure of Peter the Cruel, he fled to Avignon, where Clement VI admitted him to his Council and made him a cardinal, upon which he resigned his archbishopric. Innocent VI, Clement's successor, sent him to Italy in 1353, as pope's legate and general, to reconquer the ecclesiastical states which had revolted from the popes during their residence at Avignon. He was recalled in 1357, but was again reappointed, and succeeded in establishing the temporal power of the papacy in these states. For many years he was a very popular minister of state, giving to Bologna a new constitution, and founding there the magnificent college. At length he announced to pope Urban V that he might enter Rome, and received him with great pomp at Viterbo. He then accompanied Urban to Rome, but returned to Viterbo, where he died, Aug. 24, 1367. His body was removed to Toledo, at his own request, and buried with great pomp. He wrote a book, *On the Constitutions of the Roman Church* (Jesi, 1475, very rare). His political life, *Histo-*

ria de Bello Administratio in Italia per Annos XV, et Confecto ab Æg. Albornotio, was written by Sepulveda (Bologna, 1623, fol.). See *Biographie Universelle*, s. v.

Albrecht, Christian, a Protestant missionary, was a native of Suabia, and was sent into Southern Africa by the Missionary Society of London. He arrived at Cape Town Jan. 19, 1805, and explored, with other missionaries, the savage country in order to preach Christianity. After having founded the establishment Warn-Bath, he returned, in May, 1810, to the Cape, and there married a Dutch lady, who accompanied him to Warn-Bath. His establishment was devastated by an African chief. He afterwards collected the remains of his colony at Pella, to the south of the Orange River. He died at Cape Town, July 25, 1815. See Hoefer, *Nouv. Biog. Générale*, s. v.

Albrecht, Georg, a Lutheran theologian of Germany, was born Aug. 1, 1601, at Pilnhofen, near Neuburg. He studied at Tübingen and Strasburg; was at first deacon at Augsburg; and when he had to leave the place, on account of his religion, he went to Gaildorf; and afterwards as superintendent to Nördlingen, where he died, Nov. 21, 1647. He wrote, *Erklärung der Passion nach den vier Evangelien* (Ulm, 1650), in sixty-four sermons:—*Meletemata Festivalia* (Frankfort, 1660):—*Hierarchia Œconomica* (Nuremb. 1671):—*Anti-Bellarminus Biblicus* (Nördlingen, 1633), etc. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Witte, *Memoriæ Theologorum*. (B. P.)

Albrecht, Johann, a Lutheran theologian of Germany, was born at Hildesheim, Sept. 24, 1644. He studied at Helmstädt and Jena; was in 1668 pastor of St. Paul's in his native place; in 1689 pastor of St. Andrew's there; and died May 13, 1691. He wrote, *Dissertatio de Forma Judiciorum in Republica Recte Instituenda* (Helmstädt, 1666):—*Discussio Præcipuorum Fidei Capitum inter Protestantes et Pontificios Controversorum, Disputationibus II Comprehensa* (ibid. 1667):—*Christliche Passions-Andachten* (Hildesheim, 1674). See Lauenstein, *Hildesheim. Kirchen-Historie*, ii, 158; vii, 21 sq. (B. P.)

Albric (Albericus, or Alfricius), an English philosopher and physician, was born in London about 1080 or (according to others) 1220. He is said to have studied at Oxford and Cambridge; and to have travelled for improvement. He had the reputation of a great philosopher, an able physician, and was well versed in general literature. Bale, in his *Third Century*, has enumerated the following works of Albric: *De Origine Deorum*:—*De Ratione Veneni*:—*Virtutes Antiquorum*:—*Canones Speculativi*. The full title of the third work is *Summa de Virtutibus Antiquorum Principium, et Philosophorum*, and it is still extant in the library of Worcester Cathedral. The same library contains a work by Albric entitled *Mythologia*. None of these works have been printed. In the *Mythographi Latini* (Amsterdam, 1681, 2 vols. 12mo) is a small treatise, *De Deorum Imaginibus*, written by a person of the same name; but it is doubtful whether this is not Albricus, bishop of Utrecht, in the 8th century. See *Biog. Universelle*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Albright, Alexander, *comte de Hirschfeld*, a minister in the Methodist Episcopal Church, South, was a native of the Duchy of Oldenburg, Germany, and descended from a very noble family. Concerning the date of his birth and his early life, we have no source of information. He graduated at the military school at Eutin, in Holstein; and in 1840 entered the army of his native state with the rank of lieutenant. Three years later he entered the Austrian army with the rank of captain; and in 1853 emigrated to America. Three years after his arrival he joined the Methodist Episcopal Church in Missouri. In due time he became a member of the Missouri Conference; and in 1871 he was transferred to the Texas Conference, and given charge of the German mission in Galveston. Two years later, his health failing, he applied for and obtained the position of professor of German literature at the Texas University; but increased debility forbade his entering upon his professorship, and caused his death at Georgetown, Texas, March 2, 1875. As a man Mr. Albright was austere—the result of his military training. Ostensibly there was little of the winsome and affable in his composition; but within that coarse exterior there beat an affectionate heart. He walked with God, loved his Bible, prayed much, and was full of hope and faith. See *Minutes of Annual Conferences of the M. E. Church, South*, 1875, p. 269.

Albright, Anne, a Christian martyr, was one of seven who suffered martyrdom, by burning, at Smithfield, Jan. 31, 1556, for her faithful adherence to the Gospel. See Fox, *Acts and Monuments*, vii, 750.

Albunea, in Roman mythology, was a nymph whose spring lay near Tibur. Numerous sacrifices were offered to her. Some designate her as the tenth Sibyl. Ruins of her temple still exist in the vicinity of Tivoli.

Alburnus, a god revered on a mountain of the same name in Lucania.

Albus, a name given by Sidonius Apollinaris to the catalogue, or roll, in which the names of all the clergy were enrolled at an early period of the Christian Church. See Canon, Ecclesiastical.

Alcalá (de Henares), Councils of (*Concilium Complutense*). Several councils have been held here, viz.:

I. In 1325, on the lives and moral behavior of clerks.

II. Held in 1326 by Juan of Arragon, archbishop of Toledo and primate of Spain. Three bishops and three deputies were present. Two canons only were published.

1. On the consecration of suffragans.
2. On the defence of the rights and property of the Church.

III. Held in 1333 on discipline.

IV. In 1379 on schism. See Landon, *Eccles. Dict.* s. v.; id. *Manual of Councils*, s. v.

Alcalá, Pedro de, a Spanish friar, was sent in 1491, by Ferdinand and Isabella, to Granada, to labor for the conversion of the Moors. He wrote an Arabic grammar, entitled *Arte para Saber la Lingua Aráviga, ó Vocabulista Arávigo en Lingua Castelluna* (Granada, 1505). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alcantara, Pedro de. See Peter of Alcantara.

Alcazar, Bartolomeo, a Spanish Jesuit, who flourished about 1700, wrote the historic annals of the Society of Jesuits in the province of Toledo, under the title *Crono-historia de la Compañia de Jesus en la Provincia de Toledo, y Elogios de sus Varones Ilustres, Fundadores, Bienhechores, Fautores, è Hijos Espirituales* (Madrid, 1710). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alcazar, Luis de, a Spanish Jesuit, was born in 1554 at Seville. He was for twenty years professor of theology at Cordova and Seville, and died at the latter place, June 16, 1613. He is known as the author of *Vestigatio Arcani Sensus in Apocalypsi* (Antw. 1604 and often):—*De Sacris Ponderibus et Mensuris* (published together with his *Vestigatio* in 1619):—*In eas Partes Veteris Testamenti quas Respicit Apocalypsis, nempe Cantica Canticorum, Psalmos Complures, multa Danielis, aliorumque Librorum Capita, Libri V; cum Opusculo de Malis Medicis* (Lyons, 1631). See Clement, *Bibliothèque Curieuse* (Hanover, 1750); Alegambe, *Biblioth. Scriptorum Societatis Jesu;* Antonio, *Biblioth. Script. Hisp.* (B. P.)

Alcè, in Greek mythology, was the daughter of Cybele and Olympus.

Alcedo (or **Alzedo**), Mauricio de, a native of the valley of Sopuerta, in Biscay, was prothonotary and judge-apostolical, etc., in the early part of the 17th century. He was the author of *De Excellentia Episcopalis Dignitatis deque Ecclesia Regenda, Visitanda, Administranda: necnon de Generalis Vicarii Auctoritate et Muneribus* (Lyons, 1630, 4to). See Antonio, *Biblioth. Script. Hisp.* ii, 95.

Alcensia, Nicolaus, a German Carmelite, lived about 1495, and left some *Sermons*:—a *Commentary on Exodus*:—and *On the Apocalypse*. See Trithemius, *De Script. Eccles.*

Alcester, Council of (*Concilium Alnense*), in A.D. 709, was an imaginary council, resting solely on the legendary life of Ecgwin, bishop of Worcester, and founder of Evesham Abbey, by Brihtwald of Worcester (or Glastonbury). It was said to have been held to confirm the grants made to Evesham (Wilkins, i, 72, 73; Mansi, xii, 182–189). Wilfrid of York, said to have been at the council, died June 23, 709.

Alcestis, in Greek legend, was the daughter of Pelias and Anaxibia. She was the only daughter of this king that did not take part in the murder of her father. She was married to Admetus, king of Pheræ, and because of her childlike and sacrificing love she has become the wonder of all ages. Admetus was the friend of Apollo, who promised to save the king on condition that some one would sacrifice himself for him. When Admetus therefore became sick, Alcestis, who had heard of Apollo's condition for the king's recovery, offered herself as a sacrifice, and the king recovered. Hercules liberated the faithful wife from the bonds of Hades.

Alchardus. See Alheard.

Alcher, a friar of Citeaux, in France, lived in the 12th century. Certain writings of Alcher on religious subjects have been published in the works of Augustine, of Hugo de St. Victor, and in Tissier, *Biblioth. Cisterciensium*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alchmund (**Alhmund**, or **Alkmund**), the Saxon martyr, is commemorated March 19. Of him we have little trustworthy information; but, according to hagiographers, he was the son of Alcred, king of Northumbria, who was put to death, as recorded by Simeon of Durham, in A.D. 800, by the servants of Eardulf. He was early an object of veneration, for a church at Shrewsbury was founded under his dedication by Ethelfleda, daughter of Alfred. According to tradition (Albert Butler, from a MS. sermon in his possession), Alchmund's remains were first buried at Lilleshull, and thence translated to Derby. Several churches in Derbyshire and Shropshire are dedicated to St. Alchmund. See *Acta SS. Bolland.* March 3, p. 47.

Alchmund is likewise the name of several Saxon prelates.

1. (*Alkmund* or *Ealhmund.*) The ninth bishop of Hexham, consecrated April 24, A.D. 767, with archbishop Ethelbert of York. An account of his translation and the miracles attributed to him is given by Ailred of Rievaulx in his *Hist. of the Saints of Hexham*. See Mabillon, *Acta SS. Ord. Sanct. Bened.* iii, i, 214.

2. The thirteenth bishop of Westchester. He attended the Council of Clovesho, in A.D. 803, with four abbots and two priests. His name is attached to several charters from 802 to 805.

3. An abbot of this name attended the Council of Clovesho among the clergy of the diocese of Leicester. He was evidently a person of mark, for he was present at the legatine council of A.D. 787, and attested charters of Offa and Kenulf of Mercia from 789 to 803. See Spelman, *Concil.* i, 301, 325.

Alciati, Giovanni Paolo, an Italian theological disputant, lived near the middle of the 16th century. He was a native of Piedmont, and abjured Catholicism in order to unite with the Protestant Church. He set forth the new doctrines upon the mystery of the Trinity, and formed a new party not less odious to the Protestants than to the Catholics. Alciati commenced his innovations at Geneva in concert with a physician named Blandrata and an advocate named Gribaud, with whom Valentine Gentilis associated himself. Their efforts here met with so much opposition that they retired to Poland, where Blandrata and Alciati scattered their heresies with some success. From Poland they intended to cross into Moravia; but Alciati retired to Dantzic, where he died in the Socinian faith, and did not, as some have believed, become a Turk. He published *Letters to Gregorio Paoli* (1564). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alciati, Terenzio, an Italian Jesuit and theologian, was born at Rome in 1570. Urban VIII had a high regard for him, and said publicly that he was worthy of the honor of cardinal; but Alciati died, Nov. 12, 1651, before receiving this honor, and left the materials for a work entitled *Historiæ Concilii Tridentini a Veritatis Hostibus Evulgatæ Elenchus*. He had undertaken, by order of the pope, to refute the *History* of Paolo Sarpi. This material was, after his death, of use to cardinal Pallavicino, who composed a new *History* of the Council of Trent. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alcibiădes, a martyr of the Christian faith at Lyons in A.D. 177. Eusebius mentions him in his *Hist. Eccles.* v, 3.

Alcibiades of Apamēa was a propagator of heretical doctrines and trafficker in professed spiritual powers, who found his way to Rome from the valley of Orontes, in the time of Hippolytus, early in the 3d century. According to the same authority, Alcibiades was led to Rome by what he had heard of the heretical teachings of Calixtus, then bishop of Rome. On this groundwork he conceived the hope of erecting a more subtle philosophical system, composed of elements derived from the Ebionites, Pythagoreans, Eastern magicians, and Jewish cabalists. He brought with him as his credentials the *Book of Elchasai* (Eusebius, vi, 38), received from the hand of an angel. He was openly met and successfully resisted by Hippolytus, and his heresy appears to have been speedily and effectually crushed. The untrustworthy Nicephorus (*Hist. Eccles.* v, 24) makes Alcibiades an opponent of the Elcesaites (q. v.).

Alcimăchè (*valiant warrior*), in Greek mythology, was a surname of *Minerva*.

Alcis was a German divinity, supposed to correspond to *Castor and Pollux*.

Alcock, John (1), LL.D., an English prelate, was born at Beverley, in Yorkshire, and educated at Cambridge, where he took the degree of doctor of laws. In 1461 he was collated to the Church of St. Margaret, New Fish Street, London, and in the same year was advanced to the deanery of St. Stephen's, Westminster. The next year he was appointed master of the rolls, and six years after he obtained two prebends—one in Salisbury Cathedral and the other in St. Paul's, London. In 1470 he was made a privy-councillor and one of the ambassadors to the king of Castile. In 1471 he was a commissioner to treat with the king of Scotland, and about the same time a member of the privy council to Edward, prince of Wales. In the same year he was promoted to the bishopric of Rochester, and in 1472 constituted lord high chancellor of England, which office he retained about ten months. In 1476 he was translated to the see of Worcester and appointed lord president of Wales. He was in disgrace with the protector, Richard duke of York, and was removed from his office as preceptor to Edward. On the accession of Henry VII he was again made lord chancellor, and in 1486 was translated to the bishopric of Ely. In the cathedral he

built a beautiful chapel, and added the hall to the episcopal palace. Malvern Church was rebuilt by him, and he enlarged Wesburg Church. At Kingston-upon-Hull he founded a school, and built a chantry on the south side of Trinity Church. He contributed to the building of St. Mary's, Cambridge, and, lastly, founded Jesus College for a master, six fellows, and as many scholars. He died at his castle at Wisbeach, Oct. 1, 1500, and left: *Mons Perfectionis ad Carthusianos* (Lond. 1501, 4to):—*Galli Cantus ad Confratres suos Curatos in Synodo apud Barnwell Sept.* 25, 1498 (ibid. per Pynson, 1498, 4to):—*Abbatia Spiritus Sancti in Pura Conscientia Fundata* (ibid. 1531, 4to):—*In Psalmos Pœnitentiales*, in English verse:—*Homiliæ Vulgares*:—*Meditationes Piæ*:—*Sponsage of a Virgin to Christ* (ibid. 1486, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Dict.* s. v.

Alcock, John (2), a Christian martyr of England, was cast into prison, where, from exposure and evil torments, he soon after died. The cause of this treatment arose from the fact that he was known to read an English book used by king Edward, exhorting at the same time the people to pray with him, and would read English prayers to them, which they would repeat after him. This probably occurred in 1556. See Fox, *Acts and Monuments*, iv, 731.

Alcoque (properly **Alacoque**), Margaret Mary, who instituted the Devotion to the Sacred Heart of Jesus, was born July 22, 1647, at Lauthecourt, a village in the diocese of Autun. From her godmother, Madame de Saint-Amour, she received the name of Margaret. At four years of age she is said to have vowed perpetual chastity. Her piety was such that at nine years of age she received her first communion. In consequence of a severe sickness, she consecrated herself to the Virgin Mary, and added to the name of Margaret that of Mary. On May 25, 1671, she entered the convent De la Visitation de Paray-le-Monial, and in the year following she took her vows. From that time on she had frequent visions, and believed that the Saviour told her that the first Wednesday after the octave of the holy sacrament should be consecrated to a special feast in honor of his heart. The first festival was celebrated in 1685, in the convent at Paray. The severe austerities and macerations which she underwent in the convent finally ruined her health, and she died Oct. 17, 1690. On June 24, 1864, pope Pius IX published a decree of her beatification. Of her smaller writings the best known is *La Dévotion au Cœur de Jésus*, first published by Croiset in 1698. See Languet, *La Vie de la Vénérable Mère Marguerite Marie* (Paris, 1729); Daras, *Vie de la Bienheureuse Marguerite Marie* (ibid. 1875); Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Alcoran. See Koran.

Alcyŏnè (or **Halcyone**), in Greek mythology, was (1) the daughter of Ægiale by Æolus, a model of unspotted fervent love. Her husband led an unusually happy life with her, and left her only once to ask the advice of an oracle. He was shipwrecked and drowned. Alcyone made daily sacrifices to Juno for the safe return of her loved one, but Juno was not able to receive sacrifices the object of which was impossible to be realized. She therefore instructed Pluto to acquaint Alcyone with the calamity that had befallen her husband. Pluto informed her, and in a moment of utter despair she threw herself into the sea just as the body of her husband was washed ashore. The gods transformed both into birds (halcyones), from whose appearance is derived the expression *halcyon days* signifying days of sweet rest. (2.) The daughter of Atlas and mother of the Pleiades, and by Neptune mother of several children: Æthusa, Hyrieus (father of Orion), Hyperenor, and Anthas. (3.) A surname of Cleopatra, the wife of Meleager, the famous victor over the Calydonian boar.

Alcyoneus, in Greek mythology, was (1) a giant, tall as a mountain, who inhabited the Isthmus of Corinth, and robbed and murdered all passers-by. He lived on herds, and lay in wait for Hercules, who travelled across the isthmus with large numbers of oxen, and with a huge rock he destroyed at one time twelve wagons and twenty-four men belonging to Hercules. When he was in the act of throwing a stone at Hercules, the latter slew him with the club he carried. (2.) A dragon-footed giant, the son of Gæa (Earth), born from the blood of the emasculated Uranus. Of all his brothers he was the most powerful: born at Pallene, where he lived, and whence he drove the herds of oxen belonging to the god of the sun. Hercules made a search for the monster, and killed him by his superhuman strength. But no sooner had he been slain than he received new strength from his mother, the Earth, and began a renewed combat with Hercules. Minerva then instructed Hercules to drag him from Pallene; and when he was no longer in his own home, his strength failed him, and he died. He had seven beautiful daughters, the Alcyonides, named, respectively, Anthe, Alcippe, Asteria, Drimo, Methone, Pallene, and Phthonia. According to some, they all threw themselves into the sea upon the death of their father, and were transformed into ice-birds by the sympathizing gods.

Aldabi, a Spanish rabbi, lived at Toledo in the last half of the 14th century. He is the author of the *Shebiley Emuna* (שְׁבִילֵי אֱמוּנָה, *paths of truth*), a celebrated work among Jewish theologians. This was printed in Hebrew at Trent in 1559, and at Amsterdam in 1627 and 1708. See Hoefer, *Nouv. Biog. Générale*, s. v.; Fürst, *Bibl. Jud.* i, 33.

Aldberht, (1) one of the bishops of East Anglia, at the period at which the history of Bede closes. His name is omitted in the list of the bishops of Dunwich, to which it must have belonged, or else misplaced; for the fifth bishop, to whom the name of Aldberht is given, must have been later than the time of Bede.

(2.) The ninth bishop of Hereford in the ancient lists. He signs a charter of Offa as "electus" in 777, and as bishop in 781. He died before the Legatine Council of 787, which is signed by his successor Esne, or Æine.

Alde, Jean Baptiste, a French Jesuit, was born at Paris, Feb. 1, 1674. He was secretary of P. le Tellier, and director of the Congregation of Artisans. He died Aug. 18, 1743. He wrote, *Description de la Chine et de la Tartarie Chinoise*, and some letters in the collection of *Lettres Édifiantes*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aldebert. See Adelbert; Aldbert.

Aldegonde, St., was born in 630 at Cousobre, in Hainaut, France. Her father, Walbert, was allied to the kings of France, and her niece was a descendant of the royal family of Thuringia. After the death of her parents she returned to the Abbey of Hautmont, and took the veil at the hands of Amand, bishop of Maestricht. She consecrated her fortune to the building of a monastery in a wild spot, bathed by the Sambre, which was the origin of the celebrated chapter of Canonesses of Maubeuge. She died Jan. 30, 680, or, according to others, in 684 or 689. Her body was interred in the establishment which she had founded. The festival of St. Aldegonde is of very ancient date in Hainaut, for she is mentioned in the calendars of the time of Louis le Debonnaire and in the *Martyrology* of Usuard. The life of this saint has been written by Andrew Triquet, under the title *Sommaire de la Vie Admirable de la très-illustre Princesse Sainte Aldegonde, Miroir des Vertus, Patrone de Maubeuge* (Liege, 1625). It is also found in *Acta Sanctorum Belgii* (Brussels, 1783–89). — Hoefer, *Nouv. Biog. Générale*, s. v.

Aldegraef (or **Aldegrever**), Heinrich, a German painter and engraver, was born at Zoust, in Westphalia, in 1502. He studied at Nuremberg under Albert Dürer, and followed him in both arts and became

very distinguished. Some of his pictures are to be seen in the galleries of Munich and Schleisheim, and at Berlin a remarkable one of the *Last Judgment*. He executed some pictures for the churches and convents of Westphalia. After a few years he devoted himself entirely to engraving, and became very noted among that class called "the little masters," from the small size of their plates. His style was Gothic. The following are a few of the principal engravings: six plates illustrating the *Fall and Expulsion of Adam and Eve from Paradise* (dated 1540):—four plates of the *History of Lot* (1555):—four plates of the *History of Joseph and his Brethren:—Judith with the Head of Holofernes* (1528):—the *Four Evangelists* (1539):—the *Virgin Carrying the Infant Jesus*, with a standard (1552). The year of his death is not known, but there are prints by him dated as late as 1562. His prints are very numerous, amounting, according to abbé de Marolles, to no less than 350. The first collection of them was made by Mariette, to the amount of 390 pieces, comprising many duplicates with differences. This collection was sold in France in 1805 for 660 francs. See Strutt and Pilkington, *Dictionaries;* Chalmers, *Biog. Dict.* s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Aldegüela, José Martin de, a Spanish architect, was born at Manzaneda in 1730. He studied under José Corbinos of Valencia, and established his reputation by superintending the erection of the church and college of the Jesuits in Teruel. He was soon after engaged by the bishop of Cuenca to finish the Church of San Felipe Neri in that city. He afterwards erected a number of public edifices at Cuenca and elsewhere; constructed the new aqueduct at Malaga, and completed the noted bridge at Ronda.

Aldegundis. See Aldegonde.

Aldelm. See Aldhelm.

Alden, Justin T., a Methodist Episcopal minister, was born at Hinesburg, Vt., Jan. 21, 1821. He was brought to Christ at the age of thirteen through the teaching, example, and prayers of his pious parents; was educated at Gouverneur Wesleyan Seminary; received license to exhort when but eighteen; two years later to preach; and in 1844 united with the Black River Conference. He died Aug. 29, 1865. Mr. Alden was mild, yet decided; genial, yet so positive in virtue and grace as to banish everything vicious. He was devoutly sincere. See *Minutes of Annual Conferences*, 1865, p. 112.

Alden, Seth, a Congregational minister, was born at Bridgewater, Mass., May 21, 1793. He graduated at Brown University in 1814; conducted the Wakefield Academy the following year; entered upon his divinity studies at Cambridge in 1816; and became the pastor of Marlborough Church in November, 1819, where he remained fifteen years. In May, 1835, he was called to Brookfield, Mass., where he labored ten years; thence to Southborough; and, two years and a half later, to Lincoln, where he died four years afterwards. Mr. Alden, a direct descendant on both sides of the house from the Pilgrims, was a man of sincere piety, of untiring devotion to duty, and of a catholicity of spirit which constituted him a friend to all with whom he came in contact. See *The Christian Examiner* (Boston), 1854, p. 319.

Alden, Timothy, a Congregational minister, father of Rev. Dr. Timothy Alden, was a descendant of the famous John Alden of Plymouth renown. He was born in 1737, graduated at Harvard in the class of 1762, and was ordained pastor of the Church in Yarmouth, Mass., where he remained until his death, which occurred Nov. 13, 1821. He was a faithful, laborious minister of the Gospel. See Allen, *Amer. Biog.* s. v. (J. C. S.)

Aldenbrück, Augustin, a German archæologist and Jesuit, lived in the first half of the 18th century. He engaged in interesting researches upon the monuments, the religion, the coins, the customs and ceremonies of the Ubians, an ancient people of Germany, and published the result of his labors in a work entitled *De Religione Antiquorum Ubiorum Dissertatio Historico-mythologica;* another edition was published at Cologne by Henry Noethen in 1749. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alderette, Bernardo de, a Spanish Jesuit, was born at Zamora in 1594. He entered the company in 1613, and is the first Jesuit to whom the University of Salamanca granted a doctor's cap. He died Sept. 15, 1657, at Salamanca. He is the author of, *De Incarnatione in Secundam Partem D. Thomæ* (Lyons, 1652–57, 2 vols. fol.):—*De Visione et Scientia Dei in Primam Partem D. Thomæ* (ibid. 1662, 2 vols. fol.):—and *De Voluntate Dei, Prædestinatione, et Reprobatione* (ibid. eod. fol.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Antonio, *Bibliotheca Hispania;* Alegambe, *Bibliotheca Scriptorum Societatis Jesu.* (B. P.)

Alderette, Josef de, a brother of Bernardo of Malaga, was born in 1560. He obtained a prebend of Cordova, which he resigned that he might enter among the Jesuits. He afterwards became rector of the College of Granada. He died in 1616. While among the Jesuits he published, *Exemption of the Regular Orders* (Seville, 1605, 4to):—and *De Religiosa Disciplina Tuenda* (ibid. 1615, 4to).

Alderson, Alberry L., a minister of the Methodist Episcopal Church, South, was born in Hart County, Ky., in 1810. No record is accessible concerning his early life. In 1833 he entered the ministry in connection with the Kentucky Conference, and in 1851 joined the Louisville Conference, in which he labored until his death, Nov. 3, 1871. Mr. Alderson was timid, retiring, and distrustful of his own ability; yet, when fully aroused, he had few equals as an eloquent orator and powerful preacher. As a speaker, he was clear, earnest, logical, and skilful; as a gentleman, pure and polished; and as a Christian, humble, devout, and full of faith. See *Minutes of Annual Conferences of the M. E. Church, South*, 1872, p. 725.

Alderson, John, *Sr.*, a Baptist minister, was born in Yorkshire, England, early in the 18th century. When quite young, he came to America under somewhat peculiar circumstances. He had become interested in a young lady and wished to marry her; but his father, a worthy minister of the Gospel, was opposed to the match, and, in order to divert his son from carrying out his purpose, he induced him to travel. In a little while his funds were exhausted, and, ashamed to return to his father, he shipped on board a vessel bound to America. On reaching this country, the captain of the ship in which he had crossed the ocean hired him out to a farmer in New Jersey, that he might earn a sufficient sum of money to pay for his passage. While employed in the capacity of a farm-laborer, he was hopefully converted. Having been well educated, and now feeling a desire to preach Christ, he entered upon the work of the ministry. His first efforts were made near Germantown, Pa., where he preached until 1755, when he removed to Rockingham County, Va. Here he soon gathered a Church, known as the Smith and Lynnville Church, of which he was the pastor for about sixteen years. He then removed to Botetourt County, where, after nine years' labor, he died, in 1781. "No man of his day," we are told, "was more distinguished among the Baptists than John Alderson, Sr. He was one of the earliest evangelical preachers of Western Virginia. To him are many of the churches indebted, under God, for their existence and growth." See *Lives of Virginia Baptist Ministers*, p. 21, 22. (J. C. S.)

Alderson, John, *Jr.*, a Baptist minister, was born in New Jersey, March 5, 1738, O. S. He took very little interest in the subject of religion until he reached the meridian of life. Severe domestic affliction seems to

have been sanctified to him, and he became a new man in Christ. He was ordained pastor of the Lynnville Creek Church, which his father had served, in October, 1775, where he remained two years, and then became pastor of a Church in Greenbrier County, Va., having the oversight also of several feeble churches in the neighborhood. During all this time he was compelled with his own hands to labor for the support of his growing family. After his family cares had been diminished, he gave himself wholly to the pastoral oversight of the churches under his charge. The last part of his life was spent with his son, under whose roof he died, March 5, 1821. Mr. Alderson is represented as having possessed an intellect naturally vigorous; and, although his early advantages had been limited, he was a man of respectable mental culture. In his preaching he delighted to dwell on the atonement of Christ and to recommend him to the attention of men. He was, without doubt, one of the most prominent men in the Baptist denomination in Western Virginia, and, says his biographer, "it may be doubted whether in any part of the state one more self-denying and devoted could have been found." See *Lives of Virginia Baptist Ministers*, p. 147–151. (J. C. S.)

Aldfrith (or **Atfrith**) was the tenth abbot of Glastonbury in Malmesbury's list, dated 709. See Smith, *Dict. of Christ. Biog.* s. v.

Aldhun, the first bishop of Durham, was born of a noble family in the 10th century, and succeeded Efsig in the bishopric of Lindisfarne, or Holy Island, in 990. Finding the island greatly exposed to the incursions of Danish pirates, he removed the see, after about six years, to Durham. He took with him the body of St. Cuthbert from Chester-le-Street, and at Dunelm (or Durham) erected a cathedral to that saint. Aldhun had a daughter named Eegfrid (or Ecgfrid), who married Ucthred, son of Waltheof, from whom she was afterwards divorced, whereupon Aldhun took back the six towns belonging to the episcopal see, with which he had endowed her. He educated king Ethelred's two sons, Alfred and Edward; and when their father was driven from the throne, he conducted them and queen Emma into Normandy to Richard, the queen's brother, in 1017. In 1018 the English were defeated by the Scots, and the bishop was so affected by the news that he died a few days after. Radulphus de Diceto calls this bishop *Alfhunus*, and bishop Godwin, *Aldwinus*. See Hutchinson, *Hist. of Durham*, vol. i; Surtees, *Hist. of Durham*.

Aldigieri, DA ZEVIO. See ALTICHERIO.

Aldobrandini, Cinzio Passero, an Italian cardinal, was son of a citizen of Sinigaglia and of a sister of Clement VIII. He took the name of his uncle, and was appointed cardinal in 1593 under the title of *St. George*. He was a great friend of Tasso, who dedicated to him his *Gerusalemme Liberata*.

His brother PIETRO, twenty years younger, also cardinal, went as legate to France, and settled the difficulties existing between Henry IV and the duke of Savoy in 1601.

He had still another brother, GIOVANNI FRANCESCO, who served in a Turkish company under the emperor Ralph II, and died at Waradin in 1601.

His son SILVESTRO became cardinal, and his nephew, GIOVANNI GIORGO, prince of Rossano, in the kingdom of Naples. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aldobrandini, Giovanni, an Italian cardinal, was born about 1525. He was the son of a jurist; was first auditor of the tribunal, then bishop of Imola, and finally, in 1570, he received the purple at the hand of Pius V. He was employed in different missions among the various sovereigns in order to form a league against the Turks. He died at Rome in 1573, and was interred in the church of St. Mary, where a marble statue has been erected. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aldom, ISAAC, an English Wesleyan minister, was born in Gloucestershire. He was converted in his fourteenth year, admitted into the ministry in 1811, became a supernumerary in 1840, residing first at Peterborough and then (1841 sq.) on the Oundle Circuit, and died at Elton, near Oundle, Northampton, April 29, 1859, in his sixty-ninth year. See *British Minutes*, 1859.

Aldred, an English prelate of the 11th century, was abbot of Tavistock, and was promoted to the bishopric of Worcester in 1046. He was the first bishop of England that journeyed to Jerusalem, which he did in 1050. Upon his return, he was sent by Edward the Confessor on an embassy to the emperor Henry II, and remained in Germany a year, learning certain points of ecclesiastical discipline, which he afterwards introduced into the Church in England. He was promoted in 1060 to the see of York, holding the see of Worcester *in commendam*. On this account the pope, when Aldred went to Rome on an embassy from the king, refused him the pall; but being robbed by highwaymen on their journey home, earl Tosti insisted on the pope's making good their loss. He thereupon presented the pall to Aldred, insisting, however, upon his resigning the see of Worcester. After the death of Edward the Confessor, Aldred supported the pretensions of Harold, and crowned his conqueror, William of Normandy, over whom he exerted a very powerful influence. Of the latter part of Aldred's life we know but little. He is said to have been so afflicted by an insurrection of part of the people of his diocese that he died, Sept. 11, 1069. See *Biog. Univ.* i, 472; Will. Malmsb. in *Angl. Sacra*, ii, 248.

Aldrewold, a friar of the Abbey of Fleury, in France, was born about A.D. 818, near this abbey, and died in 890. He wrote, *Histoire des Miracles opérés par Saint Benoit depuis qu'il avait été transféré du Mont Cassin à l'Abbaye de Fleury*. Aldrewold finished this history about 876, and it was printed in the *Bibliothèque de Fleury* and in the collection of the Bollandists. He also wrote a treatise in which he asserted, contrary to John Scotus, the real presence of Jesus Christ in the eucharist, by the authority of the fathers. D'Achéry published this treatise in his *Spicilegium*, vol. xii. Another work of Aldrewold is *Vie de Saint Aygulphe*, priest of Lerins and a martyr. Mabillon has reproduced this in his *Acta SS. Ord. Bened.* vol. xi, from a MS. considered authentic in the Library of the Abbey of Fleury. The other writings which Trithemius attributes to Aldrewold have not come down to us. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aldric, ST., a French prelate, was the son of Bavarian parents of royal descent, but subjects of the French empire, and was born about A.D. 800. He passed his early years at the court of Charlemagne, and became chaplain and confessor of the emperor. In 832 he was appointed bishop of Mans, and was deprived of his bishopric by Lothaire, but re-established by Charles II in 841. In 846 he assisted at the Council of Paris, and in 849 at that of Tours. He died Jan. 7, 856. He composed a *Recueil de Canons*, collected from the councils and the decretals of the popes. The loss of this interesting compilation, known as *Capitulaires d'Aldric*, is regretted. He also wrote three *Testaments* and an *Order for Divine Service*, published in the *Analectes* of Mabillon and in the *Miscellanea* of Baluze. He ordered that his church at Mans should, at the grand ceremonies, be illuminated by at least 190 lamps and by ten wax tapers. It is not true that organs were first introduced in his time, neither that the first one was established in his church. They were of more ancient origin. Constantine Copronymus gave one to Pepin in 757, and this was the first one known in France. See Hoefer, *Nouv. Biog. Générale*, s. v. See also ALDRICUS.

Aldrich, David, a Baptist minister, was born in Cumberland, R. I., Jan. 14, 1781. He was a graduate

of Brown University in the class of 1806. Having pursued a course of theological study with the Rev. Dr. Gano, pastor of the First Baptist Church at Providence, he was ordained to the work of the Christian ministry under the direction of that Church, and settled as pastor of the Church at Goshen, Conn. Ill-health compelled him to retire from the ministry, and he lived during the remainder of his long life on a farm in his native town, holding various civil offices, and in many ways making himself useful in his day and generation. He died May 19, 1879, being at the time of his death the oldest alumnus of Brown University. (J. C. S.)

Aldrich, Jonathan, a Baptist minister, was born at St. Johnsbury, Vt., Sept. 14, 1799. He was a graduate of Brown University in the class of 1826, and studied at the Newton Theological Institution one year (1826–27). He was ordained at West Dedham, Mass., in January, 1828. His pastorates were in West Dedham, Beverly, East Cambridge, Worcester, Newburyport, all in Mass.; Baltimore, Md.; and Framingham and Middleborough, Mass. He was for some time the district secretary for New England of the American Baptist Missionary Union. His death occurred at Worcester, Jan. 17, 1862. Mr. Aldrich was the compiler of a *Hymn-book*, which is used in quite a number of Baptist churches, especially in New England, for social services, (J. C. S.)

Aldrich (or **Aldridge**), **Robert**, an English prelate, was born at Burnham, in Buckinghamshire, about the end of the 15th century. He was educated at Eton, and was elected a scholar of King's College, Cambridge, in 1507, when he took his A.M. He became proctor of the university, schoolmaster of Eton, fellow of the college, and at last provost. In 1529 he retired to Oxford, where he received his B.D., and about the same time was made archdeacon of Colchester. He was installed canon of Windsor in 1534, and the same year he was appointed register of the Order of the Garter. On July 18, 1537, he was consecrated bishop of Carlisle, and he died at Horncastle, Lincolnshire, March 25, 1555. He wrote, *Epistola ad Gulielmum Hormannum:—Epigrammata Varia:—Several Resolutions concerning the Sacraments:—Answers to Certain Queries concerning the Abuses of the Mass.* See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.

Aldricus, St. (or, in France, *St. Audry*), a French prelate, was born in the Pays du Gâtinais in A.D. 775. Although brought up in luxury, he early began to practice abstinence and every kind of austerity, subsequently taking the vows of the Monastery of Ferrières, then called Bethlehem. He was ordained deacon in 818. His reputation for piety attracted the notice of Jeremiah, bishop of Sens, who ordained him priest in 820, and also that of Louis le Débonnaire, who made him preceptor of his palace. He afterwards became abbot of Ferrières and bishop of Sens in 828, and the following year assisted at the Council of Paris, where he had charge, together with Ebbon of Rheims, of reforming the Monastery of St. Denis. During the revolt of Lothaire, the archbishop of Sens remained faithful to his sovereign. In 834, at the Council of Thionville, he was one of the prelates who annulled the acts of the rebels. He died Oct. 10, 840, and, according to his own request, his body was first buried in the drain of the Church of Ferrières, but it was soon removed to a more suitable place. His festival is observed by the Church of Sens Oct. 10. He wrote, *Lettre à Frothaire, Évêque de Toul*, in Duchesne, Mabillon, and Labbé. This article, signed by twenty-six prelates, is without date, and is addressed to the bishops of the empire of Lothaire in 833, the period of the deposition of Louis le Débonnaire. His *Life*, written by a monk of the Abbey of Ferrières, is given by Mabillon.—Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. See also Aldric.

Aldridge, W., an English Congregational minister, was born April 30, 1796. He was converted early in life and educated at Chestnut College. He preached successively at Newnham, Gloucestershire; Clifford, Herefordshire; Bearfield, Wiltshire; and Grinstead, Sussex. Mr. Aldridge finally settled, about 1840, at Hereford, where he died, Dec. 30, 1857. He was an eminently good man. See (Lond.) *Cong. Year-book*, 1859, p. 190.

Aldrovandini, Pompeo Agostino, a celebrated Italian painter, was born in 1677. He executed many works for the palaces, theatres, and churches of Vienna, Prague, and Dresden, besides several beautiful works in oil, fresco, and distemper. He died in 1739.

Aldulf (or **Ealdwulf**), the tenth bishop of Rochester, was consecrated by archbishop Brihtwald in the year 726. He was one of the consecrators of archbishop Tatwine in 731, and is mentioned by Bede in his closing chapter. He attests a charter of Oshere in 736 (Kemble, *Cod. Diplomat.* i, 99), and an act of his own, dated 738, is still extant requesting confirmation of a gift of land made to his Church by Eadberht, king of Kent. He also had a grant from Ethelbald of the toll of one ship annually in the port of London in 734. His death is placed by Simeon of Durham in 739, and by Florence of Worcester in 741; but as it is mentioned in connection with that of archbishop Nothelm in both places, it probably took place in 739.—Smith, *Dict. of Christ. Biog.* s. v.

Aldulf, a bishop whose consecration is recorded by Simeon of Durham to have taken place at Corbridge in 786. Wharton supposes him to have been archbishop of Lichfield; but Adulf of Lichfield was not bishop until after 800. He may, however, be safely identified with the bishop of Mayo, in Ireland, "Aldulphus Myiensis ecclesiæ episcopus," who attended the Legatine Council of the North in 787. See Spelman, *Concil.* i, 301; Wharton, *Angl. Sac.* i, 430; Smith, *Dict. of Christ. Biog.* s. v.

Alè, Ægidius, a Flemish painter, was born at Liege, and flourished in the latter part of the 17th century. He went to Rome and adopted the style, and painted in conjunction with Morandi, Romanelli, and Bonatti. He executed an altar piece in oil and the ceilings of the chapels in fresco for the Church of Santa Maria dell' Anima at Rome. He died in 1689.

Alĕa, in Greek mythology, was a surname of *Minerva* at Tegea, in Arcadia, after Aleus, son of king Aphidas of Arcadia, who built the temple of Minerva at Tegea. When this temple was destroyed by fire, it was rebuilt in a much more beautiful style by Scopas, one of the most famous architects of Greece. Pausanias relates that the statue of the goddess was so exquisitely beautiful that Augustus had it conveyed to Rome.

Aleborn, Jacob, a German Reformed minister, probably came into the ministry through the Independent Synod. He was early engaged in the missionary work at Kensington and Rising Sun. In 1840 he was without a charge, and also the two following years. In 1843 we find his name erased from their roll by the Classis of Pennsylvania, and he was entirely lost sight of afterwards. See Harbaugh, *Fathers of the German Ref. Church*, iv, 490.

Alecto, in Greek mythology, was a fury, daughter of Æther and the Earth.

Alectorian Stone, in Greek mythology, was a rocky substance which the ancients believed was found in the stomach or liver of cocks (hence its name, from ἀλέκτωρ). This stone was said to possess powers producing happiness and good luck. It was also said to produce love, to prevent danger, to give fluency of speech, and to be a disburser of riches. It was believed that Pericles, Demosthenes, and other renowned Grecians were in possession of such a stone.

Alectryomancy was a method of fortune-telling among the ancient Greeks by means of feeding fowls. The letters of the alphabet were placed in a circle, and

upon each letter a grain of wheat was put. A cock was brought out, and the letters were carefully noted from which he took the wheat. Words were then construed from these letters.

Alectryon, in Greek mythology, was a servant of Mars, whom he employed as a door-keeper when he made a call on Venus. Alectryon fell asleep. Sol finding entrance to the happy pair, betrayed their silent joy to Vulcan, who threw an invisible net about Mars and Venus; and, calling all the gods together, he thought to make them the butt of ridicule, when all the time he himself was laughed at by the gods. Mars transformed the unfaithful door-keeper into a cock.

Alegre, Angélique d', a French Capuchin friar who lived in the later half of the 17th century, wrote *Le Chrétien Parfait; ou, Le Portrait des Perfections Divines Tirées en l'Homme sur l'Original* (Paris, 1665). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alegre (*de Casanate*), **Marcos Antonio**, a Spanish Carmelite, was born in 1590 at Tarazona, a little town of Arragon. He chose to live in retirement rather than accept the position of secretary of the king, Philip III; and died Sept. 10, 1658. He wrote, *Paradisus Carmelitici Decoris, cum Apologia pro Joanne XLIV, Patriarcho Hierosolymitano* (Lyons, 1639). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alegress. The seven Alegresses are prayers addressed to the Blessed Virgin in the Roman Church. The word is derived from *alaigre*, Lat. *alacer*, and signifies uncontrolled joy.

Alégrin, Jean, a French prelate, was born at Abbeville, in Picardy, about the middle of the 12th century. He was, at different times, archbishop of Besançon, bishop of Sabina, and cardinal and Latin patriarch of Constantinople. Under Gregory IX he was sent as legate *a latere* to Spain and Portugal; and died in 1237 or 1240. He wrote a *Commentaire sur les Psaumes de David:—Sermons:—Panégyriques:*—and *Expositions* of the Epistles and Gospels (Paris, 1521). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aleman, Louis, known by the name of *Cardinal d'Arles*, a French prelate, was born in 1390 at the château of Arbent, seigniory of the country of Bugey. He was made bishop of Maguelonne; then raised to the see of Montpellier; then archbishop of Arles. In 1426 he was made cardinal by pope Martin V, who sent him to the Council of Sienna, and appointed him vice-camarlingo of the Church. In 1431 he, with cardinal Julian, presided at the Council of Basle. Eugenius IV, who succeeded in the same year Martin V, made every effort to maintain the pontifical authority, battered and broken by the Council of Constance, which had placed the authority of the councils beyond that of the pope. The Council of Basle, directed by the cardinals Aleman and Julian, sought to widen this breach. Pope Eugenius then wished to be transferred to Bologna, that he might exercise greater influence; but the French and German prelates, sustained by the princes of the North, strongly opposed this measure. Cardinal Aleman was active against this; and, having fortified himself with the alliance of the emperor Sigismund and the duke of Milan, he hurled against the pope the sentence of deposition, and placed in 1440 the tiara upon the head of Amadius VIII, duke of Savoy, who took the name of Felix V. According to contemporary historians, Aleman delivered an address which divided the Catholics into Moderates and Ultramontanists, and stirred up a remarkable fermentation. Eugenius excommunicated the antipope, and declared Aleman removed from all his ecclesiastical honors. In order to make an end of the scandal of a schism, Felix V abdicated at the same council with Aleman. Nicholas V, who in 1447 succeeded Eugenius, restored Aleman to all his honors and sent him as legate to the Low Countries. On his return Aleman retired to his diocese, where he zealously devoted himself to the instruction of the people. He died at Salon in 1459. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alemand, Louis Augustin, a French writer of considerable note, was born at Grenoble in 1653, of Protestant parents, whose religion he abjured. He was admitted M.D. at Aix; and, having failed in his profession, went to Paris. He died at his native place in 1728; and left, among other works, *Histoire Monastique d'Irlande* (Paris, 1690, 12mo). See Gough, *Typography*, vol. ii; Le Clerc, *Biographie Universelle*, i, 481.

Alemanni, Arcangela, a Dominican nun of the Monastery of St. Niccolodi, was a native of Florence, and lived in the later half of the 16th century. She wrote, in the form of letters, the life of the celebrated Lorenza Strozzi, her friend and confidante. These letters were entitled *Epistolæ ad Zachariam Montium de Piis Moribus et Felici Morte ejus Materteræ dictæ Sororis Strozziæ, et Aliæ ad Alios.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Alemanni (or **Alamanni**), **Cosmo**, an Italian Jesuit, was born at Milan about 1559, and entered the Society in 1575. He was a warm admirer of St. Thomas's writings. His death took place May 24, 1634; and he left, among other works, *Summa Totius Philosophiæ et D. Thomæ Aquinatis Doct. Angel. Doctrina* (Paris, 1618). See Alegambe, *Bibl. Script. Soc. Jesu;* Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Alemanni (or **Alamanni**), **Giovanni Battista**, an Italian prelate, was born at Florence, Oct. 30, 1519. He accompanied his father, the celebrated Luigi Alamanni, to France, where he became almoner to queen Catharine de' Medici. He afterwards became private councillor to king Francis I, who conferred on him the charge of the Abbey of Belleville. In 1555 he obtained the bishopric of Bazas, which he exchanged in 1558 for that of Macon. He died Aug. 13, 1581. He wrote, three *Letters*, addressed to Benedetto Varchi, which were inserted in the second volume of the *Prose Fiorentine:—Sonnets*, addressed to, and published with the poems of, Varchi (Florence, 1557):—*La Anarchide*, a poem on his father (ibid. 1570). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alemanni, Nicola. See Allemanni.

Alemannus, a hero of the ancient Germans, whom they revered as a god.

Alemdar, an officer of some distinction among the emirs, or descendants of Mohammed. He may be called the standard-bearer; for when the sultan appears in public on any solemn occasion, the alemdar carries Mohammed's green standard, on which is inscribed *Nazrum-nim-Allah* ("Help from God").

Alemōna, in Roman mythology, was the tutelary goddess who presided over children prior to their birth.

Alen (or **Allen**), Edmond, an English clergyman, was a native of Norfolk. He was elected fellow of Corpus Christi College, Cambridge, in 1536; proceeded A.M. the year following; and became the steward in 1539. He shortly after went abroad for the sake of study, and became a great proficient in the Greek and Latin tongues. He was obliged to remain in exile during the reign of queen Mary; but no sooner was Elizabeth queen than she appointed him one of her chaplains, gave him a commission to act as an ambassador, and nominated him to the see of Rochester. After a long absence he died, either on his return or soon after, and never became possessed of the bishopric. It is said that he was buried in the Church of St. Thomas Apostle, in London, Aug. 30, 1559. He translated into English, *Alex. Alesius de Authoritate Verbi Dei* (12mo):—*Phil. Melanch. super Utraque Sacramenti Specie et de Authoritate Episcoporum* (1543, 12mo):—and *Conradus Pelicanus super Apocalipsin.* He published, *A Christian*

Introduction for Youth (1548; 1550, 12mo; 1551, 8vo). See Masters, *Hist. of Corpus Christ. Coll.* (Cambridge).

Alençon, Guillaume, a martyr who did much good in the provinces of France, in 1554, by colportage. Coming to Montpellier, he was there circumvented by false brethren, detected, and put in prison. In his faith he was firm and constant to the end of his martyrdom; being burned Jan. 7, 1554. See Fox, *Acts and Monuments*, iv, 416.

Aleni, Tommaso, an Italian historical painter, was born at Cremona in 1500. He executed some works, in competition with Galeazzo, in the Church of Santo Domenico at Cremona, which are difficult to distinguish from those of that master. He died in 1560.

Alenio, Giulio, an Italian Jesuit, was born at Brescia in 1582. He travelled in the East, and arrived at Macao in 1610, where he taught mathematics. Thence he went to China, where he propagated Christianity for thirty-six years, travelling over the country in Chinese costume, and built several churches in the province of Fo-kien. He died in August, 1649, leaving several works in Chinese: *The Life of Jesus Christ* (8 vols.): —*The Incarnation of Jesus Christ*:—*Of the Sacrifice of the Mass*:—*The Sacrament of Penance*:—*The Origin of the World*:—*Proof of the Existence of a Deity*:—*The Dialogue of St. Bernard betwixt the Soul and Body*, in Chinese verse:—*The Life of Dr. Michael Yam*, a Chinese convert. See Sotwel, *Bibl. Script. Soc. Jesu*.

Aler, Paul, a learned German Jesuit, was born at Saint Guy, in Luxemburg, Nov. 9, 1656. He studied at Cologne; and in 1676 entered the Order of St. Ignatius. He was professor of philosophy, theology, and belles-lettres at Cologne until 1691. In 1701 he was invited to the University of Treves, where he gave a course of lectures on theology; and in 1703 was appointed regent of the gymnasial school. About the same time he was employed in the organization and direction of the gymnasial academies of Münster, Aix-la-Chapelle, Treves, and Juliers. He died at Düren in 1727, and left as his principal works, *Tractatus de Artibus Humanis* (Treves, 1717, 4to):—*Philosophiæ Tripartitæ Pars I, sive Logica* (Cologne, 1710); *Pars II, sive Physica* (1715); *Pars III, seu Anima et Metaphysica* (1724):—and some classic annotations, etc. See *Biog. Universelle;* Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Ales, a term applied in England to certain festivals, which were variously distinguished as the bridal-ale, Whitsun-ale, lamb-ale, leet-ale, etc. But the church-ales and clerk-ales (sometimes called the lesser church-ales) were among those authorized sports which, at the time of the Reformation, caused great contention between archbishop Laud and the Puritans. The people, on the conclusion of afternoon prayers on Sundays, were in the habit of going to their "lawful sports and pastimes," in the churchyard or neighborhood, or in some public-house, to drink and make merry. It was claimed that the benevolence of the people at their pastimes enabled many poor parishes to cast their bells, beautify their churches, and raise stock for the poor. Sometimes these were held in honor of the tutelar saint of the church, or for the express purpose of raising contributions for its repair. Clerk-ales were festivals for the assistance of the parish clerk with money or with good cheer, as an encouragement in his office.

Aleshdan, in Persian religion, is the vessel in which the holy fire of the Guebres burns. It stands on the stone called Adosht, in the chapel of fire Ateshgat.

Alesio, Matteo Perez d', an Italian artist, born at Rome, flourished about 1585, and was skilful both with pencil and graver. He went to Spain, where he executed many fresco paintings for the churches of Seville; the principal one being a colossal picture forty feet high, in the cathedral, representing St. Christopher carrying the infant Saviour on his shoulder. It is highly praised by Palomino Velasco. After a few years he departed from Spain and went to Rome, where he died, in 1600.

Alessandro, Benjamin, of Reggio, a Jewish rabbi who flourished towards the latter part of the 17th and the beginning of the 18th century, is the author of, אלון בכות, a commentary on Lamentations (Venice, 1713):—פרוש קצת מקומות באיכה רבתי, comments on some passages of the Midrash Echa, printed with his commentary (ibid.), together with שׁ שירי המעלות, a commentary on the songs of degrees:—אבית עולם, a commentary on the sayings of the fathers (ibid. 1719). See Fürst, *Bibl. Jud.* i, 33; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 36. (B. P.)

Alessandro, Innocenzio, an Italian engraver, was born at Venice in 1740. He engraved several plates in aquatinta and in the crayon manner, of which the following are the principal: *The Annunciation*:—*The Flight into Egypt*, after F. Le Moine:—*The Virgin Mary*, with a glory of angels, after Piazzetta:—*The Virgin Mary*, with guardian angels releasing the souls in Purgatory, after Sebastian Ricci:—two landscapes, and a set of twelve landscapes after Marco Ricci:—four prints representing Painting, Music, Astronomy, and Geometry, after Domenico Majotto.

Alethea (*truth*), in Greek mythology, was (1) the goddess of truth, daughter of Jupiter; according to others, of Saturn. (2) A nurse of Apollo.

Aletrĭdes, a name given in Greece to the young women of honor who prepared the flour for the sacrificial bread.

Aleuromancy, in the service of Greek deities, was the prophesying which was done during the baking of the sacred flour.

Aleuromantis was also a surname of *Apollo*, because these sacrifices were made to him.

Aleutian Version. See Russia, Versions of. For linguistic purposes, comp. Wenjaminoff, *Opyt Grammatiki Aleutsko-Lisjevskago Jazika* (St. Petersburg, 1846).

Aleworth, John, a Christian martyr, suffered death in a prison at Reading in July, 1555. See Fox, *Acts and Monuments*, vii, 328.

Alexander. the name of a large number of saints in the early martyrologies: (1) Martyr under Decius, commemorated Jan. 30; (2) commemorated Feb. 9; (3) son of Claudius, martyr at Ostia, Feb. 18; (4) bishop of Alexandria, Feb. 26 and April 10; (5) of Thessalonica, Feb. 27; (6) of Africa, March 5; (7) of Nicomedia, March 6; (8) with Gaius, March 10; (9) bishop of Jerusalem, martyr, March 18 [see Alexander of Cappadocia]; (10) martyr at Cæsarea in Palestine, March 28, March 27; (11) saint, April 24, April 21; (12) the pope Alexander I, said to have been martyred at Rome under Trajan (or Hadrian), May 3; he is named in the Gregorian Canon; (13) martyr at Bergamo, Aug. 26; (14) bishop and confessor, Aug. 28; (15) "in Sabinis," Sept. 9; (16) commemorated Sept. 10; (17) "in Capua," Oct. 15; (18) Armenian patriarch, Nov. 7, April 17, and Aug. 11; (19) bishop and martyr, Nov. 26; (20) martyr at Alexandria, translated Dec. 12.

Alexander, bishop of Antioch, succeeded Porphyrius, A.D. 413, as the thirty-eighth bishop of the see. Before he was raised to the episcopate he had lived an ascetic life in a monastery. The influence of his mild words and winning character led to the healing of the schism which had lasted eighty-five years between the remaining partisans of the banished Eustathius and the main body of the Church. He restored the name of Chrysostom to the ecclesiastical

registers. He excited the people of Constantinople to demand the restitution of their archbishop's name from the intruder Atticus. He was succeeded by Theodotus, A.D. 421.

Alexander, bishop OF APAMĒA, in Syria Secunda, and metropolitan, accompanied his namesake and brother metropolitan, Alexander of Hierapolis, to the Council of Ephesus, A.D. 431. He is probably the Alexander despatched by the Oriental bishops to Alexandria with one of the many vain attempts to overcome the obstinacy of Cyril.

Alexander, bishop OF BASILINOPOLIS, in Bithynia, of a noble family, early embraced the monastic life and took holy orders. Going to Constantinople, he made the acquaintance of Chrysostom, who was so highly pleased with him that, before 403, he ordained him bishop of the city of Basilinopolis. He shared the fall of Chrysostom, and, retiring to his native country, settled at Ptolemais, where Synesius found him in 410. He was afraid, however, to receive him in church or to appear with him in public on account of the malign influence of Theophilus of Alexandria. On the publication of the amnesty after Chrysostom's death, Alexander refused to avail himself of it or leave Ptolemais, deeming the peace a false one. See Synesius, *Epistle* lxvi, lxvii.

Alexander (*St.*) CARBONARIUS (the charcoal-burner), a man of good family and wealth, left everything to embrace the lowly occupation of a charcoal-burner. The faithful in Comana having need, about A.D. 248, of a bishop, applied to St. Gregory of Neo-Cæsarea, called Thaumaturgus; he came to the city and rejected all the candidates who were presented to him. Upon this, a person present jeeringly named "Alexander the charcoal-burner" as a man such as the bishop desired. He sent for, conversed with him, and was so charmed with his singular fitness for the sacred office that he appointed him to the bishopric. It is believed that he suffered martyrdom under the emperor Decius; and the modern martyrology marks his festival on Aug. 11. See Gregorius Nyssenus, *Life of St. Greg. Thaum.*; Baillet, Aug. 11.

Alexander THE CARPENTER, so called from his father's trade, was an Englishman, and flourished about 1430. He composed a treatise, *Destructorium Vitiorum* (Venice, 1582), which has been by some attributed to Alexander of Hales. See Cave, *Hist. Lit.* ii, 129.

Alexander OF CARPINETO, in the Roman territory, flourished about 1196, and wrote a *Chronicle of the Abbey of St. Bartholomew*, at Carpineto, in six books (given by Ughelli in the *Italia Sacra*, x, 349). See Cave, *Hist. Lit.* ii, 253.

Alexander OF (*St.*) ELPIDIUS, in Italy, near Rome, was general of the order of Augustinian hermits in 1312, and in 1325 was made archbishop of Ravenna. The time of his death is uncertain. He wrote a treatise on *The Imperial Jurisdiction and the Authority of the Roman Pontiff*, by order of pope John XXII (Lyons, 1498, in 2 books; Rimini, 1624):—also two other works. See Cave, *Hist. Lit.* ii, 16; Pamphilus, *Chron. Ord. Erem.*

Alexander ESSEBIENSIS, an English poet and theologian, flourished about 1220. He wrote, *A Chronicle of England*:—*A Medical Compendium of Bible History*:—*A Life of St. Agnes*:—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Alexander, bishop OF GALLOWAY, in Scotland, was elected to that see in 1426, and was employed in an embassy into England in 1428. He was still bishop in 1444, and is said to have resigned the see in 1451. See Keith, *Scottish Bishops*, p. 275.

Alexander OF IMOLA, a lawyer, taught the law for thirty years at Pavia, Ferrara, and Bologna, and died in 1487, leaving *Commentaries on the Decretals and Clementines* (Venice, 1571). See Cave, *Hist. Lit.* ii, 185; Dupin, *Bibl. Eccles.*

Alexander, bishop OF LINCOLN, was born at Blois, France, and was a nephew of Roger, bishop of Salisbury, who secured for him the bishopric of Lincoln, to which he was consecrated July 22, 1123. He rebuilt (in 1124) the greater part of the cathedral, which had been nearly destroyed by fire. In 1142 he went to Rome, and returned invested with legatine authority. He also visited Rome in 1144, and in August, 1147, made a journey into France to see the pope, then residing there, but fell sick, and, setting out for home, died soon after his return. See *Biog. Universelle*, i, 528; Godwin, *Life of Alexander*.

Alexander OF LYCOPOLIS wrote a short treatise against the Manichæans, printed in Galland, *Biblioth. Veterum Patrum*, iv, 73–87. Its title is Ἀλεξάνδρου Λυκοπολίτου ἐπιστρέψαντος ἐξ ἔθνων, πρὸς τὰς Μανιχαίου δόξας. Photius (*Contra Man.* i, 11) calls him the archbishop of Lycopolis. He must have flourished early in the 4th century, as he says (c. 2) that he derived his knowledge of Manes' doctrines ἀπὸ τῶν γνωρίμων τοῦ ἀνδρός. It has been disputed whether he was a Christian when he wrote the book, or even became one afterwards; but the testimony of Photius seems to settle the latter point.

Alexander OF LYONS, a physician and martyr, was a native of Phrygia. During the persecution of the churches of Lyons and Vienne, he was exposed with another Christian to be devoured by the wild beasts in the amphitheatre, which suffering was endured with great fortitude. The death of Alexander took place A.D. 177, and his memory is celebrated June 2, the same time as that of the other martyrs of Vienne and Lyons. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alexander THE PARGITER, an Englishman and abbot of the Benedictine monastery of St. Augustine at Canterbury, who lived at the beginning of the 13th century, was distinguished for his steady adherence to king John, for which he was excommunicated. He wrote various treatises, among them *De Ecclesiæ Potestate*. He died either in 1217 or 1220.

Alexander, bishop OF ROSS, in Scotland, was promoted to that see in 1357, and was bishop there in the thirtieth year of king David II (1359). He was bishop when king Robert II came to the crown. In August, 1404, he was witness to a charter by Isabel, countess of Mar and Garrioch, to Alexander Stewart, eldest son to Alexander earl of Buchan, granted upon the contract of marriage between them, and to an instrument in consequence thereof on Sept. 9 following; also to a charter and precept of seisin relative to the same on Dec. 9. Alexander was contemporary with Alexander bishop of Aberdeen and William Keith. See Keith, *Scottish Bishops*, p. 188.

Alexander SEVĒRUS, a Roman emperor, was born at Acre in Phœnicia, in 205. He was carefully educated by his mother, and was adopted and made Cæsar by his cousin Heliogabalus, at whose death Alexander was raised to the throne in his seventeenth year. The young emperor followed the noble example of Trajan and the Antonines; and, on the whole, governed ably both in peace and in war. He was murdered in 235, in an insurrection of his Gallic troops headed by the barbarian Maximin. Alexander was favorable to Christianity, following the predilections of his mother Mammæa; and he is said to have placed the statue of Jesus Christ in his private temple, in company with those of Orpheus and Apollonius Tyaneus. For a glowing account of his reign, as well as his studies in poetry, philosophy, and literature, see Gibbon, *Decline and Fall*, ch. iii.

Alexander OF SOMERSET was prior of the Monas-

tery of Regular Canons at Ashby in the 13th century. He wrote many *Lives of Saints* and a *Calendar* in verse, books which remain unprinted.

Alexander OF (*St.*) THERESA was a learned Carmelite, and was born at Brussels in 1639. He taught theology at Louvain, and left several works, viz. *Clypeus Religionis* (Cologne, 1679, 2 vols. 4to):—*Preco Marianus Denuncians Illustrissima Uberrimaque Eulogia et Preconia*, etc. (ibid. 1681, 4to):—*Regula Fidei* (Ypres, 1682):—*Confutatio Justificationis Praxeos qua Nonnulli sub Nomine Patrum in Belgio Consueverunt Proponere* (ibid. 1683):—*Hydra Profanorum Noviatum* (Cologne, 1684, 4to):—*Tempestas Novaturiensis* (ibid. 1686, 4to):—*Sacrarium Reclusum* (Ypres, 1690, 12mo):—*Sanctum Sanctorum Conclusum* (ibid. eod. 12mo), against the use of the mass in the vulgar tongue. The last two have been printed in Dutch.

Alexander, a Valentinian with whom Tertullian entered into a controversy on the incarnation (*De Carne Chr.* 16 sq.). It is impossible to say whether he is identical with "Alexander the old heretic" whom Jerome names as a commentator on the Epistle to the Galatians (*Præf. ad Gal.*).

Alexander, Ann, a minister of the denomination of Friends, was the daughter of William and Esther Tuke, and was born at York, England, May 16, 1767. Her first journey in the work of the ministry was a visit to Scotland in 1788, in which country she contributed much to religious progress. Her removal to Ireland, in 1791, was the cause of increased religious awakening in many parts of that country. She came to America in 1803, where she remained two years, preaching in various parts of the country. About 1811 she began the publication of a periodical devoted to the interests of the Society, which has appeared annually since 1813 under the title *Annual Monitor*. She died near Ipswich, England, Oct. 19, 1849. See *Annual Monitor*, 1850, p. 124.

Alexander, David, a Presbyterian minister, was born in Ireland, and was ordained in 1738. He may have been educated at the Log College, and licensed by Newcastle Presbytery. When called in 1740 to answer for his neglect to attend the stated meetings, he excused himself on account of his bodily weakness, and because the Presbytery were too superficial in examining candidates and opposed the work of God, and the ministers chiefly instrumental in carrying it on; and also because they opposed the crying-out during sermons. The Presbytery met at his church to consider a charge against him of intoxication. He took the pulpit and preached. He acknowledged the intoxication, and the Presbytery judged it not so heinous as had been represented; but they suspended him till satisfaction was given for his disregardful conduct, yet he was suffered to sit in the synod of 1741 and then withdraw. The conjunct presbyteries of New Brunswick and Newcastle appointed him, on account of "the necessity in the Great Valley," to supply there. He then passes out of sight. See Webster, *Hist. of the Presb. Church in America*, 1857.

Alexander, James (1), an English Wesleyan minister, was born at Bradford, Wiltshire, in 1768. He was converted early in life. When he was taken into the ministry, in 1794, he was sent to preach to the negroes of the West Indies, among whom he labored for six years. He then returned to England, where he ministered for nineteen years. In 1819 he became a supernumerary, and died at Wimborne, Jan. 26, 1829. See *Minutes of British Conference*, 1829.

Alexander, James (2), D.D., a Presbyterian minister, was born in Mercer County, Pa., Sept. 25, 1798. He studied for a time in Mercer Academy, and graduated from Jefferson College in 1826. His theological studies were pursued in private. He was licensed by the Presbytery of Erie, April 9, 1828; and in October of the same year was ordained and installed pastor of the churches of Greenville, Salem, and Big Bend. This relation was dissolved June 25, 1834; and in the following year he was dismissed to the Presbytery of Ohio. He labored faithfully in churches in Ohio and Virginia, and died July 26, 1879. See *History of the Presbytery of Erie*.

Alexander, John (1), a Scotch Episcopalian, was born in 1703. He was ordained deacon and priest in the Scottish Church, and officiated at Alloa. In 1743 the clergy of Dunkeld elected him to be their diocesan, and he was consecrated bishop Aug. 9. In the persecution of the Episcopalians, the chapel of Alexander was razed to the ground, his house was plundered, and he was obliged to conceal himself. He resumed his duties, in spite of the penalties, after the first violence of the persecution ceased, and died in 1776. See Lawson, *Hist. of the Scottish Episcopal Church;* Keith, *Catalogue* (Russel's ed.); Skinner, *Annals*.

Alexander, John (2), a Scotch engraver, who worked at Rome in 1718. His plates were chiefly after Raphael. He engraved a set of six middle-sized plates lengthways, dedicated to Cosmo III, grand-duke of Tuscany, as follows: *The Benediction of Abraham* (1717):—*The Sacrifice of Abraham* (1718):—*The Angel Appearing to Abraham* (eod.):—*The Departure of Lot from Sodom* (eod.):—*Jacob's Ladder* (eod.)—*Moses and the Burning Bush* (1717).

Alexander, John (3), an English Unitarian minister, was born in Ireland, of English parents, in 1736. After receiving a grammar-school education, he was sent to the Dissenting Academy at Daventry, from which he went to Dr. Benson. He afterwards entered the ministry, preaching in or near Birmingham, but principally at the small village of Longdon. He died suddenly, Dec. 28, 1765. After his death, the Rev. John Palmer of London published a work of his entitled *A Paraphrase upon Ch. xv of* 1 *Cor.*, with notes:—*Commentary on Ch. vi, vii, and viii of Rom.:*—and a *Sermon on Eccles. ix*, 10 (1766, 4to).

Alexander, John (4), an English Congregational minister, was born at Lancaster, Dec. 19, 1792. He learned to love and serve God in the family circle. In 1812 he was received into fellowship with the Church, and immediately began to preach. Mr. Alexander entered Hoxton Academy in 1814, and in 1817 was sent as a supply to the Tabernacle, in Norwich. In 1820 he was ordained over that charge, and there labored for nearly fifty years. Upwards of a thousand persons were received into Church fellowship as the result of his ministry, and ten entered the ministry. Much of his success was owing to the love and attention he gave to the young people. As a preacher, Mr. Alexander was deliberate at the beginning of his sermons, waxing into great earnestness and fervor at its close; rather rhetorical in style; and apt in illustration, anecdote, and quotations from Scripture and sacred song. His efficiency both as preacher and pastor resulted greatly from thorough and prayerful preparation. His prayer-meeting addresses, week-day sermons, public prayers and speeches, Bible-class lectures, and visitations of the sick were as carefully thought over, written out in a marvellously neat hand, and prayed over, as were his three Sunday sermons. In 1866 Mr. Alexander resigned the care of his charge. He died July 3, 1868. Mr. Alexander published, by request, several single discourses and pamphlets:—also 2 vols. of sermons entitled *The Preacher from the Press:*—brief *Memoirs* of bishop Stanley and of Joseph John Gurney:—and a *Life* of his father, the Lancashire Apostle. See (Lond.) *Cong. Year-book*, 1869. p. 234–236.

Alexander, Joseph, D.D., a Presbyterian minister, graduated at the College of New Jersey in 1760. He was licensed by the Newcastle Presbytery in 1767, and in October of the same year presented his credentials to the Hanover Presbytery, and accepted a call to Sugar Creek, N. C. He subsequently removed to Bul-

lock's Creek, S. C., where he exercised his ministry and taught a school of high order, as he had also done in North Carolina. He was a man of small stature, but of fine talents and accomplishments, and an uncommonly animated and popular preacher. He died July 30, 1809. A volume of his sermons was published after his death. See Sprague, *Annals of the Amer. Pulpit*, iii, 331; *Index to Princeton Rev.* s. v.

Alexander, Michael Solomon, D.D., a missionary bishop of the Church of England, was born of Jewish parents, in the grand-duchy of Posen, in May, 1799. Very little is known of his youth and education. He was baptized a Christian at Plymouth, June 22, 1825, by the Rev. Mr. Hatchard, inducted to a curacy in Ireland, and ordained shortly after by the archbishop of Dublin. He was subsequently a home missionary of the Society for the Propagation of Christianity among the Jews, and professor of Hebrew in King's College. In 1841, when Chevalier Bunsen went to London on a mission for the establishment of a Protestant bishopric at Jerusalem, under the joint auspices of the sovereigns of England and Prussia, Dr. Alexander was consecrated to that important charge. Palestine, Chaldæa, Egypt, and Ethiopia were the four component countries of his diocese, and Egypt, being the least distant, claimed his first attention. Leaving Jerusalem for Cairo, he had proceeded as far as Ras el-Wady, a place within five hours' journey of the once populous city of Belbeis. Here the tents were pitched, Nov. 22, 1845, and the bishop retired to bed, but at one o'clock he was taken very ill and suddenly passed away. Dr. Alexander is described, by those who knew him well, as a Talmudist and Hebrew scholar who had few superiors, and who, in the relations of private life, was the most amiable of men. See *Christian Guardian and Church of England Magazine*, March, 1846, p. 137.

Alexander, Neckam, an English abbot, was born at St. Alban's, in Hertfordshire, and was educated in different universities. Returning to England, he took up his abode in the abbey of St. Alban's, but shortly after removed to Exeter, where in 1215 he became abbot of the Regular Canons of St. Augustine in that church. He died at Worcester in 1227, leaving the following works: *Comment. in IV Evangel.* (MS. in Oxford):—*Expositio super Ecclesiasten* (MS. in the Cotton Library):—*Expositio super Cantica* (MS. in Oxford and Cambridge):—*Laudes Divini Sapientiæ* (MS.):—*De Naturis Rerum* (MS.):—*Elucidarium Bibliothecæ* (MS. at Caius College, Cambridge). See Cave, *Hist. Lit.* ii, 286.

Alexander, Nicholas, a Benedictine monk of the Congregation of St. Maur, was born at Paris in 1654, and died at St. Denis in 1728. He wrote, *La Médicine et la Chirurgie des Pauvres* (Paris, 1738, 12mo):—*Dictionnaire Botanique et Pharmaceutique* (ibid. 1716, 8vo). See *Hist. Lit. de la Congrégation de St. Maur;* Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Alexander, Robert R. R., a minister in the Methodist Episcopal Church, South, was born in Allen County, Ky., Oct. 3, 1831. He experienced conversion in 1849, and in 1851 was licensed to preach and admitted into the Louisville Conference. In 1855 he was transferred to the Louisiana Conference, and in it continued laborious until his death at Jefferson, Tex., April 11, 1867. See *Minutes of Annual Conferences of the M. E. Church, South*, 1867, p. 136.

Alexander, Samuel, a minister in the Methodist Episcopal Church, South, was born Feb. 16, 1836. He professed religion in 1853; moved to Missouri from Tennessee in 1857; and was licensed to preach and received into the Missouri Conference in 1860. In 1872 he removed to Marion, Va., to recover his health, and in the following fall was transferred to the Holston Conference, and remained in its active ranks until he died, Feb. 15, 1874. As a preacher, Mr. Alexander was industrious and eloquent; as a Christian, pious, cheerful, dignified; as a father, devoted and kind. See *Minutes of Annual Conferences of the M. E. Church, South*, 1874, p. 15.

Alexander, Thomas, a Methodist Episcopal minister, was born in 1815. His early history is unrecorded. In 1873 he was transferred from the Indiana to the Nebraska Conference, and entered upon his duties with great zeal. He died suddenly in Wahoo, Neb., June 4, 1874. Mr. Alexander had been in the travelling connection over twenty years, and had established a reputation for piety and devotedness. See *Minutes of Annual Conferences*, 1874, p. 135.

Alexander, William (1), a Congregational minister, was born at Stranraer, Wigton, Scotland, Feb. 21, 1763. He was apprenticed to his uncle in Newton-Stewart to learn the trade of a carpenter. For several years he worked at his trade in Lancaster, England. "Visiting the widow of a friend at Golgate in 1797, he was induced to speak to the family on the subject of religion. The neighbors hearing of this, came also to hear this good man and 'rare talker.' He thus involuntarily became a village preacher, working at his business all the week, and devoting his Sabbaths to the instruction of multitudes in the vicinity of Lancaster, preaching often four times on the Lord's day and walking thirty-two miles." In 1802 he preached at Prescot, and finally became their pastor, preaching also in the neighboring villages. He left Prescot and collected a congregation at Leigh, commencing his ministry here in 1811. He had to face much opposition, but his prudence, decision, and piety enabled him to bear as well as to disarm hostility. After fourteen years, he removed to Churchtown, where he labored for twenty years, when old-age compelled him to resign. He died at Southport, in January, 1855. See (Lond.) *Cong. Year-book*, 1856, p. 207.

Alexander, William (2), a clergyman of the Protestant Episcopal Church, was born in Philadelphia, Aug. 6, 1797. When about seven years old his father took him to England, where he remained about thirty years. He became a Methodist at Dublin, Ireland, in June, 1815, and was licensed to preach at London in 1820 by the Rev. Richard Watson. In 1835 he returned to Philadelphia, and for nearly six years he was moral instructor in the Moyamensing Prison. Subsequently he was ordained a deacon in the Protestant Episcopal Church, and for a few years before his death was assistant rector of the Church of the Atonement. He died in Philadelphia, March 13, 1859. See *Amer. Quar. Church Rev.* 1859, p. 352.

Alexander, William (3), a minister in the Methodist Episcopal Church, South. Concerning his birth and life we have no other record than that from 1852 until his death, Dec. 5, 1872, he served the Church as a travelling preacher in the St. Louis Conference, and that he possessed good preaching abilities and was always a hopeful, cheerful, and devoted Christian and father. See *Minutes of Annual Conferences of the M. E. Church, South*, 1873, p. 869.

Alexandria, the modern city, stands, not exactly on the site of the old one, but partly on what was the island of Pharos, now a peninsula, and mostly on the isthmus by which the island is connected with the mainland. This isthmus was originally an artificial dike connecting the island with the shore; but through the accumulated rubbish of ages it has now become a broad strip. The principal public and government buildings are on the peninsula, but the residences, squares, and business part are on the mainland. The general appearance of Alexandria is by no means striking; and, from its situation, its environs are sandy, flat, and sterile. In the Turkish quarter the streets are narrow, irregular, and filthy, and the houses mean and ill-built; the Frankish quarter, on the other hand, presents the

Alexandria from the South-west.

appearance of a European town, having handsome streets and squares and excellent shops. Great improvements have taken place under the native Egyptian rule. The principal hotels, shops, and offices are situated in the Great Square, which is planted with trees and contains a fountain. In the suburbs are numerous handsome villas and pleasant gardens.

The only surviving remains of the ancient city are a few cisterns still in use; the catacombs on the shore west of the city; the red granite or syenite obelisk of Thothmes III, with its fallen fellow, brought thither from Heliopolis, and usually called Cleopatra's Needles (lately removed, the one to London and the other to New York); and the Column of Diocletian, more commonly known as Pompey's Pillar. In 1854, while preparations were going on for the erection of new buildings, the workmen came upon ancient massive foundations which are supposed to have been the remains of the building of the celebrated Alexandrian Library. See Murray, *Handbook for Egypt*, p. 75 sq.; Bädeker, *Lower Egypt*, p. 201 sq.

ALEXANDRIA, COUNCILS OF (*Concilium Alexandrinum*). In addition to the information already given under this head, a fuller account of some of these councils may be found below.

I. Held in 306, under Peter, bishop of Alexandria. Meletius, bishop of Lycopolis, was deposed, having been convicted of sacrificing to idols and many other crimes.

II. This council was held in the year 319 by the celebrated Hosius, bishop of Cordova, sent by Constantine to appease the troubles to which the heresies of Arius and the schism of Meletius had given rise, and to restore the peace of the Church. Hosius conducted himself in the business with fidelity and care worthy of his piety and of the confidence placed in him. In this council everything relating to the doctrine of the Trinity and to the condemnation of the heresy of Sabellius, who denied the distinction of persons in the sacred Trinity, was thoroughly discussed. Very little, however, is known of what passed here. See Labbe, *Concil.* i, 1493.

III. Held in 321, by Alexander, bishop of Alexandria, attended by all his clergy, on account of the heresy of Arius, which was there condemned. Arius was the curate of a Church in Alexandria; he was a man of very considerable talent, with all the external appearance of inward excellence. Jealousy at seeing Al-

Plan of Modern Alexandria.

A, Heptastadium Mole.
B, Fort Cafarelli.
C, Principal Entrance.
D, Ibrahim Square.
E, Square of Mehemet Ali.
F, Church Square.
G, Roman Catholic Church.
H, Gardens.
I, Open Square.
J, Coptic Church.
K, Theatre.
L, Open Plot.
M, Ruined Mound.
N, Fort Kôm el-Dik.
O, Reservoir.
P, Rosetta Gate.
Q, Distributing Reservoir.
R, Railway Depot (to Ramleh).
S, Ruins of Cleopatra's Palace.
T, Jewish Cemetery.
U, Lake.
V, Old Quarantine.
W, Pompey's Pillar.
X, Fort el-Bassol.
Y, Cotton Bazaar.
Z, Village of Tayopiche.
AA, Railway Depot (to Rosetta and Cairo).
a, Road to El-Meks.
b, Line of Quays.
c, Baths.

exander promoted to the throne of Alexandria betrayed him into heresy. The unimpeachable life of his bishop affording him no handle for attacking his character, he determined to accuse him on the score of doctrine; and as Alexander taught, according to the faith of the Church, that our Saviour Jesus Christ is truly God, Arius dared—first in private conversation, and afterwards publicly—to assert that the bishop was in error and had fallen into the heresy of Sabellius; that our Lord was but a creature, however exalted. Alexander, having sent for Arius, endeavored to win him back by mildness, advising and exhorting him to open his eyes to the enormity of his error; but the latter persisted in his opinions. At last this council was convoked, in which Arius and nine others of the clergy of Alexandria were condemned and deprived; also a synodical letter was addressed by Alexander to his brother bishop, Alexander of Byzantium. See Cave, *Apostolici*, p. 349.

Another council was held later in the same year by Alexander, composed of one hundred Egyptian bishops, exclusive of the priests who were present. After hearing Arius, it proceeded to anathematize him and twelve of his followers, both priests and deacons; also two bishops, Secundus and Theona; and to pass censure upon Eusebius of Nicomedia.

IV. Held in 340, in support of Athanasius, and after the death of Constantine. There were present at it eighty or one hundred bishops, from Egypt, the Thebaid, Libya, and Pentapolis. All the calumnies advanced against Athanasius by the Eusebians were refuted. Everything at this council was done according to rule, and altogether in a manner very different from what had been done two or three years before at the Council of Tyre. Athanasius was fully justified. These same bishops also wrote a synodical letter to all the orthodox prelates in order that, by union among themselves, they might be strengthened against the heresy. Complaint was made that the Eusebians continued to persecute Athanasius; that they had caused him to be exiled; and that they had sent to the three emperors a letter filled with fresh calumnies against him. This council justified his conduct; it went back to the origin of the persecutions which Athanasius had suffered, and showed that the Arians had hated him, even when he was only in deacon's orders; it proved that his ordination was strictly according to rule; it observed that Eusebius of Nicomedia had changed his see several times, forgetting that he who is once bound to a Church by the episcopate may not seek to change, lest he be found guilty of adultery according to the teaching of the Holy Scriptures. It showed, further, that the proceedings of the Council of Tyre were invalid, both because the party of Eusebius was dominant there, and the secular power prevented all freedom of action; again, it exonerated Athanasius of the murder of Arsenius, alluded afresh to the irregularity of the proceedings in the Mareotis, accused the Eusebians of dividing the Church by menaces and terror, and finally exhorted the bishops to give no credit to anything written against Athanasius. See Labbe, *Concil.* ii, 532.

V. Held in 362, by Athanasius, in concert with Eusebius of Vercelli, to deliberate with him and the other bishops upon the affairs of the Church, and particularly upon the means to be adopted for restoring peace and union to the Church of Antioch. The "orthodox" Christians could not induce the Eustathians (q. v.) to unite with them. The council settled that leaders and defenders of heresy should be admitted to penance, but not to retain their clerical office; while those who had been led away should be allowed to retain their rank, provided they subscribed the acts of the Council of Nicæa. See Athanasius, *De Ant.* p. 575; Baronius, *Annal.* p. 362, § 235; Cave, *Apostolici*, p. 444.

VI. In the council held in 401, the writings of Origen were condemned. Theophilus, bishop of Alexandria, who there presided, condemned also the promoters of the Arian heresy. See Labbe, *Concil.* ii, 1219.

ALEXANDRIA, JEWS IN. Whether the founder of Alexandria transplanted a Jewish colony into Egypt, or the first Ptolemy removed many Jewish prisoners to Egypt who received their freedom from his successor, or even a remnant of those emigrants who sought refuge in Egypt after the destruction of the first Temple had preserved themselves there, it is certain that the Jewish population was very numerous, numbering in Philo's time as many as a million (see Philo, *In Flaccum*, § 6; ed. Mangey, ii, 523).

I. *Employment and Institutions.*—The Jews had spread all over Egypt, from the Libyan desert in the north to the borders of Ethiopia in the south. In Egypt and Cyrene the Jews enjoyed the same privileges as the Greek inhabitants, and, because both having settled there at the same time, they were even preferred to the Egyptian aborigines, who, being once vanquished, were treated as such by their rulers. The Alexandrian Jews felt very proud of this equalization (*ἰσοπολιτεία*). The greatest number of Jews resided at Alexandria, which was, next to Rome, the second town for commerce and political importance, and, in the same manner, next to Athens, the second for arts and sciences. Of the five parts of Alexandria the Jews occupied almost two; especially the quarter called Delta (Josephus, *War*, ii, 18, 8), situated on the sea-shore, was entirely inhabited by them. As an Egyptian ruler had granted them the right of inspection over the navigation of both sea and river, they availed themselves of the opportunity thus offered to carry on a large trade by sea; and prosperity, together with a refined mode of life, was the fruit of activity. But commerce was in nowise their exclusive occupation. There were among the Alexandrian Jews tradesmen and artists; if any artists were wanted for the Temple in Jerusalem, they were always called from Alexandria (Talm. *Yoma*, 38 a; *Erachin*, 10 b), just as they were formerly obtained from Phœnicia. They acquired also the Grecian art of war and policy, as well as the melodious Greek language, and at length absorbed themselves in Grecian erudition and philosophy, so that many of them understood Homer and Plato quite as well as they did Moses and Solomon; while others, as statesmen and generals, rendered great services to the rulers of Egypt. Thus the Jewish congregation of Alexandria was admitted to be a strong pillar of Judaism. At the head of the Egyptian Jews was a chief president, who was of priestly descent, with high judicial powers, bearing the Grecian name Alabarch; he had to see to the proper payment of taxes of all the Jews, whom he was bound to protect under all circumstances. Besides him, there existed also a High Council (*γερουσία*), a fac-simile of the Jerusalem one, being composed of seventy members, who managed all religious affairs (Philo, *In Flaccum*, ed. Mangey, ii, 528).

In every part of the town houses of prayer, called *προσευχαί*, were erected, among which the building occupied as the chief synagogue was noted for its artistic style, elegance, and beautiful endowments. Each guild had its own place, in order that every stranger entering the synagogue might at once recognise his guild and be able to join his colleagues. In the Talmud treatise *Sukkah*, fol. 10, col. 2, we find the following graphic description of the synagogue in Alexandria: "He who has never seen the double hall of Alexandria has never beheld the majesty of Israel. It rose like a great palace (basilica); there was colonnade within colonnade; at times a throng of people filled the building twice as great as that which went out of Egypt with Moses. There were seventy golden chairs within inlaid with precious stones and pearls, according to the number of the seventy elders of the Sanhedrim. Each of these cost twenty-five millions of golden denarii. In the midst arose an *alhamra* of wood, on which stood the choir-leader of the synagogue. When any one rose to read in the book, the president waved a linen banner, and the people answered 'Amen.' At every benediction

PACIFIC SCHOOL OF

which the president spoke he waved the banner, and the people answered 'Amen.' They did not sit promiscuously," etc. The houses of prayer in Alexandria were also houses of instruction, for on all Sabbaths and festivals discourses were held by those well versed in Scripture, who explained in the Greek language the appointed portion of the Pentateuch which had previously been read to the congregation. During the Syrian oppressions, many prominent Jewish emigrants came from Judæa to Alexandria, and the most eminent among them was Onias, the youngest son of Onias III., the last legitimate high-priest, who, when his aged and venerable father was murdered, thought himself no longer safe in the mother country. The king of Egypt received him very favorably, and Onias rendered him, as general, many important services.

When, soon afterwards, the Temple was defiled by the Syrians, and especially when Alcimos was illegally made high-priest, Onias resolved to erect a lawful temple in Egypt in place of the one defiled in Jerusalem, and whose high-priest he himself should be. In order to obtain the consent of the Jews, he backed his proposition by referring them to the prophecy in Isaiah (xix, 19), which should thus become fulfilled: "One day an altar of the Lord will stand in Egypt." The then reigning king, Ptolemy Philometor, gave him for the purpose a plot of land in the neighborhood of Heliopolis, four and a half geographical miles north-east of Memphis, in the land of Goshen, where once Jacob's descendants had dwelt till the departure from Egypt. In the small town Leontopolis, on the ruins of an Egyptian idol-temple, where once animals had been worshipped, Onias built a sanctuary for the only one God. Its exterior did not entirely correspond with the Jerusalem Temple, but was more in the form of a tower, and built of fire-bricks, while the interior contained the vessels of the temple after the model in Jerusalem, except that the standing candlestick of seven branches was replaced by a golden chandelier, fixed on a golden chain. Priests and Levites who had escaped the persecution in Judæa served in Onias's temple. For the support of the temple and the priests, the king resigned, in the most generous manner, all the revenues of the Heliopolitanic country. This happened about the year 160. Although the Egyptian Jews considered the temple of Onias as their centre, whither they all went on pilgrimage during festivals and took their sacrifices, yet they never placed it on a par with the one in Jerusalem. They, on the contrary, honored Jerusalem as the most sacred capital of all Judaism and its Temple as a divine place. As soon as the latter received its former dignity after the Syrian wars, they fulfilled towards it all their religious obligations in sending yearly their contributions by their own deputies, and also sacrificed there now and then. But the Jews of Jerusalem were, nevertheless, dissatisfied with this foreign temple; and although they did not exactly condemn it, yet they maintained that it was opposed to the express determination of the law (Deut. xii, 13). The priests of the temple of Onias were not permitted to do service in Jerusalem; but they were not deprived of their priestly dignity, and received their share of contributions belonging to the priests (*Menachoth*, 109 a).

II. *Literary Productions.*—On account of many refugees coming from Judæa to Egypt, who, owing to their great attachment to the Mosaic law, gave up their fatherland, after suffering innumerable afflictions, a desire arose in the Egyptian king to become acquainted with this so much honored law, especially as Antiochus, the persecutor of the Jews, was also his enemy. He ordered, therefore, that seventy-two theologians should come from the Holy Land, to whom he gave the commission of translating for him the law of Moses into Greek. In order that they should be undisturbed in this important work, and that no communication should take place between them, he brought them to the isle of Pharos, situated a short distance from Alexandria, where he placed each of them in a separate apartment; yet their separate labor is said to have agreed, proving to the king the correctness of their interpretation. This translation is therefore generally called the translation of the Seventy. See SEPTUAGINT. In course of time, also, the remaining books of Holy Writ were translated; nay, even independently of these, some other books, fac-similes of the Biblical ones, were composed, such as the Book of Wisdom, and mostly the so-called Apocrypha, except the Book of Sirach, which was originally written in the sacred tongue. The completion of this work caused great joy among the Jews of Alexandria and Egypt. They were proud that the Greeks, boasting so much of their wisdom, at length perceived how much more sublime and ancient the wisdom of Judaism was than the doctrines of Grecian philosophers. It pleased them to be able to say, "Behold, Moses is greater than your philosophers." Therefore, in remembrance of this event, the day on which the king received the translation was kept as a jubilee on the isle of Pharos.

The Alexandrian Jews, however, were not satisfied with merely translating the books of their ancestors, but they produced a number of works of their own, the authors of which, together with fragments, are known to us from quotations preserved in Eusebius, or rather Alexander Polyhistor. The latter, who flourished between B.C. 90 and 80, is the author of a work, Περὶ Ἰουδαίων, in which he gives extracts from Jewish Hellenistic writers. Some of these excerpts, again, have been quoted by Eusebius in his *Præparatio Evangelica* (ix, 17–39). These authors are in part historians, viz.:

1. Eupolemus (Eusebius, *Præpar. Evangel.* ix, 17, 26, 30–34, 39), the author of Περὶ Ἰουδαίων τῆς Ἀσσυρίας and Περὶ τῆς Ἡλίου προφητείας, and, according to Clem. Alex. (*Strom.* i, 343, ed. Sylburg), also the author of Περὶ τῶν ἐν τῇ Ἰουδείᾳ Βασιλέων. Josephus, who also mentions this author (*Apion*, i, 23), did not regard him as a Jew; but from the preserved fragments there can be no doubt as to his Jewish origin.

2. Artapanus (Eusebius, *Præpar. Evangel.* ix, 18, 23, 27) wrote Ἰουδαικά, or Περὶ Ἰουδαίων. The preserved fragments speaking of Abraham, Joseph, and Moses, also lead us to the conclusion that he was of Jewish descent.

3. Demetrius (Eusebius, *ibid.* ix, 21, 29) treats in his history (the title of which is unknown) of Jacob and Moses. That he was a Jew there can be no doubt.

4. Aristeas (Eusebius, *ibid.* ix, 25) wrote a historical work, Περὶ Ἰουδαίων. His fragments, which indicate his Jewish origin, speak of Job.

Eusebius cites also some poets, viz.:

5. The tragedian Ezekiel (*Præpar. Evangel.* ix, 28, 29), who wrote a drama entitled Ἐξαγωγή, which treats of the Exodus from Egypt. In the first fifty-nine lines (the Greek text is given by Delitzsch in his *Geschichte der jüdischen Poesie*, p. 211 sq.) Moses is introduced conversing with Zipporah, to whom he describes the fate of Israel in Egypt and his own history. He questions her about the seven virgins whom he sees in her company (ὁρῶ δὲ ταύτας ἑπτὰ παρθένους τινάς). After her reply there follows a description of the watering of the flock, of the marriage of Moses and Zipporah, and a fragment of a dialogue between the latter and Choum. In another fragment Moses relates a dream to his father-in-law. In another Moses is introduced as standing before the burning bush, and God is represented as speaking unto him. Then follow Moses' objections, God's commission to Aaron, and the gift of the rod, whose wonder-working powers are described at great length. The whole concludes with a description of the drowning of Pharaoh's army in the Red Sea, as given by an escaped Egyptian. (For Ezekiel's tragedy and the following writer's work, comp. Philippson, *Ezekiel, des jüdischen Trauerspieldichters Auszug aus Aegypten, und Philo, des älteren, Jerusalem* [Berlin, 1830]).

6. Philo (Eusebius, *Præpar. Evangel.* ix, 20, 24, 37), who wrote Περὶ τὰ Ἱεροσόλυμα; and

7. Theodotus (Eusebius, *ibid.* ix, 22), the author of an epic poem Περὶ Ἰουδαίων. He seems to have been a Samaritan, since he calls Sichem "the holy city."

III. *Alexandrian Philosophy of Religion.*—"A philosophy of religion among the Jews appears, at first thought, an unwarranted expression. How could they, who, on the intellectual and religious side, secluded themselves so sedulously from all intercourse with neighboring peoples and were fully determined to give no admission to their sacrilegious notions concerning

God and religious matters, come to feel any need of a religious philosophy or to have any inclination for it. The reason was that the attempted seclusion, especially in Alexandria, was far from complete, the spiritual blockade being inadequate to accomplish its purpose. It was inevitable that Greek ideas would follow the Greek language, and as soon as the doors were opened wide enough to admit the Sept. version some other means of defence than simple attempts to exclude and ignore the supposed hostile force were imperative. Hence began the period of compromise. Hellenism and the Hellenistic philosophy were an effort to harmonize the revelation of the Old Test. with the current and dominant teachings of Plato, Aristotle, and Pythagoras. Jewish scholars, like the author of the Book of Wisdom, like Aristobulus, and Philo, did not intend by any means to surrender anything essential to their faith, but, on the contrary, to win for their own prophets and wise men, even among the Greeks, a position higher than that held by their most admired philosophers. They hoped to beat the enemy on his own ground."

The main seat of this Judæo-philosophic activity was Alexandria; but it would be erroneous to think that outside of Alexandria Jewish philosophy was not cultivated. Alexandria, however, was naturally the central place for this branch of science. Thus the oldest Jewish philosopher whom we know, Aristobulus, was an Alexandrian. He lived in the time of Ptolemy Philometor, about B.C. 160, and wrote a commentary on the Pentateuch, fragments of which have been preserved by Eusebius (*Præpar. Evangel.* vii, 14; viii, 10; xiii, 12) and Clemens Alexandrinus (*Strom.* i, 342; v, 595; vi, 632, ed. Sylburg). His elucidations consist mainly in the endeavor to avoid anthropomorphisms. His philosophical tendency may be learned from the fact that he was known as a Peripatetic. The special object of his commentary was to prove that the true source of wisdom was the Old Test., and that this was also the source of Greek philosophy. Plato, Pythagoras, and the other philosophers have derived their wisdom only from Moses. Even the doctrines of the Greek poets, like Orpheus, Hesiod, Homer, and Linus, agree with those of Moses. He supports his assertion by quoting from these authors. These quotations, it is true, agree entirely with Jewish ideas, which make it certain that they were written by a Jew, whether falsified by Aristobulus or by some one else. While Aristobulus represented the Peripatetic school in the so-called fourth book of the Maccabees (formerly ascribed to Josephus, and found in his works under the title Εἰς Μακκαβαίους), the influence of the Stoic philosophy is perceptible. We know nothing of its author, nor of the time of its composition. It is a philosophical treatise or a discourse on the subject "Whether pious reason is master over the inclinations" (εἰ αὐτοδέσποτός ἐστι τῶν παθῶν ὁ εὐσεβὴς λογισμός). From history, especially from the example of Eleazer and the seven Maccabæan brothers and their mother, the author tries to show the affirmative, ὅτι περικρατεῖ τῶν παθῶν ὁ λογισμός (i, 9). So far as he makes use of philosophical suppositions and ideas, they all belong to the Stoic school, as is indicated by the theme itself. Of greater import than those already mentioned is the Wisdom of Solomon. That the author of this hymn on divine wisdom was a philosophically learned Jew, probably an Alexandrian and belonging to the age before Philo, may be seen from the contents of his work, little as we otherwise know of him. He combines in his ideas Platonic and Stoic elements with those beginnings of theosophic speculations which grew on the soil of Palestinian Judaism. It is known that already in the Book of Job (xxviii. 12 sq.) and the Proverbs of Solomon (viii–ix), and more especially in Ecclesiasticus, the traces for a discernment between the divine wisdom and God himself are found, though the former is not yet actually hypostasized. But in the Book of Wisdom this hypostasizing of the divine wisdom is more freely carried out (comp. vii, 22–viii, 5; ix, 4, 9). The epithets given to wisdom are such as are only applied to God: thus she creates everything (viii, 5), governs everything (ver. 1), renews everything (vii, 27). He also distinctly discriminates wisdom from God, and places her in opposition to him as an independent being. She is a breath (ἀτμίς) of the power of God, a pure effluence (ἀπόῤῥοια) from the glory of the Almighty, a reflection (ἀπαύγασμα) of the everlasting light (vii, 25–26); she liveth together with God (συμβίωσιν Θεοῦ ἔχουσα), is initiated into the mysteries of the knowledge of God (μύστις τῆς τοῦ Θεοῦ ἐπιστήμης), and is chooser of his works (αἱρέτις τῶν ἔργων αὐτοῦ), i. e. wisdom chooses among God's works what shall be carried into execution (viii, 3–4); she sitteth on God's throne (ix, 4, ἡ τῶν σῶν θρόνων πάρεδρος); she knoweth God's works, and was present when he created the world, and knoweth what is acceptable in his sight, and right according to his commandments (ver. 9). All this shows a strong inclination to hypostasizing, although it cannot be said, considering the poetical and rhetorical character of the book, that the author presents the doctrine of hypostasizing the divine wisdom as a fixed formulated dogma. The expressions which he uses in order to designate the work of wisdom in the world (vii, 24, διήκει, χωρεῖ; viii, 1, διοικεῖ, etc.) remind us of the analogous formulas of the Stoical school. More distinctly we perceive the influence of the Stoical doctrine in the mentioning of four cardinal virtues (ver. 7, σωφροσύνη, φρόνησις, δικαιοσύνη, ἀνδρεία). On the other hand, however, the doctrine of the pre-existence of the soul (ver. 19–20), and that of the body as being the prison of the soul (ix, 15), show the Platonic influence. The real classical representative of Jewish Hellenistic philosophy is Philo, for whom and his system see the arts. Philo; Philosophy, Greek.

We need not resume the thread of history. The Jews of Alexandria had to undergo the same fate as their brethren in Jerusalem. Like the Temple in Jerusalem, so the famous Alexandrian synagogue was destroyed (between A.D. 115 and 117), and the glory of the Alexandrian Jews disappeared, never to be seen again. See Grätz, *Gesch. d. Juden*, iii, 27, 180, 258–264, 271, 349, 411 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, i, 344 sq.; Schürer, *Lehrbuch der Neutestamentlichen Zeitgeschichte*, p. 349, 622 sq., 631 sq., 642 sq., and especially 648 sq., where the literature on Jewish philosophy is given. (B. P.)

Alexandrian Liturgy is a title given to that ancient liturgy to which the name of Mark the Evangelist is usually prefixed, believed to be at least as early as the 2d century. Its liturgical peculiarity is the prefixing the Great Intercession for the living and departed to the words and Institution, instead of affixing them to the Invocation of the Holy Ghost, as is the case in liturgies of the Antiochene family, or inserting them between the words of Institution and Invocation, as is the case with the Nestorian. On this liturgy were subsequently founded those of St. Cyril, St. Gregory, and the Coptic community; all of which bear a certain resemblance to the more simple liturgy of Alexandria. See Liturgy.

Alexicăcus was an appellation under which Neptune was worshipped by the tunny-fishers, that their nets might not be torn by the sword-fish. It was also an epithet of *Apollo* in Athens, given him for having freed the city from a spreading pestilence.

Alexirhŏë, a nymph who was wife to Pan.

Alexis, Guillaume, a learned French Benedictine who lived near the close of the 15th century and at the commencement of the 16th. He was surnamed *the good monk* of the Abbey of Lyre, in the diocese of Evreux, and became prior of Bussy in Perche. He is supposed to have died in 1486, though the precise dates of his birth and death are unknown. Alexis made a pilgrimage to Jerusalem, and there fell a victim to the persecution of the Turks. He wrote, *Le Passe-temps de Tout Homme et de Toute Femme, avec l'A, B, C, des*

Doubles (Paris, s. a.), in verse:—*Le Grand Blason des Faulces Amours* (ibid. s. a.; also in 1493; Lyons, 1506):—*Le Contre-blason des Faulces Amours*, entitled *Le Grand Blason d'Amours Spirituelles et Divines, avec Certaines Epigrammes* (Paris, s. a):—*Le Dialogue du Crucifix et du Pèlerin* (ibid. 1521):—*Le Loyer des Folles Amours et le Triomphe des Muses contre Amour*, together with *Quinze Joies du Mariage*, in the two editions already cited:—*Le Passe-temps du Prieur de Bussy et son Frère le Cordelier*, etc. (Rouen, s. a.):—*Le Miroir des Moines* (ibid. s. a.):—*Le Martyrologe des Fausses Langues et le Chapitre Général d'Icelles tenu au Temple de Danger, faits par Couplets*, etc. (ibid. and Paris, 1493):—*Quatre Chants Royaux*, which are found with the *Palinodes*, etc. (published at Paris, Rouen, and Caen). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alexius of the monastery of Studius was patriarch of Constantinople from 1025 to 1043. Some of his decrees are extant.

Alexius, St., was born at Rome about A.D. 350, and compelled by his parents to marry a lady of high rank, but escaping from her on the wedding evening, he spent the night in the porch of the Church of Our Lady of Edessa, where he lived on the charity of others for seventeen years. Having embarked for Tarsus, he was driven by contrary winds to Rome, and, unrecognised, took up his abode in a corner of his father's house. After his death a paper was found in his hand, on which were written his name and that of his family, and an account of his marriage, etc. The Romans celebrate his memory on July 17, and the Greeks on March 17. He is probably a mythical person, and his history should, without doubt, be applied to St. John Calybites. It may be that the Greeks gave him the sobriquet of Alexius (*healer*) because of the many miraculous cures attributed to him. See Baillet, July 17.

Alexius Aristenus was œconomus of the Church of Constantinople, and was present at the Council of Constantinople in 1166. He left *Notes upon a Collection of Canons*, printed by Justellus in his *Library of the Canon Law* (ii, 673); also by Beveridge, in Greek and Latin, with notes, in the *Pandects of the Canons*. See Cave, *Historia Literaria*, ii, 238.

Alexius, Nicolas, an Italian ecclesiastic, was born at Perugia, and at the age of twenty became a Dominican. Subsequently he ranked among the first preachers of Italy, and was a canon of the cathedral of his birthplace. Having filled the offices of first professor of the College of Perugia and inquisitor, he died, Feb. 28, 1585. He published a small Latin poem, *On the Plague*, and left several MSS.

Alexy, Gustav, a Presbyterian minister, was born at Rosenau, Austria, in 1833. He was a student in the University of Milan, Italy, where he graduated in 1867. The following year he came to New York, and, having been early intended for the ministry, he entered the Union Theological Seminary, and graduated in 1871, when he became a resident graduate. Seeing the destitute condition of the thousands of Hungarians and Bohemians in the city, he began the study of the Bohemian language, and was ordained by the Presbytery of New York as a missionary to the same. Prior, however, to entering upon that work, he served as a missionary two years in Barcelona, Spain. He then returned to New York, and founded a Bohemian mission in East Fourth Street, near Avenue C. His labors were unceasing in preaching and pastoral visitation; and he was entirely successful in building up a Church and a flourishing Sunday-school. He died suddenly in the street, on Jan. 29, 1880. (W. P. S.)

Alfablot, in Norse mythology, was a festival at which offerings were made to the elves at night by the inhabitants of the Scandinavian peninsula.

Alfadur (*Father of all*), in Norse mythology, was the supreme god of Norse antiquity. The same attributes which the Mosaic economy ascribes to the "unspeakable," and which the Christian ascribes to the "only God," are found here also. He is creator and preserver of the universe; his breath is felt in all ages; his greatness is unsearchable; he has never shown himself to a mortal; and when his spirit comes upon the earth, he dwells in the shade of quiet, sacred woods. His will is over all, and everything is subject to his might. This supreme being, who existed before the world, and will exist eternally, is often mistaken for Odin.

Alfani, Domenico di Paris, an Italian painter, was born at Perugia in 1483. He was a scholar of Perugino, whose style he excelled. His reputation has suffered from that of his son Orazio; and even in Perugia some fine works were long ascribed to the latter which are now restored to Domenico. They painted together some fine altar-pieces, especially one in the Church of the Conventuals at Perugia, mentioned by Mariotti. The same writer says he was living in 1536; but Zani says he painted as late as 1553.

Alfaquis (or **Alfaquins**) is the term generally applied among the Moors to signify their clergy, or those who give instruction in the Mohammedan religion.

Alfaro y Gomez, *Don* Juan, a Spanish painter, was born at Cordova in 1640. He studied under Antonio de Castillo and Velasquez. In the Church of the Carmelites is a fine picture of *The Incarnation* by Alfaro, and in the Church of the royal College at Madrid is his famous picture of the *Guardian Angel*. He also painted the portrait of Calderon de la Barca, which was placed upon the tomb of the poet in the Church of San Salvador at Madrid. He died in 1680.

Alfasi. See Alfez.

Alfenfuss (or **Alfenkreuz**), in Scandinavian mythology, is the noted Pentagram, or five-pointed star.

Alferius, St., flourished about the middle of the 11th century. A dangerous illness led him to embrace the ecclesiastical state; and he assumed the Benedictine habit at Cluny, under Odilo, about 991. His reputation for sanctity was such that Gaimarus III, prince of Salerno, sent for him to superintend the monasteries in that place. He afterwards retired to the side of Mount St. Elias, and thence to a solitary and dismal cavern, where he was followed by a number of persons. Out of these he chose twelve. The place of his retirement was called *the Cave*, and became the site of the celebrated monastery *Cœnobium Cavanese*. The saint died in 1050. See Bollandus, Jan. 17, Feb. 17, Mar. 14; *Italia Sacra*, vii, 367.

Alfez (or **Alfâsi**), Isaac Berabbi Jacob, a Jewish rabbi, was born near Fez in 1013. At the age of sixty-five he was obliged to retire to Cordova on account of a quarrel. He died at Lucena, Spain, in 1103. While at Cordova he composed a work on practical Jewish ceremonies (סֵפֶר הַהֲלָכוֹת, *Book of the Halachoth*), which the Jews highly esteem and popularly call "The Little Talmud." This work had a large number of editions, the first and most rare is that published at Constantinople in 1509. Sabioneta published another at Venice in 1552, more complete and more highly valued. See Hoefer, *Nouv. Biog. Générale*, s. v.; Fürst, *Biblioth. Jud.* i, 35 sq.

Alfheim, in Norse mythology, is the place of habitation of the elves, presented to the god Frey by the Asas when he got his first tooth. As Frey is the god of fruitfulness, the sunbeams must be subject to him, therefore the elves of light and their habitation must be-

long to him. Alfheim lies adjoining to Thrudheim, the kingdom of the thunder-god, Thor.

Alfhild, in Norse mythology, is an honored and famous name of women, e. g. of the wife of king Waldar, the daughter of Iwar Widfamés, and the mother of the powerful Ragnar Lodbrog, etc.

Alfhun. See ALHUN.

Alfonso DE ESPINA, OR SPINA, a celebrated Spanish theologian and preacher, lived near the middle of the 15th century. He was, it is said, of Jewish origin, and entered the Order of Franciscans; became rector of the University of Salamanca, and bishop of Orense, in Galicia. He published a large anonymous work, entitled *Fortalitium Fidei contra Judæos, Saracenos, aliosque Christianæ Fidei Inimicos* (first published in 1487, then in 1494 at Nuremberg; among other editions are those of Totanus, published at Lyons, 1511 and 1524). In the third part may be found violent accusations against the Jews which served as a pretext for their persecution. See Hoefer, *Nouv. Biog. Générale*, s. v. See also ALPHONSO.

Al-foroan (Arab. *distinction*), a name given by the Mohammedans to the Koran, because, as they claim, it distinguishes truth from falsehood, and what is just from what is unjust. The term may have been applied to the Koran as being a book distinct or separate from every other book.

Alford, Henry, D.D., an English prelate, preacher, poet, and commentator, was born in London, Oct. 7, 1810. His father was a clergyman of the evangelical party in the Church of England. Henry was an only child, and remarkably precocious and studious. Having left Ilminster School, he was sent as a private pupil to the excellent Mr. Bickersteth, of Acton, in Suffolk, where, in addition to thorough mental training, he was carefully instructed in the principles of evangelical religion. From Acton he went to Cambridge and entered Trinity College, in which his course was one of the highest distinction. In 1835 Mr. Alford obtained the presentation to the small vicarage of Wymeswold, in Worcestershire. When he took charge of the parish it was in a deplorable state of disorder and neglect; but through the indefatigable industry of the new vicar, the church was renovated and the spiritual wants of the people attended to with unceasing fidelity. In addition to his work as a clergyman, he engaged in teaching and in literary pursuits. One of his pupils whom he had prepared for Cambridge entered the Church of Rome, and he was charged with culpable negligence in having failed to counteract his Romish tendencies. This incident caused so much unpleasantness that Mr. Alford sought a fresh field of labor; and through the friendship of the Rev. J. H. Gurney, Quebec Chapel, London, became the scene of his ministrations (1853). It was a post for which he was singularly qualified, and in which he had ample opportunity of making full proof of his ministry. But ere long his reputation as a scholar and preacher won for him preferment to the deanery of Canterbury (1857). In this position he was in his element; here he found all that could please the eye, delight the ear, and fascinate a soul peculiarly open to æsthetic enjoyment. There was a halo of poetry and romance cast around even the historical associations of the fabric and the city most congenial to the temperament of the new dean. He became B.A. in 1832, M.A. in 1835, and B.D. in 1849. He died Jan. 12, 1871. Dean Alford's poetical works are, *Poems and Poetical Fragments* (Camb. 1831):—*The School of the Heart, and Other Poems* (1835, 2 vols.):—*Abbot of Muchelnaye, and Other Poems* (12mo):—*Chapters on the Poets of Ancient Greece* (1841, 8vo):—*Psalms and Hymns Adapted to the Sundays and Holydays throughout the Year* (Lond. 1844), to which are added some occasional hymns:—*Poetical Works* (2 vols. 12mo):—*Select Poetical Works* (Boston, 1853, 12mo, pp. 424). Among his many hymns which are found in different hymn-books, there is also a rendering of the famous *Dies Iræ* ("day of anger, the dread day"). In general religious literature, besides his contributions to the *Contemporary Review*, Dean Alford wrote, *The Consistency of the Divine Conduct in Revealing the Doctrines of Redemption* (Camb. 1842; pt. ii, 1843), being the Hulsean Lectures for 1841; to which are added two *Sermons* preached before the University of Cambridge:—*Sermons* (8vo):—*Sermons at Quebec Chapel* (2 vols. 8vo):—*Village Sermons* (12mo):—*The State of the Blessed Dead* (1870):—*The Coming of the Bridegroom* (eod.):—*Eastertide Sermons* (1866):—*Advent Sermons* (1872):—*The Sons of God; the Known and the Unknown* (1875):—*Truth and Trust* (1871):—*Fireside Homilies* (edited by his widow, 1875):—*Meditations in Advent* (1865):—*The Year of Prayer* (1867):—*Life, Journal, and Letters* (ed. by his widow, Phila. 1873). His exegetical works are as follows: in 1849 he published the first volume of *The Greek Testament, with a Critically Revised Text, a Digest of Various Readings, etc., and a Critical and Exegetical Commentary*, and the whole was completed in 1861; since that time it has been published in different editions:—*How to Study the New Testament* (Lond. 1865–69, 3 vols.):—*The New Testament for English Readers, Containing the Authorized Version with Marginal Corrections of Readings and Renderings*, etc. (1868, 4 vols.):—*The New Testament of our Lord and Saviour Jesus Christ, after the Authorized Version; Newly Compared with the Original Greek and Revised* (1870):—*The Book of Genesis and Part of the Book of Exodus* (a revised version, etc. 1872). See (Lond.) *Christian Observer*, May, 1873, p. 337; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Alford, Michael (Griffith), an English Jesuit, was born at London in 1582. He studied philosophy at Seville, and theology at Louvain. He was five years penitentiary at Rome, then coadjutor of the superior of the English College at Liege, and finally rector of the house of the Jesuits at Ghent. Being sent to England, he was arrested on his arrival at Dover and cast into prison, from which he was released by Henrietta, queen of France. He retired to the province of Lancaster, where he occupied himself in collecting material for his *Annales Ecclesiastiques et Civiles d'Angleterre*. He was called back to the Continent in 1652 by the head of the order, and died the same year at St. Omer. He is the author of three learned works, *Vie de Saint Winifrid traduite du Latin de Robert, prieur de Shrewsbury* (1635), under the name of John Flood:—*Britannia Illustrata, sive Lucii, Helenæ, Constantini Patria et Fides* (Antw. 1641):—*Annales Ecclesiastici et Civiles Britannorum, Saxorum*, etc. (Liege, 1663): Hugh Cressy made use of this work in his *Histoire l'Église d'Angleterre*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alfred. See ALRED.

Alfred, WILLIAM, a Bible Christian minister, was born in Cornwall, England, July 15, 1842. He was converted when seventeen years of age; was accepted on trial by the conference in 1864; and in the year 1867 received an appointment to Victoria, Australia, at which place he arrived June 28. After laboring with great acceptability and usefulness for nearly five years, he died, April 27, 1872. See *Minutes of the Conference*, 1872.

Alfric (AILFRIC, ALVRIC, ALVRED, ELFRIC, or ALERIC), an English prelate, lived in the beginning of the 11th century, and was brought up in the school established at Winchester by the bishop St. Ethelwold. In 987 he was appointed by St. Elphegus to govern the abbey of Cerne, in Dorsetshire; afterwards he became abbot of Medehampton (or Peterborough), eventually bishop of Worcester, and in 1023 archbishop of York. He obtained from king Ethelred many privileges for his order, and died in 1050. On account of his great knowledge he was called "the grammarian," and his

sermons were so highly esteemed that they were translated into Saxon, and read publicly in the churches. He is often confounded with Aelfric of Canterbury (A.D. 996–1006), Aelfric of Abingdon (963–1005), Elfric of York (1023–1051), Alfric Bota the Anglo-Saxon scholar (11th century), Alfric of Hereford (941), Alfric of Bamsbury or (?) Malmsbury (942), and Alfric of Westminster (956). See Cave, *Historia Literaria*, ii, 108; Rose, *New General Biographical Dictionary*, s. v.

Alfroedull, in Norse mythology, is the first ray of light announcing the coming of day, at whose appearance all spirits of darkness flee.

Algardi, Alessandro, an Italian sculptor, was born at Bologna about the year 1600. He was employed at Rome through the influence of Domenichino, and achieved a reputation as the first sculptor of his time by a statue of St. Philip Neri, in the sacristy of the Oratorian Church in that city, and a colossal group representing *The Decapitation of St. Paul*, in the Church of the Barnabites at Bologna. He executed the bronze statue of Innocent X, erected to commemorate the completion of the Capitol at Rome, the monument of Leo XI in St. Peter's, and a bass-relief representing Attila checked by St. Leo for one of the altars in the same church—the largest work of the kind in the world.

Alger (Lat. Algerus) of Liege (or of Cluny), a learned French priest, was born about 1055 at Liege. He studied at his native place, where he was appointed deacon of St. Bartholomew's. About 1100 bishop Otbert made him canon of the Cathedral of St. Mary and St. Lambert, where he labored for twenty years. In 1121 he retired to the monastery at Cluny, where he died about 1132. As an ecclesiastical writer he was very prominent. He wrote, *Tractatus Ecclesiasticis Negotiis et Catholicæ Fidei Valde Utiles:—De Sacramentis Corporis et Sanguinis Domini Libri III* (published by Erasmus, who called this work "Opus pium juxta ac doctum" [Basle, 1530, and reprinted in the *Bibl. Patr.* Lugd. xxi, 251 sq.]):—*Tractatus de Misericordia et Justitia* (published by Mabillon in his *Vetera Analecta* [Paris, 1723], p. 129 sq.; by Martène in his *Thesaur. Nov. Anecdot.* v, 1019; and reprinted by Migne in vol. clxxx of his patrology):—*Tractatus de Gratia et Libero Arbitrio* (published in vol. iv of the *Thesaur. Anecdot.* pt. ii, p. 114 sq.). A part of his *Letters* and his *History of the Church of Liege* have been lost. See Hoefer, *Nouv. Biog. Générale*, s. v.; Richter, *Beiträge* (Leips. 1834), p. 7–17; Hüffer, *Beiträge* (Münster, 1862), p. 1–66; Schulte, in *Allgemeine deutsche Biographie*, s. v.; Wagenmann, in Herzog's *Real-Encyklop.* (2d ed.), s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Algerius, Pomponius, a martyr, was an Italian by birth, and a man of great learning. He became a student in the University of Padua, where he ceased not, both by doctrine and example of life, to inform as many as he could in the evangelical doctrine and bring them to Christ. For this he was accused of heresy to pope Paul IV, who had him imprisoned at Venice, and afterwards sent to Rome. Resisting all persuasions and allurements to change his mind, he was burned alive in 1555. While in prison at Venice, he wrote several letters to his friends, indicative of his firm faith. See Fox, *Acts and Monuments*, iv, 467.

Al-Ghazzali (or **Ilgazel**), Abu Hamed Muhammad, a Moslem theologian who met the heretical Arabian philosophers on their own ground, was born in 1058, and belonged to the sect of the Ascharites. At the age of thirty-three he became the head of a theological college at Bagdad, where his lectures were thronged with eager crowds, including all the imams of the country. His mind having revolted against the orthodox Mohammedan creed, he escaped from Bagdad on the plea of making a pilgrimage to Mecca, but went to Syria, and spent ten years in seclusion and meditation at Damascus. While on a journey to Egypt, his private affairs induced him to return to Bagdad, where he reluctantly resumed teaching. There he continued for fifteen years, then retired to Tus, in Khorassan, his native town, and devoted his remaining years to the contemplative life of the Sûfis, who had been his earliest instructors. He died in 1111. He attacked the accepted Aristotelianism of the time in a work entitled *The Destruction of the Philosophers*. For information concerning his philosophical opinions, see Averrhoës, *Works*, vol. x, but more especially his spiritual autobiography, translated by Schmölders in his *Essai sur les Écoles Philosophiques chez les Arabes*. See also Von Hammer, introduction to *O Kind;* Munk, *Mélanges;* and Gosche, in *Abhandlungen der königl. Akad. der Wissenschaften zu Berlin*, 1858.

Algheard. See Alheard.

Algos (*pain*), in Greek mythology, was the daughter of Eris, a granddaughter of Night.

Algrin (or **Malgrin**), John, a French prelate and theologian, was born near the close of the 12th century. Nothing definite is known concerning the first part of his life. He was prior of Abbeville, and afterwards went to the University of Paris, where he gained the reputation of being a learned man and an able preacher. In 1225 he was appointed archbishop of Besançon, and in 1227 Gregory IX made him cardinal. He was sent as legate to Arragon in order to stir up the crusade against the Saracens, and afterwards brought about a reconciliation between the pope and emperor Frederick II. He died Sept. 28, 1237. Manuscripts of sermons and commentaries upon the Psalms, written by him, are found in the National Library at Paris. He also wrote, *Commentaire sur le Cantique des Cantiques* (Paris, 1521). See Hoefer, *Nouvelle Biographie Générale*, s. v.

Al-hakem ibn-Atta. See Atha ben-Hakem.

Alheard (**Alchardus**, **Algheard**, or **Ealheard**, **Ealgheard**), a bishop of Elmham, was present at the Legatine Council of A.D. 786, and at that of Clovesho in 803, the decree of which he signed. He attested several charters drawn up in councils (788–805), and is doubtless the person called *Alchbertus* in the charter of Winchelcomb, granted at the consecration of that abbey in 811. Alcuin's 217th letter is addressed to him and Tidfrith of Dunwich.

Alhun (**Alfhun**, **Aelhun**, or **Aelfhun**), the eighth bishop of Dunwich, was consecrated about A.D. 790. He subscribed several charters of Offa between that year and 793. He died in 797 at Sudbury, and was buried at Dunwich.

Alhunig. See Alwig.

Ali (or **Wali**), in Norse mythology, was a god of spring, the symbol of the growing light in the north. He was the son of Odin and Rinda. He slew the wicked giant Hödhr to avenge the death of the beautiful Baldur, the beloved of gods and men. Walaskialf is the name of his crystal palace.

Aliamet, François Germain, a French portrait and historical engraver, was born in 1734. He studied in Paris, and afterwards went to London, and was for some time under Sir Robert Strange. His works are said to be fine, but they do not equal those of his brother Jacques. A few of the principal ones are, the *Adoration of the Shepherds*, after Caracci:—the *Circumcision*, after Guido:—and the *Stoning of St. Stephen*, after Le Sueur.

Aliberti, Giovanni Carlo, an Italian painter, was born at Asti, in Piedmont, in 1680. Lanzi says he executed some important works in fresco in the churches of Asti, as in the Church of Sant' Agostino,

representing that saint taken up to heaven surrounded by angels, also another of Sant' Agostino baptizing a number of children, and other figures. He died in 1740.

Alien Priories are cells belonging to foreign religious houses in England. They were dissolved by stat. 2 Henry V. One of the most perfect is that of Wilmington, Sussex.

Alienation OF CHURCH PROPERTY. The transference by gift, sale, exchange, or perpetual emphyteusis (renting) of Church property was from early times restrained by special enactments. It is a much debated question among canonists whether alienation, except in extraordinary cases, was not absolutely prohibited in the first ages of the Church. This was by reason of the sacred character impressed upon property given for ecclesiastical purposes, and by that act dedicated to God. The oath now taken by Romish bishops contains a clause relating to the alienation of Church property. The words of this clause, as well as the time at which it was first introduced, have given rise to much controversy.

The general law of the Church makes all vessels and the like which have been consecrated to God, all immovable possessions, inalienable; the bishops to be ordinarily the administrators responsible to God. Its history, as it is found in the councils of different churches, has now to be traced.

The earliest canon on the subject is the fifteenth of the Council of Ancyra (A.D. 314), which provides that the Church may resume possession of whatever property the presbyters of a diocese may have sold during the vacancy of the see. But this canon does not limit any power which the bishop himself may have previously possessed.

The Council of Antioch (A.D. 341) has two canons bearing upon this subject. The twenty-fourth directs that Church property should be distinguished in such a way that the presbyters and deacons may know of what it consists, so that at the bishop's death it may not be embezzled, lost, or mixed up with his private property. By the twenty-fifth canon it is provided that the provincial synod should have jurisdiction in cases where the bishop is accused of converting Church property to his own use, or managing it without the consent of the presbyters and deacons, and also in cases where the bishop or the presbyters who are associated with him are accused of any misappropriation for their own benefit.

The seventh and eighth canons of the Council of Gangra prohibit, under anathema, all persons from alienating produce belonging to the Church except they first obtain the consent of the bishop or his œconomus, or officer intrusted with the care of Church property.

The fourth Council of Carthage, can. 31, enjoined the bishop to use the possessions of the Church as trustee; and by the next canon pronounced invalid all gifts, sales, or exchanges of Church property made by bishops without the consent in writing of their clergy.

By the twenty-ninth canon of the African code (A.D. 419) it is ordained that no one sell the real property belonging to the Church; but in case of urgency the primate of the province is to determine in council with bishops (twelve) whether a sale is to be made or not. In case the necessity for action is so great that the bishop cannot wait to consult the synod, then he is to summon as witnesses the neighboring bishops at least, and to report afterwards to the synod. The penalty of disobedience to this canon is deposition. By the thirty-third canon, presbyters are forbidden to sell any Church property without the consent of their bishops, and in like manner the bishops are forbidden to sell any Church lands without the knowledge of their synod or presbyters.

Passing to Italy, we find that in A.D. 483, the clergy being assembled in St. Peter's upon the death of pope Simplicius, Basilius, the patrician and præfect of Rome, acting as vicegerent of Odoacer, the barbarian king, proclaimed the following edict: "That no one, under the penalty of anathema, should alienate any farm, buildings, or ornaments of the churches; that such alienation by any bishop present or future was null and void." This decree was declared invalid at the Council of Rome held by Symmachus (502), on the ground of its being, contrary to the usages of the fathers, enacted on lay authority, and as not being ratified by the signature of any bishop at Rome. The same council, however, re-enacted its ordinances against the alienation of Church property. Previously to this, Leo the Great (447) had written to the bishops of Sicily and forbidden the alienation of Church property. Pope Gelasius (492–496) took action in the same direction.

In the Gallican Church, the earliest reference to alienation is to be found in a letter from pope Hilary (A.D. 462) to the bishops of the provinces of Vienne, Lyons, Narbonne, and the Maritime Alps, which prohibits the alienation of such Church lands as are neither waste nor unproductive, except with the consent of a council.

The Council of Agde (A.D. 506) contains several canons on alienation, and the first Council of Orleans (511) places all the immovable property of the Church in the power of the bishop. By the first Council of Clermont (535) all persons are excommunicated who obtain any Church property from kings. The twelfth canon of the third Council of Orleans (538) allows the recovery of Church property within thirty years, while the twenty-third canon renews the prohibition against the alienation of Church property by abbots, etc., without the written consent of the bishop. Canons against alienation were promulgated by the councils of Paris (the third), Narbonne, and the third, fourth, and ninth of Toledo. Similar provisions were made in England by archbishop Theodore of Canterbury, and in the *Exceptiones* and the *Pœnitentiale*.

The provisions of the civil law have been arranged as follows: Immovable property belonging to the Church cannot be alienated under any circumstances if it fall within the following classes: (1) if it had been given by the emperor; (2) if the thing to be alienated is the Church or monastery itself; (3) when the proposed transferee is the œconomus or other Church officer, or a heretic; (4) when the property was given to the Church on the condition that it should not be alienated. Subject to the above restrictions, immovable property may be alienated either for (1) debt, (2) by way of emphyteusis for a term, (3) in exchange with another Church, (4) if the transferee be the emperor, (5) or for the redemption of captives. We also find laws directed against the alienation of Church property in *Leges Visigothorum*, bk. v, ch. iii (about A.D. 700); *Lex Alamannorum*, ch. xx; and *Capitularia Regum Francorum* (814). So it is found that the utmost precaution was taken lest, under the pretence of necessity or charity, any spoil or devastation should be made of the goods and revenues of the Church. See Bingham, *Christ. Antiq.* bk. v, ch. vi, § 6, 7; Smith, *Dict. of Christ. Antiq.* s. v.

In the United States the laws relating to the sale of Church property, especially real estate, differ somewhat in the several states; but they all include a reference to the appropriate Church authority in the respective denominations, and generally require a special application to the civil court. See CORPORATION, ECCLESIASTICAL.

Alignan, BENOIT D', a learned French Benedictine and a traveller in Palestine, was priest of Notre Dame of Grasse, in the diocese of Carcassonne, until, in 1229, he was appointed bishop of Marseilles. This city was at that time agitated by internal dissensions, occasioned by both the viscounts and the monks laying

claim to civil jurisdiction. In 1239 D'Alignan associated himself at Thibet with the king of Navarre and the count of Champagne in order to make a journey through the Holy Land, and while in the East he contributed towards the construction of a castle. In 1248 he assisted at the Council of Valencia. Under his prelacy, he introduced a new religious order called the "Brothers of the Holy Mary, the Mother of Christ," which Clement confirmed in 1266, and which the Council of Lyons suppressed in 1276. In 1260 he again visited the Holy Land, where he remained three years. He died in July, 1268. He left some works printed and others in MS. Among those published we find, *Præfationes Benedicti, Episcopi Massiliensis, in Commentarium suum de Sancta Trinitate et Fide Catholica* (by Baluze):—*Sententia Lata in Synodo, de Decimis*:—*Epistola ad Innocentium Papam IV*, in the *Spicilegium* of D'Achery:—*De Constructione Castri Saphet*, a work also inserted by Baluze in his *Miscellanea*. This is concerning the building of the fortress of Saphet in the Holy Land, in which he asserts that its power extends over two hundred and seventy villages, the site of which villages he claims to have been the place where Joseph was sold, where Christ first preached, where Peter paid the tribute-money, and many other events of sacred history transpired. This castle, the boulevard of the Christians of the Holy Land, fell into the hands of the Babylonians in 1266, and the templars were driven out. Great effort was made to regain this, but two of their number proving traitors led to their defeat. The MS. (Bibliothèque Nationale, No. 4224) which contains the principal work of D'Alignan is a large volume in parchment. The title of the work is *Tractatus Fidei Diversos Errores super Titulum: De Summa Trinitate et Fide Catholica in Decretalibus*. This is a great exposition of Christian doctrine, or a treatise on practical theology. In connection with this the author has several brief treatises, as, *Exposition de l'Oraison Dominicale*:—*Salutation Angélique*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alilat, an ancient Arabian goddess, possibly a form of the *moon*.

Alinard (or **Halynard**), a French prelate, was born in the last half of the 10th century. He joined the Benedictine friars at the monastery of St. Bénigne, at Dijon. His parents, who belonged to the first families of Burgundy, attempted by persuasion and derision to deter him from this purpose, but in vain. Alinard was made priest at St. Bénigne; and his wise administration, together with his saintly life, won for him the esteem of kings Robert and Henry I, as well as of the emperors of Germany, Conrad and Henry III. The position becoming vacant, the people of Lyons demanded Alinard for their archbishop, but he modestly refused until ordered by pope Gregory VI to accept. When he presented himself to receive the investiture, the emperor wished him to take the oath of fidelity, but he refused, asserting that his promise was sufficient, and that he preferred to remain a priest rather than take an oath. This firmness pleased the monarch, who wished to assist at the consecration of Alinard (1046). In 1047 the emperor went to Rome, taking with him the new archbishop, who, by his affability and eloquence, won the regard of the Romans. After the death of Clement II, the people demanded him for pope, but he secreted himself until Leo IX had been raised to the position. At the request of the new pontiff, Alinard accompanied him to France, Rome, and Monte-Casino, and was employed in the negotiations which preceded the treaty of peace between the Normans and the inhabitants of Lower Italy. The pope, invited to visit the emperor, desired Alinard to remain at Rome in order to take part in the administration of the affairs of the Church. Hugh, who for bad conduct had been deposed from the bishopric of Langres, came to the court of Rome to solicit his re-establishment. As he was about to return to France, Alinard joined him, with his companions, and dined with him. At the dinner some one administered poison to Alinard, who died in consequence, July 29, 1052, and was interred with high honor in the Church of St. Paul. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alipes, in Roman mythology, was a surname of *Mercury*, because he had wings on his feet.

Alison, Archibald, an English divine, was born in 1757, and matriculated at Baliol College, Oxford, in 1775, where he proceeded to the degree of B.C.L., March 23, 1784. At the time of his decease he was senior minister of the Episcopal Chapel, Cowgate, Edinburgh. In 1790 Mr. Alison published *Essays on the Nature and Principles of Taste*, which work has attained a wide celebrity. He gave to the world a number of *Sermons* (1809–15), also a *Memoir of the Life and Writings of Lady Woodhouslee* (*Trans.* Edinb. R. Soc. 1818, vii, 515). See *Christian Remembrancer*, July, 1839, p. 440; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Alison, Hector, a Presbyterian minister, was examined by the Synod's committee and approved May 28, 1745. He was ordained by the Newcastle Presbytery in 1746 at White Clay, and settled at Drawyers. In 1750 he was sent for eight Sabbaths to Western Virginia. In 1753 he asked for a dissolution of his pastoral relation, but it was not granted for obvious reasons. In 1760 he was allowed to go as chaplain to the Pennsylvania forces, and, in answer to a pressing application made to the Synod in that year by the Church at Albany, N. Y., he was directed to supply the same. He joined the Newcastle Presbytery in 1761. An application from Baltimore on his behalf was not placed in his hands, it being deemed inexpedient. He was dismissed from the presbytery in December of that year with a view to join the South Carolina Presbytery, and was settled at Williamsburg, S. C., where he remained till his death, the date of which is not known. (W. P. S.)

Alison, Hugh, a Presbyterian minister, was a native of Pennsylvania. After his graduation from Princeton College, he was for some time engaged as a teacher in Charleston, S. C. He removed to James Island, taking with him a number of young men, with a view to superintend their education. He also became pastor of the Presbyterian Church on that island, where he died in 1781. See Alexander, *Princeton College in the 18th Century*.

Aliterius and **Aliteria**. *Jupiter* and *Ceres* were thus called for preventing millers from stealing meal.

Alitta, in Arabian mythology, was a goddess of the Bedawin, whom Herodotus compares with *Venus* and *Urania* of the Greeks, the *Mylitta* (q. v.) of the Assyrians, *Mitra* of the Persians, perhaps also with *Astarte* of the Phœnicians, and *Anaïtis* of the Armenians. The Arabians have always represented this goddess by a black, three-cornered, four-foot-high and two-foot-broad stone, which rested upon a golden frame, in Mecca. They affirm that this stone came from Abraham's feet —when he again built the holy Kaaba according to the original plan—which had been carried by the angels into heaven at the time of the Flood.

Alix, Ferdinand, a French theologian, was born at Frasne in 1740. He was brought up by one of his uncles; studied theology at Besançon; emigrated during the Revolution, after which he returned and became rector of Verceil, near Pontarlier. He died there, Feb. 4, 1825, leaving, *Le Manuel des Catholiques, ou Recueil de divers Entretiens Familiers sur la Religion*:—*Les Impies Modernes*:—*Le Dernier Prône d'un Prêtre du Jura*. These three works were published in Switzerland from 1794 to 1796. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alix, Jean, a French painter and engraver, lived in the 17th century, and was a scholar of Philip de Champagne. There is an etching by this artist of a *Holy*

Family, after Raphael, executed in a pleasing style. It is marked "R. V. P.," i. e. "Raphael Urbino pinxit."

Alix, Pierre, a French ecclesiastical historian, was born at Dole in 1600. He was canon at Besançon, and priest of St. Paul's in 1652. He sustained firmly the laws of the metropolitan chapter against the pope, Alexander VII. He died July 6, 1676. He wrote a treatise entitled *Pro Capitulo Imperiali Bisuntino, super Jure Eligendi suos Archiepiscopos ac Decanos Commentarius* (Besançon, 1672):—also *Refutatio Scripti Roma nuper Transmissi contra Jura Capituli Bisuntini*. This again aroused the censure directed against him by father Simard, inquisitor of Besançon; but he responded to him in a small treatise, entitled *L'Éponge pour Effacer la Censure du Père Simard*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Al-Jahedh, the founder of a sect among the Mohammedans, which maintained that the Koran was an animated being, sometimes a man, sometimes a beast. This opinion has sometimes been supposed to be an allegory, signifying that the Koran becomes good or bad according to the true or false exposition of it; and in this sense the most orthodox Mussulmans often say that the Koran has two faces, that of a man and that of a beast, meaning thereby the literal and spiritual sense.

Alkabaz (or **Alkabets**), Solomon ben-Moses, a Jewish writer of Safed, in Upper Galilee, who flourished from 1529 to 1553, is the author of a commentary on the Song of Songs, entitled אילת אהבים (Venice, 1552):—on Esther, entitled מנוח הלוי (ibid. 1585):—on Ruth, called שרש ישי, *The Root of Jesse* (Const. 1561). He also wrote religious hymns, שירים, of which the hymn for the Sabbath eve, לכה דודי, "Come, my beloved," is best known. See Fürst, *Bibl. Jud.* i, 39; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 38. (B. P.)

Al-kadba, a term used by Mohammedans to denote the visit of consummation or accomplishment and pilgrimage to Mecca which Mohammed and his followers performed in the seventh year of the Hegira. At the distance of six miles from the town they all took an oath to perform religiously all the ceremonies and rites prescribed in that visit. Leaving their arms and baggage outside, they entered the holy city in triumph, devoutly kissed the Black Stone in the Kaaba, and went seven times round the temple. The first three rounds they went running, jumping, and shaking their shoulders, to show that they were still vigorous after their journey; the other four rounds they walked, so as not to exhaust themselves. This custom is still observed by the Moslems making pilgrimages to Mecca. Having finished their seven rounds, prayer was proclaimed, and the prophet, mounted on a camel, rode seven times between two hills, in which at that time were to be seen two idols of the Koreishites. The whole concluded with a sacrifice of seventy camels, and the Mussulmans shaved themselves.

Al-kelam (Arab. *the knowledge of the word*) is the scholastic and metaphysical theology of the Mohammedans. It treats of speculative points, such as the attributes of God, and is full of subtleties in reference to abstract notions and terms. It is divided into four heads. The first treats of the nature and attributes of God; the second discusses predestination, free will, and other kindred topics; the third contains the questions about faith and its efficacy, repentance, and other doctrines; the fourth inquires into the evidence of history and reason, the nature and force of religious belief, the office and mission of prophets, the duty of the imams, the beauty of virtue, the turpitude of vice, and other kindred themes. The various disputes which have from time to time arisen on all the different points of their scholastic theology have given rise to a large number of different sects and parties, all of whom adhere to the Koran as the standard of their faith. Among these may be enumerated the Ascharians, the Keramians, the Motazales, the Cadharians, the Nadharians, the Giabarians, and the Morgians.

Al-kitab (Arab. *the book*), a name given to the Koran as "the book" by way of eminence, after the manner of the English expression "the Bible."

Allah akbar is the prayer with which the Mohammedans begin their religious service. See Muezzin.

Allah Mapraha was an ancient Indian teacher of religion, a holy priest, who commanded the carrying of the Lingam, and promised the forgiveness of sins as the result of obedience.

Allah Taala is the name given to the almighty being who was worshipped by the ancient Arabs before the introduction of Mohammedanism. He is the only true god, and stands above all the deities, who are companions of his power, but over whom he is supreme ruler.

Allamu, a Chaldæan name of the deity *Nergal*.

Allan, a Scottish bishop, was a native of Galloway, and became bishop of the Isles in 1305, and was one of the Scotch clergy who recognised king Robert Bruce's right to the crown in 1309. He died Feb. 15, 1321, and was buried at Rothesay, in the Isle of Bute. See Keith, *Scottish Bishops*, p. 301.

Allat. See Alitta.

Allcott, John, an English Congregational minister, was born in Warwickshire in 1764. He was designed by his friends for a carpenter; but he became an artist in Scagliola, under the tuition of the celebrated Wyatt. He established himself in business as a statuary and dealer in marble. Having acquired much wealth, he retired from trade, and gave himself to the ministry. He had been awakened to a sense of his spiritual danger in his eighteenth year by a sermon preached after a terrific thunder-storm which occurred in London. He united with the Church at Tottenham Court Chapel, London. Most of his Sabbaths he spent in preaching in connection with the London Itinerant Society. He was ordained as an evangelist in order that he might administer the sacrament to the suburban villages. He preached at Berkhampstead for a short time on retiring from business; but in 1814 he settled at Epping, and became pastor of the Independent Church. His labors were continued for nearly eighteen years. Paralysis having disabled him for service in 1832, he retired to his house, where he died Feb. 19, 1853. See (Lond.) *Cong. Year-book*, 1854, p. 217.

Alle, Girolamo, an Italian friar, was a native of Bologna, and lived in the first half of the 17th century. He entered the Brotherhood of St. Jerome at Fiesola, taught theology at Bologna, and succeeded to the highest honors of his order. He studied literature, together with the ecclesiastical sciences. He distinguished himself as a preacher, and published his sermons, together with certain works of poetry, among others four representations, a species of sacred drama, which were printed successively at Bologna from 1641 to 1650. Another ethical work has its title, *Il Concatenato Sconcatenamento de' Pensieri, Parole et Attioni Umane ch' è Letto e Practicato Concatena le Virtù nell' Animo, e li Sconcatena i Vitii*, etc. (Bologna, 1653). See Hoefer, *Nouv. Biog. Générale*, s. v.

Allegation, in ecclesiastical law, denotes articles drawn out in a formal manner to establish the complainant's cause against the person injuring him. The defendant answers the allegation upon oath, and this is called a *defensive* allegation. When issue is thus joined, both parties proceed to their respective proofs.

Allegri, Antonio (better known as *da Correggio*), an illustrious Italian painter, was born at Correggio, a town in the duchy of Modena, in 1494. Some Italian writer says he was instructed by Francesco Bianchi and Giovanni Murani. Others say that he was pupil to Leonardo da Vinci, and others still, to Andrea Mantegna. It is most probable that he learned the rudiments from his uncle, Lorenzo Allegri, a painter who was very fond of him, and at his death left him most of his property. His wonderful genius created such an admirable system of harmony, grace, and grandeur as his successors have never equalled. The principal work of Correggio is the great fresco painting in the cupola of the cathedral at Parma, completed in 1530. The cupola is octangular, and the subject the *Assumption of the Virgin*. In the lower part he has represented the apostles admiring the event. The dome of the Church of San Giovanni (of the Benedictines) at Parma is another of his wonderful works, which represents the *Ascension of our Saviour*, with the twelve apostles and doctors of the Church. Among his oil-paintings, one of the most celebrated is the *St. Jerome* at Parma, including the Virgin seated with the Infant on her knee. For the Church of San Giovanni he painted two altar-pieces—one representing the *Descent from the Cross*, and the other the *Martyrdom of San Placido*. Correggio's famous work, called *La Notte*, representing the Nativity, may be seen in the Gallery at Dresden, and also a beautiful little picture of the *Magdalen* reading. Writers differ widely as to whether Allegri engraved any plates. This great artist passed some time in Mantua, on two occasions, with the marchese Manfredo, and the celebrated patroness of arts and letters Veronica Gambara, relict of Gilberto, lord of Correggio. Here he had the advantage of examining the works of Andrea Mantegna, the frescos of Cosso, Lionardo Bruno, and Dosso, and also the grand collection of pictures, medals, cameos, and antiquities of Isabella da Este. He died March 5, 1534.

Allegri, Gregorio, an Italian ecclesiastic and composer of Church music, was born at Rome about 1580. He studied under Nanini and was intimate with Palestrina. He was thoroughly acquainted with harmony, and, although he did not possess a remarkable voice, was made one of the singers in the pope's chapel in 1629. He composed the famous *Miserere* which is performed there yearly on Wednesday and Friday of Passion-week. He died at Rome, Feb. 18, 1652.

Allegri, Pomponeo, an Italian painter, was the son of Correggio, and was born in 1522. He learned the rudiments of the art from his noted father, who died, however, when Pomponeo was only twelve years of age. He continued his studies under Francesco Maria Rondani, the most talented of Correggio's scholars. Pomponeo executed a fresco painting in the cathedral at Parma, representing *Moses Showing the Israelites the Tables of the Law*, which is finely colored, with beautiful parts, and heads expressed entirely in the style of Correggio.

Allegrini, Francesco (called *Da Gubbio*), a Roman historical painter, was born in 1587, and was a scholar of Arpino. He executed some works for the churches and palaces of Rome, both in oil and fresco. He died in 1663.

Allegrini, Giuseppe, a Florentine engraver, lived in the early part of the 18th century. The following are his principal works: the *Virgin Mary with the Infant*:—the *Circumcision*:—and the *Stoning of St. Stephen*.

Alleine (or **Allein**), Richard, an English Nonconformist and Puritan, was born in Somersetshire in 1611. He was educated at St. Alban's Hall, Oxford, and became rector at Balcombe, Somersetshire, but was rejected in 1662. He was noted for piety and zeal in labors. He died Dec. 22, 1681. He published *Vindiciæ Pietatis* (1663), a work still held in considerable estimation.

Alleluia. The singing of this Hebrew word, meaning *Praise the Lord*, like Amen and Sabaoth, has been derived from the use of the Church of Jerusalem. It is attributed to pope Damasus. Pope Gregory allowed it to be sung out of Eastertide. The *Alleluiæ inclusio* was the close of the time for singing Alleluia, from Christmas to Epiphany. The famous Alleluia Victory was won by St. Germanus and the Britons chanting Alleluia (A.D. 492) at Easter-time over the Saxons and Picts. The Saturday before Septuagesima was called "Alleluia Saturday," because the Alleluia was then sung for the last time until Eastertide. Gregory ordered the Alleluia to be sung not only at Easter, but throughout the year. It was allowed at funerals. Alexander II prohibited the Alleluia in the liturgy in the interval between Septuagesima and Easter-eve, and the fourth Council of Toledo forbade it on all fast-days. It was used in the mass to represent the Hebrew title of the cross, as *Kyrie eleison* was a reminiscence of the Greek. Victor of Utica called it the Alleluiatic Melody. On the Circumcision, which was a fast-day as a protest against heathen revelry, the Alleluia was not sung. The people sang it together in divine service, monks assembled to its sound, and the laborer in the field and the seaman on shipboard chanted it in the early days of the Church. As early as the 4th century, Alleluia seems to have been well known as the Christian shout of joy or victory, and as an expression of encouragement. A special use of the Alleluia is found in the liturgies both of East and West. In most Eastern liturgies it follows immediately upon the Cherubic Hymn, which precedes the greater Entrance, as, for instance, in those of St. James, St. Mark, and St. Chrysostom. In the Mozarabic it is sung after the gospel, while the priest is making the oblation; while in the West it immediately precedes the reading of the gospel. In early times it seems to have been simply intoned by the cantor who had sung the gradual, standing on the steps of the ambo, and repeated by the choir. Before the 8th century the custom arose of prolonging the last syllable of the Alleluia, and singing it to musical notes. This was called *jubilatio*. In the Roman arrangement of the ordinary offices, the Alleluia follows the Invocation, but from Septuagesima to the Thursday of Holy-week the verse "Laus tibi, Domine, Rex æternæ gloriæ" is substituted.

Alleluia Saturday. See Alleluia.

Alleluiatic Psalms, the five last psalms in the Psalter of David, which commence with terms in English which are equivalent to the Hebrew Alleluia.

Alleluiatic Sequence, that ancient hymn of which the burden corresponds with the Hebrew term from which it is named. In English hymnals the translation commences, "The strain upraise of joy and praise, Alleluia."

Allemanni (or **Alemanni**), Nicolo, a celebrated Italian antiquary, was born of Greek parents at Ancona, Jan. 12, 1583, and educated in the Greek College founded by Gregory XIII. He afterwards entered holy orders, and was ordained subdeacon by a Greek bishop, but, changing his mind, he received the other orders from Romish bishops. He taught Greek to several persons of rank, and gained the friendship of Scipio Cobellutius, which paved the way for his obtaining the post of secretary to cardinal Borghese. He was afterwards made keeper of the Vatican Library, and died July 24, 1626. His death is said to have been occasioned by too close attendance on the erection of the great altar of St. Peter's at Rome. He published, among other works, *Procopii Historia Arcana*, etc. (Lugd. 1623; Paris, 1663,

fol.), and *Dissert. Hist. de Lateranensibus Parietinis* (Rome, 1625).

Allemanno, Jochanan, a learned Jew of Constantinople, who flourished in Italy towards the end of the 15th century, where he instructed the famous Pico della Mirandola in Hebrew, is the author of חשק שלמה, a commentary on the Song of Songs. The introduction to this commentary, שער החשק, was published separately by Baruch ben-Moses Chajim (Leghorn, 1790). See Fürst, *Bibl. Jud.* i, 39; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 38 sq. (B. P.)

Allen, Amos, a Baptist minister, was born in Maine about 1775. In 1807 he was licensed to preach by the First Church in Bluehill, Me. Three years afterwards he received ordination; and for eight years he devoted himself to evangelical labors among the destitute churches of his native State. In 1818 he was chosen pastor of the Church in Brooksville, where he remained till 1833. For the next four years he supplied destitute churches. In 1837 he was called to the pastorate of the Second Church in Bluehill. Here he remained till 1842, when he resigned and returned to his work as an evangelist. The exact date of his death we have not been able to ascertain. See Millett, *Hist. of the Baptists of Maine*, p. 433. (J. C. S.)

Allen, Asa Smith, a Congregational minister, was born at Medfield, Mass., June 21, 1797. He studied theology at Angelica, N. Y., with Robert Hunter, D.D., and was ordained March 2, 1837, by the Presbytery of Angelica. At Cuba, N. Y., he became acting pastor of the Congregational Church in 1837, in which position he remained until 1846, when, in the employment of the American Home Missionary Society, he went to Wisconsin. Afterwards he became pastor, for nine years, of the Church in Dodgeville. From 1855 to 1868 he was pastor of the Church at Blue Earth; and in the latter year removed to Clear Lake, Ia., as pastor of the Church in that place, where he died, Nov. 7, 1876. See *Cong. Quar.* 1877, p. 407.

Allen, Benjamin Russell, a Congregational minister, was born at Newport, R. I., in 1805. He commenced his ministry among the Baptists; but subsequently became a Congregationalist. His ordination took place Sept. 10, 1829. From Aug. 13, 1831, to Jan. 4, 1838, he was pastor in North Scituate, R. I.; and from Sept. 26, 1838, to some time in 1842, he was settled in Barrington. Shortly after leaving Barrington, he was called to South Berwick, Me., as the successor of the lamented William Bradford Horner. Here he remained twelve years. Immediately on resigning his office in South Berwick, he accepted a call to Marblehead, Mass., where he remained from 1854 until his death, which took place June 2, 1872. Mr. Allen was a minister of marked ability in his denomination, and left his impress on the communities in which he lived as a minister of the Gospel. See *Memorials of Deceased Congregational Ministers in R. I.* (J. C. S.)

Allen, Beverly, a Methodist Episcopal minister, concerning whose birth, early life, and conversion there is no accessible record. He entered the itinerancy in 1781; was elected for ordination at the Christmas Conference; and in 1785 was commissioned to introduce Methodism into Georgia, where he became very prominent, having an almost unparalleled popularity as a preacher; but, like David, in an evil hour, fell into sin, violated the laws of the country, and a writ was issued for his apprehension. He warned the sheriff not to enter his room, with the threat of death if he did. The sheriff rushed in and Allen shot h[illegible]. fled the country, and settled in Logan County, Ky., then called "Rogue's Harbor," where his family followed him, and where he resided until his death, practicing medicine. He ever remained a warm friend to the Methodist Church, which struck his name from her list of workers in 1792; but, to ease his troubled conscience, he drank in the doctrine of Universalism. Peter Cartwright, in his schoolboy days, boarded some time with Mr. Allen; and, on becoming a preacher, visited the doctor on his dying-bed, and records Mr. Allen's last sentiments as being a belief in the salvation of all but himself. We are unable to find the date of his decease. Mr. Allen was in his early career an earnest and devout preacher, and a man of extraordinary talents and zeal. See Sprague, *Annals of the Amer. Pulpit*, vii, 113; Stevens, *Hist. of the M. E. Church*, ii, 165, 249, 301; iii, 101, 336; *Minutes of Annual Conferences*, 1781–92.

Allen, Carey, a Presbyterian minister, was born in Cumberland County, Va., in 1767. He entered Hampden Sidney College at the age of seventeen. In 1789 he was received by the Hanover Presbytery as a candidate for the ministry; was licensed to preach in 1790; and spent the two succeeding years as a missionary in Virginia and Kentucky. In 1794 he settled in Kentucky, and was installed pastor of Paint Creek and Silver Creek churches. He died Aug. 5, 1795. He was remarkable for a kindly disposition, and a great propensity to drollery without seeming to be aware of it. See Sprague, *Annals of the Amer. Pulpit*, iii, 563.

Allen, Charles, a Congregational minister, was born in the north of Ireland, Aug. 7, 1843. He was converted during the great Ulster revival, joined the Wesleyans, and became a class-leader and local preacher. On Mr. Allen's removal to Queensland, he joined the Congregationalists; studied four years at Camden College; and in 1871 was ordained in Newtown Congregational Church. He now entered upon his labors at Ulladulla, New South Wales, and continued with great earnestness until his death, May 3, 1872. See (Lond.) *Cong. Year-book*, 1873, p. 314.

Allen, David J., a minister in the Methodist Episcopal Church, South, was born at Charleston, S. C., Aug. 24, 1808. He professed conversion in his nineteenth year, and entered the South Carolina Conference in 1829. On account of ill-health he located in 1836, and settled in Western Tennessee. In 1840 he joined the Memphis Conference, and, with a short intermission, remained in its ranks until his death, in 1868. Mr. Allen possessed an extensive and accurate knowledge of general literature. He filled acceptably the appointments assigned him, and was twice elected as a delegate to the General Conference. See *Minutes of Annual Conferences of the M. E. Church, South*, 1868, p. 246; Simpson, *Cyclopædia of Methodism*, s. v.

Allen, Diarca Howe, D.D., a Presbyterian minister, who died Nov. 9, 1870, was a member of the Presbytery of Cincinnati; and was for a number of years professor in Lane Theological Seminary at Walnut Hill, O., having been previously a professor in Marietta College. In the Theological Seminary he occupied the chair of sacred rhetoric and pastoral theology, and afterwards the chair of systematic theology. See *Presbyterian*, Nov. 19, 1870.

Allen, Edmond. See Allen, Edmond.

Allen, Edward E., a Methodist Episcopal minister, was born in Accomac County, Va., Aug. 15, 1804. He was converted at the age of seventeen; soon began to preach; and in 1827 was admitted into the Baltimore Conference. In 1865 he supernumerated; and died at Shrewsbury, Pa., May 28, 1872. Mr. Allen was practical, scriptural, tender, affectionate, fervent. See *Minutes of Annual Conferences*, 1873, p. 21.

Allen, Edwin Halsted, an English Congregational minister, was born at Chichester, June 17, 1836. Surrounded by the influences of a holy parentage, he was one of those who grow up "as children of the kingdom." In 1859 Mr. Allen entered Spring Hill College; but college duties proved too much for his strength, and he was compelled to return home, where he died, Sept. 1, 1860. See (Lond.) *Cong. Year-book*, 1861, p. 198.

Allen, Eli W. R., a Methodist Episcopal minister, of whose birth and early life no record is accessible, joined the Genesee Conference in 1825; the Oneida Conference in 1830; and the Black River Conference in 1836. He superannuated in 1843, for one year, and again in 1863; and died at Amber, N. Y., March 3, 1864. See *Minutes of Annual Conferences*, 1864, p. 105.

Allen, Elizabeth, a minister of the Society of Friends, was born at Bristol, England, Dec. 11, 1787. She had a sweet disposition, was well educated, and was carefully instructed by Christian parents. In 1828 she appeared as a public minister. Her preaching was very pathetic and affecting. In 1863 a serious fall caused a lameness for the rest of her life. She died Aug. 29, 1871. See *Annual Monitor*, 1872, p. 13.

Allen, Ethan (1), an American general and infidel, was born at Roxbury, Conn., in 1739. He first became conspicuous in resisting the laws of New York in behalf of those who held land grants under New Hampshire. He led the attack against Ticonderoga in 1775, and did other valiant service in the American cause during the Revolution; and died in 1789. He published a number of controversial pamphlets:—a *Narrative* of his observations during his captivity from 1775 to 1778:—and *Allen's Theology; or, The Oracle of Reason* (1786). The object of this last work was to ridicule the doctrine of Moses and the prophets. Allen had some very absurd notions as to the future state of man; e. g. that man would, after death, transmigrate into beasts, birds, etc.; and that he himself would live again in the form of a large white horse. See Allen, *Amer. Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Allen, Ethan (2), an Episcopal minister, was born at Londonderry, Vt., Nov. 25, 1794, and was a graduate of Brown University in the class of 1823. For some years after his graduation he was engaged in teaching in Millwood, Va. In 1828 he became principal of the academy in Hanover, Mass., where he remained five years, and then removed to Rochester, N. Y. Here he had charge for some time of St. John's Parish School. While engaged in teaching, he had directed his attention to the study of theology, and, having been ordained, his first settlement was in Otis, Mass., where he remained ten years (1836–46), and then removed to Nantucket, Mass., and was rector of Trinity Church in that place for nine years (1846–55). His next parish was in Guilford, Vt., for twelve years, and he died there May 19, 1867. (J. C. S.)

Allen, Ethan (3), D.D., a Protestant Episcopal clergyman of the diocese of Maryland, and historiographer of the diocese, was rector in Dover, Md., in 1853; in 1857 was assistant minister in Baltimore; and in 1859 was agent for diocesan missions, and rector of St. Thomas's Church, Homestead, Baltimore Co., Md., which offices he continued to hold until 1862, when, retaining the agency, he officiated in Ellicott Chapel, Baltimore. In 1864 he resumed his rectorship in Homestead; in 1867 he became rector of the Church of the Messiah, as well as of St. Thomas's; in 1870 was rector of St. Thomas's only; in 1873 was appointed historiographer, and subsequently was associate rector of St. Thomas's. In 1878 he removed to Newport, Ky., where he died Nov. 28, 1879, aged eighty-two years. See *Prot. Episc. Almanac*, 1881, p. 172.

Allen, Harrison, a Congregational minister, was born at Chilmark, on Martha's Vineyard, April 26, 1792. In 1815 he entered upon the preparatory studies for college, and completed them at the academy in Bloomfield. In the fall of 1820 he became a member of Bowdoin College. He taught a portion of his time while in college, graduated in September, 1824, and soon commenced a course in theology. For a time he took charge of the academy during his connection with Bowdoin College. He attended the Andover Theological Seminary, completing his course in 1828, and during the subsequent year was employed as agent for the American Board in parts of Maine and Massachusetts, where he was instrumental in forming several associations auxiliary to the Board. On Sept. 24, 1829, he was ordained in Boston, from which place he embarked Dec. 1 of the same year, and arrived at Elliot, the scene of his mission work, Jan. 26, 1830. He describes the Choctaws as kind and friendly to strangers, and he speaks of the interest they manifested. He died Aug 19, 1831. See *Memoirs of Amer. Missionaries.*

Allen, Henry, an English Wesleyan Missionary, was proposed to the Conference in 1823, sailed for the mission field in Jamaica, W. I., in March, 1824, and ere a month had elapsed, died of pneumonia, April 17. He was a young man of considerable promise. See *British Minutes*, 1824.

Allen, Isaac, a Unitarian minister, was born at Weston, Mass., Oct. 31, 1770. He graduated at Harvard College in 1798, was ordained and installed pastor of the Church in Bolton, Mass., March 14, 1814, and died in 1844. See Sprague, *Annals of the Amer. Pulpit*, viii, 178.

Allen, Jacob, a Congregational minister, was born at Columbia, Conn., Aug. 18, 1781. When about twenty-three he went to North Coventry, where he was converted, and where he studied under Rev. E. T. Woodruff. After teaching, he entered Dartmouth College, graduating in 1811; studied theology with Dr. Burton of Thetford, Vt.; was ordained pastor at Tunbridge, Vt.; labored there and at Eastbury, Conn., at Voluntown, Sterling, and Preston; in 1851 he returned to Voluntown, preaching there until his death, March 13, 1856. Rev. Henry Robinson, in a sermon at his funeral, described him as "a sound and able theologian, an earnest and instructive preacher; eminently gifted in prayer; a faithful and devoted pastor, a wise and safe counsellor," etc. Mr. Allen was a frequent contributor to periodicals. See *Cong. Quarterly*, 1861, p. 261.

Allen, James (1), a Congregational minister, was born at Roxbury, Mass., in 1692, and was a graduate of Harvard College in the class of 1710. His ordination took place Nov. 5, 1718, and he was the first minister of the Church in Brookline, Mass. His ministry continued twenty-eight years, being terminated by his death, which occurred Feb. 18, 1747. His published sermons were seven in number, one of them being *The Election Sermon Preached before the Massachusetts Legislature* in 1744. His parish shared largely in the revival which so generally pervaded New England in the middle of the century in which he lived. See Pierce, *Centen. Discourse;* Allen, *Amer. Biog. Dict.* s. v. (J. C. S.)

Allen, James (2), an English Methodist minister, was born in Yorkshire, June 14, 1734. It was the purpose of his father to educate him for the ministry in the Established Church. To fit his son for his profession, he placed him under the tuition of a clergyman, whose immoral character so displeased the young candidate for holy orders that he withdrew from a Church which harbored in its communion men so dissolute as his tutor. Having received spiritual benefit from the ministry of Mr. Ingham, a Methodist preacher, he joined his connection, and for nine years he was a popular minister in that denomination. Having the means to build a house of worship, he erected a meeting-house for himself, in which, with a good degree of success, he preached during the remainder of his life. Mr. Allen was the author of the hymn commencing "Sinners, will you scorn the message?" He died Oct. 31, 1804, in the village in which he was born. See Belcher, *Historical Sketches of Hymns*, p. 75. (J. C. S.)

Allen, James (3), an English Wesleyan minister, was born at Burslem, Sept. 28, 1787. He became a member of the class-meeting at the age of twelve; was called into the work of the itinerancy in 1806; retired from its activities in 1854; went subsequently to Bram-

ley, and died there, Sept. 20, 1863. Deep spirituality of mind, coupled with modesty and a constitutional reserve, made this benevolent and affable man appear distant and taciturn. "His character was without a blemish, and the consistency shown in his youth was manifested in old-age" (Isaac Keeling). "I have known many Wesleyan ministers, but I never knew a holier man" (John Farrar). He was characterized by an eminent and unostentatious liberality, sometimes denying himself of even the necessaries of life in order to give the more. See (Lond.) *Wesleyan Meth. Magazine*, Aug. 1865, p. 682–693; *Minutes of British Conference* (Lond. 1864), p. 11.

Allen, James (4), a Methodist Episcopal minister, was born in Worcester County, Md., Dec. 22, 1811. He became an orphan in early youth; experienced religion in 1832; acquired a good education; and in 1837 entered the Philadelphia Conference, in which he labored faithfully until death, Aug. 27, 1850. Mr. Allen was greatly devoted to the Church, and much beloved by all. As a preacher, he was studious and zealous; as a parent, affectionate and devoted; as a Christian, cheerful and spiritual. See *Minutes of Annual Conferences*, 1851, p. 558.

Allen, James (5), an English Wesleyan minister, son of James (3), was born at Uttoxeter, Aug. 30, 1822. He was educated at Kingswood School, entered the Didsbury Theological Seminary in 1844, the ministry in 1846, and died at Bramley, Aug. 30, 1873. "He was one of the best men," says a minister, "I ever knew. So unostentatious; so content to be good without popularity; so single-minded in living for Christ; so indefatigable as a minister; so true and kind and affectionate to his colleagues." Says another, "His sermons, his counsels, his prayers, his wit, his cheerfulness, his very presence, always charmed me into kindliness and love. And I am speaking very moderately when I say there are scores of ministers and officers in the Church who owe their position and influence mainly to his efficient training and oversight." "His life was radiant with all manner of goodness." Mr. Allen was a diligent student, and very successful in conducting theological classes. See Bunting's sprightly *Memoir* of him, with extracts from his journal, in *Wesleyan Meth. Magazine*, Jan. and Feb. 1875; also *Minutes of British Conference*, 1874, p. 9.

Allen, James Wilburn, M.A., a minister in the Methodist Episcopal Church, South, was born in Virginia, Jan. 10, 1804. He was converted in 1822, and in the same year united with the Tennessee Conference. In 1827 he located on account of ill-health; but was again admitted into Conference in 1847, though unable to do any regular work, and was continued on the supernumerary list until his death, Oct. 1, 1858. He was an industrious and able writer, and during his latter years, when unable to preach, wrote largely for the Church periodicals. See *Minutes of Annual Conferences of the M. E. Church, South*, 1858, p. 20.

Allen, John, an English Wesleyan minister, was born at Chapel-en-le-Frith, Derbyshire, June 10, 1737. He joined the Methodist Society in 1759, and in 1766 was appointed to the Manchester Circuit, and successively to the Sussex Circuit, in Staffordshire, and others, including London, 1769; Bristol, 1772; Keighley, 1777; Leeds, 1794; Liverpool, 1795; and Bolton, 1797. In 1799 he became a supernumerary, and took up his residence in Liverpool, where he died, Feb. 20, 1810. "He had all the marks of a man of God." See *Wesleyan Meth. Magazine*, 1812, p. 2, 81; *Minutes of British Conference*, 1810.

Allen, John D., an English Wesleyan missionary, entered the ministry in 1813, and was appointed to the island of Nevis, W. I. He labored with much zeal until June, 1817, when he was compelled to return to his native land to save his life. But it was too late. He gradually sank until he died, in November, 1817. He was a young man of an amiable disposition and genuine piety. See *Minutes of British Conference*, 1818.

Allen, Jonathan, a Congregational minister, was born at Braintree, Mass. He graduated at Harvard in 1774; studied theology with Rev. Ephraim Judson, of Taunton; was ordained over the First Church in Bradford June 8, 1781; and died March 6, 1827. See *Cong. Quarterly*, 1859, p. 47; Sprague, *Annals of the Amer. Pulpit*, ii, 483.

Allen, Laban Wheaton, a Congregational minister, was born at Pelham, N. H., Dec. 11, 1843. After a preparatory course at Phillips Academy at Andover, he entered Amherst College, at which he graduated in 1866, and three years afterwards graduated at Andover Theological Seminary. In 1869 he was ordained pastor at South Braintree, Mass., but left in 1872, going to Greeley, Col., where he was acting pastor until 1873. On account of failing health, he sailed for Europe, residing there a year, then went to Los Angeles, Cal. Returning to his father's house in Hanover, Mass., he died there Aug. 23, 1875. See *Cong. Quarterly*, 1876, p. 418.

Allen, Lemuel Q., a minister in the Methodist Episcopal Church, South, was born in Habersham County, Ga., June 1, 1825. He experienced conversion in 1849; received license to preach in 1851, and in 1852 united with the North Georgia Conference. He was not equipped with any of the aids that early culture and mental discipline afford, but he consecrated a vigorous mind and an honest, noble heart, and soon became a powerful herald of the Cross. He died of cancer, Aug. 11, 1868. Mr. Allen's pulpit ministrations were characterized by simplicity of manner and solidity of matter. He was zealous and devoted; was endowed with high social qualities, and was peculiarly happy in his domestic relations. See *Minutes of Annual Conferences of the M. E. Church, South*, 1868, p. 220.

Allen, Lorenzo Bickford, D.D., a Baptist minister, was born at Jefferson, Me., June 4, 1812, and was a graduate of Waterville College in the class of 1835. For the next four years he was engaged in teaching, a part of the time at Richmond and a part of the time at Waterville. He pursued his theological studies at Thomaston under Prof. Calvin Newton, and was ordained pastor of the First Baptist Church at Thomaston on May 27, 1840, where he remained four years, and then became pastor of the Second Church in the same place, sustaining the relation until July, 1849. During most of the years from 1845 to 1856 he was employed as secretary of the Maine Baptist Missionary Society. From November, 1849, to November, 1856, he was pastor of the Baptist Church in Yarmouth. In April, 1857, he entered upon his duties as professor of ancient languages in Burlington University, of which he was for a time the president, resigning his position in 1865. For the next three years he was pastor of the First Baptist Church at Minneapolis, Minn., and for the next three years and more he preached and taught at Wasioja, where he died, Aug. 20, 1872. (J. C. S.)

Allen, Morrill, a Unitarian minister, was born at Dover, Mass., April 3, 1776, and was a graduate of Brown University in the class of 1798. Having studied theology, he was ordained as pastor of the First Congregational Church and Society at Pembroke, Mass., and there remained from Dec. 9, 1801, to Dec. 9, 1841. After resigning his office, he continued to preach for his parish and perform ministerial functions as his services might be needed. He was fond of agricultural pursuits, and acquired a wide reputation as an agriculturist. For several years he was president of the Plymouth Agricultural Society, which he had been largely instrumental in establishing. Although never seeking office, he was twice elected to the Senate of Massachusetts from Plymouth County, and was a member of that

body in 1844 and 1845. He lived to the very great age of ninety-four years, four months, and fourteen days. See *Necrology of Brown University*, 1871. (J. C. S.)

Allen, Nathan, a Presbyterian minister, was born at Lansing, N. Y., March 9, 1820. In 1842 he entered Western Reserve College, where he remained until 1844, when he went to Hamilton College and completed his college course. In 1847 he entered Auburn Theological Seminary, and h' spent two years in that institution. Having completed his studies, he was licensed by the Auburn Presbytery, and became pastor of the Congregational Church at Castile, N. Y. He was ordained by the Angelica Presbytery, and became pastor of the Presbyterian Church of Cuba, N. Y. He died in 1864. See Wilson, *Presb. Hist. Almanac*, 1865, p. 159.

Allen, Peter, a minister of the Reformed (Dutch) Church, was born in Columbia County, N. Y., in 1808. He graduated at the New Brunswick Seminary in 1837, and was licensed by the Classis of Poughkeepsie, N. Y., in the same year. He served as pastor at West New Hempstead and Ramapo from 1837 to 1853 — the former in Rockland County, N. Y.; the latter in Bergen County, N. J. After 1853 he again served the former place until his death, which occurred in 1862. He was a good man, and full of the Holy Ghost and of faith. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 164.

Allen, Phœbe, a minister of the Society of Friends, was born Dec. 4, 1769, at Hitchin, England. She had a careful religious education. Possessing a lively disposition and superior tastes, she was both loved and admired. The power of true religion soon shed its influence upon her, and she dedicated her powers to the Master. In 1794 she made a journey into Yorkshire in the interest of the Society. She did not appear regularly in the ministry until 1797. From 1798 until 1801 she attended various meetings of the Society, and held some important positions. She lived a retired life until 1839, in which year she and her husband started on a journey through their own country and adjoining provinces. She died Oct. 2, 1856. See *Annual Monitor*, 1858, p. 5.

Allen, Reuben, a Free-will Baptist minister, was born in Rhode Island in 1794. He was one of the most laborious and successful ministers of his denomination. He confined his labors to the New England States, because, as we are told, he found the inhabitants more congenial to his tastes and sooner impressed by his methods. He is said to have baptized at least fourteen hundred converts. He was especially gifted in revivals and protracted meetings. After many years of rare devotion to the cause of Christ, he died at North Scituate, R. I., May 30, 1872. See *Freewill Baptist Register*, 1873, p. 84. (J. C. S.)

Allen, Richard (1), an English Baptist minister, who flourished at the close of the 17th and the beginning of the 18th century, is said to have been a man of good endowments; and though he had not the advantages of a learned education, yet by constant application he became a good Oriental scholar. His public ministry began in the reign of Charles II, and he was a victim to the persecuting spirit which brought such discomfort to the Dissenters. He was fined and imprisoned and subjected to innumerable annoyances. On one occasion, as he was preaching a Thursday lecture, he, with ten other persons, was seized and thrown into Newgate, where he remained until some of his friends paid his fine and secured his release. In 1695 he became pastor of a church, meeting in Paul's Alley, London, and continued in that relation for nearly twenty-two years. His death occurred Feb. 20, 1717. He was the author of the following works: *An Essay to Prove Singing of Psalms with Conjoined Voices a Christian Duty, and to Resolve the Doubt concerning it* (1690, 8vo): —*A Brief Vindication of an Essay to Prove Singing of Psalms*, etc. (1696, 8vo):—*A Gainful Death: the End of a Truly Christian Life* (1700, 8vo), a sermon at the funeral of Mr. John Griffith:—*A Discourse on the Death of King William III* (1702, 4to):—*A Sermon on the Union of England and Scotland* (1707, 8vo):—*Biographia Ecclesiastica* (2 vols. 8vo), or the lives of the most eminent fathers of the Christian Church who flourished in the first four centuries and part of the 5th. See Haynes, *Baptist Cyclop.* i, 18-20. (J. C. S.)

Allen, Richard (2), a minister of the denomination of Friends, was born at Cork, Province of Munster, Ireland, in 1786. He was one of the first pupils admitted into the Waterford School, and for many years was connected with that institution. His services were not limited to the education of the young, but for upwards of half a century he was a useful minister among the Friends. He often travelled as a messenger of Christ through his own country and Great Britain, and once visited Canada. He died Jan. 5, 1873. See *Annual Monitor*, 1874, p. 1.

Allen, Samuel (1), a minister of the denomination of Friends, was born in London, England, Nov. 15, 1771. His ministry did not extend beyond the central and southern counties of England. His standard of right in religious and social and commercial affairs was a high one. His appeals to others were not always made in that spirit of charity which "hopeth all things." Towards the end of his life he suffered with many bodily infirmities, which often induced mental depression. He died at Hitchin, Oct. 22, 1868. See *Annual Monitor*, 1870, p. 2.

Allen, Samuel (2), brother of two other ministers in the British Wesleyan Methodist Conference, was born at Fetcham, Surrey, in March, 1800. He was converted at the age of fourteen, ordained in 1818, and appointed to Ceylon, where he labored with much success for fourteen years, when failing health compelled his return to England. He retired from circuit work in 1863, and died at Wavertree, April 11, 1878. He was a faithful and discriminating pastor, and his ministry was valued for its thoughtful exposition of Scripture. He was a diligent student of the Scriptures in the original, and collected and collated various versions with reverent and scholarly care. See *Minutes of British Conference*, 1878, p. 37.

Allen, Stephen Thompson, a Protestant Episcopal minister of the diocese of Quincy, Ill., was ordained, and soon after began his ministry, at Aurora. In 1865 he removed to Muscatine, Ia., as rector of Trinity Church, and held this position until 1868, when he returned to Aurora as rector of his former parish, Trinity. In 1871 he became rector of Grace Church at Galesburg, Ill., and continued to officiate in that parish until the date of his death. He died in Aurora, May 3, 1878, aged sixty-nine years. See *Prot. Episc. Almanac*, 1879, p. 168.

Allen, Thomas, an English clergyman and writer was born in 1572. He was educated at, and became fellow of, Merton College, Oxford; became the literary friend and assistant of Sir Henry Saville; and died in 1636. He published *Observationes in Libellum Chrysostomi in Esaiam.* See Wood, *Athenæ Oxonienses;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Allen, Thomas D., a Methodist Episcopal minister, was born in Accomac County, Va., Dec. 26, 1801. He was taught the fear of the Lord from childhood; experienced conversion about 1820; and subsequently emigrated to Ohio, where, in 1829, he united with the Ohio Conference. In 1834 he was transferred to the Baltimore Conference, in which his burning zeal overcame his constitution, and he died, June 25, 1835. Mr. Allen was a man of thorough devotion and unflagging energy. See *Minutes of Annual Conferences*, 1836, p. 408.

Allen, Thomas G., a Protestant Episcopal minis-

ter of the diocese of Pennsylvania, served as missionary in Philadelphia during the most of his ministerial life. He died Aug. 11, 1868, aged seventy-four years. See *Prot. Episc. Almanac*, 1869, p. 109.

Allen, Timothy, a Congregational minister, was born at Norwich, Conn., Sept. 1, 1715, and graduated at Yale College in 1736. He was ordained pastor at West Haven in 1783, but four years after was dismissed by the Consociation for some little imprudences of speech. This was at the time of the great awakening, and Mr. Allen was one of the most stirring preachers. He was for a while teacher of a kind of theological school in New London called "The Shepherd's Tent." He was settled in Ashford in 1757, remaining there seven years. His next charge was Chesterfield, Mass., from which he was not dismissed until he was eighty-one years of age. He died there, Jan. 12, 1806. Mr. Allen was somewhat eccentric in his manners, but was a man of genius and talents, of strict morals, and a powerful preacher. He published several *Sermons*, and two pamphlets, entitled, respectively, *Salvation of All Men Put Out of All Dispute*, and *An Essay on Outward Christian Baptism*. See *Cong. Quar.* 1859, p. 267.

Allen, Wilkes, a Unitarian minister, was born at Sterling, Mass. He graduated at Harvard College in 1801; was ordained pastor of a church at Chelmsford, Nov. 16, 1803; and died in 1845. He published several single *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, viii, 58.

Allen, William (1), a Christian martyr, was a laboring man, and lived at Somerton, England. He was burned at Walsingham in September, 1553, because he would not adhere to the rules and regulations of the Romish Church. See Fox, *Acts and Monuments*, vii, 381.

Allen, William (2), a Baptist minister, was born in Maine about the year 1780. He received a license to preach from the Church in Columbia, and not long after received a call from the First Church in Jefferson, of which he was ordained pastor in 1809. During the long period of twenty-seven years he was the devoted and faithful minister of this church, his pastorate closing with his death in 1836. See Millett, *Hist. of the Baptists in Maine*, p. 433. (J. C. S.)

Allen, William (3), D.D., a Congregational minister and writer, son of Thomas Allen, was born at Pittsfield, Mass., Jan. 2, 1784. He graduated at Harvard College in 1802; and studied theology under the Rev. Dr. Pierce, of Brookline. He began preaching in Western New York in 1804; after some months he returned to Massachusetts, and was made a regent of Harvard and assistant librarian. In 1809 appeared the first edition of his *American Biographical Dictionary*, containing notices of some 700 Americans—the first work of the kind published in this country. The second edition of this *Dictionary* was published in 1832, and contained over 1800 names; and the third edition, published at Boston in 1857, contains about 7000 biographies. In 1810 he was ordained pastor of the Church in Pittsfield, as his father's successor. In 1817, when Dartmouth College was organized as a university, Dr. Allen was appointed president; but when the Supreme Court declared this organization illegal in 1819, he was compelled to retire; and in 1820 became president of Bowdoin College, Me., where he remained until 1839, when he retired to Northampton, Mass., and spent the remainder of his life in literary pursuits. He died July 16, 1868. He contributed largely to Worcester's and Webster's dictionaries; and published among other works, *Junius Unmasked*:—*Account of Shipwrecks*:—*Psalms and Hymns* (1835):—*Christian Sonnets* (1860):—*Poems of Nazareth and the Cross* (1866):—*Sacred Songs* (1867).

Allen, William (4), a Methodist Episcopal minister, was born in Sussex County, Del., in 1790. His early life and conversion are unrecorded. In 1819 he was received into the Philadelphia Conference, in which he served diligently until his sudden death, May 28, 1841. Mr. Allen was esteemed for his literary ability, and the simplicity and meekness of his Christian character. See *Minutes of Annual Conferences*, 1842, p. 308.

Allen, William (5), an English Wesleyan minister, was born at Fetcham, Surrey, Feb. 25, 1804. He united with the Church at the age of thirteen; entered the ministry at nineteen (1823); became a supernumerary in 1864; and died March 14, 1866. He was an earnest and conscientious minister; labored on important circuits; was chairman of a district; and was an example to believers in word and in spirit. See *Minutes of Conference* (Lond. 1866), p. 25.

Allen, William G., a minister in the Methodist Episcopal Church, South, was born Sept. 5, 1824. He received a careful religious training; experienced religion in his sixteenth year; began to exhort in 1851; was licensed to preach in 1852; and in 1853 entered the Georgia Conference, in which he served efficiently until his death, Sept. 13, 1866. Mr. Allen was an industrious and careful student, a model preacher, a devoted pastor, and a devout Christian. See *Minutes of Annual Conferences of the M. E. Church, South*, 1867, p. 118.

Allendorf, Johann Ludwig Conrad, a Lutheran theologian of Germany, was born Feb. 9, 1693, at Johbach, near Marburg. He studied at Halle; was appointed court chaplain at Köthen in 1724; and at the time of his death was school-inspector and pastor of St. Ulrich's, in Halle, where he died, June 6, 1773. He was a fertile writer of hymns, of which he composed one hundred and forty, full of religious sentiment. Some of these were translated into English, as *Die Seele ruht in Jesu Armen* ("Now rests the soul in Jesus' arms," in *Lyra Germ.* i, 250):—*Das Brünnlein quillt, das Lebenswasser* ("The fountain flows! its waters all are needing," in Mill, *Horæ Germanicæ*, No. 21). See Koch, *Gesch. d. deutschen Kirchenliedes*, iv, 416, 434 sq., 441 sq. (B. P.)

Allerstain (or **Hallerstain**), a German Jesuit and missionary to China, was born near the commencement of the 18th century. His knowledge of mathematics and astronomy led to his being called to the court of Pekin, where he obtained the esteem of the emperor Khien-loung. He was made mandarin and appointed president of the tribunal of mathematics. We are indebted to him for a census of the inhabitants of each province of China for the twenty-fifth and twenty-sixth years of the reign of Khien-loung (1760 and 1761). He obtained these statistics from Heoupou, and translated them into Chinese. The original and the translation were found in Europe in 1779. The conquering Tartars for a time suppressed this census-taking, fearing that it would reveal the secret of their forces to the Chinese. He confirmed all the calculations of the celebrated missionary Amiot, and gave the proof of the progressive augmentation of the Chinese population. The census obtained by Allerstain is found in the *Description Générale de la Chine*, 4th ed. p. 283. In the twenty-fifth year of the reign of Khien-loung the population numbered 196,837,977, and the following year 198,214,624. Allerstain died in 1777. See Hoefer, *Nouv. Biog. Générale*, s. v.

Allerton, Ralph, a Christian martyr, suffered under the reign of queen Mary, being burned at Islington Sept. 17, 1557, for rejecting the Romish priests. See Fox, *Acts and Monuments*, viii, 405.

Allesbrook, Robert, an English Congregational minister, was born at Darley Oaks, Needwood Forest, Staffordshire, in 1835. Subsequently his parents moved to Worcestershire, where he was converted. He removed to London, and was engaged in Ragged-school teaching and out-door preaching. From London he

went to Spring Hill College, to better prepare himself for the ministry. In 1863 he was ordained at Ilkeston, Derbyshire, where he labored but a few months; and on Dec. 27 of that year died. See (Lond.) *Cong. Year-book*, 1865, p. 218.

Allet, Jean Charles, a French designer and engraver of portraits and sacred history, was born in Paris about 1668. He lived many years in Italy, and probably died at Rome in 1732. The following are some of his principal works: *The Crucifixion*, after Andrea Pozzo:—*The Adoration of the Shepherds:—The Virgin Mary and St. Joseph Adoring the Infant Jesus:—The Saviour Brought before Pilate:—Ananias Restoring Sight to St. Paul:—The Vision of St. Paul.* The last two are considered Allet's best works on historical subjects.

Alley, *Miss* Isabella T., a missionary of the Protestant Episcopal Church, who died at Cavalla, Africa, Sept. 29, 1856, left a comfortable home in Virginia in October, 1855, going out in company with Rev. Robert Smith to identify herself with the mission at Cape Palmas. See *Amer. Quar. Church Rev.* 1857, p. 144.

All-fools-day, a name given to the first day of April, on account of an absurd custom, which prevails in various parts of the world, of ridiculing people and imposing on them in a variety of ways. Numerous explanations of the origin of this custom have been attempted. Among them are the following: (1.) In France the person imposed upon is called *poisson d'Avril*, "an April fish," which is thus explained. It is contended that the word *poisson*, through the ignorance of the people, is corrupted from *passion*, and through the lapse of time the original idea was almost entirely lost. The intention, it is contended, is to commemorate the mocking of our Lord by the Jews. As the passion of Christ took place about this time of the year, and as the Jews sent him backwards and forwards, from one officer to another, to mock and torment him, so we send about from one place to another such persons as we think proper subjects for our ridicule (see Bellingen, *Etymology of French Proverbs*, 1656; and *Gentlemen's Magazine* for July, 1783). (2.) Another attempt to explain it has been made by referring to the fact that the year formerly began in Britain on March 25, which was supposed to be the day of the incarnation of our Lord. So April 1, being the octave of March 25, and the close of the festival both of the Annunciation and the New Year, became a day of extraordinary mirth and festivity. (3.) It has also been explained as having a Jewish origin. It is said to refer to the mistake of Noah in sending the dove out of the ark before the water had abated on the first day of the Hebrew month, answering to our month of April; and, to perpetuate this deliverance, it was thought proper that whoever forgot so remarkable an event should be sent on some fruitless errand similar to the ineffectual message upon which the bird was sent by the patriarch. (4.) It has been shown that the practice of making April-fools on the first day of that month has been an immemorial custom among the Hindûs at a celebrated festival held about the same period in India, called the *Huli festival* (see Pearce, *Asiatic Researches*, vol. ii). (5.) Maurice, in his *Indian Antiquities*, says that the custom, prevailing both in England and in India, had its origin in the ancient practice of celebrating with festival rites the vernal equinox, when the new year of Persia anciently begar

All-hallows. See All-saints'-day.

Alliaco, Peter de. See Ailly, Pierre d'.

Alliance of Reformed Churches. See Presbyterian Alliance.

Allibond, John, D.D., an English clergyman, was born in Buckinghamshire, and educated at Magdalen College, Oxford. He was for some years head-master of the free-school adjoining Magdalen College, and afterwards became rector of Bradwell, in Gloucestershire, where he died, 1648. He was an excellent Latin poet and philologist. See Allibone, *Dict. of B. and A. Auth.* s. v.

Allibond, Peter, an English clergyman, was born at Wardenton, near Banbury, Oxfordshire, about 1560. He was educated at Magdalen Hall, Oxford, and travelled for some time beyond the seas, after which he became rector of Cheyneys, Bucks. He died in 1629. He translated several religious works from the French and the Latin. See Wood, *Athenæ Oxonienses*, s. v.

Allin, Edmund, a Christian martyr, was a miller, dwelling in the parish of Frittenden, Kent, England. He read and explained the Scriptures to his friends, and in this way was the means of bringing many souls to Christ. His course was soon found out by some popish priests, and he was arrested, examined, and cast into prison, where he suffered miserable torments. He was afterwards burned at Maidstone, in 1557. See Fox, *Acts and Monuments*, viii, 321.

Allin, Frederick, an English Congregational minister, was born at Lancing, Sussex, Jan. 25, 1821. While at school at Portsea, he was converted under the ministry of the Rev. T. Cousins. He received private instruction from the Rev. Joseph Turnbull at Brighton, and afterwards at Boulogne. He was admitted as a student at Highbury College in 1839, and left in February, 1843, to commence his ministerial labors at Hanover Chapel, Brighton. After officiating here a few months, he removed to the Public Rooms, and afterwards to the Grand Parade Chapel, where he was ordained July 8, 1846. Upon the failure of his health, he left Brighton in March, 1848, and went to the vicinity of London. Having recovered strength, he preached for a time at Highgate, but found it necessary soon to remove to the more genial climate of Penzance, in Cornwall, at which place he became, in the summer of 1850, co-pastor with the venerable John Foxell. He died March 29, 1852. See (Lond.) *Cong. Year-book*, 1853, p. 204.

Allin, John (1), a Congregational minister, was born in 1596. After graduating, as is supposed, at the University of Cambridge, he entered the ministry of the Church of England. It is thought that he is the man who was silenced at Ipswich by bishop Wren, on account of his Nonconformity, and removed to London. In 1637 he removed to New England, being obliged to escape thither in disguise. Immediately after his arrival he became a resident of Dedham, Mass., and afterwards was teacher there. On April 29, 1639, he was ordained as pastor of the Congregational Church in that place. In 1646, when an attempt was made to bring the colonists into subjection to the British Parliament, he was chosen spokesman for his Church, and presented a paper sustaining the magistrates of the colony who were determined on resistance. One of the leading controversies of this period grew out of the decision of the Synod in 1662 that persons who had been baptized in infancy, and whose lives were moral, might claim baptism for their children. President Chauncy, of Harvard College, wrote a work in opposition to this view, to which Mr. Allin replied, supporting the Synod. The controversy was a protracted one, and Mr. Allin took a prominent part in it. Though not elegant, his written style is marked by simplicity and force. Occasionally he shared the labors of Eliot in his benevolent visits to the Indians. He died at Dedham, Mass., Aug. 26, 1671. See Sprague, *Annals of the Amer. Pulpit*, i, 108.

Allin, John (2), an English Wesleyan minister, was born at Sutcombe, near Holsworthy, Aug. 19, 1809. He united with the Church in his eighteenth year, with the ministry in 1834, became a supernumerary at Bristol in 1876, and died April 24, 1878. His aim was to do his Master's work in his Master's spirit. In pastoral duties he was diligent (being especially attentive to the

sick and needy), amiable, and judicious. See *Minutes of British Conference*, 1878, p. 41.

Allin, Rose, a Christian martyr, was one of the five who were burned at Norwich in the middle of the 16th century for the testimony of Christ and his Gospel. See Fox, *Acts and Monuments*, viii, 381.

Allin, Thomas, one of the most honored ministers in the Methodist New Connection, and one of the most venerable for years and attainments, was born at Broseley, Shropshire, England, Feb. 10, 1784. He had but a moderate education, but was converted at thirteen, and then saw the advantages of mental culture. Removing into Staffordshire, he became a useful local preacher, and in 1808 began to itinerate, though with distrust and hesitation. He had fine natural graces, exalted piety, and an affectionate disposition. His circuit life extended only to twenty-five years. A delicate constitution obliged him to become a supernumerary in 1833, having travelled in only twelve circuits, but for more than thirty years he rendered greater service to the cause of God in his retirement than he had done in his activity. He became distinguished as a preacher, and men of culture gathered from various churches to hear him in his later years; yet he was as diligent and faithful as a pastor as he was eminent as a preacher. For many years he was corresponding member of the annual committee which gave him the authority of a perpetual president in the Connection. He was president of the Conference in 1822 and 1846, and for many years secretary of the missions. In addition to these important duties, for some years before any college was established in the body, Mr. Allin guided the studies of a succession of young men who had been chosen for the ministry, and he was theological tutor to the Connection. He was also the author of several polemical publications, which were of great value when written, and a volume of chaste and elegant sermons, published after his death, was soon bought up. Paralysis overtook him at the age of eighty-one; but the serene, luminous atmosphere in which he lived enabled him to rally, and the childlike simplicity of his life made old-age delightful, even beautiful. His earthly pilgrimage closed at Cheadle, in all the calm of a summer sunset, Nov. 7, 1866.

Allio, Matteo, an Italian sculptor, lived in the 17th century. He executed some works in the Church of Sant' Antonio at Padua in 1653, and some very elegant pilasters, which are highly praised by Cicognara. In the chapel of the Dominican Church at Padua there is a statue of San Lorenzo Giustiniano by Matteo, which, being inferior to one of Sant' Antonio by Brunelli, placed by the side of it in 1667, is said to have caused the artist's death, owing to the serious way in which he took the matter to heart.

Allio, Tommaso, an Italian sculptor, lived in the 17th century, and was brother to Matteo. In the chapel of the Dominican Church at Padua there are two statues by Tommaso — one of *Faith* and the other of *Hope;* in the Church of Sant' Antonio also, one of *Hope* and one of *Charity;* and some statues in the chapel of the Church of San Benedetto.

Allioli, Joseph Franz, a Roman Catholic prelate of Germany, was born at Sulzbach, Aug. 10, 1793. He studied at Munich, Amberg, and Landshut; received holy orders in 1816; and went to Vienna, Rome, and Paris for the sake of studying Oriental languages. In 1821 he was appointed *Privatdocent* at Landshut, and advanced in 1823 to the chair of exegesis and Oriental languages. In 1826 he went to Munich, where he lectured until 1835. He was next called to Ratisbon, to leave this place again in 1838 for Augsburg, where he died, May 23, 1873, as cathedral provost. Of his many works, the most important is *Die heilige Schrift des Alten u. Neuen Testaments. Aus der Vulgata, mit Bezug auf den Grundtext, neu übersetzt und mit kurzen Anmerkungen erläutert* (6 vols. Nuremb. 1830–35, and often since). Besides, he published, *Häusliche Alterthümer der Hebräer nebst biblischer Geographie* (Munich, 1821); — *Ueber die inneren Motive der kanonischen Horen* (Augsburg, 1848; French transl. by Dodille, *Des Motifs Intrinsèques des Heures Canonicales*, Châlon-sur-Saône, 1865). See *Literarischer Handweiser für das kathol. Deutschland*, 1873, p. 240. (B. P.)

Alliott, Richard, LL.D., an English Congregational minister, was born at Nottingham, Sept. 1, 1804. He was thoughtful and serious from early childhood, and mental exercises were more pleasurable to him, when a boy, than physical. He joined his father's (Rev. Richard Alliott) Church, and became exceedingly useful in teaching young men both in the Bible and in general knowledge. His convictions and tastes led him to seek the ministry as his profession and joy. Mr. Alliott completed a course at Homerton College, and studied for two sessions (1826–27) at the University of Glasgow. He became assistant minister to his father in 1827, and in 1830 was ordained as co-pastor. On the death of his father, in 1840, he succeeded to the entire pastorate. In 1843 Mr. Alliott accepted the pastorate of the Church in York Road, Lambeth. In 1849 the Western College invited him to its presidency, which he accepted. In 1856 Chestnut College pressed its claims on his attention, and he exchanged the provincial for a metropolitan chair. In 1860, because of his wife's ill-health, Mr. Alliott removed to Birmingham, and occupied the theological and philosophical chairs at Spring Hill. Soon after he connected with his professorship the pastorship at Acock's Green. But he was not privileged to occupy these posts of honor and usefulness long. He died Dec. 20, 1863. Mr. Alliott did not aspire to authorship to any great extent. Besides a few miscellaneous sermons and articles, he published only the Congregational lecture in 1854, an octavo vol. entitled *Psychology and Theology*. See (Lond.) *Cong. Year-book*, 1865, p. 217.

Alliott, William, an English Congregational minister, brother of the Rev. Richard Alliott, Jr., was born at Castlegate Parsonage, Nottingham, July 22, 1807. He united with his father's church at Castlegate, and thence proceeded to Wymondley College and the University of Glasgow to study for the ministry. He was ordained to the pastorate of Howard Chapel, Bedford, in 1832, where for thirty-five years he made full proof of his ministry. His death occurred Aug. 12, 1867. Mr. Alliott was very wise, modest, and spiritual. His ambition was not fame, but usefulness. For more than twenty years he was engaged in preparing students for labor in connection with the London Missionary Society. See (Lond.) *Cong. Year-book*, 1868, p. 248.

Allison, David, a Presbyterian minister, was born at Galefoot Farm, in Ochiltree, Ayrshire, Scotland, in 1799. He graduated at the University of Glasgow with the honors of his class. He was licensed in 1821, and died July 7, 1858. As a preacher he was clear and perspicuous. He was not a popular preacher, but was a useful one. See Wilson, *Presb. Hist. Almanac*, 1860, p. 271.

Allison, John, an English Baptist minister, was born at Craven, Yorkshire, in 1788, and was converted in early life. Soon after his decision to enter the ministry, he pursued a course of preparatory study at the Academy in Bradford, and then settled in a village near that place, where he remained nine years. Subsequently he was pastor at Ogden fifteen years, and at Chapelfold, near Dewsbury, for ten years. His life was a laborious one. He preached three times on the Sabbath, once or twice during the week, and conducted a day-school for the support of a large family. He died Jan. 17, 1852. See *English Baptist Manual*, 1852, p. 45, 46. (J. C. S.)

Allison, Matthew, a Presbyterian minister who died July 8, 1872, aged seventy-seven years, was a member of the Presbytery of Huntingdon, and was pastor of the Presbyterian churches of Mifflintown and Lost Creek, Pa. See *Presbyterian*, Aug. 3, 1872.

Allison, Thomas, a minister of the Associate Church, was born in Pennsylvania, June 3, 1771. He pursued his classical studies at Canonsburg Academy (now Jefferson College), and studied theology under the direction of the Rev. Dr. John Anderson. He was licensed early in the year 1800, and preached in various places until some time during the following year, when he was installed as pastor at Mount Hope, Pa. In this charge he continued to labor until near the close of his life, when failing health induced him to resign. He died in April, 1840. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 71.

Allœōsis (*transmutation*) is a term used by Zwingli, in his controversy with Luther, to indicate that the identification of the two natures of Christ is only figurative and nominal. See Hagenbach, *Hist. of Doctrines*, ii, 346.

Allogĕnes (Ἀλλογενεῖς). (1.) Revelations of "Allogenes," as of Zoroaster and others, are mentioned by Porphyry (*Vita Plot.* § 16) as appealed to by the Gnostics contemporary with Plotinus. But it seems probable that he mistook for the name of an author the plural title of the following book. (2.) An apocryphal book or series of books bearing this name is said by Epiphanius to have been used by the Sethians, the Archontici, and, apparently, the sect which he calls "Gnostici."

Alloprosallos (*favoring now one, then another*), in Greek mythology, was a surname of *Mars*, given because of the uncertainty of war.

Allori, Cristofano (called *Bronzino*), an Italian painter, was born at Florence in 1577. He was the son of Alessandro, and by him was instructed in the art for a time. He became a good colorist by imitating the works of Ludovico Cardi, called *Cigoli*. He did several fine pieces of work for the churches and convents of Florence, and for the palace of the Medici; also many admirable portraits of the most eminent men of his time. The *St. Julian* of the Pitti Palace is the grandest of his productions, though his picture of *Judith with the Head of Holofernes* is better known. Many copies of his works are to be found throughout Italy. Owing to vicious indulgences that often seduced him from his labors, his works are extremely rare and he himself comparatively little known. He died in 1621.

Allouez, Claude Jean, an early Jesuit explorer of the Northwest, was born in France in 1620. He went to Quebec in 1658, and spent some years in the Algonquin missions on the St. Lawrence. In 1665 he founded the Mission of the Holy Ghost at Chegormegon, on Lake Superior. He then began collecting data concerning the Mississippi; explored Green Bay, where he founded the Mission of St. Francis Xavier; and labored among various tribes of Indians. In 1676 he permanently established at Kaskaskia, Ill., the mission begun by Marquette; but in 1679 retired at the approach of La Salle. His last field of labor was among the Miamis on St. Joseph's River, where he died in 1690. His contributions to the Jesuit *Rélations*, concerning the ideas and manners of Indians of that time, are said to possess great value.

Allovin. See Baron, St.

Alloway, William, an English Congregational divine, was born at Trowbridge, June 19, 1809. In his seventeenth year he was converted in the Tabernacle at Trowbridge. In 1830 he entered Hackney College as a student for the ministry. Having completed his course in 1834, he offered himself to the London Missionary Society to work among the freed blacks of Jamaica, and was immediately sent. Mr. Alloway occupied successively three stations of the mission—Dry Harbor in 1835, Porus in 1842, and Ridgemount, Mandeville, in 1856, where he died Jan. 19, 1877. Mr. Alloway's work was characterized by the intelligence and thorough devotedness of his converts, and his high standing as a counsellor among his fellow-ministers. See (Lond.) *Cong. Year-book*, 1878, p. 303.

Allston, Washington, an eminent painter, was born of honored parentage at Georgetown, S. C., Nov. 5, 1779, and was a graduate of Harvard College in the class of 1800. He developed early in life his enthusiastic love for the fine arts. Such was his desire to perfect himself in what he meant to make his profession that, having disposed of his patrimonial estate, he embarked in 1801 for the Old World, and became a pupil in the Royal Academy in London, of which Benjamin West was the president. Subsequently he spent several years in Paris and in Italy. During the eight years he was abroad, he made the acquaintance and secured the friendship of some of the most eminent painters and poets in Europe. Returning to America in 1809, he passed two years in this country, and then crossed the ocean again, and remained seven years (1811–18). Domestic afflictions were greatly blessed to him in leading his thoughts to more serious subjects, and he came back to his native land an altered man. Having built a studio in Cambridge, Mass., he devoted himself to religious art, producing some of the finest paintings in that department that have seen the light in modern times. The subjects of some of these were, *The Dead Man Revived by the Bones of Elisha:—The Angel Liberating Peter from Prison:—Jacob's Dream:—Elijah in the Desert:—Saul and the Witch of Endor:—* and *Belshazzar's Feast*, his last work, which he left in an unfinished state. His other works were, *Spalatro's Vision of the Bloody Hand:—Gabriel Setting the Guard of the Heavenly Host:—Ama Page:—Beatrice*, etc. He died suddenly at Cambridge July 9, 1843. In a sermon preached after his decease by Rev. Dr. Albro, the religious character of Allston was portrayed in a most attractive light. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v. (J. C. S.)

All-sufficiency of God is that power or attribute of his nature whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his *self-sufficiency* is that whereby he has enough in himself to denominate him completely blessed as a God of infinite perfection, so his *all-sufficiency* is that by which he has enough in himself to satisfy the most enlarged desires of his creatures and to make them completely blessed. See Attributes of God.

We practically deny this perfection—1. When we are discontented with our present condition and desire more than God has allotted for us (Gen. iii, 5; Prov. xix, 3); 2. When we seek blessings, of what kind soever, in an indirect way, as if God were not able to bestow them upon us in his own way, or in the use of lawful means (Gen. xxvii, 35); 3. When we use unlawful means to escape imminent dangers (ch. xx, xxvi; 1 Sam. xxi, 13); 4. When we distrust his providence, though we have had large experience of his appearing for us in various instances (Josh. vii, 7, 9; 1 Sam. xxvii, 1; 2 Chron. xiv, 11; xvi, 8; Psa. lxviii, 19); 5. When we doubt the truth or certain accomplishment of the promises (Gen. xviii, 12; Psa. lxxvii, 8, 9; Isa. xlix, 14); 6. When we decline great services, though called to them by God, under a pretence of our unfitness for them (Jer. i, 6, 8).

The consideration of this doctrine should lead us—1. To seek happiness in God alone, and not in human things (Jer. ii, 13); 2. To commit all our wants and trials to him (1 Sam. xxx, 6; 2 Cor. xii, 8, 9; Heb. xi, 19); 3. To be courageous in the midst of danger and opposition (Psa. xxvii, 1); 4. To be satisfied with his dispensa-

tions (Rom. viii, 28); 5. To persevere in the path of duty, however difficult (Gen. xvii, 1). See Ridgley, *Body of Div.* quest. 17; Saurin, *Sermons*, vol. i, ser. 5; Barrow, *Works*, vol. ii, ser. 11.

Allu, the Seven Stairs to the abode of Osiris, which are mentioned in ch. clxiv of the Egyptian *Ritual of the Dead.*

Alluno, Niccolò, an Italian painter, was born at Foligno about 1450. In the Church of San Niccolò at Foligno is an altar-piece by this artist of the *Virgin and Infant* with saints, and also his picture of the *Pietà*, so highly praised by Vasari. He gained quite a reputation before his death, which occurred in 1510.

Allyn, Henry, a Methodist Episcopal minister, was born at Windsor, Conn., about 1813. He emigrated to Illinois in 1832; was converted in his seventeenth year, and received license to preach in 1839. Six years later he was ordained deacon, in 1850 elder, and in 1851 entered the Southern Illinois Conference, wherein he labored until his death, Nov. 27, 1855. Mr. Allyn was laborious, zealous, spiritual. See *Minutes of Annual Conferences*, 1856, p. 165.

Allyn, Norman, a Methodist Episcopal minister, was born at Hartford, Conn., Jan. 23, 1810. No record of his life-work is accessible other than that he was a member of the Southern Illinois Conference, served the Church as an able and earnest minister for nearly thirty years, and that hundreds were added to the Church through his instrumentality. He died March 27, 1864. See *Minutes of Annual Conferences*, 1864, p. 205.

Allyn, William (*cardinal*). See Allan.

Alma (*bounteous*, i. e. "the giver of food"), in Roman mythology, was a surname of several deities, but more especially of *Ceres*, goddess of food (or of plenty).

Almachius, a martyr at Rome, is commemorated as a saint on Jan. 1 in old Roman lists.

Almakah, a principal deity of the Himyarites of Southwestern Arabia.

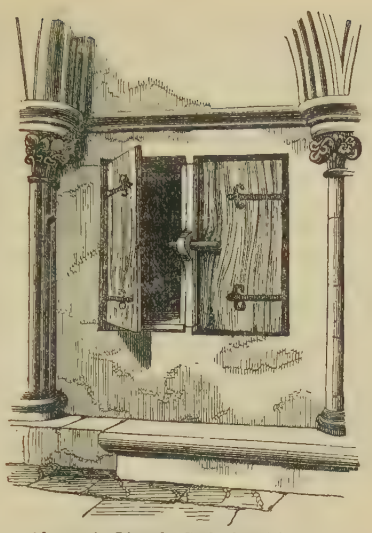
Almali, Nathanael Ibn, a Jewish physician of Saragossa, who flourished in the 13th century, is known only as the translator of Maimonides's Mishna-commentary on the *Seder Kodashim*. For the benefit of the Jews of Rome, he made the Hebrew translation from the Arabic. The translation was finished, together with a preface, by the translator in 1298. See Fürst, *Bibl. Jud.* i, 39; Grätz, *Gesch. d. Juden*, vii, 284. (B. P.)

Almaria (or **Armaria**), a name used in ancient English records for the muniments or archives of a church library.

Almarick, John, a martyr, was in prison for some months in Turin, Piedmont, in 1558, where he sustained much cruelty, being racked to death. See Fox, *Acts and Monuments*, iv, 440.

Almaricus of Chartres. See Amalric.

Almery (or **Aumbry**), the mediæval *hutch;* a cupboard occasionally used for keeping broken meat; hence a confusion was made in calling the "*almonry*" the place of alms-giving, and the "*almery*" that where the dole of fragments from the conventual tables was daily made. The word is derived from *armarium*, and usually designates the wall-closet or locker for keeping the church books or altar-plate, the chrism used in baptism and confirmation, and the holy oil for the sick. In many cases the eucharist reserved for the last communion was stored in an aumbry near the altar, as is still the case in Italy. In the cloister the books used in reading-time were kept in an aumbry placed either within the church close to the door, or else in a locker adjoining it at the north-east angle. The Greeks had an aumbry for holding the vestments of the religious—a sort of hanging wardrobe over the altar; from the 5th century presses for the same purpose were erected in the sacristies of the Western Church. The Carthusians had two aumbries, one on the right for the vessels, and another for books. Aumbries to contain processional crosses, the bier, taper-stands, and burial furniture occur in walls near the cloister and cemetery. All the keys were locked up by the sacristan at night in a master-aumbry until early in the morning. Usually the aumbry is provided with a slab. Up to the 13th century the piscina had a small upper shelf for the chalice; and even in later examples a little credence for holding the cruets and vessels is found. Sometimes a small ledge for the calamus appears; and until the 13th century the marks of holes for the hinges of doors are visible: after that date, however, the aumbry became common.



Almery in Lincoln Cathedral (cir. 1200).

Almoli, Solomon ben-Jacob, a Jewish physician, who flourished in the Levant at the beginning of the 16th century, is the author of חלוכות שבא, or a grammatical treatise on the Sheva (Constantinople, 1520):—שרשרות גבלות, a Hebrew lexicon, only reaching to the letter *Nun* (ibid.). See Fürst, *Bibl. Jud.* i, 39 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 39; Steinschneider, *Bibliog. Handbuch*, p. 5; id. *Catalogus Libr. Hebr. in Bibl. Bodl.* p. 2282. (B. P.)

Almond-tree, the symbol of St. Mary, in allusion to Aaron's rod, which blossomed in a night; but M. Montalembert conceives the plant to be dedicated to the Holy Trinity.

Almonry, a room where alms were distributed, generally near to a church, or forming a part of it. See Almery.

Al-moshaf (Arab. *the volume*), one of the names of the *Koran* (q. v.).

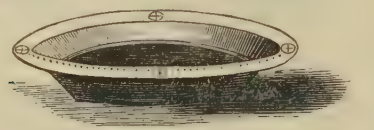
Almoshtari, the planet *Jupiter*, was adored as a divinity by the ancient Arabians.

Almosnino, Moses ben-Baruch, a Jewish rabbi, was born about 1500. He was the son of a Spanish family which was driven from the peninsula by the decree of 1492 and settled at Salonica. He received an excellent education in almost all branches of science and literature, and was one of the greatest pulpit orators of his age. He died about 1580. Besides a number of astronomical works, he wrote, ידי משה (Salonica, 1572; Venice, 1597), a philosophical commentary on the five Megilloth:—פרקי משה (Salon. 1563), a commentary on the *Pirke Aboth*:—תפלה למשה (ibid. eod. and often), an apology for the Mosaic law and the

Shema prayer:—ס' מאמר כח (Venice, 1588), a collection of twenty-eight discourses delivered on different occasions, edited by his son:—*Regimiento de la Vida* (Salonica, 1564, and often), an ethical hand-book:—פנר משה, a commentary on the Pentateuch, in the *Oppenheimeriana:*—a commentary on Job (MS.). See Fürst, *Bibl. Jud.* i, 40; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 39 sq.; Grätz, *Gesch. d. Juden*, ix, 41, 403, 417 sq.; Frankel, *Monatsschrift*, 1864, p. 29 sq. 57 sq.; Zunz, *Zur Geschichte u. Literatur*, p. 531. (B. P.)

Alms-bag, a small purse, of velvet or other cloth, used for carrying alms during divine service.

Alms-basin (or **Alms-dish**), a vessel of metal in which to receive the bags containing the "alms for the poor and the other devotions of the people" for presentation on the altar. They are made of brass, pewter, or more precious metals. Ancient examples frequently have representations in relief of the temptation of Eve or the return of the two spies from Canaan; modern specimens are commonly adorned with texts of Scripture.



Alms-dish of the 16th Century.

Alms-bowl, a vessel used by the priests of Buddha for the purpose of receiving the food presented as alms by the faithful. These priests are strictly forbidden to eat any food not given as alms, except it be water or some substance used to clean the teeth; and when in health, the food that a priest eats must be procured by his own exertions in carrying the alms-bowl from house to house in the village or city near which he resides. When going to receive alms, his bowl is slung across his shoulder, and is usually covered by the outer robe. It may be made either of iron or of clay, but of no other material. It must first be received by a chapter, and then be officially delivered to a priest whose bowl is found, on examination, to be in the worst condition. No priest is allowed to procure a new bowl so long as his old one has not been bound with five ligatures to prevent it from falling to pieces. When a priest visits a house with the alms-bowl, he must not do anything to attract the attention of the inmates, but remain silent until he is observed; then if anything is given, he receives it, otherwise he passes on. Buddha says, "The wise priest never asks for anything; he disdains to beg; it is a proper object for which he carries the alms-bowl; and this is his only mode of solicitation." The priest is forbidden to pass by any house, when going with the bowl to receive alms, on account of its meanness or inferiority. When he visits a village, house, or street three successive days without receiving anything, he is not required to go to the same place again; but if he receives only the least particle, it must be visited regularly. When his bowl is sufficiently filled, he is to return to his dwelling and eat the food he has received, of whatever kind it may be. The bowl is also carried by the priestesses, or chief female recluses, who go from door to door in the same manner as the priests, receiving the contributions of the faithful. See Hardy, *Eastern Monachism.*

Alms-box (or **Alms-chest**), a receptacle fastened to the wall or standing on a pillar in a church, for receiving the general offerings from the poor during public service. This usage is mentioned in the fourth Council of Carthage (where this receptacle is called *sacrarium* and *gazophylacium*), and by St. Augustine (*De Diversis*, serm. 50). It was appointed by canon 84 of the Synod of London (1603) to be provided in every parish, to the intent that parishioners may put into it their alms for their poor neighbors. See Landon, *Eccles. Dict.* s. v.

Alms-day (or **Alms-Saturday**), the Saturday before Passion Week, i. e. preceding Palm Sunday; so called because contributions for the poor during Lent are sometimes given out on that day, so as not to interfere with the solemnities of the coming Holy Week. The Secret in the Sarum office for the day referred both to the alms-giving and the alms-distribution.

Alms-dish. See Alms-basin.

Alms-men, a name for male inmates of an almshouse, or house of charity. Some of the 16th-century almshouses were erected out of the spoils of the suppressed monastic institutions.

Almutium (or **Amess**) is often confounded with, but is wholly distinct from, the *amice* (*amictus*). The amess was a hood of fur anciently worn while reciting the offices by canons, and afterwards by other distinguished ecclesiastics, as a defence against the cold. At times it fell loosely on the back and shoulders, and was drawn over the head when occasion required; the ends, becoming narrower and usually rounded, hung down in front like a stole, for which, by some modern writers, it has been mistaken. The amess has a certain similarity to some of the academical hoods now in use. There are very many specimens of this vestment represented on memorial brasses, one of the best of which—a figure of Sir John Stodeley—remains in the Church of St. Mary Magdalen, Upper Winchendon, Bucks. This garment is still used in the Latin Church, some of the bishops and abbots of which wear amesses of ermine lined with purple. In the Church of England its use appears to have been wholly discontinued.

Almy, William, an American philanthropist, a member of the Society of Friends, was born Feb. 17, 1761. He became a cotton-manufacturer at Providence, R. I., where he amassed a large fortune and endowed a large boarding-school. He died Feb. 5, 1836.

Alnense, Concilium. See Alcester, Council of.

Aloa, a holyday observed by the heathen laborers of Athens, after they had received the fruits of the earth, in honor of Dionysus and Demeter.

Aloée (or **Alwée**), in the mythology of the inhabitants of the Andes, was an evil spirit which the Chilians regarded as the originator of all evil and destruction. They also believe that they would live forever if this spirit did not come to take them away in death. They affirm that the white people (Spaniards) brought this evil dæmon to their country, and that previous to his coming death was entirely unknown.

Alohim (*the gods*), the name of a group, or possibly triad, of Sidonian divinities, to whom temples were erected by Eshmonezer II, king of Sidon.

Aloïs, Pietro, an Italian poet and theologian, was a native of Caserte. He entered the order of Jesuits, and became professor in the colleges of Naples and Lecca. He died in 1667. He wrote, *Centuriæ Epigrammatum* (Lyons, 1635; Naples, 1646):—*Commentarii in Evangelia Quadragesimæ* (Paris, 1658). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alowiochus. See Alwig.

Aloysius, Johannes, a martyr, was sent down from Geneva to certain parts of Calabria in 1559, there to be their minister. He was subsequently sent for to Rome, and there suffered martyrdom. See Fox, *Acts and Monuments*, iv, 471.

Aloza (or **Alozza**) (*the powerful*) was the name of a goddess worshipped by several tribes in Arabia, especially at Nakla, near Mecca. A tree (Akazie) was dedicated to her. The Arab Dalem was the first to dedicate this tree to her. He also built her a temple, which was said to give out musical sounds when any one entered it. When Mohammed introduced Islam,

he destroyed the temple and the tree, and slew the priestess.

Alpan, an Etruscan goddess who waits upon Turan, or Venus. She is winged, with ear-rings and necklace, and bears two palm branches, which she strikes together. She may be compared to the Greek *Graces*.

Alpanu (or **Alpnu**), an Etruscan goddess, with coronet, ear-rings, tunic, and mantle, and a star behind her head, who is represented on one mirror as embracing the goddess Akhuvitr, on another as embracing the goddess Thaur, and on a third as attracting the love of a youth called Famu.

Alpedrinha, JORGE DA COSTA, a Portuguese prelate, was born at Alpedrinha, in the province of Beira, about 1406. He is more commonly known by the name of *cardinal de Alpedrinha*, in remembrance of the place of his birth; but he was in reality cardinal of the capital of Portugal, and was one of the most able theologians of his time. Born of a noble family in the enjoyment of opulence, he received a brilliant education, became a priest, and was first bishop of Evora, from which he became archbishop of Lisbon. He was loaded with favors by Edward and his son, and it is said that he received more ecclesiastical revenue than any other prelate of his time. He was appointed counsellor of Alfonso V, and had charge of the education of Catharine, daughter of king Duarte. The credit of cardinal Alpedrinha became proverbial, and he maintained his influence in all the affairs during the reign of Alfonso V. In the time of João II he was prince-regent, and held the direction of affairs. Old causes of dissension still existing, however, eventually led to trouble between the youthful prince and the cardinal. At length, wearied of these dissensions, Alpedrinha betook himself to Rome, where he acquired as much influence as he had at Lisbon, and under Sixtus IV, Innocent VIII, Alexander VI, Pius III, and Julius II he served well the interests of Portugal. He died at Rome, Sept. 19, 1508, at an extremely old age. The fragments of his *Letters* still preserved bear evidence of great wisdom. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alphanus, an Italian ecclesiastic, was successively a monk of Monte-Casino, abbot of St. Benedict at Salerno, and archbishop of that city. He attended a council, held by Nicolas II, at Beneventum, and subscribed his own name immediately below his. Peter the deacon mentions some of his writings, as an *Account of the Martyrdom of St. Christina*:—and *Hymns*, all given in the *Italia Sacra*, tom. ii.

Alpheæa (also **Alpheonia**), in Greek mythology, was a surname of *Diana*, derived from Alpheus, god of the river from whose persecution she was compelled to hide among the nymphs of Letrina, and blacken her face with mud, that the god might not find her. A temple was erected here in her name, and also a statue of black marble in remembrance of this occurrence.

Alpheius (or **Alypius**) was bishop of Apamea, in Syria Secunda, and attended the councils of Neocæsarea (A.D. 315), Nicæa (325), and Antioch (341). He was one of the bishops by whom Eusebius of Cæsarea was elected to the see of Antioch.

Alpheus, in Greek mythology, was a god of a river, the son of Oceanus and Tethys, famous for his love for the nymph Arethusa, who bathed in the river which he ruled over. She refused his proposal and fled, leaving her dress behind her. Alpheus was already close upon her, when she prayed to Diana, who covered her with a cloud. However, Alpheus followed the cloud, when it was suddenly changed into water. Alpheus now changed himself into his watery form and sought to mix his stream with hers, but Diana removed her to the island of Ortygia. Again Alpheus found a way to her, and Arethusa, not wishing to withstand such a passionate love, permitted him to mix his waves with hers. The ancients related some very wonderful things about these two streams. The Arethusa was said to become of a red color when the blood of the sacrifices at Olympia flowed into Alpheus. The latter is also said to have slain his brother, and in despair he threw himself into the Nyctimus River, which subsequently bore his name. The water was said to possess the virtue of giving to departed souls forgetfulness of all the past. The Alpheus River rises on the southern limit of Arcadia, and runs through Elis, in Peloponnesia.

Alphonso (Alfonso) OF SANTA MARIA, archbishop of Burgos, distinguished himself at the Council of Basle (1431–43), from which, with the other Spanish prelates, he withdrew when the synod proceeded to depose Eugenius IV. He left an abridged *History of the Kings of France and Spain, the Emperors, and Popes*.

Alphonso (Alfonso) DE SAN VICTOR was bishop of Zamora, and a Benedictine. He moved to the see of Toledo, thence to Orense, and lastly to Zamora, where he died, in 1660. He composed the *Rule of St. Benedict*, in Spanish (vol. i, Madrid, 1415; vol. ii, Toledo, 1651).

Alred. See ALDRED.

Alrich, WILLIAM P., D.D., a Presbyterian minister, was born in 1807. His first pastorate was at Newcastle, Del. He was for many years connected with Washington College, Pa., filling the chair of mathematics and natural philosophy. He served several churches successively as pastor in the neighborhood of Washington. He died at Winterset, Ia., Dec. 31, 1869. As a student he was laborious and patient, an instructive and amiable gentleman. See *Presbyterian*, March 26, 1870; *Gen. Catal. of Princeton Theol. Seminary*, 1872. (W. P. S.)

Alrunen, in German mythology, are prophesying women, to whom the ancients paid the greatest respect and honor. The Gothic historian Jornandes relates the following: "The Gothic king Filimer found certain women among his people, whom he called *Aliorumnes*. As these women were somewhat suspicious-looking characters, he banished them from his kingdom, and compelled them to wander about in forsaken places. Thus they came in contact with other people of the woods, called *Feigenfaunen*, and thus originated this horrible generation of human beings." Tacitus says of them, "We have seen, during the reign of Vespasian, Weleda, a certain deity, universally worshipped as a goddess; but in earlier times also the Germans worshipped Aurinia and other women." It is not quite clear, however, that the name Aurinia is the same as Alrune.

Alsace, THOMAS LOUIS DE HENIN LIETARD, *cardinal d'*, a Belgian prelate, was born at Brussels in 1680. He was distinguished even more by his lofty character and the sanctity of his manner than by his illustrious ancestry, which ran back to Thierry of Alsace, count of Flanders. Although a younger son when he was consecrated to the ecclesiastical calling, he became the elder by the death of his brother, Charles Louis Anthony, prince of Chimay, and lieutenant-general in France and Spain, who died in 1740. Thomas, then cardinal-archbishop of Mechlin and primate of the Low Countries, immediately transmitted the principality of Chimay to his younger brother, Alexander Gabriel, governor of Oudenarde. After the taking of Brussels by the French, he addressed a letter to Louis XV, expressive of his faith in a Higher Power, and suggesting the sentiment contained in the *Te Deum*, which they were ordered to chant. He died Jan. 6, 1759. See Hoefer, *Nouv. Biog. Générale*, s. v.

Al-Sameri is the name of the person who, the Mohammedans allege, formed the golden calf for the worship of the Israelites in the wilderness. They represent him as a chief among the Israelites,

and they believe that some of his descendants inhabit an island bearing his name in the Arabian Sea.

Alscheich, MOSES BEN-CHAJIM, one of the most distinguished Jewish commentators and preachers of the 16th century, was born at Safet, in Upper Galilee, about 1520. He was rabbi of his native place, where he died about 1595. "His merits as an exponent of Scripture consist chiefly in his having simplified the exegetical labors of his predecessors. He generally gives the literal interpretation first, and then endeavors to evolve the recondite and allegorical sense, so that his commentaries may be regarded as a useful synopsis of the various Midrashic and Cabalistic views of Scripture" (Ginsburg). He wrote, תורת משה, a commentary on the Pentateuch (Venice, 1601 and often):—שושנת העמקים, a commentary on the Song of Songs (ibid. 1591):—רוב פנינים, a commentary on Proverbs (ibid. 1601):—רוממות אל, a commentary on the Psalms (ibid. 1605):—צרור משה, a commentary on Ruth (ibid. 1601):—משאת משה, a commentary on Esther (ibid. eod.):—מראות הצובאות, also ס' על תרי עסר, a commentary on the twelve minor prophets (Fürth, 1765):—מראות הצובאות חא, a commentary on the earlier prophets (Offenbach, 1719):—a commentary on the later prophets (Fürth, 1765):—דברים טובים, a commentary on Ecclesiastes (Venice, 1601):—דברים נחומים, a commentary on Lamentations (ibid. eod.):—חבצלת השרון, a commentary on Daniel (Amst. 1726):—and חלקת מחוקק, a commentary on Job (Jesnitz, 1727). See Fürst, *Bibl. Jud.* i, 41 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 40 sq.; Kitto, *Cyclop.* i, 123; Ginsburg, *Commentary on Ecclesiastes* (London, 1861), p. 73 sq.; Basnage, *Histoire des Juifs* (Taylor's transl.), p. 704; Etheridge, *Introd. to Heb. Literature*, p. 415. (B. P.)

Alsentz, JOHN GEORGE, a German Reformed minister, emigrated to America in 1757; was pastor of a Church in Philadelphia, and while serving there accepted a call to Germantown in 1758, where he remained until 1762. From Germantown he was called in 1763 to Wentz's Church in Montgomery County, and was especially active in its erection. Here he labored seven years, and died in 1769. See Harbaugh, *Fathers of the German Ref. Church*, ii, 97.

Al-Sirat, the sharp bridge which the Mohammedans believe to be laid over the middle of hell, and which must be crossed by all at the close of the solemn judgment, whether destined for Paradise or torment. They believe that the just will pass over it like lightning, but that the wicked will be an age in passing it, and will fall into hell fire.

Alsop, VINCENT, a celebrated English Nonconformist divine, was educated at St. John's College, Cambridge. He received ordination at the hands of a bishop, and settled as assistant master in the free school of Oakham, Rutland. Here becoming dissatisfied with his former ordination, he was ordained "in the Presbyterian way," and afterwards presented to the living of Wilby, Northamptonshire, but was ejected by the Act of Uniformity in 1662. He then preached privately at Oakham and Wellingborough, and suffered persecution for his Nonconformity. He wrote a book against Sherlock, called *Antisozzo*, which procured him much celebrity as a wit, and, in addition, an invitation to succeed the venerable Mr. Cawton in Westminster. Here he drew great crowds to his chapel. His *Mischief of Impositions*, in answer to Stillingfleet's *Mischief of Separation*, and his *Melius Inquirendum*, in answer to Dr. Goodman's *Compassionate Inquiry*, remain historical landmarks in the history of Nonconformity. He died May 8, 1703. See *Encyclop. Brit.* s. v.

Alston, Nathaniel, an English Wesleyan minister, was born at Preston, Lancashire, in 1812. He was converted young; became a local preacher at the age of sixteen; entered the ministry in 1834; became a supernumerary after forty-one years of active service; retired to Fareham, and died of paralysis, Aug. 7, 1878. He was a close student, an original, evangelical preacher, a man of penetration, although timid. See *Minutes of Conference* (Lond. 1879), p. 12.

Alston, Philip William Whitmel, a clergyman of the Protestant Episcopal Church, was born on Fishing Creek, in Warren Co., N. C., Feb. 28, 1813. His mother dedicated him to the Lord from his birth, and took care that his education should be conducted accordingly. The family removed to Edenton, N. C., when he was about five years of age; and here, in process of time, he began his academic course under the Rev. John Avery, D.D. In 1822 he attended Shocco Springs Academy, in the same state. In January, 1826, he entered the University of North Carolina and graduated in 1829, but remained at the university as a resident graduate during the next year, when he removed to the neighborhood of Randolph, Tenn., and was occupied for two or three years in reading and study. In 1834 he joined the Protestant Episcopal Church, and in the following year was a deputy to the General Convention. In June, 1838, he was ordained deacon, and exercised his ministry at Randolph until February of the next year, when he became rector of Calvary Church, Memphis, a position which he held until the close of his life. He died at Columbia, Tenn., June 17, 1847. Mr. Alston was distinguished for his taste for the fine arts, possessing considerable skill in drawing. As a preacher, his manner was earnest, but quiet. His social qualities were of a high order. See Sprague, *Annals of the Amer. Pulpit*, v, 754.

Alston, William J., a Protestant Episcopal clergyman of the diocese of New York, entered the ministry in 1859, and in the following year became rector of St. Philip's Church, New York city; in 1862 he was rector of St. Thomas's Church (African), Philadelphia, in which rectorship he remained until 1872, when he returned to his former charge, St. Philip's. He died May 26, 1874, aged forty-seven years. See *Prot. Episc. Almanac*, 1875, p. 144.

Alsup, ASAPH H., a minister in the Methodist Episcopal Church, South, was born in Wilson County, Tenn., Dec. 17, 1826. He professed conversion in 1848, and was admitted into the Tennessee Conference in 1850. Early in 1856 he retired to his native place, where he died, Aug. 31, 1856. Mr. Alsup was an excellent preacher and a devout Christian. See *Minutes of Annual Conferences of the M. E. Church, South*, 1856, p. 669.

Alsvidur (*swift*), in Norse mythology, is one of the two horses that draw the wagon of the sun; the other is called *Arwakur*.

Alt, JOHANN KARL WILHELM, a Protestant theologian of Germany, was born Oct. 1, 1797, at Hoyerswerda, in Upper Lusatia. He studied at Leipsic and Halle, and after passing his theological examination in 1817, he became tutor in a noble family. In 1821 he was promoted as doctor of philosophy; was appointed deacon at Eisleben in 1823, and advanced to the pastorate in the same place in 1829. In 1835 he was called to Hamburg; was honored in 1836 with the degree of D.D.; and was appointed in 1860 as senior of the Hamburg ministerium. He died Dec. 23, 1869. His theology was that of vulgar rationalism. His publications are mainly sermons, a list of which is given by Zuchold, *Bibl. Theol.* i, 18–20. See *Hamburger Correspondent*, Jan. 12, 1870, No. 10. (B. P.)

Altaheimum. See ALTHEIM.

Altamura, Ambrose of, a Dominican, published several works: *Il Melchisedek* (1658), in praise of the Holy Sacrament: — *Praises of the Saints of his Order:* — and commenced a new *Dominican Library* (vol. i, 1677—shortly after his death). See Echard, ii, 660.

Altan Gatusun is an idol worshipped by the Kalmucks, and is represented in the form of a snake with four feet. The carrying of such an idol is thought by them to be a sure protection against all dangers.

Altan Jidakti Burchan (*the golden and imperishable*), in the mythology of the Mongolians, was one of the holy prophets who came from heaven from time to time to warn men. He appeared in that period of the world's history when the ages of men had come down as low as thirty thousand years.

Altani, Antonio, an Italian prelate and diplomatist, was employed by pope Eugenius IV in several important affairs, especially as nuncio at the Council of Basle. Two new nunciatures—one in Scotland in the time of James I, the other in England in 1437—were intrusted to him by the same pontiff, who also made him bishop of Urbino. Nicholas V, successor of Eugenius, also sent Altani as nuncio to Spain in order to negotiate for the marriage of the emperor Frederick III and Eleanor, infant princess of Portugal. Altani died at Barcelona in 1450, after more than twenty years of service and labor. See Hoefer, *Nouv. Biog. Générale*, s. v.

Altanus, in Roman mythology, was a south-westerly wind, believed to be a son of Tellus because he was thought to come out of the earth.

Altar, Christian, the table or raised surface on which the eucharist is consecrated.

I. *Names of the Altar.*—1. *Trapeza* (τράπεζα, a *table;* as in 1 Cor. x, 21). This is the term most commonly used by the Greek fathers and in Greek liturgies; sometimes simply *the* table by pre-eminence, but more frequently with epithets expressive of awe and reverence. St. Basil in one passage (*Ep.* 73) appears to contrast the tables of the orthodox with the altars of Basilides. Sozomen says (*Hist. Eccles.* ix, 2, p. 368) of a slab which covered a tomb that it was fashioned as if for a holy table—a passage which seems to show that he was familiar with stone tables.

2. *Thusiasterion* (θυσιαστήριον, *the place of sacrifice*), the word used in the Sept. for Noah's altar (Gen. viii, 20), and both for the altar of burnt-sacrifice and the altar of incense under the Levitical law, but not for heathen altars.

This word in Heb. xiii, 10 is referred by some commentators to the Lord's table, though it seems to relate rather to the heavenly than to the earthly sanctuary. In Ignatius, too, it can scarcely designate the table used in the eucharist. But by this word Eusebius (*Hist. Eccles.* x, 4, 44) describes the altar of the great church in Tyre, and again (*Panegyr.* s. f.), he speaks of altars erected throughout the world. Athanasius, or Pseudo-Athanasius (*Disp. contra Arium*), explains the word "table" by this term. This name rarely occurs in the liturgies. It not unfrequently designates the enclosure within which the altar stood, or bema (see Mede, *Works*, p. 382 sq.).

3. The Copts call the altar *Hilasterion* (ιλαστήριον), the word applied in the Greek Scriptures to the mercy-seat, or covering of the ark; but in the Coptic liturgy of St. Basil they use the ancient Egyptian word *Pimanershoüshi*, which in Coptic versions of Scripture answers to the Greek *thusiasterion*.

4. The word *Bomos* (βωμός) is used in Scripture and in Christian writers generally for a heathen altar (so 1 Macc. i, 54, 59). The word is, however, applied to the Levitical altar in Ecclesiasticus (i, 12), the work of a *gentilizing* writer. It is generally repudiated by early Christian writers except in a figurative sense: Clement of Alexandria (*Stromata*, vii, 717) and Origen (*Contra Celsum*, viii, 389) declare that the soul is the true Christian altar (*bomos*), the latter expressly admitting the charge of Celsus that the Christians had no material altars. Yet in later times it was sometimes used for the Christian altar.

5. The expression *mensa Domini*, or *mensa Dominica*, is not uncommon in the Latin fathers, especially Augustine. An altar raised in honor of a martyr frequently bore his name; as "mensa Cypriani." The word *mensa* is often used for the slab which formed the top of the altar.

6. *Ara* is frequently applied by Tertullian to the Christian altar, though not without some qualification. Yet it is repudiated by the early Christian apologists on account of its heathen associations. In rubrics, *ara* designates a portable altar or consecrated slab. *Ara* is also used for the substructure on which the *mensa*, or altar proper, was placed.

7. But by far the most common name in the Latin fathers and in liturgical diction is *altare*, a "high altar," from *altus*. This is the Vulgate equivalent of *thusiasterion*. So Tertullian, Cyprian, and Augustine. Yet Cyprian speaks (*Ep.* 59, § 15) of "diaboli altaria," so uncertain was the usage. In the Latin liturgies scarcely any other name of the altar occurs than *altare*. The plural, *altaria*, is also occasionally used by ecclesiastical writers, as invariably by classical authors, to designate an altar. The singular *altarium* occurs in late writers, but is also used in a wider sense for the *bema*, or sanctuary; so also *altaria*.

8. In most European languages, not only of the Romanesque family, but also of the Teutonic and Slavonic, the word used for the Lord's table is derived, with but slight change, from *altare*. In Russian, however, another word, *prestol*, properly a throne, is in general use.

II. *Parts Composing Altars.*—In strictness the table or tomb-like structure constitutes the altar—the steps on which it is placed, and the ciborium, or canopy which covered it, being accessories.

The altar itself was composed of two portions—the supports, whether legs or columns, in the table form, or slabs in the tomb-like, and the *mensa*, or slab which formed the top.

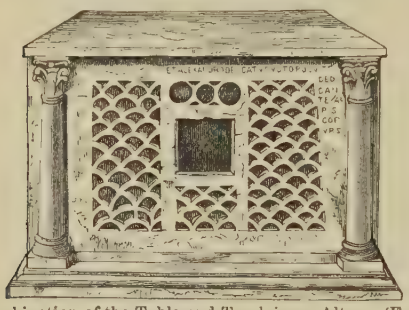
Table-altar. (From a Mosaic in the Church of St. Apollinare-in-Classe at Ravenna.)

The expression *cornu altaris* (horn of the altar), often used in rituals, appears to mean merely the corner or angle of the altar, no known example showing any protuberance at the angles or elsewhere above the general level of the mensa, although in some instances the central part of the surface of the mensa is slightly hollowed. By the *cornu evangelii* is meant the angle to the left of the priest celebrating; by *cornu epistolæ* that to the right. These phrases must, however, it would seem, date from a period subsequent to that when the Gospel was read from the ambo.

III. *Tomb-altars.*—The change from wood to stone as the material of altars in the early Church was not only for reasons of durability and elegance, but probably grew in part out of the necessities of the times, especially the celebration of worship in the catacombs of Rome; and this in turn gave rise to the custom, espe-

cially prevalent there, of combining an altar and a tomb together. Hence the form gradually changed from the flat table, or *mensa*, to the chest, or *arca*.

It was, however, not only in Rome that the memorials of martyrs and altars were closely associated. The eighty-third canon of the African Code (A.D. 419) orders that the *altaria* which had been raised everywhere by the roads and in the fields as *memoriæ martyrum* should be overturned when there was no proof that a martyr lay beneath them, and blames the practice of erecting altars in consequence of dreams and "inane revelations." The most clear proofs of the prevalence of the practice of placing altars over the remains of martyrs and saints at an early period are furnished by passages in Prudentius. The practice of placing the altar over the remains of martyrs or saints may probably have arisen from a disposition to look upon the sufferings of those confessors of the faith as analogous with that sacrifice which is commemorated in the eucharist; and the passage in Revelation (vi, 9), "I saw under the altar the souls of them that were slain for the Word of God," no doubt encouraged or instigated the observance. The increasing disposition to venerate martyrs and their relics fostered this practice. See TOMB-ALTAR.



Combination of the Table and Tomb in an Altar. (From the Basilica of St. Alessandro on the Via Nomentana at Rome.)

It is difficult to find the date at which it became customary to incise crosses, usually five in number, on the mensa of an altar; but they are found on the portable altar which was buried with St. Cuthbert (A.D. 687). Two are to be seen on the oaken board to which the plating of silver was attached, and two on the plating itself, but it is quite possible that originally there were five on each. In the order for the dedication of a church in the sacramentary of Gregory the Great, the bishop consecrating is desired to make crosses with holy water on the four corners of the altar; but nothing is said of incised crosses.

The practice of making below the mensa a cavity to contain relics, and covering this by a separate stone let into the mensa, does not appear to be of an early date.

IV. *Structural Accessories of the Altar.*—Usually, though not invariably, the altar was raised on steps, one, two, or three in number. From these steps the bishop sometimes preached. Beneath the steps it became customary, from the 4th century, at least, at Rome and wherever the usages of Rome were followed, to construct a small vault called *confessio*. This was originally a mere grave or repository for a body, as in the Church of St. Alessandro, near Rome, but gradually expanded into a vault, a window or grating below the altar allowing the sarcophagus in which the body of the saint was placed to be visible.

In the Eastern Church a *piscina* is usually found under the altar. What the antiquity of this practice may be does not seem to be ascertained; but it may have existed in the Western Church, since in a Frankish missal, in consecrating an altar, holy water is to be poured *ad basem*.

The altar was often enclosed within railings of wood or metal, or low walls of marble slabs. These enclosures were often mentioned by early writers under the names *ambitus altaris*, *circuitus altaris*; the railings were called *cancelli*, and the slabs *transennæ*.

Upon these enclosures columns and arches of silver were often fixed, and veils or curtains of rich stuffs suspended from the arches. Pope Leo III gave ninety-six veils, some highly ornamented, to be so placed round the *ambitus altaris* and the *presbyterium* of St. Peter's at Rome. For the canopy over the altar, see CIBORIUM.

V. *Appendages of the Altar.*—In ancient times, a feeling of reverence prevented anything from being placed upon the altar but the altar-cloths and the sacred vessels with the elements. Even in the 9th century Leo IV (*De Cura Pastorali*, § 8) limited the objects which might lawfully be placed on the altar to the shrine containing relics, or perchance the codex of the Gospels, and the pyx, or tabernacle in which the Lord's body was reserved for the viaticum of the sick.

The book of the Gospels seems anciently to have been frequently placed on the altar. With regard to the relics of saints, the ancient rule was, Ambrose tells us (*Ad Marcellinam*, epist. 85), that they should be placed "under the altar;" and this was the practice of much later times. The passage of Leo IV quoted above seems, in fact, the first permission to place a shrine containing relics on the altar, and that permission was evidently not in accordance with the general religious feeling of that age.

In the early centuries of the Christian Church, the consecrated bread was generally reserved in a vessel made in the form of a dove and suspended from the ciborium, or perhaps in some cases placed on a tower on the altar itself. Gregory of Tours speaks distinctly (*De Gloria Martyrum*, i, 86) of the deacon taking the turris from the sacristy and placing it on the altar; but this seems to have contained the unconsecrated elements, and to have been placed on the altar only during celebration; nor does the reservation of the consecrated bread in the turris, capsa, or pyx on the altar appear to be distinctly mentioned by any earlier authority than the decree of Leo IV quoted above.

No instance of a cross placed permanently on the mensa of an altar is found in the first eight centuries. Crosses were seen in the sanctuary in the 4th century. The cross was found on the summit of the ciborium, as in the great Church of St. Sophia at Constantinople, and in some churches, both at Rome and in Gaul, suspended from the ciborium over the altar, but not on the mensa of the altar itself. A cross was, however, placed on the altar during celebration. The third canon of the second Council of Tours (A.D. 567) probably means that the particles consecrated should not be arranged according to each man's fancy, but in the form of a cross, according to the rubric.

Tapers were not placed on the altar within the period we are considering, though it was a very ancient practice to place lights about the altar, especially on festivals. Flowers appear to have been used for the festal decoration of altars at least as early as the 6th century. They appear as decorations of churches as early as the 4th century.

VI. *Number of Altars in a Church.*—There was in primitive times but one altar in a church. Augustine speaks (*On 1 John*, tract 3) of the existence of two altars in one city as a visible sign of the Donatist schism. But in the time of St. Basil there were more than one altar in Neocæsarea. The Greek and other Oriental churches have even now but one altar in each church; nor do they consecrate the eucharist more than once on the same day in the same place. They have had, for several centuries, minor altars in side-chapels, which are really distinct buildings. Such side-chapels are generally found where there has been considerable contact with the Latin Church.

Some writers rely upon the *arcosolia*, or altar-tombs in the catacombs, as proving the early use of many altars. Two, three, and more such tombs are often found

in one crypt, and in one case there are as many as eleven arcosolia; but there is a deficiency of proof that such tombs were actually so used, nor is their date at all a matter of certainty in the great majority of cases.

The practice of considering the tomb of a martyr as a holy place fitted for the celebration of the eucharistic sacrifice, and such celebration as an honor and consolation to the martyr who lay below, probably led first to the use of several altars in a crypt in the catacombs where more than one martyr might rest, and then, when the bodies of several martyrs had been transferred to one church above ground, to the construction of an altar over each, from a wish to leave none unhonored by the celebration of the eucharist above his remains. Such ideas were prevalent as early as the beginning of the 5th century. At that period, and indeed long after, the disturbance of the relics of saints was held a daring and scarcely allowable act, and was prohibited by Theodosius and much disapproved of by pope Gregory the Great; nor was it until some centuries later that the increasing eagerness for the possession of such memorials was gratified by the dismemberment of the holy bodies.

It has been contended that more than one altar existed in the Cathedral of Milan in the latter part of the 4th century. Ambrose more than once uses the plural *altaria* in connection with the church, but altaria frequently means an altar. In the Theodosian Code *altaria* is probably equivalent to sanctuary. At the end of the 6th century we find distinct traces of a plurality of altars in Western churches. Gregory of Tours speaks (*De Gloria Martyrum*, i, 33) of saying masses on three altars in a church at Braisne, near Soissons; and Gregory the Great says (*Epist.* v, 50) that he heard that his correspondent Palladius, bishop of Saintonge, had placed in a church thirteen altars, of which four remained unconsecrated for defect of relics. Moreover, the Council of Auxerre (A.D. 578) forbade two masses to be said on the same day on one altar, a prohibition that probably contributed to the multiplication of altars, which was still further accelerated by the disuse of the ancient custom of the priests communicating with the bishop or principal minister of the church, and the introduction of private masses, more than one of which was frequently said by the same priest on the same day. Bede mentions (*Hist. Eccles.* v, 20) that Acca, bishop of Hexham (deposed 732), collected for his church many relics of apostles and martyrs, and placed altars for their veneration, placing a separate canopy over each altar within the walls of the church. There were several altars in the church built by St. Benedict at Aniane. In the 7th and 8th centuries the number of altars had so increased that Charlemagne, in a capitulary (805–806) at Thionville, attempted to restrain their excessive multiplication. This was not very effectual, and in the 9th century the multiplication of altars attained a high point. In the plan of the Church of St. Gall, in Switzerland, prepared in the beginning of that century, there are no less than seventeen altars. The will of Fortunatus, patriarch of Grado (died cir. 825) also affords proof of the increase in the number of altars then in active progress. In one oratory he placed three altars, and five in another.

VII. *Places of Altars in Churches.*—From the earliest period of which we have any knowledge, the altar was usually placed, not against the wall, as in modern times, but on the chord of the apse, when, as was almost invariably the case, the church ended in an apse; when the end of the church was square, the altar occupied a corresponding position. The officiating priest stood with his back to the apse and thus faced the congregation. In St. Peter's at Rome, and a very few other churches, the priest still officiates thus placed; but though in very many churches, particularly in Italy, the altar retains its ancient position, it is very rarely that the celebrant does so.

Exceptions at an early date to the rule that the altar should be detached are of the greatest rarity, if we except the tombs in the catacombs, which have been supposed to have been used as altars. It is possible, also, that in small chapels with rectangular terminations, the altar may, for convenience, have been placed against the wall. When, however, it became usual to place many altars in a church, it was found convenient to place one or more against a wall; this was done in the Cathedral of Canterbury, where the altar enclosing the body of St. Wilfrid was placed against the wall of the eastern apse; another altar, however, in this case occupied the normal position in the eastern apse, and the original high altar was placed in the same manner in the western apse. In the plan of the Church of St. Gall, prepared in the beginning of the 9th century, only two of seventeen altars are placed against walls.

In a few instances the altar was placed not on the centre of the chord of the arc of the apse, but more towards the middle of the church. In some early churches at Rome, the altar occupies a position more or less advanced. In the time of pope Gregory IV (A.D. 827–844) the altar of Santa Maria in Trastevere stood in a low place, almost in the middle of the nave; the pope therefore removed it to the apse; so the altar of Santa Maria Maggiore in the time of pope Hadrian I (772–795). It is thought by some that in the large circular or octagonal churches of the 4th and 5th centuries the altar was placed in the centre.

In the churches of Justinian's period constructed with domes, there is usually a sort of chancel intervening between the central dome and the apse; when such is the case, the altar was placed therein.

VIII. *Use of Pagan Altars for Christian Purposes.*—Pagan altars, having a very small superficies, are evidently ill suited for the celebration of the eucharist; nor would it appear probable that a Christian would be willing to use them for that purpose. Nevertheless, traditions allege that in some cases pagan altars were so used; and in the Church of Arilje, in Servia, a heathen altar sculptured with a figure of Atys forms the lower part of the altar (*Mittheil. der k.-k. Central-Comm. zur Erforschung und Erhaltung der Baudenkmale* [Vienna, 1865], p. 6). Such altars, or fragments of them, were, however, employed as materials (particularly in the bases) in the construction of Christian altars.

ALTAR, DOUBLE, an altar so constructionally erected that it might serve for two chapels. In some old examples a pierced screen divided it from north to south, in which case the two officiating priests would have faced each other had they celebrated contemporaneously. In most cases, however, the division was made by a screen which stood east and west, that is, supposing the altar to have been placed in its customary position. A double altar still exists, and is used at Bologna, without any screen to separate it; at which altar the officiants face the congregation.

ALTAR, HIGH, is (1) that altar which is the chief, cardinal, or principal altar in a Christian Church; (2) the altar which is ascended by a large number of steps, and the level of which is raised, elevated, or heightened above that of other altars; (3) the altar which stands in the eastern part of the choir or chancel; (4) the altar at which high mass is commonly sung on Sundays and chief festivals.

ALTAR OF OUR LADY, that altar which stands in the lady-chapel of cathedrals, or in the side-chapel (one of which in most parish churches was anciently dedicated in honor of Mary). Here "Mary mass" was said.

ALTAR, PORTABLE, a small tablet of marble, jasper, or precious stone used for mass when said away from the parish altar, in oratories or other similar places. It was termed "super altare," because commonly placed upon some other altar, or on any decent and fitting construction of wood or stone. A special license was need-

ed to enable a cleric to possess and use a portable altar, which license was anciently given by the diocesan, but was afterwards reserved to the pope. Examples of such licenses are common in certain mediæval documents, and are frequently referred to in the last testaments of the clergy.

ALTAR OF THE ROOD, that altar which, in England, anciently stood westward of the rood-screen in large churches, and at which ordinarily the parish mass was sung.

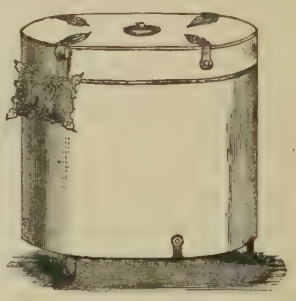
ALTAR STONE (or SLAB), that stone which should be without spot or blemish, and consequently entire, which forms the upper and chief part of a Christian altar. In the Church of England, the law requires that the lower portion of the altar be of wood. At Westminster Abbey, and in hundreds of other churches, the slab is found of stone or marble.

ALTAR, WOODEN, an altar made of wood. Anciently the altar was usually constructed in the form of a table, and hence was called the "divine" or "holy table." The wooden altar-table on which Peter is said to have offered the Christian sacrifice is still preserved at Rome. In the Eastern churches the altars are commonly of this material. The same has been the case in the Church of England since the religious changes of the 16th century. Slabs of stone should be, as they frequently are, placed on the top of the table, which slabs, being marked with five crosses, are that part which is specially consecrated with prayer and unction.

Altarage, a name for *altar-dues*, the offertory alms for a priest's maintenance.

Altar-bread, the bread made use of in the Christian communion. This was originally unleavened (see Luke xxii, 15), and this custom, which is a matter of discipline and does not touch the essence of the eucharist, is still observed by the whole Latin Church, by the Armenians, and by the Maronites. The Ethiopian Christians also use unleavened bread at their mass on Maundy-Thursday, but leavened bread on other occasions. The Greek and other Oriental churches use leavened bread, which is especially made for the purpose with scrupulous care and attention. The Christians of St. Thomas likewise make use of leavened bread composed of fine flour, which by an ancient rule of theirs ought to be prepared on the same day on which it is to be consecrated. It is circular in shape, stamped with a large cross, the border being edged with smaller crosses, so that when it is broken up each fragment may contain the holy symbol. In the Roman Catholic Church the bread is made thin and circular, and bears upon it either the impressed figure of the crucifix or the letters I.H.S. Pope Zephyrinus, who lived in the 3d century, terms the sacramental bread "corona sive oblata sphericæ figuræ," a crown or oblation of a spherical figure (Benedict XIV, *De Sacrificio Missæ*, i, 6, 4), the circle being indicatory of the Divine Presence after consecration. The Orientals occasionally make their altar-breads square, on which is stamped a cross with an inscription. The square form of the bread is a mystical indication that by the sacrifice of Christ upon the cross salvation is purchased for the four corners of the earth—for north, south, east, and west; and, moreover, that our Blessed Saviour died for all men. In the Church of England unleavened bread was invariably made use of until the changes of the 16th century. Since that period, however, with but few exceptions, common and ordinary leavened bread has been used. The ancient rule has never been theoretically abolished, for one of the existing rubrics runs as follows: "It shall *suffice* that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten."

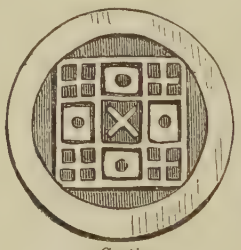
Altar-bread Box, a box to hold the wafers, or altar-breads, before consecration. Such receptacles were anciently of boxwood or ivory. The example given in the illustration is of ivory mounted in silver.



Altar-bread Box.

Altar-card, a modern term used to describe a printed or written transcript of certain portions of the service for holy communion; more especially those parts which, having to be said by the officiating priest in the midst of the altar, he requires to have placed immediately before him. The altar-card, therefore, is placed in that position.

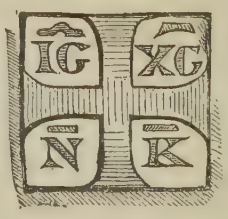
Armenian.



Coptic.

Latin.

Altar-bread.



Greek.

Altar-carpet, a carpet spread in front of the altar, over the steps of the deacon and subdeacon, as well as over the whole of the upper platform, or predella, on which the officiant stands to minister. In mediæval times Eastern carpets were commonly used for this purpose. Modern changes have not as yet produced anything superior or more fitting. Green is the proper color for use, as harmonizing with any other shade of green, and as contrasting duly and well with all the other ecclesiastical colors.

Altar-cerecloth. See ALTAR-LINEN.

Altar-cloth (*linteamen, palla*; ἄμφιον, ἄπλωμα, etc.), an ordinary term for that covering of the altar which, made of silk, velvet, satin, or cloth, is placed over and around it. The altar-cloth is usually made in two portions: first, the antependium, which hangs down in front and is often richly embroidered; and, secondly, the superfrontal, which covers the slab and hangs down about six inches, both in front and at the sides. Such cloths, of different kinds and of various materials (originally of linen only), appear to have been in use in the earliest Christian times. See Smith, *Dict. of Christ. Antiq.* s. v.; Lee, *Gloss. of Liturg. Terms*, s. v. See SUPERFRONTALE.

Altar-cross.

Altar-cross, a cross of precious or other metal placed behind the centre of an altar to signify that every grace and blessing bestowed upon the faithful is given for and through the death of our Lord upon the cross of Calvary. In recent times a figure of Jesus Christ has sometimes been affixed to the altar-cross. See CRUCIFIX.

Altar-curtains, hangings of silk, damask, satin, or other fitting material, suspended on rods so as to enclose the ends of an altar. In large churches they are found very convenient for protecting the altar-tapers from currents of air and draughts. Their color varies with the ecclesiastical season.

Altar-frontal, another name for an altar-cloth. Sometimes, however, frontals were made of wood in panels, richly painted, representing figures of saints or angels. In other cases the most elaborate mosaic-work was introduced for the permanent adornment of altar-frontals, on which symbols and representations of types of the blessed sacrament of the altar were appropriately placed. There were also frontals made of the precious metals, in which beaten-work, chasing, and embossing were discreetly and tastefully adopted for their greater beauty and richness.

Altar-herse, a term sometimes used to describe the frame on which a temporary canopy was erected over an altar on special solemnities and festivals of the highest rank. Altar-herses were sometimes used at funerals of royal and noble persons. Their hangings were often adorned with heraldic devices. See HEARSE.

Precious Frontal.

Altar-horns, the horns or corners of the altar which are on its western side. The north corner is called the "gospel horn" (*cornu evangelii*), the south the "epistle horn" (*cornu epistolæ*).

Altaristæ, a term used to designate those priests other than the *parochus* who were specially appointed to say mass for specific intentions at private, chantry, or privileged altars.

Altarium, a word sometimes used to designate not merely an altar, but the space within which the altar stood. The plural is also used in a similar sense by St. Ambrose and in the Theodosian Code. The same extended sense is found in some modern languages, e. g. in Portuguese "altar mór" (great or high altar) is used in the sense of choir or chancel.

Altar-lantern, a term occasionally found in old records describing the lanterns which were used in lieu of simple wax-tapers for the altar when erected temporarily and out-of-doors. Abroad they are found in the sacristies of many churches, and are frequently used, carried on either side of the crucifix at funerals, solemn processions of the blessed sacrament, in those parts of the Church where reservation of the holy eucharist is practiced.

Altar-lantern.

Altar-ledge, a step or ledge behind an altar on which the *ornamenta*, i. e. the cross, candlesticks, and flower-vases, are placed. Behind some altars there are more than one step, especially in those of Roman Catholic churches, from which benediction with the blessed sacrament is given.

Altar-lights, those lights which are placed either upon or immediately behind the altars of some churches to symbolize generally the light of the Gospel and the twofold nature of our Blessed Lord, who in the Nicene Creed is called "Light of Light," and is the true Light of the world. At the offering of the Christian eucharist two lights are commonly used; but the law of the Church of England is that they must not be placed *upon* the altar. They may stand behind it or at its sides. See CANDLESTICK.

Altar-linen, those linen cloths, three in number, which are used to cover the altar-slab. The first is a cloth duly prepared with melted wax (hence called the altar-cerecloth); the second is a cloth to protect this first cloth; and the last is the cloth of linen which, placed over the top of the altar, hangs down to the ground, or nearly so, at either end of the altar.

Altar-piece, a painting placed over the altar. The practice was unknown to Christians during the first three centuries, but it gradually crept in, particularly in the 4th century. In the Council of Eliberis in Spain, A.D. 305, it was decreed that pictures ought not to be in churches, lest that which is painted on the walls be worshipped and adored. In Romish churches, particularly in Roman Catholic countries, paintings of Scripture scenes and incidents by the most eminent artists are used as altar-pieces. The same custom has crept into some Protestant churches. In the Church of England, for instance, it is no uncommon thing to see paintings hung above the altar, although they are not to be found in other parts of the church. The English Reformers were violently opposed to the practice, and during the reign of Elizabeth a royal proclamation was issued prohibiting the use of either paintings or images in churches. The practice had become very general at the time of the Reformation, but was then checked by the Protestant movement. Even at this hour, however, Romish churches, and many Anglican churches, attach great importance to the altar-piece, not so much as an ornament, but as an encouragement to the practice of the invocation of saints. See IMAGES; INVOCATION.

Altar-protector, the name given to a covering of green cloth, baize, or velvet which, exactly fitting the top of the altar, is placed on it at all times when the altar is not in use, to protect the sacred linen from dust and defilement.

Altar-rails. The part of the church where the communion-table or altar stood in the ancient churches was divided from the rest of the church by rails. Eusebius says the rails were of wood, curiously and artificially wrought in the form of net-work, to make the enclosure inaccessible to the multitude. These the Latins called *cancelli*, and hence our English word *chancel* (q. v.). According to Synesius, to lay hold of the rails is equivalent to taking sanctuary or refuge at the altar. Altar-rails are almost uniformly found in Episcopal churches in England.

Altar-screen, the partition between the altar and the lady-chapel seen in large churches.

Altar-side, that part of the altar which faces the congregation. In correctly orientated churches this is, of course, the western side; but where altars are placed against the north and south walls of collegiate or cathedral churches, as is constantly the case on the Continent and in the Anglo-Roman communion, the altar-side will be that against which the priest stands when ministering at the same.

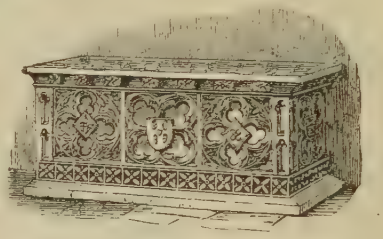
Altar-taper.

Altar-steps, the steps below and about the altar in a Christian church. They are usually at least three in number, independent of, and in addition to, the platform, predella, or dais on which the altar is actually placed. Sometimes there are more in number than three; if so, they are either five, seven, or fourteen. The latter would pertain to the high-altar of a collegiate church or cathedral.

Altar-stole, a mediæval ornament, in shape like the ends of a stole, hanging down over the front of the antependium of the altar, indicating that the altar itself is constantly used, and symbolizing the power and efficacy of the Christian communion.

Altar-taper (so called because they taper in shape), the wax candles used in those candlesticks which are placed on or about the altar; ordinarily those tapers which are lighted during the celebration of the Christian sacrament. Custom in the West expects that at least two be lighted, even at low celebrations; at high celebrations in the Latin Church, as also in some English churches, six tapers are then ordinarily lighted. They symbolize (1) the fact that our Blessed Saviour, "God of God, Light of Light, Very God of Very God," is the True Light of the World. They are also (2) symbols of joy and gladness on the part of the faithful that Christ is born into the world (*α*) naturally, i. e. by nature; (*β*) sacramentally, i. e. in the eucharistic mystery.

Altar-tomb, a raised monument resembling a solid altar. This is a modern term; the expression used by Leland is *high-tomb*. See TOMB.



Altar-tomb, Porlock, Somerset, cir. 1500.

Altar-vases, vases of latten, brass, china, or earthenware, specially made for holding flowers to decorate the altar. This custom does not appear to be of any very great antiquity, beautiful and appropriate as it is. Churches were anciently decorated with boughs and branches, and their floors strewn with rushes, bay and yew boughs; but the formal introduction of flowers in vases on the altar-ledge is of no higher antiquity than the early part of the last century.

Altar-vessels, those vessels which are ordinarily used in the sacrament of the altar; viz. (1) the chalice, (2) the paten, and (3) the ciborium. The chalice is a cup of precious metal, the paten a plain circular plate of the same, and the ciborium—used to contain the sacramental species under the form of bread—is a covered cup surmounted with a small cross, from which the faithful are communicated when the communicants are numerous, and in which the holy sacrament is reserved for the communion of the sick. The cruets for wine and water, and the bread-box, in which, or the plate *on* which, the breads are placed, are not actually "altar-vessels," being found on the credence-table, their proper place, during the Christian communion.

Altar-wall, the wall behind an altar against which the reredos or altar-piece stands. See ALTAR-PIECE; REREDOS.

Altar-wine, wine used in the sacrament of the altar; this should be of the pure juice of the grape. The twentieth canon orders it to be "good and wholesome." Tent-wine is ordinarily used in England, as being more appropriate in its symbolism; but light-colored wine is not uncommonly adopted. Claret, wanting in some particulars the true nature of wine, is forbidden by several Western decrees. See WINE.

Altdorfer (or **Altorfer**), ALBERT, a German painter and engraver, was born at Altdorf, in Bavaria, in 1488. He probably studied under Albert Dürer.

There are some of his paintings at Ratisbon which are much praised. He was quite distinguished among that class of engravers called "the little masters." He executed over one hundred and seventy prints, of which the following are a few of the principal ones: *The Virgin and Infant*, with two children, one holding a pot, dated 1507:—*The Repose in Egypt*:—*The Virgin Sitting*, with the Child upon her knee, and St. Joseph standing by, with a staff in his hand:—*Our Saviour on the Cross*. There are many other historical and mythological subjects, and some wood-cuts. History gives no account of his death.

Al tehi ka-abothêka (אל תהי כאבותיך), i. e. *Be not like thy Fathers*, is the title of a satirical epistle written by Profiat Duran (q. v.), and published some years ago by rabbi Wise of Cincinnati, in an English translation, in his paper, the *Israelite*. The pompous heading given to the translation, by the Cincinnati rabbi — "A Relic of Great Significance," respectfully inscribed "to religion peddlers"—sufficiently indicates the animus of the publication, and is a poor apology for this effort to bring before modern readers a mediæval epistle full of invectives against Christianity. (B. P.)

Altenasochites, a Mohammedan sect, also called *Munasichites;* both names having reference to their belief in the Pythagorean doctrine of the transmigration of souls. See Metempsychosis.

Altenburg Conference. Altenburg is a city of Germany, capital of Saxe-Altenburg, twenty-six miles south of Leipsic. A conference of divines was held there in the year 1568, by order of Augustus, prince elector of Saxony, and John William, duke of Weimar. The occasion of the call was the disputes between the different parties of Lutherans in reference to the atonement of Christ. The subjects discussed were the Majoristic, Synergistic, and Adiaphoristic contests. The debaters were in part Misnian and in part Thuringian divines. As all the transactions were in writing, the conferences were protracted to a great length; and on one single expression in the article on justification the discussion lasted five months. See Mosheim, *Hist. of the Church*, bk. iv, cent. xvi, sec. iii, pt. ii, ch. i; Sagittarius, *Introductio ad Hist. Eccles.* pt. ii, p. 1542.

Alten-Oetting (or **Altötting**), a village of Upper Bavaria, pleasantly situated in a fertile plain near the river Inn. It is frequented by thousands of Roman Catholics from Austria, Bavaria, and Swabia, on account of a famous image of the Virgin Mary (the *Black Virgin*) which it possesses. The Redemptorist fathers, invited here in 1838, have built an educational institution, virtually a revival of the old Jesuit college erected in 1773. It was formerly a *villa regia*, several kings having held their courts there, and various princes having made pilgrimages to it. It contains also the tomb of Count Tilly, called Tilly's Chapel, which is held in such veneration that Maximilian I and numerous others of the royal Bavarian family have had their hearts interred in it.

Altensteig (or **Altenstaig**), Johann, a German Catholic theologian, lived in the first half of the 16th century. He was for a time professor at Tübingen, and published, *Vocabularium Vocum quæ in Operibus Grammaticorum Plurimorum Continentur* (Tübingen, 1508; Hagenau, 1512 and 1515):—*Vocabularium Theologicum* (Hagenau, 1517):—*Commentarius in Henrici Bibelici Triumphum Veneris* (Strasburg, 1515):—*Ars Epistolandi* (Hagenau, 1512). See Hoefer, *Nouv. Biog. Générale*, s. v.

Altercatio, in Roman mythology, is the personified vice of dispute.

Alternate Presentation, The Right of. In the Church of Rome the right of alternative consists in the power of presenting, alternately with the pope, to collative benefices; so that if the pope confers benefices which fall vacant in the month of January, the bishop confers those which become vacant in February, and so on. The exceptions with regard to the pope are benefices vacated by resignation, and those the patronage of which belongs to lay persons; and, with regard to bishops, benefices the collation to which, for other reasons, belongs to the pope: as, for instance, benefices becoming vacant *in curiâ*, i. e. by the death of the incumbents while within the precincts of the court of Rome. Cardinals are exempt from the reservation of the alternative, and collators in all countries possessing a concordat at variance with the alternative. The form of the alternative is given by Loterius, lib. ii, *De Re Beneficiaria*.

Alteserra, Antoine Dadin, a famous French historian and canonist, was born at Guyenne in 1602. In 1644 he was appointed professor of jurisprudence at the University of Toulouse, and died in 1682 as dean of his faculty. His extensive knowledge of the Greek and Latin Church fathers as well as of the history of the councils made him an authority in that department and acquired for him the high esteem in which he was held by the French clergy. Of his many works we mention, *De Origine et Statu Feudorum pro Moribus Galliæ* (Paris, 1619):—*Innocentius III P. M., seu Commentarius Perpetuus in Singulas Decretales hujusce Pontificis, quæ per Libros V Decretalium sparsæ sunt* (ibid. 1666):—*Notæ in Epistolas Gregorii Magni* (Tolos. 1669):—*Asceticon, sive Originum Rei Monasticæ Libri X* (Paris, 1674; Halle, 1782):—*Notæ et Observationes in X Libros Historiæ Francorum Gregorii, Turonensis Episcopi, et Supplementum Fredegarii* (Tolos. 1679):—*Notæ et Observationes in Anastasium de Vitis Romanorum Pontificum* (Paris, 1680):—*In Libros Clementinorum Commentarii* (ibid. eod.; Halle, 1782):—*Ecclesiasticæ Jurisdictionis Vindiciæ adversus Caroli Feoreti et aliorum Tractatus de Abusu* (Paris, 1703, and often). A complete edition of his works was published at Naples in 1776–80. See Ingler, *Beiträge zur juristischen Biographie* (Leips. 1773–80), v, 51 sq.; Adelung, *Fortsetzung und Ergänzung zu Jöcher's allgem. Gelehrten-Lexikon* (ibid. 1784), i, 653 sq.; Michaud, *Bibl. Univ.* xviii, 571; Wetzer u. Welte, *Kirchen-Lexikon* (2d ed. 1881), s. v. (B. P.)

Alteserra, Flavius François, a brother of Antoine, professor of jurisprudence at Poitiers, who died about 1670, is the author of *Notæ et Animadversiones ad Indiculos Ecclesiasticorum Canonum Fulgentii Ferrandi et Cresconii Afri* (Poitiers, 1630):—*Exercitatio ad Tit. Decretalium Gregor. IX de Ætate, Qualitate, et Ordine Præficiendorum* (Paris, 1635). Both works are also reprinted in Meerman's *Thesaurus Jur. Civ.* i, 133 sq.; vii, 825 sq. See Ingler, p. 59 sq.; Adelung, p. 654 sq.; Wetzer u. Welte, *Kirchen-Lexikon*, s. v. (B. P.)

Altfrid, bishop of Hildesheim from 851 to 874, is said to have been a monk at Corvey before his elevation to the bishopric. The ordinations performed by his predecessor, bishop Ebbo, who died March 20, 851, he declared null and void, because he regarded the translation of Ebbo from Rheims to Hildesheim as in conflict with the laws of the Church. He took an active part in the affairs of Church and State, and was present at the synods held at Mayence in 852 and 857, at Worms in 868, and at Cologne in 873. He founded many monasteries, and through his efforts the cathedral at Hildesheim was built, which he dedicated in 872. He died Aug. 15, 875. See Lüntzel, *Geschichte der Diöcese und Stadt Hildesheim* (Hildesheim, 1858), i, 16–35; Dümmler, *Geschichte des ostfränkischen Reichs*, vol. i; Simson, *Jahrbücher des fränkischen Reichs unter Ludwig dem Frommen*, ii, 286; Hefele, *Conciliengeschichte*, vol. iv; Müllenhoff u. Scherer, *Denkmäler der deutschen Poesie u. Prosa* (Berlin, 1864), p. 483; Diekamp, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Althiofi, in Norse mythology, was one of the orig-

inal dwarfs, first created by the gods. He was famous for his skill in metallurgy.

Althofer, CHRISTOPH, a Lutheran theologian of Germany, was born Nov. 9, 1606, at Hersbruck. He studied at Altdorf, Wittenberg, Leipsic, and Jena. In 1629 he was called as professor of theology and deacon to Altdorf, but resigned his deanery in 1637. In 1639 the Jena University made him doctor of divinity, and in 1644 he was appointed general superintendent at Culmbach, where he died, May 11, 1660. A catalogue of his theological works, comprising a commentary on the Pauline epistles, a Gospel harmony, polemical writings against Calvinists and Catholics, sermons, etc., is given by Zeltner, *Bibl. Theol. Altorf.* p. 268 sq. See also Will, *Nürnberger Gel.-Lexikon*, i, 26; v, 27; Witten, *Mem. Theol.* p. 1487; Tholuck, *Das akademische Leben im 17. Jahrhundert*, p. 26; *Allgemeine deutsche Biographie*, s. v. (B. P.)

Alticherio (or **Aldigieri**), DA ZEVIO, an Italian painter, lived in the 14th century. He seems to have been the first Veronese painter of any note. Vasari says he executed, with great skill, a single picture of the history of the Jewish War, according to the account of Flavius Josephus, on the four walls of the great hall of the Palazzo de' Scaligeri. He painted also at Padua in the old Church of San Giorgio.

Altino, COUNCIL OF (*Concilium Altinense*). Altino is a city of Italy, situated on the Adriatic Gulf. It was formerly an episcopal see, but its destruction compelled the removal of the bishop's chair to Torcello. The council was held in 802; and in it Paulinus of Aquilea implored the help of Charlemagne against John, duke of Venice, who had thrown down from the top of a tower John, patriarch of Grade. See Labbé, *Concil.* vii, 1187.

Altius, in Greek mythology, was a surname of *Jupiter*, derived from Altis, the name of a sacred forest near Olympia.

Altman, a monk OF HAUTEVILLIERS, in the diocese of Rheims, who lived about A.D. 850, wrote the *Life of St. Sidulfus*, the confessor (see Mabillon, *Sæc. Bened.* i, 368). Sigbertus of Gemblours attributes to him a *Life of Nivars*, bishop of Rheims; also of the *Empress Helena* and others. See Cave, *Historia Literaria*, s. v.

Altman, bishop OF PASSAU, was born at Westphalia between 1010 and 1020. He studied at Paris, and for a number of years he stood at the head of the cathedral school at Paderborn. Here he became known to Henry III, who appointed him provost of Aix-la-Chapelle and made him one of his chaplains. In 1064 he accompanied the empress Agnes to Palestine, and succeeded Eigilbert, who died in 1065, in the bishopric of Passau. He entered upon his office in very troublesome times. Being one of the strongest promoters of the system of Gregory VII in Germany, and zealous for the glory of his Church, he built monasteries everywhere, and introduced ecclesiastical discipline. When in 1074 he published the papal bull concerning celibacy, he would have been killed by the married priests, were it not for the help of some of his servants who rescued him. This resistance, however, gave him the more courage, and he proceeded with inexorable severity against the disobedient ones, whom he deprived of their offices, and even excommunicated the cathedral provost Engilbert, who was at the head of the opponents. With Gebhard of Salzburg he fought for the cause of the pope, and they were the only ones of the bishops of South Germany who did not appear at Worms on Jan. 24, 1076, where the deposition of the pope was the subject of deliberation. He published the excommunication of the emperor, and was present at Ulm in 1076 as papal legate. In 1077 he was deposed by the emperor and driven away from his see. He went to Saxony and afterwards to Rome, where he reported to Gregory concerning the atrocities perpetrated at Passau by the king's adherents, and returned his bishopric to the pope because he had received it from the hands of the laity. The pope, however, confirmed him in his dignity, and invested him with full power for the election of an anti-king. In 1081 he again occupied his see, for Liupolt of Austria allowed him his protection while Henry had crossed the Alps. When Liupolt was beaten by the Bohemians in 1082 at Mailberg, Altman was again obliged to leave Passau, and went to Göttweig, where he died, Aug. 8, 1091. See *Vita Altmanni, Monumenta Germaniæ*, xii, 226; Wiedeman, *Altmann von Passau* (Augsburg, 1851); Stulz, *Leben des Bischofs Altmann* (Vienna, 1853); Holzwarth, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Alto, an Irish missionary of illustrious family who arrived in Bavaria about A.D. 743. He lived a hermit life in a forest about midway between Augsburg and Munich. Pepin granted him a part of the forest for the purpose of erecting a monastery and a church. The latter was dedicated by St. Boniface, and the monastery was called, after him, *Alto-Münster* corrupted afterwards into *Alt-Münster*. The exact date of his death is unknown, but his memory is revered Feb. 9. See Langman, *History of Ireland*, iii, 189.

Altobello, an Italian painter, was a native of Cremona, and lived in the early part of the 16th century. He is said to have studied under Bramante, and Vasari extols him as superior to most of the Lombard painters of his time. He painted frescos in the Church of Santo Agostino, and also in the cathedral of Cremona. History gives no account of his death.

Alton, Abel, a Methodist Episcopal minister, was born at Waterford, Vt., June 16, 1803. He began his Christian life at the age of ten; joined the New England Conference in 1828, and was immediately transferred to the Maine Conference. His latter years were spent laboring in the Providence Conference. He died in Marion, Mass., March 11, 1867. As a preacher, Mr. Alton was clear, methodical, instructive, earnest; as a pastor, devoted, zealous. See *Minutes of Annual Conferences*, 1867, p. 102.

Alton, William OF, so called from the town of Alton, in Hants, was a Dominican who flourished some time before 1267. A MS. in the library of St. Victor of 1267 speaks of the postils of William of Alton upon Ecclesiastes and the Book of Wisdom. These latter postils were printed at Rome among the works of St. Bonaventura. He also left *Commentaries on Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, Isaiah, Jeremiah*, and *Lamentations*.

Altor, in Roman mythology, was a surname of *Pluto*.

Altria, an Etruscan goddess, answering to one of the Greek *Graces*. She was represented as a nude and beautiful woman, with a crown and necklace, and generally in the company of Thalna and Euterpe.

Altschul, NAFTALI BEN-ASHER, a Jewish printer in the city of Prague (1649), where his father had carried on the same profession, is the author of a commentary on the Old Test., simple and grammatical, compiled from the best authorities, entitled אילה שלוחה (in allusion to Gen. xlix, 21). The text is in Hebrew and the notes in Jewish-German (best ed. Amsterdam, 1777–78, 6 vols.). He also wrote a manual for preachers, אמרי שפר, *Words of Beauty*, in thirty-two sections of commonplaces, arranged in alphabetical order (Lublin, 1602). See Fürst, *Bibliotheca Judaica*, i, 44; Etheridge, *Introduction to Hebrew Literature*, p. 447; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 42. (B. P.)

Aluberht (1), the fifth bishop of the South Saxons at Selsea, is known only by the appearance of his name in the lists. His date must fall between 747, when his predecessor Sigga was at the Council of Clovesho, and 765, when his successor signs.

Aluberht (2) was consecrated bishop of the East Saxons, or of the Old Saxons, in 767. Simeon of Durham calls him Aluberht, and makes him bishop of the Old Saxons of Germany. If this be true, he was the last bishop consecrated in England for Germany, and identical with the missionary Alubert (q. v.). In the MS. (more authoritative) used by Hoveden, he is called Alberht and made bishop of Essex; and thus corresponds with Ealdberht, the ninth bishop of London in the ancient lists, and with an Aldberht who signs various charters between 775 and 785. As, however, there were contemporary bishops, Aldberht at Hereford and Eadberht at Leicester, he cannot be identified with certainty, but is, most probably, the bishop Eadberchus who attests the proceedings of the legatine council of 787.

Alubert, an eminent Anglo-Saxon missionary, who went over from England and joined Gregory in the superintendence of his school at Utrecht. Persuaded by Gregory, he returned to England to seek episcopal consecration. During the year he spent there, he enjoyed the society of the celebrated Alcuin, then superintending his famous school at York. Having received consecration, he returned and continued to assist Gregory in training missionaries for the Frisians and ordaining them to that office. See *Life of St. Liudger;* Pertz, *Mon. Germ.* ii, 407.

Aluic. See ALWIG.

Alulphus, a monk of St. Martin, of Tournay, who lived at the end of the 11th century, composed a selection of thoughts and extracts taken from the works of St. Gregory, and entitled *Gregorialia.* Mabillon has given the preface in his *Analecta* (vol. i). Another work is attributed to him, *Opus Exceptionum* (Paris and Strasburg).

Alumbrados (Span. *the enlightened*). See ILLUMINATI.

Alur (Old Eng. *alours*). This word appears generally to have signified the gutter, passage, or gallery in which persons could walk behind a parapet on the top of a wall, or in other situations, especially in military architecture, where the alur becomes of the highest importance. The term, however, was sometimes used for passages of various kinds. Lydgate used the word for covered walks in the streets. So in the form *alure* it signifies an alley or walk in a church or cloister. See AMBULATORY.

A. Alur. B. Parapet. M. Machicolation.

Alured OF BEVERLEY. See ALRED.

Aluredus. See AILRED.

Alush. Mr. Rowlands (in Fairbairn's *Dict.* s. v. "Rephidim") regards this as identical with the *Wadi el-Eish* reported by Dr. Stewart (*Tent and Khan*, p. 157) as "a large valley coming down from the hills to the east [north] and eventually falling into Wadi Sheikh;" evidently the *Wady el-Esh* of the Ordnance Map, at the junction of the great wadies Berar and el-Akhdar, north of Wady el-Sheik, near the eastern termination of Wady Feiran at Wady Solaf.

Aluza. See ALOZA.

Alva (or **Alba**), FERNANDO ALVAREZ DE TOLEDO, *duke of*, a Spanish general and statesman, notorious for his persecuting cruelty, was born of an illustrious family in 1508. He was educated by the direction of his grandfather, Frederick of Toledo, who instructed him in military and political science. He carried arms when very young at the battle of Pavia, commanded under Charles V in Hungary, also at the siege of Tunis, and in the expedition against Algiers. In his earliest military efforts, his cautious disposition led men to believe that he had but little talent in that direction. His pride was offended at the low estimation in which he was held, and his genius was roused to the performance of exploits deserving of a permanent remembrance. In 1546–47 he was general-in-chief in the war against the Smalcaldian League, winning his greatest honors in the battle of Mühlberg, in which he totally routed the Protestant forces. The elector, John Frederick of Saxony, was taken prisoner, and the duke, who presided in the council of war, sentenced him to death, and strongly urged the emperor to execute the sentence. In 1554 he went with the Spanish crown-prince to England; and in 1555, shortly before the accession of that prince as Philip II, he was commissioned as commander-in-chief of the army sent to attack the French in Italy and pope Paul IV, the irreconcilable enemy of the emperor Charles V. He gained several victories, relieved Milan, advanced to Naples, where the intrigues of the pope had stirred up a rebellion, and confirmed there the Spanish authority. He afterwards conquered the States of the Church and frustrated the efforts of the French. Philip, however, compelled him to contract an honorable peace with the pope, whom Alva wished to humble. A few years later the Netherlands revolted, and Alva advised the king to suppress the insurrection by severity and force. The king intrusted him with a considerable army and unlimited power to reduce the rebellious provinces. Scarcely had he reached Flanders when he established the Council of Blood, at the head of which stood his confidant, Juan de Vargas. This tribunal condemned, without discrimination, all whose opinions were suspected and whose riches excited their avarice. The present and the absent, the living and the dead, were subjected to trial, and their property confiscated. Many merchants and mechanics emigrated to England, more than 100,000 men abandoned their country, and others resorted to the standard of the proscribed prince of Orange. The cruelty of Alva was increased by the defeat of his lieutenant, the duke of Aremberg, and he caused the counts of Egmont and Horn to be executed on the scaffold, June 5, 1568. He afterwards defeated the count of Nassau on the plains of Jemmingen. William of Orange soon advanced with a powerful army, but was forced to withdraw to Germany. The duke stained his reputation as a general by new cruelties; his executioners shed more blood than his soldiers. The pope presented him with a consecrated hat and sword, a distinction previously conferred only on princes. Holland and Zealand, however, resisted his arms. A fleet, which was fitted at his command, was annihilated, and he was everywhere met with insuperable courage. This and perhaps the fear of losing the favor of the king induced him to request his recall. Philip willingly granted it, as he perceived that the resistance of the Netherlands was rendered more obstinate by these cruelties, and was desirous of trying milder measures. In December, 1573, Alva proclaimed an amnesty, resigned the command of the troops to Luis de Requesens, and left the provinces. His parting advice was that every city in the Netherlands should be burned to the ground except a few to be permanently garrisoned, and he boasted that during his six years' rule he had executed 18,000 men. But to this number must be added those who perished by siege, battle, and merciless slaughter, and the number cannot be computed. He had kindled a war which burned sixty-eight years, cost Spain $800,000,000, her finest troops, and seven of her richest provinces in the Netherlands. His cruelties were inhuman. Every con-

ceivable mode of death and torture was wreaked upon the victims of his royal master's vengeance. At the sack of Haarlem three hundred citizens, tied two and two and back to back, were thrown into the lake, and at Zutphen five hundred more were drowned in the same manner in the river Yssel. Thousands of women were publicly violated, and unborn infants ripped from the wombs of their mothers. Yet Alva complained of the ingratitude of the Netherlanders in return for his *clemency!* He was well received at Madrid, but did not long enjoy his former credit. One of his sons had seduced one of the queen's maids of honor under a promise of marriage, and was for that reason arrested. His father assisted him to escape, and married him to one of his relatives contrary to the will of the king. In consequence, Alva was banished from the court to his castle at Uzeda. Here he lived two years, when the troubles stirred up by Dom Antonio, prior of Crato, who had been crowned king of Portugal, made it necessary for Philip to call out Alva to subdue the enemy. Accordingly, in 1581, he led an army to Portugal, drove out Dom Antonio, and reduced the entire country to submission. He made himself master of the treasures of the capital, and permitted his soldiers to plunder the suburbs and surrounding country with their usual rapacity and cruelty. Philip was displeased with this, and disposed to institute an investigation; but knowing the character of the duke, and fearing a rebellion, he desisted. Alva died Jan. 21, 1582. He was of a proud mien and noble aspect; he was tall, thin, and strong of frame: he slept little, wrote and labored much. It is said of him that in sixty years of warfare against different enemies he never lost a battle, and was never taken by surprise. But pride, severity, and cruelty tarnished his fame, and have condemned him to lasting infamy. See Motley, *Rise of the Dutch Republic;* also the arts. HOLLAND and WILLIAM I OF ORANGE.

Alvarez, Baltasar, a Spanish Jesuit, was born at Cervera in 1533, and died in 1580. He left, among other works, *Tractatus de Modo et Ratione Loquendi de Rebus Spiritualibus*, against the Illuminati who had sprung up in Spain. See Antonio, *Bibl. Script. Hisp.*

Alvarez, Baltazar, a Portuguese Jesuit, was professor of theology at Evora. He died at Coimbra, Feb. 12, 1630. He wrote *Index Expurgatorius Librorum ab Exorto Luthero.* See Antonio, *Bibl. Script. Hisp.*

Alvarez, Bernadino de, a Spanish philanthropist, founder of the order of St. Hippolytus, was born at Seville in 1514. At the age of fourteen years he went to the New World to seek his fortune, and enrolled himself in the Mexican army; but, for bad conduct, was sent to the Philippine Islands, from which he escaped and took refuge in Peru. Having amassed wealth, he founded hospitals severally at Mexico in 1567, at Oaxtepe, at Vera Cruz, at Acapulco, and in other cities of New Spain. These hospitals were occupied by a charitable association of St. Hippolytus, the statutes of which were approved by pope Innocent XII, and printed in Mexico in 1621 and 1718. Alvarez died in 1584, and was eventually canonized. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alvarez, Diego, a Spanish Dominican friar, was born at Rio Seco, in Old Castile, near the middle of the 16th century. He taught theology for thirty years in Spain and at Rome, to which latter place he was sent in 1596 in order to sustain the doctrine of St. Thomas against the disciples of Molina in the assemblies of *De Auxiliis;* but he left to his companion Lemos the brilliant part of this celebrated dispute. He died at Naples in 1635. He published, in defence of the opinions of his order, *De Auxiliis Divinæ Gratiæ* (Lyons, 1611):—*Concordia Liberi Arbitrii cum Prædestinatione* (ibid. 1622). These works gained for him the archbishopric of Trani, in the kingdom of Naples. He was considered the chief theologian of his school, and was the author of certain commentaries upon Isaiah and upon the *Summa* of St. Thomas; he is also the author of several learned works, as *De Incarnatione Divini Verbi Disput.* 80 (Lugduni, 1614):—*De Origine Pelagianæ Hæresis*, etc. (Trani, 1629). See Hoefer, *Nouv. Biog. Générale*, s. v.

Alvarez, Fernando. See ALVA, DUKE OF.

Alvarez, Francisco, was mass priest and chaplain to Dom Manuel, king of Portugal, about the year 1515. He was a native of Coimbra, and at that time advanced in life; but of his early history nothing is known. He visited Abyssinia in company with the Portuguese ambassador, Duarte Galvam, reaching that country in 1516. He passed several years there, and returned to Portugal, landing at Lisbon, July 25, 1527. He had explored a considerable part of Abyssinia, and an interesting account of his travels was published in 1540, entitled a *True Account of the Country of Prester John.* He died about 1540.

Alvarez, Gonçalo, a Portuguese Jesuit, and missionary to the East, was born at Villaviciosa, in the first half of the 16th century, of a noble family. Having studied at Coimbra, he joined the Jesuit Order at that place, Jan. 1, 1549. Being a man of profound learning, he was chosen by St. Francis of Borja to fill the important office of visitor to the Indies. He started on this mission in 1568, and arrived there the following September, in the ship which conveyed Don Luis of Altayde. He accomplished his work, returned to China, and organized the first system of studies at Macao. On his way back to Japan, in order to continue his labors with Manoel Lopes, he was shipwrecked and drowned July 2, 1573. He wrote *Carta a São Francisco de Borja, General de Companhia.* This letter was useful to many historians, as well as another, entitled *Oriente Conquistado*, written at Souza. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Alvarez, Lorenzo, a Spanish painter, studied at Valladolid and Madrid under B. Carducci. In 1638 he went to Murcia, and executed some fine work for the convents of that city.

Alvarez, Luiz, a Portuguese Jesuit, was born at São Romão, in the bishopric of Coimbra, in 1618, and died at Lisbon in 1709. This ascetic writer is regarded as a classical composer, and is the author of a great number of works, among others, *Amor Sagrado Offereceo P. Luiz Alvarez, da Companhia de Jesus* (Evora, 1673):—*Céo de Graça Inferno Custoso* (Coimbra, 1692):—*Sermoes de Quaresma Offerecidas ao Illustrissimo Senhor D. João Mascarenhas, Bispo de Portalegre*, etc. (Lisboa, 1688). The second and third parts were prepared in 1693 and 1699. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alvarez, Manoel, a Portuguese Jesuit, was born on the island of Madeira, June 4, 1526. He was well versed in the Greek and Hebrew languages, and, above all, in the Latin language and literature, which he taught at Lisbon and Coimbra thus gaining a high reputation. He filled various offices in his order, and died at Lisbon, Dec. 30, 1583. His Latin grammar, entitled *De Institutione Grammatica*, was published first at Lisbon in 1572, and was adopted in nearly all the schools of his order. Some of his companions, as Kess, Ricardi, Torsellino, prepared abridgments; others, criticisms. Alvarez is the author of a more celebrated work, entitled *De Mensuris, Ponderibus, et Numeris.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Alvarez, Paulus. See PAULUS ALVAREZ.

Alvarez, Thomas, a Portuguese canonist, born at Leyra, was first treasurer of the Chapel Royal. He devoted himself to the study of the rubrics of the missal and Roman breviary, and published the result in certain *Observations* (Lisbon, 1615, 1629).

Alvaro, Pelagio, a Spanish theologian, was born near the close of the 13th century. He studied canonical law at Bologna; was a pupil of Scotus and the companion of William Ockam and Raymond Lully. He became grand-penitentiary of pope John XXII of Avignon; bishop of Sylves, in Algarves; and apostolic nuncio to Portugal. He died at Seville in 1352. He wrote, *De Planctu Ecclesiæ Libri Duo* (Lyons, 1517; Venice, 1560). This work, commenced at Avignon in 1330 and completed in 1332, set forth ultramontanism more prominently. Trithemius attributes to him, *Speculum Regum Liber Unus:—Super Sententias Libri Quatuor:—Apologia:*—and other unpublished works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alvelda (or **Albelda**), Juan Gonzales de, a Spanish Dominican, was born at Navarrete, diocese of Calahorra. In 1608 he was called to Rome, and appointed first regent of the college of St. Thomas della Minerva. After three years he returned to Spain, and filled the first chair in theology at Alcala, from 1612 to 1622, when he died. He wrote a *Commentary* on the first part of the *Summa* of St. Thomas (Alcala, 1621).

Alvintzi, Peter, a Hungarian Protestant ecclesiastic of the 17th century, was born in Transylvania. He completed his studies at the best universities of Switzerland and Germany, and became pastor in Hungary. His religious zeal led him into a warm controversy with the Jesuit Peter Pazmany, archbishop of Gran. He wrote in the Hungarian language a number of controversial works, among which we notice one published in 1616, entitled *The Catholic Itinerary*, in which the author compares the two religions, the Protestant and the Catholic. He also composed a *Hungarian Grammar*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alviset, Benoît, a learned French Benedictine, was born at the commencement of the 17th century, at Besançon. During the wars which then desolated the Franche-Comté he returned to Italy and entered the brotherhood at Monte-Casino, under the name *Virginius*. He wrote a treatise upon the privileges of the monks, entitled *Murenulæ Sacræ Vestis Sponsæ Regis Æterni Vermiculatæ; Opus de Privilegiis Ordinum Regularium* (Venetiis, 1661). This work was put in the *Index* by the court of Rome, and reprinted at Kempten in 1673. See Hoefer, *Nouv. Biog. Générale*, s. v.

Alvord, Caleb Mattoon, a Methodist Episcopal minister, was born at Southampton, Mass., May 3, 1815. He received an academical education in his native town; experienced religion at Miccosukee, Fla., in 1839; was licensed to exhort at Marianna in 1841; and to preach at Wetumpka, Ala., in 1842. He followed the profession of teaching until 1858, when he united with the Providence Conference. In 1865 he was appointed a teacher in the Conference Seminary, where he continued until his death, Jan. 6, 1873. Mr. Alvord was characterized by a joyful Christian experience. See *Minutes of Annual Conferences*, 1873, p. 39.

Alvord, John Watson, a Congregational minister, was born at East Hampton, Conn., April 18, 1807. Having spent some time, as a student, in Oneida Institute, he studied one year in Lane Seminary. In 1836 he graduated from the Oberlin Theological Seminary, and Sept. 16 of that year received his ordination. For one year he was acting-pastor in Maumee City, O.; and then, from 1838 to 1842, held the same position at Barkhamstead, Conn.; March 16, 1842, he was installed pastor in Stamford, of which Church he remained in charge until Oct. 14, 1846. In November of that year he was installed pastor of Phillips Church, South Boston, Mass., from which he was dismissed March 24, 1852; from 1858 to 1866 he was secretary of the American Tract Society in Boston; from 1866 to 1870 was superintendent of schools in connection with the Freedmen's Bureau at Washington, D. C.; the next four years was treasurer of the Freedmen's Savings and Trust Company. He died at Denver, Col., Jan. 14, 1880. See *Cong. Yearbook*, 1881, p. 16.

Alvord, Samuel, a Free-will Baptist minister, was born in Massachusetts in 1784. For several years he was a member of a Presbyterian church, and subsequently joined a Calvinist Baptist church. His doctrinal views inclining him more to the Free-will Baptists, he joined that denomination, and was a preacher among them for many years. He died at Hamilton, Ill., Aug. 13, 1871. See *Free-will Baptist Register*, 1871, p. 82. (J. C. S.)

Alvred. See Alfric.

Alvric. See Alfric.

Alwée. See Aloée.

Alwig (**Aluic, Alwih, Alowiochus, Alwine**, or **Alhunig**), the fifth bishop of the Lindisfari (or people of Lindsey), was consecrated by Tatwine, archbishop of Canterbury, in A.D. 733. He subscribed several chapters from 736 to 747, and in the latter year attended the Council of Clovesho. He died, according to Simeon of Durham, in 750.

Alwis, in Norse mythology, was a dwarf who skilfully and secretly won the attention of the daughter of Thor and married her. Thor, the omnipotent hero, being very angry, delayed the marriage until the sun arose, when the dwarf, not able to endure the light of day, was changed into a stone.

Alwitra, in Norse mythology, was a heroine and a companion of the Walkyries.

Alymnius, in Greek mythology, was a surname of *Mercury*, after the city of Alymne, where he was worshipped.

Alypius. See Alpheius.

Alypius, a learned architect, was commanded by the emperor Julian to rebuild the Temple of Jerusalem, with the avowed object of falsifying the prophecies of our Saviour with regard to that structure. It is said that while the workmen were excavating for the foundation, balls of fire issued from the earth and destroyed them. Alypius died about A.D. 363.

Alypius, bishop of Cæsarea, in Cappadocia, was one of the metropolitans to whom the emperor Leo wrote respecting the Council of Chalcedon and the death of Proterius. He is also mentioned as assenting to the deposition of Lampetius, a Messalian, whom he had ordained, and who was convicted of immorality. See Labbé, *Concil.* iv, 1904 sq.; Photius, *Bibl.* 52.

Alypius, a priest of the Church of Constantinople, who lived in A.D. 430. He wrote an *Epistle to St. Cyril*, exhorting him to contend against the heresy of Nestorius.

Alysius, Festival of, observed by the Greek Church on Jan. 16.

Alytarch (or *alytarcha*), a title given to the pontiff of Antioch. The office lasted only four years, and the jurisdiction extended over the city only.

Alzedo. See Alcedo.

Alzog, Johann, a Roman Catholic theologian of Germany, was born at Ohlau, Silesia, in 1808. He studied at Breslau and Bonn; received holy orders at Cologne in 1834; was made doctor of theology at Münster in 1835; the same year he was appointed professor at the Clerical Seminary in Posen; in 1845 he was called to Hildersheim; and he died at Freiburg, March 1, 1878, where he had been laboring since 1853. He wrote, *Universalgeschichte der christl. Kirche* (Mentz, 1841; 9th ed. 1859 and often; Engl. transl. by Pabisch and Bryne):—*Manual of Universal Church History* (Cincinnati, 1874), vol. i and ii:—*Grundriss der Patrologie* (Freiburg, 1866). (B. P.)

Am (*"I am"*). See JEHOVAH.

Am (or **Amam**) (*devourer*), a dæmon of the Egyptian Hades who is mentioned in the *Ritual of the Dead*.

Ama, in Indian mythology, was a popular name of the goddess *Bhavani*, or *Parvati*.

Ama (or **Amŭla**), the vessel in which wine for the celebration of the eucharist was offered by the worshippers. The word is used by Columella and other classical authors, but the earliest instance of its use as a liturgical vessel which has been noticed is in the *Charta Cornutiana* of A.D. 471. Silver "amæ" are mentioned (*Ordo Romanus*, i, 5) among the vessels which were to be brought from the Church of the Saviour, now known as St. John Lateran, for the pontifical mass on Easter-day; and in the directions for the pontifical mass itself (*ibid.*), we find that after the pope had entered the senatorium, or presbytery, the archdeacon following him received the amulæ, and poured the wine into the larger chalice, which was held by the subdeacon; and again, after the altar was decked, the archdeacon took the pope's amula from the oblationary subdeacon, and poured the wine through the strainer into the chalice (q. v.); then those of the deacons, of the primicerius, and the others. The amulæ, which may not have been identical with the amæ, seem to have been church-vessels provided for the purpose of the offertory. Among the presents which pope Adrian (772–795) made to the Church of St. Adrian at Rome were an "ama" and also an "amula" of silver, which weighed sixty-seven pounds (*Liber Pontificalis*, p. 346). They were, however, often of much smaller size, and the small silver vessels preserved in the Museo Cristiano in the Vatican are deemed to be amulæ. They measure only about seven inches in height, and may probably date from

Front and Side View of an Ama. (From the Vatican Museum at Rome.)

the 5th or 6th century. On a similar vessel of larger size, probably of the 4th century, the miracle of Cana is represented in a tolerably good style. The material of these vessels was usually of silver, but sometimes gold, and they were often adorned with gems. Gregory the Great mentions (*Epist.* I, lxii, 539) "amulæ," probably of onyx, or glass imitating onyx.

Amabĭlis, St., was born in the 5th century at Riom, in Auvergne, about two leagues from Clermont. Having received the order of priesthood, he was appointed to the cure of his native place, where he labored indefatigably, and built the churches of St. John Baptist and St. Benignus. He died at Clermont, Nov. 1, 464, and was buried in the Church of St. Hilary; but his body was afterwards translated to Riom, and interred in the Church of St. Benignus, which is now called by his name. His festival is celebrated June 11, the day of his translation, or, according to Ruinart, Oct. 19. See Gregory of Tours, *De Gloria Confess.* xxxiii, 921 and note by Ruinart.

Amacius, a bishop whose deposition is set down in the martyrology of Bede on July 14.

Amad. Tristram thinks this is the "little mound with traces of ruins, called *Un el-Amad*, five miles west of Wady el-Malek" (*Bible Places*, p. 215); meaning the *Um el-Amad* of Robinson (*Later Researches*, p. 113, note), who, however, observes that "the people of Bethlehem [Beit-lahm of Zebulun adjoining] said there were no columns there," as the name ("mother of columns") would imply. The place is laid down on the Ordnance Map as *Umm el-Amed*, a village without any signs of ruins, one mile south of west from Beit-lahm, in the hills north of the plain of Esdraelon; but the situation is rather far east to have been included in the territory of Asher.

Amadeo (or **Amadei**), GIOVANNI ANTONIO, an Italian sculptor, was born at Pavia in 1400. His principal works are the monuments of the Venetian general, Bartolomeo Colleoni, in a church at Basella, near Bergamo.

Amadesi, GIUSEPPE LUIGI, an Italian canonist, was born at Leghorn, Aug. 28, 1701. He was keeper of the celebrated records of the archbishopric of Ravenna. These he compiled, and he arranged and indexed a large number of writings which he employed in getting up his learned works. He became one of the important citizens of Ravenna, and was one of the founders of the literary unions which were organized in the palace of the marquis Cesare Rasponi. He was four times sent to Rome by the archbishops, where he transacted well much important business. He died at Rome, Feb. 8, 1775. He published, *De Jurisdictione Ravennatum Archiepiscoporum in Civitate et Diocesi Ferrariensi* (Ravenna, 1747):—*De Jure Ravennatum Archiepiscoporum Deputandi Notarios*, etc. (Rome, 1752):—*De Comitatu Argentano*, etc. (ibid. 1763):—and many other works, of which a complete list may be found in vol. i of a work upon the writers of Bologna by Fantuzzi. He assisted in the composition of the burlesque poem entitled *Bertholdo con Bertholdino e Cacusenno*. The seventeenth canto, with notes, is by him. See Hoefer, *Nouv. Biog. Générale*, s. v.

Amadeus, bishop OF LAUSANNE, was born at Côte-Saint-André, a little village in Dauphiné. His father, Amadeus, was a relative of the emperor Henry V, and became a Cistercian monk in 1119; his son entered the same order at Clairvaux, where he studied under St. Bernard. In 1139 he was appointed abbot of the Cistercian monastery at Hautecombe (*Altacumba*), near Genoa. Under his guidance the monastery profited greatly and was in a very flourishing condition. After the deposition of bishop Guido I of Lausanne, Amadeus was elected in 1144 to the see as the twenty-third bishop of Lausanne, and was consecrated Jan. 21, 1145. The rights and privileges of his bishopric and Church he defended against all opponents, especially against the count of Geneva, the protector of Lausanne, who was finally deposed. The emperor, Conrad III, confirmed all the rights and privileges of the Church of Lausanne, and the emperor Frederick I esteemed Amadeus highly. He ruled his Church until his death in 1158. He is the author of some homilies, written in honor of the Virgin Mary, which were edited by Sopherus (Basle, 1517), and are contained in *Bibl. Patrum* (printed by P. Gibbon, Antwerp, 1603). Amadeus is among the saints of the Order of Citeaux. See *Gallia Christiana*, xv, 346–348; Manriquez, *Annales Cisterc. ad Annum* 1158, c. 5; Schmid, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Amadeus (or **Amedius**) OF PORTUGAL was a

Franciscan, whose real name was *João de Mendez*, son of Rodrigo Gomez de Sylva and Isabella, his wife, both of high birth. He was born about 1420, and married at eighteen, but left his bride the instant he was married, and went into Spain, where he fought against the Moors under John II. Determined after this to embrace the monastic state, he became a hermit of St. Jerome. In 1452 he joined the order of the Franciscans and went to Italy. In Perugia and Assisi he was at first refused, till in 1455 the new general of the order received him as a lay-brother. He soon attracted attention on account of his austere penance and wonderful power of prayer. He then connected himself with some others for the purpose of observing most rigidly the rules of St. Francis. Having received holy orders in 1459, he was permitted to build convents of the regular observance at Cremona, Brescia, and Milan. In the latter place he succeeded, by the help of the duke as well as with that of the archbishop, in founding the monastery of Maria della Pace in 1469. When the general, Francis of Rovere, was elected to the see of St. Peter's, under the name of Sixtus IV (q. v.), the society was presented with the monastery and Church of St. Peter's at Rome, while Amadeus was elected confessor to the pope. Here he spent ten years, highly honored by the pope, princes, and ecclesiastical dignitaries. In 1482 he betook himself to visit the convents in Lombardy, when he was taken sick, and died, Aug. 10, in the Monastery of Maria della Pace. His successors worked in the same spirit, and soon convents of the Amedians were founded all over Italy and Spain. Under pope Pius V the Amedians, by means of an apostolic constitution, dated Jan. 23, 1568, were united with other orders. A *Book of Prophecies* filled with the most idle reveries, many of them opposed to sound doctrine, has been attributed to Amadeus. See Wadding, *Annal. Minor.*; Helyot (ed. Migne), vii; Tossin. *Histor. Seraph.* fol. 156; Grammer, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Amadeus VIII, count, afterwards duke, of Savoy, is known in history for allowing himself to be elected at the Council of Basle, under the name of Felix V, antipope to Eugenius IV. He was born Dec. 4, 1383. In 1416 Savoy was made a dukedom by the emperor Sigismund, who also invested Amadeus, in 1422, with the county of Geneva. In 1430 Amadeus founded the hermitage at Ripaille, where he retired with five other knights, after having left the affairs of his estates in the hands of his son Louis. Amadeus was appointed dean of this hermitage, and spent five years there, until the year 1439, when the schismatic party of the Council of Basle elected him antipope. Although warmly attached to Eugenius IV, his vanity led him to accept the offer, and the more so as he was told that he was "obliged to help the Church." He now gave up entirely all his estates, and was consecrated at Basle July 24, 1440, as pope Felix V. For nine years he occupied his pontificate, which he voluntarily resigned in 1449 in favor of Nicholas V, the successor of Eugenius, whom he regarded as the right pope. He died at Ripaille, Jan. 7, 1451. See Müller, *Schweizerische Geschichte*, iii, 2, 9; Hefele, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Amador, Rebello, a Portuguese Jesuit, was born at Mezão Frio, in the bishopric of Oporto, in 1539, and died at Lisbon in 1622. He wrote *Alguns Capitulos Tirados das Cartas que Vieram este Anno de 1588 dos Padres da Companhia de Jesu que andam nas Partes da India, China, Japão, e Reino de Angola, Impressos para se poderem com mais Facilidade Communicar a muitas Pessoas que as pedem. Collegidos por o Padre Amador Rebello, da Mesma Companhia, Procurador das Provincias da India e Brasil* (Lisbon, 1688). This book is very rare, and difficult to be obtained even in France. See Hoefer, *Nouv. Biog. Générale*, s. v.

Amæa, in Greek mythology, was the surname of *Ceres* in Troezen.

Amalaireus, Fortunatus, a friar of Madeloc, was archbishop of Treves in 810. The following year he established again the Christian religion in that part of Saxony which is situated beyond the Elbe. He dedicated the first Church in Hamburg, and went in 813 as an ambassador to Constantinople in order to ratify the peace treaty which Charlemagne had concluded with the emperor Michael Curopalate. He died the following year in his diocese. He wrote a treatise on baptism, which was printed with others under the name of Alcuin. This was in response to a letter in which Charlemagne consulted the metropolitans of his states upon the sacrament. See Hoefer, *Nouv. Biog. Générale*, s. v.

Amalberga (*St.* and *widow*) was born about the beginning of the 7th century, of noble parents, in Austrasia. Her uncle, Pepin, married her against her will to a great lord, named Thierry, by whom she had a daughter, afterwards St. Pharaïlda. Upon the death of her first husband, Pepin forced her to marry a second time, count Witger, a nobleman of Brabant. Of this marriage were born Sts. Gudula, Reinelda, and Emebertus (or Ablebertus). She took the veil at Maubeuge, where she died about A.D. 670, July 10, on which day her festival is celebrated in the Low Countries.

Amalger (Lat. *Amalgerus*), a friar of the 10th century of the Abbey of St. Gall, in Switzerland. He is mentioned by one of his contemporaries as being very skilful in the fine arts, especially in architecture. See Hoefer, *Nouv. Biog. Générale*, s. v.

Amalric. See Amaury.

Amalric (or **Arnauld**), an influential chief in the crusade against the Albigenses (q. v.), was born about the middle of the 12th century. He was first abbot of Poblet, in Catalonia, then of Grandselve, and lastly of Citeaux. He was in the enjoyment of this last dignity when, in 1204, Innocent III associated him with the legates Raoul and Pierre de Castelnau in the mission to extirpate throughout France the heresy of the Albigenses. He preached a crusade against them; many of his contemporaries, several of whom were princes and lords, took part in it, and he was nominated generalissimo of the crusaders. In 1209, after taking several castles and many times routing the enemy's forces, he besieged and took Béziers; sixty thousand inhabitants were massacred, and the town plundered. He then besieged Carcassonne and banished its inhabitants. He was presented to the archbishopric of Narbonne in 1212; thence he went into Spain with the troops, and contributed to the defeat of a Moorish king. On his return to France, he was embroiled in a quarrel with Simon de Montfort about the title of duke of Narbonne, which he had assumed. He died Sept. 29, 1225.

Amalricians. See Almericians.

Amalrĭcus Augerii, of Béziers, in Languedoc, took the vows in the Order of St. Augustine, and about 1362 was made abbot of the monastery of St. Mary de Aspirano, in the diocese of Ulm, Germany. He compiled a *Chronicon Pontificale*, taken from upwards of two hundred other chronicles, and arranged in alphabetical order. The last pope of whom he makes mention is John XXII, whom it may be therefore supposed he did not long survive. Baluze has given a portion of the work in his *Vitæ Pap. Avenion.* vol. i. See Cave, *Hist. Lit.* ii, app. p. 68.

Amalteo, Girolamo, an Italian painter of the 16th century, brother and scholar of Pomponio, was highly gifted by nature, as appears from his designs in small pictures executed in fresco. He executed some altar-pieces for the Church of San Vito. Ridolfi praises him greatly for his spirited manner.

Amalteo, Pomponio, an Italian painter of the Venetian school, was born at San Vito, in Friuli, in 1505. He was a pupil of Pordenone, whose style he closely imitated. His works consist chiefly of fres-

cos and altar-pieces, and many of them have suffered greatly from the ravages of time. He died in the year 1584.

Amalthēa (*Ἀμάλθεια*), in Greek mythology. As to this name, the poets differ in their interpretations, some holding it to be the name of a goat that nursed Jupiter, others affirming it to be a nymph who weaned the child Jupiter with the milk of a goat. The nymph was a daughter either of Oceanus or of the god of the sun, of Melissus or Hæmonius, or of Olenus, a son of Vulcan. The goat whose milk she used in weaning Jupiter broke off one of its horns on a tree. The nymph filled this with green herbs and fruits, and brought it to Jupiter, who placed it among the stars. Mercury gave this horn to Hercules when he went out to capture the cattle of Geryon. It is also in the possession of the god of the river Achelous. Another story runs as follows: The Libyan king Ammon married an exceedingly beautiful maiden, Amalthea, and gave her a tract of land which had the appearance of a horn. This tract of land was subsequently called the Horn of Amalthea. This horn is made use of in Grecian works of art, and is found especially in the representations of the goddess of fortune, as a symbol of her abundance.

Amam. See Am.

Amancius, St., was a priest of Tifernum, or Citta di Castello, in Umbria. He lived in the 6th century, in the time of St. Gregory the Great. The fame of his miracles induced Floridus, bishop of Tifernum, to make him known to St. Gregory, who brought him to Rome and lodged him in the hospital for the sick, where he is said to have performed many wonderful cures. His festival is marked on Sept. 26, and his history is contained in ch. xxxv of the 3d book of the *Dialogues* of St. Gregory.

Amandus, St., was born in Bordeaux, and was ordained priest by St. Delphinus, bishop of that city, and was godfather to St. Paulinus. In 404 he succeeded Delphinus in the see; and it is said that when St. Severinus (q. v.) retired to Bordeaux, Amandus, through extreme humility, compelled him to take charge of the government of that Church. He governed the Church with so much zeal that he was regarded as one of the most saintly prelates of his time. The substance of one of his letters is found in the *Epistles* of St. Jerome, to whom it was addressed. He is commemorated in the martyrologies on June 18, his birth on Feb. 6, and his translation on Oct. 26.

Amandus (called *Fayeta*) was abbot of St. Bavon, at Ghent, in the 14th century, and was very zealous against the Flagellants (q. v.); and it was at his instance that pope Clement VII entirely put an end to them. He resigned his abbacy before his death, which happened in 1394. He composed a treatise, *De Esu Carnium*, and other works.

Amandus, Hermann, was a Franciscan, professor of theology, and provincial of the province of St. Wenceslaus, in Bohemia. His works are, *Philosophia ad Mentem Augustini Bernardi et Scoti* (1676, 4 vols. fol.):—*Tractatus Theologicus in lib.* 1 *Sententiarum*, etc. (Cologne, 1690, fol.):—*Commentaria in lib.* 4 *Sententiarum*, etc. (ibid. eod. fol.):—*Ethica Sacra Speculativo-practica, seu Disputationes Morales de Virtutibus Theologicis et Moralibus* (Würzburg, 1698, 2 vols. fol.):—*Capistranus Triumphans, seu Historia Fundamentalis de S. Joanne Capistrano* (Cologne, 1700, fol.).

Amandus, Johann, doctor of theology and superintendent at Goslar, where he died, in 1530, was formerly a Romish priest, but soon embraced the doctrine of the Lutheran Reformation. He was called as first Lutheran pastor to Königsberg, where he preached his first sermon, Nov. 29, 1523. He soon came in conflict with his colleague Brissmann, whom Luther had sent there, and the result was that he had to leave the city. His unruly temperament did not suffer him long in one place, and thus he had to go from city to city. His mutinous sermons caused riots everywhere, and he was finally put in prison by the duke of Pomerania. He appeared again at Goslar, was appointed superintendent, and built a new school; but here also he caused difficulties between the citizens and the magistrates which resulted in disturbances, changed the liturgy, and was suspected of being a secret adherent of Zwingli's doctrine of the Lord's supper. He wrote, *Vom geistlichen Streit der Christen* (1524). See Corvinus, *Wahrh. Bericht, dass das Wort Gotts ohn Tumult ohn Schwermerey zu Goslar und Braunschweigk gepredigt wird.* (W. Henb. 1529); Arnoldt, *Historie d. Königsb. Universität*, ii, 475. (B. P.)

Amandus Zierixensis, so called from his native place, Zierikzee, in the isle of Schouwen, in Zealand, was born in the 15th century, and died at Louvain in 1534. Being a good Hebrew and Greek scholar, he was regarded as an ornament of the Franciscan Order, in which he labored as priest, preacher, and later as lector of theology in his monastery at Louvain. He wrote commentaries on Genesis, Job, Ecclesiastes, etc., which he left in manuscript. Of his published works we mention *Chronica ab Exordio Mundi ad Annum* 1534 (Antwerpiæ, apud Sim. Cocum, 1534).—*Allgemeine deutsche Biographie*, s. v. (B. P.)

Amani is a holy book of the Moslems, which contains precepts for a well-ordered, rational mode of living.

Amano Watta, in Japanese mythology, is a cave in Japan in a mountain of the province Isje, near the ocean, in which the highest of their gods, Ten-Sio-Dai-Dun, hid himself in order to prove that he was the supreme god from whom all light comes; for when he had hidden himself, the light of the stars went out, and only returned when he again appeared. In the cave is found an idol, sitting upon a cow, which is called Dai-Nitz-no-Rai. Pilgrimages are often made to this cave.

Amantius is the name of two saints commemorated in old Roman martyrologies—one a martyr at Rome, Feb. 10; the other of Noyon, June 6.

Amanus, or **Hamanus** (*the Sun*), an ancient deity of the Persians, mentioned by Strabo, the same as the Phœnician *Baal*.

Amara, in Hindû legend, was a highly respected philosopher at the court of king Vikramâditya. He was the king's favorite, and had several surnames, as "the divine," "the lion." For twelve years he lived a secluded life in a woods, because there he believed Buddha to live. In a certain place called Buddhagaya he built a temple, and decorated it with numerous images of deities. He wrote books, some of which have been translated into Latin and English, and are of much value in the study of the Sanscrit language.

Amaral, Prudentius de, a Portuguese, was born in Brazil, 1675, and entered the Company of Jesuits, July 30, 1690. He died of dropsy, in the college at Rio Janeiro, March 27, 1715, leaving two works: *Os Feitos dos Bispos e Arcebispos da Bahia*, which contains a history of the bishops and archbishops of the diocese of San Salvador (Lisbon, 1710):—a *Book of Elegies in Praise of the Blessed Virgin*, in MS.

Amarandus (or **Amaranthus**), *St. and martyr*, was put to death at Albi, in the 3d century, under the emperor Decius, or under Chrocus, king of the Allemanni, who ravaged Gaul in the time of Valerian and Gallienus, and made many martyrs. His tomb is shown at the village of Vians, near Albi. His festival is kept on Nov. 7. See Greg. Turonensis, c. lvii, lviii.

Amarapura, a Buddhist sect in Ceylon, which arose about the commencement of the present century. It seems to have originated from Burmah, and is now considerably extended in its influence, including priests

of all castes. The object of this sect is to bring back the doctrines of Buddhism to their pristine purity, by disentangling them from caste, polytheism, and other corruptions. The following are the peculiarities of this sect in its present form in Ceylon, as given by R. Spence Hardy: "(1.) They publicly preach against the doctrines of Hindûism, and do not invoke the Hindû gods at the recitation of *pirit* (a mode of exorcism). (2.) They give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests. (3.) They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; neither do they acknowledge the Buddhist hierarchy. (4.) They do not follow the observances of the Pasé-Buddhas, unless sanctioned by Gotama. (5.) They do not use two seats nor employ two priests when *Bana* (the sacred writings) is read, nor quaver the voice, as not being authorized by Buddha. (6.) They expound and preach the *Winaya* (a portion of the sacred writings) to the laity, while the Siamese read it only to the priests, and then only a few passages, with closed doors. (7.) They perform a ceremony equivalent to confirmation a number of years after ordination, while the Siamese perform it immediately after. (8.) They lay great stress on the merits of the *pán-pinkama* (or feast of lamps), which they perform during the whole night, without any kind of preaching or reading; whereas the Siamese kindle only a few lamps in the evening and repeat *Bana* until the morning. (9.) The Amarapuras differ from the Siamese by having both the shoulders covered with a peculiar roll of robe under the armpit, and by leaving the eyebrows unshorn."

Amaravati, in Hindû mythology, is the residence of the god of the sun, Indra.

Amardvali, in Hindû mythology, was the daughter of Vishnu and Sakshnia; she was the wife of Subramanya, a son of Siva.

Amarud (*the circle of the day*), an Accadian name of the deity *Marduk*, the son of Hea.

Amarynthia, in Greek mythology, was a surname of *Diana*, from the city Amarynthus, in Eubœa, where magnificent feasts were celebrated, which were called by the same name.

Amat, Felix, a Spanish ecclesiastical historian, was born at Sabadell, in the diocese of Barcelona, Aug. 10, 1750. He entered the Church in 1767, and, after taking his doctor's degree at Granada in 1770, was made professor of philosophy and librarian in the episcopal seminary at Barcelona. He afterwards became director of the seminary, and in 1803 was made archbishop of Palmyra by the pope, and in the same year abbot of St. Ildefonso by king Charles IV. Being suspected of favoring the French cause against the Spanish, he was compelled to leave Madrid in 1812, and in 1814 was banished to Catalonia. He died in a Franciscan convent near Sallent, Sept. 28, 1824. His chief work is his *Tractado de la Iglesia de Jesu Cristo*, or ecclesiastical history from the birth of Christ to the close of the 18th century (Madrid, 1793–1803). Besides, he wrote *Observaciones sobre la Potestad Eclesiastica* (Barcelona, 1817–1823); published under the pseudonym of Don Macario Padua Melato:—*Seis Cartas á Irenico* (ibid. 1817):—*Deberes del Cristiano en Tiempo de Revolucion* (Madrid, 1813). These last two works were published by the nephew of the author.

Ama-Teru-Oon-Gami, in Japanese mythology, is the son of Isanagi and Izanami, the progenitors of the human race. He belongs to the seventh generation of the heavenly deities; but of the five generations of earthly deities he is the first. He was the oldest and the only fruitful son of his parents. His children are the Japanese, born in a time when they themselves were half-deities, and lived very much longer than the present human beings. In a direct line of succession, the emperors follow him; therefore his name, which signifies "the great god of the imperial generation." He himself reigned a quarter of a million of years. During this time he performed the most stupendous miracles, and proved himself the only and true god. The province of Isje is his residence, and there stands the most renowned of his triumphs. The great feast which is celebrated in his honor is called Matsuri. His successor in the kingdom was his son Osi-Mo-Nino-Mikol.

Amato (or **Amatus**), a friar of Monte-Casino, and afterwards bishop, lived in the 11th century. He composed several Latin poems, and among others four books, which he dedicated to pope Gregory VII, entitled *De Gestis Apostolorum Petri et Pauli*. These works have been lost; and this is a great misfortune, if we may credit the opinion of Peter Diacre, who called Amatus an admirable versifier. The canon Mari says that one MS. has been preserved in the Library of Monte-Casino, which contains a history of the Normans, in eight volumes, compiled by Amatus. See Hoefer, *Nouv. Biog. Générale*, s. v.

Amato, Francesco, an Italian painter and engraver, executed a few paintings. The following are the principal ones: *St. Joseph Seated, Reading a Book*, with the Infant Jesus near him:—*St. Jerome*:—and the *Prodigal Son*. These are upright prints, inscribed "Francescus Amatus inv."

Amato, Giovanni Antonio d', *the older* (also called *Il Vecchio*), a Neapolitan oil and fresco painter, was born in 1475. He studied the works of Perugino, and imitated his style. There are several of his works in the churches of Naples. His favorite study was theology, and he was noted for his exposition of many obscure parts of the Bible. He died in 1555.

Amato, Giovanni Antonio d', *the younger*, a Neapolitan painter, was born in 1535. Some of his works are said to have been equal to those of Titian. His best work is the large altar-piece of the *Infant Christ* in the Church of the Banco de' Poveri at Naples. He died in 1598.

Amato, Giuseppe d', an Italian missionary, was born at Naples about 1757. He was sent to Asia in 1783 by the Society for the Propagation of the Truth, and he became rector of five Catholic villages in the district of Dibayen, about ten leagues to the northwest of the city of Ava. These villages were inhabited by people of French descent, whom Alompra had made prisoners of war in 1757. Amato knew the people, and was acquainted with the natural history of the country. He had specimens of more than two hundred plants, and a collection of animals, which were lost in the war of the Birmans in 1834. He died at Moulha in 1832. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Amato, Michele d', an Italian ecclesiastic, was born at Naples, Oct. 3, 1682. Having made himself acquainted with the Latin, Greek, Hebrew, Syriac, Slavonian, French, Spanish, and other languages, he took orders, and became a member of the Congregation of Apostolic Missions, formed in the Church of Naples. He held many public offices, and in 1719 was charged with the care of visiting all the churches and chapels royal. He died Nov. 15, 1729. Among the works which he composed, and which have been printed, are, *De Balsami Specie ad S. Chrisma Conficiendum Requisita* (Naples, 1722, 8vo):—*De Piscium atq. Avium Esus Consuetudine apud quosdam Christi Fideles in Antepaschali Jejunio* (ibid. 1723, 8vo):—*Dissertationes IV Historico-dogmaticæ* (ibid. 1728, 8vo). He also left many MSS. concerning the worship of saints and their images, of the state of infants dying without baptism, of the precautions to be used in reading the fathers (Italian),

on the Magi, and several others. See *Bibl. Ital.* vii, 265; *Mag. Bibl. Eccles.* p. 371.

Amātor, St., was born of a noble family in Auxerre, in the time of the emperor Constantius. His parents affianced him, without his consent, to Martha, a rich young lady; but when he and his bride went to church to receive the nuptial benediction from the bishop, St. Valerian, he, by mistake, or, as some think, by a special interposition of Providence, pronounced over them the office of consecration to the service of God, instead of the marriage prayer. Upon this they both embraced the monastic state, and Amator succeeded St. Helladius in the bishopric of Auxerre, about A.D. 388. In spite of his holy and self-denying life, he was persecuted by slanders and calumny; but his innocence was fully proved, and he died in 418, having appointed St. Germanus his successor, although he had at one time had some difference with him. He is said to have been distinguished by the gift of miracles, both before and after his death. The ancient breviaries of Auxerre commemorate him on May 1, and the Latin martyrologies on Nov. 26.

Amatrice, Cola Filotesio dell', an Italian painter, flourished in 1533. He lived in Ascoli di Picino, and had a good reputation. He has a fine picture in the Oratory of the Corpus Domini, at Ascoli, which represents *The Saviour in the Act of Dispensing the Eucharist to his Apostles.*

Amātus, *St.*, of Remiremont. See Amet.

Amātus (or **Aimé**), *St.*, bishop of Sens, and patron of Douay, in Flanders, was born in the 7th century of pious parents. In 669 he was compelled to take the charge of the Church of Sens, which he governed with admirable vigilance and mildness. After a time king Thierry III banished him to the Monastery of St. Fursy at Peronne. Subsequently he was put in trust of the Monastery of Bruel (or Brueil), built on the river Lys, in Flanders, in the diocese of Terouane, where he died and was buried in 690. His body was translated to Douay in 870, where it now remains. The Roman martyrology commemorates him on Sept. 13.

Amatus (or **Amati**), Vincenzio, an Italian priest and musician, was born at Ciminna, in Sicily, Jan. 6, 1629. After finishing his studies in the Seminary at Palermo, he became master of the chapel of the cathedral of that place in 1665. He died July 29, 1670. He wrote, *Sacri Concerti a Due, Tre, Quattro* (Palermo, 1656):—*Messa e Salmi di Vespro, e Compieta a Quattro e Cinque Voci* (ibid. eod.):—*Isaura*, an opera (Aquila, 1664). See Hoefer, *Nouv. Biog. Générale*, s. v.

Amaury of Chartres. See Amalric of Bena.

Amaury (**Amalric**, or **Aimeric**), patriarch of Jerusalem, occupied the patriarchal see from 1159, and assisted in the election of Amaury I as king of Jerusalem in 1165. A bond of friendship existed between him and the celebrated historian William of Tyre. He died in 1180. See Hoefer, *Nouv. Biog. Générale*, s. v.

Amawatura is a book of legends in Singhalese, recording chiefly the wondrous deeds of Gotama Buddha.

Ambarach, Peter, a Jesuit and Orientalist, was born in 1663 at Gusta, in Phœnicia. He was educated from 1672 to 1685 at the Maronite College of the Jesuits at Rome, and returned in 1685 to Syria. He received holy orders from the Maronite patriarch Stephen of Ado, and was intrusted with the revision of Arabic liturgical works, and with their translation into Latin. The Maronites sent him to Rome in behalf of their Church; and while on his way home the grand-duke Cosmo III retained him at Florence for the sake of arranging a printing-office and the Oriental types bought by his father, Ferdinand. Afterwards he was appointed professor at Pisa. In 1707 Ambarach joined the Jesuits at Rome, and Clement XI added him to the commission appointed for the criticism of the Greek text of the Bible. In 1730 cardinal Quirini intrusted to him the Latin translation of the Syriac work of Ephrem. The first two volumes appeared in 1737 and 1740; with the third volume he had advanced as far as the middle of the work when he died. The volume was completed by Stephen Evodius Assemani, and was published in 1743. The second volume contains also two treatises by Ambarach on the eucharist. See *Biographie Universelle*, iv, 198; Bauer, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Ambarvalia (Lat. *ambiendis arvis*, "going around the fields"), a ceremony performed among the ancient Romans with a view of procuring from the gods a plentiful harvest. A sacrifice was offered to Ceres, but before doing so the victims, consisting of a sow, a sheep, and a bull, were led amid a vast concourse of peasants around the cornfields in procession. The ceremony was sometimes private and managed by the master of a family, and sometimes public and performed by priests, who were called *fratres arvales*, or field brothers. This festival was held twice in the year—the first time either in January or April, the second time in July. See Suovetaurilia.

Amberger, Christoph, a German painter, was born at Nuremberg in 1490, and studied under Hans Holbein the elder. He executed a set of twelve pictures, representing the history of *Joseph and his Brethren*, which gained him great celebrity, though he succeeded better in portraits than in history. He painted the emperor Charles V, who honored him with a gold medal and chain. He is supposed by some to have died in 1563, by others in 1550.

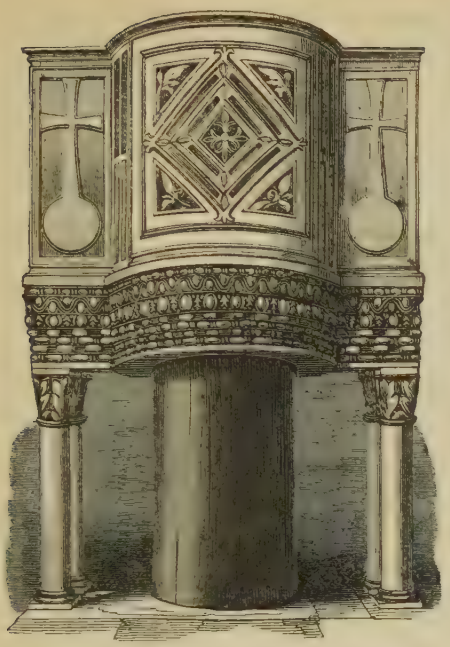
Ambest is the name given by the Hindûs to the tree of immortality. It grows on the mountain of Meru, in Amaravati, the metropolis of Indra.

Ambĭtus (*compass* in music). In the earliest Church melodies, the compass did not in some instances reach, and in few did it exceed, a fifth. In Gregorian music the octave was the limit, but in later times this compass was much extended. A melody occupying or employing its whole compass was called *cantus perfectus;* falling short of this, *cantus imperfectus;* exceeding it, *cantus plusquamperfectus.* Subsequently other interpretations have been given to the word ambitus.

Ambitus Altāris, an expression sometimes used for the enclosure which surrounded the altar. It was probably distinct from the presbyterium, or *chorus cantorum* (i. e. an enclosed space in front of the altar reserved for the use of the inferior clergy), and there was usually between the presbyterium and the altar a raised space called *solea.* Probably no early example of an *ambitus altaris* now exists. In St. John Lateran many fragments of marble slabs, with the plaited and knotted ornament characteristic of this period, are preserved in the cloister, and may probably be fragments of the ambitus mentioned above. The expression *ambitus altaris* may perhaps sometimes stand for the apse, as surrounding the altar.

Ambler, James B., a minister of the Reformed (Dutch) and Presbyterian churches, was born in England in 1797. He was licensed to preach in his native country; and served in the same as pastor at Bradford from 1816 to 1818, when he came to America. His ministry was extended through the northern and central portions of New York State, in the Presbyterian Church, from 1818 to 1833; at which time he joined the Reformed Church, and therein remained till 1848, when he died. He was a man of sincere piety and untiring zeal, and his ministrations were effective and successful. See Corwin, *Manual of Ref. Church of America* (3d ed.), p. 165.

Ambo. Something in the nature of an ambo or desk, no doubt, was in use from a very early period.



Ambo of St. Apollinare Nuovo at Ravenna.

Bunsen (*Basiliken des christlichen Roms*, p. 48) expresses his opinion that the ambo was originally movable. In the earlier centuries much of the Church furniture was of wood, and the ambones were probably of the same material. Wherever a presbyterium, or *chorus cantorum*, existed, an ambo was probably connected with it, being placed usually on one side of the enclosure. Where no *chorus* existed, the ambo was probably placed in the centre.

Amboise, Françoise d', daughter of Louis Amboise, viscount of Thouars, was born in 1427. She was married to Peter II, duke of Brittany, who died in 1457. When in 1452 the general of the Carmelites, Johann Soreth, founded the Order of the Carmelitesses with the sanction of pope Nicholas V, Françoise founded the first monastery in Brittany, and entered the same in 1467, where she died in 1485. See Leroy, *Vita Franciscæ ab Ambosia, Ducissæ Armoricæ* (Paris, 1604); Saint-Jean-Macé, *Vie de la très Illustr. et Vert. F. d'Amboise, judis Duchesse de Bretagne, Fondatrice des Anciennes Carmélites de Bretagne* (ibid. 1634, 1669); Bavin, *Vie de St. Françoise, Duchesse de Bretagne* (Rennes, 1704); Bauer, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Amboise, Georges d' (1), a French cardinal and diplomatist, was born at Chaumont-sur-Loire in 1460. From his birth he was designed for the Church, as the younger son of the family. He studied canon law, and at the age of fourteen received the title of bishop of Montauban, and then became almoner of the king, although so young. He gained the friendship of the duke of Orleans, son-in-law of the king, who was similar to him in tastes, and was also of the same age. After the death of Louis XI, the duke of Orleans and Anna of Beaujeu each claimed the regency; but the latter was successful, and the duke was obliged to take refuge with Francis II, duke of Brittany (May 1484). D'Amboise, attempting to persuade the king in his behalf, was betrayed by a messenger, arrested, and imprisoned for more than two years. After the battle of Saint-Aubin du Cormier (July 28, 1488), Francis II was obliged to capitulate. D'Amboise, exiled in the diocese of Montauban, sought to obtain liberty for himself and the duke of Orleans, whose interests were very dear to him. The attempt of the duke to assist in bringing about the marriage of the king with princess Anne of Brittany gained for him great favor, which favor reverted to D'Amboise. He was made archbishop of Narbonne and Rouen, and obtained in 1493, through the duke of Orleans, the appointment of governor of Normandy, which he succeeded in reducing to order. At the time of the expedition of Charles VIII into Italy, D'Amboise was accused of serving the interests of the duke of Orleans instead of attending to the affairs of his diocese. In November, 1494, he joined the duke at Asti, and withdrew from the service of the king. Eventually, however, Louis XII, having revived his project for regaining possession of Milan, D'Amboise rejoined him. Setting out for Italy with that king, the cardinal received from Alexander VI the title of legate *a latere*, with the prerogatives belonging to it. The conquest of Milan, Genoa, and a part of Piedmont was accomplished. At the advice of D'Amboise, the king founded at Milan a chair of theology, of law, and of medicine, and appointed to these positions celebrated professors. D'Amboise established a senate of select persons, who administered justice without favor or delay; and he persuaded the king to give the government of Milan and all the duchy to marshal Trivulce, and to associate with him the brave Stuart D'Aubigny. D'Amboise rendered great service to the people of Milan, who were loud in their expressions of praise and delight at what he had done for them. After the death of the archduke Philip, son of the emperor Maximilian and son-in-law of Ferdinand, king of Arragon, these two sovereigns sought the regency of Castile; and D'Amboise, being chosen for judge between them, decided in favor of the king of Arragon. After the death of pope Alexander VI, D'Amboise endeavored to raise himself to the papal throne; but, having failed in this, became the dangerous enemy of Pius III and Julius II. To secure his own election, he encouraged a schism between the French Church and the see of Rome, and convened a separate council, held first at Pisa, afterwards at Milan and Lyons; but his plans were frustrated by the failures of the French army in Italy. D'Amboise died at Lyons, May 25, 1510, and was interred with imposing ceremonies in the cathedral at Rouen, where his nephew, the archbishop, erected in 1522 a magnificent marble monument. He was a dexterous and experienced statesman; but was accused of avarice, vanity, and ambition. His biography was written by Montague (1631) and Legendre (1724). He left *Lettres au Roi Louis XII* (Brussels, 1712). See Hoefer, *Nouv. Biog. Générale*, s. v.

Amboise, Georges d' (2), nephew of the foregoing, was born in 1487. In 1510 he was elected archbishop of Rouen, and consecrated Dec. 13, 1513. In 1545 he was made cardinal; and died Aug. 25, 1550.

Amboise, Louis d', also a nephew of Georges (1), was born in 1479. In 1501 he was appointed bishop of Autun, and in 1503 archbishop of Albi. In 1510 he was elected cardinal. He died in 1517 at Ancona.

Ambrogio (or **Ambrosio**), Coriolano, an Italian ecclesiastic, was born at Rome, and lived about 1475. He was vicar-general of the Augustine Hermits; and left, among other works, a *Commentary on the Rule of St. Augustine* (Rome, 1481, fol.).

Ambroise de Lombez, a learned French Capuchin, was born at Lombez, March 20, 1708, and died Oct. 25, 1778, at Saint-Sauveur, near Baréges. He wrote, *Traité de la Paix Intérieure* (republished many times):—*Lettres Spirituelles sur la Paix Intérieure et autres Sujets de Piété* (1766). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ambrose of Alexandria, a disciple of Didymus, who died some time after the year 392, wrote a *Treatise* against Apollinarius, and a *Commentary on the Book of Job*.

Ambrose (or **Ambrois**), *St.*, was bishop of Cahors in 725; but, finding that the people paid no heed to his doctrine or example, left his see and hid himself

in a cave near the city, where he remained three years in prayer and fasting. Being discovered, he went to Rome, and thence to a hermitage on the Arnon, in Berry, where he died, in 770. His festival is observed Oct. 16, the day of his death.

Ambrose OF LISIEUX, a monk of the third Order of St. Francis, and professor of theology, died in 1630, leaving a work, entitled *Lampas Accensa*, on the gospels, epistles of Paul, and the seven canonical epistles.

Ambrose OF NAPLES was an Augustine monk, and afterwards bishop (or rather administrator) of the Church of Mantua. He was one of the best preachers and most skilful doctors of his time. He lived about 1524, and wrote, *De Genitura Mundi*:—*De Fato*:—*Quadragesimale* (Venice, 1523, 4to):—*Conciones super Salutationem Angel.*:—*De Tribus Magdalenis et Unica Magdalena*:—*De Vera et Catholica Fide*, against Luther:—*Sermons*, etc. See *Mag. Bibl. Eccles.* p. 386.

Ambrose OF SIENNA, a Dominican, was born at Sienna, April 16, 1220, and assumed his habit when seventeen. After studying at Paris he went to Cologne, and preached with great success throughout Germany. Through his influence the city of Sienna made peace with Clement IV, who had placed it under interdict for favoring the party of Frederick II. Ambrose did the same thing during the pontificate of Gregory X. He frequently refused the episcopate; and spent the rest of his life in legations and apostolic missions. He died at Sienna, March 20, 1286, on which day the Roman martyrology commemorates him. See Bollandus, *Life of Ambrose*.

Ambrose OF SONCINO was so called because he relinquished the marquisate of Soncino in order to become a Capuchin. After the death of his wife, which happened when he was forty-seven, he obtained from Clement VIII a mission to the captive Christians in Algiers, where he died, in 1601. He left a treatise, *On the Sacrament of Penance*, and *On Holy Living and Dying*. See Boverius, in ann. 1601.

Ambrose, abbot OF ST. VINCENT. See AMBROSE, AUTPERT.

Ambrose, Samuel (1), a Baptist minister, was born at Exeter, N. H., in 1754. He lost his father when he was but six years of age, and the care of his education devolved on his pious mother. It was not until the twenty-sixth year of his age that he became a hopeful Christian, and not long after felt it to be his duty to preach the Gospel. In 1782 he removed to Sutton, N. H. In April of this year a Church was constituted, of which he was ordained the pastor in October. He continued in this office eighteen years, preaching, however, in neighboring towns a part of the Sabbaths of the year. Soon after his settlement he was blessed with an extensive revival, which was quite general in Sutton, and reached to the neighboring towns. In 1800 Mr. Ambrose discontinued his ministerial services in Sutton, and removed his Church relations to New London, N. H. From 1800 to 1820 he was busily occupied in his Master's cause, chiefly as stated supply in a number of towns in New Hampshire, and as a missionary sent out under the direction of the Massachusetts Home Missionary Society in the destitute and sparsely settled portions of New Hampshire, Vermont, Maine, and Canada. "His journals, though imperfect, present him to us, amid hardships, toils, and labors, instructing the ignorant, comforting the feeble-minded, encouraging the weak, and preaching the Gospel to the poor." From 1820 to 1828 he made a few missionary tours; generally, however, during this period he was at his home during the week, preaching as occasion presented on the Sabbath. His interest in the kingdom of Christ remained unabated until the close of life. He died May 30, 1830. See *Amer. Baptist Magazine*, xi, 97–104. (J. C. S.)

Ambrose, Samuel (2), a Methodist Episcopal minister, was born in Maine, Aug. 6, 1815. He experienced religion at the age of fifteen, graduated at the Maine Wesleyan Seminary, and in 1840 entered the Maine Conference. In 1852 he located, moved to Illinois, and in 1856 united with the Rock River Conference. In 1870 he supernumerated and retired to Kane County, Ill., where he died July 25, 1874. Mr. Ambrose was a man of much devotedness. See *Minutes of Annual Conferences*, 1874, p. 137.

Ambrose, Thomas L., a Congregational missionary and army chaplain, was born in New England. He graduated at Bowdoin College in 1856, spent one year in the Theological Seminary in New York, and in 1857 entered the Andover Theological Seminary. His health not allowing him to continue his studies, he was ordained in July of the following year, and in August sailed for Persia, where he labored three years as a missionary among the Nestorians. Returning to recruit his health in 1861, Mr. Ambrose received the appointment of chaplain to the 12th New Hampshire Regiment. He was taken prisoner at Chancellorsville, remaining in the hands of the enemy for two weeks. While passing from the intrenchments to the Chesapeake General Hospital, Fortress Monroe, in the rear, he was wounded, and, after three weeks of suffering, died, Aug. 19, 1864. Mr. Ambrose was "a noble Christian man, of fine talents, sympathizing, and of indomitable courage, and was much respected by his regiment." See *Cong. Quarterly*, 1865, p. 421.

Ambrose, William, a Welsh Congregational minister, was born at Bangor in 1813. He received a liberal education partly in his own city and partly at Holyhead. His only charge was at Portmadock, where he was ordained in 1837, and where he continued to labor till his death, Oct. 31, 1873. Mr. Ambrose was tall, gentlemanly, and commanding in appearance. As a preacher, he was polished, simple, persuasive, and very practical; as a poet, he took a high rank; as a speaker, he was chaste and masterly in diction, pointed in argument, abounding in scathing sarcasm, and very convincing in effect. He was a Christian of untarnished reputation and character. He was probably the most accomplished, heart-searching, and effective preacher that Wales ever produced. Mr. Ambrose was associate editor of the *Dysgedydd*, the leading Congregational periodical of North Wales. See (Lond.) *Cong. Year-book*, 1874, p. 308.

Ambrosia, in pagan mythology, was (1) the name of the food of the deities, which gave eternal youth and immortality. This was conceived of as something material; and ambrosia is not only the food of the gods, but also the drink of the gods, as later writers have it. Homer also represents the gods as giving it to some of their favorites, as to Achilles; animals were also refreshed by it. Ambrosia is also a salve of the deities, which possesses the power of cleansing in a high degree; likewise an ointment for the hair. (2) One of the Pleiades, the daughter of Atlas and Pleione. (3) Festivals held in honor of Bacchus in some cities of Greece, the same as the *Brumalia* of the Romans.

Ambrosian Hymns. Under the name of Ambrose, bishop of Milan (q. v.), there exist a number of Latin hymns which are generally ascribed to him; yet they are not all his, the name having been freely given to many formed after the model and pattern of those which he composed, and to some in every way unworthy of him. The hymns really belonging to him, and for which we have the authority of Augustine (*Confess.* ix, 12; *Retractat.* i, 21; *De Natura et Gratia*, c. 63), are, *Deus creator omnium*:—*Æterne rerum Conditor*:—*Jam surgit hora tertia*:—*Veni redemptor gentium* (q. v.). Besides these hymns, we find a number of others, as, *Rector potens, verax Deus*:—*Rerum Deus tenax vigor*:—*Æterna Christi munera*:—*Jesu corona virginum*:—*Splendor paternæ gloriæ*:—*Jam lucis orto sidere*:—*Te*

lucis ante terminum:—Christe, qui lux es et dies:—O lux beata Trinitas:—Aurora lucis rutilat:—Nunc Sancte nobis Spiritus:—Conditor alme siderum:—Jam Christus astra ascenderat:—Deus, tuorum militum:—Æterne Rex altissime, which are all called Ambrosian.

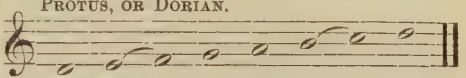
The Benedictine authors attribute only twelve hymns to Ambrose, but even their decision has not remained unchallenged. Cardinal Thomasius, in a preliminary discourse to his *Hymnarium* (in his *Works* [Rome, 1747], ii, 351–434), has gathered the evidence in favor of Ambrose being the author of those twelve hymns; and Daniel speaks of Thomasius's works, "Ex illo libro tanquam fonte primario hauriendum est." More recently the question as to the genuineness of Ambrose's hymns has been treated by Biraghi, *Inni Sinceri e Carmi di S. Ambrogio* (Milan, 1862), according to whom eighteen hymns may be ascribed to Ambrose as his own. Archbishop Trench remarked concerning the hymns of Ambrose that, although his almost austere simplicity seems cold and displeasing after the rich sentiment of some later writers, yet we cannot but observe "how truly these poems belong to their time and to the circumstances under which they were produced; how suitably the faith which was in actual conflict with, and was just triumphing over, the powers of this world found its utterance in hymns such as these, wherein is no softness, perhaps little tenderness, but a rock-like firmness—the old Roman stoicism transmuted and glorified into that nobler Christian courage which encountered and at length overcame the world." Most of the hymns which we have mentioned have been translated into English by Neale, Chandler, Mercer, and others. (B. P.)

Ambrosian Liturgy, that form for celebrating mass said to have been drawn up by St. Ambrose, used to the present day in the diocese of Milan. It is also called the *Ambrosian Office* (q. v.). While substantially identical with the Roman rite, it has many peculiarities of its own, indicating at once its veritable antiquity and the Eastern origin of certain of its distinctive features. See LITURGY.

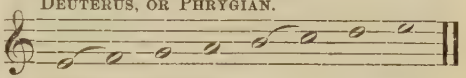
Ambrosian Music, the earliest music used in the Christian Church of which we have any account, and so named after Ambrose, bishop of Milan (374–398), who introduced it to his diocese about the year 386, during the reign of Constantine. The notions prevailing among musical and other writers respecting the peculiarities of Ambrosian music are based rather on conjecture than knowledge. It may be considered certain that it was more simple and less varied than the Gregorian music, which, about two centuries later, almost everywhere superseded it. Indeed, it has been doubted whether actual melody at all entered into it, and conjectured that it was only a kind of musical speech—monotone with melodic closes, or *accentus ecclesiasticus* (q. v.); a kind of music, or mode of musical utterance, which Gregory retained for collects and responses, but which he rejected as too simple for psalms and hymns. On the other hand, it has been argued more plausibly that, to whatever extent the *accentus* or *modus choraliter legendi* may have been used in Ambrosian music, an element more distinctly musical entered largely into it; that a decided *cantus*, as in Gregorian music, was used for the psalms; and that something which might even now be called melody was employed for (especially metrical) hymns. That this melody was narrow in compass, and little varied in its intervals, is probable or certain. That neither Augustine nor any contemporary writer has described particularly, or given us any technical account of, the music practiced by the Milanese congregations of the end of the 4th century, however much we may regret it, need hardly cause us any surprise. That Ambrosian music, however, was rhythmical is irrefragably attested by the variety of metres employed by Ambrose in his own hymns.

The oldest scales consisted, at the most, of four sounds, which were therefore called *tetrachords*. This system continued long, and is the basis of modern tonality. Eventually scales extended in practice to pentachords, hexachords, heptachords, and ultimately to octachords, as with us. The theory and practice of the octachord were familiar to the Greeks, from whose system it is believed Ambrose took the first four octachords or modes, viz. the Dorian, Phrygian, Hypolydian, and Hypophrygian, called by the first Christian writers on music Protus, Deuterus, Tritus, and Tetrardus. Subsequently the Greek provincial names got to be misapplied, and the Ambrosian system appeared as follows:

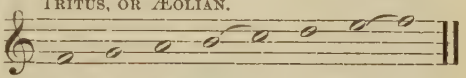
PROTUS, OR DORIAN.



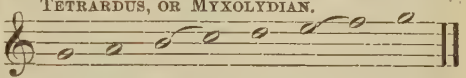
DEUTERUS, OR PHRYGIAN.



TRITUS, OR ÆOLIAN.



TETRARDUS, OR MYXOLYDIAN.



These scales differ essentially from our scales, major or minor. The 1st, 2d, 3d, and 4th Ambrosian scales or tones are not what we now call "keys," but "modes," differing from one another as the modern major and minor modes differ, in the places of their semitones. Melodies, therefore, in this or that Ambrosian "tone" have a variety of character analogous to that which distinguished our major and minor modes so very widely. Thus, one Ambrosian tone was supposed to be characterized by dignity, another by languor, and so on. The rhythmus of Ambrosian music is thought by some to have consisted only in the adaptation to long and short syllables of long and short notes. "Of what we call time," says Forkel (*Gesch. der Musik*, ii, 168)—the proportion between the different divisions of the same melody—"the ancients had no conception." He does not tell us how they contrived to march or to dance to timeless melodies—melodies with two beats in one foot and three in another, or three feet in one phrase and four in another; nor how vast congregations were enabled to sing them; and if anything is certain about Ambrosian song, it is that it was, above all things, congregational.

Whether Ambrose was acquainted with the use of musical characters is uncertain. Probably he was. The system he adopted was Greek, and he could hardly make himself acquainted with Greek music without having acquired some knowledge of Greek notation, which, though intricate in its detail, was simple in its principles. But even the invention, were it needed, of characters capable of representing the comparatively few sounds of Ambrosian melody could have been a matter of no difficulty. Such characters needed only to represent the pitch of these sounds; their duration was dependent on, and sufficiently indicated by, the metre. Copies of Ambrosian music-books are preserved in some libraries, which present indications of what may be, probably are, musical characters. Possibly, however, these are additions by later hands. It is certain that, in the time of Charlemagne, Ambrosian song was finally superseded, except in the Milanese, by Gregorian. The knowledge of the Ambrosian musical alphabet, if it ever existed, may, in such circumstances, and in such an age, have easily been lost, though the melodies themselves were long preserved traditionally.

Ambrosian Office (*Ambrosianus ritus*, or *Mediolanensis Ecclesiæ ritus*), the office used in the Church of Milan (called the Ambrosian Church). Before the time of Charlemagne every Church had its own particular

office, and there is good reason to believe that this office was in use in the Church of Milan before the time of St. Ambrose; but that when the popes compelled all the Churches of the West to adopt the Roman office, the Milanese gave the name of St. Ambrose to theirs, in order to protect it, although he was not really the author of it. It may be, however, that St. Ambrose made alterations in the original office, which he found established in his Church; and the name of the office of St. Ambrose has been retained, to distinguish it from the Roman office in use in other churches. See Le Brun, *Exp. de la Messe*, ii, 176. See AMBROSIAN LITURGY.

Ambrosianum, a word in old liturgical writings denoting a *hymn*, from St. Ambrose having been the first to introduce metrical hymns into the service of the Church. Originally the word may have indicated that the particular hymn was the composition of St. Ambrose, and hence it came to mean any hymn.

Ambrosius, THESEUS (Ital. *Teseo Ambrogio*), an Italian Orientalist, was born in 1469. He is said to have understood eighteen languages, especially the Syriac. At the order of pope Leo X, he opened a school for the Chaldee and Syriac languages at Bologna. He died in the Monastery of St. Peter at Pavia in 1540. He wrote, *Introductio in Chaldaicam Linguam, Syriacam atque Armenicam et decem alias Linguas* (Pavia, 1539). See Jöcher, *Allgemeines Gelehrten-Lexikon* and Suppl. s. v.; Götze, *Merkwürdigkeiten der Dresd. Bibl.* i, 141; Colomesius, *Gallia Orientalis;* Steinschneider, *Bibl. Handbuch*, s. v. (B. P.)

Ambulia, in Greek mythology, was a surname of *Minerva*, by which the inhabitants of Sparta worshipped her. The *Dioscuri* were also called Ambulii, and *Jupiter* Ambulius. The signification of the name is unknown.

Amé, ST. See AMATUS.

Ame, *rabbi*, a Jewish teacher, lived at Tiberias in the 4th century. Together with his colleague rabbi Assé (q. v.), he performed judicial functions among his coreligionists. Both were highly honored, and were styled "judges of Palestine," "the noble pair of priests of Palestine." Both regarded the Samaritans as heathen, because they sold Gentile wine to the Jews (*Cholin*, fol. 6 b). Ame would also not allow that a Samaritan should be instructed in the law. Against the verbal interpretation of the Scriptures he propounded the thesis, "The law, the prophets, and the word of the wise contain hyperbolical expressions: the law, 'the cities are great and walled up to heaven' (Deut. i, 28); the prophets, 'so that the earth rent with the sound of them' (1 Kings i, 40); the word of the wise, 'the daily morning and evening sacrifice was watered with a golden cup' (*Tamid*, fol. 29 a)." Another maxim of his was, "No death without sin, no pains without trespasses" (*Sabbath*, fol. 55 a). See Hamburger, *Real-Encyklop.* ii, 56 sq.; Grätz, *Gesch. d. Juden*, iv, 298, 301, 304, 307; Jost, *Gesch. d. Judenth. u. s. Sekten*, ii, 160, 162, 165, 195. (B. P.)

Amedon, MOSES, a Methodist Episcopal minister, was born at Reedsborough, Vt., Oct. 10, 1794, of pious parents, who gave him a careful religious training. He experienced conversion about 1811, and in 1814 entered the New York Conference, in which he labored diligently until arrested by disease in 1829, when he retired to his residence at Watervliet Circuit, where he died, March 21, 1830. See *Minutes of Annual Conferences*, 1830, p. 78.

Amelgard, a Belgian priest, lived at Liege near the close of the 15th century. He was charged, it is said, by Charles VII with the revision of the trial of Joan of Arc. He wrote, *De Rebus Gestis Caroli VII Historiarum Libri V:—De Rebus Gestis Ludovici XI, Francorum Regis, Historiarum Libri I.* The unpublished MS. is preserved in the National Library at Paris. A number of extracts from the history of Louis XI are found in Martène and Durand, *Veterum Scriptorum Amplissima Collectio.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Amelincourt, *Mons. d'*, a priest, author of a dogmatic treatise on the *Number of the Elect* (Rouen, 1702, 2 vols. 12mo). See *Journal des Savans*, 1702.—Landon, *Eccles. Dict.* s. v.

Ameline, CLAUDE, a French theologian, was born in Paris in 1635, being a son of the attorney at Chatelet. He for a time gave his attention to law, until, disgusted with the world, he entered the Brotherhood of the Oratory, April 29, 1660. In 1663 he received priest's orders, and was made chief chanter of the Church of Paris. He died in 1708. He published a work entitled *Traité de la Volonté* (Paris, 1684, 12mo). He also wrote a book against Quietism, entitled *Traité de l'Amour du Souverain Bien*, etc. (ibid. 1699, 12mo). Some have attributed to him *L'Art de Vivre Heureux* (ibid. 1690), which others have believed to belong to Louis Pascal. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Amelius, a Platonic philosopher of the 3d century, was born in Etruria. In the year 246 he went to Rome, where he attended for twenty-four years the lectures of the Neo-Platonist Plotinus, whose most famous pupil he became, as well as his apologist. Like all Neo-Platonists, Amelius tried to save heathenism, which was already on the wane. He was not only a pious heathen, but also attacked Christianity, especially Gnosticism, on the one hand, while, on the other, he perused the beginning of the Gospel of St. John, especially the Johannean doctrine of the Logos, in defence of Platonic philosophy. His writings, with the exception of the fragment, in which he makes reference to the beginning of the Gospel of St. John, are all lost. He died at Apamea, in Syria. See Eusebius, *Præparatio Evangel.* ii, 19; Theodoret, *Græc. Affect.* lib. ii; Cyrillus Alexandrinus, *In Julianum*, lib. viii; Hefele, in Wetzer und Welte's *Kirchen-Lexikon*, s. v.; Smith, *Dict. of Class. Biog.* s. v. (B. P.)

Amelius, PETER, an Augustine monk of the 14th century, afterwards bishop of Sinigaglia. He was born at Aleth (*Alecta*), in Languedoc, and not at St. Malo, as some assert. He accompanied Gregory XI to Rome when that pope transported the papal throne thither from Avignon in 1376; and he wrote an account of the journey, which Papyrius Masson mentions. Amelius also wrote a *Treatise of the Ceremonies of the Roman Church*, published by Mabillon in vol. ii of the *Musæum Italicum.* See Moréri, ed. of 1759.

Amelotte, DENIS, a French ecclesiastic and author, was born at Saintes, in Saintonge, in 1606. Soon after receiving priest's orders he became a member of the Congregation of the Oratory of St. Philip Neri. In 1643 he published a *Life of Charles de Goudren*, second superior of the Congregation, which, by some of its remarks on the abbot of St. Cyran, gave great offence to the Port-Royalists. Another work, containing a vehement attack on the doctrines of the Jansenists, still further embittered the feelings of the party towards him, and elicited from Nicole a satirical reply entitled *Idée Générale de l'Esprit et du Livre du P. Amelotte.* Amelotte, in revenge, availed himself of his influence with the chancellor to prevent the publication of the newly completed Port-Royalist translation of the New Test., which had therefore to be issued at Mons, in Flanders. He thus secured a free field for a translation of his own, with annotations, which appeared in 4 vols. 8vo (1666–68). He died Oct. 7, 1678. See *Encyclop. Brit.* 9th ed. s. v.

Amemu, an inferior Egyptian deity who was represented as a man with the head of a sparrow-hawk.

Amenamen is a mystical title of the deity Amen-Ra in ch. clxvi of the Egyptian *Ritual of the Dead.*

Amende Honorable, in an ecclesiastical sense,

is a sort of penance inflicted on offenders in some cases. It consists in walking barefooted and in a shirt only, with a lighted torch in the hand and a cord round the neck, and before the church, or some other auditory, demanding pardon of God, the king, and justice for the offence committed. The ecclesiastical courts of Great Britain have the power to impose a somewhat similar penance on offenders by directing them to stand in the sight of the congregation and confess their evil deeds.

Am Ende, Christian Carl, a Protestant theologian of Germany, was born Oct. 3, 1730, at Lössnitz, in Saxony. He studied at Kulmbach and Erlangen; was appointed in 1755 adjunctus and rector at Kaufbeuern; in 1783 he was made deacon and hospital preacher. He died Nov. 15, 1799. He contributed largely to different periodicals and reviews. His own publications were few and of little value at present, with the exception of his edition of Sleidan's work *De Statu Religionis et Reipublicæ Carolo V Cæsare Commentarii . . . multisqui Annotationibus Illustrata* (Francof.-ad-Mœn. 1785–86). See Döring, *Die gelehrten Theol. Deutschlands*, i, 7 sq.; Winer, *Handbuch der theol. Lit.* i, 737; Zapf, *Nachrichten vom Leben, Verdiensten u. Schriften Ch. C. Am Ende* (1804). (B. P.)

Am Ende, Johann Joachim Gottlob, a Lutheran theologian of Germany, was born in 1704 at Gräfenhainichen, in Saxony. He studied at Wittenberg, and succeeded his father in the pastorate at his native place. In 1743 he was called to Schulpforte, and in 1748 he was appointed superintendent at Freiburg, in Thuringia. The year following he was called to Dresden, having been honored by the Leipsic University with the doctorate of divinity. He died May 2, 1777. He wrote, *Commentatio Epistolica de quibusdam N. T. Locis, Act. xiv*, 27; 1 *Cor. xvi*, 9; *Col. iv*, 4 (Wittenberg, 1744): — *Christeis, i. e. Acta Apostolorum e Lingua Originali in Latinam Translata et Carmine Heroico Expressa, Notisque Subjunctis Illustrata* (ibid. 1759). Besides, he published a number of *Sermons*, which are enumerated in the Suppl. to Jöcher's *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Amendola, Ferrante, a Neapolitan historical painter, was born in 1664, and studied under the celebrated Solimena. He painted many works at Naples, the best of which are two altar-pieces in the Church of the Madonna di Monte Vergine. His chief merit consisted in a practical facility of coloring.

Amendola, Tommaso, a Dominican who lived in the 18th century, is the author of *Collectanea in Septem Ecclesiæ Sacramenta* (Naples, 1699, 1719, 1729. 3 vols.): — *Collectanea in Ecclesiasticas Censuras et Pœnas* (ibid. 1702, 1717, 2 vols.): — *Resolutiones Morales et Practicæ* (ibid. 1706): — *Collectanea de Justitia et Jure in Duos Tomos Divisa* (ibid. 1727). See Mazzuchelli, *Scrittori d'Italia* (Brescia, 1753); Echard, *Script. Ord. Prædicant.*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Amennaanka (Amennatakamti, or Amenparuiusaka) is a mystical title of the deity Amen-Ra in ch. clxvi of the Egyptian *Ritual of the Dead*, entitled the "Chapter of the Boat."

Amen-Ra (*Amen, the Sun*; or the *Self-sufficient*, the *Hidden*) was the Supreme Being of the Egyptians considered as an abstract entity; all the other deities, even Ra himself, being but emanations from him. He was chiefly adored at Thebes, in Upper Egypt, and his worship was repeatedly overthrown and restored in Egypt during the principal dynasties.

Amenruta was a mystical title of the deity Amen-Ra, in ch. clxvi of the Egyptian *Ritual of the Dead*.

Amensius, a deacon, is commemorated in Bede's martyrology as a saint on Nov. 10.

Ament was a Theban goddess. She was a form of the goddess Mant, the wife of Amen-Ra, and was represented as wearing the sacred red crown.

Amenthes, the Græcized form of *Rhotamenti*, the mythological title of *Osiris*, as judge of the dead in Hades, among the ancient Egyptians.

Amenti (the *Hidden*), in Egyptian mythology, was the general name of the underworld, or Hades, including the lower heaven, or Aahlu, "fields of peace," with its twenty-one gates; Kerneter, "good place;" Rusta, or purgatory; and Hell. It was under the special governance of the setting sun as Osiris Rhotamenti, the judge of the souls of the dead; of Horus and the funeral deities. The great Hall of the Two Truths was there, and in it the examination of the soul of the deceased took place. There were also the fifteen gates of the House of Osiris, and the fourteen Abodes of Hell. Amenti had its rivers both of separation and punishment, in that respect resembling the Hades of Greek mythology, which was doubtless copied from it. It is fully described in the great collection of funeral rituals called the *Ritual of the Dead*, and it was often spoken of as the country of the words of truth and the happy land of Osiris. Owing to the graves of the Egyptians being mostly excavated in the mountains on the western bank of the Nile, the terms "land of the west" and "the hidden land" became synonymous; and the present name of the village of Erment is derived from that of one of the chief cities near the ancient Necropolis. For further details see AAHLU; ATUM; HORUS; KERNETER; RHOTAMENTI; RUSTA.

Amerbach, Vitus, a professed follower of Luther, and afterwards a Roman Catholic, was born at Wedinguen, in Bavaria, and studied law, philosophy, and divinity at Wittenberg. He was professor of philosophy at Ingoldstadt. He translated into Latin the orations of Isocrates and Demosthenes, the treatise of St. Chrysostom on Providence, and that of Epiphanius on the Catholic faith. He published also commentaries on Cicero's *Offices*, on the poems of Pythagoras and Phocyllides, on the *Tristia* of Ovid, and on Horace's *De Arte Poetica*. He died in 1557.

Ameretat (*Immortality*), in Zendic mythology, was the name of the sixth of the heavenly Amshaspands.

Ames, Bernice Darwin, a Methodist Episcopal minister, was born at Shoreham, Vt., Dec. 26, 1827. He experienced religion in early youth; graduated at Middlebury College when twenty-six years of age; and during the next year was professor of Latin and Greek in the seminaries at Fort Plain and Fort Edward, N. Y. He united with the Troy Conference in 1857, and, after serving the Church in the capacity of travelling preacher a few years, he became affected with a bronchial difficulty, and, resuming his work as teacher, assumed the principalship of the Providence Conference Seminary. During the last year of the war he was secretary of the Christian Commission at Philadelphia. In 1868 he became principal of Mechanicsville Academy, and sustained that office until his death, Jan. 5, 1876. See *Minutes of Annual Conferences*, 1876, p. 82; Simpson, *Cyclopædia of Methodism*, s. v.

Ames, Edward Raymond, D.D., LL.D., a bishop of the Methodist Episcopal Church, was born near Amesville, Adams Co., O., May 20, 1806. He experienced religion in 1827, while a student in the State university at Athens, O. The following year he left college before graduating, and became the first principal of the Lebanon Seminary, which has since become McKendree College, Lebanon, Ill. In 1830 he entered the Illinois Conference, and was appointed junior preacher on School Creek Circuit. On the division of the Illinois Conference in 1832 he became a member of the Indiana Conference, and was appointed junior preacher on the New Albany and Jeffersonville Circuit. The remainder of his active pastoral life was spent in the Indiana Conference, except one year in St. Louis,

After filling several important appointments and acting as presiding elder, he was, in 1840, elected missionary secretary, which office he held four years, travelling over the West extensively, visiting the Indian missions along the northern lakes and western frontier, and establishing schools among the tribes in Arkansas. Between 1844 and 1852 Mr. Ames was presiding elder in Indiana. He then was elected to the office of bishop, and in the performance of the active duties of that office spent the remainder of his life. He died in the city of Baltimore, April 25, 1879. Bishop Ames possessed a powerful physical frame and commanding presence. In his earlier ministry he had a strong voice, and spoke with great oratorical power and pathos. Great revivals everywhere attended his preaching. His strong characteristics were quickness, clearness, and comprehensiveness of perception, an unbending will, and an intuitive perception of human character. In generalship he had few equals and no superiors in the Church he served. See *Minutes of Annual Conferences*, 1879, p. 84; Simpson, *Cyclop. of Methodism*, s. v.

Ames, Moses, a Free-will Baptist minister, was born in Sullivan, Hancock Co., Me., Dec. 8, 1812. He was converted in the spring of 1834, commenced preaching the following July as an itinerant, and was ordained by a council from the Sebec Quarterly Meeting, Sept. 22, 1839. He extended his labors to the Wellington and Springfield Quarterly meetings, his preaching being followed with blessed results. His last ministerial services were performed with the Dover and Foxcroft Church, seventy persons being added to the Church as the fruits of a revival conducted by him. He died in South Dover, Me., Sept. 30, 1860. See *Free-will Baptist Register*, 1862, p. 9. (J. C. S.)

Ames, William, an English Wesleyan missionary, was born near Wellington, Shropshire. He was sent as a missionary to the West Indies in 1818; labored with acceptance at St. Vincent; and was removed in 1821 to Demerara, where he soon fell a victim to putrid fever, dying, after seven days' illness, Oct. 1821. He was faithful to the duties of his calling. See *Minutes of British Conferences*, 1822.

Amesaospentao, the Zendic name of the heavenly beings who were called Amshaspands by the Persians.

Amess. See Almutium.

Amet. See Amatus.

Ametrītæ is the name given by Prædestinatus to a sect who, according to Philastrius (*Hær.* 115), followed various philosophers in asserting that "there are infinite and innumerable worlds," appealing to apocryphal books of (heathen?) prophets.

Amh, in Egyptian mythology, was the name of the exit gate of the funereal region of Amenti, or Hades.

Amharic Version. The earliest attempt to translate portions of Scripture into Amharic were made by Romish missionaries; but the date cannot be ascertained, since the MSS. have never been seen in Europe. An Amharic version of the entire Scriptures, which has superseded all others, was commenced about 1810 by M. Asselin de Cherville, French consul at Cairo. Providence directed him to an old man named Abu Rumi, a person well qualified for the work. After ten years' labor this work was completed, and sold to the British and Foreign Bible Society for £1250. The MS. was brought to England by the Rev. Mr. Jowett. In 1824 the gospels were carried through the press by Dr. Lee, Mr. Jowett, and Mr. J. P. Platt, and in 1829 the entire New Testament was completed. In 1840 the Old Testament was published, and in 1842 an edition of the whole Scriptures. In superintending the printing of these editions, Mr. Platt carefully compared Abu Rumi's edition with the original Greek and Hebrew, and inserted such corrections as seemed indispensably requisite, leaving a more complete revision for a future opportunity. Since 1875 there exists a revised edition of the Amharic Bible; the version having been made by the Rev. Dr. Krapf, aided by some young natives, for the British and Foreign Bible Society. For linguistic purposes, comp. Massaja, *Lectiones Grammaticales pro Missionariis qui Addiscere volunt Linguam Amaricam*, etc. (Parisiis, 1867). See Amharic Language. (B. P.)

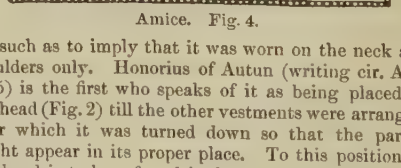
Amīca (*friend*) was an epithet of *Venus* among the Athenians, because of her joining lovers.

Amice (*amictus*, an outer garment), a square-shaped linen cloth worn by ecclesiastics when they put on the alb (q. v.). Walafrid Strabo, a pupil of Rabanus, enumerates the eight vestments of the Church, without including in them the amice. But in all the later liturgical writers the vestment is referred to by some one or other of its various designations (*De Rebus Eccles.* c. 24). There is no evidence of its use in England till nearly the close of the Saxon period. It is not mentioned in the Pontifical of Egbert (see Rock, *Church of Our Fathers*, i, 465).

1. *Shape of the Amice, its Material and Ornamentation.*—The amice was originally a square or oblong piece of linen, and was probably worn (Fig. 1) so as to cover the neck and shoulders. Early in the 10th century (A.D. 925) we hear for the first time of ornaments of gold on the amice (Migne, *Patrol.* cxxxii, 468). From the 11th century onwards the richer amices were adorned with embroidery, and at times even with precious stones. These ornaments were attached to a portion only of the amice, a comparatively small patch, known as a *plaga*, or *parura* (Fig. 4), being fastened on so as to appear as a kind of collar above the alb (Fig. 3). An example is given of late date to show the shape of the parura, as, from the nature of the material, very early amices are not extant.

Amice. Figs. 1, 2, 3.

2. *How Worn.*—All the earlier notices of the amice are such as to imply that it was worn on the neck and shoulders only. Honorius of Autun (writing cir. A.D. 1125) is the first who speaks of it as being placed on the head (Fig. 2) till the other vestments were arranged, after which it was turned down so that the parura might appear in its proper place. To this position on the head is to be referred its later symbolism as a *helmet* of salvation.



Amice. Fig. 4.

Amico, Antonino de', of Messina, canon of the Cathedral of Palermo, and historiographer to Philip IV, king of Spain, acquired much reputation for his knowledge in history and the antiquities of Sicily. Of his numerous works on this subject some have been printed and the others are in manuscript. Among those printed are, *Trium Orientalium Latinorum Ordinum, post Captam a duce Gothofredo Hierusalem*, etc., *Notitiæ et Tabularia* (Palermo, 1636, fol.):—*Dissertatio Historica et Chronologica de Antiquo urbis Syracusa-*

rum Archiepiscopatu (Naples, 1640, 4to). He died Oct. 22, 1641.

Amico, Bartolommeo, a Jesuit, was born at Anzo, in Naples, in 1562. In 1581 he joined the Society of the Jesuits, lectured on theology and philosophy at Naples, and died Sept. 7, 1649. He wrote, *In Universam Aristotelis Philosophiam Notæ et Disputationes, quibus Illustrium Scholarum Averrois, D. Thomæ, Scoti et Nominalium Sententiæ Expenduntur* (Naples, 1623–48, 8 vols. fol.):—*De Aliquibus Principiis Communibus Philosophis et Theologis* (1638–44):—*Regole della Coscienza Scrupulosa* (1648). See Bauer, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Amico, Bernardino, a Franciscan monk of Gallipoli, in the kingdom of Naples, was prior of his order at Jerusalem in 1596. During a sojourn of five years in Palestine, he sketched and accurately described the sacred spots; and on his return to Italy he published in Italian this interesting work, entitled *Trattato delle Piante e Imagini de' Sacri Edifizj di Terra-Santa, Disegnate in Jerusalemme*, etc. (first printed at Rome, and then at Florence in 1620). The engravings of this work, which gave the designs of the sacred buildings in the Holy Land, were executed by Callot. See Hoefer, *Nouv. Biog. Générale*, s. v.

Amico, Francesco, a Roman Catholic theologian, was born at Cosenza, in Italy. He was a member of the Order of Jesuits, and for some time taught at Aquila and Naples. After he had been sent to Germany, he was appointed professor of theology at Vienna, where he remained nine years, and acted as chancellor of the University of Graz for five years. He died at Graz, Jan. 31, 1651. He wrote *Cursus Theologiæ Scholasticæ* (Antwerp, 1650, 9 vols. fol.). The fifth volume, treating *de jure et justitia*, was placed on the *Index* with the remark "donec corrigatur," but was allowed, after due correction, by a decree dated July 6, 1655. See Sotwell, *Bibl. Script. Soc. Jesu;* Backer, *Bibl. des Ecriv. de la Comp. de Jésus;* Hurter, *Nomenclator Literar.* (1873), i, 59, 709. (B. P.)

Amico, Stefano di, a monk of the brotherhood of Monte-Casino, was born at Palermo in 1562. He was prior, priest, and vicar-general of his order. Being prior of the Abbey of St. Martin, he considerably increased the library at his own expense, and also constructed superb buildings for the monastery. He died in 1662. Mongitore, who bestowed upon him very high eulogies, informs us, in his *Bibliotheca Sicula*, that he published, under the name of "Fanesto Musica," a collection of Latin poems, entitled, *Sacra Lyra, Variorum Auctorum Cantionibus Contexta, in Latina Epigrammata Conversis* (Palermo, 1650). See Hoefer, *Nouv. Biog. Générale*, s. v.

Amicus, a Christian confessor at Lyons, is commemorated in some old Roman martyrologies on July 14.

Amid Aba, in the mythology of the Kalmucks, is the goddess of flowers. By a simple act of the will she transforms flowers into men. She is represented very much like Herli Kan and Jamandaga, in the centre of a number of goddesses, not seated, however, on a crushed man, but on a most beautiful flower.

Amida, in Japanese mythology, is the supreme god, sole sovereign in the regions of bliss, the father and protector of all spirits, without beginning and without end. He created the universe, rules the world, was in bodily form on the earth for more than a thousand years, performed the most stupendous miracles, and taught and converted men. There is a contradiction, however, in this, that he thereupon died voluntarily, and thus was raised to the godhead, since which time he stands as a mediator between God and men. Through him alone, and by his mediation only, can men be saved. At death they are placed for a time in hell, from which place they can be liberated by the priests upon making presents to the temple; after which liberation they again return to this earth. Amida has seven heads, which are meant to point to his seven thousand years' rule of the world. He sits riding on a seven-headed horse.

Amidano, Pomponeo, an Italian painter, was born at Parma, and flourished, according to Lanzi, about 1595. He probably studied under Parmigiano, and imitated his style almost perfectly. He executed a painting in the Church of Madonna del Quartiere for the work of Parmigiano. It is supposed that many pictures ascribed to Parmigiano are by this artist.

Amimitl, in Mexican mythology, is a god of fisheries, whom all the nations of the Isthmus, but more especially the inhabitants of the island Knitlahuar, worshipped.

Amin (Arab. *faithful*), a name given by the Mohammedans to the angel *Gabriel*, as faithfully doing God's will. They hold that he was employed by God to carry the Koran down from heaven, verse by verse, to Mohammed.

Amin Deva (or **Jamindiv**) is one of the four supreme gods of the Mongolians.

Amiot. See Amyot.

Amkhu, an Egyptian religious title applied to a young man when entering upon maturity, generally in connection with the worship of some deity.

Amling, Carl Gustav, a German designer and engraver, was born at Nuremberg in 1651, and studied under F. de Poilly. He executed a large number of plates of historical subjects and portraits, the latter of which were most successful. He died in 1701. The following are the principal sacred and historical subjects: *Virgin and Child:—Image of the Virgin of Consolation:—Image of St. Nicholas of Tolentino* (1691).

Amling, Wolfgang, a Protestant theologian of Germany, was born in 1542 at Münnerstadt, in Franconia. He studied at Tübingen, Wittenberg, and Jena. In 1566 he was called as rector to Zerbst, but in 1569 he gave up this position. After having travelled for some time, he was, in 1573, appointed pastor at Koswig, in Anhalt. In the same year, however, he went as pastor of St. Nicolaus's and superintendent to Zerbst, where he died, May 18, 1606. Amling was a very gifted and learned man, but takes no prominent place in the history of theological science. He is only known by his opposition to the Formula of Concord, and by his bringing over a large proportion of Anhalt to the Reformed Church. He is also the author of the so-called *Confessio Anhaldina* (published in 1578), although it is unjustly called so, because it was only a private document. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Baumann, *Historie des Fürstenthums Anhalt*, vi, 100–142; Schubring, *Die Einführung der reform. Confession in Anhalt*, in the *Zeitschrift für die Gesch. d. luth. Theologie u. Kirche*, 1848; Plitt, in Herzog's *Real-Encyklop.* s. v. (B. P.)

Ammah, in Egyptian mythology, was the name of the Gate of the Dead, or of Hades, from whence, according to the *Ritual of the Dead*, the souls of the deceased went out on their way to heaven.

Amman, Johann, a German engraver, lived at Hanau about the year 1640. He engraved a set of small wooden cuts representing the *Passion* of our Saviour, published at Amsterdam in the year 1623, wth Latin verses. They possess considerable merit.

Ammanas, an unidentified Himyaritic divinity. He was probably a patron of agriculture, as a portion of the produce of the fields and herds was offered to him.

Ammanati, Bartolommeo, an illustrious Florentine sculptor and architect, was born in 1511. He first studied under the distinguished Baccio Bandinelli, and afterwards at Venice under Jacopo Tatti, better known as Sansovino. He executed a colossal statue of Hercules at Padua by order of Marco di Mantova, a rich physician and a great patron of the arts. At Urbino he was employed to make the monument of duke Francesco Maria, in the Church of Santa Chiara. He made a handsome monument, which still exists in the Church of San Pietro at Montorio. As an architect, he designed and erected the new bridge of the Trinity over the Arno, at Florence, which still remains, and is considered one of the most elegantly designed and ingeniously constructed specimens of which the art can boast. He died in 1589.

Ammanati, Giacomo, also called *Piccolomini*, an Italian cardinal and historian, was born in 1422 at Villa Basilica, near Pescia, in Tuscany, of a noble family. He acted as papal clerk under Calixtus III. Pius II (Piccolomini) intrusted him with an important mission to Sigismund Malatesta, who finally made peace with the papal see. On account of his talents, learning, and energy, Pius II took a great liking to him, and received him into his family by adoption. In 1460 the same pope made him bishop of Pavia, and in 1461 cardinal (hence *cardinalis Papiensis*). Under Sixtus IV Ammanati received the archbishopric of Lucca and the cardinal-bishopric of Frascati. He died Sept. 10, 1479, at St. Lorenzo, near Bolsena. He wrote *Commentarii Rerum suo Tempore Gesturum Libri VII*, comprising the period from 1464 to 1469, and thus forming a continuation of the commentaries of pope Pius II. They were published, together with his *Epistles*, at Milan in 1506, and at Frankfort in 1614. See Paoli, *Disquisizione Istorica della Patria e Compendio della Vita del Card. G. Ammanati Piccolomini detto il Papiense* (Lucca, 1712); Voigt, *Enea Silvio III* (Berlin, 1863), p. 538 sq.; Stahl, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Ammankashibar, an Elamitic deity, of whom nothing is known.

Ammas, in Greek mythology, was (1) a surname of *Cybele* as well as of *Ceres*. (2.) The nurse of Diana.

Ammergau Passion-Play. See Mystery.

Ammerman, Oliver Valentine, a Methodist Episcopal minister, was born in Brooklyn, N. Y., Jan. 10, 1804. He was left fatherless at the age of four; received a faithful training by his pious mother, who belonged to the Reformed Dutch Church; experienced religion at the age of sixteen on the death of his mother; was licensed to preach in 1824; and in 1826 was admitted into the New York Conference, and appointed to Suffolk Circuit. He afterwards labored at Suffolk and Sag Harbor, Stamford, Redding, Sag Harbor, Sag Harbor and Bridgehampton, Stamford, Fairhaven, Salisbury, Hillsdale, New Haven, Woodbury, Saugerties, Salisbury, Red Hook, Bedford Street and Duane Street (N. Y. city), Goshen, Rhinebeck, Red Hook, Sheffield, Shrub Oaks, Dobb's Ferry, Kensico and Northcastle, Hillsdale, and Fishkill Landing, thus closing forty-two years of effective service. The remainder of his life was spent as a superannuate. He died at Peekskill, N. Y., April 23, 1879. Mr. Ammerman was sympathetic, enthusiastic, had a rich experience, and was able and successful. See *Minutes of Annual Conferences*, 1880, p. 41.

Ammon (Amon, or Amun), St., the founder of the celebrated settlement of cœnobites and hermits on or near Mount Nitria, was born about A.D. 285 in Lower Egypt. At the age of twenty-two he was married against his own consent, and after passing eighteen years with his wife in a state of virginity, he left her, with her consent, and retired to Mount Nitria, where he founded the monastery of that name, and collected a large number of hermits, who took him for their chief and guide. He was on terms of close friendship with St. Anthony, and was credited with the gift of miracles. He died about 348. The Roman martyrology makes no mention of him; the Greeks commemorate him October 4.

Ammon is likewise the name of another Egyptian of the same century, a bishop, to whom St. Athanasius addressed his *Letter on Chastity*.

AMMON is the name of several other saints: (1) commemorated in the Hieronymian martyrology on Feb. 7; (2) commemorated in Jerome's and Bede's martyrology on Feb. 9; (3) the deacon, with the forty women, his disciples, martyrs, is commemorated in the Byzantine calendar on Sept. 1; (4) commemorated in Jerome's and Bede's martyrology on Sept. 10; (5) martyr at Alexandria, according to the old Roman and Bede's martyrology, on Dec. 20.

Ammonaria, a virgin and martyr of Alexandria, commemorated in the old Roman martyrology on Dec. 12.

Ammonia, in Greek mythology, was a surname of *Juno* at Elis, whither her worship had been brought from Egypt.

Ammonius (1), a disciple of Pambo, and one of the most celebrated of the monks of Nitria. He was distinguished by the epithet *παρωτής*, in consequence of having cut off one of his ears to escape being made a bishop. In his youth he accompanied Athanasius to Rome; was a learned man, and is said to have been able to repeat the Old and New Tests. In the persecution under Valens he was banished to Diocæsarea. After being in high favor for some time with Theophilus of Alexandria, he and his brothers were accused by him of Origenism; they first took refuge in Palestine (Niceph. viii, 13), and afterwards at Constantinople, where they were well received by Chrysostom. They were also protected by the favor of the empress Eudoxia (Sozom. viii, 13), and even satisfied Epiphanius of Salamis, who came to Constantinople at the instigation of Theophilus to convict them of heresy. Ammonius died soon after. He is perhaps the author of the *Institutiones Asceticæ*, of which twenty-two chapters are extant. See Lambecius, *Biblioth. Vindob.* iv, 155.

(2.) An Egyptian bishop in the 4th century. At the age of seventeen he was induced, by hearing a sermon by Athanasius, to become a monk, not having as yet even been baptized, and retired to Taberna. After passing two years there, under Theodorus, and fourteen at Nitria, he was, as several other monks, apparently made bishop by Athanasius, and banished by George of Cappadocia. At the request of Theophilus, he wrote an account of St. Theodorus.

(3.) Bishop of Pacnemunis and, in part, of Elearchia in the 4th century. Having been a monk, he was made bishop by Alexander. He was sent with Serapion and other bishops on an embassy from Athanasius to Constantius; was banished shortly afterwards by the Arians; and returned in A.D. 362, in which year he was present at the councils of Alexandria and Sardica.

(4.) A solitary, near Canopus, in the 4th century. In the persecution by Valens he fled to Palestine, and thence to Sinai. There he was an eye-witness of the devastation of the monasteries and hermitages by the Saracens. Combefis supposes him, on returning to Egypt, to have been ordained presbyter by Peter, and thus identifies him with the Ammonius martyred with that bishop. He thence escaped to Memphis, where he made himself a cell. His narrative, in which he mentions also a similar devastation at the same time at Raithi, is edited in Greek, with Latin translation by Combefis.

AMMONIUS is the name of several other saints: (1) a martyr commemorated in Jerome's and Bede's martyrologies on Jan. 31; (2) an infant of Alexandria, commemorated in the old Roman martyrology on Feb. 12; (3) commemorated in Jerome's martyrology on Oct. 6.

Amner, RICHARD, an English Dissenting minister, was born in 1736, and had charge of a congregation at Cosely, in Staffordshire. He died in 1803. He published an *Essay on the Prophecies of Daniel*, which for its crudities brought him into lasting disgrace. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Amnon, a rabbi of Mayence, lived about 1240. He wrote, *Machzor*, a book of prayers, printed at Dyhernfurt in 1703. See Hoefer, *Nouv. Biog. Générale*, s. v.

Amœnus PRUDENTIUS, the supposed author of an *Enchiridion*, or manual of the Old and New Tests., called also *Dittochæon*, or *Diptychon*, in 196 Latin hexameters. These are divided into forty-nine tetrastichs, descriptive of the principal events and characters of Scripture. Nothing is known of Amœnus except his name. The *Enchiridion* was first printed as his work in the Fabrician collection (Basle, 1562). Two other short compositions are ascribed to this author: *Ægyptius Deum Martini Invocans Tempestatis Periculum Effugit*, a short hexameter fragment: — and *In Leontium Episcopum Burdigalensi Ecclesiæ Redditum*, an acrostic ode.

Amolo, archbishop OF LYONS. See AMULO.

Amora (אמורא, *interpreter*, or *expositor*). In the narrower sense, this word designated those men who assisted the teachers of the law, in the schools and colleges of Palestine and Babylon, during the 3d, 4th, and 5th centuries, in interpreting the law to the people. In a wider sense, it designates all teachers of the law who, after the death of Judah the Holy until the close of the Talmud (A.D. 219–500), occupied themselves with the elucidation and development of those laws which were laid down in the Mishna. These teachers were called "amoraim." But as the force of these teachers, especially in large assemblies, was not sufficient, they were assisted in their lectures by a class of men who were styled "amoraim of the second order," to distinguish them from those of the "first order." The men of the second order became more and more indispensable to both teachers and hearers, and were well paid. But they soon abused their position either by abbreviating or expanding the lecture, and only cared to be heard. In consequence of this, R. Abbaku passed a law that no amora under fifty years of age should be engaged.

The time of the amoraim of the first order may be divided into six epochs—the first from 219 to 280, the second from 280 to 320, the third from 320 to 375, the fourth from 375 to 427, the fifth from 427 to 468, and the sixth from 468 to 500. We cannot enter here minutely upon the lives and merits of the amoraim, some of whom have already been treated in former volumes, or will be treated in their proper place in this *Supplement*. The lives of some of these teachers have been written by Bacher, in *Die Agada der babylonischen Amoräer* (Strasburg, 1878). (B. P.)

Amos, the Hebrew prophet, is commemorated as a Christian saint in the Byzantine calendar on June 15.

Amos, bishop OF JERUSALEM (called by Nicephorus NEAMUS), succeeded John III as the fifty-seventh bishop, A.D. 594. According to Baronius, he had previously been abbot of a Syrian monastery. A letter from Gregory the Great to Amos is extant charging him to withhold communion with, and, if possible, to apprehend and send back to Rome, a runaway acolyte named Peter. He was succeeded by Isaac in 601.

Amos, A. G., a Methodist Episcopal minister, was born in Troop County, Ga. He was converted in young manhood in 1869, was licensed to preach in 1871, and in 1872 entered the Savannah Conference. He died Aug. 19, 1879. As a pastor, Mr. Amos was devoted and energetic; as a preacher, earnest, diligent, and successful; as a Christian, irreproachable in character. See *Minutes of Annual Conferences*, 1879, p. 92.

Amos, James R., a Presbyterian minister, was born in Chester County, Pa., July 31, 1822. He was educated at the Presbyterian High-school of Philadelphia. He studied theology in the Ashmore Institute, Oxford, Pa. He was ordained by the New Castle Presbytery in 1859, and sailed for Africa as a missionary in 1860. His health failed, and he returned to America in 1863. He died at Reading, Pa., Nov. 17, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 90.

Amoureux, ABRAHAM CÉSAR L', a French sculptor, was born at Lyons in 1644, and studied under Couston the elder. He did some very fine work in the different churches of Lyons. He was invited to Copenhagen in 1682, where he executed the gilded leaden statue of Christian V, king of Denmark, which was placed before the Royal Palace in 1688.

Ampĕlus of Messana is commemorated as a Christian saint in the old Roman martyrology on Nov. 20.

Amphian (Aphian, or **Appianus),** ST., martyred at Cæsarea, in Palestine, was born in Lycia, in Asia Minor. His parents, who were idolaters, sent him to Berytus, in Phœnicia, to be educated; and upon his return home, in 304, he tried in vain to convert them; whereupon he forsook his home and, leaving himself to the guidance of God, came eventually to Cæsarea, in Palestine. Here, although not yet twenty years of age, he had the boldness to seize the hand of the governor Urban, as he was about to offer sacrifice to an idol, and expostulated with him. Upon this he was thrown into prison, cruelly tormented, burned, and thrown into the sea. This happened in 306, on April 2, according to Eusebius, on which day the Greeks commemorate him (Eusebius, *De Mart. Palæst.* c. 4).

Amphibălus, an early British martyr, who converted St. Alban, and suffered with him in 286.

Amphibalus, a Scottish bishop, was the first bishop of the Isles, and flourished about 360. See Keith, *Scottish Bishops*, p. 295.

Amphidromia, in Greek paganism, was a festival, among the Athenians, held a few days after the birth of a child. At this festival the child was carried about the house and thus shown to the family and the house-idols; at the same time a name was given to it; the entire house was profusely decorated, and a supper ended the whole.

Amphiĕtes (the *yearly*), in Greek mythology, was a surname of *Bacchus*, from his yearly festivals in Athens and his biennial festivals in Thebes.

Amphimĕdon, one of the Centaurs.

Amphion, ST., bishop of Epiphania, in Cilicia, who confessed the faith during the persecution of Maximin Daza. He was afterwards present at the councils of Ancyra, A.D. 314, and Neocæsarea, held about the same time; and for a time occupied the see of Nicomedia, in the place of the Arian Eusebius; but he afterwards returned to Epiphania, where he died. He is mentioned in the Roman martyrology on June 12. See Baillet, June 12.

Amphirrhŏë, one of the nymphs of the ocean.

Amphitheatre, a round or oval theatre, with tiers of seats, used chiefly by the Romans to exhibit the combats of gladiators or wild beasts. It was at least partially covered with awning. The general taste of that people for these amusements is proverbial, and they appear to have constructed amphitheatres at all their principal settlements. There are still considerable remains of them: in England the earthworks only exist at Cirencester, Silchester, and Dorchester; in France, much of the masonry exists at Arles, and at Nismes, in Languedoc; in Istria, at Pola; and in Italy, the well-known Colosseum at Rome. At Verona, Capua, Pompeii, and many other places the buildings exist with their masonry very perfect. See THEATRE.

Amphithūra (Gr. *folding-doors*), a name given by Chrysostom and Evagrius to the veils or hangings which in the ancient Christian churches divided the chancel from the rest of the church. They received this name from their opening in the middle like folding-doors. They were used partly to hide the altar part of the church from the catechumens and unbelievers, and partly to cover the eucharist in the time of consecration.

Amphitrite, in Greek mythology, was one of the Nereids or Oceanides, the wife of Neptune. She fled to Western Africa and hid herself near Atlas, in order to avoid marriage with Neptune. Neptune sent his messengers in every direction to find her. Delphinus was successful in persuading her to follow him as queen of the sea. Neptune placed Delphinus among the stars. Amphitrite became mother by Neptune of Triton, who, with his parents, lives on the bottom of the sea in a golden palace. Later, Neptune loved Scylla, whereupon Amphitrite changed the latter into a monster of six heads and twelve feet. With the poets Amphitrite is the personification of the Mediterranean Sea.

Ampidius is commemorated as a Christian saint at Rome in Jerome's martyrology on Oct. 14.

Ampodius is commemorated as a Christian saint in Jerome's martyrology on Oct. 11.

Ampulla (prob. for *amb-olla*, from its swelling out in every direction) was a flask for holding water and wine for the eucharist, and also a vessel (λήκυθος) for the oil used in chrism (Opt. Milevitanus, *Contra Donat.* ii, 19, p. 42). One of the most celebrated of these utensils was the one said to have been brought from heaven by a dove at the baptism of Clovis, and afterwards used at the coronation of the Frankish kings (Hincmar, *Hist. Eccles. Remensis*, i, 13).

Ampulla at Monza, Italy.

Ampulliānus was, according to Prædestinatus (i, 63), a "Bithynian heresiarch" who taught that all the wicked, with the devil and evil spirits, are purified by fire and restored to their primitive innocence; and, when his doctrine was impugned by the Church, alleged the authority of Origen, *De Principiis*.

Ampulling Cloth, a cloth used to wipe away the oil used in extreme unction; so called because originally kept in an ampulla.

Amra, in Hindû mythology, is one of the most beautiful trees of India, and plays a great part in Indian mythology. Figuratively it is called the bridegroom. Its flowers are consecrated to Kamadeva, the god of love, who uses the buds for points on his arrows.

Amrita, in Hindû mythology, is the nectar of immortality which the gods on Mount Meru drink to lengthen their lives, for they are not immortal. The gods and giants are said to have carried the Mandar mountain into a sea of milk, wound the huge snake Ananden around it, and turned the mountain so long that the milk became butter, out of which arose the moon, happiness, abundance, and all arts and sciences. Then came a genius carrying a vessel, full of this holy nectar. This caused a fierce combat between the gods and the giants, which Vishnu decided in favor of the former. The giants were thrown down the fearful precipice, and the gods enjoyed rest on the Meru mountain. Symbolism sees in this myth the turning of the earth on its axis, and interprets the snake as the equator belting the earth. The combat is interpreted as a revolution of the earth, upon which the repose of the human race follows.

Amsdorfians, the followers of Nicholas Amsdorf (q. v.).

Amset, in Egyptian mythology, is (1) the mystical name of one of the planks of the Boat of Souls in ch. xcix of the *Ritual of the Dead*. (2.) The Carpenter, a son of Osiris, and also one of the four genii of the dead who were offered by the deceased to make an atonement for his sins, and to whose care the different viscera of the embalmed body were committed. He is generally represented in the form of an ovoid vase with a human head as a cover; and on the vase is often a prayer to the goddess Isis on behalf of the deceased. (3.) One of the seven great spirits in the *Ritual of the Dead*.

Amshaspands, in Zendic mythology, are the names of the six "immortal saints," a series of genii created by Ahuramazdu to assist him in the government of the world. Their names were Vohumano, Asovahisto, Khsathsovairyo, Spentaarmaiti, Haurvatat, and Ameretat. See PARSEEISM.

Amsler, SAMUEL, a distinguished modern engraver, was born at Schinznach, in the canton of Aargau, Switzerland, in 1791. He studied under Lips and Hess, and practiced chiefly in Rome from 1816 until 1829, when he succeeded his former master, Hess, as professor of copper-engraving in the Munich Academy. He possessed wonderful skill in retaining the expression of the original from which he worked. He was a passionate admirer of Raphael, and had great success in reproducing his works. Amsler's principal engravings are, *The Triumphal March of Alexander the Great* and a full-length *Christ*, after the sculptures of Thorwaldsen and Dannecker; the *Burial of Christ* and two *Madonnas*, after Raphael; and the *Triumph of Religion in the Arts*, after Overbeck, his last, on which he spent six years. He died May 18, 1849. See *Encyclop. Brit.* (9th ed.), s. v.

Amswartnir, in Norse mythology, was an island in the Lyngian Sea, the scene of the victory of the Asas over the Fenris wolf, who was chained there. One of the Asas lost his hand in this conflict.

Amt, one of the mystical dæmons, called "the Devourer of the Dead," in the Egyptian purgatory. He had the head of a crocodile, the forefoot of a lioness, and the hind-quarters of a hippopotamus.

Amtatusemis, in the mythology of the Mongolians, is a root, on which the human beings and spirits living beyond the Sömmer Ola mountain are said to subsist.

Amula (mediæval Latin) is the vessel in which the wine is contained which is offered at the mass. In French it is called *burette*. See AMA.

Amulio (or **Da Mula**), MARCO ANTONIO, an Italian cardinal, was born at Venice, Feb. 12, 1505. He studied jurisprudence at Padua, and was at first employed by the Venetian government in several important missions to Charles V. His virtue, his learning,

his ability in these affairs, gained for him the esteem of pope Pius IV, who appointed him bishop of Rieti and cardinal and librarian of the Vatican. He died at Rome, March 13, 1570. He wrote, in Farrius, *Orationes . . . ex Actis Concilii Tridentini* (Venice, 1567):—in Labbe, *Concilia* (ibid. 1733):—and in Pino, *Nuova Scelta di Lettere di Diversi Nobilissimi Uomini* (ibid. 1582). See Hoefer, *Nouv. Biog. Générale*, s. v.

Amulo (or **Amolo**), archbishop of Lyons, was illustrious both for his knowledge and piety. He wrote against Gothescalcus, and died about the year 854. His works are printed with those of Argobardus.

Amun, another form of the Egyptian divine name *Amen* when it was used as a prefix.

Amurdvali, in Hindû mythology, was the daughter of Vishnu, sprung from unlawful love for the beautiful Lakshmi. The latter being married to Subramanja, a son of Siva, Vishnu arranged it so that Siva had no knowledge of this amour.

Amynus, in Phœnician mythology, was a son of the deity Agrotus. He is said to have taught men to construct villages and to rear cattle.

Amyot, JACQUES, bishop of Auxerre and grand-almoner of France, was born at Melun, Oct. 20, 1514, and studied philosophy at Paris in the college of the cardinal Le Moine. Here he took the degree of A.M. at nineteen, and afterwards continued his studies under the professors appointed by Francis I. He went to Bourges at the age of twenty-three, and was made professor of Greek and Latin in the university there. It was during this time that he translated into French the *Amours of Theagenes and Chariclea*, with which Francis I was so well pleased that he conferred upon him the abbey of Bellozanne. He went to Rome and translated Plutarch's *Lives* and *Morals*. Henry III conferred upon him the Order of the Holy Ghost, and at the same time decreed that all the grand-almoners of France should be commanders of that order. He did not neglect his studies in the midst of his honors, but revised all his translations with great care, compared them with the Greek text, and altered many passages. He died Feb. 6, 1593. Some of his other works are, his translation of Heliodorus (1547, fol.; 1549, 8vo) and of Diodorus Siculus (Paris, 1554, fol.; 1587):—*Daphnis and Chloe* (1559, 8vo).

Ana, in Brazilian mythology, is the name of a dæmon who lived in caves in dark woods, and whom the wild tribes of Brazil fear.

Anabaptists. Of these people there were a large number of sects who had nothing in common except the one doctrine of the necessity of rebaptism. Such were—

1. The *Adamites*, who numbered no more than three hundred, and who ran about naked on the tops of mountains expecting to be caught up into heaven.
2. The *Apostolici*, who, acting upon the letter of our Saviour's words, mounted on the house-tops and preached to the people. They are said to have derived their name from their leader, Samuel Apostool, who separated from the Waterlandians in 1664.
3. The *Taciturni*, or Silentes, who observed an inviolable silence as to their religious opinions.
4. The *Perfecti*, who separated themselves from the world in order to obey the precept not to conform themselves to this world. They held that a smile or the smallest appearance of happiness in the countenance was sufficient to draw down the curse threatened by our Lord in these words, "Woe unto you that laugh now, for ye shall mourn and weep" (Luke vi, 25).
5. The *Impeccables*, who held that after baptism it was impossible to commit sin, and consequently omitted the words "forgive us our trespasses, etc., from the Lord's Prayer.
6. The *Free Brothers*, or Libertini, who declared all servitude to be contrary to the spirit of Christianity.
7. The *Sabbatarians*, who held that Saturday, and not Sunday, should be kept holy.
8. The *Clancularii*, who held that in public it was a duty to speak of matters of religion as the generality of persons did, but in private to confess one's real opinion.
9. The *Manifestarians*, who held exactly the contrary doctrine.
10. The *Weepers*, who endeavored to attain to the power of weeping constantly, believing it to be acceptable to God.
11. The *Rejoicers*, who held that feastings, revellings, and merriment formed the most acceptable tribute to God.
12. The *Indifferents*, who took no particular part in religious matters and held all forms equally good.
13. The *Sanguinarii*, who sought to shed the blood of Catholics and Protestants.
14. The *Anti-Marians*, who refused all veneration whatever to the Blessed Virgin.

Anabăta, a term for a hooded cope usually worn in out-door processions, frequently larger and longer than the closed cope. Anciently the hood was one that could actually be drawn over the head for use, and not the mere flat, ornamental appendage found in the ordidary cope. It is no longer in use in the English Church.

Anacalypteria, in Grecian custom, were festivals which were celebrated on the day in which the bride appeared for the first time without a veil; at which festival she usually received presents from the bridegroom, from parents and friends. The presents themselves were so named likewise.

Anacampteria (from *ἀνακάμπτω, to unbend*), small buildings which were erected adjacent to ancient Christian churches, designed to serve as little hospitals or inns, where poor persons and travellers might relax themselves on their journey. They are supposed, also, to have served as lodgings for such as fled to take sanctuary in the church.

Anacea, a festival of antiquity held at Athens in honor of the Dioscuri, or Castor and Pollux, who were called *Anaces*.

Anăces. Castor and Pollux were so called, either from the cessation of the war, *ἀνοχή*, which they had undertaken to rescue their sister Helen, whom Theseus had carried off; or from their singular care to preserve the city Aphidnæ, which they had reduced to submission, from the ravages of the soldiers. The Greek word *ἄνακες* literally means *kings*.

Anachis, one of the four Lares revered by the Egyptians.

Anaclethra, a stone held in great veneration by the women of Megara, because on it Ceres was said by the Greeks to have reposed after her fatigue in the search of Proserpine. It was kept at Athens near the Prytanæum.

Anaclētus the pope is commemorated as a martyr in the old Roman martyrology on April 26.

Anactŏron (*ἀνάκτορον*, from *ἀνάκτωρ, a sovereign*), the dwelling of a king or ruler. In classical authors, it is generally a house of a god, especially a temple of the Eleusinian Demeter or of the Dioscuri; also, the innermost recess of a temple, in which oracles were given (Lobeck, *Aglaoph.* i, 59, 62). Eusebius (*Panegyr.* c. 9) applies the word to the church built by Constantine at Antioch; but whether as equivalent to *basilica*, or with reference to the unusual size and splendor of the church, or with a reminiscence of the classical use of the word, it is difficult to say (Bingham, *Christ. Ant.* bk. viii, ch. i, § 5).

Anactotelestæ, in ancient Greek ceremonies, was a title of the managers in the Corybantian mysteries.

Anadēma (*ἀνάδημα*, a *garland*), an ornament of the head with which victors were adorned in the sacred games of the ancients.

Anadyomĕnè, an epithet of *Venus*, meaning *emerging out of the waters*. Under this title those worshipped her who had escaped drowning. The most celebrated picture of antiquity was that of this goddess by Apelles, for which his favorite mistress, Campaspe, was given him so generously by Alexander.

Anágami (from *an*, not, and *agami*, came), one of the four paths by which, according to Buddhism, an individual may obtain an entrance into *Nirwâna*, or a cessation of existence. The being that has entered this path does not again return to the world of men, and hence the name.

Anagnidagdas, in Hindû mythology, are progenitors of the Brahmins, who cannot be consumed by fire.

Anagogia, a feast held by the people of Eryx, in Sicily, to commemorate, as they alleged, the departure of Venus from them to Libya. They said that the pigeons, which abounded in that country, disappeared at that time, and accompanied the goddess in her journey. After nine days they returned, when the people celebrated another feast, which they termed *Catagogia*, in honor of the return of the goddess.

Anaharath. Tristram suggests (*Bible Places*, p. 238) that this place is represented by the modern *En-Naûrah*, situated on the southern slope of the range of Jebel ed-Duby, or "Little Hermon" (Robinson, *Later Researches*, p. 339); a suggestion already made by Lieut. Conder (*Tent Work*, ii, 334). But it is difficult to run the boundary of Issachar so as to include this spot, and yet exclude the site of En-dor (if the latter be required by Josh. xvii, 11).

Anahid, in Persian mythology, was the name of the female genius *Ized*, the morning and evening star. The name is derived from the Indian *Anahut*, which signifies the pulse-beats of the blood in the ears, which the Indian dervise interprets as the pulse-beats of the spheres. Anahid was originally not a goddess, but a mortal. Two fallen angels, Harut and Marut, sought to mislead her; but the maiden withstood every temptation, and therefore she was counted worthy of the honor of becoming a goddess. She was placed among the stars, where her rich locks of hair are scented with amber and musk; and her dress, covering her pearl legs and feet, glimmers in the dazzling brightness of the morning star.

Anaideia, or *Impudence*, was a divinity among the Athenians.

Anaitis is the name of several Oriental female divinities, which are not easily distinguished.

1. In Persian mythology. The Cappadocians, Armenians, Persians, and Medes worshipped a goddess of love under this name, which the Romans and Greeks compared to Venus. She had two temples at Sacasene, in Armenia, which she divided among two Persian dæmons (Omanus and Anandatus), the temples being probably erected for the accommodation of the Persian armies or for trading caravans. In the neighborhood of Bactriana there was a rock supported by walls, erected as a retreat for the armies; and soon there was built a temple with a female priesthood, so that the city of Zela, in Pontus, near-by, was entirely inhabited by these priestesses, which goes to show that every girl living there consecrated herself to the service of the goddess. Strabo relates: "When the maidens had for a time consecrated themselves to the service of the goddess, they were married, and no one considered it a shame to marry them." The true signification of Anaitis is difficult to determine, as there are only Roman and Grecian accounts of her. However, when we remember the character of the Asiatic natural religion, in which a male and female are always classed together (Vishnu and Bhavani, Baal and Astarte, Isis and Osiris, Venus and Adonis, Attes and Cybele), and when we consider that this temple had two *male* dæmons, we can only find in this worship another form of Asiatic natural religion.

2. A Shemitic goddess of a warlike character, somewhat approaching the *Bellona* of classic mythology. She was represented as a nude woman standing on a lion, and sometimes on a crocodile, holding a spear or bow, and wearing a peculiar crown formed of tall feathers. Her worship was introduced into Egypt probably about the time of Rameses II, after his Syrian victories. See Hera.

3. Anaitis is also a feminine form of the great deity *Mithra*, as introduced into the Median religion when corrupted from Zoroastrianism. In some respects she was analogous to the Babylonian Mylitta (q. v.).

Anaka is an evil spirit worshipped by several Brazilian nations.

Anakri, in the mythology of the Caribbeans, were sacrifices which those nations made, of fruits and of drink, upon recovery from sickness.

Analăbus (*ἀνάλαβος*), a Greek term for the monastic girdle or scapular. See Scapulary.

Analepsis (*ἀνάληψις*), the Greek term for the ascension of Christ.

Analogion (*ἀναλόγιον*, or *ἀναλογεῖον*), a Greek term for a reading-desk, lectern, elevated stall, or pulpit.

Anan (*Ananias*, or *Ananus*), ben-David, the celebrated founder of Karaism. The exact date of his birth cannot now be ascertained. All that we know about him is that his uncle Solomon, who was prince or patriarch of the exiled Jews, died childless in A.D. 761 or 762; that Anan was the legitimate successor to the patriarchate; and that he was then old enough to become the prince of the Captivity, so that he was most probably about thirty years of age. He was, however, prevented from obtaining the patriarchate by the brothers R. Jehudai the Blind and R. Dudai, who were at that time the *gaonim*, or presidents, of the academies (the former at Sora, from 759 to 762; and the latter at Pumbaditha, from 761 to 764), because he rejected the traditions of the fathers and made the Bible the only rule of his faith; and his younger brother, Chananja, or Achunai, was elected in his stead. Anan, however, was not disposed to submit meekly to such a slight, and his partisans encouraged him to appeal to the caliph Abugafar Almansor, against the decision of the colleges. At first the caliph was disposed to favor his claim, but finally the Rabbinical party succeeded, and Anan was obliged to leave the country. He retired to Jerusalem, where he built a synagogue, the walls of which were still standing in the time of the First Crusade. With the establishment of the community the schism became formal. The Rabbinical Jews excommunicated Anan with his party; and Anan, on the other hand, declared he wished that all the Rabbinical Jews were in his body; he would then destroy himself, so that they might die with him. The writings of Anan are unfortunately lost, and we are mainly indebted to the statements and allusions in the works of the Arabic historians Makrizi, Masudi, Sharastani, and Abulfeda for our knowledge of his doctrinal system. The ground principles are the unity of God and his justice. Anan absolutely rejected the Talmud, and advised his followers to "search the Scriptures diligently." He also rejected the calendar introduced by Hillel II, and reinstituted the scriptural beginning of the month, which is when the new moon appears. The Sabbath was to be kept according to the Scripture, and he was in this respect stricter in his theory than the rabbins. He abrogated the use of phylacteries by explaining Exod. xiii, 9 figuratively, as in Prov. iii, 3; vi, 21. In matters of inheritance he put sons and daughters upon an equality, and declared that a husband has no right to inherit his departed wife's property. Of Christ, as the founder of Christianity, Anan spoke in terms of the highest respect. "The lovers of the truth should know," thus runs a Hebrew passage in Wolf, *Bibl. Hebr.* iv, 1086, "that Jesus the Nazarene was a great teacher, a just and good man; one who feared God, and who taught nothing as a statute or judgment except the written law of God (תורת האלהים), setting aside all that shall be proved diverse or contrary to whatsoever Moses (upon whom be peace) wrote in the law." Anan's followers looked upon him with such adoration and

reverence that they ordained a prayer to commemorate his death, which the Karaites offer up for him every Sabbath to the present day, and which is as follows: "Our Lord and God of our fathers, have mercy on our dead and on thy dead, and on the whole dead of all his people, the house of Israel; chiefly and before all, on our rabbi Anan the prince, the man of God, the patriarch of the Captivity, who opened the way of the law, enlightened the eyes of the Karaites, and turned many from sin and transgression, and guided us in the right way." See Rule, *Hist. of the Karaite Jews*, p. 103 sq.; Grätz, *Gesch. d. Juden*, v, 174 sq.; Fürst, *Gesch. des Karäerthums*, i, 36 sq.; the זכרונות, in סדר תפלות הקראים־חלק ראשון (Vienna, 1854). (B. P.)

Anan, BEN-SHOPHET, a Jewish rabbin, lived about A.D. 260 or 270. Mordecai, in his work upon the Karaites, quoted by Wolf, says that Anan lived about A.M. 3980 (A.D. 220). He wrote *Seder Elijahu Rabba*, and *Seder Elijahu Zuta* (printed by Daniello Zanetti, Venice, 1598). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ananda (*the infinite*), in Hindû mythology, is a surname of *Parabrama*.

Ananda Vuerdon, in Hindû religion, is a festival celebrated in the fall, to participate in which only they are in duty bound who have inherited the usage from their parents, or who have voluntarily taken it upon themselves; for, once begun, it must be repeated yearly. During the festival the participant fasts, and days and nights are spent in prayer, in which time a little food is taken only once. The Brahmins assemble in the house of the participant, and call upon the three great deities Brahma, Vishnu, and Siva—in whose honor the festival is kept—to come down.

Anandatus, in Old Persian mythology. The Saki were accustomed, after the manner of the Cimmerians, to make raids into far-off countries, and went even as far as Bactriana and Cappadocia. When enjoying a feast at one time, after having returned from such an undertaking, they were surprised by Persian soldiers during the night and slain. In memory of this occurrence a rock was surrounded by a wall, inside of which a temple was built to the Persian deities Anais, Omanus, and Anandatus. *Omanus* is light, and *Anandatus* is a revelation, an incarnation of the same.

Ananden, in Hindû mythology, is the monstrous snake supporting the earth. The figures of the Indian priests represent her curled up, with her five heads erect. Vishnu sits upon her as upon a throne, and is said at one time to have used two of her heads as a pillow, the third as a footstool, and on the fourth and fifth he laid his hands. Now the snake desired to know what he would do if another head should grow. Presently a sixth head grew, and from the body of Vishnu a third hand appeared; then a seventh head, and at the same time a fourth hand; and thus up to a thousand heads, when the snake saw fit to withdraw from further trial of Vishnu's power. Every head of the snake sparkles with precious pearl, in which Vishnu's image is reflected a thousandfold. Ananden was the huge snake which was wound round the Mandar Mountain. In the wars between the good and evil spirits the snake takes an active part.

Ananga (*the bodiless*), in Hindû mythology, was the surname of *Kamadeva*, god of love. The Brazilians have the same name for *Ana*, an evil spirit.

Ananias is the name of several Christian saints: (1) of Damascus (Acts ix, 10), commemorated in the old Roman martyrology on Jan. 25; in the Byzantine calendar on Oct. 1; in the Armenian on Oct. 15; (2) a martyr in Persia, commemorated in the old Roman martyrology on April 21; (3) a martyr commemorated with Azarias and Misare in the old Roman martyrology on Dec. 16; in Bede's on April 23; in the Byzantine calendar on Dec. 17.

A. N. A. N. I. S. A. P. T. A. (*ananisapta*) are the initial letters of the following words: *Antidoton Nazareni Auferat Necem Intoxationes, Sanctificet Alimenta Pocula Trinitas Alma.* This acrostic word is an amulet, which, according to the superstitions of former times, was said to do good service, especially against toothache. It had to be carried around the neck. Even to speak the word Ananisapta three times was often quite sufficient.

Ananke (*ἀνάγκη, necessity*), in Greek mythology, was a personification of this idea in the Orphian theory of creation. Ananke was a loved one of the Creator, and gave birth to Mœra (destiny). The Parcæ are also called her daughters. She is a powerful goddess, against whom the deities themselves do not battle. Upon Acrocorinthus there was a temple of Ananke and of Bia (power), which no one was permitted to enter.

Ananya (the *proud*), in Hindû mythology, was a title of the god of love, *Kamadeva*.

Anaphŏra (*ἀναφορά*, used in the Sept., Psa. l, 21, meaning "that which *goeth up* on the altar;" comp. Heb. vii, 27; 1 Pet. ii, 5).

1. In the sense of "lifting up" *anaphora* came to be applied to the celebration of the holy eucharist, whether from the "lifting up" of the heart which is required in that service, or from the "oblation" which takes place in it—probably the latter.

In the liturgical diction of the Copts, which has borrowed much from the Greeks, the word anaphora is used instead of liturgy to designate the whole of the eucharistic service and the book which contains it; but more commonly its use is restricted to that more solemn part of the eucharistic office which includes the consecration, oblation, communion, and thanksgiving. It begins with the *Sursum corda*, or rather with the benediction which precedes it, and extends to the end of the office, thus corresponding with the *preface* and *canon* of Western rituals.

The general structure of the anaphoræ of Oriental liturgies is thus exhibited by Neale (*Eastern Church*, i, 463):

The Great Eucharistic Prayer—
1. The Preface. (*Sursum corda.*)
2. The Prayer of the Triumphal Hymn. (*Preface.*)
3. The Triumphal Hymn. (*Sanctus.*)
4. Commemoration of our Lord's Life.
5. Commemoration of Institution.

The Consecration—
6. Words of Institution of the Bread.
7. Words of Institution of the Wine.
8. Oblation of the Body and Blood.
9. Introductory Prayer for the Descent of the Holy Ghost.
10. Prayer for the Change of Elements.

The Great Intercessory Prayer—
11. General Intercession for Quick and Dead.
12. Prayer before the Lord's Prayer.
13. The Lord's Prayer.
14. The Embolismus.

The Communion—
15. The Prayer of Inclination.
16. Elevation of Host.
17. The Fraction.
18. The Confession.
19. The Communion.
20. The Antidoron, and Prayers of Thanksgiving.

Different parts are variously developed in different liturgies, and even the order is not always preserved. In the existing Nestorian liturgies the general intercession is placed *before* the invocation of the Holy Ghost, and other minor variations are found.

It is in the anaphoræ that the characteristics are found which distinguish different liturgies of the same family. In the introductory or proanaphoral portion of the liturgies there is much less variety. Thus, when the liturgy of Gregory Theologus or of Cyril is used, the proanaphoral portion is taken from that of St. Basil. The Ethiopian Church has twelve liturgies, which have the introductory portion in common. The numerous Syro-Jacobite liturgies all take the introductory portion

from that of St. James; the three Nestorian from that of the apostles. See CANON; COMMUNION.

2. The word is sometimes used in liturgical writings as equivalent to the chalice-veil, and has found its way in this sense, corrupted in form (*nuphir*), into the Syrian liturgies (Renaudot, *Lit. Orient.* ii, 61).

Anar (or **Onar**), in Norse mythology, was the second of the three husbands of the giant daughter Not (night), by whom she gave birth to the goddess Jörd (earth). The word signifies *work*, in which, probably, a faint idea of creation work may be found.

Anargyrès, FESTIVAL OF THE (from *ἀ, not*, and *ἄργυρος, money*), celebrated by the Greek Church Nov. 1 in honor of two saints named Cosmus and Damianus, who were brothers, and both physicians. The Greeks called them *Anargyres* because they practiced medicine out of pure charity, without claiming any reward for their services. A legend mentions a miraculous fountain at Athens, near a chapel consecrated to these two saints. The fountain never flows but on their festival, as soon as the priest has begun to say mass, and in the evening it is dried up again.

Anastase, OLIVIER DE SAINT, a friar of the Order of Carmelites, was born at the commencement of the 17th century, and died at Brussels in 1674. His family name was *De Crock*. He wrote, *Le Jardin Spirituel des Carmes*, etc. (Antwerp, 1659–61):—*Le Combat Spirituel d'Amour entre la Mère de Dieu et les Serviteurs de l'Ordre du Mont-Carmel, avec Égal Avantage des deux Côtés* (ibid. 1661):—*Apologues Moraux, traduits de Saint Cyrille, et Enrichis de Petites Pièces de Poésies et de Conclusions* (ibid. 1669):—*Pleias Mystica, Calculata ad Meridianum Desolati* (Belgii, eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Anastasi, GIOVANNI, an Italian historical painter, was born at Sinigaglia in 1654. In the Church of Santa Lucia in Montalbodo there are three of his works. Lanzi says there are many of his works in the Church della Croce at Sinigaglia. His manner was easy, though not refined.

Anastasia is the name of several Christian saints: (1) a martyr of the time of Nero, said to have been a pupil of St. Peter and St. Paul, commemorated April 15; (2) the martyr under Diocletian whose nativity is celebrated in Roman lists on Dec. 25, and in the Byzantine calendar (as *φαμακολυτρία*, or *dissolver of spells*) on Dec. 22 (Neale, *Eastern Church*, introd. p. 786); (3) a special martyr (*ὁσιομάρτυς*) of Rome commemorated in the Byzantine calendar on Oct. 29; (4) the daughter of an eminent Greek family of Constantinople. Her beauty attracted the attention of the emperor Justinian, but she resisted his dishonorable proposals, and retired to Alexandria, where she lived as a monk for twenty-eight years, her sex remaining unknown until her death, in A.D. 597. She is commemorated March 10.

Anastasius is the name of several saints in various calendars, of some of whom we have given details elsewhere: (1) the monk, a martyr in Persia, commemorated in all the old martyrologies on Jan. 23; (2) saint, April 1 (Bede); (3) the pope, April 27 (old Roman and Bede), or Oct. 28 (Armenian); (4) saint, May 2 (Bede); (5) the Cornicularius, martyr, Aug. 21 (old Roman); (6) Aug. 26 (Jerome); (7) bishop, Oct. 13 (Bede and Jerome).

Anastasius is further the name of several other early Christian celebrities: (1) saint and martyr, who succeeded St. Anastasius in the patriarchate of Antioch, and was cruelly tortured and burned to death by the Jews, whom he had labored to convert (see Baillet, April 31); (2) a Spanish priest and monk, martyred by the Saracens at Cordova in 853 for having publicly refuted the errors of the Koran (see Baillet, June 14, vol. ii).

Anastasius, bishop OF ANCYRA, was one of the metropolitans to whom the emperor Leo writes concerning the death of Proterius (A.D. 458). His answer is extant (Labbe, *Concil.* [ed. Coleti], iv, 1291 sq.). He was also present at the Council of Constantinople in 459.

Anastasius, a presbyter of ANTIOCH, was celebrated in ecclesiastical history as the confidential friend and counsellor of Nestorius, whom he accompanied on his elevation to the archiepiscopal seat of Constantinople. Here, in a sermon preached by him, Anastasius uttered the words that destroyed the peace of the Church for so many years—"Let no one call Mary Θεοτόκος. She is but a human being. It is impossible for God to be born of a human being." Nestorius, by supporting and defending Anastasius, adopted the language as his own. In A.D. 430 Anastasius endeavored to bring about an accommodation between Cyril and Nestorius. After the deposition of Nestorius he still maintained his cause, and animated his party at Constantinople. Tillemont identifies him with the Anastasius who, in 434, wrote to Helladius, bishop of Tarsus, when he and the Oriental bishops were refusing to recognise Proclus as bishop of Constantinople, bearing witness to his orthodoxy, and urging them to receive him into communion.

Anastasius APOCRISIARIUS, of Rome, suffered much for the faith from the Monothelites in the 7th century under Constans II. He wrote an epistle to Theodosius, a priest of Gangra, on the death of St. Maximus, in which he cites fragments from the writings of Hippolytus, bishop of Porto. It is contained in the collections of Anastasius and the works of St. Maximus.

Anastasius THE BOHEMIAN, a Capuchin friar of the 17th century, lived at Prague. In 1669 he published an interesting book, entitled *Radius Paupertatis*, with several plates engraved by the author. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anastasius CASSINENSIS, a friar of Monte-Casino, lived in the last half of the 8th century. He was librarian of pope Stephen III. He is often confounded with Anastasius the librarian, who lived near the close of the 9th century. He is supposed to be the author of *Historia de Translatione Partis Reliquiarum Sancti Benedicti et Sororis ejus Scholasticæ*, the MS. of which is in the library of Monte-Casino. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anastasius OF CLUNY, a monk and hermit, was born of a noble family at Venice. Being anxious to devote himself entirely to the service of God, he left his country and retired to Mont-Saint-Michel, where he embraced the monastic life; this was somewhat before the middle of the 11th century. Finding, however, that the abbot of his monastery was guilty of simony, he left it, and betook himself to an island in the sea, where he led a hermit's life. His fame reached the ears of Hugo, abbot of Cluny, who visited him in his solitude and induced him to return with him to Cluny, where he remained seven years, an example of all good to the brethren, diligently perusing the Greek and Latin fathers, and laying the foundation of his future admirable exhortations. Gregory VII directed the abbot of Cluny to send him into Spain to preach to the infidels, a work to which he applied himself with alacrity and zeal, but with little fruit, and he soon returned to Cluny. Afterwards he began to sigh for his hermit life, and obtained permission to retire into the Pyrenees, where he abode in solitude three years instructing the people. He died, on his return to Cluny, October 16, about the year 1086, at a place now called Doydes, in the diocese of Rieux. A small work of Anastasius containing his faith on the subject of the eucharist is extant; it was written to William, ab-

bot of Corneilles, who demanded his opinion of the subject on the occasion of the speculations of Berenger.

Anastasius, patriarch OF CONSTANTINOPLE, was promoted by the influence of the emperor Leo Isaurus after the abdication or deposition of Germanus. According to one account, force was employed by the emperor to intimidate those who opposed the election; and when the populace, headed by some nuns, rioted against the new patriarch for removing an image of Christ from the palace, the ringleaders were executed. Anastasius favored the iconoclasts, which led to his excommunication by Gregory III. He was very complaisant to Artabasdus when he seized the throne; for which he was most ignominiously punished on the return to power of Constantius. He was, however, allowed, in mockery, to retain his see, and died in 753. By some chronologies he was made patriarch in 728.

Anastasius, MARTIN, a learned Benedictine of Monte-Casino who took the habit of his order July 22, 1595. He wrote, among other works, the following, *De Monogamia B. Annæ Parentis Deiparæ* (Œnipont. 1659): —*Vita di Santa Rosalia V. Palermitana*:—*Concordia IV Evangelistarum*:—*De Censuris Ecclesiasticis* (all still in MS.).—Landon, *Eccles. Dict.* s. v.

Anastasius, bishop OF NICÆA (1), was present at the Council of Chalcedon, A.D. 451. Not having arrived, he was represented in the earlier sessions by two presbyters, but later he appeared and subscribed in person. At the thirteenth session he was charged by Eunomius of Nicomedia with invading his metropolitan rights over the churches of Bithynia; and the decision was given against him. The bishop of Nicæa was henceforth to retain the title without exercising the jurisdiction of a metropolitan.

Anastasius, bishop OF NICÆA (2), was present at the Synod of Constantinople, A.D. 518, and signed the letter to the patriarch John concerning Severus. His name also appears attached to the letter of the synod of 520 to Hormisdas, on the appointment of Epiphanius. He took part, also, in the proceedings of the Council of Constantinople, A.D. 536. To this Anastasius is probably to be ascribed the *Commentary on the Psalms* (in *MSS. Bibl. Coisl.* p. 389).

Anastasius OF PALESTINE, lived during the last half of the 11th century. He was the author of *Tractatus de Jejunio Gloriosissimæ Deiparæ quodque Servandum sit ut Legitimum*, a work originally written in Greek, but translated by Cotelerius into Latin, in *Vetera Monumenta Ecclesiæ Græcæ*, iii, 432. He also wrote Περὶ τῶν ἑπτὰ ἑβδομάδων νηστείων, which remains in MS. at the Imperial Library of Vienna. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anastasius THE SINAITE, *the younger* (saint and martyr), succeeded Anastasius the elder in the see of Antioch in 599. He labored with great zeal for the conversion of the Jews, who revolted and killed him, Dec. 21, 608. He is supposed to be the author of a Greek translation of the work of Gregory the Great *De Cura Pastorali*, as well as of a treatise in Greek upon faith. A Latin translation of this last is found in the *Bibliotheca Patrum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anastasius THE SINAITE, *the third of the name*, patriarch of Antioch, was appointed to this see in 629 by the emperor Heraclius. He declared himself opposed to the Council of Chalcedon, and showed himself a partisan of the heretical doctrines of the Jacobites. He died in 649. He is probably the author of a Greek work on *Heresies*, which is found in MS. in the Imperial Library of Vienna. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anastasius, abbot of the monastery OF ST. EUTHYMIUS, in Palestine, about 740. In the year 749 St. John Damascenus wrote against his error on the subject of the Trisagion, which he referred to the Son alone. The treatise against the Jews given by Canisius in his *Antiquitates* (III, i, 123, and contained in vol. xiii of the *Bibl. Patrum*) is attributed to this writer, but erroneously, since the writer speaks of a space of eight hundred years having elapsed since the destruction of Jerusalem. Ceillier, however, who attributes the work to this Anastasius, makes him to have lived in the 9th century. See Cave, *Hist. Lit.* i, 628.

Anastătus, in Grecian ceremonies, was a sort of cake baked at Athens on the occasion of the Arrhephorias.

Anat (or **Anatu**), the feminine Sacti of the Assyrian deity Oannes. She was the wife of Anu, and the impersonation of passive reproductive matter. Her chief title was "the Lady of Death and Life." Under the name of *Anaitis* she was worshipped by the Egyptians, in which case she was regarded as a feminine form or wife of the god Reseph.

Anathemăta (from ἀναΐθημι, *to lay up*), the general name applied in the ancient Christian Church to all kinds of ornaments in churches, whether in the structure itself or in the vessels and utensils belonging to it. The name was so applied because these things were set apart from a common use to the service of God. In this sense *anathemata* is used in Luke xxi, 5 for the gifts and ornaments of the temple. Accordingly, in early times, all ornaments belonging to the church, as well as whatever contributed to the beauty and splendor of the fabric itself, were reckoned among the anathemata of the Church. But the word is sometimes used in a more restricted sense to denote those gifts particularly which were hung upon pillars in the church as memorials of some great mercy which men had received from God. Hence Jerome speaks of men's gifts hanging in the church upon golden cords, or being set in golden sockets or sconces. From this custom of presenting gifts to churches, there appears to have arisen, about the middle of the 5th century, a peculiar practice noticed by Theodoret, that when any one obtained the benefit of a signal cure from God in any member of his body, as his eyes, hands, feet, or other part, he brought what was called his *ectypoma*, or figure, of the part in silver or gold, to be hung up in the church to God as a memorial of his favor. In a restricted sense, the term *anathemata* is used to designate the covering of the altar.

Anatocism (from ἀνά, *upon*, and τόκος, *usury*), a term applied to usurious contracts of such a nature that they bound the borrowers to pay interest upon the interest, or compound interest. Such contracts were condemned both by the canon and the civil law.

Anatolia, ST., was a Roman virgin, espoused to a young Roman named Aurelian; but when her sister Victoria had taken the resolution to forsake her suitor and embrace the virgin state, Anatolia determined to do so likewise. The emperor Decius permitted their lovers to use any means to force their consent to their marriage, but in vain, and they were in the end put to death. The festival of Anatolia is marked in the Roman Church on July 9. See Baillet, July 9.

Anatolius OF CONSTANTINOPLE, who died in A.D. 458, marks an æra in Greek ecclesiastical poetry. He left those who were satisfied to imitate the classical writers, and struck out the new path of harmonious prose. His life-history began in a time of conflict. He had been *apocrisiarius*, or legate, from the archheretic Dioscorus to the emperor's court. At the death of Flavian, in consequence of the violence received in the "Robbers' Council" at Ephesus (449), he was, by the influence of his pontiff, raised to the vacant throne of Con-

stantinople. To Anatolius also was due the decree passed at the Council of Chalcedon (451) that Constantinople should hold the second place among patriarchal sees. He governed his Church eight years in peace. His compositions are few and short, but they are usually very spirited. Of his hymns we mention, Ζοφερᾶς τοικυμίας, "Fierce was the wild billow:"—Τὴν ἡμέραν διελθών, "The day is past and over," an evening hymn, greatly liked in the Greek isles:—Τῷ βασιλεῖ καὶ δεσπότῃ, "The Lord and King of all things," for St. Stephen's Day:—Μέγα καὶ παράδοξον θαῦμα, "A great and mighty wonder," a Christmas hymn. See Neale, *Hymns of the Eastern Church*, p. 55 sq.; Miller, *Singers and Songs of the Church*, p. 9; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Anaxagŏras, an eminent Greek philosopher, was born at Clazomenæ, in Ionia, about B.C. 500. Inheriting wealth, he was able to give his time wholly to study. When twenty years old he went to Athens, where among his pupils were Pericles, Euripides, and Socrates. Accounts differ somewhat as to the nature of the persecution which drove him from Athens. It seems, however, to have been superstitious. He was condemned to death, but by the eloquence of Pericles the sentence was commuted into banishment for life. He retired to Lampsacus, on the Hellespont, where he died at the age of seventy-two. It is not easy to ascertain what were the opinions of Anaxagoras in philosophy. Fragments merely of his works have been preserved, and even these are contradictory. But we are certain that he had a deeper knowledge of physical laws than any of his predecessors or contemporaries. His great contribution to ancient philosophy, however, was his doctrine as to the origin of all things. He held that all matter existed originally in the condition of atoms; that these atoms, infinitely numerous and infinitely divisible, had existed from all eternity; and that order was first produced out of this infinite chaos of minutiæ through the influence and operation of an eternal intelligence (νοῦς). He also maintained that all bodies were simply aggregations of these atoms, and that a bar of gold or iron or copper was composed of inconceivably minute particles of the same material; but he did not hold that objects had taken their shape through accident or blind fate, but through the agency of the eternal mind, which he described as infinite, self-potent, and unmixed with anything else. He declares that it "is the most pure and subtle of all things, and has all knowledge about all things and infinite power." His theory is thus only one step from pure theism. He makes the work of the Eternal commence with Providence, not with creation. The fragments of Anaxagoras have been collected by Schaubach (Leips. 1827) and by Schorn (Bonn, 1829). See also Mullach, *Fragmenta Philos. Græc.* i, 243–252.

Anaya y Maldonado, *don* Diego, a Spanish prelate, was born at Salamanca about 1360. He was bishop of Salamanca when he was sent as ambassador to the Council of Constance with Martin Fernandez of Cordova. Appointed bishop of Salamanca in 1401, Anaya founded there a college designed to afford gratuitous instruction, and to this he consecrated all his fortune. This college, the first of the kind in Europe, was known by the name of San Bartolomé el Viejo. This generous act was imitated by other prelates. Anaya died in 1440. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anazarba, Councils of (*Concilium Anazarbicum*).

I. Held in A.D. 431, to confirm the deposition of St. Cyril and those who believed with him.

II. Held in 433 or 435. In this council many bishops, following the example of Theodoret, put themselves in communion with John of Antioch.

Anbeheh, in Hindû mythology, is the boundless ocean, which arose of itself.

Anbert, in Hindû mythology, is the fruit of eternal life from the tree of Parajeti, which grows on the Meru Mountain.

Ancestor-worship, a form of idolatry very common among the Chinese, and frequently practiced by others. Many of the South-Sea Islanders worship their deceased ancestors, but it is difficult to ascertain how much of divinity they ascribed to them. The Sintoists of Japan, the Armenians, and many of the ancient heathens observed this form of worship. Both Cicero and Pliny say that this was the ancient mode of rewarding those who had done good while on earth. The whole system of Greek and Roman mythology is tinctured with the deification of men of renown. Even the veneration which the early Christians entertained for the martyrs degenerated at length into a superstitious idolatry, which not only besought their intercessory prayers, but venerated their relics. "In the Armenian cemetery, which occupies several hundred acres on a hill that overlooks the Bosphorus, whole Armenian families, of two or three generations together, are often to be seen sitting round the tombs and holding visionary communications with their deceased friends. According to their belief, the souls of the dead pass into a place called *Gayank*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends" (Conder, *View of all Religions*). For the modes of ancestor-worship among the Chinese, see China.

Anchieta, Miguel, a Spanish sculptor, was born at Pampeluna in the early part of the 16th century. He studied at Florence, and acquired, according to Bermudez, the reputation of one of the best sculptors of his time. He made the beautiful stalls of the choir of the Cathedral at Pampeluna, which are considered the finest in Spain. There are one hundred of them. He also executed other beautiful pieces of work for the altars of Santa Maria at Tafella, and the great altar of the Cathedral at Burgos.

Anchor (*as a symbol*). By the early Christians we find the anchor used sometimes with reference to the stormy ocean of human life, but more often to the tempests and the fierce blasts of persecution which threatened to ingulf the ship of the Church. Thus the anchor is one of the most ancient of emblems; and we find it engraved on rings, and depicted on monuments and on the walls of cemeteries in the Catacombs, as a type of the hope by which the Church stood firm in the midst of the storms which surrounded it. In this, as in other cases, Christianity adopted a symbol from paganism, with merely the change of application.

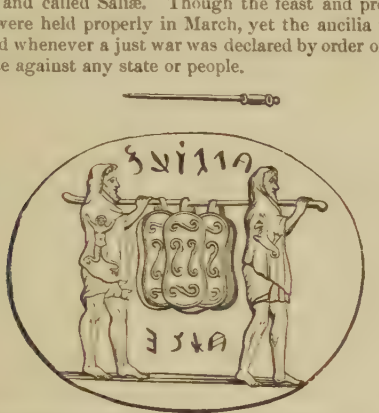
The symbols on sepulchral tablets often contain allusions to the name of the deceased. An anchor upon *tituli* bearing names derived from Spes, or Ἐλπίς, has been found a number of times (De' Rossi, *De Monum.* etc. p. 18; Mai, *Collect. Vatican.* p. 449). In some cases, above the transverse bar of the anchor stands the letter E, probably the abbreviation of the word *Elpis*. Further, we find the anchor associated with the *fish*, the symbol of the Saviour. It is clear that the union of the two symbols expresses "hope in Jesus Christ"—a formula common on Christian tablets.

The transverse bar below the ring gives the upper part of the anchor the appearance of a *crux ansata* [see Cross]; and perhaps this form may have had as much influence in determining the choice of this symbol by the Christians as the words of Paul. The anchor appears, as is natural, very frequently upon the tombs of martyrs (see Lupi, *Severæ Epitaph.* p. 136 sq.; Boldetti *Osservaz.* p. 366, 370).

Anchoress, a female anchoret.

Ancīlè, in Roman mythology, was the name of a small oval shield, which was cut on the side, and was said to have fallen from heaven under Numa's reign. The nymph Egeria and the Muses had made the wel-

fare of the city of Rome dependent upon the preservation of this shield; therefore it was placed for safety in a temple on the Palatian or Capitolinian Mountain. Mamurius Veturius was ordered to make eleven other shields similar to the first one, in order that the true shield might not be discerned. These twelve shields were carried once a year through the city by priests called Salii at Rome in the month of March, in honor of the descent of the original from heaven. The ceremonies consisted of sacrifices to the gods, singing, and dancing, participated in by a chorus of girls, dressed like the Salii, and called Saliæ. Though the feast and procession were held properly in March, yet the ancilia were moved whenever a just war was declared by order of the Senate against any state or people.



Representation of the Sacred Ancile as borne in Procession. (From the tomb of a Pontifex Maximus. The staff on which the shields were borne is shown separately above.)

Ancillæ Dei (Lat. *handmaidens of God*), a name sometimes given to *deaconesses* (q. v.) in the early Church, and also to *nuns* (q. v.) at a later period.

Ancina, Giovanni (Giuvenale), a learned Italian prelate, was born at Fossano in 1545. He studied the sciences first at Montpellier, then at the University of Mondovi, newly founded by Emmanuel Philibert, duke of Savoy. He devoted himself to poetry with success, studied medicine at Padua, then became priest, and afterwards bishop of Saluzzo. He died Aug. 31, 1604. At the age of twenty he published a work in heroic verse, entitled *De Academia Subalpina Libri Duo* (Montereale, Leon. Torrentinus, 1565). He also wrote, *Odæ Quatuor Seren. Sabaudiæ Principibus, et Carolo Emmanueli eorum Patri Odæ Tres* (ibid. eod.): —*Tempio Armonico* (Rome, 1599):—a collection of spiritual poems, *Decades Divinarum Contemplationum* (ed. by P. Lombardo):—a *Cantico*, in one hundred stanzas, addressed to pope Pius V. See Hoefer, *Nouv. Biog. Générale*, s. v.

Ancker, Hans, a copper-plate engraver, probably resided at Zwolle, Holland, and flourished during the early part of the 15th century. The largest two of his plates are *Christ on the Mount of Olives* and a *Gothic Altar*. The rest are all from the New Test. or from subjects connected with the Romish Church.

Ancona, Andrea Lilio d', an Italian painter, was born at Nella Marca, and flourished about 1595. In a chapel of the Chiesa Nuova, at Rome, he represented *Michael Driving the Evil Spirits from Heaven*. He also executed a fine fresco painting in the Church of Santa Maria Maggiore, representing *Our Saviour Washing the Feet of the Disciples*. He was employed in the Roman churches and convents by Clement VIII.

Ancŭli and **Ancŭlæ,** in Roman mythology, were the protecting deities of the slaves at Rome.

Ancyra, Councils of (*Concilium Ancyranum*). Ancyra was an episcopal see in the diocese of Asia and province of Phrygia Pacatiana, first under the metropolitan of Laodicea, and afterwards under Hierapolis. Pliny speaks of this city as one of the first of Phrygia. Several Church councils were held there.

I. Held about Easter, 314. Eighteen bishops only were present, among whom were Vitalis of Antioch and Marcellus of Ancyra (well known in the history of St. Athanasius), Lupus of Tarsus and Amphion of Epiphania. Twenty-four (some say twenty-five) canons were drawn up, chiefly relating to the case of those who had relapsed during the persecution of Maximin.

1. Orders that priests who, after their fall, have sincerely repented shall be permitted to retain their rank, but excluded from all exercise of their office.
2. Orders the same concerning deacons.
3. Orders that those who have been forcibly made to sacrifice shall be admitted to communion; and that laymen should not by such violence be incapacitated from receiving holy orders.
6. Orders that those who have been induced to sacrifice by threats, etc., shall, upon repentance, be received as hearers from the time of holding this synod to the great day (Easter): after this, as prostrators for three years, and for two years more as communicants without offering. In case of sickness and danger they might be received under limitation.
8. Orders that those who have sacrificed two or three times, even under violence, shall fulfil a penance of six years.
9. Enjoins a penance of ten years upon those who have led away their brethren.
10. Allows those persons who, at the time of their being made deacons, declared their intention to marry, to do so, and to remain in the ministry; those who did not so declare their purpose, but were ordained professing continence, to be deposed if they afterwards married.
12. Allows the ordination of those who sacrificed before baptism.
13. Forbids the chorepiscopi to ordain priests or deacons without the permission of the bishop in writing.
14. Deprives those of the clergy who obstinately, through superstition, refuse to touch meat, and vegetables cooked with meat.
15. Enacts that Church property unlawfully sold by priests during a vacancy in the bishopric shall be reclaimed.
18. Excommunicates those who, having been appointed bishops, and refused by the persons in the parish to which they have been appointed, wish to invade other parishes.
20. Enjoins seven years' penance for adultery.
24. Enjoins five years of penance to those who use soothsaying and follow the customs of the Gentiles.

See Labbe, *Concil.* i, 1456, 1480.

II. Held in 358, by certain Semi-Arian bishops, headed by Basil of Ancyra and George of Laodicea. They condemned the grosser blasphemies of the Arians. The pure Arians taught that the Son of God is but a mere creature, but the semi-Arians believed him to be more than a created being, and even *like* to the Father, but not of the same substance with him, nor equal to him. The Eusebians favored this latter notion, and drew up a long exposition of the faith, which they presented to the bishops; in which, by establishing that the Son is of *like* substance with the father, they cunningly implied that he is not of the *same* substance with him, and anathematized the term *consubstantial*. The Semi-Arians sent a deputation to Constantius, and obtained the suppression of the second confession or formulary of Sirmium, made in 357. See Labbé, *Concil.* ii, 789; Sozomen, iv, 13; Epiphanius, *Hær.* lxxii.

III. Another synod of Semi-Arians was held at Ancyra in 375, at which Hypsius, bishop of Parnassus, was deposed.

ANCYRA, the Seven Virgins of, are commemorated by the Armenian Church on June 20 as fellow-martyrs with Theodotion, or Theodorus, of Salatia, the first bishop of Ancyra of whom we have any account (Neale, *Eastern Church*, introd. p. 800).

Andala, Ruard, a Dutch theologian, was born near Boolsward in Frisia, in 1665. He studied at Franecker, where he died as professor of theology, Sept. 12, 1727. He was a great adherent of the Cartesian system of philosophy. He wrote, *Epist. Apolog. adversus Ulr. Huberum et H. Witzium in qua præter alia De-*

monstratur Necessitas Rationis, seu Manifestationis Dei Naturalis (Franecker, 1681):—*Existentia Dei nonmodo a Posteriori, sed et a Priori Demonstrata* (ibid. 1705):—*Exercitt. Acad. in Philosophiam Primam et Naturalem in quibus Philosophia Cartesii Explicatur, Confirmatur, et Vindicatur* (ibid. 1709):—*Syntagma Theologico-physico-methaphysicum* (ibid. 1711):—*Vindiciæ Veritatis quam Ecclesiæ Reformatæ Profitentur de Dependentia Actionum a Deo* (ibid. 1713):—*Summa Theologiæ Supernaturalis* (ibid. 1716):—*Exegesis Illustrium Locorum S. S. acced. Clavis Apocalyptica* (ibid. 1720):—*Dissertt. in Præcipua Zachariæ Dicta* (ibid. eod.):—*Verklaaring van de Openbaringe van Joannes* (Leeuwarden, 1726). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Vriemoet, *Series Professorum Franequeranorum*; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Andate (or **Andraste**), in British mythology, was a goddess of victory whom the ancient Britons are said to have worshipped. In the country of the Trinobantes (County of Essex) a large temple was built of unhewn trees for her worship, surrounded by spacious woods. The prisoners of war were taken there and slain.

Andelot, Council of (*Concilium Andelaense*), near Langres, was summoned by Guntram, king of Orleans (at a meeting to ratify a compact, also made at Andelot, between himself and Childebert, November 28 or 29, 587), for March 1, 588, but nothing further is recorded of it, and possibly it was never held at all (Greg. Turon. *Hist. Fr.* ix, 20; Mansi, ix, 967–970).

Andéol de Lodève (Andeolus Lictaviensis), a Capuchin monk of Lyons (where he died in 1653), was a missionary apostolic, and signalized himself by his zeal against the Calvinists, Anabaptists, and other heretics. He is the author of, *Summa Doctrina Christianæ quam Docet Ecclesia Catholico-Romana, cum Breviario Errorum et Hæresium quas Docet Ecclesia Prætensa Reformata Calvinistarum* (Lyons, 1633):—*Collatio Amica inter duos Gallos, quorum unus est Catholicus, alter Calvinista, circa Fidei Materias Controversas* (ibid. 1637):—*Interrogationes Justæ ac Rationalibiles, quas Catholici Faciunt Calvini Sectariis, ad eos ab Erroribus Liberandos, et a Morte Æterna Revocandos* (Tournon, 1638):—*Adoratio Veri Dei, in qua Ostenditur quod Calvinistæ Granissime Errant, dum Christum Dicunt non esse Adorandum in Sacramento Altaris, neque Colendas esse Imagines* (ibid. 1639):—*Monita Amica Sectariis Calvinisticæ Religionis* (Lyons, 1640). See Jöcher, *Allgemeines Gelehrten-Lexikon*, supplement vol., s. v.; Bernhard. a Bononia, *Bibl. Capuccinorum*; Landon, *Eccles. Dict.* s. v. (B. P.)

Andeŏlus (or **Andiolus**), *saint and martyr* (vulgarly called *St. Anduch* or *Andeux*), preached the Gospel at Carpentras and other places in Viennese Gaul. The emperor Severus, on his journey to England in 208, condemned him to death, and caused him to have his head split open by a wooden sword at Bergoiate, near the Rhone. See Baillet, May 1.

Ander, in Zendic mythology, was the second of the wicked Darvands. He was considered by them to be the same deity as the Indra of the Vedas, but of an opposite or evil character.

Anderiot (or **Handeriot**), François, a Parisian engraver, was born in 1665, and practiced both in France and Italy, especially in Rome. The most important of his works are, a *Magdalene*, a *Madonna*, and a *Bambino*, after Guido:—the *Holy Family*, with a *Rose*, after Raphael:—two *Annunciations*, after Albano:—the *Good Samaritan*, after Poussin:—the *Crowning with Thorns*, after Domenichino:—and the same after A. Caracci.

Anderloni, Faustino, an Italian engraver, was born at Brescia. In 1786 and 1794 he executed portraits of the distinguished Herder, Carlo Porta, and Schiller; afterwards he executed a beautiful plate of the *Dying Magdalene*, by Correggio:—the *Repose in Egypt*, by N. Poussin:—and *Mater Amabilis*, by Sassoferrato.

Anderloni, Pietro, a distinguished Italian engraver, brother of the preceding, was born in 1784. He studied under his brother and also F. Palazzi. He was in the school of Longhi nine years. He assisted that master in the production of many of his admirable works, among which was *Ezekiel's Vision*, after Raphael. He visited Rome in 1824, for the second time, to make drawings of the *Heliodorus* and *Attila* of Raphael. His principal works are, *Moses Defending the Daughters of Midian*, after N. Poussin:—*The Adoration of the Shepherds*, after Titian:—a *Holy Family*:—*Heliodorus*:—*Flight of Attila*:—*St. John.*

Anderson, Abraham, D.D., an Associate minister, was born near Newville, Cumberland Co., Pa., Dec. 7, 1789. He served as a soldier in the war of 1812–13, and on his return in the latter year he entered Jefferson College, where he studied four years, and graduated in 1817. He then began the study of theology, first under the direction of Dr. John Anderson for five months, then under the general direction of the presbytery for three years, at the same time pursuing a medical course under Dr. Letherman. In 1818 he was chosen professor of languages in Jefferson College, and retained the position until 1821. In October of that year he was licensed, and, after itinerating about two months in Pennsylvania and Ohio, he was sent by the synod into the Southern States, where he was soon settled as pastor at Steele Creek and Bethany, N. C. In 1831 he came North on account of his health, and preached at Hebron, N. Y., for some time; but returning to Carolina in 1832, he found himself in an embarrassing position on account of the slavery agitation then going on, and was accordingly settled as pastor at Hebron in the summer of 1833. In 1847 he was elected professor in the theological seminary of the Associate Church at Canonsburg, Pa., and professor extraordinary of Hebrew in Jefferson College, which positions, in connection with the collegiate charge of the congregation at Miller's Run, he held until the close of life. He died May 9, 1855. He published a few pamphlets. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 107.

Anderson, Alexander, A.M., a minister of the Free Church of Scotland, was converted in 1850. He lived five years after; and they were five years of such holy zeal, such heavenly piety, such earnest love for Christ, that, young as he was when taken from the world, he has left a trail of light in the Church militant through which he passed to heaven. See *Christian Observer*, March, 1859.

Anderson, George M., a Methodist Episcopal minister, was born in Chesterfield County, Va., Aug. 20, 1799, of pious parents, who early instructed him in religion. He experienced conversion when about fourteen, and in 1818 united with the Virginia Conference, wherein he served the Church faithfully until 1825, when he superannuated, which relation he held until his decease, Dec. 7, 1833. Mr. Anderson was zealous, acceptable, and successful. See *Minutes of Annual Conferences*, 1834, p. 278.

Anderson, Henry, an English Methodist preacher, father of the Rev. John Anderson, was born at East Sutton, Yorkshire, in 1766. He early participated in the frivolity and dissipation characteristic of the neighborhood, and it was not until his twentieth year that he was converted under Methodist preaching. He entered the Wesleyan ministry in 1791, and labored incessantly until 1832, when the Conference granted him a supernumerary relation. He resided for some years in Gainsborough. In 1840 he removed to Hull, where he died,

Jan. 31, 1843. Mr. Anderson was a studious, pious, and affectionate man. See *Wesleyan Meth. Mag.* 1847, p. 521; *Minutes of British Conference*, 1843.

Anderson, Isaac, D.D., a Presbyterian minister, was born in Rockbridge County, Va., March 26, 1780. At the age of twenty he united with the Presbyterian Church; and in 1802 was licensed to preach by the Union Presbytery, and was ordained and installed pastor of Washington Church, Knox Co., Tenn., where he labored successfully for nine years. In 1811 he accepted a call to the New Providence Church, Maryville, Tenn., where he performed the principal part of the labors of his life. He died Jan. 28, 1857. He was a man of commanding power, of glowing zeal, and untiring and successful industry. See Sprague, *Annals of the Amer. Pulpit*, iv, 55.

Anderson, James (1), a Presbyterian minister, was born in Scotland, Nov. 17, 1678, and was ordained by the Irvine Presbytery Nov. 17, 1708, with a view to his settlement in Virginia, America. He sailed March 6, 1709, and arrived in the Rappahannock April 22; but the state of things not warranting his stay, he came northward, and was received by the Presbytery on Sept. 20, and settled at Newcastle. In 1714 he was directed to supply the people of Kent County monthly on a Sabbath, and also to spend a Sabbath at Cedar Creek, in Sussex. In 1717 he was called to labor in New York city. Public worship was held in the City Hall. Troubles arose, and the Synod in 1726 pronounced his conduct unjustifiable, and wrote to the ministers in Boston not to countenance him. He was called, Sept. 24, 1726, to Donegal, on the Susquehanna, and accepted. In September, 1729, he gave every fifth Sabbath to the people on the Swatara, and joined the congregation of Derry. The Presbytery of Donegal held its first meeting on Oct. 11, 1732, and Anderson was one of the four members. In 1738 the Presbytery sent Anderson to wait on the Virginia government and solicit its favor in behalf of their interest there. He performed his mission satisfactorily. Mr. Anderson died July 16, 1740. He was a man high in esteem for circumspection, diligence, and faithfulness as a Christian minister. See Webster, *Hist. of the Presb. Church in Amer.* (1857); Sprague, *Annals of the Amer. Pulpit*, iii, 19.

Anderson, James (2), an English Wesleyan minister, was born in 1767. He entered the itinerancy in 1789; labored in Scotland, the Isle of Man, as well as on several circuits in England; became a supernumerary in Liverpool in 1828; and died April 13, 1840. See *Minutes of British Conference*, 1840.

Anderson, James (3), D.D., a Presbyterian minister, was born in Washington County, Pa., in 1802. His academical training was received in Warren County, O., and he graduated at the Washington College, Pa., in 1826. His first year in theological study was under the Rev. John Anderson, D.D., and his second year was spent in the Western Theological Seminary. He was licensed to preach in 1828, and travelled and labored as a financial agent for the seminary, and also for a time as a missionary for the American Tract Society in Ohio, Virginia, and Kentucky. In 1831 he settled as pastor of the churches of Rushville and New Baltimore, Fairfield Co., O. In the fall of 1850 the Presbytery of Zanesville elected Mr. Anderson as principal of the Miller Academy at Washington, Guernsey Co. In 1852 he resigned this position, and removed to Utica, where he became the stated supply of the churches of Mount Pleasant and Bladensburg. In 1854 Mr. Anderson removed to Lexington, O., serving the Church there. Next he went to the Belleville, Bloomfield, and Ontario churches, serving them for a brief time. In 1864 Mr. Anderson closed his labors in Ohio, and removed to Iowa, made himself a home, organized the West Union and Bethel churches, and resuscitated the South Wales Church. He died Jan. 21, 1871, at Stelapolis, Ia. See *Presbyterian*, Feb. 11 and June 3, 1871.

Anderson, John (1), D.D., an Associate minister, was born in England, near the Scotch border, about 1748. After completing the usual course of studies, he was licensed by the Associate or Secession Church of Scotland, but on account of a weak voice and hesitating manner his pulpit services were not acceptable. He came to America in 1783, arriving in Philadelphia some time in August. He spent several years in preaching in various sections of this country, and in 1788 he crossed the Alleghany Mountains and preached to congregations in Beaver County, Pa. He was ordained in Philadelphia Oct. 31, 1788, preached awhile in Eastern Pennsylvania, and in 1789 returned to the scene of his former labors. He was settled as pastor over the congregations of Mill Creek and Harman's Creek, Beaver Co., in 1792. He was chosen professor of theology for the Associate Church during the same year. "A small two-story log building was erected on the farm on which he lived for the accommodation of his theological students. A library was also collected, consisting of about a thousand volumes of rare and valuable works, most of which were donations from the brethren of the Associate Church in Scotland. In his office of professor he continued until the spring of 1819, when, owing to the infirmities of age, he resigned." He still attended to the duties of the pastoral office until his death, which occurred April 6, 1830. The number of students under his care was usually five or six, and perhaps never exceeded ten. His chief employment as a professor was in reading Marck's *Medulla Theologiæ*. These he enlarged on each repetition of them until they became so voluminous that, although he read each day of the week except Monday and Saturday from the middle of the day till from three to five o'clock during the four months of the session, he was not able, with his last class, to finish the whole system during the four years of their attendance. Among his publications are, *Essays on Various Subjects relative to the Present State of Religion* (Glasgow, 1782):—*A Discourse on the Divine Ordinance of Singing Praise* (Phila. 1793):—*The Scripture Doctrine of the Appropriation*, etc. (eod.):—*Vindiciæ Cantus Dominici* (1800):—*Precious Truth* (1806):—and a *Series of Dialogues on Church Communion* (Pittsburgh, 1820). See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 17.

Anderson, John (2), an eloquent Wesleyan minister of England, was born at Gibraltar, Spain, where his father was garrisoned, Jan. 28, 1791. He entered the Methodist Society in 1808, the ministry in 1812; travelled many of the prominent circuits, such as Reading (1819), Manchester (1821), London, West (1824), City Road (1827), Leeds (1830), Manchester (1833), Leeds, West (1835), and Liverpool, North; and died in Liverpool, after severe suffering, April 11, 1840. Anderson was one of the eminent men of the Methodism of his time, to the principles of which he was most firmly attached. He preferred the charges against Dr. S. Warren in 1834, and his name was prominent in that celebrated case. He was tender and ardent in his friendships, fervent in his piety, and zealously devoted to the duties of his calling. Few men of his time exceeded him in the eloquence and power of his pulpit and platform efforts. A speech he delivered at Leeds in 1830 on the abolition of slavery was pronounced by lord (then Mr.) Brougham as the most eloquent and masterly he had ever heard on that subject. He is the subject of the third sketch in Everett's 2d vol. of *Wesleyan Takings*. He published a *Sermon*, on the death of Adam Clarke (Leeds, 1832). See *Minutes of British Conference*, 1840; *Wesleyan Meth. Mag.* 1846, p. 417, 521; West, *Sketches of Wesleyan Preachers*, p. 322–335.

Anderson, John (3), an English Congregational minister, was born at Burnham Market, Norfolk, Feb. 22, 1797, and was trained "in the nurture and admonition of the Lord." He was admitted into fellowship with the Church in 1816, and became much engaged in preaching in the neighboring villages. Mr. Anderson

entered Hoxton College in 1817. In 1821 he commenced preaching at Market Rasen, Lincolnshire, and in 1824 was ordained first pastor of the Church in that place. In 1826 he accepted a call from the Church at Dorchester. In 1840 he removed to Caistor, Lincolnshire, and in 1852 to Wymondham, in his native county, where he labored until his death, Sept. 5, 1866. See (Lond.) *Cong. Year-book*, 1867, p. 268.

Anderson, John (4), a Methodist Episcopal minister, was born in Frederick County, Md., Dec. 24, 1803. He removed early in life to Pennsylvania, was converted in 1829, and in 1834 entered the Baltimore Conference. In 1839 he was transferred to the Missouri Conference. Upon the adhesion of the Missouri Conference to the Church South, he declined to accompany it, but labored, under the direction of the bishops, in Illinois until the Conference was reorganized. In 1854 he was retransferred to the Baltimore Conference, and upon its division in 1857 he became a member of the East Baltimore Conference, and continued such until his decease, Sept. 10, 1867. As a preacher, Mr. Anderson was clear, earnest, and successful; as a man, cheerful, and a favorite among the masses. See *Minutes of Annual Conferences*, 1868, p. 28.

Anderson, John A., an English Congregational minister, was born in the parish of Clatt, Aberdeenshire, May 20, 1833. He was brought to a decision for Christ in his nineteenth year. He attended for one session at King's College, Aberdeen, and then entered the Theological Hall. Here he continued four years, attending also the classes at Edinburgh University. In 1858 Mr. Anderson was ordained over the Church in Kilsyth, where he labored for a year or more with great earnestness and success, and then, becoming suddenly ill, was called, Oct. 9, 1859, to his reward. See (Lond.) *Cong. Year-book*, 1860, p. 175.

Anderson, John Henry, son of the Rev. John Anderson, now of the British Conference, and grandson of the Rev. Henry Anderson (died 1843), was born at Oakham, Rutland, England, July 4, 1841. He spent six years at Kingswood School. He was accepted for the ministry in 1861. In consequence of failing health, he undertook a voyage to the Mauritius. He became worse in the southern seas, died Jan. 2, 1880, and his body was committed to the deep. His imagination was vigorous, and his discourses were marked by freshness of thought and originality of style, while they were richly evangelical. In the pastorate he was faithful and sympathetic. He labored on some of the most important circuits of the Wesleyan Methodist Connection. See *Minutes of British Conference*, 1880.

Anderson, Joseph R., a Protestant Episcopal clergyman of the Diocese of Michigan, was assistant minister in 1864 of St. John's Church, Detroit, Mich.; in 1865 was rector of St. Luke's Church, Kalamazoo, Mich.; in 1870 was rector of Zion Church, Pontiac, in which pastorate he remained until his death. He died May 26, 1874, aged thirty-six years. See *Prot. Episc. Almanac*, 1875, p. 145.

Anderson, J. Rush, M.D., a Methodist Episcopal minister, was born in Montgomery County, Pa., in 1824. He was led to Christ at the age of thirteen; was remarkable from early childhood for his piety; graduated at Jefferson Medical College, Philadelphia; and in 1844 entered the Philadelphia Conference, in which he labored with diligence and success until his death, Nov. 8, 1863. Dr. Anderson was genial in spirit, honest, frank, decided, faithful, able, and more zealous than physically strong. See *Minutes of Annual Conferences*, 1864, p. 26.

Anderson, Patrick, an English Congregational minister, was born at Peterhead, Aberdeenshire, Scotland, in April, 1806. He was blessed with a loving, cheerful, and pious home. He received the elements of a good education in his native town, and in 1820 removed to Aberdeen, and received an academical training at Marischal College. On leaving in 1824, having taken his degree of A.M., he resolved to devote himself to the ministry, and proceeded, after spending a session at the University of Edinburgh, to London, where in 1825 he became a student at Homerton College. After completing his curriculum, he spent a few years at Rudgeley, Staffordshire, supplying the vacant pulpit of the Congregational Church. Mr. Anderson was ordained in April, 1838, to the pastorate of the Congregational Church of New Lanark, on the banks of the Clyde. Here he lived and labored till his death, July 11, 1868. See (Lond.) *Cong. Year-book*, 1869, p. 237.

Anderson, Robert, a Congregational minister, was born in 1817, in England probably. "In the year 1849 he and other fellow-laborers accompanied Dr. Lang in the 'Clifton' to Australia." On arriving at Melbourne, Mr. Anderson was informed of the call for help in a ministerial line at Van Diemen's Land, whither he at once proceeded. For a time he was engaged in supplying the pulpit at Collins Street Chapel, Hobart Town; and afterwards engaged as a colonial missionary in the Richmond district. In June, 1852, he removed to Victoria, and became pastor of Kyneton, where he remained till his death, June 18, 1855. Many are the trophies which he won for Christ. See (Lond.) *Cong. Year-book*, 1856, p. 208.

Anderson, Rufus, *Sr.*, a Congregational minister, was born at Londonderry, N. H., March 5, 1765. His preparation for college was made under Rev. Dr. Morrison, and in 1791 he graduated at Dartmouth College. His theological studies were prosecuted under Rev. Joseph M'Keen, his brother-in-law, the first president of Bowdoin College. After candidating for some time, he was ordained pastor of the Second Church in North Yarmouth, Me., Oct. 22, 1794. For nearly ten years he remained in this charge, when his inadequate support and impaired health compelled him to ask for a dismission. His next pastorate began in Wenham, Mass., June 10, 1805, and he continued to preach until the latter part of 1813. He died at Wenham Feb. 11, 1814. Although he had collected materials for a *History of Missions*, he did not complete his work. He was considered a very able minister. See Sprague, *Annals of the Amer. Pulpit*, ii, 361.

Anderson, Rufus, *Jr.*, D.D., LL.D., a Congregational minister, son of the preceding, was born at North Yarmouth, Me., Aug. 17, 1796. He graduated at Bowdoin College in 1818, and at Andover Theological Seminary in 1822. During the next two years he was an assistant of the secretary of the American Board of Commissioners for Foreign Missions; and from 1824 to 1832 held the office of assistant secretary. From 1832 to 1866 he was foreign secretary of the same organization. During this period of service he twice visited the Levant—in 1828–29 and in 1845; in 1854–55 he visited India, Syria, and Turkey, and in 1863 the Hawaiian Islands. He was a fellow of the American Oriental Society. He died at Roxbury, Mass., May 30, 1880. Besides the many sermons, tracts, and papers which he published, as secretary of the American Board, he issued other works of value, among which may be mentioned the first *Christian Almanac* (1818):—*Peloponnesus and the Greek Islands* (1828):—*Irish Missions in the Early Ages* (1839):—*The Work of Missions Progressive* (1840):—*Bartimeus, the Blind Preacher of Manai* (1851):—*Missions in the Levant* (1860):—*The Hawaiian Islands* (1864):—*Synopsis of Lectures on Missions* (1869), delivered at Andover Theological Seminary:—*Foreign Missions; their Relations and Claims* (1869):—*History of the Sandwich Islands Mission* (1870):—*History of the Missions of the Amer. Board of Com. for For. Missions to the Oriental Churches* (1872, 2 vols.):—*History of the India Mission* (1874). See *Cong. Year-book*, 1881, p. 16.

Anderson, Samuel, a Methodist Episcopal minister, was born in Norway, May 3, 1824. He emigrat-

ed to Chicago, Ill., in 1849; soon after was powerfully converted, and in 1853 began his itinerant career in connection with the Wisconsin Conference. His physical constitution was never strong, and undue exertion in protracted meetings in his last mission, Primrose, caused his death, March 16, 1860. Mr. Anderson was a scholar, speaking four languages readily. As a preacher, he was logical, eloquent, pathetic. He possessed a vast amount of theological lore, and a burning zeal for the salvation of his countrymen. He did gigantic work in Wisconsin and Minnesota for the Church. See *Minutes of Annual Conferences*, 1860, p. 266; Simpson, *Cyclop. of Methodism*, s. v.

Anderson, Samuel James Pierce, D.D., a Presbyterian minister, was born in Virginia, and spent the early part of his ministerial life as pastor of the Presbyterian Church in Norfolk, Va. After resigning this charge, he went to St. Louis, Mo., where he was successful in building up a strong Church, which remains as a memorial of his labors. He died near St. Louis in 1873. See *Presbyterian*, Sept. 29, 1873. (W. P. S.)

Anderson, Thomas (1), a Presbyterian minister, was born in Cumberland County, Pa., Jan. 1, 1791. At the age of eighteen he became a member of the Presbyterian Church, Neshannock, Mercer Co., Pa. His early life was one of great trial. He studied Latin and Greek partly at home, partly at Greersburg Academy, sometimes teaching, sometimes laboring with his hands, until he was fitted for college. He graduated at Washington College, Pa., 1820. After graduating, he removed to the town of Mercer, and took charge of the academy in that place. He taught for five years, paid off his college debts, and pursued his theological studies under the directions of Mr. Tait. He was licensed to preach by the Presbytery of Erie, Dec. 28, 1825; began his ministerial labors regularly at Concord, Venango Co., Pa., May 7, 1826; was ordained by the Presbytery of Erie Sept. 19 of the same year, and installed as pastor. At the division of the Presbytery in 1838, Mr. Anderson adhered to the New School. In 1843 he removed to Huntington, Ind., where he organized a Church in November of that year. He was released from this charge Jan. 9, 1848, and died Dec. 22, 1853. See *Hist. of Presbyterianism in Erie.*

Anderson, Thomas (2), an English Congregational minister, was born in London, May 10, 1799. At the age of eleven he was left an orphan, and went to live with an uncle at Bath. He was converted at the age of fifteen. In 1816 Mr. Anderson entered Cheshunt College, and in 1819 he was engaged in supplying Zion Chapel, Dover, and other places in the connection. He was ordained in 1821 at Ebley, and his first charge was at Kidderminster, from which place he removed to Zion Chapel. At the close of fifteen years' labor in this place, feeble health compelled his resignation. His death occurred Nov. 30, 1875. See (Lond.) *Cong. Yearbook*, 1877, p. 341.

Anderson, Walter, D.D., a Scotch clergyman, was for fifty years minister of Chirnside, and died June 2, 1800. He published, *The History of France* (1769–83, 5 vols. 4to):—and *The Philosophy of Ancient Greece Investigated* (Edinb. 1791). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Fasti Scotic.* i, 426.

Anderson, William (1), was an English Congregational missionary to South Africa for more than half a century. He arrived at the Cape of Good Hope in September, 1800, with the late Rev. James Read of the Kat River Settlement. Mr. Anderson commenced the Griqua Mission in 1801, and formed the station in Griqua Town in 1804. He remained in this position for sixteen years, and then (1820) removed to the Caledon Institution. Subsequently he was removed to Pacaltsdorp, where he continued to labor honorably and successfully for thirty years. His exact age at death is not known, but he must have verged on eighty years. See (Lond.) *Cong. Year-book*, 1854, p. 217.

Anderson, William (2), a minister in the Methodist Episcopal Church, South, was born in Madison County, Va., Jan. 4, 1803. He grew up in ignorance and sin; experienced conversion in his sixteenth year; received license to preach in 1823; was for several years a member of the Virginia Conference, and became a member of the Georgia Conference on its organization. Subsequently he superannuated, and, after suffering for years with paralysis, died in 1859. Mr. Anderson was richly endowed with native intellect, and employed it vigorously in expounding the doctrines of the Cross. His pure and upright example was a vast power for good. See *Minutes of Annual Conferences of the M. E. Church, South*, 1859, p. 146.

Anderson, William (3), a minister in the Free Methodist Church, was born at Enniskillen, Ireland, March 30, 1825. He was brought to Canada East when three years of age; was converted at the age of thirteen; went to Illinois in August, 1865, and united soon after with the Free Methodist Church in St. Charles, and the following year was received into the Illinois Annual Conference. He died at Belvidere, Boone Co., Ill., Aug. 4, 1868. See *Minutes of Annual Conferences of the F. M. Church*, 1868, p. 54.

Anderson, William B., a Methodist Episcopal minister, was born in Livingston, Ill., Sept. 5, 1837. He experienced conversion in his ninth year; was appointed class-leader when but sixteen; received license to exhort two years later, to preach in his twentieth year, and in 1858 entered the Illinois Conference. He fell at his post in Havana, Ill., March 23, 1868. Mr. Anderson was a successful preacher. About five hundred conversions witness the genuineness of his call to preach. See *Minutes of Annual Conferences*, 1868, p. 211.

Anderson, William C., D.D., a Presbyterian minister, was a member of the Presbytery of New Albany. For some years he was president of Miami University, O., and was afterwards pastor of the First Presbyterian Church, San Francisco, Cal. His health being frail, he lived in retirement in Germantown, near Philadelphia. He died at Junction City, Kan., Aug. 28, 1870. See *Presbyterian*, Sept. 3, 1870.

Anderson, William R., a Methodist Episcopal minister, was born in Ross County, O., June 21, 1810. He was converted in his fourteenth year; received license to preach in 1836, and entered the travelling connection of the Ohio Conference, in which he labored faithfully until his death, Feb. 25, 1846. Mr. Anderson was deeply and fervently pious. His abilities were above the average. See *Minutes of Annual Conferences*, 1846, p. 75.

Andeshan, in Chaldæo-Persian religious worship, was the name of the first sacrificial high-priest, whom Nimrod appointed to the service of his fire-worship. It is said to have been he who, upon Nimrod's command, threw Abraham into the fiery oven when the latter sought to convert the king from his idolatry to the true worship. But the fire did not consume the holy man, and this miracle converted even the heart of the hardened priest.

Andeux (or **Andiolus**), St. See Andeolus.

Andhatasmira, in Hindû mythology, is one of the twenty-one subdivisions of the Nark, or hell of the Hindûs, of which the dark god Jema is manager, who sees all the deeds of men through a glass.

Andhrimner, in Norse mythology, is the cook who prepares the boar in Walhalla for Einheriar. His cooking-vessel is called Eldhrimner, and is so large that all the gods can be plenteously supplied by it in one meal. The boar possesses the characteristic that every evening, after he has been devoured, he comes to life again from the remaining bones, so that on the following day he may be killed and eaten again.

Andlangur (*the far-reaching*), in Norse mythology, is the name of a heaven which is higher than the

heaven of the Asas, and lies south of it. Into this heaven the deities will go at the end of the world.

Andochius (or **Andocius**), *saint and martyr*, was a priest and disciple of St. Polycarp of Smyrna, and was sent by him to preach the Gospel to the Gauls. When in the country about Autun, he was denounced to the governor of the province as having been taken in the performance of his priestly functions at Sedeloc, or Sanlieu. By order of the governor he was flogged, beaten to death with clubs, and thrown into the fire. This happened under Marcus Aurelius. His festival is kept on Sept. 24. See Baillet, Sept. 24.

Andover THEOLOGICAL SEMINARY. See SEMINARIES, THEOLOGICAL.

Andrada, Alfonso de, a Spanish Jesuit, was born at Toledo in 1590. He was a member of the college of St. Bernard at Toledo, and taught philosophy at the Athenæum of that place. He was sent on a mission to the Indies, and found time to write more than thirty volumes, of which Nicholas Antonio gave the titles, and of which the greater part have been published. He died at Madrid in 1658. We notice some of his works, as follows: *El Buen Soldado Católico, y sus Obligaciones* (Madrid, 1642):—*El Estudiante Perfecto, y sus Obligaciones* (ibid. 1643):—*Itinerario Historial que debe guardar al Hombre para Caminar al Cielo* (ibid. 1648, 1657):—*Idea del Perfecto Prelado, y Vida del Cardenal Arzobispo de Toledo, Don Baltazar de Moscoso y Sandoval* (ibid. 1658):—*Varones Ilustres de Campaña de Jesus* (ibid. 1672). See Hoefer, *Nouv. Biog. Générale*, s. v.

Andrada, Diego Lopez de, a celebrated Portuguese preacher, was born in June, 1565, at Azambria, in the district of Santerem. He entered the Augustine order, and distinguished himself as a preacher in the principal cities of Spain and Portugal. Philip IV appointed him archbishop of Otranto, in the vice-realm of Naples. He died in June, 1635. The works of Andrada, consisting of sermons, homilies, discourses, and theological treatises, were published in three volumes by Gregorio Rodriguez (Madrid, 1656). See Hoefer, *Nouv. Biog. Générale*, s. v.

Andrada, Francisco Rades, a Spanish priest of the Order of Calatrava, lived at the end of the 16th century, and wrote a *Chronicle of the Orders of St. Jago, Calatrava, and Alcantara* (Toledo, 1572).

André DE SAINT-NICOLAS, a French Carmelite friar, was born at Remiremont, in Lorraine, about 1650, and died at Besançon in 1713. He wrote, *De Lapide Sepulchrali, Antiquis Burgundo-Sequanorum Comitibus, Vesuntione, in Sancti Joannis Evangelistæ Basilica recens Posito* (Besançon, 1693):—*Lettres en Forme de Dissertation sur la Prétendue Découverte de la Ville d'Antre en Franche-Comté* (Dijon, Micard, 1698). The author here combats the opinion of Dunod upon the situation of the ancient city of Avenches, near Lake Antre and Moirons. Several other MSS. of this friar are preserved in the Library of Besançon. See Hoefer, *Nouv. Biog. Générale*, s. v.

Andre, John George, a Methodist Episcopal minister, was born at Michlen, duchy of Nassau, Germany, Aug. 22, 1828. He emigrated to New Orleans in 1846, and in the following spring settled in Louisville, Ky. In 1848 he was converted; in 1850 received license to preach; and six years later entered the travelling connection of the South-west German Conference, and in it continued faithful until 1863, when hemorrhage of the lungs compelled him to retire. He died Aug. 19, 1872. See *Minutes of Annual Conferences*, 1872, p. 81.

André, Yves Marie, a French Jesuit, was born May 22, 1675, at Châteaulin, in Lower Brittany, and settled at Caen, where he was professor regius of mathematics from 1726 to 1759. He died Feb. 26, 1764. He is chiefly known by *Essai sur la Beau*, of which a new edition was given in the collection of his works in 1766 (5 vols. 12mo). His *Traité sur l'Homme* is highly esteemed.

Andrea OF ANELLINO, *St.*, an Italian ecclesiastic, was born at Castro Nuovo, in the kingdom of Naples, in 1521. He practiced the profession of advocate in the ecclesiastical court of Naples, which he left in order to consecrate himself entirely to the Brotherhood of the Theatines. The reforms which he introduced into this order raised a strong opposition against him, in the midst of which he died, exhausted by fatigue and old-age, in 1608. He was canonized in 1712 by Clement XI. Naples and Sicily chose him as one of their patrons. His religious works were printed in five vols. (Naples, 1733–34), and his *Letters* in two vols. (ibid. 1732). See Hoefer, *Nouv. Biog. Générale*, s. v.

Andrea, priest and canon OF BERGAMO, lived near the close of the 9th century. He wrote a *History* from the time of the entry of the Lombards into Italy down to the death of the emperor Louis II, about A.D. 874. This *History* was published by Muratori in vol. i of his *Antiquitates Italicæ*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Andrea, monk OF VALLOMBROSA, and priest of San Fedele di Strami, in the diocese of Arezzo, was at Parma in 1061; then at Cadolo, and simoniacal bishop of this see; and was elected pope in opposition to Alexander II. Andrea was strongly opposed in this election, and was banished by the clergy. He died in 1106. He wrote, *Sancti Ariuldi Vita* (inserted in Puricelli's *De Sanctis Martyribus*, etc. [Milan, 1657]):—*Epistolæ ad Lyrum, Presbyterum Mediolanensem:—Vita Sancti Johannis Gualberti* (in vol. iii of the *Acta Sanct.*). See Hoefer, *Nouv. Biog. Générale*, s. v.

Andrea, Antonio, an Arragonese, a Franciscan friar, and a disciple of Scotus, flourished about the beginning of the 14th century. He wrote, among other works, a treatise on the *Principles of Gilbert de la Porrée* (Venice, 1512, 1517).

Andrea, Giovanni Antonio, bishop of Aleria, in Corsica, was born at Vigevano in 1417, and was the friend of the celebrated cardinal Nicolas Cusa, who advanced him to the post of secretary to the apostolic library, or librarian at the Vatican. He was particularly instrumental in introducing the art of printing into Italy and fixing it at Rome. He died in 1475, or, according to Trithemius, in 1493. He is known to the literary world not so much for his original compositions as by the care he bestowed in superintending many valuable works when the invention of printing was introduced at Rome by those celebrated printers Conrad Sweynheym and Arnold Pannartz. The works he superintended were, in 1468–9, *Epistolæ Ciceronis ad Familiares, Hieronymi Epistolæ*, and editions of Julius Cæsar, Livy, Virgil, Lucan, Aulus Gellius, Apuleius:—and in 1470–1, Lactantius, Cicero's *Orations*, Cyprian, Ovid's *Metam.*, Pliny, Quintilian, etc.

Andrea, Giovanni d', a famous Italian canonist of the 14th century, was born at Mugello, near Florence, and went to Bologna and studied under Guy de Baïf. In the year 1330 he was professor at Padua, but was soon recalled to Bologna, where he acquired the highest reputation. He died of the plague at Bologna in the year 1348. Among his best works were his *Gloss upon the Sixth Book of the Decretals* (Rome, 1476, and five editions afterwards at Pavia, Basle, and Venice) and *Glosses upon the Clementines* (Strasburg, 1471). He enlarged the *Speculum* of Durant in 1347.

Andrea Pisano, a distinguished Italian sculptor and architect, was born at Pisa in 1270, and studied under Nicola and Giovanni Pisano. Andrea was employed at the Duomo of Pisa as one of the assistants, under Giovanni, and after this he was employed to execute some small figures in marble for the Church of Santa

Maria al Ponte at Pisa. His success in these works led to his being invited to Florence to assist in completing the façade of the Cathedral of Santa Maria del Fiore. He executed two marble statues of St. Peter and St. Paul, which were placed in the façade. As an architect, he designed the Castle of Scarferia, the Arsenal at Venice, and the Church of San Giovanni. He died in 1345.

Andreä, Samuel, a Reformed theologian of Germany, was born in 1640 at Dantzic. He studied at Heidelberg and Groningen, and in 1665 was appointed professor of Greek and philosophy at Herborn. In 1674 he was called to Marburg, where he died, Jan. 6, 1699. His numerous writings are given by Jöcher and Adelung, as well as in Niedner's *Hessische Gelehrtengeschichte*, i, 44 sq. See also Tholuck, *Akademisches Leben des 17ten Jahrhunderts*, ii, 293; *Allgemeine deutsche Biographie*, s. v. (B. P.)

Andreani, Andrea, a Mantuan painter and engraver, was born, according to Brulliot, in 1560; by others he is supposed to have been born in 1540. He is little known as a painter. The following are a few of his principal works: *Pharaoh's Host Destroyed in the Red Sea* and the *Adoration of the Magi*, after Parmigiano (1585): — the *Virgin and Child*, with St. John presenting a bird and a female saint holding a lily, after Giacomo Ligozzi: — *Christ Curing the Leper* and *Christ Curing the Paralytic*, after Franco de Nauto da Sabaudia: — and *The Triumph of the Church*.

Andreas Barbatus (so called from his long beard), a celebrated civil and canon lawyer of the 15th century, was born in Sicily, from which place he went to study at Bologna, where he attracted the admiration of every one. His memory is said to have been so retentive that he could remember everything that he read, and could repeat off-hand two hundred arguments proposed to him, with his answers. In law he had so vast a reputation that he was called "the Monarch of the Laws." He was present at the Council of Basle, and died about 1476, leaving many works on the civil and canon law. See Mongitore, *Bibl. Sic.* vol. i.

Andreas, bishop of Cæsarea, in Cappadocia, flourished about A.D. 500. He wrote a *Commentary on the Apocalypse*, which is extant in Greek and Latin among the works of Chrysostom. He also wrote *Therapeutica Spiritualis*, of which only some fragments remain. See Mosheim, *Hist. of the Church*, bk. ii, cent. v, pt. ii, ch. ii.

Andreas, a celebrated archbishop of Lund, in Sweden, while young travelled through Germany, Italy, France, and England, and on his return was appointed chancellor of Canute VI, who sent him to Rome to plead the cause of his sister, who, without sufficient motive, had been divorced by Philip II, king of France. Andreas pleaded the cause of the queen so well that the pope, Celestine III, obliged king Philip to receive her back again. Returning to Rome, Andreas was seized by the French in Burgundy and detained for some time. After his release, he was elected archbishop of Lund and primate of Denmark, and confirmed in this by pope Innocent III in 1201. After the death of Canute, in 1203, Andreas crowned his brother, Waldemar II, his successor. He accompanied him in his crusade against the Livonians. On account of his age and infirmities, he retired to an island (*Insula Ivensis* of Moller), where he died, June 24, 1228. He made a Latin translation of the *Laws of Skåne* (published by Huitfeld, Copenhagen, 1590): — wrote *The Laws of Zealand* (published in Danish by Huitfeld, ibid.): — *Hexameron*, a Latin poem on the six days of the creation: — *On the Seven Sacraments*, a poem. These two poems have been preserved in manuscript in the archives of the Cathedral of Lund. See Hoefer, *Nouv. Biog. Générale*, s. v.

Andreas von Staffelstein, a German Benedictine of the Monastery of St. Michael at Bamberg, died in 1502. He wrote, *Chronicon Monasterii Sancti Michaelis prope Bambergam* (in MS. at the Library of Munich): — *Opus Ingens de Sanctis et Viris Illustribus Ordinis Sancti Benedicti* (in MS. at Munich; an extract of it is found in Pez, *Thesaurus;* an Italian translation has been found in Maffei, *Vite di XVII Confessori di Cristo*). Ziegelbauer mentions a number of other works in MS. at Bamberg and other libraries. See Hoefer, *Nouv. Biog. Générale*, s. v.

Andreoli, Giorgio, an Italian sculptor and delft-painter, settled in Gubbio in 1498. He painted many beautiful designs upon table-service, and executed in this material two beautiful bass-reliefs for altar-pieces — one for the Church of San Domenico, and the other for the house-chapel of the Bentivogli family. He was living in 1552.

Andres, Antonio, a Franciscan monk of Spain, native of Tauste, in Arragon, lived near the close of the 13th century or at the commencement of the 14th. He was a zealous partisan, and one of the best commentators of his master, John Duns Scotus. The insinuating manner in which he taught the doctrines of his master gained for him the surname of "Doctor Dulcifluus." He wrote, *Commentarius in Artem Veterem Aristotelis, scilicet in Isagogen Porphyrii, Prædicamenta et post Prædicamenta Aristotelis* (Venice, 1477): — *Quæstiones super XII Libros Metaphysicæ* (ibid. 1491): — *In Quatuor Libros Sententiarum* (ibid. 1572, 1578). See Hoefer, *Nouv. Biog. Générale*, s. v.

Andres, Johann Baptist, a Roman Catholic theologian of Germany, was born at Königshofen, in Würzburg, Aug. 11, 1768. He studied at Würzburg, where he was made doctor of philosophy. In 1793 he was appointed licentiate of theology, and, in order to enlarge his knowledge, travelled extensively, visiting the different universities on his journey. In 1803 he was appointed professor at Würzburg; and he accepted in the following year a call to Salzburg, where he remained till 1813. In this year he was called to Landshut, where he died, Sept. 26, 1823. He wrote, *Primæ Origines Impedimentorum Matrimonii inter Christianos Dirimentium. Quas pro Consequenda Doctoratus Theologici Licentia Præside*, etc. (Wurceburgi, 1793). See Döring, *Die gelehrten Theologen Deutschlands*, i, 10 sq. (B. P.)

Andres, Johann Bonaventura, a Roman Catholic theologian of Germany, was born at Nuremberg, May 29, 1743. At a very early age he joined the Order of the Jesuits, and after it was abolished in 1773 he entered the clerical seminary at Würzburg, where, on presenting a dissertation, he was made licentiate of theology. In 1774 he received holy orders; was appointed in 1775 professor of rhetoric at the gymnasium in Würzburg, and in 1783 professor of philosophy at the university there, where he also lectured on homiletics and pedagogics. He died as doctor of theology and director of the gymnasium of Würzburg and Münnerstadt, May 16, 1822. He published, *Principia Fidei* (Wurceburgi, 1774): — *Magazin für Prediger* (ibid. 1789–93, 4 vols.): — *Archiv für Kirchen- und Schulwesen* (ibid. 1804 sq. 2 vols.). See Döring, *Die gelehrten Theologen Deutschlands*, i, 12 sq.; Winer, *Handbuch der theol. Lit.* ii, 42. (B. P.)

Andreucci, Andrea Geronimo, an Italian Jesuit, born at Viterbo in 1684, was much in the employment of the bishop of Pavia, and wrote many works, among them *De Sacrosanctæ Usu Eucharistiæ crebrius aut rarius Laicis Concedendo* (Rome, 1720): — *The Life of St. Emidius, Bishop of Ascoli*, in Italian (ibid. 1728): — *De Episcopo Titulari Tractatus Canonico-theologicus* (ibid. 1732): — *Opuscula Moralia de Eucharistia* (ibid. 1733), in four parts: — *De Dignitate, Officio, ac Privilegiis Cardinalium* (ibid. 1734): — *De Patriarchatu Antiocheno* (ibid. 1735): — *De Ritu Ambrosiano* (ibid. 1738): — *De Observandis ab Episcopo in Authentican-*

dis Reliquiis (ibid. 1739):—*A Treatise upon Dreams*, to prove that they mean nothing, and that it is superstitious, criminal, and dangerous to trace consequences to them (ibid. 1740, under the name of F. A. Gaffori).

Andrew, ST. (*the Apostle*). A letter entitled *The Priests and Deacons of Achaia*, who are said to have been present at the martyrdom of St. Andrew the apostle, A.D. 59, and to have written an encyclical letter concerning his passion, is still extant in Latin, in Lipomannus and Surius, dated Nov. 30, and is defended by Bellarmine, Possevinus, and Labbe as genuine. Alexander Natalis (*Hist. Eccles.* I, x, 8) also boldly affirms its genuineness, but fails in his proof, for his argument rests upon the testimony of the fathers, whereas he cites none earlier than Etherius, bishop of Osma, Spain, in 789, while it is notorious that it was ranked among the apocryphal books by St. Philastrius of Bressè and popes Innocent I and Gelasius. An argument for its genuineness used by Baronius—viz., that parts of it are read by the Roman Church in the Office of St. Andrew—can hardly be entitled to any weight, since it cannot be denied that apocryphal and spurious writings have found their way into the breviary. Cave (*Hist. Lit.* vol. i) attributes the work to a monk of the Middle Ages. M. Wog, professor of ecclesiastical antiquities in the University of Leipsic, published (in 1749) a dissertation in defence of the authenticity of these acts, which he supposes to have been written in A.D. 67. See Baronius, A.D. 69, No. 34; Dupin, *Hist. Eccles.* i, 42.

ANDREW, *St.*, FESTIVAL OF. This was anciently placed on the same level as the feast of St. Peter himself (Krazer, *De Liturgiis*, p. 529). His natal day is Nov. 30. The hymn *Nunc Andreæ solemnia* for his festival is attributed to the Venerable Bede. Jerome's martyrology places his translation on Sept. 3, but others on May 9 or Feb. 5.

Andrew, *saint and martyr*, a tribune, who, together with many soldiers whom he had converted, suffered martyrdom about A.D. 297, under Galerius Maximianus, in Cilicia or Armenia. They are commemorated by the Greek and Roman churches Aug. 19. Their acts given by Surius and Metaphrastes are spurious. See Baillet, Aug. 19.

Andrew, a Scottish bishop, was promoted to the see OF ARGYLE in 1304. He was living in 1327. See Keith, *Scottish Bishops*, p. 286.

Andrew, a Scottish prelate, was elected bishop OF CAITHNESS in 1150, and was the first bishop of that see. He was bishop there in the reign of king David I, and was witness to a donation by this prince to the Monastery of Dunfermline, and was also witness to the same king's donation of Lochleven, etc., in the time of Robert bishop of St. Andrews. He was bishop there in the time of king William, and of Matthew, and the two Simons, bishops of Aberdeen, Moray, and Dunblane. He was also witness to the erection of the Monastery of Abroath. He was present at the Council of Northampton in 1176. He probably died Dec. 30, 1184. See Keith, *Scottish Bishops*, p. 205.

Andrew, *St.*, OF CRETE (or OF CHRYSUS), who lived sixty years later than Andreas Cretensis (q. v.), was also born in the island of Crete. When the emperor Constantine Copronymus published a decree against images, Andrew went to Constantinople, and boldly reproached him with his conduct, which so enraged the monarch that he ordered him to be hanged; but as Andrew was conveyed to the place of execution, a man wounded him so miserably in the foot that he died of this and other ill-usage. This happened in A.D. 761. The Greeks and Latins commemorate him on Oct. 17. See Baillet, Oct. 17.

Andrew, a Jew OF CYRENE, surnamed *Lucuas* by Eusebius, and "the man of light" by Abulfaraj, a fanatic, lived at the commencement of the 2d century. Under the reign of Trajan he distinguished himself as the leader of his compatriots, whom he promised a triumphant return to Jerusalem. The enthusiasm thus inspired gained for him many advantages over Lupus, præfect of Egypt, whom he obliged to shut himself up in Alexandria, where he took revenge by causing the massacre of all the Jews in that city. Andrew, accustomed to retaliation, ravaged the flat countries, and desolated all Libya, by which more than 200,000 people became the victims of his rage. These horrible disorders extended even to the Isle of Cyprus, where the Jews, under the leadership of Artemion, perished with an equal number of Greeks and Romans. It was not until after many very bloody encounters that they were brought to submission. See Hoefer, *Nouv. Biog. Générale*, s. v.

Andrew, a Scottish bishop, was promoted bishop OF GALLOWAY in 1368 or 1369. See Keith, *Scottish Bishops*, p. 274.

Andrew, *saint and martyr* OF LAMPSACUS, was a companion of Sts. Peter, Paul, and Dionysia, martyred by the proconsul Optimus, A.D. 200. They are commemorated May 15. See Ruinart, p. 158; Baillet, May 15.

Andrew, OF THE MOTHER OF GOD, a Barefooted Carmelite, was born at Palencia, in Old Castile, and died in the year 1674. He was one of the most learned of the theological professors of Salamanca, and wrote, *Cursus Theologiæ Moralis* (Salamanca):—*De Sacram. Ordinis et Matrimonii, ac de Censuris* (ibid. 1668, 3 vols. fol.):—*De Statu Religioso*, etc. (Lyons, 4 vols. fol.; Madrid, 1709). See *Biblioth. Carmelit.* i, 91.

Andrew, OF NEUFCHÂTEL, was a theologian who lived in the 14th century, and whom Cave, Dupin, and others believed to be an Englishman and a Dominican; but it is more probable that he was a Franciscan and a native of Neufchâtel, near Toul. He wrote, *A Commentary on the Sentences of Aquinas* (Paris, 1514).

Andrew, a Scottish prelate, became bishop OF ORKNEY in 1478, and was witness to a charter of Roslin's in 1491. He obtained from king Henry VII of England letters of safe-conduct for himself and twelve persons in his retinue in 1494, and was still bishop in 1501. See Keith, *Scottish Bishops*, p. 222.

Andrew, titular archbishop OF RHODES, was by birth a Greek, and of the Orthodox Greek Church; but subsequently he unhappily forsook his mother Church to join the schismatical Roman communion in the East, and became a Dominican, and was nominated to the titular archbishopric of Rhodes in 1415. As such he attended the twentieth session of the Council of Constance, and was present at the coronation of Martin V, whom he accompanied to Rome, and who sent him to Constantinople to further the union of the two churches, which the emperor Manuel and his son desired. After the death of Martin, pope Eugenius IV sent him to the Council of Basle as his nuncio to look after his interests, and to endeavor to bring round the council to his views. He met, however, with no success, and retired to Ferrara, whither the Greek emperor and several bishops of that Church shortly came, and where Andrew, in the council, held long disputations with Mark, archbishop of Ephesus, and Bessarion of Nicæa, on the points at issue between the two churches. When the main business of the Council of Florence was completed, Andrew remained there to bring back the Armenians and others to the Roman Church. Lastly, the pope sent him into Cyprus upon the same errand, but what became of him afterwards is unknown. He is sometimes called archbishop of *Rhodes*, and at others archbishop of *Colossus*.

Andrew, abbot OF SAINT-MICHAEL-OF-BAMBERG, was a Benedictine, who lived in the beginning of the

16th century, and left a work concerning the popes, archbishops, bishops, abbots, and abbesses of his order who have been canonized; also a *Life of St. Odo*, the apostle of Pomerania.

Andrew, bishop OF SAMOSATA, and the friend of Theodoret, flourished about A.D. 431, and wrote, at the command of John of Antioch, two pieces in refutation of the celebrated anathemas of St. Cyril, and eight *Letters*, given by Lupus. See Cave, *Historia Literaria*, i, 419.

Andrew, Asbury, a Methodist Episcopal minister, was born in Caroline County, Md., in 1825. He removed to the vicinity of Fort Wayne, Ind., in 1833; experienced conversion in 1840; and in 1845 entered the Indiana Conference, in which he filled acceptably the appointments assigned him until his superannuation, which took place six years previous to his death. He died July 19, 1870. Mr. Andrew was a man of deep piety and respectable preaching ability. See *Minutes of Annual Conferences*, 1871, p. 114.

Andrew, James Osgood, D.D., a bishop of the Methodist Episcopal Church, South, was born in Wilkes County, Ga., May 3, 1794. His father, the Rev. John Andrew, was one of the early itinerant Methodist preachers. His mother's maiden name was Crosby. She was possessed of a strong intellect, fine taste, and deep piety —elements that strongly marked the bishop's character. He was an extensive reader from his childhood, joined the Church at the age of thirteen, soon became class-leader, and when eighteen was licensed to preach. His first pulpit efforts were among the negroes, and were crowned with success. His first attempt before his friends was considered a failure, and he concluded to never attempt again to preach; but his presiding elder secured his entrance into the South Carolina Conference in 1812, and he began his regular ministry as assistant on the Saltketcher Circuit. In three years he began to fill the best appointments in the Conference, and thus continued, with growing popularity, until 1832, when he was elected bishop. He entered upon his work as bishop with great reluctance, fear, and trembling, saying, "The Conference has laid upon me a work for which I am not prepared, and have had no experience whatever." In 1866 he superannuated, but continued to preach as health would permit until his death, March 2, 1871.

Bishop Andrew through his third wife became an owner of slaves, although he had no pecuniary interest in them. His ownership was so arranged that he could not liberate them had he wished. However, because of such ownership, the Northern majority of the General Conference suspended him from his office. This action caused a division in the Methodist Episcopal Church. He would gladly have resigned to preserve the union, had it not been sanctioning, as he considered, a false, fanatical, and unconstitutional principle, and had it not been for the earnest protests of the Southern delegates. The plan of separation was therefore agreed upon, and the Methodist Episcopal Church, South, was organized, with bishop Andrew at its head. In the meridian of life bishop Andrew was a noble-looking man, somewhat under six feet in height, well proportioned, and sallow of countenance—the prevailing type of his region. His features were chiselled with marked outlines of strong expression. His voice was strong and melodious. He was warm and devoted in his friendships, liberal in his benefactions, sympathizing in spirit, and a special friend of the colored people. He wrote much for the Church papers, and published a valuable work on *Family Government*, and a volume of *Miscellanies*. See *Minutes of Annual Conferences of the M. E. Church, South*, 1871, p. 643; Simpson, *Cyclop. of Methodism*, s. v.

Andrew, Samuel, a Congregational minister, was born at Cambridge, Mass., Jan. 29, 1656. He graduated at Harvard College in 1675; for a few years was tutor there, and while thus engaged, preached in Milford, being ordained pastor there Nov. 18, 1685. Mr. Andrew was one of the original projectors, founders, and trustees of Yale College; and when Rev. Mr. Pierson, the first rector, died, he became rector pro tem. He held his trusteeship from the establishment of the college in 1700 until his death. In the convention from which emanated the Saybrook Platform, assembled at Saybrook, Conn., in 1708, he was a prominent member. He died Jan. 24, 1738. See Sprague, *Annals of the Amer. Pulpit*, i, 269.

Andrewes, GERARD, D.D., an English divine, was born at Leicester, April 3, 1750. He was educated at Westminster School and Trinity College, Cambridge. In 1772 he returned to Westminster as an assistant master, where he remained till 1784. One of his first clerical duties was that of an occasional assistant preacher at St. Bride's, Fleet Street; afterwards he was engaged at St. James's Chapel, in the Hampstead Road. In 1780 he served as chaplain to the high sheriff of Leicestershire; in 1788 was presented to the rectory of Zeal-Monachorum, Devonshire; in 1791 was chosen alternate evening preacher at the Magdalen, and in 1799 at the Foundling Hospital. In 1800 he was presented to the rectory of Mickleham, Surrey; and collated to St. James's Aug. 10, 1802. His rectory of Mickleham having become vacant on his preferment, he was again presented to it, and instituted Sept. 7, 1802. In 1809 he was elected dean of Canterbury, and he thereupon finally left Mickleham. In 1812, on the translation of bishop Sparke, he was offered the bishopric of Chester, but declined it on the plea of his advancing years. He died June 2, 1825. Dean Andrewes in the pulpit was argumentative, but not impassioned; conclusive, but not eloquent; a good rather than a great preacher. He published several special sermons. See (Lond.) *Annual Register*, 1825, p. 254.

Andrews, Abraham, a Methodist Episcopal minister, was born in England about 1744, and emigrated to the United States in 1796. He had been a reputable member of the Methodist Society about forty years, and in the land of his adoption maintained great strictness of life as a Christian and minister until his death in August, 1800. See *Minutes of Annual Conferences*, 1801, p. 97.

Andrews, Benjamin, LL.D., an English Wesleyan minister, was born in London, Nov. 1, 1785. His ancestors were among the Huguenot refugees in England, and some of them were received by Wesley into his first class in the Foundery. Andrews united with the Church in early life, made high attainments as a scholar, and received his degree from the University of Aberdeen. He entered the ministry in 1814, became a supernumerary in 1855, and died at Richmond, Surrey, May 3, 1868. His entire course was marked by sterling integrity of character and unswerving devotedness to Methodism. His ministry was an awakening and earnest one. See *Minutes of British Conference*, 1868, p. 29.

Andrews, Charles W., D.D., a Protestant Episcopal clergyman of the diocese of Virginia, was rector of Trinity Church, Shepherdstown, Va. (afterwards West Virginia), during the greater part of his ministerial life. He died May 24, 1875, aged sixty-seven years. See *Prot. Episc. Almanac*, 1876, p. 149.

Andrews, David O., a minister of the Methodist Episcopal Church, South, was born June 4, 1819. He experienced religion in 1839, and in 1844 received license to preach and was admitted into the Memphis Conference, in which for nine years he continued a model of diligence, fidelity, and zeal. He died in 1853. See *Minutes of Annual Conferences of the M. E. Church, South*, 1853, p. 462.

Andrews, Ebenezer B., LL.D., a Presbyterian minister, was born in Pennsylvania. He was of a ministerial family, the sacred calling being the profession

of his father and five sons, of whom he was the youngest and the first to depart this life. He received his education at Williams and Marietta colleges, and pursued his theological studies at Princeton Seminary. He was ordained and installed pastor of the Presbyterian Church at Housatonic, Mass., and subsequently became pastor of the New Britain Church, Conn., where he remained until he was elected professor of geology at Marietta College in 1851. He filled this appointment with great ability and success until 1861, when he was appointed on the Geological Survey of the State of Ohio. He was earnest and consistent, and ready to make any sacrifice for the public good. He felt it his duty during the war of the Rebellion to accept the office of major in the Thirty-sixth Regiment of Ohio Volunteers, which had been tendered him unsolicited by the governor of Ohio, and served two years as major and colonel. He was recently appointed one of the members of the Board of Inspection of the United States Mint, Philadelphia. He published several valuable papers, and a work on geology for the use of colleges and schools. He died at Lancaster, O., Aug. 14, 1880. See *N. Y. Evangelist*, Aug. 26, 1880. (W. P. S.)

Andrews, Edward, D.D., a clergyman of the Protestant Episcopal Church, became rector of Christ Church, Binghamton, N. Y., in August, 1836, which position he held for seven years, when he resigned. After an interval of eighteen months, he became rector of the same Church, and retained the office for a second period of seven years. He died at Binghamton, March 5, 1867, of which place he had been a resident for thirty years. See *Amer. Quar. Church Rev.* July, 1867, p. 335.

Andrews, Elisha, a Methodist Episcopal minister, was born at Queensbury, N. Y., in 1802. He was converted when about eighteen, and in 1824 entered the New York Conference. When, in 1832, the Troy Conference was set off, he was included within it; in 1837 was transferred to the New York Conference, and in it labored zealously and successfully until his death by drowning, Sept. 3, 1844. See *Minutes of Annual Conferences*, 1845, p. 601.

Andrews, Elisha Deming, a Congregational minister, was born at Southington, Conn., in 1783. He graduated at Yale College in 1803; was ordained pastor of the Church in Putney, Vt., June 25, 1807; was dismissed May 27, 1829; and died in Michigan in 1852. See Sprague, *Annals of the Amer. Pulpit*, i, 538.

Andrews, George B., D.D., a Protestant Episcopal clergyman of the diocese of New York, was rector for many years of Zion Church, Wappinger's Falls, N. Y., his rectorship covering a period of more than a quarter of a century. He died Aug. 22, 1875, aged ninety years. See *Prot. Episc. Almanac*, 1876, p. 149.

Andrews, George Clinton, a Methodist Episcopal minister, was born at Salem, Pa., Sept. 30, 1840. He was converted in early life; was licensed to preach in 1863; studied at Wyoming Seminary from 1864 to 1866; served as supply, Herrick Centre charge in 1867, Oregon charge in 1869, Lackawaxen charge from 1870 to 1872, and in 1873 was admitted into the Wyoming Conference and appointed to Pleasant Valley charge. His subsequent appointments were: 1875, Osborn Hollow; 1876–77, Triangle; 1878, Union Centre; and in 1879 he superannuated. He died at Franklin Forks, July 12, 1879. Mr. Andrews was self-denying, laborious, and faithful. See *Minutes of Annual Conferences*, 1880, p. 86.

Andrews, George W., a minister in the Methodist Episcopal Church, South, was born in Gloucester County, Va., Oct. 27, 1808. He experienced religion in 1826, and in 1841 entered the Virginia Conference. In it he labored as diligently as his health would permit until 1851, when he superannuated and settled on a farm in Mecklenburg County, where he spent the remainder of his life in farming, teaching school, and frequent preaching. He died June 11, 1854. Mr. Andrews was a modest, unassuming minister, and possessed good natural and acquired pulpit gifts. See *Minutes of Annual Conferences of the M. E. Church, South*, 1854, p. 335.

Andrews, Henry, an English Wesleyan missionary, was converted early. He left England in December, 1852, and died of yellow fever in Trinidad, W. I., Oct. 30, 1853, in the twenty-fifth year of his age. His zeal was fervent, his dedication unreserved, and his charge was rising under his care. See *Minutes of British Conference*, 1854.

Andrews, John (1), a clergyman of the Church of England, came from that country with the Rev. Richard Clarke in 1753. He had been educated at St. Mary's Hall, Oxford; had been ordained deacon by the bishop of Gloucester, Dec. 3, 1750, and priest by the bishop of Oxford, Dec. 24, 1752. In 1753 he was assistant minister of St. Philip's Church, Charleston, S. C., which he resigned Nov. 9, 1756, to return to England. After this he was appointed minister at Stinchcombe, in Gloucester, and afterwards was vicar of Marden, in Kent. In 1763 he published the *Scripture Doctrine of Grace*, an answer to a treatise on the same subject by the bishop of Gloucester. A volume of his *Sermons* was published after his death. See Sprague, *Annals of the Amer. Pulpit*, v, 140.

Andrews, John (2), D.D., a clergyman of the Protestant Episcopal Church, was born in Cecil County, Md., about six miles from the head of Elk River, April 4, 1746. His preparatory studies were acquired at the Elk School, and he graduated from the College of Philadelphia in 1765. Before completing his course, he had become a tutor in the grammar-school, where he taught one year, and then assumed charge of a classical school at Lancaster. While there he studied theology under the Rev. Thomas Barton. He was ordained deacon Feb. 2, 1767, in London, England, and on Feb. 15 was admitted to priest's orders. Before leaving England he was appointed missionary to Lewes, Del., by the Society for Propagating the Gospel in Foreign Parts. For three years he discharged the duties of his position, when he became missionary to York and Carlisle, Pa., fixing his residence at York. Soon after the governor of Maryland appointed him rector of St. John's Parish, Queen Anne's Co. His want of sympathy with the war of the Revolution rendered his situation uncomfortable, and led to his return to York, where he opened a classical school. After some years, he returned to Maryland, and on April 13, 1782, became rector of St. Thomas's Parish, in Baltimore Co., devoting half of his time to this parish and the other half to St. James's, adjoining it. He still continued to teach school. In 1784 he was influential with others in organizing the Protestant Episcopal Church of Maryland, independent of all foreign jurisdiction. In 1785 he was placed at the head of the newly established Academy of the Protestant Episcopal Church in Philadelphia. From November, 1786, to the following April he supplied the pulpits of the united churches of Christ Church and St. Peter's in Philadelphia during the absence, in England, of the Rev. Dr. White. In 1789 Dr. Andrews was made professor in the College and Academy of Philadelphia; and in 1791, when that institution and the University of the State of Pennsylvania were united under the corporate title of the University of Pennsylvania, he was elected its vice-provost. After filling this position for more than twenty years, he was elected, in December, 1810, to the office of provost, which he resigned, Feb. 2, 1813, on account of failing health. He died in Philadelphia, March 29, 1813. He published, *Elements of Logic* (1800):—*Elements of Rhetoric and Belles-lettres* (1813):—and several *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, v, 246.

Andrews, John (3), D.D., a Unitarian minister, was born at Hingham, Mass., March 3, 1764. He grad-

uated from Harvard University in 1786, and afterwards studied theology at Cambridge. He then accepted a call to settle as assistant pastor over the First Church at Newburyport, and was ordained Dec. 10, 1788. In 1808, when the senior pastor died, Mr. Andrews took sole charge of the parish, and labored therein until May 1, 1830, when he resigned his office. After his resignation he preached occasionally to one or two societies in the vicinity of Newburyport. He died Aug. 17, 1845. Dr. Andrews, while not a great man, was emphatically a good man. His life was a beautiful exhibition of the Christian graces. As a preacher he was eloquent and practical. He was called upon to deliver the Dudleian Lecture and to preach several occasional discourses, which were published. For fifty years he was a trustee, and for half that time the treasurer, of Dummer Academy. He was also one of the delegates from Newburyport in the convention for revising the constitution of his state. See (Boston) *Christian Examiner*, 1846, p. 24.

Andrews, Joseph D., a minister of the Methodist Episcopal Church, South, was born in Giles County, Tenn., in 1822. He professed religion in his youth; in 1839 received license to preach, and was recommended to the Tennessee Conference to be transferred to the Arkansas Conference. He died in 1860. Mr. Andrews was remarkable for his cheerful Christian character. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 282.

Andrews, Josiah, an English Congregational minister, was born at Lichfield, Dec. 27, 1821, of earnest Christian parents. At a very early age he gave his heart to God, and became an active Christian. He preached his first sermon in a barn when he was about fifteen years old. At the age of seventeen he went to Georgetown, Demerara; and after laboring some time he returned to England, and became pastor of the Church at Long Stratton, Norfolk. Soon after he sailed for Jamaica, under the auspices of the London Missionary Society, and, at the close of seven years, returned to England, and became the pastor successively of several churches, the last of which was that of Shanklin, where he labored four years. He died April 8, 1878. See (Lond.) *Cong. Year-book*, 1879, p. 296.

Andrews, Lemuel, a Methodist Episcopal minister, concerning whose life no further information is accessible than that he labored four years in the ministry, maintaining an upright, zealous, Christian character, and by his devotedness to his calling endearing himself to his parishioners. He died in 1791. See *Minutes of Annual Conferences*, 1791, p. 41.

Andrews, Lewis, an English Wesleyan minister, was born in London in 1780. He became a member of the Methodist Society at the age of nine; entered the ministry in 1803; and travelled, among others, the Loughborough, Ashby, Birmingham, and Mansfield circuits. He died on the latter circuit, Dec. 2, 1818. He was a man of piety and talent. See *Wesleyan Meth. Mag.* 1820, p. 321; *Minutes of British Conference*, 1819.

Andrews, Lewis Feuilletean Wilson, a Universalist minister, son of the Rev. John Andrews, a Presbyterian minister, was born in North Carolina, Sept. 7, 1802. He removed when quite young, with his parents to Chillicothe, O.; was given a classical education; graduated as M.D. at the Transylvania University, Lexington, Ky.; and for several years practiced as a physician in Cleveland, O., and about Pittsburgh, Pa. In 1830 he embraced Universalism; in 1831 was ordained a preacher of that faith; became pastor of the Second Universalist Church in 1832; labored in 1834 in Montgomery, Ala., as preacher, and editor of the *Gospel Evangelist;* in 1835 as pastor in Charleston, S. C.; in 1836–37 as senior editor of the *Southern Pioneer* and *Gospel Visitor*, Baltimore, Md.; and subsequently removed South and published the *Evangelical Universalist*. He died at Americus, Ga., March 16, 1875. Dr. Andrews was abundant in labors, in long and frequent missionary journeys; generous and free-hearted, naturally energetic, profound, and able. See *Universalist Register*, 1876, p. 116.

Andrews, Robert L., a minister of the Methodist Episcopal Church, South, was reared in Williamson County, Tenn. He experienced conversion in early life, and in 1829 was admitted into the Tennessee Conference. He soon rose to distinction in the Church, and filled many important and responsible stations. In 1864 he located in Mississippi, and there died in 1865. Mr. Andrews was agreeable in person, gentle in manner, amiable in disposition, and deep and uniform in piety. See *Minutes of Annual Conferences of the M. E. Church, South*, 1866, p. 57; Simpson, *Cyclop. of Methodism*, s. v.

Andrews, Silas Millon, D.D., a minister of the Presbyterian Church, was born in Brown County, N. C., March 11, 1805. His parents were Scotch-Irish Presbyterians, and emigrated to this country at an early day. After a preparatory training, Mr. Andrews entered the University of North Carolina, and graduated therefrom in 1825. Though he had the ministry in view, he devoted three years to teaching in a classical academy. He then entered the Princeton (N. J.) Theological Seminary, where he graduated in 1831. His first charge after his ordination, and his last, was at Doylestown, Pa. In October, 1849, he was elected clerk of the Synod of Philadelphia, and continued in the faithful discharge of the duties of that office until the reunion of the Church in 1870. For nearly half a century he broke the bread of life to his beloved people. He died at Doylestown, March 7, 1881. See *N. Y. Observer*, March 17, 1881. (W. P. S.)

Andrews, Thomas, a Presbyterian minister, was born in Ashland County, O., April 10, 1835. He graduated at Jefferson College in the class of 1856, and entered the United Presbyterian Seminary in Allegheny at the opening of its next session. He was licensed as a minister in 1859, and received a call from the united congregations of Calcutta and East Liverpool, O., and was installed as pastor in April, 1861. He died of consumption, Oct. 6, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 356.

Andrews, Thomas J., a Methodist Episcopal minister, was born at Berwick, Me., Feb. 12, 1826. He experienced a change of heart at the age of fourteen; received license to exhort in 1848; studied at Concord Biblical Institute; and in 1852 joined the New Hampshire Conference. He labored with zeal and fidelity until accidentally killed, Aug. 21, 1854. Mr. Andrews was a warm friend, an affectionate husband, a sincere Christian, and a faithful minister. See *Minutes of Annual Conferences*, 1855, p. 527.

Andrews, Wells, A.M., a Presbyterian minister, was born at Hartland, Conn., Nov. 21, 1787. In 1807 he was converted, and decided to study for the ministry. He entered Jefferson College, Pa., where he graduated with the honors of his class in 1812. In 1814 he entered Princeton Theological Seminary, N. J.; in 1816 was ordained by the New Brunswick Presbytery, and went to Wilmington, N. C., and after laboring there a short time was called to the pastorate of a Church in Alexandria, Va. In 1837 he was elected to the chair of languages in the Ohio University. He died Feb. 14, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 192.

Andrews, William (1), a missionary of the Church of England, came to preach to the Mohawk Indians in New York as a successor to the Rev. Thoroughgood Moore. At a meeting of the Commissioners of Indian Affairs held in Albany, he was greeted by the sachems with great respect; but his mission proving unsuccessful, he abandoned it in 1719. See Sprague, *Annals of the Amer. Pulpit*, v, 91.

Andrews, William (2), a missionary of the Church of England and a native of Ireland, after hav-

ing been for some time in America, went to England in 1770; was ordained by the bishop of London, and appointed to Schenectady, N. Y., by the Society for the Propagation of the Gospel in Foreign Parts. In 1771 he opened a grammar-school, but ill-health led him in 1773 to migrate to Virginia, and he resided for some time in Williamsburg. The mission of Johnstown having become vacant, he applied for it. See Sprague, *Annals of the Amer. Pulpit*, v, 91.

Andrews, William (3), a Congregational minister, was born at Ellington, Conn., Sept. 28, 1782. He graduated at Middlebury College in 1806; studied theology with Dr. Burton, and was ordained pastor at Windham, Conn., in 1808. In 1813 he was installed at Danbury, and in the year following at South Cornwall, where he remained until his death, Jan. 1, 1838. "He was a man of grave deportment, good learning, and sincere piety." Of his six sons, five have been preachers, one being president and another professor at Marietta College, O. See *Cong. Quarterly*, 1861, p. 264; Sprague, *Annals of the Amer. Pulpit*, ii, 237.

Andrews, William (4), a Canadian Methodist minister, was born at Leeds, Yorkshire, England, in October, 1817. He united with the Wesleyan Methodist Church in 1832; emigrated to Canada in 1842; was received into the ministry in 1843; labored faithfully for thirty-six years, and died April 14, 1879. He was a good man and true. His son, Wilbur W. Andrews, is a missionary in the Winnipeg District. See *Minutes of the Toronto Conference of the Meth. Church of Canada*, 1879, p. 18.

Andrews, William Williams, an English Methodist preacher, was converted when young under a sermon by W. Hopper. He joined the Bible Christians, and became a local preacher; went to America to avoid entering the ministry, but the call to do so pursued him. He returned to England, went to the Shebbear Institution, was accepted for the ministry in 1863, and labored in six home circuits with great acceptance. He died March 5, 1878, at Weare, Somerset, aged forty-two years. See *Minutes of Conferences of Bible Christians*, 1878.

Andrews, Wyatt, a Methodist Episcopal minister, of whose life or sphere of labor no record is accessible further than that he was full of faith and Christian zeal. He died in 1791. See *Minutes of Annual Conferences*, 1791, p. 40.

Andrezel, Barthélemy Philibert Picon d', a French priest, was born at Salins in 1757. He participated in the highest assemblies of the clergy held in 1782 and 1786, and was titular of the wealthy abbey of St. Jacut in Brittany. He emigrated to England, but returned to France under the Consulate, and assisted in editing certain papers, among others the *Journal des Curés*, and afterwards became inspector-general of the university. He died at Versailles, Dec. 12, 1825. He translated into French Fox's work, *History of the Reign of James II* (published in 1809). D'Andrezel was the editor of the *Excerpta e Scriptoribus Græcis* of M. Mollevaut, professor, brother of the poet of that name (Paris, 1815). See Hoefer, *Nouv. Biog. Générale*, s. v.

Andries, Johann Baptist, a Roman Catholic theologian of Germany, was born Dec. 8, 1836, at Rosskirch. In 1865 he received holy orders, and died Nov. 2, 1872, at Kettenberg, in Hanover. He published, *Alphonsi Salmeronis Doctrina de Jurisdictionis Episcopalis origine ac Ratione. Ex variis ejusdem commentariis conscriptam . . . apto ordine disposuit notisque illustravit* (Mayence, 1871):—*Cathedra Romana, oder der apostolische Lehrprimat* (vol. i, ibid. 1872). See *Literarischer Handweiser für das katholische Deutschland*, 1872, p. 551 sq. (B. P.)

Androgĕos, in Greek mythology, was the son of Minos and of Pasiphae, whose death was the cause of the tribute of the seven maidens and young men which the Athenians were obliged to render to the Minotaur (q. v.). Androgeos was so proficient in all gymnastic exercises that he won all the prizes at the festival of the Panathenæa at Athens. This gained for him the friendship of the Pallantides (sons of Pallas), but caused also the hatred and envy of Ægeus (q. v.), who thought such a friendship dangerous to himself, as it was possible Minos might help the Pallantides and drive him from the throne. He therefore sent spies to Œnoe, in Attica, secretly to lay in wait for Androgeos and murder him. When Minos became acquainted with what had happened, he came to Athens and sought redress for the dreadful crime, begged Jupiter for revenge, and made war upon Athens. As an answer to his prayers, great want and pestilence came upon Attica, which would only cease when its inhabitants would pay the tribute for the murder of Androgeos. This tribute consisted in the yearly sacrifice of seven young men and seven maidens as food for the Minotaur.

Androgȳnès, in Greek mythology, were *men-women* with four arms, four feet, two heads, and a union of male and female functions. They were very courageous, and even attempted to besiege Jupiter on Olympus. Their fleetness caused him not a little trouble. Jupiter, not desirous of crushing them, as the Giants, separated the male from the female, and authorized Apollo to heal the parts so separated. Of the manner in which this was done, man still carries the mark in the navel; Apollo tied the skin into a knot at the exposed point. In this separation their original strength departed; however, love, the highest virtue, and desire, the strongest passion, are indebted to this separation for their existence.

Andromĕda, in Greek mythology. Cepheus, the son of the Æthiopian king Belus, was married to Cassiopeia, who was so proud of her beauty that she maintained her pre-eminence over the Nereids. The latter complained of their case to Neptune. The angry god showed himself above the waves of the sea, overflooded Ethiopia, and sent a frightful monster through the land, who devastated the entire country. The oracle of Jupiter Ammon said that Andromeda, the daugh-

Andromeda Rescued by Perseus.

ter of Cepheus and of Cassiopeia, who had been tied to a rock as a punishment for the boasting of her mother, must be sacrificed to the frightful monster. Perseus met the maiden and asked her the reason of her imprisonment. In order that Perseus might not think the gods punished her for her own crimes, Andromeda related to him why she was condemned to this torture. Hardly had she finished, when, in the distance, the sea began to foam and the frightful monster came rushing on. The disheartened parents saw the death of their daughter drawing near. Then Perseus asked them if he might have her hand in case he liberated her. This was readily granted, and half the kingdom. The monster drew nearer and nearer. Perseus got up with the winged shoes loaned to him by Mercury, and with the petrifying head which he had taken from the Gorgon Medusa, and, holding this before the monster, changed him into stone. The marriage took place; but the brother of Cepheus, Phineus, to whom Andromeda had been promised, began a bloody siege. Perseus was compelled to sum up all his courage to guard himself against his enemy. At last he brought forth his Medusa head, at the appearance of which Phineus was changed into stone. Perseus thereupon took Andromeda to his own country, and she bore him many sons and daughters. The gods placed the entire family—Cepheus, Perseus, Andromeda, and Cassiopeia—among the stars.

Andrōna (from *ἀνήρ, a man*), a term used to denote that part of the ancient Christian churches allotted to the male portion of the audience. The men occupied the left of the altar, on the south side of the church, and the women the right, on the north side. They were separated from each other by a veil or lattice. In the Eastern churches, the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was allotted to widows and virgins.

Andronīcus, the name of several saints commemorated in various early calendars: (1) saint, April 5 (Bede); (2) May 13 (Jerome); (3) "apostle," with Junia (Rom. xvi, 2), May 17 (Byzant.); finding of relics, Feb. 22 (ibid.); (4) Sept. 27 (Jerome); (5) "holy father," Oct. 9 (Byzant.); (6) martyr, Oct. 10 (Jerome), Oct. 11 (old Rom.), Oct. 12 (Byzant.).

Andronicus, St., the companion of Sts. Probus and Taracus.

Andronicus, Camaterus, a relative of the emperor Manuel Comnenus, and governor of Constantinople, who, about 1150, wrote a book against the Latins, in the form of dialogue between the emperor Manuel and a Roman cardinal, concerning the procession of the Holy Spirit. Beccus, or Veccus, the Romanizing patriarch of Constantinople, replied to this work. Andronicus also wrote a work in the form of a conference between the emperor and Peter, the patriarch of the Armenians, and a *Treatise on the Two Natures of Jesus Christ*.

Andronicus, *the elder*, emperor of Constantinople, was the son of the emperor Michael, and began to reign in 1283. He disapproved of all that his father had done in the case of the union, and recalled the orthodox clergy who had been ejected on account of their opposition to that act. On account of their proceedings, Clement V excommunicated him; and in 1325 his grandson, Andronicus, revolted against him, and obliged him to yield up the throne to him. Upon this Andronicus the elder retired into a cloister, where he died in 1332. He is supposed to have written a long dialogue between a Jew and a Christian in the *Bibl. Patrum*, which was printed at Ingolstadt in 1616. The three works mentioned in the preceding article as the composition of Andronicus Camaterus have been also attributed to this emperor.

Andros, Thomas, a Congregational minister, was born at Norwich, Conn., May 1, 1759. He saw service and endured great hardships in the Revolutionary war, especially in connection with his imprisonment in the famous old "Jersey" ship at New York, in which it is said eleven thousand persons perished. He was ordained at Berkley, Conn., March 19, 1788, where he remained for forty-six years (1788–1834). He died Dec. 30, 1845. He published several *Sermons*, and *A Narrative of his Imprisonment and Escape from the Jersey Prison-ship*. See Allen, *Amer. Biog.* s. v. (J. C. S.)

Androtius, Fulvius (Ital. *Fulvio Androzzi*), an Italian Jesuit, was born in 1523 at Monticolo, in Ancona. At the age of thirty-two he joined the Order of the Jesuits, and died as the head of the college at Ferrara, Aug. 27, 1575. He wrote, *Della Frequenza della Communione* (Brescia, 1618):—*Dello Stato delle Vedove* (ibid. 1614). His general writings were published by F. Adorno under the title *Opere Spirituali* (Milan, 1579). They were also published separately as *Meditazione della Vita e della Morte di Jes. Christ.* (Brescia, 1618). They were translated into Latin, French, German, and Dutch. See Jöcher, *Allgemeines Gelehrten-Lexikon*, and Suppl. s. v.; Mazzuchelli, *Scrittori d'Italia;* Alegambe, *Biblioth. Script. Soc. Jesu.* (B. P.)

Andrus, Jared, a Congregational minister, was born at Bolton, Conn., in May, 1784. He was converted at the age of thirty. He hesitated to enter the ministry until, appealing to the lot, a favorable indication was given. He was ordained pastor of the Church at Chaplin, Conn., in 1820, where he labored for ten years, when he removed to Bozrah; from thence, in 1832, to North Madison. On the first Sabbath of 1832 he preached with great earnestness from the text "This year thou shalt die," and on Nov. 11 of the same year the text proved a prophecy of his own decease. See *Cong. Quart.* 1860, p. 178.

Andrus, Joseph Raphael, an Episcopal clergyman, was born at Cornwall, Vt., in 1791. He was a graduate of Middlebury College in the class of 1812; studied at Yale College as a resident graduate in 1812–13; and for one year (1816) he was a student at the Andover Theological Seminary. He took orders in the Protestant Episcopal Church and was ordained priest April 22, 1817. During the years 1816–17 he was a preacher at Marblehead, Mass., and in Northern Vermont. Subsequently he went to Virginia, where he was a preacher for not far from four years (1817–21). In 1821 he received an appointment as an agent of the American Colonization Society, and went to Africa in the interests of the society in 1821. He died soon after his arrival at Sierra Leone, July 28, 1821. See *Andover General Catalogue*, p. 31; Sprague, *Annals of the Amer. Pulpit*, iv, 565. (J. C. S.)

Andrus, Loyal B., a Methodist Episcopal minister, was born at Cornwall, Vt., Jan. 13, 1809. He experienced conversion when about twenty-one years of age, and in 1843 joined the New York Conference. In 1871 he superannuated, and sustained that relation until his death, near Yonkers, March 27, 1873. Mr. Andrus was peculiarly gifted in prayer, and was highly esteemed for his piety. See *Minutes of Annual Conferences*, 1873, p. 47.

Andruzzi, Luigi, an Italian theologian, count of Sant' Andrea, was born about 1688 or 1689 on the Isle of Cyprus. He probably belonged to a Venetian family. From 1709 to 1732 he was professor of Greek in the University of Bologna. He wrote several controversial works against Dositheus, patriarch of Jerusalem, for the defence of the Roman Catholic Church, as his opponent had attacked the infallibility of the pope, and revived the famous dispute upon the *Filioque*. He died near the middle of the 18th century. Among his principal works we notice, *Vetus Græcia de Sancta Romana Sede Præclare Sentiens, sive Responsio ad Dositheum Patriarcham Hierosolymitanum* (Venice, 1713):—*Consensus tum Græcorum tum Latinorum Patrum de Proces-*

sione Spiritus Sancti e Filio, contra Dositheum, Patriarcham Hierosolymitanum (Rome, 1716), dedicated to pope Clement XI:—*Perpetua Ecclesiæ Doctrina de Infallibilitate Papæ in Decidendis ex Cathedra Fidei Quæstionibus extra Concilium Œcumenicum et ante Fidelium Acceptionem* (Bologna, 1720):—*Vindiciæ Sermonis Sancti Ildefonsi, Archiepiscopi Toletani, de Perpetua Virginitate ac Parturitione Dei Genitricis Mariæ* (Rome, 1742). He also translated into Greek several homilies of Clement XI, and a speech of Benedict XIV. See Hoefer, *Nouv. Biog. Générale*, s. v.

Andry, Claude, of Lyons, who died in 1718, wrote *L'Hérésie des Protestans et la Vérité de l'Église Cathol. Découverte* (Lyons, 1714):—also a *Letter* to a Protestant of Lyons, written in 1717, *Sur le Nom d'Église Romaine donné à l'Église Catholique.*

Anduch, St. See Andeolus.

Andwari, in Norse mythology, was a dwarf, whom Loki captured in order that by the gold which he possessed a murder might be atoned, for which the Asas had fallen into the hands of Hreidmar, the father of the murdered. Andwari gave all that he had, with the exception of a small golden ring, which had the function to produce by witchcraft all the money the possessor desired. The ring got into the hands of Hreidmar, and his own sons slew him for his gold; then envy and hatred arose among them, and finally they all murdered each other.

Andwari fors, in Norse mythology, was the waterfall where the dwarf Andwari lived, and where Loki captured him in the form of a fish.

Andwaris naut, in Norse mythology, was the ring of the dwarf Andwari (q. v.), on which he laid the curse ever to kill its possessor.

Aneitumese Version *of the Holy Scriptures.* Aneiteum is one of the languages belonging to the Farther Polynesian group, and is a branch of the Papuan tongue. The island of Aneiteum, in which it is vernacular, is the most southward of the New Hebrides, and is thirty miles in circuit. The efforts made to diffuse a knowledge of the revealed Word of God among the people of Aneiteum are of recent date; and the following data furnished by the Rev. John Inglis, the editor and translator of the Aneitumese Bible, which we subjoin from the fifty-ninth annual report of the British and Foreign Bible Society (1863), will be of interest:

"In 1841 the first attempt was made to introduce Christianity into Aneiteum by locating native teachers from Samoa. In 1848 the Rev. J. Geddie, of the Presbyterian Church of Nova Scotia, commenced missionary operations in Aneiteum. During the first year, Mr. Geddie was assisted by the Rev. T. Powell, of the London Missionary Society, from Samoa. In 1852 I left New Zealand, where I had labored for the seven and a half previous years, and joined Mr. Geddie in Aneiteum. By that time Mr. Geddie had acquired a considerable knowledge of the language. He had printed several small books, such as a primer and a catechism, Scripture extracts, etc.; he had also a translation of Matthew in manuscript. Assisted by Mr. Geddie's vocabulary and translations, and occasionally by his personal instructions, I lost no time in endeavoring to acquire a knowledge of the language. In 1848 the island was wholly heathen. In 1858 the whole population, with a few straggling exceptions, was professedly Christian.

"In the end of 1859, when the 'John Williams' left the New Hebrides commencing her homeward voyage, the whole of the New Test. was translated, but it was not corrected; it was only in a rough form, requiring still to be carefully corrected and copied out for the press. Mr. Geddie and I proposed to devote a whole year, at least, conjointly to this work; but as the mission vessel was about to return to England, it was unanimously agreed by the missionaries that I should return home, accompanied by my wife and a native of Aneiteum, for the purpose of getting the translation printed. We reached London on June 30, 1860. In August, 1861, I had the whole corrected and copied out, so as to be able to present it to your Editorial Committee through the Rev. T. W. Meller. They accepted the translation. Subsequently, Mr. Meller went carefully over the whole and made many important suggestions. The printing was commenced in last January, and is now finished.

"For eleven and a half years Mr. Geddie devoted all his spare time to the preparation of this translation. For the last seven and a half of these years I was associated with him in this work. Since I left the Islands, fully three years ago, including the seven months of the homeward voyage of the 'John Williams,' I have been chiefly occupied in this work.

"Although fifteen years ago there was not a sentence of the Aneiteum language reduced to writing, I am happy to think that this is both a faithful and idiomatic translation."

The Old Test., having been published in parts from time to time, was finally carried through the press in 1878 at London by the Rev. J. Inglis. The announcement is thus made in the Bible Society *Monthly Reporter*, January, 1880:

"Another translation of the entire Bible is now ready. For the past two and a half years the Rev. J. Inglis, of the Free Church of Scotland Mission to the New Hebrides, has been in this country carrying the Old Test. through the press, the New Test. having been printed previously. Mr. Inglis brought over with him contributions raised by the natives of the small island, sufficient to pay the whole bill for printing. He expresses a just pride in the reflection that the people of Aneiteum should have paid in full for every copy of the Scriptures they have received; and he expresses his thankfulness that, with the counsel and assistance of the society's officers, the cost of the printing of the Old Test. is much less than he and his colleagues had anticipated."

According to the seventy-seventh annual report of the British and Foreign Bible Society, 20,630 copies of parts of the Scriptures had been disposed of up to March 31, 1881. See *Bible of Every Land*, p. 392 sq. (B. P.)

Anemher, an Egyptian deity who was worshipped in the city of Arma.

Aner. Tristram suggests (*Bible Places*, p. 205) that "this may, perhaps, be recognised in the modern village of *Anim*, near Taanuk, where are the remains of an ancient site;" meaning, doubtless, the *Anin* marked on the Ordnance Map as three and a half miles southwest of Taanuk. Lieut. Conder, on the other hand, regards this place as the representation of Anem, and suggests the modern *Ellâr* as the site of Aner (*Tent Work*, ii, 334). Neither suggestion seems to be called for.

Anergisus. See Ansegis.

Anesius, of Africa, is commemorated as a Christian saint March 31 (Jerome).

Anfal (Arab. *the spoils*) is the title of a chapter in the Koran which lays down the rules in regard to the distribution of spoils taken from the enemy. The arrangement of Mohammed on this subject was that the fifth part was to belong to God, to the prophet, to his relations, to orphans, to the poor, and to pilgrims. One interpretation of this rule practically excludes God from the parties entitled to the spoil. Others suppose that the rule is to be literally followed by subdividing a fifth part of the booty into six portions, and that the portions belonging to God and the prophet are to be used in repairing and adorning the temple of Mecca.

Anfosius, Dominic (Ital. *Domenico Anfossi*), was a native of Taggia, in the state of Genoa, who lived in the beginning of the 17th century. He embraced the ecclesiastic state, taught in the University of Pavia, and in his old-age, when blind, retired among the Fathers of the Oratory of that place. He wrote, *De Sacrarum Reliquiarum Cultu, Veneratione, Translatione atque Identitate* (Brescia, 1610):—published an edition of the *Acts* of the Council of Albenga, held by Vincent Landinelli, the bishop of that see:—and some other works.

Anga is the collective name of a series of treatises derived from the Hindû Vedas. They are called respectively the Siksha, the Kalpa, the Vyakarana, the Chandas, the Jyotisha, and the Nirukta.

Angadrema (or **Angadrisma**), *saint and virgin*, patroness of Beauvais, was daughter of Robert, who was the son of Clovis II and St. Bathilda. Hav-

ing received the veil at the hands of St. Ouen, bishop of Rouen, she retired to Beauvais, where she assembled a community of widows and virgins who had consecrated themselves to God, and died October 14, about the end of the 7th century. Her body is said to be still in the Church of St. Michael at Beauvais, and her festival is kept there October 14. See Baillet, October 14.

Angarassen. According to the Hindû doctrine of deities, Menu Sayamo Huwa, a grandchild of Bramah, desirous of making men, created ten Rishis, of whom Angarassen was one. The wife of the latter gave birth to four daughters and one son, who is the ancestor of the caste of warriors, the Kshatrias.

Angariense Concilium. See Sangariense Concilium.

Angas, in Hindû mythology, were holy books belonging to the Shastras. They are six in number—one pertaining to the articulation of words, another to religious usages, a third about grammar, a fourth concerning witchcraft, a fifth about astronomy, and a sixth is an explanation of hard words in the Vedas.

Angas, William Henry, an English Baptist minister, was born in the year 1781. For many years he devoted his time, his talents, and his fortune to the interests of benevolence and religion. He took special interest in cultivating fraternal associations with the Mennonites, most of whose churches he visited, making them acquainted with the principles and objects of the Baptist missions to the East and West Indies, and enlisting their sympathies and co-operation in the work of carrying the Gospel to the heathen. He also took a deep interest in the Moravians; and we are told that there was not a settlement belonging to that interesting people in Continental Europe which did not gladly open its doors to receive him as a friend and a brother. The English Baptist Missionary Society sent him in 1830 to visit their stations in the West India islands, and his labors were productive of great good. Later in life he directed his special attention to the promotion of the religious welfare of sailors, and at the time of his death was gratuitously supplying the Baptist Church at South Shields, England, with a view to benefiting that interesting class of men. His death, which was sudden, occurred at South Shields in September, 1832. See *New Baptist Miscellany*, 1832, p. 452. (J. C. S.)

Angat is the devil of the inhabitants of Madagascar. When they bring a sacrifice to God, a part is retained for this evil spirit.

Ange de Sainte-Joseph, a Barefooted Carmelite of Toulouse, whose real name was *La Brosse*, lived in Persia, and was an apostolic missionary; he was also provincial of his order in Languedoc. He died at Perpignan in 1697. The following are some of his works: *Gazophylacium Linguæ Persarum* (Amst. 1684, fol.):—*Castigatio in Angelum a S. Joseph, alias dictum de la Brosse.* His reputation as a Persian scholar was great in his own country.

Ange de Sainte-Rosalie, a Barefooted Augustine and a learned genealogist, was born at Blois in 1655. He was preparing a new edition of the *Histoire Généalogique et Chronologique de la Maison de France et des Grand-officiers de la Couronne*, begun by père Anselme, the first edition of which appeared in 1672 (2 vols. 4to), and the second in 1712; but his death, which occurred at Paris in 1726, prevented its completion.

Angekok are the physicians, witches, and conjurers among the Greenlanders and Esquimaux. They can hardly be called priests, for there is no specific form of worship among these tribes. The Angekoks pretend to live in communication with the spirits, and understand the art of substantiating this assertion by various ceremonies and tricks, so that they are held in great respect and fear, and are consulted in all difficult cases, and never without receiving presents. In order to become an Angekok much work is necessary. He who desires to become an Angekok must pray the Great Spirit to send him a Torngak, i. e. a genius (*spiritus familiaris*); and for the reception of this spirit he must prepare himself by dwelling often for successive weeks in a quiet secluded place, separate from all human dwellings, without sleep or food, and await the coming of the Torngak. One of the spirits Angekok selects for his guide, and now he is equipped with all wisdom and knowledge. It is in his power to heal the sick, foretell death, give success in fishing, make good weather, ascend into heaven, or descend into the infernal regions. In such opportunities he shows all his arts. In the middle of the night in mid-winter, when, according to the belief of the natives, the spirits have all retired to their habitations, and the rainbow, which constitutes the lowest heaven, is quite near the earth, the relatives gather about him for whom a conjuration is to be made. All the lamps save one are extinguished. After much drumming, yelling, and singing, the Angekok permits his scholar to tie his head between his knees and his hands behind his back. Then the last light is extinguished, and in the same moment the Angekok liberates himself from his bonds, and begins to drum and sing, in which all join. Hereupon he falls to the ground, apparently dead, for his soul has departed, and only the lifeless body remains. When he returns, it is always in company with this Torngak; whereupon he speaks in undistinguishable sounds and oracles, which those present are at liberty to interpret as they like. When that which they prophesy does not come to pass, the fault lies not with the Torngak, but with those who interpret. When a conjurer calls ten times without result to his Torngak, he is obliged to give up his office; on the other hand, if his call be always answered, he may become an Angekok Poglit (q. v.)

Angekok Poglit is a great wise physician and conjurer of a higher grade among the Greenlanders. In order to become one of these, the Angekok withdraws from men into a secluded hut, where he makes his desire known to Torngarsuk, the Great Spirit of the Greenlanders. The latter then appears to him as a white bear, drags the Angekok to the sea, and plunges with him into it. After both have been devoured by a walrus, the body of the Angekok is thrown piece by piece on the shore; whereupon the soul takes possession of the body again, and now he can draw himself into heaven by a long rope, and let himself down into the infernal regions. The latter is not so easily accomplished. The object is to liberate the sea lions held by the queen of the infernal regions, and this can only be done in company with the Torngak.

Angel (or **Angell**), John, an English Nonconformist divine, was educated at Magdalen Hall, Oxford, and became an earnest and faithful preacher. He died in 1655. His publications include *The Right Government of the Thoughts* and four *Sermons*. See Allibone, *Dictionary of British and American Authors*, s. v.

Angelerius, Gregory (Ital. *Gregorio Angelieri*), was a zealous preacher of the Capuchins, of Lower Calabria, who died at Naples in 1622. He left many works in Latin and Italian, among them *De Præparatione Evangelica:—Narrationes Atheistarum, Gentilium, Hebræorum, Turcarum, Hæreticorum, et Schismaticorum; quod Ecclesia Romana est Vera Ecclesia, et sola Schola Dei in Terris* (Naples, 1653).

Angeletti, Andrea, a Carmelite of Rome, who lived in the 17th century, wrote the *Life of St. Canute*, the martyr, king of Denmark (printed in Italian and Latin at Rome in 1667).

Angeli, Agostino degli. See Angelis.

Angeli, Filippo, a priest, was born in the territory of Perugia, and died at Padua in 1677. He wrote *Missæ Privatæ Praxis* (Padua, 1677). This work is divided into three parts. The first contains a resolution of all the doubts which may arise concerning private mass; the second relates to the rubrics concerning the private mass; the third contains a methodical praxis according to the canons and rubrics.

Angeli, Francesco Antonio DEGLI, an Italian Jesuit, was born at Sorrento, about 1567. He was employed in the foreign missions in India, and afterwards in Ethiopia, where he went in 1605. His piety caused him to be held in high esteem at the court of the prince Zagachristi, whom he induced to abjure the Eutychian errors. He died in 1623, after having translated into the Ethiopic language the *Commentary of Maldonatus on the Gospels of Matthew and John.*

Angeli, Paoli DEGLI (or *Paul de Angelis*), an Italian antiquary, was born in Syracuse, and died at Rome in 1647 as canon of the Church of Santa Maria Maggiore. He wrote several artistic works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Angelic Brothers, an obscure Christian sect, the followers of Johann Georg Gichtel (q. v.), and from him also called *Gichtelites.*

Angelĭca (*Angelica vestis*) is the dress of certain Greek monks of St. Basil. These monks are divided into two classes. Those who have made profession are called monks of the great and angelic habit, and novices are called monks of the lesser habit.

The monkish dress was also so called, which the laity in England were formerly in the habit of putting on shortly before their death, in order to take part in the prayers of the monks. The person thus dressed in the monastic habit in the hour of death is called in old books *monachus ad succurrendum.* The custom is said to exist still in Spain and Italy.

Angelical Doctor. See AQUINAS.

Angelico, GIOVANNI, *da Fiesola*, a Dominican friar of Italy, was born in 1387, and was a disciple of Giottino. He was employed by Nicholas V to paint historical subjects in his chapel. He was called by some the Angelic Painter, because he never took up his pencil without a prayer. He always painted religious subjects. He was offered the archbishopric of Florence as a reward for his talents by Nicholas V, but refused the honor. He died in 1448.

Angelicus Codex, of the Greek New Test., belonging to the Angelica Library of the Augustinian monks at Rome (A 2, 15), designated formerly *Passionei* (so called after its possessor, the cardinal Passionei), and designated by the letter G, but now L 2, contains Acts from viii, 10, *μις τοῦ θεοῦ*, and the Catholic and Pauline epistles down to Heb. xiii, 10, *οὐκ ἔχουσιν.* It belongs to the 9th century, and was collated by Scholz, Fleck, Tischendorf (1843), and Tregelles (1845). (B. P.)

Angelieri, BONAVENTURA, an Italian monk of the Order of the Minorites of St. Francis, was born at Marsala, in Sicily, near the middle of the 17th century. He is known by the singularity of the titles of two books which he published, followed by twenty-four others on the same subjects. The first is entitled *Lux Magica, etc., Cœlestium, Terrestrium, et Inferorum Origo, Ordo, et Subordinatio Cunctorum, quoad Esse, Fieri, et Operari, Viginti Quatuor Voluminibus Divisa; Pars Prima*, etc. (Venice, 1686). This was published under the pseudonym *Livio Betani.* The second volume was entitled *Lux Magica Academica; Pars Secunda, Primordia Rerum Naturalium, Sanabilium, Infirmarum, et Incurabilium Continens*, etc. (ibid. 1687). See Hoefer, *Nouv. Biog. Générale*, s. v.

Angelis, AGOSTINO D', a Roman Catholic divine of Italy, was born in 1606 at Angri, in Naples. He joined the Order of the Somaschians, and lectured on philosophy and theology at Rome. In 1667 he was made bishop of Umbriatico, and died in 1681. He wrote, *Lectiones Theologicæ de Deo Clare Viso, Omnia Sciente, nos Prædestinante, ac Omnia Creante in Summam Contractæ* (Rome, 1664):—*De Deo ut Trino et ut Incarnato* (ibid. 1666):—*Homologia, seu Consensus Historiæ Ecclesiasticæ cum Sacris Canonibus, Conciliis*, etc. (ibid. eod.):—*De Recto Usu Opinionis Probabilis* (ibid. eod.). See Mazzuchelli, *Scrittori d'Italia;* Toppi, *Biblioth. Napoletana;* Ughelli, *Italia Sacra.* (B. P.)

Angelius appears to have been the immediate successor of Acesius (q. v.) as Novatian bishop at Constantinople, A.D. 345, and to have held his see till his death, in 384. Suffering by the fierce persecution of the Homoousians, he fled from Constantinople (Socrates, *Hist. Eccles.* ii, 38). As a Homoousian he was persecuted and banished by Valens. He was consulted by Nectarius when Theodosius opened his plan for restoring peace to the divided Church in 383. Doubting his ability in disputation, Angelius deputed his lector, Sisinnius, to represent him. He also named him as his successor, but the people preferring Marcian, he yielded to them on the condition that if Sisinnius outlived Marcian he should be the next bishop.

Angell, George, a Baptist minister, was born at Smithfield, R. I., March 14, 1786. In early life he neglected religious instruction, associated with the profane, and at the age of twenty-one had become a confirmed infidel. Severe illness brought him near death's door, and then he vowed to serve God. He was licensed to preach March 7, 1812; began preaching at Woodstock, Conn., and also preached at Southbridge, Mass. The years 1821–22, and especially 1824, of his ministry were distinguished by rich displays of divine grace. He died Feb. 18, 1827. See Sprague, *Annals of the Amer. Pulpit*, vi, 599.

Angell, John. See ANGEL, JOHN.

Angelo, *saint and martyr*, a Carmelite, and by family a Jew, was born at Jerusalem in 1185. After having passed many years in a hermitage in the desert of Mount Carmel, he sailed to Sicily, believing that God had called him thither to convert the inhabitants. By his holy example and earnest labors he effected much good, but was assassinated by Belingar (or Berenger), May 5, 1220. His festival is kept on May 5. See Baillet, *May.*

Angelo and **Agostino**, Italian architects, were brothers, born at Sienna, and the most illustrious disciples of the school of Giovanni of Pisa. They erected the northern façade of the cathedral, made two new gates to the city, began the church and convent of San Francesco and the Church of Santa Maria, and finished the tower of the Public Palace.

Angelo, Michael (*Amerighi Michelangelo da Caravaggio*), an Italian painter, was born at Caravaggio, a village in the Milanese, in 1569. While a lad, he was employed to prepare plaster for the fresco-painters of Milan. From seeing them work he became inspired with the ambition to become an artist; and soon, without instruction from any master, became an excellent imitator of nature, and adopted a singular style, characterized by daring lights and shadows, which became highly popular. While young, he lived at Venice, and there studied the works of Giorgione. He afterwards went to Rome, and executed his first production in that city in concert with Cavaliere Giuseppe Cesari. His chief works at Rome are the *Crucifixion of St. Peter*, in the Church of Santa Maria del Popolo, and the *Entombing of Our Saviour*, in the Chiesa Nuova. There is a picture by him at Naples of the *Scourging of Christ*, and in San Martino is another, representing *Peter Denying*

Christ, one of his most famous works. His paintings are characterized by wonderful vigor and admirable distribution of light and shade. He died at Rome in 1609.

Angelocrator (or **Engelhardt**), DANIEL, a German theologian, was born at Corbach in 1569, and died in 1634, as superintendent and pastor of Roethen. Among other theological works, he wrote, *Chronologia Antoptica* (Cassel, 1601):—*Doctrina de Ponderibus, Mensuris, et Monetis* (Marburg, 1617). See Hoefer, *Nouv. Biog. Générale*, s. v.

Angelology of the Jews. See DÆMONOLOGY.

Angelome was a religious writer of the Benedictine order. The time of his birth is unknown. While young, he entered the Monastery of Luxeuil, and from thence passed to the school of Palais. He then went to the court, where he received much favor from Lothaire. He afterwards retired to Luxeuil, and gave himself up entirely to the work upon the Scriptures. His style was clear and precise. He died in 854. He wrote in Latin commentaries *On Genesis*:—*On the Books of Kings* (Rome, 1565):—*On the Canticles* (Cologne, 1531, by John Praël):—*On the Four Gospels*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Angels and Archangels, *in Christian art*. The early artistic representations of these reproduce the ideas concerning them which have prevailed in the Church, and these come before us in a series of monuments from the 4th to the close of the 14th century.

I. *First Centuries.*—These monuments are, for the first five hundred years or more, almost exclusively from the West, and probably not earlier than A.D. 400. D'Agincourt (*Histoire de l'Art*, v, 5) thinks that the earliest of these is a representation of Tobias and the angel in the Cemetery of St. Priscilla, and of the 2d century. The angel has a human figure and the dress commonly assigned to apostles and other Scripture personages, but is without wings.

II. *Fourth and Fifth Centuries.*—The first representation of angels in mosaic is supposed to be that of the Church of St. Agatha at Ravenna, and believed by Ciampinus to belong to the beginning of the 5th century. The first to which a date can be positively assigned are those in the Church of Santa Maria Maggiore at Rome, put up by Xystus III A.D. 432–440. On the "Arcus Triumphalis" of this church is a series of mosaics of great interest, among them being the *Worship of the Magi*, in which four archangels appear as ministering to a king, and thus teaching the divinity of Christ. To this period is to be assigned the diptych of Milan, containing angels as created beings doing service unto Christ.

III. *Sixth Century.*—In this century we notice the following examples: the triumphal arch of the Church of Sts. Cosmas and Damianus at Rome, about 530; and the mosaics of St. Michael the Archangel at Ravenna, about 545.

IV. *From A.D. 600 to 800.*—Art monuments of this period are few in number, and contain nothing to call for special remark save that, in the 8th century particularly, the wings of angels became more and more curtailed in proportion to the body. One such example in sculpture is *Michael and the Dragon*. See MICHAEL.

V. *Eastern and Greek.*—Early monuments of Christian art in the East are very rare, many having been destroyed by the iconoclasts, the Saracens and Turks. The earliest Greek example is a representation of an angel in a MS. of Genesis, Imperial Library at Vienna, believed to be of the 4th or 5th century. It is a human figure, winged, and without nimbus or other special attributes. The fiery sword, etc., spoken of in Gen. iii is there represented not as a sword in the hand of the angel, but as a great wheel of fire beside him. Next in date is the *Ascension*, in a Syriac MS. of the gospels, A.D. 586, written and illuminated at Zagba, in Mesopotamia, in which is a representation of the order of angels designated as "thrones" and cherubim, known as a Tetramorphon (q. v.). Four other angels in human form and winged are represented as ministering to their Lord; two as bearing him up in their hands, two offering him crowns of victory, while two others minister to men, asking of the apostles, "Why stand ye gazing up into heaven?" According to Dionysius (*Celestial Hierarchy*), celestial beings are divided into three orders. In the first are the "thrones," the seraphim, and cherubim; in the second are dominions, authorities, and powers; and in the third, principalities, archangels, and angels.

VI. *In Later Greek Art.*—The language of the *Painter's Guide* of Panselinos, a monk of Mount Athos in the 11th century, may be regarded as embodying the unchanging rules of Greek religious art from the 8th century to the present time. The writer says, as to the first order, that "the thrones are represented as wheels of fire compassed about with wings; their wings are full of eyes, and the whole is so arranged as to produce the semblance of a royal throne. The cherubim are represented by a head and two wings. The seraphim have six wings, whereof two rise upward to the head, and two droop to the feet, and two are outspread as if for flight." Of those in the second order he says, "These are clothed in white tunics reaching to the feet, with golden girdles and green outer robes. They hold in the right hand staves of gold, and in the left a seal formed thus ⊗." Of the third order he writes, "These are represented vested as warriors, and with golden girdles, and hold in their hands javelins and axes."

VII. *Attributes of Angels.*—The two sources of information respecting the attributes regarded as proper to angels in these early times are Dionysius and actual monuments. Dionysius says that angels are represented as of human form in regard to the intellectual qualities of man, and of his heavenward gaze, and the lordship and dominion which are naturally his; that bright vesture, and that which is of the color of fire, are symbolical of light and of the divine likeness; while sacerdotal vesture serves to denote their office in leading to divine and mystical contemplations, and the consecration of their whole life unto God. He mentions, also, girdles, staves or rods (significant of royal or princely power), spears and axes, instruments for measurement or of constructive art, among the insignia occasionally attributed to angels. Turning to monuments, we find to be noted,

1. *The Human Form.*—In the earlier monuments angels were represented as men, and either with or without wings. The prevailing opinion, however, of early Christian writers was that this manifestation was not actual flesh, but only a semblance.

2. *Wings.*—Heavenly messengers have been represented in all ages of the Church as furnished with wings. As to the number of these wings, two only appear in the earlier representations. No examples of four or of six wings are known earlier than the 9th century.

3. *Vesture.*—The vesture assigned to angels, in various ages of the Church, has ever been such as was associated in men's minds with the ideas of religious solemnity, and, in the later centuries, of sacerdotal ministry. In the mosaics of the 5th and 6th centuries, at Rome and Ravenna, we find white vestments generally assigned them, resembling those of apostles. In mosaics believed to be of the 7th century (St. Sophia, Thessalonica), angels have colored outer robes over a long white tunic, and their wings colored too, red and blue prevailing—red as the color of flame, and symbolical of holy love; blue as significant of heaven, and of heavenly contemplation or divine knowledge.

4. *The Nimbus.*—Before the middle of the 5th century angels were sometimes represented without the nimbus, but after that æra this ornament is almost invariably assigned to them.

5. *The Wand of Power.*—Only in exceptional instances, during the first eight centuries, are angels represented as bearing anything in the hand. Three examples may be cited, in mosaics, of the 6th century, at Ravenna, in which angels attendant on our Lord hold wands in their hands, which may either represent the rod of divine power, or, as some have thought, the "golden reed"—the "measuring reed," assigned to the angel in Rev. xxi, 15, as in Ezek. xl, 3. The representations of archangels, particularly of Michael, as warriors with sword, or spear, and girdle, are of later date.

6. *Instruments of Music.*—In the Ravenna mosaic already referred to, the "Seven Angels" are represented holding trumpets in their hands. In the later traditions of Christian art, representations of angels as the "choristers of heaven" have been far more common, various instruments of music being assigned to them.—Smith, *Dict. of Christ. Antiq.* s. v.

ANGELS OF CHURCHES (*Bishops*). It does not appear that the bishops of the primitive Church were commonly spoken of under this title; nor, indeed, did it become the ordinary designation of the episcopal office. Instances, however, of this application of it occur in the early Church historians, as, e. g. in Socrates (lib. iv, c. 23), who so styles Serapion, bishop of Thomais.

By Presbyterian writers the angel of the vision has been variously interpreted: 1. Of the collective presbytery; 2. Of the presiding presbyter, which office, however, it is contended, was soon to be discontinued in the Church, because of its foreseen corruption; 3. Of the messengers sent from the several churches to St. John.

On the other hand, as St. John is believed on other grounds to have been pre-eminently the organizer of episcopacy throughout the Church, so here in this wonderful vision the holy apostle comes before us very remarkably in this special character; and in the message which he delivers, under divine direction, to each of the seven churches through its angel, many recognise a most important confirmation of the evidence on which they claim for episcopal government the precedent, sanction, and authority of the apostolic age.

Angĕlus Pacis (*the angel of peace*). In the ancient Greek Church the catechumens were taught to offer in their prayers a special petition "for the angel of peace." St. Chrysostom often mentions this petition in his *Homilies;* as in his third, upon the Colossians, where he says, "Every man has angels attending him, and also the devil very busy about him. Therefore we pray and make our supplications for the angel of peace." In a sermon, he tells his auditory, "They might know there were angels of peace by hearing the deacons always in their prayers bidding men pray for the angel of peace." This undoubtedly refers to the forementioned form of prayers, wherein the catechumens are directed to ask of God the protection of "the angel of peace." See Bingham, *Christian Antiquities*, bk. xiv, ch. v, sec. 4.

Angennes, Charles d', cardinal of Rambouillet, called *St. Euphemius*, was first bishop of Mons, and during his episcopate the Huguenots seized Mons and devastated Saint-Julien. He was present at the Council of Trent, and went as ambassador of France to Gregory XIII; and died in 1517. See Hoefer, *Nouv. Biog. Générale*, s. v.

Angennes, Claude d', a French prelate, was born at Rambouillet in 1534. He was bishop of Nayon and peer of France, then bishop of Mons. He studied philosophy at Paris, and law at Bourges and Padua. In 1568 he was sent with an embassy to Cosmo de' Medici. In 1585 he assisted at the assembly of the clergy at Paris, where he eloquently defended the liberty of the Gallican Church. Henry III selected him to bear the news of the death of the duke of Guise and the cardinal of Lorraine to Sixtus V. He died March 15, 1601. He wrote, *Remontrance du Clergé de France* (1585):—*Lettre de l'Evêque du Mons, avec la Réponse faite par un Docteur en Théologie, en laquelle est répondu à ces deux Doutes: Si on peut suivre en sûreté de conscience le parti du Roi de Navarre et le reconnaître pour roi, et si l'acte de Frère Jacques Clément doit être approuvé en conscience, et s'il est louable ou non* (Paris, 1589). See Hoefer, *Nouv. Biog. Générale*, s. v.

Anger, RUDOLPH, a Protestant theologian of Germany, was born in the year 1806 at Dresden, and died, as doctor and professor of theology of the Leipsic University, Oct. 10, 1866, at the Elster watering-place. He published, *De Temporum in Actis Apostolorum Ratione* (Lips. 1830–33):—*Beiträge zur historisch-kritischen Einleitung in das Alte u. Neue Testament* (ibid. 1843):—*De Onkelo, Chaldaico, quem ferunt Pentateuchi Paraphraste*, etc. (ibid. 1846, ii particulæ):—*Der Stern der Weisen und das Geburtsjahr Christi* (ibid. 1847):—*Zur Chronologie des Lehramtes Christi* (ibid. 1848):—*Synopsis Evangeliorum Matthæi, Marci, Lucæ, cum Locis qui supersunt Parallelis*, etc. (ibid. 1852):—*Ratio, qua Loci Veteris Testamenti in Evangelio Matthæi Laudantur* (ibid. 1861–62, iii particulæ). In connection with W. Dindorf, he edited and annotated the *Pastor Hermæ*. See Zuchold, *Bibl. Theol.* i, 30. (B. P.)

Angerbode, in Norse mythology, was a powerful giantess, a Jetten or Jote woman, wife of the evil dæmon Loki, and by him mother of three frightful monsters—of the abominable goddess of death, Hel (Hela); of Fenris, a wolf, whose open mouth reaches heaven and earth; and of the huge snake Jörmungand.

Angerōna (or **Angeronia**), in Roman mythology, was a goddess, about whom conflicting stories are found. For the most part, mythologists are agreed that she was the goddess of fear and apprehension. She was represented with a sealed mouth, in explanation of which it was said that secrecy and silence were the best remedy for fear and apprehension. Her statue stood in Rome on the altar of Volupia, goddess of pleasure, by whom she was ruled. Others say her sealed mouth denoted that the name of Rome was to be kept secret.

Angeronalia was a festival in honor of the goddess Angerona, which was celebrated yearly on Dec. 12, when sacrifices were offered to her in the Temple of Volupia at Rome.

Angers, COUNCILS OF (*Concilium Andegavense*). Angers is an episcopal city of France, sixty-seven leagues from Paris. Several synods were held there.

I. Held in 453, in order to consecrate a bishop to the see of Angers; Leo, archbishop of Bourges, presided. The council, before separating, made twelve canons for the better maintenance of discipline. The first is to the effect that since the emperor had granted to the bishops the power of trying civil causes, the clergy should, in every case of difference among themselves, apply to them instead of the lay authorities. The clergy were forbidden to engage in any secular business. Wandering monks were to be excommunicated; assaults and mutilation were forbidden. The fourth canon deprives those of the clergy who would not abstain from intercourse with all "strange" women, i. e. all who were not near relations.

II. This council was held about 1055, against Berenger (q. v.), who maintained that the body and blood of our Lord are not really present in the eucharist, etc. He was condemned in twelve councils, of which this is one.

III. Held Oct. 22, 1279, by John de Monsoreau, archbishop of Tours. Five canons were made, one of which punished excommunicated clergy with the loss of the profits of their benefices as long as the period of excommunication lasted. The second canon forbids the bishop's officials to require any fee for sealing letters of orders, under pain of suspension or excommunication.

IV. This council was held March 12, 1365, by Simon Renoul, archbishop of Tours, and seven of his suffra-

gans. Thirty-four articles were drawn up, the first relating to proceedings at law, others to the immunities of the Church, and a few tend directly to the correction of morals.

V. A provincial council of Touraine was held at Angers in July, 1448, by John, archbishop of Tours, with his suffragans. Seventeen regulations were made for the reformation of abuses. The third orders all priests to say the Office for the Dead, with three lessons at least, every day that was not a holyday. The fourth forbids giving the daily distribution to those of the clergy who were not present at the holy office. The fifth forbids all talking in the choir. The council also orders, in canon seven, that the Word of God should be preached only in churches, and with becoming dignity; and forbids the preacher to make use of loud cries or extravagant gestures: it also forbids clandestine marriages, and the silly tumult and noise made in derision when any one marries a second or third time, commonly called *charivari*.

VI. Held in 1583, being a continuation of one held at Tours in the same year, which, on account of the plague, which had broken out in that city, was transferred to Angers. Several regulations were made: First, upon the subject of holy baptism, directions were given as to the choice of god-parents; it was also forbidden to rebaptize, even conditionally, in cases where that sacrament had been administered by heretics, provided the matter and form of words and intention had been preserved. Secondly, confirmation, the holy eucharist, the sacrifice of the mass, marriage, orders, the celebration of the festivals, and the worship of relics were treated of. Thirdly, the subjects of reform, ecclesiastical discipline, the duty of bishops, canons, curates, etc., were discussed; among other regulations, the monks were ordered to preserve the tonsure large and distinct, and to shave their beards. Fourthly, a rigid abstinence from meat every Wednesday and during all Advent was enjoined them. With respect to nuns, it was forbidden to appoint any one to be abbess or prioress under forty years of age and eight of profession.

Matters concerning the burial of the dead, ecclesiastical jurisdiction, visitations, the preservation of ecclesiastical property, seminaries, schools, and universities were also discussed in this council, and the regulations agreed upon were confirmed by a bull of Gregory XIII of the same year, and published by order of king Henry III. See Labbé, *Concil.* xv, 1001.

Angeya, in Norse mythology, was one of the nine Jote, or giant, maidens, who bore the god Heimdall on the border of the earth. They were all mother to him, Odin being his father.

Angilbert, archbishop of Milan, lived in the first half of the 9th century. Being called to the archiepiscopacy in 828, he applied himself first to the re-establishing of discipline in his diocese, and summoned from France two monks, Leutgaire and Nildemar, who assisted him in this work of reform. See Hoefer, *Nouv. Biog. Générale*, s. v.

Angiolillo (called *Roccadirame*), a Neapolitan painter, lived about 1450, and studied under Antonio Solario. Dominici says he painted some works for the churches at Naples, one of the best being a picture in the Church of San Lorenzo, representing the *Virgin and Infant*, with saints. He died about 1458.

Angiolini, Francesco, an Italian Jesuit, was born in 1738. He studied at Bologna, and was appointed professor of literature at the college of the Jesuits in Modena. He died in 1788. At the period of the suppression of this order in Italy, he retired to Verona, where he translated into Italian the history of the Jews, by Josephus—*Gioseffo Flavio, Delle Antichità de' Giudei* (Verona, 1779–80; Rome, 1792; Milan, 1821). He also translated into Italian several tragedies of Sophocles and Euripides—*Elettra, Edipo, Antigone:—Tragedie di Sofocle, e il Ciclope di Euripide, Traduzione Illustrata con Note* (Rome, 1782). The translator here united certain poems in Italian, Latin, Greek, and Hebrew. At the tidings that the empress Catherine of Russia accorded an asylum to the members of the Order of Jesuits, Angiolini went to Russia with his two brothers, and became professor in the newly founded universities of Polotsk, Witepsk, Mohilov, and Moscow. He left in manuscript a history of his order after its establishment in Russia, continued by Ignatius Peter Buoni down to 1830. It is uncertain whether or not this work was ever published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Angiras, in Hindû mythology, are certain deities emanating from Brahma, to whom he committed the power of creation. Other similar deities are Atri, Bhrigu, Daksha, Marilshi, Narada, Palaha, Pilastya, and Varishka.

Angitia (*the strangler*), in Roman mythology, was a goddess of the inhabitants round about the Fucinian Sea, who, well versed in the knowledge of poisons and their antidotes, received her name from her skill in strangling snakes. Some have placed her in Grecian mythology, and have therefore called her a daughter of Æetes, and thus a sister of Medea.

Angles, Joseph, was a Franciscan of the province of Compostella, and native of Valencia, Spain, who rendered himself famous in the 16th century. He governed the Reformed nuns of Madrid in the quality of confessor, and finally was raised to the see of Bosa, in Sardinia. He wrote, *Flores Theologicarum Quæstionum, in Primum Librum Sententiarum* (Lyons, 1584):—*Flores in Secundum Librum Sentent.* (ibid. 1587, 1597):—*Flores in Tertium Librum Sentent.*:—*Flores in Quartum Librum* (Burgos, 1585).—Landon, *Eccles. Dict.* s. v.

Anglican Councils, a designation given to the English general councils, of which the precise locality is unknown; e. g. A.D. 756, one of bishops, presbyters, and abbots, held by archbishop Cuthbert to appoint June 5 to be kept in memory of the martyrdom of St. Boniface and his companions; A.D. 797 or 798, held by Ethelheard preparatory to his journey to Rome, to oppose the archbishopric of Lichfield.

Anglo-Calvinists is a name given by some writers to the members of the Church of England, as agreeing with the other Calvinists in most points excepting Church government.

Anglo-Saxon Versions. The gospels, besides being published by Marshall and Thorpe, were also published in 1865 by Bosworth; and an admirable edition of the Anglo-Saxon gospels is now in course of publication at the Cambridge University Press, under the editorship of the Rev. W. W. Skeat. In this edition the readings of all the MSS., including the Lindisfarne and Rushworth glosses, are carefully given. Excellent descriptions of the MSS. and of the printed editions are furnished in the introductions to part ii (St. Mark) and part iii (St. Luke). (B. P.)

Ango, Pierre, a French Jesuit, lived in the last half of the 17th century. He taught mathematics at Caen, and wrote several works on physics: *L'Optique, divisée en trois livres, ou l'on démontre:* 1°. *La Propagation et les Proprietez de la Lumière;* 2°. *La Vision;* 3°. *La Figure et la Disposition des Verres qui servent à la perfectionner* (Paris, 1682):—*Pratique Générale des Fortifications, pour les tracer sur le papier et sur le terrein sans avoir égard à aucune méthode particulière* (Moulins, 1679). He also wrote other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Angrādus. See Aigradus.

Angouleme, Louis Emmanuel de Valois, *duc d'*, a French noble and prelate, was born in 1596. He was at first comte d'Alais, then bishop of Agde, and finally

turned soldier. He became governor of Provence in 1637, succeeded to the dukedom in 1650, and died in 1653.

Angriani (Aygriani, or Aygnani), MICHAEL (more commonly known as *Michael of Bologna*, where he was born about the middle of the 14th century and entered the order of Carmelites), studied at Paris, and in 1354 was named regent of the Carmelite convent in that city; subsequently, about 1372, he was appointed definitor of the province of Bologna. The great schism which divided the Roman Church after the death of Gregory XI caused vast division also among the religious orders, and especially among the Carmelites. The convents of France, Spain, Scotland, and Naples attached themselves to the party of Clement VII, as did also Bernard, the seventeenth general of the order, who for that reason was deposed by pope Urban; and in a general chapter held at Bruges in 1379, and in another at Milan in 1381, Michael Angriani was elected in his place. However, in 1386, he was deposed by Urban himself without any cause being assigned, upon which he retired into the convent at Bologna, where he died, Nov. 16, 1400 (according to the most probable opinion; Trithemius says in 1416). His works are, *Quæstiones Disputatæ in Libros IV Sentent.* (Milan, 1510):—*Commentaria in Psalmos*, commonly called *opus auctoris incogniti* (Alcala, 1524):—a work on the *Conception of the Blessed Virgin*:—a book on *St. Matthew's Gospel*:—a book on *St. Luke*:—*Postils on St. John*:—*Postils on the Apocalypse*:—*Sermons*:—*Dictionarium Divinum* (unfinished):—and many others.

Anguaraguen, in Hindû mythology, was the planet Ciowa, or Mongalen (our *Mars*); also the genius Div, over whom he rules, and whom he leads through his great path.

Anguier, MICHEL, a celebrated French sculptor, and brother of François, was born at Eu, Normandy, in 1612. He visited Rome in 1641, where he became the pupil of Algardi. He executed works for the sculptor of St. Peter's and for the palaces of several cardinals. In 1651 he returned to Paris and assisted his brother in his works for the mausoleum of the duke of Montmorency, his greatest work. Michel made for queen Anne of Austria the principal sculptures in the Church of Val de Grâce, of which the *Nativity*, in marble over the altar, is considered his masterpiece; also the sculptures of the great altar of St. Denis de la Chartre. This artist was professor of the Academy of Arts in Paris, and wrote fourteen discourses on sculpture. He died at Paris in 1686.

Anguli Mala, in Hindû mythology, are the books which the Hindûs generally call *Karrick*, after a pious philosopher, who had been taught by Buddha himself.

Angus, JOHN, a Dissenting minister, was born at Styford, Northumberland, England, in July, 1724. When sixteen years old, he entered the University of Edinburgh, where he remained two years; afterwards removed to London, and studied under the tuition of Mr. Eames and Dr. Marryat; was ordained to the pastorate of the Dissenting congregation in Bishop's Stortford, Herts, Oct. 26, 1748, which he held till the time of his death, Dec. 22, 1802. Mr. Angus belonged to the Calvinistic school of thought, yet was singularly free from any bitterness towards those who conscientiously differed with him. In all the duties of the pastoral office, he was diligent and faithful; in those of friendship and good neighborhood, almost unparalleled. See *Theological Magazine*, April, 1803, p. 138.

Angusius (1), a Scottish bishop, became bishop of the Isles in 1427, and was witness to a charter in the same year. See Keith, *Scottish Bishops*, p. 304.

Angusius (2), a Scottish bishop, was made bishop of the Isles Nov. 25, 1476. See Keith, *Scottish Bishops*, p. 305.

Anh-naru, the Egyptian abode or heaven of Osiris.

Anhur (*that which brings to heaven*) was an Egyptian deity who is always represented as in a marching attitude and robed in long clothing. He wears a head-dress of four plumes, with the usual Uræus serpent of celestial deity. He holds a cord in his hands, which is supposed to symbolize one of the forces of the universe. He was a form also of the solar god, Shu, and in that character he had for his consort the goddess Tefnut (*the heavenly bow*). He was the *Anuris*, or Egyptian Mars, of the Greek writers. Anhur was chiefly worshipped in the city and nome of Abot, which was situated on the eastern bank of the Nile, in the Thebaid, and was afterwards called by the Greeks Thinitis.

Aniānus, ST., the successor of St. Mark in the patriarchate OF ALEXANDRIA, was a shoemaker whom Mark is said to have converted soon after his entrance into the city, and whom he is said to have established on the episcopal chair two years afterwards. St. Anianus governed the Church of Alexandria about twenty-two years—viz. four years under Mark, and eighteen years after his death. He is supposed to have died Nov. 26, A.D. 86; nevertheless, the Roman martyrology marks his festival April 25—viz. on the festival of his master, St. Mark. See Baillet, April 25.

Anianus (called also *Adrianus* by Sozomen), presbyter OF ANTIOCH, was ordained bishop of that Church at the Council of Seleucia, A.D. 359, in the room of Eudoxius, who, together with Acacius and others, had been deposed. The Acacian party immediately arrested the newly made bishop, and delivered him into the hands of the civil authorities, by whom he was sent into exile. The subsequent fortunes of Anianus are unknown. Nicephorus gives four years to his episcopate, but his numbers are not to be trusted.

Anianus, an EGYPTIAN monk who lived about the year A.D. 401. He composed a *Chronology*, in part agreeing with, and partly differing from, Eusebius. It is mentioned by Georgius Syncellus.

Anianus, ST. (vulgarly called *St. Agnan*), bishop OF ORLEANS, was born in the 4th century at Vienne, on the Rhone. In his early youth he left his home and retired to a cell which he had built for himself, where he spent his time in reading, prayer, and mortification. After a time he left his solitude to place himself among the disciples of St. Euvertus, bishop of Orleans, whose great fame had reached him. By this bishop he was made priest and abbot of St. Laurent-des-Orgerils, in the vicinity of the city, and ultimately became his successor in the see. By his worth and merits he delivered the city of Orleans from the army of Attila, and died, it is said, soon after (Nov. 17, A.D. 453), having occupied the see sixty-two years. His festival is kept Nov. 17. The history of his life, which was extant in the time of Gregory of Tours, is now lost. See Baillet, Nov. 17.

Anichini, PIETRO, an Italian engraver, lived in the 17th century. His principal works are, *A Holy Family* (1655):—*The Good Samaritan*:—and the *Portrait* of Cosmo of Tuscany.

Anignon, MICHAEL. See ANINYON.

Animals or living creatures are often represented in sacred buildings within mouldings and on tombs merely as ornaments from early days, such as dolphins, doves, griffins, monsters, birds, and the like. In the mediæval period, effigies rest their feet on a lion or dog, the types of constancy and strength; but in the catacomb and church, the lion, the horse, the lamb, the hart, the stag, the dove, peacocks, and fish are emblems. The lion represented vigilance; the lamb, innocence; the hart, flight from sin; the hare or the horse alluded to the Christian course (1 Cor. ix, 24; 2 Tim. iv, 7); the dolphin typified speed and diligence, and, from heathen fables of Ælian and Pliny, loving affection; while birds,

among foliage and flowers, portrayed the deliverance of the souls of the blessed from their earthly habitations (Psa. cxxiv, 6). In the ceremony of canonization, the pope is offered, among other presents, caged birds, as emblematical of the virtues of saints. Doves and serpents refer to Matt. x, 16. See SYMBOLISM.

Animals, SACRED. The system of zoolatria, or animal-worship, was said to have been introduced into Egypt by king Kekau, of the 2d dynasty; and the chief sacred animals and reptiles which were adored either as incarnations or servants of the various deities were—

The bull Apis, sacred to Osiris; the bull Mnevis, sacred to Osiris; the bull Pacis, unknown; the cat, sacred to Bast; the cobra or Uræus serpent, sacred to all the deities; the cow, sacred to Athor; the crocodile, sacred to Sebek; the cynocephalus baboon, sacred to Thoth; the eel, sacred to Atum; the fish Latus, sacred to Isis; the frog, sacred to Haket; the hippopotamus, sacred to Thœris; the ibis, sacred to Thoth; the jackal, sacred to Anubis; the lapwing, sacred to Osiris; the lion, sacred to Sekhet; the ram, sacred to Pthah and Khnum; the scarabæus beetle, sacred to Kheper Ra; the scorpion, sacred to Selk; the sparrow-hawk, sacred to Horus; the shrew-mouse, sacred to Buto; the vulture, sacred to Mant.

Animuccia, GIOVANNI, an eminent Italian composer of sacred music, was born at Florence in the last years of the 15th century. At the request of St. Philip Neri, he composed a number of *Laudes*, or hymns of praise, to be sung after sermon, out of which the oratorio was developed. In 1555 he was appointed maestro di cappella at St. Peter's, an office which he held until his death, in 1571. Many of his compositions are still preserved in MS. in the Vatican Library. His chief published works were *Madrigali e Motetti a Quattro e Cinque Voci* (Ven. 1548), and *Il Primo Libro di Messa* (Rom. 1567). See *Encyclop. Brit.* 9th ed. s. v.

Anin is one of the mystical deities of the Egyptian *Ritual of the Dead.*

Aninyon (or **Anignon**), MICHAEL, a Spanish ecclesiastic, was born of an honest but obscure family at Saragossa. He attached himself chiefly to the study of ecclesiastical history, and discharged for fifteen years the office of consulter to the Inquisition. In 1578 or 1588 he printed a work on the primacy of St. Peter and the unity of the Church, entitled *Tractatus de Unitate Ovilis et Pastoris*, which he himself declares that he had read through a hundred times. It is in the *Biblioth. Pontif.* of Rocaberti, xvi, 333. He was nominated bishop of Algarve, and died Nov. 24, 1654.

Aniran, in Persian mythology, is an Ized, a genius of the pure light, and the spiritual essence of fire and water united, in which form he surrounds the canopy of heaven. This genius is present at weddings, and the 30th day of each month is consecrated to him, under his name, and is generally observed as a holiday.

Anit (the *Lady of Horns*) is another form of the goddess *Hathor*, or *Athor*.

Anite. On the Mariana Islands there is a belief that the spirits of departed men (Anites) are certain beings that plague those who are left; therefore flower-pots are placed beside the dead body, and the spirit is prayed to settle down on them. Others seek to keep the spirit away by fasting, because they know how to plague men in dreams.

Aniwa Version OF THE SCRIPTURES. This dialect is spoken in the island of Aniwa, Australia. The Gospels of St. Matthew and St. Luke, translated by the Rev. J. G. Paton, of Aniwa, were printed in 1877 at Melbourne. (B. P.)

Anjecahbo, JOHN, an Ojibway Indian, was born in Upper Canada about 1807. He was a noted hunter and great medicine-man. Converted to Christianity when his first child was born, he began immediately to preach the Gospel. He was ordained in 1860, and labored at Sangeen in connection with the Congregational Indian Missionary Society. He died in July, 1874, strong in the faith. See (Lond.) *Cong. Year-book*, 1875, p. 310.

Anjos, LUIZ DOS, a Portuguese monk born at Oporto, lived in the beginning of the 17th century. He entered the Order of the Hermits of St. Augustine, and became confessor to Alexis de Menezes, archbishop of Prague. He conceived the design of writing the history of his order in the form of annals, and for that purpose traversed Spain, France, and Italy to collect materials; he, however, only published the *Life of St. Augustine* (Coimbra, 1612), and died in 1625. He also wrote the *Garden of Portugal*, an account of some of the saints and illustrious women of that country.

Anka, in Oriental mythology, was a monstrous bird that had the power of reason and speech. He still lives on the mountain of Kar, and was in the world before Adam. The Persians call him *Simorg*, the Talmud *Jukneh.*

Anka, a minor Egyptian goddess, was the wife of Khnum the creating spirit, and the *Anucis* of the Greek writers.

Anker-hold is the cell or place of abode of an anchoret or anchoress.

Anker-hut is a North-country term for the hut of an anchoret.

Ankh (*life*) is the name given by the ancient Egyptians to the emblem in the form of a handled cross, somewhat resembling the Tau of St. Anthony's cross. The cause of its significance is unknown, but as an emblem of life it is always borne in the hands of the gods, and symbolically laid on the lips of the mummy to revive it, or held over the king at his mystical baptism. As a hieroglyphic, it is simply the determinative of all things relating to the ear. It is the most common of all the Egyptian symbols.

Ankham, in Egyptian mythology, is a peculiar sacred flower. It was probably the lotus.

Anmantf, among the ancient Egyptians, was the name of a high sacerdotal dignity, the emblem and vestment of which was a panther's skin, and the long lock of hair peculiar to the infantile Horus. The title is said to mean literally "husband of his mother." It was specially connected with the worship of the Ithyphallic god Khem.

Anmeruther (*salt lake of the sea*), in Egyptian mythology, is a mystical lake near the heavenly Nile in Hades. It is figured in the vignette to ch. cx of the *Ritual of the Dead.*

Anmutf is a mystical epithet applied to the eye of Horus in ch. cxxxvii of the *Ritual of the Dead.*

Ann (or **Annat**), in Scotch law, signifies the half-year's stipend payable for the vacant half-year after the death of a clergyman, to which his family or nearest of kin have right, under an act of the Scottish Parliament passed in 1672. It is a right that does not belong to the clergyman himself, but to his next of kin absolutely, and therefore can neither be assigned nor disposed of by him, nor attached for his debts. See ANNATES.

Anna was the Accadian name of the god *Anu.*

Anna Comnena. See COMNENA, ANNA.

Anna, Matthew, was a Dominican of Cefalu, in Sicily, who rendered himself celebrated in the 17th century by his Italian poetry. He published at Palermo, in 1641, a poetical paraphrase of Psa. cxviii, and the tragedies of *Thomas Aquinas* and *St. Margaret.*

Anna Perenna, in Roman mythology, was a goddess or nymph whom the Romans honored in a joyous feast, which was annually held on March 15. She is often confounded with Anna, sister of Dido. The story runs as follows: After the death of Dido, Jarbas, king of the Gætuli, conquered Carthage, causing Anna to

flee to Battus, king of Malta; and when her brother, Pygmalion, threatened her and Battus with war, she fled to Italy to Æneas; but here also danger threatened her from the jealousy of Lavinia. Warned by Dido in a dream, Anna threw herself into the river Numicius, and was afterwards honored as nymph of the river under the name of Anna Perenna. Some call Anna Perenna the goddess of the moon, others a nymph who brought up Jupiter. As Anna is the feminine of the Latin *year*, and Perenna signifies duration, she probably is an ancient Italian goddess of the ever-returning year. Her festival, occurring in the spring of the year, when the earth begins to yield fruits, possibly suggests the thought that the old saying of the distribution of bread by her to starving Roman soldiers belongs to the oldest representations of her being, and that the conception of her as a river nymph denotes the fertilizing virtue of water.

Annalist, an officer in a religious house who was authoritatively and solemnly commissioned by its ruler or chapter to write the annals of the institution, and to record such public events as bore upon religious or ecclesiastical questions. Many such annals and records have been preserved and printed.

Annals (or **Annuals**), in Church phrase, is (1) a term used to describe anniversary masses for the faithful departed in general, which were commonly said on All-souls'-day, or for the souls of particular individuals upon the anniversary of their decease. These latter were sometimes solemnized half-yearly, or on the festival of the departed person's patron saint. Other terms for annals were *Year-minds* and *Obits*. (2.) The written records of religious houses. (3.) This term was also secondarily applied to masses said for deceased persons, either daily or weekly, throughout the year succeeding their decease, or annually, on the anniversary of their decease, for the space of three, seven, or twenty-one years.

Annan, John Ebenezer, a Presbyterian minister, was born at Baltimore, Md., about 1803. He prepared for college in the Classical School at Gettysburg, Pa., and graduated at Dickinson College in 1824. On his graduation, he was chosen professor of mathematics in Miami University, Oxford, O.; but remained there only a few years, when he entered Princeton Theological Seminary, and after attending one session, was licensed May 16, 1829. He labored for a few months as a missionary in Ohio, and was ordained as an evangelist at Baltimore in December of the same year. He was installed as pastor of the Presbyterian Church at Petersburg, Va., July 10, 1830; but was stricken down with a fever, and died Aug. 10 of the same year. See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 14.

Annan, Robert, an Associate Reformed minister, was born in the town of Cupar, Fife, Scotland, in 1742. He was educated at the University of St. Andrews, and studied theology under the venerable Alexander Moncrieff, one of the original Seceders. He was licensed by the Associate Presbytery of Perth when only about nineteen years of age, and shortly after sent by the Synod as a missionary to the American colonies. He arrived in New York in the summer of 1761, and, after four years of labor as an itinerant, he was ordained and installed as pastor at Neelytown, N. Y., in 1765. During the struggle for independence, Mr. Annan was a warm advocate of the American cause, and labored both publicly and privately to that end. In 1783 he removed to Boston as pastor of the Federal Street Church. In 1786 he accepted a call from the Old Scots Church, Spruce Street, Philadelphia. He removed to Baltimore in 1801 or 1802, where he remained in charge of a new congregation formed in that city until 1812. He then retired to a home which he had purchased in York County, Pa., where he remained until his death, Dec. 5, 1819. He published, *An Overture Illustrating and Defending the Doctrines of the Westminster Confession of Faith* (1787):—*A Concise and Faithful Narrative of the Steps that led to the Division in the Associate Body of the United States* (1789):—*Animadversions on the Doctrine of Universal Salvation* (1790):—and *The Connection between Civil Government and Religion* (eod.). See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 11.

Annap (*God*) is the Turanian word for the idea of deity in the abstract. It is derived from *An*, "a star."

Annat (or **Anats**), **François**, a French ecclesiastic, was born at Rodez, Feb. 5, 1590, and became a Jesuit in 1607. He was professor of philosophy at Toulouse six years, and of divinity seven years. He was invited to Rome to act as censor-general of the books published by the Jesuits and theologist to the general of the society. On his return to his own province, he was appointed rector of the colleges of Montpellier and Toulouse. In 1645 he assisted as deputy of his province at the eighth Congregation General of the Jesuits, held at Rome. He was appointed to discharge the office of provincial of France, and while engaged in this he was chosen confessor to the king (1654), which office he filled for sixteen years. He died at Paris June 14, 1670. He wrote several books, some in Latin, which were published in 3 vols. 4to (Paris, 1666).

Annat, Pierre, a French ecclesiastical writer, nephew of François, was born in 1638 at Villecontat, in Rouergue. He was for a time professor of philosophy at Toulouse, and entered the Congregation of the Christian Doctrine, of which he was elected general in 1694. He was an excessively modest man, of perfect simplicity and honesty. He died at Paris in 1715. He wrote *Methodicus ad Positivam Theologiam Apparatus, in Gratiam Candidatorum* (Paris, 1700; Venice, 1701). See Hoefer, *Nouv. Biog. Générale*, s. v.

Anne, St. See Anna, St.

Annedotus, a Chaldæan fish-deity, a form of Hea, said to have had the body of a fish entire, but underneath his fish's head to have had a human head, while human feet appeared under his tail. This monster was said to spend the whole day among men without taking any food, teaching them letters, science, and the principles of every art, the rules for the foundation of towns, the building of temples, the measurement and boundaries of lands, seed-time and harvest—all that could advance civilization; and then at sunset he returned to the sea, and passed the night in the vast region of waves, for he was amphibious. See Lenormant, *Chaldæan Magic*, p. 157.

Annemondus (otherwise spelled *Aunemondus*, *Chanemundus*, *Enemundus*, and commonly *St. Chaumond*), *saint and martyr*, was bishop of Lyons, and was also called *Dalfinus*. He succeeded Viventius in the see of Lyons about the middle of the 7th century. Mild, humble, prudent, just, and full of zeal and vigilance, he discharged all the duties of a faithful bishop. About 660, under the ministry of Bathilda, widow of Clovis II, he was accused of a state crime, and upon the strength of a royal order for him to attend court to justify himself, he was inveigled into a journey thither and murdered on the road, in the territory of Châlons-sur-Saône. His body was transported to Lyons, and his festival is kept Sept. 28.

Annenberg, in German antiquity, is a mountain near Schöningen, in Brunswick, on which was a heathen altar for sacrifices. The superstition of the people tells of nightly dances of the spirits of forefathers, and many fables of spirit appearances are recounted.

Annibal, cardinal-priest of St. Clement, and archpriest of the basilica of the Vatican, was sent in 1710 into Austria as nuncio extraordinary. In 1727 he published at Urbino the following work, *Menologium Græcorum, Jussu Basilii Imperatoris Græce olim Editum, Munificentia et Liberalitate S. P. Benedicti XIII in Tres Partes Divisum*, etc., in *Mag. Biblioth. Eccles.* p. 473.

Annigoni, GIOVANNI, one of the first-fruits of the Methodist mission in Italy, was born at Parma in 1835. He labored for several years in his native place as a local preacher. Four years before his death he was called into the ministry, and in Padua, where he first labored in this capacity, his preaching was very popular, and he gave promise of usefulness. His last station was Pavia. He died Nov. 24, 1872. See *Minutes of the British Wesleyan Conference*, 1873, p. 46.

Anninga, in Greenland mythology, is the personified moon, the brother of Malina (sun). Like most of the deities of the Greenlanders, these gods were once men. Anninga loved his beautiful sister, and in order to draw near to her unknown, he extinguished all the lights at a festival and looked for Malina. The latter, in order to discover her unknown lover, made her hands black with soot, and rubbed it on the face of him clasping her in his arms. Thereupon she fled out of the hut and lighted some moss to see who her lover was. The latter, however, advanced towards her, and she was compelled to flee, as he did not desist from his pleasure. He lighted a fagot, which soon went out, and he was compelled to follow her in her own light; for which reason the moon gives a more dim light than the sun. He became the moon, and she was changed into the sun, always followed around by Anninga. Plagued by his passion, he does not eat, and gets thinner and thinner (last quarter), until he disappears entirely (new moon); then he goes hunting sea-lions, and returns stronger and better-looking (first quarter), until he appears in all his beauty and splendor (full moon). The spots on the moon are the marks of the soot which Malina rubbed on his face.

Annōna, in Roman mythology, is the blessed goddess of the yearly harvest. She was prayed to for rich gifts of the field and cheap prices of food, and was represented as a female, her right shoulder bare, otherwise dressed. In her right hand she carried an ear of corn, in the left a cornucopia.

Annoni, HIERONYMUS, a Reformed theologian of Switzerland, was born Sept. 12, 1697, at Basle, where he prepared himself for the ministry. In 1739 he was called as pastor to Wallenburg, where he died, Oct. 10, 1770. He was one of the prominent preachers of the Gospel in his day, and the author of many hymns, which were published in 1739 under the title *Erbaulicher Christenschatz*, and which formed the basis for the Basle hymn-book published in 1743. See Koch, *Geschichte des deutschen Kirchenliedes*, vi, 95 sq.; Hagenbach, *Kirchengeschichte des* 18. *und* 19. *Jahrhunderts* (Basle), p. 182 sq. (B. P.)

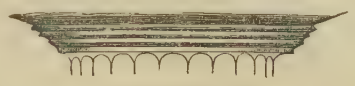
Annotīnum Pascha, a festival celebrated, according to some authorities, on the day following the octave of Easter. It is placed on the Thursday before Ascension-day in an ancient ritual of Vienne; but later authorities mention it as having been celebrated on various days, as on the Saturday after Easter-day.

As to the meaning of the expression there are various opinions. Several of the older authorities supposed it to be the anniversary of the Easter of the preceding year. If this anniversary was specially observed, when it fell in the Lent of the actual year it would naturally be omitted or transferred to a period when the fast was over. Probably, however, Annotinum Pascha is a term equivalent to anniversary Pascha; and it is so called because in olden times at Rome those who had been baptized at Easter celebrated the anniversary of their baptism in the next year by solemn services. To this calling to mind of baptismal vows the collects of the Gregorian sacramentary for the day refer. It had become obsolete before 1100.

Annuals. See ANNALS.

Annuellars are chaplain priests who celebrated the commemoration masses for the departed on their annuals. Their usual pay was three marks yearly. At Exeter there were twenty-four, who acted as subdeacons in choir; at Wells, fourteen: both corporations lived in a collegiate manner. The name was preserved at Llandaff so late as 1575.

Annulet (*a little ring*) is a small, flat fillet encircling a column, etc., used either by itself or in connection with other mouldings. It is used, several times repeated, under the ovolo or echinus of the Doric capital.



Annulets Repeated.

Annunnaci, in the magical texts, is the name of certain Assyrian deities, the offspring of the deity Anu, or the sky. They inhabited the lower world, and were called the deities of the earth.

Anos, in Græco-Babylonian mythology, was the son of Kissare and Assaros, and the first member of the Divine Triad. His analogue was the *Anu* of the Assyrians.

Anouke was an Egyptian warlike goddess, possibly of Syrian origin, represented as a woman with a spear in her hand, and with a peculiar crown formed of high feathers curving outwardly from a white bonnet upon her head. She was the third member of the great Nubian Triad, and her worship dates to the period of Osirtesen III, of the 12th dynasty. Her festival took place on the 28th of Paophi and the 30th of Athyr.

Anp, in ancient Egyptian mythology, was one of the sacred names of the ram deity *Mendes*.

Anqt was another form of the name of the Egyptian goddess *Anouke*.

Anquetil, LOUIS PIERRE, a French ecclesiastic and historian, was born in Paris, Jan. 21, 1723. He became director of the Academy at Rheims, and in 1757 published a history of that city. In 1759 he became prior of the Abbey de la Roë in Anjou, and soon after director of the College of Senlis. In 1766 he obtained the curacy or priory of Château-Renard, near Montargis, which he exchanged at the commencement of the Revolution for the curacy of La Villette, in the neighborhood of Paris. During the Reign of Terror, he was imprisoned at Saint-Lazare. He became a member of the second class of the National Institute, and was soon after employed in the office of the Minister of Foreign Affairs. He died Sept. 6, 1808. He left a number of historical works; but his style is not commendable, and he seems to lack the elements of a true historian. For a list of his works, see *Biographie Universelle*, s. v.

Anru, a name of the Egyptian Elysium, which occurs in the *Ritual of the Dead*.

Anrutf (*the sterile*) was the Egyptian name of one of the mystical regions of Hades. It is described in ch. xvii of the *Ritual of the Dead*. It was also the northern gate of the house of Osiris in the Egyptian Karneter.

Ansab (*statutes*) was the name given by the Koranic writers to the sacred stones, or bœtylia, which were worshipped and anointed with oil by the ancient Arabians.

Ansaldi, Carlo Agostino, brother to Casto I., was born Sept. 23, 1771, and assumed the habit of the Order of St. Dominic. He is well known by his beautiful poetical effusions, all of which are consecrated to divine subjects, but he was not less celebrated as a preacher.

Ansaldi, Casto Innocente, an Italian antiquarian, was born May 7, 1710, at Piacenza. In 1726 he joined the Order of the Dominicans, and studied at

Bologna and Rome. In 1735 he went to Naples as professor of philosophy; in 1745 he was made professor of theology at Brescia; went to Ferrara in 1750; then to Turin, where he died, in 1774. He wrote, *Patriarchæ Josephi Religio a Criminationibus Basnagii Vindicata* (Naples, 1738, and often):—*De Martyribus sine Sanguine altera adv. Dodwellum Diss.* (Milan, 1744):—*De Forensi Judæorum Buccina* (Brescia, 1745):—*Herodiani Infanticidii Vindicatio* (ibid. 1746):—*De Authenticis S. Scripturarum apud SS. Patres Lectionibus* (Verona, 1747):—*De Futuro Sæculo ab Hebræis ante Captivitatem Cognito* (Milan, 1748):—*De Baptismate in Spiritu S. et Igni* (ibid. 1752), etc. See Jöcher, *Allgemeines Gelehrten-Lexikon*, Suppl. s. v.; Mazzuchelli, *Scrittori d' Italia*, s. v. (B. P.)

Ansaldi, Giovanni Andrea, an Italian oil and fresco painter, was born, according to Soprani, at Voltri, a small town near Genoa, in 1584. His principal work was the cupola in the Church of the Santissima Annunziata at Genoa. There are many of his works in the churches and palaces of that city. He died in 1638.

Ansaloni, Giordano, an Italian missionary, was born at Sant' Angelo, in Sicily. He pursued his studies at Salamanca, and became a Dominican. In 1625 he was sent to the Philippine Islands, where he was appointed to serve the sick-hospital at Manilla. Here he learned the Chinese language, and in 1632 was chosen to go as a missionary to the Christians in Japan. He died a martyr, Nov. 18, 1634. He completed a Latin translation of the *Lives* of the saints of his order, from the Spanish of Ferdinand Castillo.

Ansaloni, Vincenzo, a Bolognese historical painter, lived, according to Lanzi, about 1615, and studied under Ludovico Caracci. He has some fine works in the chapel of the family of Fioraventi, in the Church of Santo Stefano at Bologna, representing the *Martyrdom of St. Sebastian;* and in the Church of the Celestine Monks there is a fine work representing the Virgin and Infant in the clouds, with Sts. Roch and Sebastian beneath. Zani says he died young.

Ansar was an early Chaldæan deity, after whom the town of Assur was named.

Ansart, André Joseph, a French historian and ecclesiastical writer, was born in Artois in 1723, became a Benedictine, and attached himself to the Order of Malta. He was an advocate of Parliament and doctor of laws of the faculty of Paris. He was also made prior of Villeconin, and a member of the academies of Arras and the Arcadia of Rome. He died in 1790. The works of Ansart are, *Exposition sur le Cantique des Cantiques de Salomon* (1770, 12mo):—*Histoire de St. Maur, Abbé de Glanfeuil* (1772, 12mo):—*Esprit de St. Vincent de Paul* (1780, 12mo):—*Histoire de St. Fiacre* (1784).

Ansart, Louis Joseph Auguste, a French ecclesiastical writer, was born at Aubigny, in the diocese of Arras, in 1748, and died about 1790. He was prior-rector at Grand-Pré, Ardennes, and published, *Bibliothèque Littéraire du Maine, ou Traité Historique et Critique des Auteurs de cette Province* (Chalons-sur-Marne, 1784); this work of 8 vols. remains unfinished:—*Vie de Grégoire Cortes, Bénédictin, Évêque d'Urbin et Cardinal* (Paris, 1786). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ansata (or Crux Ansata), the handled Taucross, was the emblem of life which was always held in the hands of the Egyptian deities. The nature of the object and the reason of its symbolism are unknown. See Ankh.

Ansbert, St., was born in the early part of the 7th century at Chaussi, a village in Vexin, France. He was bishop of Rouen after the death of St. Ouen, in A.D. 683, and assisted the states of the kingdom assembled at Clichy by Thierri III. Pepin, mayor of the palace, deceived by the enemies of Ansbert, banished him to a monastery in Hainaut to end his days in the performance of religious duties. He died in 698. His body was conveyed to the Abbey of Fontenelle. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anschütz, Johann Christoph, a Lutheran theologian of Germany, was born Dec. 11, 1745, at Wiedersbach, in Henneberg. He studied at Coburg and Leipsic, and became pastor at Bärenstein. In 1781 he was called to Liebenau; and finally, in 1795, to Stolpen, in Saxony, where he died, June 21, 1814. He is the author of twenty-six hymns, which were published under the title *Geistliche Lieder nach bekannten Melodien* (1788). (B. P.)

Anse, Councils of (*Concilium Ansonum* or *Ansense*). These councils were held in Anse, a small town of France, on the Saône, in the diocese of Lyons.

I. Held in A.D. 990, concerning the privileges of the Abbey of Cluny, which were confirmed. Several canons were published, of which nine only remain. See Martène, *Thesaur. Anec.* tom. iv.

II. Held in 994, on discipline. See Mansi, *Concil.* tom. i.

III. Held in 1025. At this council, Gaustin de Mâcon complained against Bouchard, archbishop of Vienne, for having ordained certain monks of Cluny, although that monastery was in the diocese of Mâcon. Odilon, the abbot, exhibited the pope's privilege exempting the monks of Cluny from the jurisdiction of their own bishop. The council, however, declared the privilege to be null and void, being contrary to the canons. See Labbe, *Concil.* ix, 859.

IV. Held in 1052, concerning the ordination of the monks of Cluny. The papal privilege, which permitted the monks of this monastery to be ordained by any bishop whom the abbot chose, was declared to be contrary to the canons, and null.

V. Held in 1070, concerning a donation made to the abbey of l'Isle-Barbe.

VI. Held in 1077, on discipline.

VII. Held in 1100, at which Anselm of Canterbury was present. Hugo, archbishop of Lyons, demanded a subsidy to repay the expenses of his voyage to Jerusalem.

VIII. Held in 1112, against investitures.

IX. Held in 1299, under Henry de Villars, archbishop of Lyons. See *Gall. Christ.* tom. iv.

Ansegis (or **Ansusus, Ansersus, Anseisus,** finally **Aneigisus**), bishop of Troy, was raised to the episcopacy in A.D. 912, and became, according to Mabillon, chancellor to the king of France, Ralph or Rodulf. Prelate and warrior according to the spirit of the epoch, he was wounded in 925 in an engagement with the Normans, who at that time ravaged Burgundy. In 949 Hugh the Grand, duke of France, sent him against Louis IV of Outremer. In an encounter with Robert, count of Troy, he returned to the court of Otho, who gave him more troops with which to besiege the episcopal city; but these abandoned him after the defeat of their compatriots before the city of Sens, which they had attempted to pillage. The authors of *Gallia Christiana* place this event in 959, and suppose that the bishop was restored to his bishopric the year following; but the first date is more trustworthy. He died about 971. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anselm, canon and theologist of the Church of St. Lambert at Liege, and afterwards dean of Namur, lived about the year 1049. The bishop Vazon became interested in him on account of his eminent merit, and his successor went with Anselm on a pilgrimage to Rome. He died, it is supposed, about 1056. He prepared *Histoire des Évêques de Liège*, commenced by the canon Alexander, and continued by Anselm from about

1050 to 1056. The work is composed of two parts—the first containing a history of the first twenty-seven bishops of Liege, and the second the bishops down to Vazon inclusive. This second part is found in Martène, from an ancient MS., more than six centuries old, found in the Abbey of St. Hubert, which belonged to M. de Crassier. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anselm. St., born at Mantua, of noble parents, was raised in 1061 to the bishopric of Lucca, by pope Alexander II, having received investiture at the hand of the emperor Henry, by the ring and pastoral staff; he was afterwards seized with remorse, resigned his see, and retired to Cluny. In 1073 Gregory VII recalled him, and reinstated him in the bishopric. This pope employed him in various legations, and, among others, in 1084, charged him with the office of reconciling to the Church, as his legate in all Italy, those who deserted the emperor's cause. He died in 1086, having written two books against Guibert the antipope and his followers; and a work, composed of *sentences* from various authors, to show that the powers of the Church are not under the control of the king or Cæsar. See Canisius, *Antiq. Lect.* vi, 202, 235; Cave, *Hist. Lit.* ii, 150.

Anselm, Nicholas. See Ascelin.

Anselm, a friar of the Abbey of St. Remi at Rheims, was a writer of the 11th century. Nothing is known of his life except that he wrote in 1056, at the wish of his priest, a history of the dedication of the Church of St. Remi, in 1049, by pope Leo IX. His book is entitled *Histoire de l'Eglise de Saint-Remi de Reims*, and contains different parts: first, description of the new church; second, of the voyage of pope Leo IX to Rheims, from which the book was called by Sigebert *L'Itinéraire du Pape Léon IX*, and dates the council held on this occasion Oct. 2 and 3, 1049; dedication, and removal of the body of St. Remi in October, 1049:—*Recit de quelques Miracles*, with a letter from the pope to Francis concerning a celebration of the anniversary of the removal of St. Remi. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anselme, Antoine, a celebrated French preacher, was born Jan. 13, 1652, at Isle-Jourdain, in the district of Armagnac. Son of a renowned surgeon, he studied at Toulouse, and devoted himself to preaching; he first appeared at Gimont with great success, where he received the surname *Petit Prophète*, which he always retained. He went to preach at Toulouse; the marquis of Montespan, charmed with his eloquence, intrusted to him the education of his son. Anselme went with his pupil to Paris, where he met with the same success. Madame de Sévigné praised him very highly. In 1681 the French Academy chose him to pronounce the panegyric of St. Louis, and he also preached at the court and in all the great parishes of the capital. In 1710 he became a member of the Academy of Inscriptions; and died August 8, 1737, in the Abbey of St. Sener, which Louis XIV had given to him in 1699. He wrote the odes printed in the *Recueil de l'Académie des Jeux Floraux de Toulouse:*—the panegyrics of the saints and the funeral orations at Paris in 1718, with his portrait:—*Sermons pour l'Avent, le Carême, et sur divers Sujets* (Paris, 1731):—several dissertations inserted in the *Mémoires de l'Académie des Inscriptions et Belles-lettres* (1724 and 1729). See Hoefer, *Nouv. Biog. Générale*, s. v.

Anselmi, Giorgio, a Ve[illegible]nese painter, was born in 1722; studied under Balestra; painted the cupola of Sant' Andrea at Mantua, and other reputable works in fresco. He died in 1797.

Anselmi, Michel Angelo, an Italian painter, was born at Sienna in 1491, and studied under Gio. Antonio Vercelli, called Sodoma. One of his first works was a large painting representing the crowning of the Virgin Mary. He also painted some pictures for the churches of Parma. Lanzi says he died at Parma in 1554.

Ansersus. See Ansegis.

Ansiaux, Jean Joseph Éléonore Antoine, an eminent French historical and portrait painter, of the present century, was born at Liege in 1764, and studied under Vincent. There are three pictures by him in the Church of St. Paul at Liege. He ranks among the first artists of the modern French school. He died in 1840.

Ansley, Samuel, a Methodist Episcopal minister, was born in Warren County, N. J., date unknown. He embraced religion in early life; entered the itinerancy when young, and continued in it about twenty years, during which time he travelled extensively from Virginia to Georgia, and from the sea-shore to the mountains. He died in April, 1837. Mr. Ansley was a consistent, devoted, energetic Christian. See *Minutes of Annual Conferences*, 1838, p. 574.

Anso, monk and abbot of Laube or Lobbes, in Belgium, was the author of the lives of Sts. Ursmar and Erminius, his predecessors. He succeeded the abbot Theodulfus in 776, and died in 800. The *Life of St. Ursmar* is interesting as containing evidence on certain points of ecclesiastical discipline, such as the use of holy water. The *Life of St. Erminius* was written before 768, and is marked by the same conciseness of detail and style as the preceding. See Cave, *Hist. Lit.* i, 637; *Acta SS.* April 3, 375.

Anson, William, a Methodist Episcopal minister. No data concerning his birth or conversion are accessible. He travelled as an itinerant in Ontario, Canada, two years; in 1802 went to the United States, and there preached for two years, and then returned to Ontario. In 1823 he took a supernumerary relation, and retired to his farm in Saratoga County, N. Y., where he continued until his death, July 17, 1848, in about his eightieth year. He was a man of undoubted piety, sterling integrity, and good preaching abilities. See *Minutes of Annual Conferences*, 1849, p. 340.

Anstrudis. See Austrudis.

Ansusus. See Ansegis.

Anta, a warlike Egyptian goddess, who is generally represented as wearing a white mitre similar to that of Osiris, ornamented with two feathers, and brandishing a kind of battle-axe in her left hand, while she holds a spear with her right. She is very rarely represented on the Egyptian sculptures, and is not found before the time of Amenhotep I, of the 18th dynasty. She was properly a Syrian or Asiatic goddess.

Anta Kalpa, in Hindû mythology, is the twentieth part of the duration of the world, and the eightieth part of a Kalpa, the fourfold duration of the world.

Antæ.

Antæ (Lat.), a species of pilasters used in Greek and Roman architecture to terminate the *pteromata*, or side walls, of temples, when they are prolonged beyond the face of the end walls. The first order of temples, according to Vitruvius, is called "in antis," because the *pronaos*, or porch in front of the cell, is formed by the projection of the pteromata terminated by antæ, with columns between them.

Antamtappes (*the dark well*), the place of final punishment into which, according to the Indian Brahmins, the wicked are cast, and from which they never can return. There they are lacerated with thorns, pecked by mad crows with steel beaks, bitten by dogs, and stung by gnats.

Antara, in Hindû mythology. Three hundred and sixty of our years make one year of the gods, 12,000 years of the gods one generation of the gods, and 71 such generations one Antara — that is, 306,720,000 of our fiscal years. This, however, must not be confounded with the days of Brahma; for one day of Brahma is 4,320,000,000 years long; and day and night again as long—namely, 8,640,000,000 years. See NARAJANA.

Antechapel. (1.) A transeptal building at the west end of a collegiate or conventual chapel, by which access is mainly gained to the building itself. (2.) The outer portion of a chapel, which lies west of the rood-screen in the same.

Antechurch, a term used to designate an approach to a church, situated at the extreme west end of the building, of which it forms the main entrance.

Antecommunion, in a liturgical sense, is that part of the order for the holy communion which precedes the exhortations, prayers, etc., connected with the actual celebration of the eucharist. It has for many ages been customary to view the communion service as embracing three main divisions: 1. The antecommunion, or the preparatory portions; having a general reference to the sacrament, but yet not touching on its *immediate* celebration. 2. The communion proper, formerly styled the *canon*, including the consecration and distribution of the elements. And, 3. The postcommunion, or prayers, anthems, etc., which follow after the reception of the sacrament. The English and American prayer-books differ somewhat in assigning the limits of the antecommunion. In the first book of Edward VI it appears to have embraced the offertory; and in the English prayer-books now in use, the rubric extends it "until the end of the general prayer (for the whole state of Christ's Church militant here on earth)." In the American Prayer-book the rubric does not authorize the minister to proceed further than the end of the Gospel, unless "when there is a communion." In the primitive age the holy communion was administered on every Lord's day at the least, and the antecommunion formed an integral part of the regular liturgy or service. But it was also used in a *detached form*, as with us. It appears, also, that in the Middle Ages a practice prevailed, under the appellation of *missa sicca* or *missa nautica*. The earliest notice of this practice, according to Bona, is in the writings of Petrus Cantor, who flourished A.D. 1200; and it seems to have prevailed extensively in the West for some centuries afterwards. The *missa sicca*, or "dry service," as it was called, consisted of a repetition of all the preparatory and concluding parts of the liturgy, omitting the canon. No elements were laid on the table, and there was neither consecration nor communion. This certainly approaches very nearly to the office enjoined by the Church of England, when there is no communion. See *Origines Liturgicæ*, i, 164, 165.

Antefixæ (or **Antefixes**) are ornamented tiles on the top of the cornice or eaves at the end of each ridge of tiling, as on the choragic monument of Lysicrates at Athens; sometimes of marble, but generally of terra-cotta, and ornamented with a mask, honeysuckle, or other decoration moulded on them. Also lions' heads carved on the upper mouldings of the cornice, either for ornament or to serve as spouts to carry off the water, as on the Temple of the Winds at Athens.

Antelmi, Joseph, a French ecclesiastical historian, was born at Fréjus, July 25, 1648, and died June 21, 1697. He was canon of Fréjus, and first published a treatise entitled *De Periculis Canonicorum*. In 1680 he wrote a dissertation, *De Initiis Ecclesiæ Forojuliensis*, which he designed to extend. In 1684, by the aid of père La Chaise, he obtained the position of grand-vicar and official with the bishop of Pamiers. In 1689 he published upon the works of St. Leo the Great and of St. Prosper certain sketches directed against Pasquier Quesnel, who had attributed works belonging to St. Prosper to St. Leo. Antelmi also wrote, *De Ætate Sancti Martini, Turonensis Episcopi, et quorundam ejus Gestorum Ordine, Anno Emortuali; necnon Sancto Briccio Successore, Epistola ad R. P. Anton. Pagium* (Parisiis, 1693): — *De Sanctæ Maximæ Virginis Callidiani in Forojuliensi Diœcesi Cultu et Patria Epistola ad Virum Cl. Danielem Papebrochium* (printed in the collection of Bollandus): — *De Translatione Corporis Sancti Auxilii, Epistola ad Virum Cl. Ludovicum Thomassinum de Mazange; Assertio pro Unico Sancto Eucherio Lugdunensi Episcopo, Opus Posthumum; accessit Concilium Regiense sub Rostagno Metropolitano Aquensi Anni 1285; nunc primum prodit integrum, et notis illustratum, Opera Caroli Antelmi, designati Episcopi Grassensis, Præpositi Forojuliensis* (ibid. 1726). See Hoefer, *Nouv. Biog. Générale*, s. v.

Antelmi (or **Anthelmi**), **Léonce**, grand-vicar of Fréjus and provost of the cathedral of that place, lived near the close of the 17th and the commencement of the 18th century. Père Lelong attributed to him a work on the life of Francis Picquet, consul of France and Holland at Aleppo (Paris, 1732); but Quérard claimed that it belonged to Charles Antelmi, bishop of Grasse. The preface, however, indicated that it was commenced by Charles and continued by his brother Léonce. See Hoefer, *Nouv. Biog. Générale*, s. v.

Antelmi, Nicolas, a French theologian, was born in the last half of the 16th century, and died March 2, 1646. He was canon and vicar-general of Fréjus. He was very intimate with the learned patron of literature Peiresc, and furnished the brothers Gaucher and Louis of St. Martha for their *Gallia Christiana* the catalogues of the bishops of Fréjus, which he had edited upon the more ancient documents of the bishopric. Nicolas Antelmi wrote *Adversaria*, which was quoted in the treatise of Joseph Antelmi, *De Initiis Ecclesiæ Forojuliensis* (Aix, 1680), p. 170. See Hoefer, *Nouv. Biog. Générale*, s. v.

Antelmi, Pierre, a French theologian, nephew of Nicolas, was born at Fréjus near the commencement of the 17th century, and died Nov. 27, 1668. He studied theology and jurisprudence at Paris. He wished to follow in the footsteps of his uncle, who, in his old-age, had raised a dissension concerning the celebrated Peiresc in establishing, like him, a rich cabinet of antiquities. He applied himself with ardor to the search for monuments of his native country, and formed a very beautiful collection. Afterwards he yielded up his cabinet in favor of Peiresc. He gave to him, among other things, the beautiful trivet of bronze, upon which Peiresc wrote a dissertation. Peiresc died in 1637, and Antelmi abandoned the study of antiquities in order to devote himself to theology. He restored the ancient rites and rejected all the fabulous traditions concerning St. Léonce, the patron of the Church of Fréjus. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anteminsion. See ANTIMENSIUM.

Antenatāle Domĭni, another name for *Advent*, the time immediately preceding Christmas-day. See Staunton, *Eccles. Dict.* s. v.

Antepagmenta, dressings or architrave of a doorway. This term does not include the frame of the door, which is of wood, but only the stone decorations, or stucco, when that material is used.

Antependium (**Antepane**, or **Antipendium**), a veil or hanging in front of an altar. The use of such a piece of drapery no doubt began at a period when altars were first constructed with cancellated fronts. The veil hanging in front would protect the interior from dust and from profane or irreverent curiosity. In the 7th and 8th centuries veils of rich and costly stuffs are often mentioned as suspended "before the altar," as in the case where pope Leo III gave to the Church of St. Paul at Rome a red veil which hangs before the altar, having in the middle a cross of gold embroidery and a border of the same. It is possible, however,

that in this and like cases the veil was not attached to the altar, but hung before it from the ciborium, or from arches or railings raised upon the altar enclosure.

Antes, Henry, a minister of the Reformed (Dutch) Church, came to America in 1726. His name is often referred to as "the pious and active German Reformed layman of Frederick township" (now Montgomery County, Pa.) from 1730 to 1748. He was a prominent mover in an organization to unite all religious souls in what was called "The Congregation of God in the Spirit." He himself issued a call to all Christians in 1741 to meet at Germantown, which was followed by six successive meetings in the first half of 1742 of like character, called synods. It was through these meetings that the aforesaid organization was perfected. It received all evangelical Christians without interfering with their creeds. In 1742 Mr. Antes was himself licensed by this Synod to go forth and preach, which seems to have been successful, as he is spoken of by all in the highest terms. This effort, while it may have shown the longings of the Christian world for closer union, was premature, and was exhausted by 1748. In 1747 a Lutheran, and in 1748 a Reformed, synod were organized. About the same time the Moravians organized, and each drew its own material to itself. Mr. Antes joined the Moravians, but on account of certain vestments which were introduced into their communion service, he left, or separated from, them in 1750. After his separation, he assisted them frequently, thereby showing that he was kindly disposed towards them. Upon his separation from the Moravians he became an Independent, and so remained until 1755, when he died, beloved and respected by all. See Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 166.

Antes, John, a missionary of the Moravian Church, was born March 4, 1740. He was sent from this country to Herrnhut, in Germany, in 1764. Five years after, he went as far as Cairo, in Egypt, with the purpose of engaging in missionary work in Abyssinia, but was induced, for what he deemed good reasons, to abandon his undertaking. Subsequently he returned to Germany, where he remained for some time, and then, in 1808, he went to England, where he died, in the city of Bristol, Dec. 17, 1811. He was the author of a work entitled *Observations on the Manners of the Egyptians*. He wrote also a *Memoir* of his own life. See Allen, *Amer. Biog.* s. v. (J. C. S.)

Anteverta (also **Antevorta**), in Roman mythology, is a goddess representing the knowledge of the past, as her sister Postverta represents the knowledge of the future. Both are called sisters of the prophesying and healing goddess Carmenta, and they are even represented as the same with her, or a personification of two characteristics of the same goddess. According to some, they are goddesses of births—Anteverta attending to the births with the head first, Postverta to those with the feet first.

Anthatasmira, in Hindû mythology. Nark, or Hell, is divided into twenty-one parts, one of which is called *Anthatasmira*.

Anthelmus, St., bishop of Bellay, was the son of a gentleman of Savoy, named *Hardouin*. He was born in 1107, became a monk of the Carthusian Order, and in 1141 general, which office he filled for twelve years with great zeal and firmness. In the great schism caused by the antipope Octavianus, he managed so that the whole order of Chartreux adhered to Alexander III, the lawful pope. In 1163 he was created bishop of Bellay, and excommunicated Humbert, count of Savoy, who had unjustly imprisoned a clerk of the diocese of Bellay. The pope having absolved the count, Anthelmus retired in disgust to the Grande Chartreuse, whence he was forcibly brought back to Bellay, and died June 26, 1178.

Anthesphoria (from ἄνθος, *a flower*, and φέρω, *to carry away*), an ancient festival celebrated in Sicily in honor of the heathen goddess Proserpine (or Persephone), in commemoration of her return to her mother in the spring, after having been carried away by Pluto; accordingly, it is a flower festival. Festivals of the same kind were held in honor of other deities, on which occasions maidens walked in processions carrying baskets filled with flowers, while a tune called *Hierabion* was played on the flute.

Anthesteria, an Athenian festival held annually in the month of Anthesterion, corresponding nearly to our February, at which time the wine of the previous vintage was considered fit for use. The object of the festival was to celebrate the arrival of that season and the beginning of spring. It lasted three days, from the 11th to the 13th of the month. On the first day, called *Pithoigia*, or "jar-opening," libations were offered from the newly opened jars to the god of wine, all the household, including servants or slaves, joining in the festivities of the occasion. The second day, which was named *Choes*, or "the pouring," was a time of merry-making. The people dressed themselves gayly, some in the disguise of the mythical personages in the suite of Bacchus, and paid a round of visits to their acquaintances. Drinking-clubs met to drink off matches; while others did not forget deceased relations, but poured libations on their tombs. On the part of the State, this day was the occasion of a peculiarly solemn and secret ceremony in one of the temples of Bacchus, which for the rest of the year was closed. The Basilissa (or Basilinna), wife of the Archon Basileus for the time, went through a ceremony of marriage to the wine god, in which she was assisted by fourteen Athenian matrons called *Geraræ*, chosen by the Basileus, and sworn to secrecy. The third day was named *Chutroi*, or "jugs." Cooked fruit was offered to Mercury in his capacity of a god of the lower world; rejoicings and games were held; and though no tragedy was allowed to be performed in the theatre, yet there was a rehearsal, at which the players for the ensuing dramatic festival were selected. See *Encyclop. Brit.* (9th ed.), s. v.

Anthiasists, a sect of heretics who held all labor to be sinful, and therefore passed their time in sleep. St. Philastrius mentions them in his work on heresies, but does not specify the time when they appeared.—Landon, *Eccles. Dict.* s. v.

Anthĭmus, bishop of Tyana, joined with Basil, A.D. 372, in subscribing a circular letter addressed by the Oriental bishops to those of Italy and Gaul; but immediately after discussions broke out between them. On two several occasions we find Anthimus in a position of antagonism to Basil. (*a.*) When the province of Cappadocia was divided and Tyana became the capital of the second division, Anthimus insisted that the ecclesiastical arrangements should follow the civil, and claimed metropolitan rights over several of Basil's suffragans. (*b.*) A certain Faustus had applied to Basil to consecrate him to an Armenian see; but, as he did not produce the proper authority, the consecration was deferred. He immediately applied to Anthimus, who at once complied with his request, thus setting canonical rules at defiance. A reconciliation seems to have been effected, as we find Basil speaking of Anthimus in friendly terms. Except in connection with Basil and Gregory, nothing is known of this prelate.

Anthon, Henry, D.D., a clergyman of the Protestant Episcopal Church, was born in New York city, in March, 1795. His father, Dr. G. C. Anthon, though a German by birth, was an officer in the British army, and settled in New York at the close of the 18th century. Henry Anthon, the son, was the brother of Charles, the classical scholar. He was ordained deacon in November, 1816, and took charge of the parish

in Red Hook, N. Y.; removed to South Carolina in 1819; was called to Trinity Church, Utica, N. Y., in 1821, and remained until 1829, when he accepted the pastorate of St. Stephen's Church, New York city; and became pastor of Trinity Church in 1831, which position he held until 1836, when he was chosen rector of St. Mark's, in the Bowery, spending in this parish the last twenty-four years of his life. He died in New York city, Jan. 5, 1861. His protest to the Rev. Arthur Carey's ordination, July 2, 1843, and circumstances attending it, led to Dr. Anthon's separation from those with whom, ecclesiastically, he had formerly been associated. He was at one time editor of the *Protestant Churchman*, and was one of the founders of the Evangelical Knowledge Society, as well as the Church Missionary Society. He was thoroughly honest in his opinions, and was distinguished for his tenacity of purpose, intellectual strength, and purity of character. See *Amer. Quar. Church Rev.* 1861, p. 187.

Anthoniez, John, a native Wesleyan missionary, was born at Galle, Ceylon, Aug. 28, 1793. He was converted about the time of the commencement of the mission in Galle. His ministry was useful and zealous. He was a man of simplicity in his manners, yet powerful in his prayers and sermons. He died at Colombo, July 24, 1845, where he had labored for several years, and his death was deeply felt both by the Church of which he was pastor and by his European brethren. See *Minutes of English Wesleyan Conference*, 1846.

Anthony, a disciple and imitator of St. Simeon Stylites, flourished about A.D. 460, and wrote the *Life* of that saint. See Evagrius, *Hist. Eccles.* I, xiii, 270; Cave, *Hist. Lit.* i, 448.

Anthony of Baloche (or of Vercelli, so called from the place of his birth), was a Franciscan of the Congregation of Regular Observantines. He was a very celebrated preacher, and flourished about 1480. His *Quadragesimale de duodecim Excellentiis Christianæ Fidei* was printed at Venice in 1492, and at Lyons in 1504. He also wrote a *Treatise of the Virtues* (Haguenau, 1512), and another *Quadragesimale* on the eternal fruits of the Holy Spirit, given by Wadding, *De Scriptoribus Ord. Minor.* p. 29. See Cave, *Hist. Lit.* ii, 195.

Anthony the Blessed, a Dominican of the 15th century, was a native of Piedmont, who received the religious habit at the hands of St. Antoninus, archbishop of Florence. In passing from Sicily to Naples, he was seized by corsairs and carried to Tunis, where he abjured the Christian faith, and embraced Mohammedanism in 1459. He quickly, however, repented, resumed his religious dress, and in a numerous assembly of the infidels declared himself to be a Christian and ready to die for the faith. Upon this he was stoned to death. It is said that his body resisted the flames into which his persecutors had thrown it, and was subsequently buried at Carthage by the Christians in a Genoese church. His *Life* was written by Francis de Castiglioni.

Anthony, *St.*, surnamed Caulæas, the second patriarch of Constantinople of the name, was born about 828, near Constantinople. At twelve years of age he retired into a monastery, of which he afterwards became abbot, and where he did vast good by his wisdom, excellent government, and rare example. In 894 he was raised to the patriarchal throne, to succeed St. Stephen. When in this elevated position he relaxed nothing from his former perfect life: he spent his days in penitence and prayer, in visiting and comforting the poor and sick, and in other deeds befitting a Christian bishop. After governing his Church two years, he died, Feb. 12, 896, the day on which he is commemorated. See *Oriens Christ.* i, 250; Baillet, Feb. 12.

Anthony, *St.*, of Lerins (also called *Antonius Cyrus*), was the son of a man of rank in Pannonia, named Secundinus. After the death of his father, Anthony retired into different solitudes, where he lived a strictly ascetic life, until at last, to avoid the persons who flocked to him on account of his reputation for sanctity, he retired into the monastery of Lerins, where he died at the end of two years, about 526, aged about forty-eight years. His name occurs in the modern Roman martyrology, December 28. His *Life*, by St. Ennodius of Pavia, is in Surius. See Baillet, December 28.

Anthony, *St.*, of Lithuania, a martyr, met his death at Wilna in 1328, by Olgar, grand-duke of Lithuania. He had, with his brother, renounced Paganism, in order to embrace the Christian religion. The grand-duke of Lithuania, having tried in vain to cause them to renounce the new faith, put them to death. The anniversary of these saints and martyrs is celebrated April 14. See Hoefer, *Nouv. Biog. Générale*, s. v.

Anthony Melissa (so called from the sweetness of his discourses) was a Greek monk, and is said to have lived about 1140. He wrote, *Libri II Locorum Communium*, or of sentences collected out of the fathers concerning the virtues and vices, published at Paris, in Latin, 1575, 1589, and contained in the *Biblioth. Patrum*, tom. v. It is also probable that he is the author of some sermons, attributed by Trithemius and others to St. Anthony the Great. See Cave, *Hist. Lit.* ii, 219.

Anthony le Quien, founder of the Congregation of the Holy Sacrament of the Order of St. Dominic, was born in Paris, Feb. 23, 1601, and assumed the habit of his order Aug. 16, 1622. He was a man of strictly religious and austere life, and was the means of withdrawing multitudes of persons from the paths of sin by his example and his preaching. He founded a Reformed congregation of his order, and styled it the Congregation of the Holy Sacrament. He died Oct. 7, 1676, leaving several works of piety; among them, one *On the Devotion of the Inward Life of Jesus Christ*:—another *On the True Means of Arriving Soon at the Highest Christian and Religious Perfection*:—a third *On the Love of Jesus towards the Soul*, etc.

Anthony de Rampigollis (*Antonius Rampelogus*), an Italian monk of the Order of Augustine Hermits and a doctor in theology, flourished at the beginning of the 15th century, and especially distinguished himself at the Council of Constance in 1418 by his disputations against the Hussites. He wrote, for the use of the young persons of his order in the monastery at Naples, a work entitled *Figuræ Bibliæ*, which Possevinus strongly censures, and which was placed upon the *Index Expurgatorius*. It was printed several times in Paris and elsewhere. His *Dictionarium Pauperum et Speculum Salvationis Humanæ* was published with the above, at Paris, in 1497, 8vo. He is also reputed to be the author of the *Aureum Bibliorum Repertorium*. See Cave, *Hist. Lit.* ii, 121.

Anthony of St. Michael was a native of Arles, in Provence, and recollet of the province of St. Denis. He was a man of piety, zeal, and knowledge, and founded the Confraternity of the Guardian Angel, for which he acquired a considerable extension by his discourses and writings. He died July 13, 1650, leaving, among other works, *The Rules of the Confraternity of the Guardian Angel*: — *Two Books on Angels*: — *On the Ecstasies of the Ecstatic Life*: — *The History of the Passion of our Lord*, in Latin and French.

Anthony of Vercelli. See Anthony of Baloche.

Anthony, George, a Protestant Episcopal clergyman, officiated in 1853 at Jamestown, R. I., serving St. Matthew's Church, and continued so to do until the close of his life. He died in 1866. See *Prot. Episc. Almanac*, 1867, p. 101.

Anthony, M. R., a minister of the Methodist Episcopal Church, South, was born in Jackson County, O., Feb. 12, 1823. He joined the Church at the age of eighteen; emigrated to Missouri in 1846; and in 1851 united with the St. Louis Conference, which connection he held, with the exception of a short interval, until his death, June 18, 1868. He was most noted for his piety. See *Minutes of Annual Conferences of the M. E. Church, South*, 1868, p. 264.

Anthropiāni, a name which occurs in three short lists of representative heresies in Latin authors (Cyprian, *Epis.* 73; Lactantius, *Inst.* iv, 20, etc.). Grabe supposes the heretics intended to be the section of Valentinians briefly noticed by Irenæus, who called the first principle of the universe "Man." Schliemann (*Die Clementinen*, p. 475 sq.) with better reason understands the Symmachians, i. e. the Ebionites of North Africa, sometimes called *Homuncionitæ*. They are probably also, as he suggests, the Anthropolatræ (q. v.).

Anthropopathists (from *ἄνθρωπος, a man*, and *πάθος, an affection*), a class of believers differing somewhat from the Anthropomorphites (q. v.), by ascribing to the Divine Being, not the possession of a human body, but the same limitations and defects which are found cleaving to the human spirit. There is a true, in opposition to a false, anthropopathism—an ascription of human affections to God which is thoroughly scriptural, provided always that they be understood in accordance with the nature and majesty of God, and so as not to imply the slightest imperfection in the infinitely perfect Jehovah.

Antiadiaphorists, a name given to the strict Lutherans who opposed the views of the Adiaphorists, or "Indifferents." They were also called *Antidiaphorists*.

Anti-Calvinists, a name given to *Arminians* (q. v.) as opposed to the Calvinists.

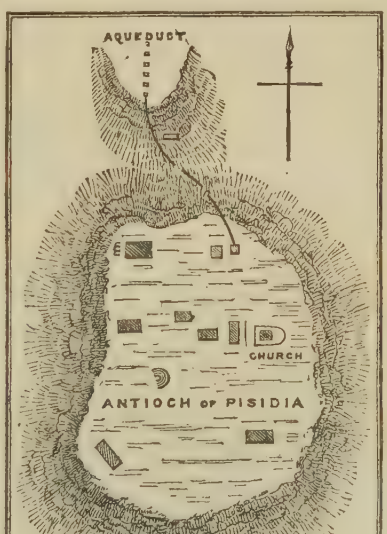
Antichio, PIETRO, a Venetian painter, lived in the 18th century. There are two of his works in the Church of San Salvatore, *The Pool of Bethesda*, and *Christ Driving the Sellers and Money-changers from the Temple*.

Antigonus OF SOCHO, a Jewish teacher (about 200–170 B.C.), belonged to the earlier Tanaim, and was a disciple of Simon the Just. He was the first that bears a Greek name. He probably belonged to the Grecian party, which, by an imitation of Grecian practices, sought to bring about an intimate union with those foreign masters of Palestine who were objects of pious abhorrence to the Pharisees. It is to this tendency that the sect of the Sadducees, which traces its origin to the successors of Antigonus, owes its rise. Unlike the Pharisees, the Sadducees were primarily a political, and only secondarily a religious, party. Their theology, which is rather negative than positive, was modified in accordance with their political aspirations. The motto of Antigonus, which fully accords with this view, was, "Be not like servants who serve their master for the sake of a reward, but imitate servants who serve their master without looking for a reward, and let the fear of Heaven be upon you" (*Pirke Aboth*, i, 3)—a motto which Pressensé, in his *Jesus Christ: his Times, Life, and Work* (Amer. ed. 1868, p. 68 sq.), calls a "noble and almost evangelical one, a most beautiful maxim, and one denoting a legitimate reaction from the legal formalism which was in process of development." See Hamburger, *Real-Encyklop.* ii, 58 sq.; Pick, *The Scribes Before and in the Time of Christ* in the *Lutheran Quarterly*, 1878, p. 253 sq. (B. P.)

Antiminsium (*ἀντιμίνσιον*, derived by the Greeks from *ἀντί, over against*, and *μίνσος, a canister*) is a liturgical term in use in the Greek Church, signifying a linen cloth to cover the altar of an unconsecrated church. These Antiminsia were not laid upon all altars, but only upon those which were in churches of which there was any doubt about their consecration; and where that was the case the sanctifying power of this cloth was considered sufficient to remedy the defect. In the Oriental ritual there is an order for the consecration of these cloths, which, owing to the scarcity of consecrated buildings at the present time, are much used by the Greeks to supply the need of a consecrated altar. This consecration ought to take place only at the dedication of a new church. "Relics being pounded up with fragrant gum, oil is poured over them by the bishop, and, distilling upon the corporals, is supposed to convey to them the mysterious virtues of the relics themselves. The holy eucharist is celebrated on them for seven days." These Antiminsia must be sufficiently large to cover the spot occupied by the paten and chalice at the time of consecration. The Syrians, instead of these, consecrate slabs of wood, which appear to be used even on altars which are consecrated. In the absence of an Antiminsium of any kind, Syriac usage permitted the consecration of the eucharist on a leaf of the Gospels, or, in case of urgent necessity, on the hands of the deacons. See Goar, *Euchologion*, p. 648–654; Suicer, *Thesaur.* p. 377; Martène, lib. i, cap. iii, art. 6, No. 7. See ANTIMENSIUM.

Antiminsius (*ἀντιμίνσιος*), a Greek term for the church officer who arranges the faithful in proper order prior to their receiving holy communion.

Antioch IN PISIDIA. Among the present ruins of this once important city are a large building, probably a church, of prodigious stones, of which the ground-plan and the circular end for the bema still remain. There are also the ruins of a wall, of a temple of Dionysus, and of a small temple. Another construction, apparently of the principal temple, is cut in the rock in a semicircular form, in the centre of which a mass of



Plan of the Ruins of Antioch in Pisidia.

rock has been left, which is hollowed out into a square chamber. Masses of highly finished marble cornices, with several broken fluted columns, are spread about the hollow. See Lewin, *Life and Epistles of St. Paul*, i, 137 sq.

ANTIOCH IN SYRIA. The great interest attaching to this place as the seat of the mother Church of the Gentile world, justifies us in a few additional particulars respecting its modern condition. The city is now ac-

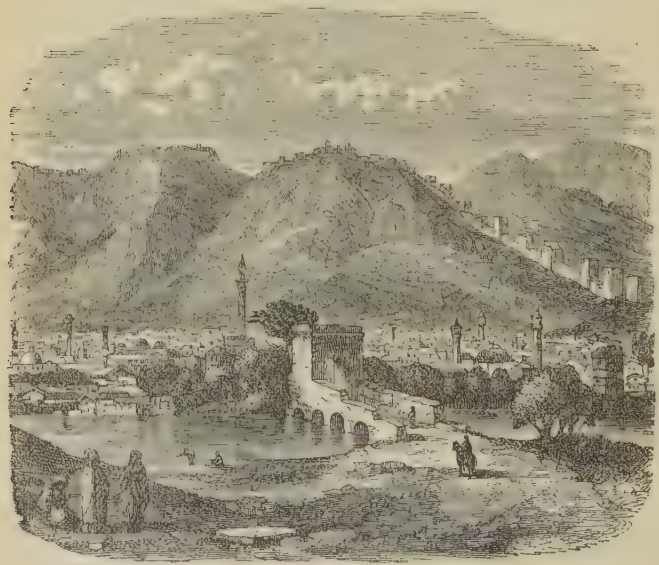
View of the Ruins of Antioch in Pisidia.

cessible only on horseback, by way of Aleppo. It is thought to contain about six thousand inhabitants, including a few Christians. Since the last earthquake (April, 1872), which overthrew one half of the houses, an almost entirely new town has sprung up, consisting, however, of unsubstantial buildings rudely constructed of irregular fragments of stone, held together with mud or inferior mortar. The interior of the town consists of dreary heaps of ruins and unsightly houses, interspersed with rubbish and garbage. The bazaar is insignificant. On the east side of the town is a large silk-factory. Near it are the houses of the vice-consuls, all of whom (except the French) are natives, and speak their own language only (generally the Turkish). On the river Orontes are a number of large water-wheels for irrigating the gardens. See Bädeker, *Palest. and Syria*, p. 578.

Antiochus. By way of supplement, we notice—12. Antiochus (XIII), surnamed *Asiaticus*, son of Antiochus Eusebes, succeeded in ascending the throne of Syria in B.C. 69; and, after a reign of four years, was expelled by Pompey, and Syria became a province of the Roman empire. See Appian, *Syr.* p. 49, 70; Justin, xl, 2; Clinton, *Fasti Hellenici: the Civil and Literary Chronology of Greece* (Oxford, 1851), p. 344–348. (B. P.)

Antipănon (*ἀντίπανον*), a Greek term for a border or edge-band, corresponding to the Latin "apparel."

Anti-pasch (or **Antipascha**) (*Ἀντίπασχα*), Low-Sunday, the Sunday after Easter-day, *Dominica in albis*, the Sunday within the octave of Easter.



View of Syrian Antioch from the North.

Antipatris. The identity of this place with the modern *Kefr Saba* seems to be conclusively proved by the general coincidence in location and distance from other known towns, and especially by its agreement with *Caphar-saba*, which Josephus repeatedly states was the old name of Antipatris. Nevertheless, both Lieut. Conder and Major Wilson contend (*Quar. Statement* of the "Pal. Explor. Fund," July, 1874, p. 184 sq., 192 sq.) for its situation at *Ras el-Ain*, six miles to the south, for the following reasons: (1.) The abundant water and fertility of the spot, in accordance with the representations of all ancient writers; whereas at Kefr Saba there are only two indifferent wells. (2.) The naturally favorable site of Ras el-Ain for a city, especially the strong mil-

Map of Modern Antioch in Syria.

itary position; while the other is every way the reverse. (3.) The existence to-day of traces of the old Roman road in the former spot, and the absence of any such indications at Kefr Saba. (4.) The close proximity of Ras el-Ain to the mountains, as indicated by the ancient authorities. To this view, also, Dr. Tristram gives his adherence (*Bible Places*, p. 55), thus summing up the evidence: "The name of Caphar-saba seems to have become attached to the present Kefr Saba after the original site was abandoned. That site is plainly marked out at Ras el-Ain, where a large artificial mound is covered with old foundations, and on the summit is the ruined shell of the fine old (Crusaders') castle of *Mirabel*, while beneath it burst forth the springs of the Aujeh, the largest and most copious of all in Palestine. At the foot of the mountains this was exactly the point where it was convenient for the horsemen to accompany Paul to Cæsarea without the foot-soldiers. Two Roman roads may be traced from it—north to Cæsarea, and southwards to Lydda—on the former of which a Roman milestone still stands. To this day part of the pavement remains on which Paul rode to Cæsarea, and by which Pilate and Felix used to go up to Jerusalem." It should be noted, however, that most, if not all, of these arguments apply nearly as well to the site of Kefr Saba. In his *Tent Work* (i, 230) Lieut. Conder reiterates his view, giving a fuller description of Ras el-Ain, and adding that the Talmud seems to distinguish between Antipatris and Caphar-saba—a point, however, which he does not make clear. See the citations in Reland, *Palæstina* (see Index).

Antipendium. See ANTEPENDIUM.

Antiphon-lectern, a lectern which stands in the centre of the floor of a choir, chancel, or chapel, facing the altar, at which the antiphons are solemnly chanted. Here the cantors stand at certain periods of the service in order to command a full view of the choir, and so as to enable the choir to follow them both in time, tune, and due regularity. See LECTERN.

Antiphōnon (*ἀντίφωνον*) is, 1. The alternate chant of the two sides of a choir; 2. A verse or versicle used as a key-note to a psalm or canticle; 3. An anthem sung during the Liturgy in the Eastern Church.

Antipope, the chief of a party who causes a schism in order to dethrone a pope lawfully elected, and to assume his place. Twenty-seven such illegal competitors for the papacy are reckoned from the third century to the present time, viz.:

1. Novatian, who disputed the see with Cornelius, in 251.
2. Ursinus, with pope Damasus, in 367.
3. Eulalius, with pope Boniface I, in 418.
4. Laurentius, with pope Symmachus, in 498.
5. Dioscorus, the deacon, with pope Boniface II, in 530.
6. Peter and Theodore, with pope Conon, in 686.
7. Theodore and Pascal, with pope Sergius, in 687.
8. Theophylact, with pope Paul I, in 757.
9. Constantine, forcibly held the see thirteen months after the death of Paul.
10. Philip, a monk, declared pope by the faction of Waldipertus, in 768.
11. Zosimus, disputed the see with pope Eugenius II, in 824.
12. Anastasius, with pope Benedict III, in 855.
13. Sergius, with pope Formosus, in 891.
14. Boniface, after the death of Formosus, in 896, driven out by pope Stephen VII.
15. Leo, disputed the see with popes John XII and Benedict V, in 955 and 964.
16. Gregory, with pope Benedict VIII.
17. Silvester III and John XXII contested the see with pope Benedict IX; all three resigned in favor of Gregory VI, in 1044.
18. Mincius (styled Benedict), contested the see with pope Nicholas II, in 1059.
19. Cadolaus (Honorius II), with Alexander II, 1061.
20. Guibert of Ravenna (Clement III), with Gregory VII, in 1073.
21. Theobald (Celestine II), with Honorius II, in 1124.
22. Peter (Anacletus II), with Innocent II, in 1130.
23. Octavianus (Victor IV), with Alexander III, in 1159.
24. Peter (Nicholas V); while the see was in France pope John XXII arrested him.
25. Robert (Clement VII), began the great schism in 1378, and held the see at Avignon, against popes Urban VI and Boniface IX.
26. Peter of Luna (Benedict XI, XII, or XIII, according to different writers), held the see thirty years at Peñiscola, Spain, against Boniface IX and his successors.
27. Giles de Muñoz, a Spaniard (Clement VIII), opposed pope Martin V five years, viz. from 1424 to 1429.

Amadeus, or pope Felix V, is also reckoned among the antipopes by Roman writers; but, having been elected in the Council of Basle, lawfully assembled, in which Eugenius IV had been previously deposed, he cannot justly be regarded in that light. Felix renounced the pontificate in 1449.

See *Dialogus de Diversarum Religionum Origine;* Martène, *Vet. Script. Coll.* vi, 87. See POPE.

Antiquarii, a name given to copiers of ancient books and documents in religious houses. They were generally regulars belonging to some order, and lived in monasteries.

Antiquario, JACOPO, an Italian prelate, and native of Perugia, was born near the middle of the 15th century. He was secretary to cardinal Savelli, legate of Bologna, then of the duke of Milan, John Galeazzo Sforza; and was employed in several important matters. He remained at Milan after it had been conquered by the French, and delivered a discourse, which he pronounced in the name of the people of Milan, on a solemn occasion, and which was published under the title *Oratio Jacobi Antiquarii pro Populo Mediolanensi, in Die Triumphi Ludovici Galliarum Regis et Mediolani Ducis de Fractis Venetis* (Milan, 1509). He obtained rich benefices of pope Alexander VI; and distinguished himself by his regularity of morals, his ability, and by the support which he lent on all occasions to people of learning. He died at Milan in 1512. A collection of his Latin letters were printed at Perugia in 1519; several are also found among those of Angelo Poliziano and in other collections. See Hoefer, *Nouv. Biog. Générale*, s. v.

Antist, VINCENT JUSTINIAN, a Spanish Dominican, was born at Valencia. He was prior of his order, and died in the year 1599, leaving many works. Among them are, *Notes on the Opuscula of St. Vincent Ferrer: — A Defence of the Images of St. Catherine of Sienna*, etc., in Latin:—a *Life of St. Vincent Ferrer*, and lives of some other saints, in Spanish:—a *Treatise on the Conception of the Blessed Virgin* (Madrid, 1615).

Antistes. This title appears to have been common to bishops and presbyters in the early Church. As the name *sacerdos* is common to both estates in respect to the offices of divine service, which were performed by both, so in respect of the government of the Church in which they were associated, we find them designated alike—sometimes as "presbyters," as marking their age and dignity; sometimes in respect of their "cure" or charge, as "antistites" præpositi. For example, in the first canon of the Council of Antioch, A.D. 341, the bishop and presbyter are both expressly classed together thus, and the corresponding title of "antistites" is evidently extended to the second order of the ministry by St. Augustine. This usage of the word agrees with that of *archisynagogus* in the Jewish synagogue, and may have been suggested by it.

Antisthĕnes, the founder of the Cynics, was the son of Antisthenes, an Athenian. He flourished B.C. 366. In his youth he fought at Tanagra (B.C. 426), and was a disciple first of Gorgias, and then of Socrates, whom he followed until his death. He is said to have been instrumental in securing the punishment of the persecutors of the latter philosopher. He taught in the Cynosarges, a gymnasium for the use of Athenians born of foreign mothers, near the Temple of Hercules. From this circumstance some derive the name Cynic, while others derive it from *κύων, a dog*, on account of the habits of the sect. He died at Athens at the age of seventy. His writings were very numerous, chiefly dialogues.

His philosophical system pertained chiefly to ethics. The wise man, he claimed, conforms his acts to perfect virtue; and pleasure is not only unnecessary to him, but a positive evil. He is said to have held that pain and infamy are blessings. He did not, however, contemn the pleasures which spring from the soul, and the enjoyments of a wisely chosen friendship. The aim of the true man must be to become, as far as possible, independent of everything outside, using it as needful, but not desiring it as a gratification. Such a mastery of self he called *virtue*, and it was enough for happiness. Once attained, it can never be lost. Antisthenes did not encourage the formality of a school, and even drove away the curious and enthusiastic with his staff except Diogenes, who would not go away; but he taught many by his example and by his sarcastic words. The Cynic adopted a peculiar garb; at first, perhaps, for reasons of economy, but subsequently as a symbol of his profession. "A rough cloak, which could be doubled to counterfeit an inner garment, and served the purpose of a night covering; a wallet, in which provisions could be carried; a staff to support his steps, and perhaps something from which to drink, constituted the property of the barefooted Cynic; and to these was afterwards added a long beard." The followers of Antisthenes lived on the alms of the public, and wandered from place to place. Many of their habits were decidedly indecent. Whatever they had to do, they deemed it their duty to do in public; for the wise man is a citizen of the world, and not of a particular city. Some of the Cynics even maintained the advisability of a community of wives. Antisthenes was a voluminous writer; his works, according to Diogenes Laertius, filled ten volumes. Of these scarcely anything is left. The fragments which remain have been collected by Winckelmann (Antisthenes, *Fragmenta* [Turici, 1842]), and this small work, with the account of him given in Ritter, *Gesch. der Philosophie* (vii, 4), will supply all the information that can be desired. See Smith, *Dict. of Greek and Rom. Biog. and Mythol.* s. v.; *Encyclop. Brit.* (9th ed.), s. v.

Antisupernaturalists, those who endeavor to subtract from the character of Christ and Christianity all that is miraculous and supernatural, thus reducing everything within the limits of human reason, and what is accordant with the ordinary operations of nature. See RATIONALISM.

Anti-Talmudists, a name given to all those Jews who reject the Talmud, whether they adhere to the teachings of the Old Testament or not. By far the greater portion of the Anti-Talmudists have gone further than simply to reject the Rabbinical teachings. They have also rejected the Old Testament and sunk down to infidelity. With many their infidelity is a mere negation; they have renounced authority, and can receive nothing without evidence. Still, they are open to conviction. Another and increasing party place themselves in direct and active antagonism to all systems of belief, which they regard as fettering the understanding and unnecessarily restraining the inclination. In Germany and elsewhere on the Continent of Europe, the writings of Moses Mendelssohn (q.v.) have done much to alienate the Jews from all the old standards, and spread abroad a reckless spirit of speculation and infidelity. Rationalism has taken the place of Judaism. Since the death of Mendelssohn, in 1785, the Anti-Talmudists have been every year growing in numbers in Europe. See KARAITES.

Antithĕos (*ἀντίθεος, opposed to God*), a Greek epithet for *Satan*.

Antoine, PAUL GABRIEL, a French Jesuit, was born Jan. 21, 1679, at Luneville, in Lorraine. He joined his order in 1711, lectured on theology and philosophy at Pont-à-Mousson, and died Jan. 22, 1743. He wrote, *Theologia Moralis* (Nancy, 1731, and often, 3 vols.):—*Theologia Universa Dogmatica* (ibid. 1735, 7 vols.):—*Lectures Chrétiennes par Forme de Méditation sur les Grandes Vérités de la Foi* (ibid. 1736):—*Démonstration de la Vérité de la Religion Chrétienne et Catholique* (ibid. 1739). See Calmet, *Bibliothèque Lorraine* (Nancy, 1750); Chevrier, *Mémoires pour servir à l'Histoire des Hommes Illustres de Lorraine* (Brussels, 1754). (B. P.)

Antoli, JACOB BAR-SAMSON, a Spanish rabbi, was born in the kingdom of Naples during the reign of the emperor Frederick, in the first half of the 13th century. He was son-in-law of Samuel ibn-Tibbon, the celebrated translator of the works of Maimonides. Antoli distinguished himself in the crowd of Rabbinical commentators, in that he strengthened himself by the study of

philosophy; but this was considered a dangerous innovation, and called forth violent opposition, for the most part, from his colaborers. He died in 1232. He wrote, *Malmad Mattalmidini*, containing philosophical sketches of the Pentateuch, which have been partially preserved in MS. in the Vatican:—*Matzreph Lakeseph*, a Hebrew translation of the *Prædicamenta* of Aristotle:—*Sepher Melitna;* this is a translation of the Arabic commentary of Averroes upon Aristotle:—a Hebrew translation of the Arabic work of Alfragan, entitled *Elements of Astronomy*. He also prepared other translations. See Hoefer, *Nouv. Biog. Générale*, s. v.; Fürst, *Biblioth. Jud.* i, 46.

Antoliānus, St., a martyr of Auvergne, who suffered under Chrocus, one of the German kings of Pomerania, about 266.—Landon, *Eccles. Dict.* s. v.

Antolinez, *Don* José, a Spanish historical and portrait painter, was born at Seville in 1639, and studied under Don Francisco Rizi. There are two fine pictures by this master in the Church of La Magdalena at Madrid, representing the *Miraculous Conception* and the *Good Shepherd*. He died in Madrid in 1676.

Anton, Karl, a convert from Judaism, and lector of Jewish literature at the Helmstädt University, was born at Mitau, in Courland, Sept. 11, 1722. He descended from a very learned family, to which belonged Bartenora, the Cabalist Vital, and L. Heller. His teacher was the famous Eibeschütz, whose lectures he attended at Prague, and for whom he not only preserved a grateful heart, but wrote in his favor when accused of heresy. In the year 1748 he embraced Christianity, taking the name Karl Anton instead of his former Jewish name, *Moses Gerson Kohen*. The Jewish historian Dr. Grätz, in his partisan manner, especially when referring to Hebrew Christians, speaks of Anton as of having embraced Christianity out of worldly interests, without bringing any proof to make his assertion good. Anton—the date of whose death we cannot give—wrote, *Nachrichten von dem falschen Messias Sabbathai Zewi* (Wolfenbüttel, 1752):—*Einleitung in die jüdischen Rechte* (Brunswick, 1756):—*Wahre Gründe welche einen Juden zu Jesum Christum führen können* (Helmst. 1753):—*Entwurf der Erklärung jüdischer Gebräuche* (Brunswick, 17 . . . 8, etc.). See Fürst, *Biblioth. Jud.* i, 46 sq.; A. Fürst, *Karl Anton*, in *Saat auf Hoffnung* (ed. Delitzsch, 1871), p. 214 sq. (B. P.)

Anton, Konrad Gottlob, professor of Oriental languages at Wittenberg, was born in 1745, and died July 4, 1814. He published, *Rationem Prophetias Messianas Interpretandi Certissimam Nostræque Ætati Accommodatissimam Exponit* (Dessau, 1786):—*Abhandlung von der alten hebräischen Tonkunst*, a treatise published in Paulus's *Neues Repertorium*, iii, 36 sq., in which he regards the accents as musical notes, according to which the melody of Hebrew hymns is to be decided. This idea he further developed in his musical exposition of the Song of Songs, *Salomonis Carmen Melicum* (Viteb. and Lips. 1800). Besides, he wrote *De Verisimillima Librum Jonæ Interpretandi Ratione* (1794), and *Nova Loci 1 Sam. vi*, 19 *Interpretandi Ratio* (1780). See the biography in the *Programm* published by his son, Karl Gottlieb Anton (Görlitz, 1816). Rosenmüller, *Handbuch für die Lit., bibl. Kritik u. Exegese*, iv, 146; *Allgemeine deutsche Biographie*, s. v.; Winer, *Handbuch der theol. Lit.* i, 80, 215; Steinschneider, *Bibl. Handbuch*, No. 126, 127. (B. P.)

Anton, Paul, a Protestant theologian of Germany, was born in 1661 at Hirschfeld, in Upper Lusatia. He studied at Leipsic; accompanied, in 1687, prince Friedrich August of Saxony on his tour through France, Spain, Portugal, and Italy; was appointed, in 1689, superintendent at Rochlitz, and in 1692 court-preacher at Eisenach; at the suggestion of Spener he was called, in 1695, to Halle as professor of theology and member of the Magdeburg Consistory; and died in 1730. He was one of the founders of the Pietistic School at Halle, where he had labored together with the famous Franke. Of his writings, the most important is his *Collegium Antitheticum* (edited by Schwentzel in 1732). See Herzog, *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Anton, Ulrich, DUKE OF BRUNSWICK, was born Oct. 4, 1633, and studied at Helmstädt. He was a very learned man, pupil of two of the most distinguished scholars of the day, and a good and pious sovereign. The stain in his career is that in extreme old-age he embraced the Roman Catholic religion, avowedly from political motives, and then again reverted to Lutheranism on his death-bed. But except for this inconsistency, he deserved and enjoyed the esteem of his people. He died March 27, 1714. He wrote several hymns, which are extremely good, graceful in form, and deep in feeling, and have become very well known, viz., *Wer Geduld und Demuth liebet* (Engl. transl. in Winkworth's *Christian Singers*, p. 225, "Patience and humility"):—*Nach dir, o Herr verlanget mich* (Engl. transl. in *Lyra Germ.* i, 145, "O God, I long thy light to see"):—*Nun tret' ich wieder aus der Ruh'* (ibid. p. 220, "Once more from rest I rise again"):—*Lass dich, Gott, du verlassener* (ibid. p. 159, "Leave all to God"). See Koch, *Gesch. des deutschen Kirchenliedes*, iii, 537 sq. (B. P.)

Antonelli, Giacomo, an Italian cardinal and statesman, was born at Sonnino, on the Neapolitan frontier, April 2, 1806. Though of an ancient family, he was the son of a herdsman, and was educated at the Grand Seminary of Rome, where he attracted the attention of Gregory XVI, who raised him to the prelacy and appointed him to several important offices, and in 1845 to that of minister of finance. After the accession of Pius IX, he became cardinal, June 12, 1847, and in 1848 prime-minister, in which position he won at first the favor of the popular party. After the assassination of the pope's political adviser, Rossi, Antonelli urged Pius IX to leave Rome, and joined him at Gaeta in November, 1848, where he conducted the negotiations which resulted in the pope's return to his capital under the protection of the French army, April 12, 1850. He now became secretary of foreign affairs, and maintained a conservative policy, to the great exasperation of the Liberals. He, however, maintained his position against his opponents, and did all in his power to stem the tide of events in Italy. In 1867 he became *curator ad interim* of the University of Rome. After the death of cardinal Ugolino, he became dean of the Order of Cardinal Deacons in January, 1868. He remonstrated against the success of Victor Emmanuel, who entered Rome formally Nov. 21, 1871. After the Œcumenical Council of 1870, he came prominently forward in defence of papal interests. He died Nov. 6, 1876.

Antonelli, Giovanni Carlo, an Italian bishop, was born in 1690. He belonged to a noble family of Velletri. Having entered the priesthood, he gained the favor of Alexander Borgia, who made him apostolic prothonotary about 1723. He afterwards became general auditor of the nunciature in Saxony. Returning to Rome in 1730, he aspired to the episcopacy; but the intrigues which he witnessed caused him to retire to Velletri, where he still found enemies. Finally he became bishop of that place in 1752. He died in 1769. He wrote *Epistola ad Polyarchum*, on the occasion of a celebration given on the election of Clement XII. His other writings are unpublished. See Hoefer, *Nouv. Biog. Générale*, s. v.

Antonelli, Leonardo, cardinal-bishop of Velletri and Ostia, and dean of the Sacred College, was born at Sinigaglia, Nov. 6, 1730. His attachment to the Jesuits met with opposition from pope Clement XIV, who had abolished this order. It has been said of Antonelli that he came into the world a hundred years too late.

Acting as if Europe were still under the temporal and spiritual power of the pope, he fulfilled the functions of præfect of the Propaganda with all the bias of a Roman prelate of the 18th century. During the French Revolution he was one of the chiefs of the assembly of the State, and proposed, in concert with the fiscal Barbieri, more extreme measures. In the meantime, he supported the vote of Jan. 15, 1791, for the sanction of the civil constitution of the clergy, decreed by the National Assembly of France, July 12, 1790. In 1800 he concurred in the election of Pius VII, and accompanied that pontiff on his voyage to Paris in 1804. He was driven from Rome in 1808 by the French, but was conveyed to Spoleto, and died at Sinigaglia, Jan. 23, 1811. In his youth he had written the pope's brief of interdiction of the duke of Parma, which gave to Voltaire the idea of a piquant article entitled *Le Royaume mis en Interdit.* Nevertheless, his letter to the bishops of Ireland showed that he held the same opinions of intolerance that were ascribed to him earlier. See Hoefer, *Nouv. Biog. Générale*, s. v.

Antonia, St., a virgin, who suffered martyrdom in Numidia with Sts. James, Marianus, and others in A.D. 259, under Valerian. See Ruinart, p. 224, 228.—Landon, *Eccles. Dict.* s. v.

Antoniano, Silvio, an Italian cardinal, was born at Rome, Dec. 31, 1540. Son of a cloth-dealer, he at first applied himself to the study of the fine arts, and obtained the name of *Il Poetino*. He gained by his talents the favor of Hercules II, duke of Ferrara, who appointed him, at the age of sixteen, professor of eloquence at Ferrara. At the death of his patron, he was called to Rome in 1559 by Pius IV, who made him secretary of cardinal Charles Borromeo. While acting in this capacity he wrote the *Acts* of the Council of Milan, and thereby gained a number of friends and patrons. Afterwards he was appointed professor of belles-lettres in the College of Sapienza at Rome. His lectures were brilliant, and it is said that on the day when he commenced the explanation of Cicero's oration *Pro Marcello* he had twenty-five cardinals in his audience. He was one of the most distinguished members of the Academy of the Vatican, established by cardinal Borromeo. He at length gave up belles-lettres in order to devote himself entirely to the study of philosophy and theology. He was ordained priest in 1567, and was appointed a little later secretary of the Sacred College. The popes Gregory XIII and Sixtus V confided to him several missions, which he performed successfully. Finally, Clement VIII made him canon of the basilica of the Vatican, and then cardinal, March 3, 1598. He died Aug. 15, 1603. He wrote, *Dell' Educazione Cristiana de' Figliuoli Libri Tre* (Verona, 1584; republished at Cremona, and then at Naples):—*Orationes Tredecim* (published after his death [Rome, 1610] by Joseph Castiglione). His *Life* is found in this last work. See Hoefer, *Nouv. Biog. Générale*, s. v.

Antoniānus, a bishop who wrote (A.D. 252) to Cyprian to assure him of his adherence to him and Cornelius against Novatian. He was afterwards much shaken by a letter from Novatian defending his doctrine and accusing pope Cornelius of laxity. Cyprian seems, however, to have convinced him of the excellence of Cornelius's life and policy as well as of the danger of Novatian's rigor.

Antonianus, Johannes, a Dutch Dominican of Nimeguen, was born in the first half of the 16th century, and died in 1588. He wrote several works highly esteemed by the fathers of the Church, of which the following are some of the principal ones: *Liber Gregorii, Episc. Nysseni, de Creatione Hominis; Supplementum Hexæmeri Basilii Magni, Interprete Dionysio Romano exiguo, nunc primum typis excusum* (Cologne, 1537):—*Paulini Nolani quotquot Exstant Opera Omnia, H. Grævii studio restituta et illustrata* (ibid. 1560):—*Epistolarum D. Hieronymi Decas I, ab Henrico Grævio Priore quondam suo recensita et illustrata* (Antwerp, 1568). See Hoefer, *Nouv. Biog. Générale*, s. v.

Antonides, Theodorus, a Dutch theologian, who lived in the first half of the 18th century, wrote commentaries upon the Epistles of St. James, St. Peter, and St. Jude, and upon the book of Job. See Hoefer, *Nouv. Biog. Générale*, s. v.

Antonides, Vincentius, a minister of the Reformed (Dutch) Church, was born in Holland (?) in 1670. He was pastor of Bergen, in Friesland, Holland, from about 1695 to 1705, at which time he came to America. He served as pastor in the following places: Bushwick, Flatbush, Flatlands, Brooklyn, New Utrecht, Gravesend, and Jamaica, from 1705 to 1744. He died July 18, 1744. He was a gentleman of extensive learning, exemplary piety, kind, benevolent, and charitable to all; and resigned under all his afflictions, losses, calamities, and misfortunes, which befel him in his own person and family. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 167.

Antoninus, *St.*, the patron of Sorrento, in Naples, was born in the 8th century, and entered a monastery, observing the rule of Monte-Casino. Upon the death of Bonifacius, he was made abbot of St. Agrippinus. He died Feb. 13, 830, but his festival is observed on the 14th.

Antonio of Bitonto, in Naples, a Franciscan, was vicar of the province of St. Nicolas of that order, and died in 1459, leaving many works, among them, *Sermones Quadragesimales per Totum Annum* (Lyons, 1496):—*De Causis quare Deus fecit Peccabile Genus Humanum* (MS.):—*Quæstiones in Epistolas et Evangelia Quadragesimalia* (Venice, 1538; Lyons, 1569, 4to).—Landon, *Eccles. Dict.* s. v.

Antonio de Fantis, a Franciscan of Treviso, was one of the most subtle defenders of the doctrine of Scotus in the 16th century. Besides a *Commentary* on the first and second of the *Sentences*, he wrote *Tabula Generalis Scoticæ Subtilitatis Sectionibus Octo.*—Landon, *Eccles. Dict.* s. v.

Antonio di Federigo, an Italian sculptor, lived, according to Vasari, about 1450. He executed three statues for the Cathedral of Sienna, and made some of the works for the external embellishment of the cathedral. In the year 1457 he executed a statue of St. Peter.

Antonio of Santa Maria, a Spanish Franciscan, was born at Placentia, in Estremadura, about 1521. Early distinguishing himself in letters, he took the doctor's degree at Salamanca, whence he went to Rome, and was employed in the apostolic chamber. Upon his return he assumed the habit of the Franciscan Discalceates. He died at Segovia, July 18, 1602, leaving many works. See Saint-Antoine, *Bibl. Univ. Francis.*

Antonio of Sienna, or of the Conception, a Portuguese Dominican, who died in 1586, was the author of the *Annals* and the *Library of Dominicans.*

Antonio de Yepez, a Benedictine, wrote a history of his order in seven decades, and died some time before 1621.

Antonio Fiorentino, an Italian architect, who lived about the year 1560, was born at Cava, near Naples. He studied at Rome, established himself at Naples, and built there the Church of Santa Catarina a Formello.

Antonio Margarita (**Malgarita**, or **Margalitha**), a German rabbi, lived in the early half of the 16th century. His father presided over the synagogue of Ratisbon. He was converted to Christianity in 1522; became professor of Hebrew at Augsburg, Leipsic, Vienna, and finally at Meissen with Schlegel. His works point clearly to his conversion. He wrote, *Der ganz*

jüdisch Glaub, etc. (Augsburg, 1530, 1531; Frankfort, 1544–61), in German; Luther cites this work with praise:—a work comparing the prophecies of the Old and the New Test. (Vienna, 1534):—*Duo priora cap. evang. Matt. Hebraice, cum Dav. Psalmis*, etc. (Leips. 1575). See Hoefer, *Nouv. Biog. Générale*, s. v.; Fürst, *Biblioth. Jud.* ii, 330.

Antonio, Nicola, a Spanish bibliographer, was knight of the order of St. Iago, and canon of Seville, where he was born, in 1617. He studied at Salamanca, and afterwards travelled to Rome as envoy of the king of Spain. While there, pope Alexander VII made him canon of the Cathedral of Seville, the income arising from which appointment he spent entirely in amassing a splendid library of more than thirty thousand volumes, by the aid of which he compiled his well-known *Bibliotheca*, or library of Spanish writers, in Latin (vol. iii and iv, Rome, 1672; vol. i and ii, ibid. 1696). A few treatises by him were collected (Antwerp, 1659). He died in Spain in 1684.

Antonius, Cyrus. See Antoine of Lerins.

Antonius Rampalogus. See Anthony of Rampigollis.

Antosiandrians, a term applied to Melancthon and other Lutherans who opposed the doctrines of Andreas Osiander (q. v.). See also Osiandrians.

Antrim, Presbytery of, a section of the Irish Presbyterians [see Presbyterian Church in Ireland] who separated from the main body in 1750 from a disinclination to subscribe to the Westminster Confession of Faith. They adopted the Arian, or New-Light, principles, and may be identified with the Scotch section known as the New-Light Burghers. See Anti-burghers.

Antrimp was a god of the sea among the Wends and Prussians. He belonged to the twelve great gods who were held as the symbols of the months.

Antumalgumen was a goddess in Chili, and was worshipped as a wife of the god of the sun.

Anu, in Assyrian mythology, was the first great deity of the upper triad Anu, Elu or Bel, and Hea—or Heaven, Earth, and Hades. His residence was in the upper, or seventh, heaven, which was called the heaven of Anu, and was symbolized by an emblem resembling the Maltese cross, which was often worn round the necks of the Chaldæan kings. He was called "The God of Heaven," "Anu the King," "The Great God," "The God of the World," "The Chief of the Gods," and "Father Anu." The Assyrians regarded him more in the light of the Zeus of the Greeks, as a divine and benevolent personality. The Accadians, on the other hand, looked upon him simply as the spirit or fetich of heaven, in which case he was called *Anna*, or, still more simply, *Na*. His wife Anatu, was simply a feminine form of himself. She was the goddess of life and death, and was the *Anaitis* of the Egyptians.

Anub, St. See Anuph.

Anunit was an Assyrian or Chaldæan goddess worshipped by the early monarchs. She is supposed to have resembled the *Venus* of the Greeks. Anunit was also a star which was identified by the Assyrians with the goddess *Ishtar*, the daughter of the moon god, Sin.

Anunnage was the Accadian deity called the Archangel of the Abyss, a form of Hea.

Anuph (Anub, or Nob), St., was a monk of Scetis in the 4th century, and brother of St. Pœmen. When the monasteries there were devastated by the Mazici, a Moorish tribe, he retired with his brother to Terenuthi. So strong were his ascetic principles that it is said he refused to see his own mother.

Anuvarta is the first rank of ascetics among the Jainas (q. v.). This degree of asceticism can be attained only by him who forsakes his family, entirely cuts off his hair, holds always in his hand a bundle of peacock's feathers and an earthen pot, and wears only clothes of a tawny color.

Anvers, Henry d'. See D'Anvers.

Anwyl, Edward, a Welsh Wesleyan minister, a native of Llanegryn, Merionethshire, entered the ministry in 1808, had a long, useful, and influential course, and died in February, 1857, in the seventieth year of his age. For sixteen years he was chairman of the North Wales district. See *Minutes of the British Conference*, 1857.

Anxur (Anxurus, Anxyrus, Axurus, or Axur), that is, *without a beard*, was a title under which *Jupiter* was worshipped as a child in Campania, and particularly in Anxur, a city of the Volsci.

Anyon, John, an English Congregational minister, was born at Whittle, near Chorley, in the year 1796. He was ordained at Inglewhite, near Preston, and afterwards removed to Pendlebury, near Manchester. In 1845 Mr. Anyon accepted a call to Park, near Ramsbottom, where he labored with much success nearly twenty-two years. He died Nov. 7, 1867. See (Lond.) *Congregational Year-book*, 1869, p. 238.

Anysius, St., succeeded St. Ascholius in the see of Thessalonica, in Macedonia, in 383. He took part with Chrysostom in his sufferings, exchanging letters with him, and disapproving of the acts of his enemies. He is commemorated Dec. 30. See Baillet, Dec. 30.

Ao was an Assyrian deity called "The Intelligent Guide," "The Lord of the Visible World," "The Lord of Knowledge, Glory, and Life." His most usual symbol was a serpent. In concert with the other great divinities, the city of Dursharyakin (Khorsabad) was dedicated to Ao by Sargon II.

Ao was also, according to Wilkinson, the name of an uncertain Egyptian deity, sometimes called *Moui*. He was represented as a kingly figure, with an upright feather on his head.

Aos, in Græco-Babylonian mythology, was the son of Kissare and Assaros, another third member of the first divine triad. By his wife Danke he was the father of the demiurge Bel.

Aoura (or Balot) was a beautiful valley in the Elysian Fields of the ancient Egyptians, which had to be passed through by the deceased before his trial by Osiris and the forty-two assessors.

Apa (*fly*) was an Egyptian amulet, representing the flying scarabæus, an emblem of the sun and of Pthah-Sokari-Osiris, and indicating the idea of self-existence, or the changes or phases or transformations through which the soul passed in the future state.

Apan, in Hindû mythology. The breath of life which is in man is called, according to the Hindû doctrine, Pran. The different parts of this breath bear different names; that part which causes the separation of various useless parts from the body of man is called *Apan*.

Apap, in Egyptian mythology, was the simpler form of the name of the evil serpent *Apophis*.

Aparchæ were first-fruits which were usually sacrificed by the ancients.

Apason, in Græco-Babylonian mythology, was the son of Sige, the primitive father of the gods by his wife Ianthe. Apason was derived from the Accadian Apsn, *the deep*.

Apate (*disappointment*), in Greek mythology, was the personified daughter of night, and sister of dreams.

Apaturia, in ancient Grecian usage, is a name for an Athenian-Ionian festival of the people. The origin of the name is unknown. The most probable explana-

tion is that the name is somewhat related to the phratrias, which were subdivisions of the Athenian nationality, and denotes a reunion festival of these phratrias. That there was no want of feasting and good wine at this festival is self-evident from the character of Grecian festivals. The celebration occurred in the month Pyanepsion (which began in the latter part of October) and lasted three days. All Athenians and all Ionians resident in Athens, with the exception of the Ephesians and the Colophonians, were admitted to this festival. The meaning of Apate (*disappointment, deception*) lies close to Apaturia, a surname often given to Venus and Minerva. It is said of Venus that she was waylaid by giants in the region of Phanagoria, in the Taurisian Chersonese, and then called Hercules to help her, who hid her in a cave, and to whom she gave the giants one after another, in order that he might kill them by this means of deception. Of Minerva it is said she deceived Æthra, the daughter of king Pittæus of Trœzene, in a dream, in which she asked her to come to her temple on the island of Sphæria, where Neptune then lived with her.

Apchon, Claude Marc Antoine d', a French prelate, was born at Montbrison about 1723. In his youth he followed the profession of arms, which he gave up in order to embrace an ecclesiastical calling. Appointed bishop of Dijon, then archbishop of Auch, he devoted his life entirely to acts of beneficence and the practice of all other virtues. Several noble acts of self-sacrifice are related of him. He died at Paris in 1783. He wrote, *Instructions Pastorales.* See Hoefer, *Nouv. Biog. Générale,* s. v.

Apeliōtes, in Greek mythology, is the east wind. He is represented, as seen in the Tower of Winds at Athens, flying in a horizontal direction, with a light mantle, in which he carries flowers and fruits, with flowing hair, and looking out upon the world with a friendly open face. The east wind brought light, fruitful rains from the sea, therefore he is represented thus.

Figure of Apeliotes.

Apelles, a monk and priest near Acoris, in the Heptanomis, in the 4th century. He had been a smith, and a legend is related of his chasing Satan with a red-hot iron. He was famous for working many reputed miracles. See Niceph. *Hist.* xi, 34; Sozomen, *Hist.* vi, 28.

Apellis Evangelium. This apocryphal Gospel is mentioned by Jerome in his *Proœm. ad Matth.*, and by Bede, *init. Comment. in Luc.* Perhaps it is only a mutilated Gospel like that of Marcion. See Origen, *Epist. ad Caros suos in Alexandria* (ed. Basil. 1557, i, 881, in Rufini *Apologia pro Origine*); Epiphan. xliv, 2. (B. P.)

Aper (or **Evre**), St., bishop of Toul, was by birth rich and noble. He married a lady named Amanda, by whom he had many children. At the bar he formed an acquaintance with St. Paulinus, who was then employed in the affairs of the emperor. The example and instructions of this holy man had the effect of disgusting him with the world; and, with his wife's consent, he vowed continence, quitted all his public employments, and retired to one of his estates in the country, where he gave himself up to prayer and mortification. He had not, however, long tasted the delights of his new mode of life before he was, almost forcibly, made priest, and elevated to the bishopric of Toul, in Lorraine. Such, at least, is the account given by those who make Aper the bishop of Toul to have been the same with Aper the friend of Paulinus, bishop of Nola. Others maintain that they were distinct individuals, and make Aper to have succeeded Ursus in the see of Toul. He seems to have been honored in the Church before the middle of the 7th century, when Salaberga, abbess of Laon, caused a church which she had built to be dedicated in his name. He is commemorated Sept. 15. See Baillet, Sept. 15.

Aperu was a hieratic order in the ancient Egyptian temples, analogous to that of the novices in Catholic convents.

Apet was an Egyptian goddess, represented under the form of an upright hippopotamus, with long pendent breasts, generally leaning upon a peculiar cross-like instrument, which has been regarded as a sign of protection. She appears to have been substituted for the goddess *Mant* in the lower times of the empire; and her titles were, "The Good Nurse," "The Great One who bears the Gods," "The Great Mother of him who is Married to his Mother," i. e. the Ithyphallic Horus. She was also, under the title of "The Great Ta Ouer," or Thoueris, represented as an avenging deity, having a lion's head and armed with a long straight knife, in which character she was called "The Nourisher of those who approach to the Flames (of hell)."

Apewesh, in Persian mythology, was one of the evil mighty genii which Ahriman created to fight against the genii of light, created by Ormuzd. This genius fights with Tashter in the great final battle. The latter is the water, and Apewesh is the drought (not fire, which is holy). Apewesh will finally be overcome.

Apex, a stitched cap, somewhat resembling a helmet, with the addition of a little stick fixed on the top, and wound about with white wool, properly belonging to the ancient Flamen (q. v.).

The word is also used by Jerome to express a small hair-stroke, with which the Jews embellish the top of some of the Hebrew characters, placing it over them in the shape of a crown. These are used especially in the books read in the synagogues, and in the Mezuzzoth (q. v.).

Apheru (*Guide of the Roads*), in Egyptian mythology, was the name of the divine jackal *Anubis.*

Aphian, St. See Amphian.

Aphraates, Jacob, surnamed the Persian Sage, a Syrian writer of the 4th century, is said to have been born of idolatrous parents. After his conversion he left his country, and went first to Edessa and afterwards to Antioch, where he did not cease from warning the faithful in every way against the Arian heresy. The Greeks commemorate him as a saint on Jan. 29; the Latins, April 7. See Theodoret, lib. iv; Baillet, April 7; Landon, *Eccles. Dict.* s. v. He is the author of homilies, which were erroneously ascribed by N. Antonelli to Jacob of Nisibis (comp. *S. Jacobi Nisibeni Opera Omnia ex Armeno in Lat. Sermonem Translata* [Romæ, 1756]), and likewise by Gennadius, who copied Antonelli. G. Wright published them in 1869, under the title *The Homilies of Aphraates, the Persian Sage, edited from Syriac MSS. of the 5th and 6th Centuries* (London). Eight of these homilies were translated into German by Bickell, in the *Bibliothek der Kirchenväter,* No. 102, 103 (Kempten, 1874). More recently this writer has been treated by Schönfelder, *Aus und über Aphraates,* in the *Theologische Quartalschrift,* 1878, p. 195–256; and by Sasse, in *Prolegomena in Aphraatis Sapientis Persæ Sermones Homileticos, Dissertatio Inauguralis* (Lips.

1878). See Schürer, *Theologische Literaturzeitung*, 1879, No. 13. (B. P.)

Aphrodisia is the name of several festivals in honor of *Aphrodite*, or *Venus*, which were celebrated at various places, but particularly at Cyprus. Mysterious rites were performed, to which only the initiated were admitted, who offered a piece of money to the goddess.

Api Doma (from *dom*, "the house," i. e. "the protector of the home") was, in ancient Slavonian mythology, a god whose protection the people invoked when they left their homes.

Apia (*Earth*) was, according to Herodotus, the name of a Scythian deity answering to the *Tellus* of the Greeks.

Apiarius was a priest of Sicca, in the province of Mauritania, who, having been guilty of immoral conduct, was deposed and excommunicated by his bishop, Urban. He appealed from his judgment to the pope, although that step was forbidden by several African councils; and, although the Council of Nicæa had determined that the affairs of the clergy should be settled in their own province, nevertheless, Zosimus, according to Baronius, received the appeal of Apiarius and readmitted him to communion. The African bishops refused to admit this pretension of the pope, with regard to the right of appeal to Rome. See Africa, Councils of.

Apitus (*she who is on the hill*) was an Egyptian goddess, worshipped in the city of Tuaa, in the Oxyrhynchite or eighteenth nome, on the western side of the Nile, in Middle Egypt.

Apmatenu was an Egyptian deity who was generally represented with a jackal's head and holding the *Uas*, or Cucufa staff, the emblem of a divine life. He was another form of the deity *Apheru*.

Apocreos is a name for the Sunday in the Orthodox Greek calendar, which corresponds to Sexagesima Sunday, so called because from it the abstinence from flesh begins, though the more strict observance of the Lenten fast does not commence until the following Sunday. The whole of the preceding week is also named from this Sunday, and is a kind of carnival.

Apodēmus, St., was one of the eighteen martyrs of Saragossa.

Apodipnon (*ἀπόδειπνον*) is one of the ecclesiastical hours in the Greek Church, corresponding with *compline* in the West.

Apodŏsis (*ἀπόδοσις, return*). When the commemoration of a festival is prolonged over several days, the last day of this period is called in the Greek calendar the "apodosis" of the festival. For instance, on the Thursday before Pentecost is the apodosis of the Ascension. In this case, and in some others (for instance, the Exaltation of the Cross and the Transfiguration), the apodosis coincides with the octave; but this is not always the case. Sometimes the period is more than an octave. Easter-day, for instance, has its apodosis on the eve of the Ascension, but generally it is less; the Nativity of the Theotokos (Sept. 8), for instance, has its apodosis Sept. 12.

Apollinārès Ludi were games celebrated annually by the ancient Romans in honor of *Apollo*, and instituted during the second Punic war, B.C. 212. The prætor presided, and ten men were appointed to see that the sacrifices were offered after the manner of the Greeks. At first the day was chosen by the prætor; but in the year U.C. 545 they were appointed to be held regularly about the nones of July.

Apollināris, St. (1), first bishop of Ravenna, in the 1st or 2d century; suffered much, and even unto blood, in his attempts to plant the faith. Some accounts say that he was martyred by the heathen, but Peter Chrysologus denies this; however this may be, the Church honors him as a martyr on July 23. See Baillet, July 23. (2.) The companion of St. Timotheus, both being martyred together at Rheims in the 3d or 4th century. Their festival is on Aug. 23. (3.) (*St. Aiplomay.*) Bishop of Valence, on the Rhone; was the son of St. Isicus, and elder brother of St. Avitus, both of whom were bishops of Vienne. Having been consecrated bishop, he continued to wage inexorable war against all vice and heresy, until Sigismund, king of Burgundy, banished him for attending a synod at Lyons, in which Stephen, the royal treasurer, was excommunicated for incest with his wife's sister. He afterwards returned to his see; and in 517 he attended the Council of Epaone. He died probably in 525, and is commemorated on Oct. 5. See Baillet, Oct. 5.

Apollonia, a festival sacred to Apollo at Ægiale, observed annually in honor of the return of that god with his sister Artemis, after having been driven to Crete on the conquest of Python.

Apollonio, Jacopo, an Italian painter, was born at Bassano in 1584. He was a pupil of Jacopo da Ponte. His best work is *The Martyrdom of St. Sebastian*, in the church dedicated to that saint. There is also a *Magdalene* in the dome of the cathedral at Bassano, and a picture of *St. Francis* at the Riformati. He died in 1654.

Apollonius, St., a solitary and deacon in the Thebaid; was taken prisoner at Antinoe, in Egypt, in 311. The judge who presided over his trial condemned him to be burned with Philemon, whom he had converted when in prison; but, "the fire being miraculously quenched," he was carried before the præfect of Alexandria, who caused them both to be cast into the sea with his first judge, who, together with many people, had been converted by the miracle which he had seen. The Latins commemorate them on March 7. See Ruinart, p. 487. See also Apollos, St.

Apollonius (1), an imaginary bishop of Corinth, referred to by Prædestinatus (i, 23). (2.) An imaginary bishop of Ephesus (ibid. 26, 27). He is perhaps the same spoken of by St. Jerome as a person of great wisdom who lived about the end of the 2d century, under the emperors Commodus and Severus. He wrote in Greek against the heresiarch Montanus, and Priscilla and Maxilla, the two women whom he induced to forsake their husbands and to follow him as his prophetesses. He reproached them for their avarice, and ridiculed their doctrine and their prophecies. A fragment of this work will be found in Eusebius, lib. v, cap. 18. Tertullian, after his fall, wrote a book, now lost—the seventh book *De Ecstasi*—which was specially directed against this work of Apollonius. One writer makes Apollonius to have been bishop of Antioch; but nothing at all certain is known about his country. See Cave, *Hist. Lit.* I, i, 86.—Landon, *Eccles. Dict.* s. v. (3.) A "companion" of one of the Antonines, who vainly tried to persuade Bardesan to abjure Christianity (Epiphanius, *Hær.* 477). (4.) A correspondent of Theodoret, probably not a Christian, to whom he wrote, commending the excellence of his natural endowments, and urging an acknowledgment of the Giver (Theodoret, *Ep.* 73). (5.) Count, præfect of the East in 442, and great chamberlain, to whom Theodoret wrote with reference to the calumnies spread against him at Constantinople (ibid. 103). He was in office at the Council of Chalcedon, 451 (Labbé, *Concil.* iv, 851, etc.).

Apollonius (or **Apollonii**), Willem, a Reformed theologian, was born at Veer, in Zealand, at the commencement of the 17th century, and died in 1657. He published, *Disputationes de Lege Dei* (Middelburg, 1655). But he is especially known by his controversy with Nic. Vedel upon the limit of the power of a sovereign

in ecclesiastical affairs. The work is entitled *Jus Majestatis circa Sacra, seu de Jure Magistratus circa Res Ecclesiasticas, contra Nic. Vedelii Tractatum de Episcopatu Constantini Magni* (Middelburg, 1642); a controversy of which Thomasius has given an account in his *Historia Contentionis inter Imperium et Sacerdotium* (Halle, 1722). See Hoefer, *Nouv. Biog. Générale*, s. v.

Apollos (or **Apollonius**), St., an abbot and confessor for the faith. At the age of fifteen years he retired into the Thebaid, where he lived a rigid and ascetic life, his only food being the wild herbs which the earth produced. After forty years of this solitary life he applied himself to the conversion of the heathen; and having brought over many to the faith, undergone many troubles, and, it is said, performed many miracles, he died about 395. The Greeks commemorate him on Jan. 25. See Baillet, Jan. 25. V.

Apolytikion (*ἀπολυτίκιον*). In the Greek Church the conclusion of the office or form of dismissal is called Apolysis (*ἀπόλυσις*). The *Apolytikion* is composed of troparia, or verses suited to the particular day or festival which are such after the dismissal. See Suicer, s. v.; Goar, *Euchol.* p. 32, 123.

Apomyos Deus, a name under which *Jupiter* was worshipped at Elis, and *Hercules*, as well as Jupiter, at the Olympic games. These divinities were supplicated under this name to destroy or drive away the flies which were so numerous and troublesome at the great sacrifices.

Aponimma, in Greek mythology, is the holy water whereby both the criminal is justified and the body of the dead is purified.

Aponte, Pedro, a Spanish bishop of Majorca and theologian, lived in the early part of the 16th century. He was first apostolic inquisitor in the province of Arragon and at the Balearic Isles, when he aspired to episcopal honors. In 1519 he wrote, at the request of Leo X, a *Breviarium Ordinis Redemptorum SS. Trinitatis*. Aponte himself bore a part in this monastic order. See Hoefer, *Nouv. Biog. Générale*, s. v.

Apopăpas (*ἀποπάπας*), a Greek term for an *ex-priest*.

Apophis, in Egyptian mythology, was the name of the great serpent of evil inhabiting the lower world, whose office it was to seduce the souls of the deceased into error or forgetfulness as they crossed the waters of the infernal Nile on their way to the Kerneter, or Egyptian Paradise. To protect the souls of the justified from this terrible enemy, they were accompanied by the deity Horus, and strengthened by the goddess Nut with the water of life and heavenly food. The terrible ordeal once passed, and the soul of the deceased acquitted by Osiris and the forty-two assessors in the Hall of the Two Truths, they afterwards assisted the benevolent Horus to fight against and conquer the serpent enemy, who was then brought captive to the throne of Ra, the sun deity, tortured with knives, bound with ropes, and eventually slain.

Apopompæ, certain days on which the Greeks offered sacrifices to the gods called *Pompaioi*, or conductors by the way, referring probably to Mercury, whose employment it was to conduct the souls of deceased persons to the shades below.

Aporrhanterion was a water-vessel of the ancient Grecians which was used for consecration and purification previous to entering the temple.

Aporrhĕta, in Greek mythology, were the holy things with which those desirous of being consecrated in the Eleusinian mysteries were made acquainted. They were partly symbols of the blessings of the Eleusinian deities, partly relics of art, which were shown to the candidates, touched and kissed by them.

Apostle Spoons, a series of twelve spoons, in precious metal, the handles of which are adorned with representations of the apostles. Anciently they were frequently given as baptismal presents by godparents of the upper classes to their godchildren. Several ancient examples of single spoons exist on which the Blessed Virgin or the patron saint of the child is also represented.

Apostles (Lat. *Apostoli*) is the title given, in prelatical churches, to certain letters dismissory in matters of appeal.

APOSTLES IN CHRISTIAN ART.—1. *Eastern and Greek Churches.*—Among these the only representations of the twelve apostles known are the following: In an early Syriac manuscript of the Gospels, written at Zagba, in Mesopotamia, in A.D. 585, now in the Library of the Medici at Florence, is a picture of the Ascension, in which twelve (not eleven only) apostles are represented, the Virgin Mary standing in the midst of them. Of about the same date are some mosaics in the Church of St. Sophia at Thessalonica. Separate representations of many of the apostles will be found among the illuminations of the *Menol. Græc.* of the emperor Basil.

2. *Early Monuments in the West.*—These are very numerous in Italy and in France, and of very various kinds—as, for example, in mosaics, frescos, marble sarcophagi, and even in vessels of glass or ornaments of bronze.

3. *Costume and Insignia.*—The dress is a long tunic reaching to the feet (with rare exceptions confined to some of the Roman catacombs), and with a pallium as an outer garment. The insignia by which they are designated are generally a roll of a book, commonly in the left hand, indicative of their office as preachers of the divine Word; or a chaplet, also held in the hand, significant either of the martyr's crown, or the crown of victory, which the Lord bestows upon those faithful unto the end. The scroll is sometimes replaced by a book of the more modern form (usually, however, the distinctive mark of a bishop). See Tiara.

4. *Mode of Representation.*—In Western monuments of the first eight centuries, the twelve are almost invariably represented as standing, or as seated, on either side of our Lord, who is either figured in his human person or (much more rarely) symbolically designated. In many early monuments there has been an evident attempt at portraiture in the case of the two "chiefest apostles." Of the rest, some are represented as of youthful appearance and beardless, others as bearded and of more advanced years.

5. *Symbolical Designation.*—The most common is that of twelve sheep, usually represented six on either

Early Representation of the Apostles.

side of our Lord, who is generally seen standing upon a rock, whence flow four streams. The two groups, each of six sheep, are in most cases exhibited as issuing from two towers representing Bethlehem and Jerusalem. Another symbol is that of twelve doves. Paulinus, bishop of Nola, speaks of a mosaic picture on the roof of the apse of his church, on which was delineated, *inter alia*, a cross surrounded with a "corona"—a circle of light, to use his own words—and round about this corona the figures of twelve doves, emblematic of the twelve apostles. Other symbols are palm-trees, vines, and other trees, to which a mystical reference was given.

6. *Special Insignia.*—Another mode of designating the apostles individually is found in a series of enamels in the Church of St. Peter at Chartres. The twelve are there represented with the following insignia: St. Peter with the keys; St. Paul with a sword; St. Andrew with a cross, saltier-wise; St. John with a chalice; St. James the Less with a book and a club; St. James the Elder with a pilgrim's staff, a broad hat with scallop-shells, and a book; St. Thomas with an architect's square; St. Philip with a small cross, the staff of which is knotted like a reed; St. Matthew with a pike (or spear); St. Matthias with an axe; St. Bartholomew with a book and a knife; St. Simon with a saw.

Apostles, Equal of, is a term applied to (1) bishops supposed to be consecrated by apostles, as Abercius of Hierapolis (Oct. 22); (2) holy women who were companions of the apostles, as Mary Magdalene, Junia, and Thecla; (3) princes who have aided the spread of the faith, as Constantine and Helena in the Orthodox Greek Church, and Vladimir in the Russian Church; (4) the first preachers, or "apostles," of the faith in any country, as Nina, in the Georgian calendar.

Apostles' Coats is a term frequently found in parish and churchwardens' accounts, indicating the garments worn by performers in the mediæval miracle or mystery plays.

APOSTLES' Festivals, Fasts, etc.—I. *Festivals.*—1. In the *Apostolical Constitutions* we find abstinence from labor enjoined on certain "days of the apostles;" but what these days were does not appear, though the injunction betokens a great festival.

2. The first Sunday after Easter appears to have been sometimes called "The Sunday of the Apostles." This Sunday was one of the highest festivals in the Æthiopian calendar.

3. In the West the commemoration of all the apostles was anciently joined with that of the two great apostles, Peter and Paul.

4. The Festival of the Twelve Apostles is celebrated in the Orthodox Greek Church on the morrow of that festival, June 30.

5. In the Armenian calendar, the Saturday of the sixth week after Pentecost is dedicated to the Twelve Holy Apostles; and the Tuesday in the fifth week after the Elevation of the Cross is dedicated to Ananias of Damascus, Matthias, Barnabas, Philip, Stephen, Silas, and Silvanus, and the Twelve Apostles.

6. On May 1 occurs the Festival of Sts. Philip and James and (some add) All Apostles.

7. July 15 is, in the Roman calendar, the Feast of the "Division of the Apostles."

II. *Fasts.*—1. As early as the *Apostolical Constitutions*, we find the week following the octave of Pentecost marked as a fast.

2. There is a collect for a fas in he mass in the Leonine sacramentary.

III. *Dedications.*—A church dedicated to the Twelve Apostles, second in splendor only to that of St. Sophia, was built at Constantinople by Constantine the Great, who intended it for the place of his own sepulture. He also dedicated at Capua, in honor of the apostles, a church to which he gave the name of Constantinian. The ancient church at Rome dedicated to the apostles is said to have been begun by pope Pelagius I (555–560), and completed by his successor, John III (560–573).

Apostoli, Pietro Francesco degli, an Italian theologian, was a native of Novara. He studied canonical law under Marco Antonio Ottelio of Padua. He afterwards distinguished himself as a preacher at Palermo, Genoa, Rome, Malta, and elsewhere. He became successively chaplain of cardinal Orsini, counsellor of the Inquisition, and finally abbot of Grazie di Novara, where he collected a choice library. He died in 1650. He wrote, *Delle Lodi di S. Carlo Borromeo Panegirico* (Rome, 1617):—*Plura ad quinque Libros Decretalium:*—*Ad Loca Selecta Sacræ Scripturæ:*—*De Immunitate Ecclesiastica*, in Rosini, *Lycei Lateranensis Illustrium Scriptorum Elogia*, and in Cotta, *Museo Novarese.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Apostolical Briefs are letters despatched by the pope to princes and magistrates on public matters.

Apostolical Chamber is the council to which are intrusted all the pope's demesnes, from which the revenues of the Holy See are derived. It meets in the pope's palace twice a week, and consists, besides the cardinal's great chamberlain, of the governor of the Rota (who is the vice-chamberlain), of the treasurer-general, an auditor, a president (who is controller-general), an advocate-general, a solicitor-general, a commissary, and twelve clerks of the chamber. One of these clerks is præfect of the grain, a second præfect of provisions, a third præfect of prisons, a fourth præfect of streets, while the remaining eight are deputed to take cognizance of various causes, each privately in his chamber. The members of the chamber meet in the apostolical palace on the eve of St. Peter to receive the tribute of the several feudatories of the Church.

Apostolical See (1), an episcopal seat founded by an apostle; (2) a title given to the three sees of Antioch, Ephesus, and Rome.

Apostolical Visitation, Congregation of the. See Congregation.

Apostolicum. See Apostolus.

Apostolĭcus is a title once common to all bishops (the earliest instance is from Venantius Fortunatus, in the 6th century, addressing Gregory of Tours; yet the word is not used here absolutely and by itself, but rather as an epithet), but from about the 9th century restricted to the pope, and used of him in the course of time as a technical name of office. It is so used, e. g. by Rupertus Tuitiensis, in the 12th century; but had been formally assigned to the pope still earlier, in the Council of Rheims, A.D. 1049—"because only the pontiff of the Roman see is primate of the universal Church and *apostolicus*;" and an archbishop of Compostella was excommunicated at the same council for assuming to himself the acme of the apostolic name (so that, in the Middle Ages, *apostolicus*, or, in Norman French, *l'apostole* or *l'apostoile*, which = *apostolicus*, not *apostolus*, became the current name for the pope of the time being). Claudius Taurinensis, in the 9th century, recognises the name as then appropriated to the pope by ridiculing his being called "not *apostolus*, but *apostolicus*," as if the latter term meant *apostoli custos*, for which Claudius's Irish opponent, Dungal, takes him to task.

Apostolis, Petrus ab (or *Pietro degli Apostoli*), an Italian theologian, lived near the middle of the 16th century. He wrote, *Vita d'Andrea Corsini*, bishop of Fiesole (Florence, 1603):—*Kalendarium Perpetuum Ordinis Carmelitarum* (Venice, 1588):—*Cæremoniale Ordinis Carmelitarum* (Rome, 1616) without the name of the author. See Hoefer, *Nouv. Biog. Générale*, s. v.

Apostolium is a church dedicated in the name of one or more of the apostles. Thus Sozomen speaks of the basilica of St. Peter at Rome as the *apostolium*

of Peter; and the same writer, speaking of the church which Rufinus built at the Oak (a suburb of Chalcedon) in honor of Sts. Peter and Paul, says that he called it *apostolium* from them.

Apostŏlus is (1) the formal missive of the judge of a lower court, whereby a cause was transferred to a higher court to which appeal had been made from him. See APPEAL. (2.) *Apostolus* (or *Apostolicum*) is one of the Church books in use among the Greeks, which contains the Epistles. Thus Gregory Thaumaturgus says (*Serm.* ii, "De Annun. B. Virg.," p. 19), "When the gospel is read, or the *apostolicum*, do not attend to the book or to the reader, but to God speaking to thee from heaven."

Apostoolians, a Mennonite sect, followers of *Samuel Apostool* (q. v.).

Apotăphos (or **Atăphos**), among the Greeks, was that one who was buried outside of the family burial-place, or the unfortunate one whose bones were not buried.

Apotaxaměnos (*ἀποταξάμενος*), a Greek name for one who has renounced the world; a monk.

Apotelesmăta (*ἀποτελέσματα*) were little figures and images of wax made by magical art among the ancients to receive the influence of the stars, and used as helps in divination. Hence judicial astrology was sometimes called the *apotelesmatical* art. All divination of this kind was looked upon by the early Christians as idolatry, and for this practice Eusebius Emissenus was condemned as engaging in an art unworthy the character of a Christian bishop.

Apotheŏsis (*ἀπό, from,* and *θεός, a god*), the deification or the ceremony by which the ancient pagans converted kings, heroes, and other distinguished men into gods. In Rome a decree of the Senate was sufficient to secure to any man divine honors; but in Greece the honor could be conferred only in obedience to the oracle of some god. The following account by Herodian of the apotheosis of the emperor Severus will serve as an illustration of the process: "After the body of the deceased emperor had been burned with the usual solemnities, they placed an image of wax exactly resembling him on an ivory couch, covered with cloth of gold, at the entrance to the palace. The Senate, in mourning, sat during a great part of the day on the left side of the bed; the ladies of the highest quality, dressed in white robes, being ranged on the right side. This lasted seven days; after which the young senators and Roman knights bore the bed of state through the Via Sacra to the Forum, where they set it down between two amphitheatres filled with the young men and maidens of the first families in Rome, singing hymns in praise of the deceased. Afterwards the bed was carried out of the city to the Campus Martius, in the middle of which was erected a kind of square pavilion, filled with combustible matter, and hung round with cloth of gold. Over this edifice were several others, each diminishing and growing smaller towards the top. On the second of these was placed the bed of state, amid a great quantity of aromatics, perfumes, and odoriferous fruits and herbs; after which the knights went in procession round the pile; several chariots also ran around it, their drivers being richly dressed and bearing images of the greatest Roman emperors and generals. This ceremony being ended, the new emperor approached the pile with a torch in his hand, and set fire to it, the spices and other combustibles kindling at once. At the same time they let fly from the top of the building an eagle, which, mounting into the air with a firebrand, was supposed to convey the soul of the deceased emperor to heaven; and from that time forward he was ranked among the gods."

Apparēbit repentīna (*Sudden will appear*) is the beginning of an anonymous Latin poem based on Matt. xxv, 31-46. Like the Lamentations of Jeremiah, it is alphabetic. "This rugged but grand Judgment hymn," as Neale styles it, is certainly as old as, if not a good deal older than, the 7th century; for Bede, who belongs to the end of this and the beginning of the 8th, refers to it in his work *De Metris*. It was then almost or altogether lost sight of, but Cassander published it in his *Hymni Ecclesiastici*. Although, according to Trench, "wanting the high, lyrical passion" of the *Dies Iræ*, yet it is of a very noble simplicity, Daniel well saying of it, "Juvat carmen fere totum e Scriptura Sacra depromptum comparare cum celebratissimo illo extremi judicii præconio, *Dies iræ, dies illa*, quo majestate et terroribus, non sancta simplicitate et fide, superatur." We subjoin the first lines in the original:

*A*pparebit repentina dies magna Domini,
Fur obscura velut nocte improvisos occupans.
*B*revis totus tunc parebit prisci luxus sæculi,
Totum simul cum clarebit præterisse sæculum.
*C*langor tubæ per quaternas terræ plagas conciuens
Vivos una mortuosque Christo ciet obviam.

These run, in Neale's translation,

"That great day of wrath and terror,
That last day of woe and doom,
Like a thief that comes at midnight,
On the sons of men shall come;
When the pride and pomp of ages
All shall utterly have passed,
And they stand in anguish owning
That the end is here at last;
And the trumpet's pealing clangor
Through the earth's four quarters spread,
Waxing loud and ever louder,
Shall convoke the quick and dead."

For the original, see Rambach, *Anthol. christl. Gesänge*, p. 126; Daniel, *Thesaurus Hymnol.* i, 194; Trench, *Sacred Latin Poetry*, p. 290 sq. In English, it is given by Neale, *Mediæval Hymns*, p. 9 sq.; Benedict, *Mediæval Hymns*, p. 35 sq.; Schaff, *Christ in Song*, p. 369. German translations are given by Rambach, Bässler, Simrock, and Königsfeld, in their collections of Latin hymns. (B. P.)

Appendini, FRANCESCO MARIA, an Italian priest, historian, and philologist, was born at Poirino, near Turin, Nov. 4, 1768. He was educated at Rome, took orders in the Roman Catholic Church, and was sent to Ragusa, where he became professor of rhetoric. When the French seized Ragusa, Napoleon placed him at the head of the academy in that city. After the Austrian occupation, he was appointed principal of the Normal Institute at Zara, where he died in 1837. See *Encyclop. Brit.* (9th ed.), s. v.

Apphia (or **Appia**), ST., the supposed wife of Philemon, the disciple of Paul, is said to have been martyred with her husband at Colosse, Nov. 22, during the reign of Nero. See Baillet, Nov. 22.

Appian (or **Apphian**). See AMPHIAN.

Appiano, PAOLO ANTONIO, an Italian Jesuit preacher and historian, was born at Ascoli in 1639. Having become a member of the Arcadian Society, he allied himself with the learned Magliabecchi and the poet John Baptist Saginoli. He was appointed recorder of the Inquisition; but he was especially noted as a preacher and an historian. He died at Rome in 1709. He wrote, among other works, *Vita di San Emidio, Primo Vescovo d'Ascoli, con una Descrizione della suddetta Città* (Rome, 1702, 1704) mentioned in the *Journal* of Trevoux:—*Vita di Cecco d'Ascoli*, a poet and philosopher of the 14th century burned as a heretic:—*Il Frumento che Produce le Palme: Orazione in Rendimento di Grazie a Dio per le Vittorie ottenute, l' Anno* 1687, *dall' Armi Cristiane nell' Ungheria, nella Grecia, e nella Dalmazia* (Venice, 1688):—and *Athenæum Picenum*, a biography of the native authors of Picenum (the March of Ancona), his native country, which, however, was never published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Appianus, ST. See AMPHIAN.

Appleby, David, an English Congregational minister, was born at Abberton, near Colchester, Feb.

2, 1819. At fourteen years he was converted through the labors of the Wesleyan Methodists and joined their Society. He became a fisherman at the age of seventeen, and thus continued till his twenty-first year. He was noted for his zeal in conducting services in the Bethels, and thus became a local preacher among the Methodists. Shortly after, he began to preach with great acceptance at Brightlingsea and other places. In 1844 he severed his connection with the Wesleyans, and joined the Congregational Church at Brightlingsea, of which he eventually became pastor. His career of great usefulness was cut short by sudden death, Sept. 7, 1854. "He was a good man and full of faith." See (Lond.) *Cong. Year-book*, 1855, p. 202.

Appleby, William, an English Wesleyan minister, was born at Tunstall, Oct. 5, 1811. He was converted when sixteen; received into the ministry in 1832; spent fourteen years in Cornwall, where he witnessed extensive revivals of religion; became a supernumerary in 1859, and died Nov. 12, 1860. He evinced deep sympathy with the people of his charge; his ministry was earnest and evangelical, and sometimes accompanied by overwhelming power from on high. See *Minutes of British Conference*, 1861, p. 11.

Appleford, William Philip, an English Congregational minister, was born in London Sept. 19, 1815. He was admitted to church fellowship Sept. 2, 1831, at Fetter Lane, and entered Homerton College as a student April 23, 1835. Upon the completion of his course he became pastor of the Church at Toxteth Park, Liverpool, in August, 1840, where he remained performing his work with great acceptance and usefulness till his sudden death, March 31, 1854. See (Lond.) *Cong. Year-book*, 1855, p. 202–203.

Applegarth, Robert, originally a Quaker, became a member of the Church of England in the latter part of the last century, and wrote *Apology for the Two Ordinances of Jesus Christ, by the Holy Communion and Baptism, recommended to the Quakers* (London, 1789). He also published some other works in theology and political economy. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Applegate, Thomas, a clergyman of the Protestant Episcopal Church, was born in England in 1813, of Baptist parents. He was educated at Stepney College; became a Baptist missionary, and was sent by the London Missionary Society to the Bahamas; returned in failing health, and was a Baptist preacher in England and afterwards in America until 1848, when he joined the Protestant Episcopal communion, and was duly ordained deacon and priest; officiated at Fairfield, Sherburne, Hamilton, and Warsaw, in N. Y. Subsequently he went to Memphis, Tenn., and in 1861 was at Granada, Miss.; returned to Western New York and for two years officiated in Grace Church, Cortland, closing his course in the spring of 1865. He died at Binghamton, N. Y., March 9, 1867. See *Amer. Quar. Church Rev.* July, 1867, p. 335.

Appleton, Samuel G., a Protestant Episcopal clergyman of the diocese of New York, was rector of the Church in Delhi, N. Y., in 1853, and remained there several years. In 1857 he was assistant minister in Waterbury, Conn.; the following year he removed to Morrisania, N. Y., as rector of St. Paul's, and remained in this pastorate until 1868. After a short residence in New York city, he officiated in Saltersville, N. J., and in 1871 officiated in Bayonne, N. J. The following year he removed to Morrisania, without charge. He died Nov. 29, 1873. See *Prot. Episc. Almanac*, 1874, p. 139.

Appleton, William, an English Wesleyan minister, was born May 17, 1779. He was converted while young, and began his itinerant labors in 1810 at Brighton, continuing them at Sheffield and Rochester. He died June 21, 1817, from injuries received while riding. Mr. Appleton was an exemplary Christian and devoted minister. See *Wesl. Meth. Mag.* 1818, p. 721, 801; Smith, *Hist. of Methodism*, iii, 16, 17.

Appleyard, John, an English Wesleyan minister, was born at Selby, Yorkshire, June 12, 1788. He was brought up in the Church of England; joined the Methodist body in 1808; began to itinerate in 1809; preached on the Shepton-Mallet, Banwell, Taunton (1812), Stroud, Redruth, St. Austell, Sherborne, Weymouth, and Frome circuits. He died of pulmonary consumption at the last-mentioned place, June 26, 1826. Mr. Appleyard was an indefatigable student and an excellent and successful preacher. See *Wesl. Meth. Mag.* 1828, p. 73.

Apponius, who probably lived about the middle of the 7th century, is the author of a commentary on the Song of Songs, which the Venerable Bede cites (*Cant. Cant.* iv, 5, ed. Migne, *PP. Lat.* xci, 1162). His exposition may be called the mystico-prophetic. He takes the Song of Solomon to be a continuous picture of the history of revelation from the creation to the final judgment. In viii, 1–13, Apponius finds an indication of the ultimate conversion of the Jews after much suffering. The *Expositio* was first printed at Freiburg in 1538, then again at Lyons in 1677, in vol. xiv of the *Bibliotheca Patrum*. See Ceillier, *Histoire des Auteurs Sacrés* (Paris, 1862), xi, 807 sq.; Peters, in Wetzer und Welte's *Kirchen-Lexikon* (2d ed.), s. v. (B. P.)

Apprice, John, a Christian martyr, because of his unbelief in the Romish Church, suffered death by burning at Stratford-le-Bow, May 15, 1556. See Fox, *Acts and Monuments*, viii, 140.

Approbation, Episcopal, for Confession. In the Church of Rome, no priest, regular or secular, can lawfully or validly administer the sacrament of penance without having first obtained permission of the bishop, who has it in his power to limit the permission in any way he likes, and to revoke it when he pleases. This regulation is founded on the pretence of the power to forgive sins having been principally given by our Lord to the apostles themselves, and their successors the bishops, as well as upon the constant practice of the Romish Church.

Approniānus, a martyr at Rome, commemorated Feb. 2.

Aprigius, bishop of Beja (*Ecclesiæ Pacensis*), in Portugal, not *Spain*, as Cave and Moréri have it, was a man of great eloquence and learning, who lived about 540, and wrote *An Explication of the Apocalypse*, of which Isidore of Seville speaks highly. It is now lost; but Loaysa, in his *Notes to the Catalogue of Isidore*, says that he once saw in Spain a voluminous MS. on the Apocalypse, formed out of the works of Victorinus, Isidore, and Aprigius. See Cave, *Historia Literaria*, i, 520.

Apringius, bishop of Chalcis, in Syria Prima, was a leading member of the Eastern party at the Council of Ephesus, A.D. 431, who supported John of Antioch in the deposition of Cyril, etc., and was deputed as one of the commissioners to the emperor at Constantinople as proxy for the metropolitan Alexander of Apamea. He shared in the ultimate reconciliation between Cyril and the East (Labbé, *Concil.* iii, 1127, 1183; Baluze, *Coll. Nov. Concil.* p. 497, 507, 577, 719, 720).

Apro, the name of an ancient Egyptian funeral ceremony called the "Opening of the Mouth."

Aprosio, Luigi (afterwards Angelico), a vicar-general of the Congregation of our Lady of Consolation at Genoa, was born at Vintimiglia, in the republic of Genoa, Oct. 29, 1607, and entered the Order of the Augustines at the age of fifteen. He taught philosophy five years; after which he travelled in Italy and settled at Venice in 1639, in the Convent of St. Stephen. He collected the library of the Augustines at Vintimiglia, which made him famous for learning. He died Feb. 23, 1681. His principal work is *Bibliotheca Aprosiana* (Bologna, 1673). See Chalmers, *Biog. Dict.* s. v.; *Biog. Universelle*, s. v.

Apsaras, in Hindû mythology, are the heavenly virgins, 600,000,000 in all, whose office it is to solace the gods and the souls of departed men.

Apsund and **Sund**, in Hindû mythology, were two brothers, who formerly were good spirits; but, tempted by the desire for the earthly, they fell from God, and were therefore banished by him to the Pastals, the hell of the Hindûs. All wars which Indra and his Divs or Dejolas must carry on have their cause in these two evil dæmons, who always stand in the front of his enemies.

Aptĕra (*guide of the road*) was a name of the god *Anubis*, as conductor of the souls on the road to the lower world, and under which title he was worshipped in Thebes.

Aquæ Bajulus, the bearer of holy water; the priest's clerk or assistant, who lived on the alms of the people, certain fees on Sundays and festivals, and certain sheaves of corn in harvest; the mediæval parish-clerk.

Aquamanīle is the basin used for the washing of the hands of the celebrant in the liturgy. The aquamanile with the urceus are the basin and ewer of the sacred ceremony. In the work called the *Canons of the Fourth Council of Carthage*, it is laid down that a subdeacon should receive at his ordination, from the hands of the archdeacon, an aquamanile (corruptly written *aqua et mantile*) as one of the emblems of his office. These directions are repeated verbatim in the office for the ordination of a subdeacon in the Gregorian sacramentary. In the Greek office, the word used in the same connection perhaps includes both urceus and aquamanile. In the *Ordo Romanus*, the acolytes are directed to carry an aquamanus (among other things) after the pope in the great procession of Easter-day. Aquamanilia of great splendor are frequently mentioned in ancient records. Desiderius of Auxerre is said to have given to his Church one "weighing two pounds and ten ounces, having in the centre a wreath of lilies," etc. Brunhilda, queen of the Franks, offered, through the same Desiderius, to the Church of St. Germanus one "weighing three pounds and nine ounces, having in the centre Neptune with his trident." See Urceus.

Aquaminarium (or **Amula**) is a vase of holy water, placed by the heathens at the entrance of their temples, that the worshippers might sprinkle themselves. Two of these vessels—the one of gold, the other of silver—were given by Crœsus to the Temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of their religious offices that their method of excommunication was to prohibit to offenders the approach and use of the holy-water pot. It is admitted by Roman Catholics that "hence was derived the custom of holy Church to provide purifying or holy water at the entrance of the churches." This vessel was called by the Greeks *perirrhanterion* (q. v.).

Aquarius, in mythological astronomy (Gr. Ὑδροχοος), is the constellation in which Ganymedes is thought to be seen, because it comes directly under the Eagle, the bird of Jupiter, that conveyed Ganymedes to this god, and also because he carries a vessel for water. According to others, he is Deucalion or Cecrops: the first, because of the flood which took place in his time; the second, because in his day no wine, but water only, was used. The Waterman is represented as kneeling, upsetting an urn, from which flows a stream of water. He borders on the east on Capricorn, and on the west on the Fishes, and is made up, according to Flamsteed, of 108 stars.

Aquaro, Mattia d', an Italian ecclesiastic, was born in the kingdom of Naples. He entered, while young, the Order of St. Dominic, and taught philosophy and theology at Turin and Venice. In 1572 he taught at Naples; and in 1584 he was definitor of his province and professor of theology at Rome. He died at Naples in 1595. He wrote some additions to his *Commentaries of Capreolus on the Sentences*, and published an improved and valuable edition of these commentaries at Venice in 1589. He also wrote a number of works upon the philosophy of Aristotle and the scholastic philosophy, among which are, *Oratio de Excellentia Sacræ Theologiæ* (Turin, 1559; Naples, 1572):—*Lectionum in Primam Philosophiam ut dici solet Principium* (ibid. 1571; Rome, 1575):—*Dilucidate in XII Libros Primæ Philosophiæ Aristotelis* (ibid. 1584):—*Formalitates juxta Doctrinam D. Thomæ* (Naples, 1605, 1623), a work commenced by Alfonso di Marcho of Aversa. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aquatics, a name for certain heretics who believed water to be a principle coeternal with God. See Aquei.

Aqua-veteri, John de, was a Carmelite monk of Mechlin, who died in 1507, at the age of seventy-four. He wrote, *Fasciculus Temporum sui Ordinis*, lib. iii. In the first part, he pretends that Elijah and the prophets were the founders of his order; in the second, he gives the number of saints of the order; in the third, a chronological account of the generals. His other works are, *Manuale*:—*Dialogus inter Carmelitam et Cartusianum*:—*Epistolæ Familiares*, etc.

Aquaviva (or rather **Acquaviva**), a name common to several cardinals, viz.:

1. Francesco, of Naples, was born in 1665. Under Innocent XI he was appointed vice-legate of Ferrara, and Alexander VIII appointed him inquisitor of Malta. Under Innocent XII he went as nuncio to Spain, when Charles II and Philip V occupied the throne. Clement XI made him cardinal of San Bartolomeo, and Philip V appointed him the representative and protector of Spain at the Roman see. He died in 1725 as bishop of Sabina.

2. Giovanni Vincente, in 1537 was bishop of Melfi and Rapolla, and in 1542 cardinal-priest. He died in 1556.

3. Giulio was born at Naples in 1546. Under pope Pius V he represented the interests of his Church in Spain during the reign of Philip II. To reward him, the same pope made him cardinal-deacon of San Callisto. He died in 1574.

4. Ottavio (*the older*) was born in 1560 at Naples. Under Sixtus V and Gregory XIV he occupied many high ecclesiastical positions, and in 1591 was made cardinal. Under Clement VIII he represented his Church at Avignon, where he had to encounter many difficulties with the Huguenots. At last he succeeded in bringing over Henry IV to the Catholic Church. In 1605 Leo XI made him archbishop of Naples, where he died in 1612.

5. Ottavio (*the younger*) was born at Naples in 1608. In 1654 Innocent X invested him with the purple. He died in 1674.

6. Trojano was born in 1694 at Naples. He was very intimate with Benedict XIII, and under Clement XII was made cardinal of Santa Cecilia in 1732. Philip V of Spain and Charles III of Naples appointed him their representative at the Roman see. At the wish of Philip, he was made archbishop of Toledo. His influence was of great importance at the election of Benedict XIV. He died in 1747.

Besides, there are mentioned a cardinal Papiniano, who flourished in 772 under Adrian I; cardinal Stefano, who lived under Boniface V; and Pasquale of Aragon, who was born in 1719 at Naples, and died under Clement XIV in 1788. (B. P.)

Aquei (from *aqua*, water), a Christian sect which arose in the 2d century, who allege that water was not created, but was coeternal with God. They are thought to have derived this notion from Hermogenes, a celebrated painter at Carthage. The same notion was promulgated by Thales, the founder of the Ionic school of Greek philosophy, who flourished B.C. 640, and whose fundamental tenet was that water was the primary

principle of the world. See HERMOGENES; HYLÈ; THALES.

Aquila is the name of several Christian saints: (1.) Wife of Severianus, martyr, commemorated Jan. 23. (2.) Husband of Priscilla, July 8; July 14. (3.) Martyr in Arabia, Aug. 1.

Aquila, Bernardino d', an Italian Franciscan of Fossa (or of Aquila), was made proctor of his order at the court of Rome. He was a man of extreme piety; and Peter Rudolphus does not hesitate to state that he had the gift of miracles. He died, aged eighty-three, in 1503. He wrote, *Historia Brevis de Cœnobiis et Illustribus Viris Provinciæ S. Bernardini: — Quodlibet Scholasticum: — Quadragesimale: — Peregrinus*, on the Discourse of Jesus Christ to the Disciples on the Way to Emmaus: — *Centuria in Memor. Passionis Jesu Christi: — Vita S. Bernardini Senensis: — Vita B. Philippi Aquilani*, etc.

Aquila, Francesco Faraone, an eminent Italian designer and engraver, was born at Palermo in 1676, and settled at Rome about 1700. The following are a few of his principal works: *The Repose in Egypt, with St. Joseph at Work* in the background: — *The Last Supper*, after Albano: — *The Dead Christ in the Lap of the Virgin Mary, with Mary Magdalene and St. Francis*, after Caracci: — *Our Saviour with a Glory, the Virgin Mary, St. Ambrose, and St. Charles Borromeo*, after Carlo Maratti: — *The Bark of St. Peter*, after Lanfranco.

Aquila, Pietro d' (1) (surnamed *Scotus Minor* and *Doctor Sufficiens*), was a Franciscan of the province of St. Bernardino and bishop of St. Angelo. He flourished between 1320 and 1352, and left a small but learned *Commentary on the Four Books of the Sentences* (Speyer, 1480; Venice, 1584, 4to; Paris, 1585, 8vo; and Venice, 1600, 4to). See Saint-Antoine, *Bibl. Univ. Francisc.*

Aquila, Pietro (2), an Italian painter and engraver, the younger brother of Francesco, was born at Palermo, and settled at Rome in 1700. While young he prepared himself for the priesthood and became a monk. His principal works are as follows: Subjects after Caracci: *The Holy Family: — The Adoration of the Magi: — The Flight into Egypt: — Lions Fighting.* After P. da Cortona: *The Sacrifice of Polyxena: — The Triumph of Bacchus: — The Rape of the Sabines.* After Ciro Ferri: *Moses and the Daughters of Jethro: — Moses Striking the Rock: — The Virgin Mary Appearing to St. Alesio.* After Carlo Maratti: *The Virgin Mary with Five Saints: — The Triumph of Religion.* After Gio. Marandi: *The Death of the Virgin.*

Aquila, Pompeo dell', an Italian painter, was born at Aquila, and lived about 1570. He executed a fine painting in the Church of Santo Spirito at Rome, representing the descent from the cross, of which there is a print by Horatius de Sanctis, 1572.

Aquiliciana (Lat. *ab aqua elicienda*, from bringing forth water) were heathen festivals celebrated at Rome, during a great drought, with the view of obtaining rain from the gods.

Aquilino, RAPHAEL, a convert from Judaism who flourished in Italy about 1571, is the author of a treatise on the "truth of the faith," entitled *Trattato Pio, nel quale si contengono cinque Articoli pertinenti alla Fede Cristiana contra l'Ebraica Ostinazione, estratti delle Sacrosante Antiche Scritture* (Pesaro, 1571, 1581). According to Wolf's testimony, who gives a full description of this work, it is full of mysticism; everywhere he sought for and found Old-Test. types of the cross. He also wrote, *Della Hebraica Medaglia, detta Maghen David et Abraham* (ibid. 1621), ed. by A. G. Anguisciola. See Fürst, *Bibl. Jud.* i, 47; Wolf, *Bibl. Hebr.* iii, 992 sq.; Schudt, *Jüd. Merkwürdigkeiten*, ii, 75; Kalkar, *Israel u. d. Kirche*, p. 77. (B. P.)

Aquilīnus is the name of several Christian saints, besides the one below: (1.) Martyr in Africa, Jan. 4. (2.) Commemorated Feb. 4. (3.) Of Isauria, commemorated May 16. (4.) Presbyter, May 27. (5.) Saint, July 16; July 17.

Aquilinus, ST., was born at Bayeux about 620. He served in the army under Clovis II; and, although married, observed continence with his wife. About 653 he was made bishop of Evreux; after which he entirely devoted himself to the good of his people, and lived in a cell close to his cathedral church, practicing the greatest austerities. In 688 he attended the Council of Rouen, under St. Ansbertus. Towards the close of his life he labored under loss of sight, an affliction which he is said to have demanded in prayer. He died in 695, having ruled his Church forty-two years. His festival is marked on Oct. 19 in the Roman martyrology; but the Church of Evreux commemorates him on Feb. 15. See Baillet, Oct. 19.

Aquinas (*St.*), THOMAS, *Hymns of.* Thomas wrote not only in prose, but also in poetry, and the produce of his muse he dedicated, above all things, to the glorification of the Virgin Mary and the eucharist. He composed a *Psalterium Mariæ*, and a poem (*Omni die dic Mariæ laudes, mea anima*) known under the title of *Soliloquium Soliloquiorum S. Thomæ.* When pope Urban IV, in 1261, brought about the general observance of the Feast of Corpus Christi, Aquinas, at the instance of that pope, prepared the *officium*, or order of worship, for that feast, into which the following hymns, still in use in the Romish Church, were introduced by Aquinas:

1. "Adoro te devote latens veritas;" 2. "Lauda Sion Salvatorem;" 3. "Pange lingua gloriosi corporis;" 4. "Sacris solemniis juncta sint gaudia;" 5. "Verbum supernum prodiens."

These hymns are not only translated into English, but also into German. The first, by Caswall, in *Hymns and Poems* (Lond. 1873), p. 161, commences thus:

> "O Godhead hid, devoutly I adore thee,
> Who truly art within the forms before me;
> To thee my heart I bow with bended knee,
> As failing quite in contemplating thee."

Dr. Neale, who renders the same lines thus—

> "Humbly I adore thee, hidden Deity,
> Which beneath these figures art conceal'd from me;
> Wholly in submission thee my spirit hails;
> For in contemplating thee it wholly fails,"

remarks on this hymn, "It is worthy of notice how the Angelic Doctor, as if afraid to employ any pomp of words on approaching so tremendous a mystery, has used the very simplest expression throughout." No. 2 is also translated by Caswall, *loc. cit.*:

> "Sion, lift thy voice, and sing;"

and in another rendering is found in *Lyra Eucharistica*, p. 125:

> "Laud, O Sion, thy Salvation;"

and a third in *Hymns for Christian Worship*, No. 394:

> "Sing, my tongue, the Saviour's glory."

For No. 3 see the art. PANGE LINGUA; and for No. 4, the art. SACRIS SOLEMNIIS. No. 5 is given by Caswall, *loc. cit.*, p. 65:

> "The Word, descending from above;"

and in *Hymns Ancient and Modern:*

> "The heavenly word proceeding forth."

It is remarkable that Dr. Trench, in his *Sacred Latin Poetry*, does not mention any of Aquinas's hymns. (B. P.)

Aquino, LOUIS HENRI D', of Paris, son of *Philip*, was professor of Hebrew at Paris, where he published, פֵּרוּשׁ רשׁ"י עַל אֶסְתֵּר, or *Rashii Scholia in Librum Esther in Versione Latina*, etc. (Paris, 1622): — קְצָת פֵּרוּשׁ רלב"ג עַל אִיּוֹב, or *Levi Gersonidæ Comm. in Quinque Priora Capita Libri Jobi* (ibid. 1622), in Latin. See Fürst, *Bibl. Jud.* i, 47; Wolf, *Bibl. Hebr.* i, 723;

Bayle, *Dict.* i, 297; Imbonatus, *Biblioth. Lat.-Hebr.* p. 154; Kalkar, *Israel u. d. Kirche*, p. 52. (B. P.)

Aquisgranense Concilium. See AIX-LA-CHAPELLE.

Ara Maxĭma (*greatest altar*), an altar which stood in front of a statue in the Temple of Hercules Victor in Rome, on which, when the Romans had obtained a victory, they were accustomed to place the tenth of the spoils for distribution among the citizens. The Romans used to repair to the Ara Maxima in order to confirm by a solemn oath their promises and contracts.

Arab. The English engineers found a very ancient site, called *Kirbet el-Arabiyeh*, east of Hebron (three and a quarter miles on the Ordnance Map), marked by wells and cisterns, which Lieut. Conder is disposed to regard as identical with that of Arab, notwithstanding the substitution of ב for ע in the name (*Quar. Report* of the "Pal. Explor. Fund," Jan. 1875, p. 14; in his *Tent Work*, ii, 334, he spells it *Er-Rabiyeh*); and Dr. Tristram adopts the location (*Bible Places*, p. 63). The place is probably the one indicated by Schwarz (*Palest.* p. 105). But the situation is rather too far east for the associated names of the group (Josh. xv, 52–54).

Arabesque, a species of ornament used for enriching flat surfaces, either painted, inlaid in mosaic, or carved in low-relief. It was much employed by the Arabs, and by the Saracens or Moors in Spain. In the domestic architecture of England of the 16th and 17th centuries, this mode of ornamentation is very frequent.

Arabesque.

Arabiānus, bishop of Ancyra, was present at the Synod of Constantinople, A.D. 394, when he raised the question whether a bishop could be deposed by two bishops only (Labbe, *Concil.* ii, 1377, ed. Coleti). He also took part in the synod held by Chrysostom at the same place, A.D. 400, to consider the charges against Antoninus of Ephesus (Palladius, *Vit. Chrys.* 13). See Labbe, *Concil.* ii, 1465.

Arabic Version. By way of supplement we add that, prior to the year 1839, two printed versions of the Arabic Bible were known in Egypt and Syria. The one was the edition printed in Walton's Polyglot [see POLYGLOT BIBLES], the other was the *Biblia Sacra Arabica Sacræ Congregationis de Propaganda Fide jussu edita, additis e regione Bibliis Latinis Vulgatis studio et labore Sergii Risii* (Romæ, 1671, 3 vols. fol.). But both were regarded, according to the personal observations in the East made by the Rev. C. Schlienz, the agent of the Society for Promoting Christian Knowledge, "with rooted antipathy by the Mohammedans; the Polyglot chiefly for its presumptuous impiety in adopting the phraseology of the Koran and for its inequality of style; and that of the Propaganda for its vulgarity and inelegancy of language." In 1839 the preparation of a new Arabic version was commenced under the superintendence of the Rev. C. Schlienz. The first draft of the whole translation, originally made by Mr. Fares (admitted to be one of the best native Arabic scholars of the day), was carried through the press in 1856. In the meantime the Rev. Dr. Eli Smith, one of the American missionaries in Syria, had commenced an improved version of the Scriptures in the Arabic language; but this work he left unfinished, after years of laborious study and consuming toil. His premature death was probably accelerated by the close and continuous mental application with which he sought the completion of his great task. The translation was subsequently confided to the Rev. Dr. Van Dyck, in order to re-examine the parts already prepared, and to continue the work from the point at which it had been left by his predecessor. Dr. Van Dyck possessed undoubted qualifications for this responsible duty, as a competent and accurate translator having a thorough knowledge of the Arabic language. With immense pains, inflexible perseverance, and unflagging energy, he applied himself to his editorial labors till the entire Bible was finished, and a translation was furnished which, in point of idiomatic exactness, fidelity to the originals, and general excellence, may well satisfy the most fastidious scholars. When it is considered that the Arabic language is spoken by more than one hundred millions of the human race, it would be difficult to exaggerate the value and influence of the great undertaking which had reached its final stage in the year 1865. The text was completed at press in New York in 1867 under the title *El-Kitâb el-Mugaddes*. The superiority of this translation being recognised everywhere, the British and Foreign Bible Society were induced to adopt it for their own use, and shared in the expense of printing with the American Bible Society. Since 1870 this version has been published with a vowelled text, the work also of the Rev. Dr. Van Dyck. (B. P.)

Aracani are priests among a negro tribe on the West Coast of Africa. The standard or banner which they carry in processions is a white scarf, on which are painted human bones and ears of rice.

Arachiele, CACCIATURO, an Armenian theologian and philosopher, was a native of Erzerûm, in the plain of Armenia. At the age of fifteen years he went to Rome and completed his studies at the College for the Propagation of the Faith; then went to Constantinople, and afterwards to Venice, and became known for his preaching. He died at Venice in 1740. He wrote, *Summa Universæ Theologiæ:—Universæ Theologiæ Speculativæ, Dogmaticæ, Positivæ, et Moralis Opus:*— an Armenian poem in which Jesus Christ is compared with Adam, now in the Library of Paris:—an *Introduction to the Christian Life*, also written in Armenian. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aradillas, ALFREDO GONZALEZ, a Spanish theologian, who lived in the last half of the 17th century, wrote, *Exercicios del Rosario de la Virgen* (Seville, 1622):—*Castilla e Spiritual y Divina*, a dialogue between Christ and man, the first part of which was published at Granada in 1643. See Hoefer, *Nouv. Biog. Générale*, s. v.

Araf (or **Arafah**) is an intermediate place between the heaven and hell of the Mohammedans, which corresponds to the Romish *purgatory*. See AL-SIRAT.

Arafat, STATION ON. It is laid down as one of the most important practices to be observed by the Mohammedans who go on pilgrimages to Mecca that on the ninth day of the last month of the Arabian year, called Dhu' Chaija, the pilgrims must resort to Mount Arafat, in the vicinity of Mecca, to perform their devotions. The Mohammedans have a tradition that Adam and Eve, after they were turned out of Paradise, were separated for a hundred and twenty years, and that at last, as they were in search of each other, they met on the top of this mountain and recognised each other, to their mutual delight.

Aragon (in Spain), COUNCIL OF (*Concilium Aragonense*), was held in 1062, in which it was decided that the bishops of Aragon should be chosen from the monks of St. Iago de Peña (see Labbé, *Concil.* ix, 1173).

Another was held in 1408 in favor of the antipope Benedict XIII.

Aragon (or **Boria**), **Alfonso**, a preacher of the Augustinian Order and a Spanish theologian, who lived in the first half of the 17th century, wrote, *Vida de la Bienaventura da Ritta de Casia* (1618). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aragon, Fernando de, archbishop of Saragossa, a Spanish historian, was the son of Ferdinand, king of Castile and Aragon, and became bishop in 1539. He died Jan. 20, 1575. He left in manuscript, *Historia de los Reyes de Aragon*, and some other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aragon, Fernando Ximenes, a Portuguese theologian, lived in the early part of the 17th century. He became archbishop of Braga, and composed the following works, *Restauraçaon o Renovaçaon do Homem: —Dottrina Catolica para Instrucçaon e Confirmaçaon dos Fieis, e Extincçaon das Sectas Supersticiosas e em Particular do Judaismo*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aragon, Pedro DE, a Spanish Augustinian friar and theologian, native of Salamanca, lived near the close of the 16th century. He taught theology, and wrote the following works, *In Secundam Secundæ Thomæ de Justitia et Jure:—In Tertiam Thomæ de Mysteriis Vitæ Christi et utriusque Adventus*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aragona, SIMONE TAGLIAVIA D', an Italian cardinal and Sicilian publicist, was born May 20, 1550. He was son of Charles of Aragon, duke of Newfoundland, and became cardinal in 1583. He died at Rome in 1604. He wrote, *Constitutiones pro Cleri et Populi Reformatione: — Sermones Sacri in Synodis Habiti: —Explanatio nonnullorum Decretarum Pontific.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Aragonese, SEBASTIANO, an Italian painter and designer, a native of Brescia, lived in the last half of the 16th century. His style of design was more remarkable than his painting. He succeeded especially in the reproduction of ancient medals. He designed all the marbles in the city of Brescia with their inscriptions. Lanzi speaks of one of the paintings of Aragonese, *Our Saviour between two Saints*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Araldi, Alessandro, an Italian painter, was a native of Parma. His master was John Bellini, of Venice. He painted several pictures for the churches of his native place, among which we especially notice the *Annunciation* as possessing especial merit. Lanzi ranks him among the good painters of the mixed or old-fashioned style. He died about 1528. See Hoefer, *Nouv. Biog. Générale*, s. v.

Araldi, Giovanni Francesco, an Italian Jesuit and theologian, was born at Cagli in 1522. He aided in founding the Jesuit college at Naples, and died May 10, 1599. He left a *Compendium Doctrinæ Christianæ*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arama, Isaac (also called *Baal-Akedah*), a celebrated Jewish philosopher and commentator, was born in Zamora about 1460, and was one of the 300,000 Jews who were expelled in 1492 from Spain. He went to Naples, where he died in 1494. The work which immortalized his name is called *Akedath Isaac* (עקדת יצחק), *The Litigation of Isaac*, a philosophical commentary on the Pentateuch and the five Megilloth, consisting of one hundred and five sections, and containing some of the severest strictures of the views of Aristotle, as well as some of the most beautiful moral sayings. It is from this work that Arama received the name of *Baal-Akedah*. He also wrote, a separate commentary on Esther (Constantinople, 1518):—יד אבשלום, *The Hand of Absalom*, an exposition to the book of Proverbs (ibid. s. a.; Leipsic, 1859):—and חזות קשה, *The Heavy Vision*, written against Mohammedans and Christians (Sabionetta, 1552; Frankfort-on-the-Oder, 1792). See Fürst, *Bibl. Jud.* i, 48; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 45; Kitto, *Cyclop.* s. v.; Lindo, *History of the Jews in Spain*, p. 266; Finn, *Sephardim*, p. 413; Ginsburg, *Commentary on Ecclesiastes* (London, 1861), p. 66 sq.; Basnage, *History of the Jews* (Taylor's transl.), p. 693; Grätz, *Gesch. d. Juden*, viii, 226 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 119; Etheridge, *Introd. to Hebrew Literature*, p. 413. (B. P.)

Arama, Meïr (also called, by way of distinction, הרב מאירי, "the Rabbi Meieri"), a Jewish writer, son of Isaac, was born in Saragossa. He accompanied his father to Naples in 1492, and after his death (1494) emigrated to Salonica, where he died in 1556. He wrote valuable annotations on Isaiah, Jeremiah, Job, the Psalms, the Song of Songs, and the book of Esther, which are distinguished for their brevity and for logically evolving the sense of the inspired writers. "His style is very laconic, and being a thorough master of the Hebrew language, he generally gives the true sense of the Scriptures in a very few words, without taking the student through the process of verbal criticism, as Ibn-Ezra does." His commentary on Isaiah and Jeremiah, called אורים ותמים, *Light and Perfection*, and his exposition of the Song of Songs are printed in Frankfurter's great Rabbinical Bible (Amsterdam, 1724–27, 4 vols. fol.); the commentary on Job, called מאיר איוב, which he wrote in 1506, was published in Venice, 1517–67; the commentary on the Psalms, מאיר תהלות, composed in 1512, was published in Venice, 1590. See Kitto, *Cyclop.* s. v.; Fürst, *Bibl. Jud.* i, 48 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 45 sq.; Lindo, *Hist. of the Jews*, p. 270; Finn, *Sephardim*, p. 414; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 119; Etheridge, *Introd. to Hebrew Literature*, p. 413. (B. P.)

Arana, ANTONIO, a Spanish Jesuit and biographer, was born at Medina del Rio Seco in 1588, and died at Villafranca, Sept. 10, 1650. He wrote *Vita P. Andr. Oviedi, Patriarchæ Æthiopiæ*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aranas, JACINTO DE, a Spanish Carmelite and publicist, lived in the early part of the 18th century. He became commissary-general of his order and doctor of theology. At the time of the War of the Spanish Succession, he sustained the interests of Philip V. He wrote a work entitled *El Señor Felipe V es el Rey de las Españas Verdadero, aado per la Mano de Dios Torre Incontrastable de Secundo David, Perseguido Victorioso* (Pampeluna, 1711). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aranda, Francisco, a Spanish sculptor, native of Toledo, lived at the commencement of the 16th century. He was one of the sixteen sculptors who worked on the tabernacle of the Cathedral of Toledo in 1500. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aranda, Juan, a Spanish sculptor, brother of Francisco, lived at the same period. He was also one of the sixteen sculptors who worked on the tabernacle of the Cathedral of Toledo. He executed some other works for the Cathedral of Jaen, one being the *Conception*, and two statues of the king of Spain. See Hoefer, *Nouv. Biog. Générale*, s. v.

Araneus, CLEMENT, a Dominican of Ragusa, in Dalmatia, who lived in the middle of the 16th century, is the author of *Commentarius in Epistolam ad Romanos* (Venetiis, 1547), in which he is very severe upon the Lutherans. See Miræus, *Script. Sæc. XVI*, in Fabricii *Bibl. Eccles.* p. 150. (B. P.)

Ararat. This mountain has lately been ascended by Brice, who gives a graphic description of it (*Transcaucasia* [Lond. 1877], p. 242 sq.).

Arati, a Hindû ceremony designed to avert the effect of evil glances, consists in placing upon a plate of

copper a lamp made of paste of rice flour; and when it has been supplied with oil and lighted, the women take hold of the plate with both hands, and, raising it as high as the head of the person for whom the ceremony is performed, describe a number of circles in the air with the plate and the burning lamp.

Arātor, a subdeacon of the Roman Church in the time of pope Vigilius, was a native of Liguria. In A.D. 526 he gained reputation as an advocate in a mission to Theodoric the Ostrogoth on behalf of the Dalmatians; in consequence of which he was made private secretary and intendant of finance to Athalaric, his successor. He subsequently left court, received ordination, and was elected subdeacon A.D. 541. He wrote *Historia Apostolica ex Luca Expressa*, in Latin verse, which, with other poetry, he dedicated to Vigilius (*ed. princeps*, Milan, 1469, 8vo).

Araujo, Antonio de, a Portuguese missionary, was born in the island of Terceira. He entered the company of Jesuits, and went as a missionary to Brazil. He died in 1632.

Araujo, Duarte DE, a Portuguese, was for six years general of the military Order of Christ. He was employed for fifteen years at the court of Rome by king Philip II, and wrote the *Life of St. Irene* (Coimbra, 1579). He died in 1599.

Arauxo, FRANCISCO DE, a Spanish theologian, was born in Galicia of a good family. He entered the Order of St. Dominic in 1601, and, having finished his studies, he taught theology at Bruges, Alcala, and elsewhere. He succeeded Peter de Herrara in the chair of theology at Salamanca, where he taught for twenty years. King Philip IV had formed so high an estimate of him that he used to say that he would follow the opinion of Arauxo alone, though it were opposed to the combined opinion of all the theologians. In 1648 he was made archbishop of Segovia, in which situation he lived precisely as he had previously done, strictly observing in his palace all the rules of his order. He resigned after a time, and retired into a convent of Dominicans at Madrid, where he died in 1664, leaving several works on theological and philosophical subjects.

Arawack Version. The people to whom this language is vernacular inhabit the sea-shores and the banks of rivers in British Guiana, in Surinam, or Dutch Guiana, and in the province of Venezuela. The people of Dutch Guiana were supplied by the American Bible Society with the Acts in their own vernacular in 1851 from a MS. in their possession, but concerning which we have no further information. For linguistic purposes, see Quandt, *Arowakische Grammatik*, in Schomburgk, *Reise in Britisch-Guayana* (1840-48); Brinton, *The Arawak Language of Guiana*, in *Trans. Amer. Phil. Society* (Philadelphia, new series, 1871), xiv, 427 sq. (B. P.)

Arba Kanphoth (ארבע כנפות), i. e. *the four wings*, is the common expression for the *talith katon*, טלית קטן, or *little talith*. According to the institution of the rabbins, the Jews are obliged to wear fringes the whole day; but, in order to avoid the odium and ridicule likely to be incurred by the singularity of appearance in such a dress as the *talith gadol*, or great talith, they use it only at prayers, either in the synagogue, or at home if prevented from going to the synagogue. In order, therefore, that they may fulfil the injunction of wearing fringes the whole day (which were designed to remind them of God's precepts, not only during prayers, but all the day long), they have another kind of vestment for that purpose, called by some *talith katon*, or "small vestment," and by others *arba kanphoth*, or "four corners." It consists of two quadrangular pieces, generally of wool, the same as the *talith gadol*, joined together by two broad straps, and a space left sufficient for the head to pass between, exactly like a popish scapular; from each of the corners hangs a fringe, so that the wearer may act according to the tradition of the rabbins, "two fringes are to be turned in front and two at the back, in order that the wearer may be surrounded by precepts"—מחזיר שתי ציצית לפניו ושתים לאחריו כדי שיהיה מסובב במצות. This small talith is worn constantly; some Jews make it into the shape of a waistcoat, or jacket, and use it as an inner garment. The *talith katon*, as worn by the Jews in Poland, Russia, and the East, is very long, and so made as to present the fringes to their view (although it is used as an inner garment) and thus remind them of God's commandments; but the Jews on the Continent, in England, and America, if they wear it at all, wear it in such a way as not to be visible. See FRINGE. (B. P.)

Arbain (Arab. *forty*), a word applied by the Mohammedans to denote the *forty traditions*. Mohammed promised that whosoever should teach the faithful to understand this number of traditions, to instruct them in the way to heaven, should be exalted to the highest place in paradise. The consequence has been that Mohammedan doctors have collected an immense number of traditions in reference to the Mohammedan religion, which in their aggregate form bear the name of *Arbain*.

Arbasia, CESARE, an eminent Italian painter, was born at Saluzzo, and flourished in the latter part of the 16th century. He studied under Federigo Zuccheri. In 1579 he visited Spain and executed a picture of the *Incarnation* and some other works in the cathedral at Malaga. In 1583 he executed a fine work in fresco in the cathedral of Cordova, representing the martyrs who suffered in that city. He probably visited Rome in 1588. He died in Spain in 1614.

Arbiole Diez, ANTONIO, a Spanish ecclesiastic, was born at Torrellas, in the diocese of Tarragona, Spain, in 1648, and entered the Order of Franciscans at Saragossa. He was charged with many offices in connection with his own order and the Inquisition, and was distinguished for his learning and the facility with which he resolved the most difficult cases. He lived a quiet and holy life, refused the see of Ciudad Rodrigo, and died in 1726, leaving several theological works, all of which have been more than once printed at Saragossa, Murcia, and Barcelona. Among them is one entitled *Defensio Civitatis Mysticæ Mariæ a Jesu de Agreda, contra Censuram Parisiensium*.

Arbitrators, ECCLESIASTICAL. At an early period in the history of the Christian Church, bishops came to be invested by custom and the laws of the State with the office of hearing and determining secular causes submitted to them by their people. From the natural respect with which the pastors were regarded, they were considered to be the best *arbitrators* and the most impartial judges of the common disputes which occurred in their neighborhood. The office thus assigned by custom to the bishops or pastors of the Church was afterwards confirmed and established by law when the emperors became Christian. Eusebius says, in his life of Constantine, that a law was passed by that emperor confirming such decisions of the bishops in their consistories, and that no secular judges should have any power to reverse or annul them, inasmuch as the priests of God were to be preferred before all other judges. By the Justinian Code the arbitration of bishops was restricted to causes purely civil, and it was further decreed that they should only have power to judge when both parties agreed by consent to refer their causes to their arbitration. In criminal causes the clergy were prohibited from acting as judges,

both by the canons of the Church and the laws of the State, except such as incurred ecclesiastical censure. Sometimes they found it necessary to call in the assistance of one of the clergy, a presbyter, or principal deacon. Accordingly, the Council of Tarragona mentions not only presbyters, but deacons also who were deputed to hear secular causes. The office of arbitrator was sometimes committed to intelligent and trustworthy laymen, and from this practice the office of lay *chancellor* (q. v.) may have had its origin.

Arbogast, St., was bishop of Strasburg from A.D. 669 to 678, the year of his death. He gained the favor of the king, Dagobert, who gave to him, among others, the fortress of Issemburg and the city of Ruffach, with all the surrounding domains. Arbogast ordered that at his death his body should be interred in the place reserved for criminals. His remains were removed some time after to the collegiate church which he had founded at Strasburg. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arboreus, Jean, a French theologian, native of Laon, lived in the early part of the 16th century. He was doctor in the Sorbonne, and wrote, besides certain commentaries on the Bible, *Theosophiæ Tomi I et II, seu Expositio Difficillimorum Locorum Veteris et Novi Testamenti* (Paris, 1540), an interesting work, bearing some analogy to the *Sic et Non* of Abelard, an edition of which he also prepared. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arborolatry, the worship of trees, was a very common practice among ancient pagans, and is still in use to a limited extent. In the Greek and Roman mythology, nearly every deity had his favorite tree; as the oak, sacred to Jupiter, and the laurel to Apollo. Among the ancient Canaanites sacred groves were common [see Grove]; and the people of Syria, Samos, Athens, Dodona, Arcadia, Germany, and many other places had their arborescent shrines. It is said that holy trees still exist among the Northern Finlanders. An enormous oak, called Thor's oak, was cut down by order of Winifred, the Apostle to the Germans. It was beneath oaks that the ancient Druids performed their sacred rites and worshipped the Supreme Being under the form of an oak. The prominent place of the Ygdrasil, in Scandinavian mythology, the Bo-tree and Banian in Buddhism, are further examples of the prevalence of this form of idolatry. See Asherah; Buddhism; Tree; Ygdrasil.

Arbulo, Margavete Pedro de, a Spanish sculptor, flourished in the early part of the 16th century. Bermudez says that from 1569 to 1574 he was occupied upon the altar and stalls of the choir of the Church of San Asensio, in the Rioja, Castile. He received for this work 7387 ducats. He died at Briones in 1608. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Arca (or **Arcŭla**), a name applied to several ecclesiastical receptacles.

1. A chest intended to receive pecuniary offerings for the service of the Church or for the poor (Tertullian). Of this kind was probably the *arca pecuniæ*, which pope Stephen (an. 260) is said to have handed over, with the sacred vessels, to his archdeacon when he was imprisoned; and also that which Paulinus Petricordius says was committed to the charge of a deacon chosen for the purpose.

2. It is used of a box or casket in which the eucharist was reserved. Thus Cyprian speaks of an "arca in which the sacrament of the Lord was," from which fire issued, to the great terror of a woman who attempted to open it with unholy hands. In this case the casket appears to have been in the house, and perhaps contained the reserved eucharist for the sick.

3. Among the prayers which precede the Æthiopic canon is one "Super arcam sive discum majorem." The prayer itself suggests that this arca was used for precisely the same purpose as the paten (q. v.), inasmuch as in both cases the petition is that in or upon it may be perfected the body of the Lord. It may have served the purpose of an Antimensium (q. v.).

Its use was probably not limited to the case of unconsecrated altars. The Copts applied the term "mercy seat" to the Christian altar; and this arca may have been an actual chest or ark, on the lid of which the mercy-seat consecration took place.

Arcadius, St. (1), martyred in Mauritania during the persecution under Valerian or Diocletian. He was cut to pieces by degrees; and at last, Jan. 12, killed by being cut open. See Baillet, Jan. 12.

Arcadius, St. (2), martyred, with others, in 437, under Genseric, the Arian king of the Vandals, who carried him and his companions from Spain into Africa. Their memory is honored on Nov. 13. See Ruinart and Baillet, Nov. 13.

Arcadius, surnamed *Thaumastorita*, bishop of Constance in the Isle of Cyprus, lived in the 8th century. He wrote the *Life of Simeon Stylites*, the younger, extracts of which are found in the *Acts of the Second Council of Nice*. Some other MS. works are attributed to him. See Hoefer, *Nouv. Biog. Générale*, s. v.

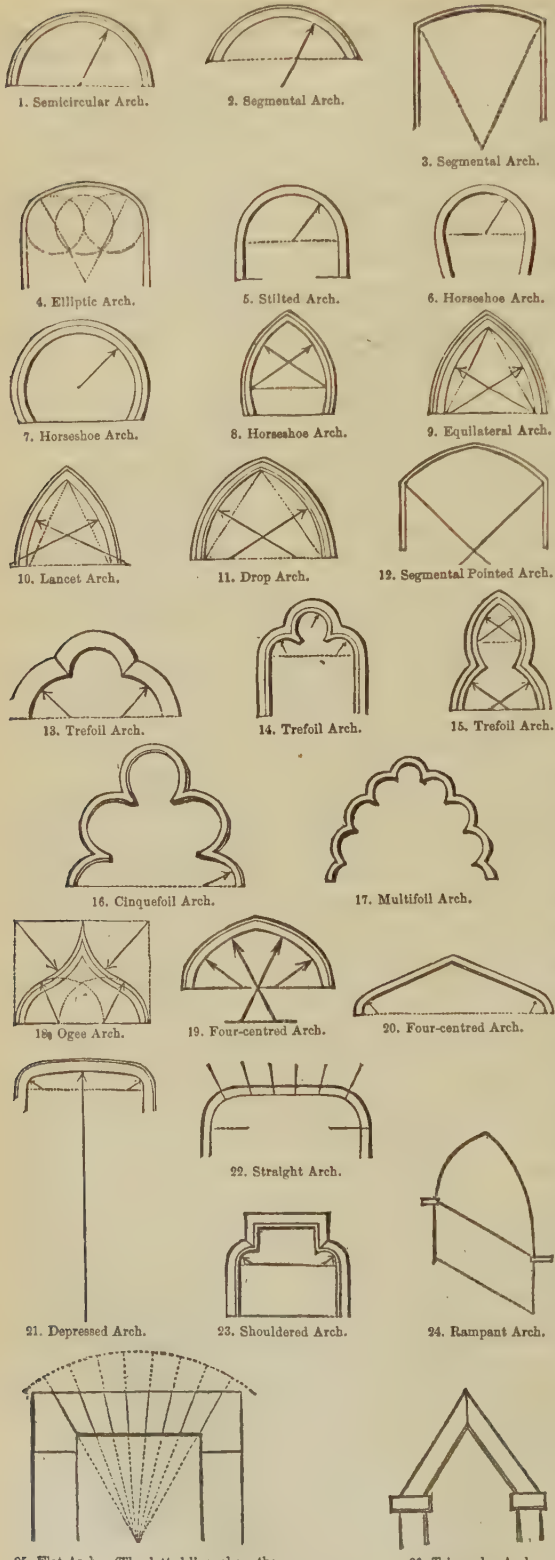
Arce, José de, a Spanish sculptor, who flourished about 1657, studied under Juan Martinez Montanes, and did several fine pieces of work at Seville, among which are eight colossal stone statues over the balustrade of the Church of the Sanctuary, in the cathedral.

Arcère, Louis Étienne, a French priest of the Oratory, was born at Marseilles in 1698, and is chiefly known by his *History of the Town of Rochelle and the Country of Aunis* (1756, 2 vols. 4to, and in 6 vols. 12mo). He died Feb. 7, 1782. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Arch in Christian Art. The influence which the arch has had in effecting changes in architecture is much greater than is generally supposed. Not only may the deterioration which took place in the Roman be ascribed to it, but even the introduction of Gothic architecture may be said to be owing to it; for the arch gradually encroached upon the leading principle of Classical architecture—namely, that the horizontal lines should be dominant—until that principle was entirely abrogated, and the principle of the Gothic—namely, the dominant vertical line—took its place.

In the early Christian churches in Rome the arches are usually of brick, resting upon marble columns, and are frequently concealed behind a horizontal entablature. When once the open application of the arch above the columns had been introduced, it appears never to have been abandoned, and the entablature was interrupted to suit the arch, the principal object aimed at being an appearance of height and spaciousness; and in some instances in Roman work the entablature is omitted entirely, and the arch rises directly from the capital of the column, as in Gothic architecture. In the 5th and 6th centuries, a piece of entablature is preserved over the capital in Byzantine work, as at Ravenna, and in the Church of Santo Stefano Rotondo in Rome. When, after the dominion of the Romans was destroyed, and the rules governing the true proportions of architecture, from which they had themselves so widely departed, were entirely lost, the na-

Roman Arch, Brixworth, Northamptonshire.



Forms of Arches.

tions of Europe began again to erect large buildings, they would naturally endeavor to copy the structures of the Romans; but it was not to have been expected, even supposing they were capable of imitating them exactly, that they would have retained the clumsy, and to them unmeaning, appendage of a broken entablature, but would have placed the arch at once on the top of the column, as we know they did: hence arose the various national styles which preceded the introduction of the pointed arch, including the Norman.

The earliest Norman arches are semicircular and square-edged, as in the remains of the palace of William Rufus at Westminster, not recessed (or divided into orders) and not moulded. As the Norman style advanced, the arches became much enriched with mouldings and ornaments, and recessed, often doubly or trebly recessed, or what Prof. Willis calls divided into two or more orders. The form of the arch also by this time begins to vary very much: a stilted arch is often used, sometimes for greater convenience in vaulting; in other instances, like the horseshoe arch, apparently from fashion only. The form, however, is of very little use as a guide to the date of a building either in this or in the later styles; it is always dictated by convenience rather than by any rule, and it is probable that the pointed arch came in exceptionally much earlier than has generally been supposed. The mouldings and details both of the arch itself and of the capitals are a much better guide to the date than the form of the arch.

Antiquaries are not agreed upon the origin of the pointed arch, some contending that it is an importation from the East, and others that it is the invention of the countries in which Gothic architecture prevailed. It is, perhaps, more true that the Gothic style in which the pointed arch is so chief a feature was gradually developed from the mixture of the Romanesque and Byzantine. But, be its origin what it may, the pointed arch was not introduced to general use on the western side of Europe till the latter half of the 12th century. From that time it continued, under various modifications, to be the prevailing form in the countries in which Gothic architecture flourished until the revival of the Classical orders. One of the best-authenticated instances of the earliest use of the pointed arch in England is the circular part of the Temple Church of London, which was dedicated in 1185. The choir of Canterbury Cathedral, commenced in 1175, is usually referred to as the earliest example in England, and none of earlier date has been authenticated; although it seems probable that many pointed arches of the transitional character with Norman details are at least as early as the middle of the 12th century, if not earlier, as at Malmesbury Abbey, St. Cross, etc.

The only forms used by the ancients were the semicircle (Fig. 1), the segment (Figs. 2, 3), and ellipse (Fig. 4), all which continued prevalent till the pointed arch appeared, and even after that period they were occasionally employed in all the styles of Gothic architecture.

In the Romanesque and Norman styles, the centre, or point from which the curve of the arch is struck, is not unfrequently found to be above the line of the impost, and the

mouldings between these two levels are either continued vertically, to which arrangement the term *stilted* has been applied (Fig. 5), or they are slightly inclined inwards (Fig. 6), or the curve is prolonged till it meets the impost (Fig. 7); these two latter forms are called horseshoe arches. Pointed arches are sometimes elevated in a similar manner, especially in the Early English style, and are called by the same names (Fig. 8), but they are principally used in Moorish architecture. The proportions given to the simple pointed arch (Fr. *ogive*) are threefold—viz. the equilateral (Fig. 9), which is formed on an equilateral triangle; the lancet (Fig. 10), formed on an acute-angled triangle; and the drop arch (Fig. 11), formed on an obtuse-angled triangle. These, together with the segmental pointed arch (Fig. 12), are the prevailing forms used in Early English work; although trefoiled arches (Figs. 13, 14, 15), cinquefoiled, etc. (Figs. 16, 17), of various proportions, are frequently met with, especially towards the end of the style, but they are principally used in panellings, niches, and other small openings.

Simple pointed arches were used in all the styles of Gothic architecture, though not with the same frequency. The lancet arch is common in the Early English, and is sometimes found in the Decorated, but is very rarely met with in the Perpendicular: the drop arch and the equilateral abound in the first two styles and in the early part of the Perpendicular, but they afterwards, in great measure, gave way to the four-centred. Plain and pointed segmental arches also are frequently used for windows in the Decorated and Perpendicular styles, but not often for other openings. With the Decorated style was introduced the *ogee* arch (Fr. *arcade en talon*), Fig. 18, which continued to be used throughout the Perpendicular style, although less frequently than in the Decorated. It is very common over niches, tombs, and small doorways, and in Northamptonshire in the arches of windows; but the difficulty of constructing it securely precluded its general adoption for large openings. About the commencement of the Perpendicular style the four-centred arch (Fig. 19) appeared as a general form, and continued in use until the revival of Classical architecture. When first introduced the proportions were bold and effective, but it was gradually more and more depressed until the whole principle, and almost the form, of an arch was lost; for it became so flat as to be frequently cut in a single stone, which was applied as a lintel over the head of an opening. In some instances an arch having the effect of a four-centred arch is found, of which the sides are perfectly straight, except at the lower angles next the impost (Fig. 20); it is generally a sign of late and bad work, and prevailed most during the reigns of Henry VIII, Elizabeth, and James I. The four-centred arch appears never to have been brought into general use out of England, although the Flamboyant style of the Continent, which was contemporary with our Perpendicular, underwent the same gradual debasement. The depressed arches used in Flamboyant work are flattened ellipses (Fig. 21), or sometimes, as in late Perpendicular, ogees, and not unfrequently the head of an opening is made straight, with the angles only rounded off (Fig. 22). This last form and the flattened ellipse are very rarely met with in England.

There is also the rampant arch (Fig. 24), the imposts of which are at different levels; and what is called a flat arch (Fig. 25), which is constructed with stones cut into wedges or other shapes so as to support each other without rising into a curve; and considerable ingenuity is often displayed in the formation of these.

Notice must also be taken of a construction which is not unfrequently used as a substitute for an arch, especially in the style which is referred to as perhaps being Saxon, and which produces a very similar effect (Fig. 26). It consists of two straight stones set upon their edge and leaning against each other at the top, so as to form two sides of a triangle and support a superincumbent weight; excepting in the style just alluded to, these are seldom used except in rough work or in situations in which they would not be seen.

There is one form given to the heads of openings which is frequently called an arch, although it is not one. It consists of a straight lintel supported on a corbel in each jamb, projecting into the opening so as to contract its width; the mouldings or splay of the jambs and head being usually continued on the corbels, producing an effect something like a flattened trefoil (Fig. 23): the corbels are usually cut into a hollow curve on the under side, but they occasionally vary in form. This form has been called the shouldered arch, from its resembling a man's shoulders with the head cut off. These heads are most commonly used for doorways. In the southern parts of the kingdom they are rare, and when found are generally of Early English date; but in the North they are much more frequent, and were used to a considerably later period.

As the arch forms so important an element in the Gothic style as distinguished from the entablature of the Greek and Roman styles, it is introduced in every part of the building and receives a great variety of ornamentation. In the Norman style such ornaments as the zigzag and beak-head are most usual; in the Early English style the dog's-tooth in the hollows is very frequent. In the Decorated style the arches are not usually more rich than in the Early English; the mouldings are not so bold nor the hollows so deep, and the plain chamfered arch is very common in this style. When ornament is used, the ball-flower or the four-leaved flower takes the place of the dog's-tooth. The arches of the Perpendicular style are often profusely moulded, but the mouldings less bold and less deep even than in the previous style; they are sometimes ornamented with the foliage peculiar to that style, and sometimes also quite plain.

Archacolyth. Formerly, in some cathedrals, there was a dignitary so named: he was the chief of the acolyths, as the archpriest, archdeacon, and archsubdeacon were of their respective orders.

Archange DE LYON, a French preacher of the Capuchin Order who lived at the close of the 17th century, wrote, *Oraison Funèbre de M. Jean de Maupeon*, (Chalons, 1677), bishop of Châlon-sur-Saône:—*Oraison Funèbre de M. Jean-Armand Mitte de Chevrière, Marquis de Saint-Chamond* (Lyons, 1686). See Hoefer, *Nouv. Biog. Générale*, s. v.

Archange DE ROUEN, a French theologian of the Order of St. Francis, lived near the close of the 17th century. He wrote, among other works, *Abrégé de la Vie de St. Vincent* (Paris, 1687):—*Paroles du Nouveau Testament pour Éclairer les Gens du Monde sur l'Importance du Salut* (ibid. 1691):—*La Vie de Ste. Élisabeth, Fille du Roi de Hongrie, Duchesse de Thuringe* (ibid. 1692):—*La Règle du Tiers Ordre de St. François* (ibid. 1706). See Hoefer, *Nouv. Biog. Générale*, s. v.

Archange DE VALOGNES was a Capuchin of Normandy in the 17th century, who exercised, in the island of Jersey, the functions of apostolic missionary. He wrote a book entitled *Le Directeur Fidèle* (Rouen, 1645, 6 vols. 8vo).

Archangelo OF BORGO NOVO (or *Archangelus de Burgonovo*), an Italian theologian of the Order of Minorites who lived in the last half of the 16th century, applied himself to scholastic philosophy, and studied Hebrew and the Talmud. He wrote, *Trattato ossia Dichiarazione della Virtù e Dignità del Nome di Gesù* (Ferrara, 1557):—*Apologia pro Defensione Doctrinæ Cabalæ contra Petr. Garziam* (Bologna, 1564):—*Cabalistarum Selectiora* (Venice, 1569). See Hoefer, *Nouv. Biog. Générale*, s. v.

Archangels are represented as the seven principal angels or rulers of the heavenly choir. Scripture gives us the names of four—viz., Michael, Gabriel, Raphael

and Uriel; tradition supplies the other three—viz., Chamuel, Jophiel, and Zadkiel. Michael is represented as the guardian and protector of the Jewish Church; and when the synagogue gave place to the Church of Christ he became the patron of the Church militant. He is mentioned in Scripture five times. Gabriel was the archangel who announced to Mary the conception of our Blessed Lord, and to Zacharias the birth of John the Baptist. Raphael was the guardian and protector of Tobias. Tradition says that it was Raphael who appeared to the shepherds by night, announcing our Blessed Lord's nativity. Uriel appeared to Esdras to interpret God's will to him (2 Esdras iv). It was Chamuel who wrestled with Jacob. Tradition also says it was he who appeared to our Lord in the garden of Gethsemane. Jophiel was guardian of the tree of knowledge of good and evil, and drove out Adam and Eve from Paradise. It was Zadkiel who stayed the hand of Abraham when about to offer up Isaac. See ANGELS.

Archangiolo DELLA PRESENTAZIONE was a monk of the Order of Barefooted Carmelites, and reader in theology in Italy, who flourished about the middle of the last century, published *The Thirteen Books of the Confessions of St. Augustine of Hippo* (Florence, 1757, fol.), illustrated with various commentaries, etc.:—also wrote a *Life of St. Monica* (Sienna, 1757, 4to), in Italian.

Archanjos, ANTONIO DOS (in Lat. *Antonius de Archangelis*), a Portuguese preacher of the Order of St. Francis, was born in 1632. He taught philosophy and theology, distinguished himself in preaching, and died in 1682. He left a number of sermons. See Hoefer, *Nouv. Biog. Générale*, s. v.

Archard was a monk of Citeaux, and master of the novices at Clairvaux, in the time of St. Bernard, who composed a *Life of St. Geselinus the Hermit* (Douai, 1626), edited by Raisius. Archard lived about 1140. Cave calls him "philosophus insignis et theologus illustris." He also wrote some short *Sermons* to the novices. See Dupin, *Bibliothèque Univ.* ii, 374; Cave, *Hist. Lit.* ii, 218.

Archari, the name given to *novices* in the monasteries of the Greek Church. See CALOYERS; NOVICE.

Archbishop's Cross, a cross affixed to a staff borne before an archbishop, primate, or metropolitan, to signify and symbolize archiepiscopal jurisdiction. See CROZIER.

Archbishop's Mitre, a mitre similar in kind to that worn by a bishop. In England, for the last hundred and fifty years, the fillet or band round the head has been made after the model of a duke's coronet, to signify the high temporal rank of the wearer.

Archbishop's Morse, a cope-brooch or cope-clasp, on which the arms of the see of an archbishop are engraved. Anciently the archbishops of Canterbury commonly left their personal vestments and *ornamenta* for the use of their successors in their see.

Archbishop's Pastoral Letter, a formal letter written to the faithful of his province by an archbishop, relating either to those general or particular subjects of which he can properly and legally treat, or else to some public event or religious duty to be considered by the Christian people under him.

Archbishop's Visitation. 1. A visitation by an archbishop of any particular place, church, religious house, or college within his own diocese and jurisdiction of which he is the ecclesiastical ordinary. 2. A visitation in the diocese of one of his suffragans to reform, amend, correct, or reverse a judgment or determination of the said suffragan in any ecclesiastical question. 3. The visitation of any college out of his own diocese, of which he is the legal and customary visitor and the acknowledged ordinary, for a similar purpose.

Archbold, ISRAEL, a Methodist Episcopal minister, was born in Harrison County, Va., Nov. 24, 1807. He received a careful religious training; experienced religion at the age of twenty; was licensed to preach in 1834; and in 1835 united with the Pittsburgh Conference. Between 1846 and 1852 he held a superannuated relation. He made several attempts to resume the active work, but his health forbade; and he died May 18, 1859. As a man Mr. Archbold was frank, generous, and noble-hearted; as a husband and father, affectionate; as a preacher, original and laborious; and as a Christian, deeply pious and self-sacrificing. See *Minutes of Annual Conferences*, 1860, p. 71.

Archdeaconry is the district over which the authority of the archdeacon extends. Of these there are a number in every diocese proportioned to its extent. See ARCHDEACON.

Archdekin, RICHARD (*Mac Gilla Cuddy*), a Jesuit, was born about the year 1619 at Kilkenny, Ireland, and joined his society in 1642 in Belgium. For fourteen years he acted as professor of exegesis and scholastic theology at Louvain and Antwerp, and died at the latter place Aug. 3, 1693. He is known as the author of *Theologia Tripartita*, which was first published at Louvain in 1671 under the title, *Præcipuæ Controversiæ Fidei ad Facilem Methodum Redactæ*. This work, which was used as a manual among the clergy, was often reprinted; the best edition is the one which appeared at Dillingen in 1694 (3 vols. fol.). By a decree dated Dec. 22, 1700, the work was prohibited with the remark "donec corrigatur." Later editions, as those of Antwerp, 1718; Cologne, 1737, 1744, etc., contain the required corrections. See Sotwell, *Bibl. Script. Soc. Jes.*; Hurter, *Nomenclator*, ii, 374 sq.; Cornely, in Wetzer u. Welte's *Kirchen-Lexikon* (2d ed.), s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Archdruid was the chief of the Order of Druids (q. v.). The order in every nation, where their religion prevailed, had a chief priest, or Archdruid, who possessed absolute authority over the rest. There were two in Britain, residing in the islands of Anglesey and Man. The Druids rose to their principal dignity through six different gradations, distinguished by their costumes, of which the Archdruids constituted the sixth or highest. They were completely covered by a long mantle and flowing robes, wearing an oaken crown, and carrying a sceptre. On the occasion of the famous ceremony of cutting the mistletoe, it was the office of this functionary to climb the oak and cut the mistletoe with a golden sickle.

Archer, a martyr, was one of seven who were burned at a place called The Little Park, in Scotland, on April 4, 1519. The principal cause of his being martyred was for teaching his children the Lord's Prayer and the Ten Commandments. See Fox, *Acts and Monuments*, iv, 557.

Archer, J. G., a Presbyterian minister, was born near Churchville, Harford Co., Md., in September, 1842. He graduated at Dickinson College in 1861, and in 1865 at Princeton Theological Seminary. He was licensed by the Huntingdon Presbytery, and ordained and installed pastor of the Presbyterian Church of Clearfield, Pa., where he remained until death, which was occasioned by the car in which he was sleeping falling over an embankment three miles west of Pittsburgh, Jan. 12, 1869. See *Presbyterian*, 1869. (W. P. S.)

Arches, DEAN OF. See ARCHES, COURT OF.

Archevolti, SAMUEL, a Jewish writer of Padua who lived in the 16th century, is known for his labors in Hebrew philology. He is the author of a grammatical work, entitled ערוגת הבשם, an extensive grammar divided into thirty-two chapters, of which the twenty-sixth and twenty-seventh chapters are devoted to the accents, the twenty-eighth and twenty-ninth to the style, the thirtieth to steganography, and the thirty-first and thirty-second to the modern Hebrew metres.

It was first published at Venice (1602, and often). The thirty-second chapter has been translated into Latin by Buxtorf, in his *Kusari*, p. 424 sq. Archevolti also wrote, דגל אחבה (Venice, 1551), an ethical work:—מטרקן גנרים, *The Fountains of the Gardens* (ibid. 1553), a series of model pieces on Hebrew style. He also edited the *Aruch* of Nathan Jechiel (ibid. 1531). See Fürst, *Bibl. Jud.* i, 49: Etheridge, *Introduction to Hebrew Literature*, p. 453; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 46; Steinschneider, *Bibliog. Handbuch*, p. 15; id. *Catalogus Libr. Hebr. in Bibl. Bodleiana*, p. 2405. (B. P.)

Archflamen, one of the chief priests, or *flamens*, among the ancient Romans. See FLAMEN.

Archfraternities are those religious orders, in the Roman Catholic Church, which have given origin to others, or have authority over them. They convey to those which are subject to them their laws and statutes, their mode of dress, and their peculiar privileges.

Archi. This place has, with great probability, been identified with the present *Ain Arêk*, a small modern village with a Greek Church adjoining, laid down on the Ordnance map four and one eighth miles west of El-Bireh (Conder, *Tent Work*, ii, 104; Tristram, *Bible Places*, p. 176).

Archibald (1), a Scottish bishop, was dean of the Church of Moray, and was consecrated bishop of the see of Moray in 1253. He was bishop here in the years 1256, 1258, 1260, 1268, 1269, and 1287. He was also bishop here in 1290. During his episcopate William, earl of Ross, gave to the Church of Moray the lands of Catboll and other lands lying in the shire of Ross. See Keith, *Scottish Bishops*, p. 139.

Archibald (2), a Scottish bishop, was archdeacon of Moray, and elected to the see of Caithness in 1275. He is said to have made a solemn composition of an affair that had been long in debate between his predecessors, Gilbert, William, and Walter, bishops of Caithness, and William, father and son, earls of Sutherland. He died in 1288. See Keith, *Scottish Bishops*, p. 210.

Archibald, Henry, a Baptist minister, was born at Musselburgh, Scotland, in 1786. He came to the United States in 1818. His early religious associations were with the Established Church, but soon after his conversion he united with the Independents. Not long after he came to the United States he changed his views on baptism, and connected himself with the Baptist Church in Chatham, Conn. Feeling that it was his duty to preach the Gospel, he gave up a lucrative business, was licensed by the Church of which he was a member, and was ordained in Suffield, Conn., May 28, 1823. The churches with which he labored were in Connecticut, Massachusetts, New Hampshire, and Vermont, his ministerial life continuing until within three years of his death. Mr. Archibald possessed more than ordinary talents, and was especially familiar with the Scriptures. "Gifted by nature with a strong mind, he brought all his powers to bear upon the one work of preaching Christ, and him crucified." He took a prominent part in the great reforms of the day, and was especially active as the advocate of antislavery. He died at the residence of his son, Rev. T. H. Archibald, in Mount Holly, Vt., Dec. 4, 1859. See *Watchman and Reflector*, Jan. 5, 1860. (J. C. S.)

Archibald, Robert, a Presbyterian minister, graduated at the College of New Jersey in 1772, and was licensed by Orange Presbytery in 1775. In October, 1778, he was ordained and installed pastor of the Church of Rocky River, where he continued to labor with great success until 1792, "when he became an advocate of the doctrine of universal salvation. In consequence he was suspended from the ministry in 1794, and in 1797 was deposed." See Sprague, *Annals of the Amer. Pulpit*, iv, 113.

Archibald, William Kerr, a Presbyterian minister, son of Rev. G. D. Archibald, D.D., professor of pastoral theology in Danville Theological Seminary, Ky., was born at Allegheny, Pa., in 1852. At the age of sixteen he was admitted to the Church; graduated at Hanover College, Ind., in 1874, and studied theology in Danville Seminary. In April, 1877, he was ordained to the ministry by the Presbytery of Pennsylvania upon a call to the pastorate from the Church of Pee Wee Valley, Ky. He was, however, never installed as pastor, but after a year of very acceptable service, he withdrew from the field in consequence of ill-health, which terminated in his death at Danville, Ky., Dec. 8, 1878. Mr. Archibald was gifted with a manly mind, a warm and generous nature, and an ardent piety. (W. P. S.)

Archicantor is the name of the prior or principal of a school of sacred music, of the kind established as early as the 6th century, and which became common in various parts of Europe, particularly in France and Germany. The title of the head officer of these schools at Rome was "Archicantor Ecclesiæ Romanæ," and his post was highly respectable and lucrative.

Archidiacŏnus is a title given to two noted canonists who were both archdeacons of Bologna — viz. Guido Baifius and John de Anania.

Archimăgus was the sovereign pontiff of the Magi among the ancient Persians. He was the head of the whole religious system. He resided in the principal fire-temple, a building which was held in as great veneration by the Persians as the temple at Mecca by the Mohammedans, and to which every one of that sect thought himself obliged to make a pilgrimage once in his life. Zoroaster first settled the fire-temple at Balch, between the Persian frontiers and Hindustan, where he himself, as the archimagus, had his usual residence. But after the Mohammedans had overrun Persia in the 7th century, the archimagus was under the necessity of removing into Kerman, a province in Persia lying on the coast of the Southern Ocean towards India. This temple of the archimagus, as well as the other fire-temples, was endowed with large revenues in lands. When the archimagus approached the consecrated fire, he was washed from head to foot, perfumed, and dressed in a vestment white as snow. He bowed to the ground before the flaming altar, and then, assuming an erect posture, he offered up the appointed prayers with bitter sighs and groans. See RABMAG.

Archinȳmus, a Christian confessor, is commemorated in some martyrologies March 29.

Archinto, Alberico, an Italian prelate, was born at Milan in 1698. He was archbishop of Nice in 1747; governor of Rome in 1753; and finally became cardinal. He died at Rome in 1758. See Hoefer, *Nouv. Biog. Générale*, s. v.

Archinto, Alessandro (1), was an Italian theologian. Charles V, for whom he performed various missions in Milan, gave him the title of count. He died at Milan in 1567. He wrote, *De Prædestinatione:—De Beatæ Mariæ Magdalenæ Pudicitia ac Virginitate:—Dialogus in quo Philippo Patruo ac Pompilio Disserentibus quis sit Villicus Iniquitatis ex XVI Capite Lucæ quam diligentissime explicatur:—Dialogus Alter, in quo eosdem in eos qui pro Salvatore Servatorem scribunt, Colloquentes facit.* All of these works are found in MS. at the Ambrosian Library of Milan. The first two are also found in other libraries, particularly in the *Casa Archinta*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Archinto, Alessandro (2), an Italian Jesuit and a miscellaneous writer, was born at Milan in 1577, and died in 1645. He wrote a *Compendium of Rhetoric:*—the *Rules of Rhetoric:*—an historical *Treatise*, which is preserved in MS. in the *Casa Archinta:*—also several

eulogies upon members of the Jesuit Order, which are preserved in the Library of the Fathers at Milan. See Hoefer, *Nouv. Biog. Générale*, s. v.

Archinto, Carlo Antonio, an Italian ecclesiastic, canon of the Lateran, and author of various works, lived in the early part of the 17th century. He wrote, *Encomiastica Oratio in Laudem Alexandri Troili, Abb. Generalis Lateranensis* (Ravenna, 1647):—*Oratio Panegyrica Theodoro Pontano, Visitatori Generali Lateranensium:*—*La Scrittura Politica, Discorso* (Lucca, 1682). See Hoefer, *Nouv. Biog. Générale*, s. v.

Archinto, Filippo, an Italian prelate, was born July 3, 1500. He was a member of the College of Judges at Milan. As councillor of the emperor Charles V, he participated in important negotiations. Milan often sent him as delegate to the emperor. He attained successively to higher positions, as that of governor of Rome, vice-chamberlain apostolic, and vicar of the pope, an honor accorded only to cardinals. He was also bishop of San Sepolcro and Saluzzo, and finally archbishop of Milan. Paul IV sent him to Venice as legate *a latere*. He died June 21, 1558. He wrote, among other works, *Oratio de Nova Christiani Orbis Pace Habita* (Rome, 1544):—*De Fide et Sacramentis Libri II* (Rome, 1545). These writings remain in MS., and are preserved in the family archives. See Hoefer, *Nouv. Biog. Générale*, s. v.

Archinto, Girolamo, an Italian prelate, and archbishop of Tarsus, was born at Milan about 1671. He was first admitted to the College of the Jurisconsults, then he became priest, and finally attained to the archiepiscopal dignity. He was sent as nuncio to the grand-duke of Tuscany, and went as legate *a latere* to Germany, then to Poland during the reign of Frederick Augustus. He had scarcely arrived at Warsaw when he died, in 1721. He left in MS. a work upon the Council of Trent. See Hoefer, *Nouv. Biog. Générale*, s. v.

Archinto, Giuseppe, an Italian prelate, cardinal and archbishop of Milan, and author of various works, was born in 1651. He first studied law at Pavia, then entered upon an ecclesiastical career. Vice-legate of Innocent XI at Bologna for six years, he obtained the title of apostolic nuncio in that place. The successors of Innocent sent Archinto, in the same quality, to Venice and Spain. Clement XI charged him particularly to go and celebrate, at Nice, the marriage of Philip V, king of Spain, with the princess of Savoy. A medal was stamped in honor of this cardinal with the following legend: *Joseph. S. R. E. Card. Archintus Arch. Med.*, bearing these words of Isa. xii, 3, graven on the back: *Haurietis in Gaudio.* He wrote, *Cœlum ex Terra, Oratio de Spiritus Sancti Adventu, habita Anno* 1670 (Rome, 1670):—*Relatio Legationis a Latere, qua Philippum V, Hispaniarum et Indiarum Regem, cum Sabaudiæ Ducis Filia Matrimonio junxit:*—*Epistolæ Plures cum esset Nuntius Apostolicus:*—*Acta Visitationis Oppidi Abbiati Crassi, per Danielem Parrum, Cancellarium Archiepiscopalensem, collecta.* These last three works have not been published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Archires are the prelates, or first classes of the clergy, in the Russian Church (q. v.). This name includes the whole episcopal order, who are distinguished by the titles of metropolitans, archbishops, and bishops —titles, however, which are not attached to the see, as in England, but are merely personal distinctions conferred by the sovereign, and give the possessors no additional powers, for every bishop is independent in his own diocese, or dependent only on the synod. They are obliged to live rigid and recluse lives, to abstain from animal food, and they are not permitted to marry. See Archiereus.

Archisubdiacŏnus is a word which occurs in the canons of the Synod of Auxerre, but apparently not elsewhere. If the reading be genuine, it would appear that in some dioceses the subdeacons as well as the deacons had their primate; but it is probable that the reading should be *subarchidiaconum*, which may have been another name for the officer known to some Western dioceses as *secundarius*, and by another title among the Greeks.

Architrave (Gr. and Lat. = chief-beam), the lowest division of the *entablature*, in Classical architecture, resting immediately on the abacus of the capital; also the ornamental moulding running round the exterior curve of an arch, and hence applied to the mouldings round the openings of doors and windows, etc. See Column; Order.

Archive was the title of a record which was kept in the early African churches, by which bishops might prove the time of their ordination—an important consideration, inasmuch as the oldest bishop, by the rules of these churches, was regarded as chief bishop or metropolitan. One record was kept in the primate's church, and another in the metropolis of the province.

Archivolt (French from Lat. *arcus volutus*), the under curve or surface of an arch, from impost to impost. The archivolt is sometimes quite plain, with square edges, in which case the term *soffit* is applicable to it. This kind of archivolt is used in the Roman and Romanesque styles, including those buildings in England which are by some considered as Saxon and in the Early Norman. In later Norman work it usually has the edges moulded or chamfered off; and towards the end of that style, and throughout all the Gothic styles, it is frequently divided into several concentric portions, each projecting beyond that which is beneath (or within) it.

Archon (*ἄρχων, ruler*), a name in the Greek Church for several officers.

1. *Archon of the Antiminsia*, the keeper of the antimisium.

2. *Archon of the Contakion*, or keeper of the book containing the *contakia*, or hymns used on various occasions in the Greek Church (Goar says, "i. e. *Librum Missalem in Liturgia*"), which seem to have been composed by Romanus.

3. *Archon of the Phota* or *Illuminati* (*ἄρχων τῶν φώτων*) had charge of the newly baptized.

Archon, Louis, a French ecclesiastical writer, was born at Riom, Sept. 4, 1645. At the age of fifteen years he completed his studies at Paris, and having won the favor of the cardinal of Bouillon, he was appointed chaplain to Louis XIV and priest of Saint-Gilbert-Neuf-Fontaines, in the diocese of Clermont. He died Feb. 25, 1717. He wrote, *Histoire Ecclésiastique de la Chapelle des Rois de France sous les Trois Races de nos Rois jusqu'au Règne de Louis XIV* (Paris, 1704, 1711). The third volume, which includes the reign of Louis XIV, has not been published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Archontici. See Ascophites.

Arcimboldi, Antonello, a Milanese ecclesiastic, was son of Giovanni Angelo, archbishop of Milan. He studied law at Pavia in 1556; and, among other ecclesiastical functions, he performed those of apostolic prothonotary. Philip II, king of Spain, conferred on him, in 1567, the honor of senator of Milan, and he became, under the title *di l'Avvertito*, member of the Academy of the *Affidati*. He was versed in the Greek language. His death occurred in 1578. From him we have the following translations: *D. Basilii Magni Homiliæ Octo Antonello Arcimboldo vertente* (Milan, 1573):—*D. Basilii Magni de Vera et Incorrupta Virginitate Liber A. A. Interprete* (ibid. eod.):—*D. Basilii Magni de Gratiarum Actione Liber e Græco in Latinum translatus* (ibid.):—*Gregorii Nazianzeni Homiliæ IV, e Græco in Latinum transtulit A. A.* Argellati and others attribute to him a translation of certain fragments of St. Chrysostom. Picinelli believes him to be the author

of *Catalogo degli Eretici*, published under the name of Arcimboldi, archbishop of Milan. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arcimboldi, Giovanni, an Italian prelate, cardinal, and archbishop of Milan, author of various works, was born at the commencement of the 15th century. Being a member of the College of Jurists in 1436, he was intrusted by the dukes of Milan with important missions. He became successively ducal councillor, president of the tribunal of *Entrate Straordinarie*, bishop of Novara in 1468, cardinal in 1473, and archbishop of Milan in 1484. In 1488 he resigned the archiepiscopal functions in favor of his brother Guido Antonio. He died at Rome Oct. 2, 1491. His works, which still remain in MS., are as follows: *Statuta Plebis Gandiani, Anno MCDLXIX:—Statuta Ripariæ S. Julii, Annis MCDLXXIII et MCDLXXXII:—Statuta pro Cleri Reformatione:—Homiliæ et Orationes:—De Ponderibus, Mensuris, et Monetis Libri III.* The work entitled *Catalogo degli Eretici*, published in 1514, has been attributed to him, but is probably the work of his son, Giovanni Angelo. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arcimboldi, Guido Antonio, an Italian prelate, was archbishop of Milan. In 1476 he accompanied the celebrated John James Trivulzi to Palestine; and was many times sent by the dukes of Milan to the Florentines, the Venetians, and the kings of Naples, Hungary, and Spain. He became archbishop of Milan in 1488 by the resignation of his brother Giovanni. He died Oct. 18, 1497. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arcimboldi, Ottavio, an Italian prelate, was born at Milan in 1471. He was a member of the College of Jurists in 1491, and distinguished himself by his great learning. He had, it is said, a perfect knowledge of Hebrew, Greek, and Latin. Appointed archbishop of Milan in 1503, he died before taking possession of his see. The six sonnets which Argelloti attributes to him, and which he indicates as first in the collection of the Academy of Transformation of Milan in 1548, are rather the work of Ottavio, son of Giovanni Angelo. This academy was not founded until 1546. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arciszewski, Elias, a Polish theologian, father of the celebrated governor of Brazil, lived in the 16th century in the city of Schmiegel, where he was pastor. He wrote and published the preface of a celebrated treatise of Sozzini, entitled *De Jesu Christo Servatore*. Ruar and Sozzini spoke with high praise of the knowledge of Arciszewski. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arco, Alexis (or Alfonso del), a Spanish painter (also called *él Sordillo de Pereda*, on account of his deafness and from the name of his master, Pereda). He executed historical paintings. But his wife, impelled by motives of cupidity, wished him to unite himself with coadjutors less skilled than himself. He died at Madrid in 1700 in great poverty. His wife then accepted relief from the marquis of Santiago, and her two daughters took the veil. His works are found in many villages of Spain. The most noteworthy is the *Baptism of St. John*, in the Church of that saint, at Toledo. Other paintings of his are the *Miraculous Conception*, and *The Assumption*, in the Cloister of the Trinitarios Descalzos at Madrid:—also a picture of *St. Teresa*, in the Church of San Salvador. His coloring was charming, but his designs were faulty. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Arconati (1), an Italian Franciscan monk and a composer of music, was born about 1610. He entered this order while very young, applied himself diligently to the study of music, and wrote for the Church a large number of masses, motets, and other fragments of music. He was appointed master of the chapel of the Convent of St. Francis of Bologna in 1653, in place of Guido Montalbani; but he died soon after, in 1657. His musical works may be found in the library of the convent. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arconati (2), a learned Italian Jesuit, was born in 1675. He came of a noble family of Milan, entered the Order of Jesuits in 1692, and died in 1702. He wrote, *Prolusiones Posthumæ in Gratium Rhetorum Braydensium* (Milan, 1702). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arcos, Cristóval, a Spanish priest and translator, a native of Seville, lived in the early part of the 16th century. He wrote a translation of *De Bello Rhodio* of J. la Fontaine, and not of Pontanus, as Jöcher claims:—*La muy Lamentable Conquista y Cruenta Batalla de Rodas* (Seville, 1549):—*Itinerario del Venerabile Varron Patricio Romano* (ibid. 1520). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arcosolium is a term supposed to denote those tombs hewn in the rock of the Catacombs of Rome (and elsewhere) in which there is an arched opening above the portion reserved for the deposition of the body, the grave being dug from above downwards into the reserved portion below the arch. Others suppose it to mean the sepulchral chambers, or *cubicula*, in which the great majority of these tombs are found. In the tombs of this kind the receptacle for the corpse was sometimes covered by a slab of marble, or sometimes a marble sarcophagus was inserted. In a few cases the sarcophagus projects forward into the chamber, and the sides of the arch are continued to the ground beyond the sarcophagus. Such slabs or sarcophagi have been supposed to have served as altars during the period of persecution, as being the resting-places of saints or martyrs, and in some instances this may have been the case; but the far greater number of these tombs are, no doubt, of later date, being simply the monuments used by the wealthier class. The bishops and martyrs of the 3d century were placed, not in these *arcosolia*, or *monumenta arcuata*, but in simple *loculi*—excavations in the wall just large enough to receive a body placed lengthwise. In the 4th and 5th centuries the humble *loculus* was altered into the decorated *monumentum arcuatum*, and the whole sepulchral chamber, in many cases, was richly adorned with incrustations of marble, with stucco, and with paintings. An excellent example of this is afforded by the chamber in the Cemetery of Calixtus, in which the remains of the popes Eusebius (309–311) and Miltiades (or Melchiades, 311–314) were placed, a part of which is represented in the annexed wood-cut. In the walls of this chamber are three large *arcosolia*, in front of one of which was a marble slab, with an inscription by pope Damasus commemorating pope Eusebius. The whole chamber has been richly decorated with marble incrustations, paintings, and mosaics. These decorations it would seem reasonable to assign to pope Damasus, who undoubtedly set up the inscription. In the year 1859, in the Cemetery of St. Calixtus, an unviolated arcosolium was discovered; in this a marble sarcophagus was found, in which lay a body swathed in numerous bands of linen exactly in the manner shown in the early representations of the raising of Lazarus. These arcosolia were often decorated with paintings, either on the front of the sarcophagus or on the wall above it. One of the most remarkable instances is the tomb of St. Hermes, in the catacombs near Rome called by his name. The tombs of this class are more usually found in the *cubicula*, or small chambers, than in the galleries of the catacombs; in the former, two, three, or more are often found. Martigny seeks to draw a distinction between those found in the *cubicula*, which he thinks may often or generally be those of wealthy individuals made at their own cost; and those in the so-called chapels or larger excavations, which he thinks were constructed at the general charge of the Christian community. In one such chapel in the Cemetery of St. Agnes, near Rome, there are eleven

Arcosolium in the Cemetery of Calixtus at Rome.

such tombs. It is claimed that such chapels, specially connected with the veneration of martyrs, do not usually date from an earlier period than the 4th or 5th century.

Arcula. See ARCA.

Arculf, a French bishop, lived in the last half of the 7th century. He is known by his journey into Palestine, which he undertook with Peter the Hermit, a native of Burgundy. He spent nine months in exploring the holy places, especially of Jerusalem and its surroundings. He then visited Damascus and Tyre, going afterwards to Alexandria, to the Isle of Crete, and to Constantinople. He returned to Rome by sea, visiting Sicily on his way. It is said that, desiring to revisit his native country, he again embarked on the sea, and was thrown by a tempest upon the coast of Great Britain, and came to the Isle of Hy, in Ireland. Adamnan, priest of the Monastery of the Isle of Hy, treated him very kindly, and to him he related his adventures. Adamnan wrote out this recital, and in 698 presented it to Alfred, king of Northumberland. It consists of three books, of which the first contains Arculf's description of Jerusalem, the second gives his travels in the Holy Land, and the third presents the wonders of Constantinople. Bede gives an extract of it in his *Hist. Eccles.*, and the Jesuit Gretser published it at Ingolstadt in 1619. Mabillon published it in vol. iv of his collection of the *Acta Sanct. Ord. S. Bened.* A translation in English is printed in Bohn's *Early Travels in Palestine*, p. 1 sq. See *Hist. Lit. de la France*, iii, 650-652; Cave, *Hist. Lit.* i, 599, ed. Oxon.; Smith, *Dict. of Christ. Biog.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Ardée, JACQUES D', a French poet and theologian, was born at Liege, and lived in the first half of the 17th century. In 1615 he entered the Monastery of the Croisiers at Huy, and taught theology. He wrote, in Latin verse, a *History of the Bishops of Liege* (Liege, 1634): —and a paraphrase of the book of Ecclesiastes, under this title *Ecclesiastæ Encomia de Vanitate; item, Rosarium Marianæ Sanctitatis et quodlibeticæ Quæstiones ex Fontibus Grammaticorum, sive Pædotechnia et Ænigmata Puerilia* (ibid. 1632). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ardely, JOHN, a Christian martyr, was burned in Essex, England, May 25, 1555, for his faithful adherence to the cause of Christ. During his examination many articles were brought up and read by the bishop of London, at Fulham, against him; but they were wisely answered. See FOX, *Acts and Monuments*, vii, 86.

Ardemans, *Don* TEODORO, a Spanish painter and architect, was born at Madrid in 1664. In 1689 he went to Granada, and there did much painting. In 1694 he was appointed chief master of the Cathedral of Toledo; in 1700 he received a similar appointment at Madrid; and again in 1702, from Philip V, who placed him over the Alcázar and other palaces of Madrid, with a salary of four hundred ducats per annum. As an architect he designed the decorations at the celebration of the funeral of the dauphin of France in 1711, and of the queen Maria Louisa of Savoy in 1715, at the Convent of the Incarnation at Madrid. In 1719 he designed the principal part of the palace and gardens, the Collegiate Church, and the great altar of San Ildefonso. He was known also as an architectural and scientific writer. He was living, probably, in 1730.

Ardène, JEAN PAUL *de Rome d'*, a French priest of the Oratory, and brother of Esprit Jean (de Rome d'Ardène), was born at Marseilles in 1689, and gained several academical prizes for his poetical essays. He became superior of the college of his congregation. The last half of his life was passed at Sisteron, where he died, Dec. 5, 1769. His works are, *Traité des Tulipes:—Année Champêtre:—Traité des Oeillets* (1762).

Ardente, ALESSANDRO, a Piedmontese painter who flourished from 1565 to 1592. There is a picture of the *Conversion of St. Paul* by him, at Turin, in the Monte della Pietà, which is considered a grand piece of painting. Ardente was painter to the Court of France, and died at Paris in 1575.

Arderne, JAMES, an English divine, dean of Chester, was a native of Cheshire, and was educated in Christ's College, Cambridge. In 1673 he became a fellow-commoner of Brasenose College, Oxford. He held the living of St. Botolph, Aldgate, London, from 1666 to 1682, when king Charles II bestowed upon him the deanery of Chester. He died Sept. 18, 1691. His writings are, *Directions concerning the Matter and Style of Sermons* (1671, 12mo):—*Conjectura circa Επινομην D. Clementis Romani, cui subjiciuntur Castigationes in Epiphanium et Petavium de Eucharistia, de Cœlibatu Clericorum, et de Orationibus pro Vita Functis* (London, 1683, 4to). He printed some single *Sermons*. See Chalmers, *Biographical Dictionary*, s. v.; Allibone, *Dictionary of British and American Authors*, s. v.

Ardia, a goddess, said by Pliny to have had a temple adorned with fine paintings, under the name of *Juno Ardia*, and an altar under that of *Lucina*.

Ardingelli, NICOLA, an Italian cardinal, was a native of Florence. After having been associated with cardinal Farnese (elected pope afterwards under the name of Paul III), he became secretary of cardinal Alexander Farnese, nephew of the pontiff. Paul III charged him with the reconciliation of Charles V with Francis I. He accompanied cardinal Alexander into Spain, then to Germany and France, and on his return was made cardinal himself. He died in 1547 at the age of forty-five years. He wrote a book, entitled *De Negotiatione sua pro Pace Ineunda inter Carolum V et Franciscum:*—also some poetical sketches. See Hoefer, *Nouv. Biog. Générale*, s. v.

Ardo was a monk of the Abbey of Ariane, in the diocese of Montpellier. He was originally called *Smaragdus*, and was one of the first disciples of St. Benedict of Ariane, whose *Life* he wrote. Many other works go under the name of Smaragdus; but there is a great controversy among the learned whether they belong to this or another writer. The *Life of St. Benedict* is certainly his, and may be found in Menardus, *Observ. ad Martyrolog. Benedict.* lib. ii; also in Mabillon, *Sæc. Benedict.* iv, 1. He was highly esteemed by Charlemagne, and died March 7, 845, aged sixty. See Cave, *Historia Literaria*, ii, 23.

Ardorno, Benjamin, a German rabbi, lived probably in the 16th century. He wrote a treatise entitled *Mitzvoth Nashim*, i. e. "Precepts for Women," first printed at Venice in 1552, which was a work of authority among the Jews. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arduino, Maestro, an Italian architect and sculptor, a native of Venice, lived in the 15th century. There is at the monastery del Carmine, of that place, a *Madonna and Child*, bearing the name of this artist; and it is said he laid the first foundations of the Church of San Petronio of Bologna. He has been confounded with another Arduino, beadle of the College of Medicine at Bologna, a painter and engraver upon wood, and a botanist. See Hoefer, *Nouv. Biog. Générale*, s. v.

Area, a space within which monuments stood, being protected by Roman law from the acts of ownership to which other lands were liable. In the Roman catacombs care has evidently been taken lest the subterraneous excavations should transgress the limits of the area on the surface. This reverence of the Roman law for burial-places enabled the early Christians, except in times of persecution, to preserve their sepulchres inviolate. The areas about the tombs of the martyrs were especially so preserved, where meetings for worship were held and churches frequently built. So the *Acta Proconsularia* of the trial of Felix speak of the areæ, "where you Christians make prayers." These areæ were frequently named from some well-known person buried there; thus St. Cyprian is said to have been buried "in the area of the procurator Candidus." In another work, certain citizens are said to have been shut up *in area martyrum*, where, perhaps, a church is intended. The name area is also applied to the court in front of a church.

Aregius (or **Aridius**; vulgarly **Arey**), St., bishop of Nevers, is only known by his subscriptions to the acts of the Councils of Orleans (549) and Paris (551). He is honored on Aug. 16 at Decize, near Nevers. See Baillet, Aug. 16. See also Aridius.

Areius (or **Areus**), that is, *the warrior*, or, *to whom prayers are addressed*, was a title of *Jupiter*, as Areia was of *Minerva*.

Aremberg, Charles d', a French monk of the Order of Capuchins, was born in 1593. He was son of Charles of Ligne, duke of Aremberg, and entered his order in March, 1616. He wrote, *Flores Seraphici, sive Icones, in quibus continentur Vitæ et Gesta Illustrium Ordinis Fratrum Minorum Sancti Francisci Capucinorum, qui ab Anno* 1525 *usque ad Annum* 1612 *in eodem Ordine, Miraculis ac Vitæ Sanctimonia floruerent* (Cologne, 1640–41):—*Clypeus Seraphicus, sive Scutum Veritatis in Defensionem Annalium Fratrum Minorum Capucinorum* (ibid. 1643). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arēna (Lat.), the floor of an amphitheatre, a wooden floor covered with sand for the athletes to wrestle upon; sometimes applied to the amphitheatre itself; often confounded with the *area* or open space, and in that sense applied also to the body of a church.

Arenaria is a name sometimes applied to the *Catacombs* (q. v.).

Arend (or **Arents**), **Balthazar**, a German theologian, studied theology in the German universities at Jena, Leipsic, and Copenhagen, and died in 1687. He wrote, *Geistlicher Krieg, das Himmelreich mit Gewalt zu stürmen* (Glückstadt, 1671), *Des Leibes und der Seelen Zustand nach dem Tode* (ibid. 1776):—*Disputatio Historico-theologica de Resurrectione Christi adversus Hæreticos et Hostes alios* (Strasb. 1664):—*Exilium Mortis*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arend (or **Arents**), **Caius**, a German theologian, was born in the Duchy of Holstein in 1614. In 1633 he went to the University of Rostock to study under Laurenberg; and the year following he was made professor of logic and metaphysics. In 1636 he went to Sweden as instructor of the young and as merchant. There he performed ministerial functions in several localities. During the Thirty Years' War he was often the victim of a long series of hostilities, against which he opposed this maxim: "Patience devours the Devil." He died in 1691. He wrote, *Goldhaus christlicher und von Gott gesegneter Ehefrauen* (Glückstadt, 1666):—*Drei schöne Amaranthen auf dem Sarg Dr. Christiani von Stöcken* (ibid. 1685). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arenda, Council of (*Concilium Arendense*), was held in December, 1473, at Arenda, in Spain, in order that some remedy might be applied to correct the ignorance and immorality of the clergy. Alfonso, archbishop of Toledo, with his suffragans, made there twenty-nine rules of discipline, among which are the following:—viz. that no one shall be admitted to holy orders who is not acquainted with Latin; that the clergy shall not wear mourning; that bishops shall not appear in public without the rochette; that they shall never wear any garment made of silk; that they shall cause the Holy Scriptures to be read at their table, etc. The other canons relate to such cases as fornication among the clergy, clandestine marriages, simony, shows and dramatic representations held in churches, sports forbidden to clerks, duels, rapes, etc. This is the same with the Council of Toledo of the same year. See Labbe, *Concil.* xiii, 1448.

Arentius, Bernardus (*Bernard Arint*), a Lutheran minister, was one of the earliest clergymen of his denomination in New York city, succeeding the Rev. Jacob Fabritius as pastor of Trinity Lutheran Church, at the south-west corner of Broadway and Rector Street. This church was erected in 1671, and was built of logs. Mr. Arentius became its pastor about the year 1700, the services being held in the Low Dutch language. The date of his death is unknown. See *Quar. Rev. of Evang. Luth. Church*, vii, 272.

Arents. See Arend.

Arepol, Samuel, a Jewish writer of Safed, in Upper Galilee, who lived during the 16th century, is the author of אמרת אלה, or expositions on the Pentateuch (Venice):—לב חכם, a commentary on Ecclesiastes (Constantinople, 1591):—מזמור לתודה, or a commentary on the alphabetic Psalms and the Songs of Degrees (Venice, 1576):—שר שלום, a commentary on the Canticles (Safed, 1579). See Fürst, *Bibl. Jud.* i, 50; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 46; Etheridge, *Introd. to Hebr. Literature*, p. 415. (B. P.)

Aresi, Paolo, an Italian theologian and preacher, was born at Cremona in 1574. He was of a Milanese family, and his father was invested with the dignity of podestà at Cremona. He entered the Order of Theatines in 1590. Eight years afterwards he was professor of philosophy and theology at Naples and Rome. His success in preaching was not less; and his renown in this capacity extended throughout Italy. He became confessor to the princess Isabella of Savoy; and in 1620 pope Paul V made him bishop of Tortona, which position he held for twenty years. But he did not relinquish his theological studies. His devotion to literature did not interfere with his episcopal functions. He died June 13, 1644. He wrote, *In Libros Aristotelis de Generatione et de Corruptione* (Milan, 1617):—*De Aquæ Transformatione in Sacrificio Missæ* (Tortona, 1622; Antwerp, 1628):—*Velitationes in Apocalypsim* (Milan, 1677, with the *Life* of the author by P. Sfondrati):—*Arte di Predicar Bene* (Venice, 1611):—*Impresse Sacre con Triplicati Discorsi Illustrate ed Arricchite* (Verona, 1613; Frankfort, 1702). This is the most remarkable work of this author. See Hoefer, *Nouv. Biog. Générale*, s. v.

Areson, JOHN, an Icelandic bishop and poet, was born in 1484. While very young the death of his father left him to the care of his mother. His uncle taught him to write and to chant Latin. At the age of twenty years he took holy orders, and acted as preacher in the parish of Helgastad, in Reikiadal. At that time bishop Gotschalk, of Holum, sent him on a mission to Norway; and so well did he execute his commission, and so much skill did he display, that he was chosen to succeed the bishop at his death. This excited the jealousy of certain aspirants for the position, especially of a certain Boduar, who founded his protestation against the election on the ground that Areson was ignorant of Latin. Areson responded to him in Icelandic verse. But another and more formidable opposition presented itself. Ogmond, bishop of Skalholt, claiming the vacant see, marched against him at the head of troops. After some difficulty, Areson was established in his position in 1524. He passed the remainder of his life in religious disputes. A conflict was raised between him and the king of Denmark, Frederick III, occasioned by the tendency of that prince to introduce Lutheranism into the States. Areson claimed that he overreached his prerogative in meddling with spiritual affairs. After a long struggle Areson and his two sons were put to death, Nov. 7, 1550; after which Protestantism made rapid progress in Iceland. Areson was the first to introduce printing into his country. At Holum he published, in 1530, a *Manuale Pastorum*. As a poet he was, without doubt, the most distinguished of his time. He wrote a poem, entitled *Pinslargratr*, or *Lamentation on the Passion*:—and a paraphrase upon Psalm li in the *Thorlakson Visabok* of 1612. His other poems are found in Harboe's *History of the Reformation in Iceland*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aretas, ST., was an Arabian martyr who, together with three hundred and forty Christians, was beheaded by Dunaan, king of the Homerites, about the year 522, in the city of Nagran. The Greek menologia mark his festival on Oct. 24. See Baillet, Oct. 24.

Arethas, archbishop of Cappadocia, composed *A Commentary on the Apocalypse*, which was printed in Greek at Verona in 1532 and 1568, fol. Œcumenius subsequently published it in Greek and Latin at Paris (1631). See Cave, *Historia Literaria*, i, 520.

Arethas (or **Aretas**), a Greek priest and theologian of Cæsarea, lived in the early half of the 10th century. He left a work upon the *Translation* of St. Euthymius, patriarch of Constantinople. Aretas the priest must not be confounded with the bishop of Cæsarea. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aretino, Francesco, a Franciscan of the strict observance, in the 16th century, wrote, *Expositio in Regulam FF. Minorum* (Florence, 1594):—*Interpretatio Commentariorum Chrysostomi in Evang. S. Johannis* (Paris, 1415).

Aretino, Guido, OF AREZZO, so called because he was born in that city, was a Benedictine monk, and, according to some, abbot of the Monastery of Pomposia, near Ravenna. He discovered six notes in music, in chanting the hymn of St. John, thus:

Ut queant laxis
Re sonare fibris,
Mi ra gestorum
Fa muli tuorum,
Sol ve polluti
La bii reatum.

In the time of pope John XIX, Guido went to Rome, and was favorably received by the pontiff. Baronius, in his *Annals*, gives a letter written by him to a monk of Pomposia, in which he describes his journey. This monk had assisted him in compiling his *Antiphonarium*, which he presented to the monastery upon his return. He also wrote a musical work, called *Micrologus*, and another on the *Measure of the Monochord*.

Aretino, Leonardo Bruno, an Italian writer of the fifteenth century, was born at Arezzo. At the solicitation of Poggius, his intimate friend, he was made secretary of pope Innocent VII, and afterwards, in 1413, of John XXIII, with whom he attended the Council of Constance. Poggius addressed to him his celebrated letter upon the punishment of Jerome of Prague. After the council he was made chancellor of the republic of Florence, which office he held till his death, in 1443. He was buried in the Church of Santa Croce, where a fulsome epitaph adorns his splendid tomb. He was guilty of the dishonesty of translating the (Gothic) *History of Procopius* into Latin, and publishing it as his own; but the deceit was discovered shortly after his death. He wrote also, *Contra Hypocritas Libellus*, in *Fasciculus Rerum Expet.* (Cologne, 1543):—*Historiæ Florentinæ Libri xii* (Argentinæ, 1610):—*Epistolarum Libri VIII* (ibid. 1521; Basle, 1535, 8vo), etc. See Cave, *Hist. Lit.* ii, App. p. 122.

Aretino, Pietro, an Italian writer, was born at Venice, and died in 1556. His boldness in criticising public men obtained for him the sobriquet of the *Flail of Princes*. He composed paraphrases on the *Penitential Psalms*:—*The Life of the Blessed Virgin; of St. Thomas Aquinas; St. Catharine of Sienna*, etc.

Aretusi, CESARE, an Italian painter, was born at Modena, and lived about 1590. He imitated the works of Bagnacavallo, and surpassed all artists then living as a copyist of the works of great masters; for he could assume the style of almost any painter, and pass off many of his copies as genuine. He was so successful in imitating the works of Correggio that he was employed to restore the painting executed by that artist for the tribune of the Church of San Giovanni at Parma, where it still remains. In the Church of San Giovanni del Monte at Bologna is a fine altar-piece by this master, representing the *Virgin and Infant*, with two female figures embracing each other.

Arey, ST. See AREGIUS, ST.

Arez, in Persian mythology, is one of the six mighty fish spirits (*agathodæmons* in fish forms) which Ormuzd created as protecting spirits of the tree of life, Gorgad, which stands in the Ferakhand sea, against the monster which Ahriman created. The latter has the appearance of a frightfully large turtle. It seeks to gnaw at the tree and to swallow the fish. Arez is the life-giving principle of the water, therefore figuratively father of the aquatic beings. Arez is also called king of all people of the sea.

Arezzo, Francesco d', an Italian friar of the Franciscan Order, was born in 1553. He filled various positions, particularly that of confessor of Ferdinand I, grand-duke of Tuscany. His sermons were eloquent, and he wrote several theological works. He died in 1616. The following works have reached several editions: *Summa Theologiæ Speculativæ et Moralis, ac Commentaria Scholastica in Tertium et Quartum Sententiarum Librum Joannis Duns Scoti* (Venice, 1581, 1613, 1616, 1619):—*Criminale Canonicum* (ibid. 1617; Perugia, 1669). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arezzo, Scipione Burali d', an Italian cardinal, was born at Atri, near Gaeta, in 1511. He studied law, received the degree of doctor at Bologna, and met with so great success as advocate at Naples that Charles V appointed him, in 1550, member of the collateral council of the kingdom of Naples. In 1557 he retired to a monastery of the Order of the Theatines, where he took the name of *Brother Paul*. His talents and services were not, however, overlooked, for in 1562 Philip II appointed him to the archiepiscopal see of Brindisi, which honor he declined. Several bishoprics were suc-

cessively offered him, but he persisted in his refusal of them. Two years after, delegated by the city of Naples, he undertook a difficult mission in Spain; he went to protest against an attempt of Philip II to introduce the Spanish Inquisition into Italy. His success greatly augmented his popularity among the Neapolitans. He was immediately called to Rome, where he occupied successively different ecclesiastical positions until 1568, when he was made bishop of Placentia. In 1570 he was made cardinal, and in 1576 the pope made him archbishop of Naples, where he died in 1578, and was interred in the Theatine Church of St. Paul. His testament and a letter in Latin upon the motives which prompted him to refuse the see of Brindisi are found in his biography published by Bagatta, a brother of his order (Verona, 1698). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arezzo, Tommaso. an Italian cardinal, was born at Orbitello, Tuscany, Dec. 17, 1756. He was the younger son of Claudio Maria Arezzo, says Aretius, the historiographer of Charles V. He was placed in the College of Nazareno at Rome, which at that time had illustrious professors. He studied rhetoric under Francis Tasso, philosophy under the celebrated Beccaria, and theology under Molinelli. In 1777 he entered an ecclesiastical college in order to study civil and canonical law. Among his ecclesiastical honors, he was charged with the duties of chancellor. Pius VI sent him as vicelegate to Bologna, and appointed him successively governor of Fermo, of Perugia, and of Macerata. In 1798 Arezzo abandoned this position and retired into Sicily, where his family originated. Two years after, he returned to Rome and was appointed archbishop *in partibus* of Seleucia, in Syria, and in 1781 ambassador extraordinary to the court of Russia, in order to co-operate in the union of the Greek Church. The death of Paul I caused him to leave St. Petersburg, and he went as legate to Dresden. Upon the invitation of Napoleon, he presented himself before the emperor at Berlin (1807), who sent him to Rome to arrange the difficulties which existed between France and the Holy See. Not having succeeded in this mission, his conduct was taxed with perfidy, the more so as he was appointed governor of Rome in place of the prelate Cavalchini. He was arrested in September, 1808, but finally obtained his liberty and retired to Florence. He escaped sentence of death by fleeing to Sardinia in the guise of a seaman. In 1815 Pius VII made him priest-cardinal of St. Peter's, and on Sept. 23 of the same year he went as legate to Ferrara. He refused the bishopric of Novara and the archbishopric of Palermo, which the king of the Two Sicilies offered him. In 1830 he was called to the vice-chancellorship of the Church and appointed bishop of Sabina. He died at Rome, Feb. 3, 1832, and was interred in the Church of St. Lawrence. The memoirs of Arezzo, so valuable concerning the ecclesiastical history of his time, were never published. Cardinal Arezzo was the founder of the academy called "Degli Ariostei" at Ferrara, and he re-established the College of Jesuits founded in that place by St. Ignatius. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arferia, in Roman mythology, was the name of the water which was sprinkled about at death-sacrifices as a libation for the subterranean gods.

Argaiz, Gregorio, was a Spanish Benedictine of the 17th century. In a monastery of Old Castile he wrote a history of the Spanish Church, entitled *Poblacion Eclesiastica de España, y Noticia de sus Primeras Honras Hallada en los Escritos de San Gregorio, Obispo de Granada, y en la Cronica de Hauberto, Monge de San Benito.* The first volume of this work was published at Madrid in 1667, the second in 1668, and two others in 1669. Argaiz was convicted of having forged the documents from which he had written this work; but this was one of the frauds considered justifiable by the ecclesiastics. He published in 1675 a defence of his work entitled *Instruccion Historica apologetica para Religiosos, Eclesiasticos, y Seglares* (Madrid). Besides several other works, he also wrote *Teatro Monastico y Obispos de España*, which was never published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Argall, John, an English clergyman and writer, was born in London, and educated at Christ Church, Oxford, where he graduated A.M. in 1565. He afterwards studied divinity, took holy orders, and obtained the living of Halesworth, in Suffolk. He died at Chesston, near Halesworth, in October, 1606. He published, *De Vera Pœnitentia* (1604):—and *Introductio ad Artem Dialecticam* (1605). See Chalmers, *Biog. Dict.* s. v.; Wood, *Athenæ Oxonienses;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Argelli, Cesare (also called *Paltroni*, after his mother), an Italian canonist, archbishop of Avignon, was born at Bologna in 1577. He studied jurisprudence, was made LL.D., became judge of the Court of Appeals at Rome, and archbishop of Avignon the year before his death, which occurred in 1648. He wrote, *De Legitimo Contradictore ad L Final. Cap. de Edict. Div. Adrian. tollend.* (Venice, 1611):—*De Acquirenda Possessione*, etc. (ibid. 1655). See Hoefer, *Nouv. Biog. Générale*, s. v.

Argentan, Louis François d', a French theologian of the Capuchin Order, lived in the last half of the 17th century, and wrote, *Les Exercices du Chrétien Intérieur* (Paris, 1662):—*Conférences sur les Grandeurs de Dieu* (Rouen, 1675). See Hoefer, *Nouv. Biog. Générale*, s. v.

Argimir, St., of Cabra, in Andalusia, was martyred by the Saracens June 28, 856, for abusing the false prophet Mohammed. See Baillet, June 28.

Argīva, a name of *Juno*, from the Argivi, among whom the sacrifices called Heraia were celebrated in her honor. They made her image in gold and ivory, holding a pomegranate in one hand, and in the other a sceptre, upon the top of which stood a cuckoo, because Jupiter changed himself into that bird when he fell in love with her.

Argonauts of St. Nicolas and the Shells was a military order instituted by Charles III of Naples towards the end of the 14th century. The patron of the order was St. Nicolas, and the knights wore a collar formed of shells and silver hooks, from which hung a ship, with the motto *Non credo tempori.* Their name of "Argonauts of St. Nicolas *and the Shells*" arose from this collar. They followed the rule of St. Benedict, and wore on days of ceremony a large cape or mantle of white silk, over which they hung the collar.

Argonne, Noël, a Carthusian who was born at Paris in 1634, and died at Gaillon in 1704, published in 1688 a work entitled *Traité de la Lecture des Pères de l'Église.* The second edition was published in 1697, and is divided into four parts. Part i treats of the authority of the holy fathers, by whom he intends the doctors of the first twelve centuries. He remarks that Protestants are agreed neither as to who are to be considered as the fathers of the Church, nor as to the degree of deference to be paid to their writings. In pt. ii he treats of the necessity of scholastic theology; in pt. iii he delivers a scheme for reading the fathers with advantage; and in pt. iv he speaks of the use to be made of these writers.

Argota, Hieronimo Contador d', a learned Portuguese Theatine monk, was born at Collares, in Estremadura, July 8, 1676, and was one of the first members of the Portuguese Academy of History, and contributed various historical papers to their *Memoirs.* His chief works are, *De Antiquitatibus Conventus Bracara-Augustani* (lib. iv, 1728, 4to, and 1738, an improved edition): —*Memorias para a Historia Ecclesiastica de Braga* (Lisbon, 1732–44, 3 vols. 4to). His other works were sermons and lives of saints. He died at Lisbon in 1749.

See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Argue, James, a preacher among the English Methodists, was an Irishman, from Crossforts, County Cavan, born in 1803. He was brought under the influence of religion in early life with the New Connection; became a missionary to his brethren in 1828, and for thirty years he labored with much success in Irish circuits. In 1861 he was removed to England, and travelled in seven circuits, enjoying good health for more than seventy years. He died in his work, at Clay Cross, County Derby, May 12, 1875. See Baggaly's *Digest*.

Argyle, Jeremiah, an English Congregational minister, was born at Dorchester in 1782, and brought up to the trade of a white-smith. At the age of eighteen he enlisted as a soldier, and served two years, when he again resumed his trade; was converted, joined the Wesleyans, and went to preaching. In 1830 Mr. Argyle became a Congregational minister, and was ordained at Poole, where he labored till his death, Nov. 5, 1858. See (Lond.) *Cong. Year-book*, 1859, p. 190.

Arias, Francisco, a Spanish Jesuit, was born at Seville in 1533, and died May 23, 1605. He left some religious works, translated into French by Belon (Lyons, 1740). St. Francis of Sales commends them. See Hoefer, *Nouv. Biog. Générale*, s. v.

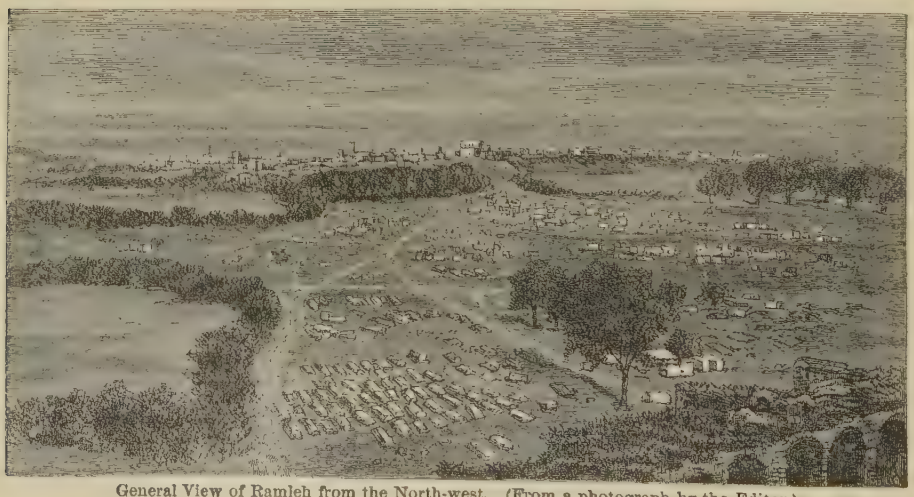
Aribo, fourth bishop of Freisingen, in the 8th century, was a German Benedictine and abbot of the Monastery of Schelekdorf, in Bavaria, founded in 753. In 760 he was made bishop of Freisingen, and died in 783, leaving two works—*Vita S. Corbiniani*, the first bishop of Freisingen:—and *Vita S. Emmerani*. Mabillon has given the first in his *Acts*, vol. iii; the second will be found in Surius, Sept. 22. See Cave, *Hist. Lit.* i, 631.

Aribo, archbishop of Mayence, after Erkenbaldus, held many councils, made a voyage to Rome, and was very zealous in all that related to ecclesiastical discipline. He died in 1031. He wrote a *Commentarius in XV Psalmos Graduum*, dedicated to Berno, abbot of Reichenau. See Cave, *Hist. Lit.* i, 631.

Aridius (**Aredius**, or **Aregius**; vulgarly called *Arige*, or *Aride*), St., bishop of Lyons, succeeded Secundinus about 603, and died in 613. What possible title this bishop has to be enrolled among the *saints* of the Church it is hard to conceive. Fredigarius, in his *Chronicle* (p. 605, 609, Ruinart's ed.), plainly attributes to him not only the deposition and banishment of St. Desiderius, bishop of Vienne, in the Synod of Châlon-sur-Saône in 603, but his treacherous murder on his return home in 607; and Aimonius corroborates this accusation. Le Cointe tries hard (tom. ii, upon this year) to exculpate Aridius. However, the Church of Lyons commemorates him on Aug. 12.

Arillaga, Basilio Manuel, D.D., superior of the Jesuits in Mexico, and rector of the College of San Ildefonso, of whose early life we have no record, died in the prison of San Ildefonso, Aug. 25, 1867, of the privations to which he was subjected. Dr. Arillaga was over eighty years of age, and was arrested by the Liberal authorities, together with bishop Ormalchea of Vera Cruz. He was probably the most erudite scholar that Mexico ever produced; and had, at one time or another, under his tutorship the most prominent and eminent men of his country. In 1865 the abbé Testory, head-chaplain of the French forces, wrote a pamphlet in defence of the nationalization of Church property, characterizing the Mexican clergy as ignorant and corrupt; to which Dr. Arillaga replied in three pamphlets, a masterpiece of learning, statistics, wit, and sarcasm, bringing upon the abbé Testory the indignation of all uninterested foreigners then in Mexico, and contributing more to the estrangement between the native Imperialists and foreign interventionists, and to the downfall of the empire, than any other power. The memory of Dr. Arillaga will ever be revered by Mexicans, without distinction of party. See *Appletons' Annual Cyclop.* 1867, p. 597.

Arimathæa. The only suggestion of a modern site for this place, except Ramleh, which has been offered, is that of *Renthieh*, "a miserable hamlet on an isolated ledge of rock which protrudes in the midst of the plain" not far south of Ludd; but Dr. Robinson, who suggests the possible identity, gives urgent reasons against it (*Later Researches*, p. 141). In the absence of any other plausible site, we may as well acquiesce in that of Ramleh. For a further description of this place see Porter, *Handbook for Syria*, p. 112; Bädeker, *Palest.* p. 133 sq.; Conder, *Tent Work*. i, 6 sq. See Ramah.



General View of Ramleh from the North-west. (From a photograph by the Editor.)

Arimĭnum, Council of (*Concilium Ariminense*), held in 359 by order of the emperor Constantius, at Rimini, or Rimino, in Italy. All the bishops of the West were summoned, the emperor promising to supply them with the means of travelling and subsistence. The whole number present was about four hundred; collected from Italy, Illyria, Africa, Spain, Gaul, and England. Of this number eighty were Arians, headed by Ursaces and Valens. The Catholic bishops wished to anathematize the Arian and all other heresies; but were op-

posed by Ursaces and Valens, who objected to the use of the word "consubstantial," maintaining that it was far better to use the expression "like to the Father in all things." The orthodox bishops then declared the formulary of Valens and Ursaces to be utterly at variance with the true faith, and confirmed the acts of Nicæa, asserting that nothing whatever should be added to them. As Valens and his party refused to acquiesce in this decision, the council proceeded to declare them heretics, and excommunicated and deposed them. This decree was signed by three hundred and twenty bishops; and the doctrine of Arius, as well as that of Photinus and Sabellius, was anathematized. Both parties appealed to the emperor, whose mind had been so prejudiced by the Arians that when the Catholic deputies arrived at Constantinople they were refused an audience, and were for a long time, upon one pretext or other, kept without any answer; the emperor delaying matters with the hope that the bishops, wearied out and separated from their churches, would at last yield to his wishes and give up the terms "substance" and "consubstantial." Further, the Arians having compelled the ten deputies of the council, in spite of themselves, to come to Nice, in Thrace, and having intimidated them by threats and worn them out by violence and illusage, obliged them at last to consent to abandon the two obnoxious expressions, and to receivè a confession conformable to that drawn up at Sirmium two years before. The emperor sent orders to the præfect Taurus not to suffer the council to separate until this confession, which entirely suppressed the words *οὐσία* and *ὁμοούσιος*, had been subscribed by all the bishops. With the exception of twenty they all gave way, and signed this confession of faith, known as the formulary of Nice or Ariminium. This triumph being won, a deputation, headed by Valens and Ursaces, was sent to Constantius; and the formulary was circulated throughout the eastern part of the empire, with orders to exile all who should refuse to sign it. St. Hilary says that the acts of the Council of Ariminium were annulled throughout the world; and pope Liberius assured the whole East that those who had been deceived or overcome at Ariminium had since returned to the truth; had anathematized the confession agreed to in that council; and had subscribed the Nicene Creed. See Labbe, *Concil. Sacr.* ii, 791 sq.

Arindodi, in Hindû mythology, is a highly honored half-goddess of the Tamul inhabitants of India. She was an example of virtue and of household ruling; and even now she is placed over the heavenly household duties.

Aringhi, Paolo, an Italian theologian and writer, died in 1676. He published *Roma Subterranea Novissima* (Rome, 1651). This is a translation of an Italian work, in which Bosio gave interesting observations upon the Catacombs, published after his death by Severano; Aringhi has added his own discoveries to the original:—*Monumenta Infelicitatis, sive Mortes Peccatorum Pessimæ* (ibid. 1664):—*Triumphus Pœnitentiæ, sive Selectæ Pœnitentium Mortes* (ibid. 1670). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arint, Bernard. See Arentius.

Aripol. See Arepol.

Aristeas, Epistle of. In spite of the many editions and translations which exist of this famous epistle, furnishing us with the history of the origin of the Septuagint (q. v.), no critical Greek text has as yet been given to the learned world. That it could have been done we may see from Hody's remark in his *De Bibliorum Textibus*, etc. (Lond. 1685): "Non me tugit servari in Bibliotheca Regia Parisiana, aliisque quibusdam, exemplaria istius MS. Sed de tali opusculo, quod tanquam fœtum suppositicium penitus rejicio, amicos sollicitare et in partes longinquas mittere, vix operæ pretium existimavi! Eas curas relinquo illis, quibus tanti esse res videbitur." But such a disparaging opinion is ill becoming any scholar, and the world at large will never be served by such measures. Perhaps others have been of the same opinion as Hody. At any rate, whatever has been written on this subject will needs be sifted, since we now possess the *first critical* edition, published with great acumen, from two Parisian MSS., by Prof. Schmidt, in Merx's *Archiv für wissenschaftliche Erforschung des Alten Testaments* (Halle, 1869), i, 242 sq. Schmidt is inclined to the opinion that the author of this *σύνταγμα*, as Epiphanius calls it, was neither a Greek nor one sufficiently acquainted with the Greek language. On the contrary, he thinks that the author was a Jew who lived at the court of Ptolemy. See Van Dale, *Dissertatio super Aristeam de LXX Interpretibus* (Amsterd. 1705), and especially the most recent work by Kurz, *Aristeæ Epistula ad Philocratem* (Bern, 1872). See Aristeas. (B. P.)

Aristian, one of the elders from whom Papias professed to have derived traditional information (Eusebius, *Hist. Eccles.* iii, 39), and described by him as a personal follower of our Lord. Beyond this notice there is no trustworthy information about him. The Roman martyrology (p. 102) states, on the authority of Papias, that he was one of the seventy-two disciples of Christ. It commemorates his martyrdom at Salamis on Feb. 22. Cotelerius thinks that he may be identical with the Aristo who is given as the first bishop of Smyrna (*Apost. Const.* vii, 45).

Aristo is mentioned by Lucianus (Cyp. *Ep.* 22) as the last of the group of Christian martyrs imprisoned with him (A.D. 250) at Carthage; and already dead of hunger, thirst, heat, and crowding into two cells. They seem to be the same commemorated in Africa as saints on April 17.

Aristo, St., and his companions, martyred in Campania about 286, having been originally converted to the faith by St. Sebastian. See Baillet, July 2.

Aristo of Pella, in Palestine, by birth a Jew, but converted to the true faith, flourished about 136. Mention is made by the author of the *Chronicle of Alexandria* of Apelles and Aristo, who presented apologies to Hadrian, and whom, he says, Eusebius praises in his *Ecclesiastical History;* but nothing of the kind is to be found in Eusebius, and Cave thinks it likely that he has confounded the names of Aristides and Aristo. However this may be, Aristo of Pella wrote a book, entitled *A Disputation between Jason and Papiscus*, so, at least, St. Maximus says. Whether this Jason was the same Jason of Thessalonica (Acts xvii, 5; Rom. xvi, 21) is very doubtful. Papiscus was an Alexandrian Jew, who, as it appears, was convinced by the argument, and baptized. This *Disputation* for a long time existed in Greek; and Origen entirely refuted the arguments of Celsus, who endeavored to bring it into contempt. It is now entirely lost, although some writers (upon the strength of an expression used by Rigaltius, by which he appeared to them to quote from Nicolas Fabrus, when, in reality, he quotes from Jerome) have imagined that it is still in existence. It was translated into Latin by another Celsus, who lived before the time of Constantine. See Cave, *Hist. Lit.* i, 39.

Aristocrĭtus, a Manichæan author, of whom nothing is known except that he wrote a book entitled *Theosophia*. His name is only mentioned in the Greek form of abjuration (ap. Cotelier, *Patres Apost.* i, 544), which states that he endeavored in this work to prove that Judaism, Paganism, Christianity, and Manichæism were one and the same religion; and that, to deceive Christian readers, he occasionally attacked Manes with vehemence. See Beausobre, *Hist. du Manich.* i, 435.

Aristotile (called also *Fioravanti;* his family name was *Alberti*), a celebrated Italian architect of the 15th century, was a native of Bologna. He went to

Russia at the entreaty of the czar Ivan III, and, with the permission of the Senate of Venice, to Moscow, where he repaired the Kremlin, which threatened to fall into ruins, owing to the poor quality of cement which had been used. He then taught the Russians to make cement. Among his finest works we notice a very beautiful bridge; the Church of the Assumption, a magnificent work of Græco-Roman architecture, dedicated in 1479; the Cathedral of St. Michael; the Belvedere Palace; and the walls of the Kremlin. He was given, it is said, as an honorary distinction, the right to stamp his likeness upon coins; and in certain cabinets of medals pieces are found bearing the name *Aristoteles*. He wished to return to his native country, but the czar would not allow him to do so. Aristotile then summoned the engravers and founders from Italy, among the latter Bossio, who made in 1488 the famous cannon known under the name of *Iyar poushka*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Ariuth, in the Gnostic book *Pistis Sophia* (367 sq.), was a female archon presiding over the second place of punishment; in form an Ethiopian negro.

Arivurdis (*children of the sun*) were a sect found in Asia, and particularly in Armenia and the adjacent countries, where they had maintained themselves from the olden times; having sprung from a mixture of Zoroastrianism with a few elements of Christianity. They derived their name from their worship of the sun. Between 833 and 854 this sect took a new form and a new impulse from a person named Sembat, who settled at Thondrac, whence his sect received the name of *Thondracians* (q. v.).

Arje, Jacob Judah, a Spanish rabbi of the 17th century, who exercised his functions at Hamburg, then at Amsterdam. He wrote, *Tabnith Hecal* (in Spanish, Middelburg, 1642; translated into French in 1643 under the title *Portrait du Temple de Solomon*):—*Tractatus de Cherubinis* (Amsterd. 1647), in Latin:—a Spanish version of the Psalms, with the text (ibid. 1671), and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arje, Judah ben-Zeviltirch, a Jewish rabbi of Carpentras, who lived in the 17th century, wrote *Ahob Jehudah* (Jessnitz, 1719), a Hebrew dictionary in two parts. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arkhate was an Etruscan divinity who was represented as an old bald-headed man in a cloak, who warns Famu against the blandishments of the goddess Alpanu.

Arladi, Alessandro, an Italian historical painter, was born at Parma about 1470. He studied at Venice under Giovanni Bellini. In the Church of the Carmelites at Parma is a picture by this master, representing the *Annunciation*, which is highly praised by the critics. He died in 1528.

Arleri, Pietro, an Italian architect, was born at Bologna in 1333. His family were of German origin (named *Arler*). In 1356 he was employed in the construction of the Cathedral of St. Vita at Prague, commenced in 1343 under the direction of Matthias of Arras. Arleri continued this work until 1386. He also constructed the Church of the Saints at Prague; that of Kolin upon the Elbe; and the bridge of Moldau. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Arles, Councils of (*Concilium Arelatense*). Arles (*Arelate*) is an ancient archiepiscopal see in Lower Provence, on the left of the Rhone, seven leagues from its mouth, about one hundred and eighty-six leagues from Paris. It is said to derive its name from *ara elata*, a high altar raised here in pagan times. Several councils were held here.

I. The first was a general council of the West, held in 314, by the emperor Constantine, upon the subject of the Donatists. The emperor, in order to get rid of the importunities of these schismatics, who were dissatisfied with the Council of Rome in the preceding year, granted them a fresh hearing, which gave rise to this council. The number of bishops present was very large—from Africa, Italy, Sicily, Sardinia, and, above all, from Gaul. Among the names subscribed we find those of the bishops of Arles, Lyons, Vienne, Marseilles, Autun, Rheims, Cologne, Rouen, and Bordeaux. Pope Sylvester sent two priests and two deacons. It appears that the matter was examined with even greater care than at Rome in the preceding year. Cecilianus was acquitted, and his accusers condemned. It was also ruled by this council, in opposition to the general practice before this time in the African Church, that persons who have received the form of baptism at the hand of heretics ought not to be rebaptized; and that if it shall appear from their answer that they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, it shall be enough that they be confirmed in order to receive the Holy Ghost. Here were also composed the twenty-two celebrated canons of discipline which bear the name of this council. See Labbe, *Concil.* i, 1421.

II. Held in 353, by Constantius. The emperor, happening to be in Arles, lent himself to everything that the Eusebians suggested to him. Already they had invited pope Liberius to attend the council, who, however, sent Vincentius, the aged bishop of Capua, and Marcellus, a Campanian bishop, to demand of Constantius that the place of rendezvous should be Aquilea instead of Arles. Many other bishops also came to Arles to request the same thing; but, reasonable as the request was, Constantius took offence at it. In the council the first thing which the Arians required was the condemnation of St. Athanasius. Vincentius, on his part, insisted that the true faith should be set forth and defended; but Valens and his accomplices persisted in requiring that before anything else was done, the legates should renounce communion with Athanasius; which they, carried away by the example of others, and, it may be, induced by threats, did, promising no more to communicate with him. When, however, the council had gained this point, they refused to condemn Arius. Photinus of Sirmium, Marcellus of Ancyra, and St. Athanasius were condemned here.

III. This numerous council of French bishops was held in 428 (or 429) at Arles or Troyes, at which deputies from the English Church were present, seeking help against the heresy of Pelagius. Germanus, bishop of Auxerre, and Lupus, bishop of Troyes, were deputed to proceed to England, in order that, "having confounded the heretics, they might lead back the Britons to the Catholic faith."

IV. Held about 442, and seems to have been gathered from several ecclesiastical provinces, since it speaks of the obligation of the metropolitans to submit to its decrees, and gives itself the title of the *great* council. It was assembled by Hilary of Arles, and drew up fifty-six canons. One forbade the elevation to the rank of subdeacon of any one who had married a widow. According to Pagi, this council opposed St. Leo against Hilary, who assumed the right of assembling councils in Gaul.

V. Held about the year 453. The subscriptions of the bishops are lost. Fifty-six canons were published, many of which are taken from the councils of Nicæa, Constantinople, and Orange.

10 and 11. Relate to the penance of those who relapsed in time of persecution.

15. Forbids a deacon to administer the communion when a priest is present.

26. Permits a priest to grant the chrism to heretics at the point of death who wish to become Catholics.

See Labbe, iv, 1010.

VI. Held in 455, under Ravennius, bishop of Arles, owing to a dispute between Faustus, abbot of the monastery of Lerins, and Theodore, bishop of Fréjus, concerning the jurisdiction of the latter over the monastery.

Thirteen bishops were present; and it was determined that ordinations should be celebrated by the bishop of Fréjus alone, and that no clerk, not belonging to the monastery, should be received into communion or to minister without the bishop's license; Theodore, on his part, leaving the care of the lay portion of the monastery in the hands of the abbot. See Labbe, iv, 1023.

VII. A provincial council, convened in 463 by Leontius, archbishop of Arles, to oppose Mamertinus, archbishop of Vienne, who had encroached upon the province of Arles.

VIII. This council was held about A. D. 705, to consider the errors of Lucidus, and was composed of thirty bishops. According to Faustus, they spoke strongly upon the subject of predestination; condemned the opinions of Lucidus upon the subject; and insisted that he should condemn them himself. Lucidus obeyed, and in a letter to the council retracted his errors.

IX. Held in 524, under Cæsarius, bishop of Arles. Sixteen bishops were present, and four canons were drawn up relating to ordinations, one of which enacts that no man be made deacon under twenty-five years of age. See Mansi, iv, 1622.

X. Held in 554, under Sapaudus, archbishop of Arles. Here seven canons were drawn up, the second and fifth of which are to the effect that monasteries, whether for men or women, should be placed under the jurisdiction of the bishop of the diocese. See Mansi, v, 779.

XI. Held in May, 813, convoked, by order of Charlemagne, for the correction of abuses and the restoration of ecclesiastical discipline. The number of canons made was twenty-six. Among other things, it was ruled that bishops ought to be well instructed in the Holy Scriptures and in the canons of the Church, and that their sole occupation should consist in preaching and instructing others. 2. That all shall pray for the king and his family. 15. Orders just weights and measures everywhere. 17. Enjoins that bishops shall visit their dioceses annually. 19. That parents should instruct their children, and godparents those for whom they had answered at the font. The 21st orders that with regard to burials in churches, the ancient canons shall be observed. See Labbe, v, 1231.

XII. Held on July 8, 1234, under John Baussan, archbishop of Arles. Twenty-four canons were enacted, chiefly directed against the Albigenses and Waldenses, enforcing those of Lateran in 1215, and of Toulouse in 1229. Bishops are directed to preach the Catholic faith frequently, both themselves and by means of others. All confraternities are forbidden, except those which have the sanction of the bishop. Bishops are directed to apply themselves diligently to the correction of morals, especially among the clergy; and for that purpose they are enjoined to have *spies* in every diocese. No one was permitted to make a will save in the presence of the curate of his parish. The reason given for this last injunction, which is very common in the acts of councils about this time, is that persons who favored the opinions of the heretics might be thereby prevented from assisting them with legacies. See Labbe, xi, App. p. 2339.

XIII. Held in 1261, or subsequently, by Florentine, archbishop of Arles, with his suffragans, against the extravagances of the Joachimites, who said that the Father had operated from the creation until the coming of Jesus Christ; that from that time to the year 1260 Jesus Christ had operated; and that from 1260 unto the end of the world the Holy Spirit would operate. That, under the operation of the Father, men lived after the flesh; under that of the Son, they lived partly after the flesh and partly after the Spirit; but that during the third period they would live more entirely after the Spirit. Seventeen canons were also drawn up, in the third of which it is enjoined that confirmation shall be administered and received fasting, except in the case of infants at the breast. This shows that the confirmation of little children was at this time still practiced in the Church. The fifth canon orders that in all parish churches belonging to the religious, curates taken from the community, or perpetual vicars, shall be appointed, with a suitable provision out of the proceeds of the benefice. Further, it forbids the regulars to receive the people to the holy office in the churches attached to their priories, etc., on Sundays or other holydays, or to preach during those hours in which mass was said in the parish church, in order that the laity might not be drawn away from the instruction of their own parochial minister. The seventh canon forbids the use of wooden candles painted to look like wax in churches, processions, etc. See Labbe, xi, App. p. 2359.

XIV. Held about the year 1257, by Bertrand de St. Martin, archbishop of Arles. Twenty-two canons were drawn up, of which the first are lost.

7. Forbids to sell or pawn the chalices, books, and other ornaments of the Church, under pain of excommunication.
12 and 13. Of cases to be reserved to the bishop or pope.
14. Forbids all persons in holy orders to buy corn or wine for the purpose of selling it again.
16. Orders silver chalices in churches.

See Labbé, xi, App. p. 2369.

Arlotti, Luigi, an Italian poet and theologian, lived in the first half of the 16th century. He was attached as canon to the Cathedral of Reggio, and became vicar-general at Ferrara, and later the auditor of cardinal Alexander of Este. The poems of Arlotti have been printed in Scajoli, *Parnaso de' Poeti Ingegni*, and in the collection of Guasco. See Hoefer, *Nouv. Biog. Générale*, s. v.

Armaganus. See Fitz-Ralph.

Armagh, Council of (*Concilium Armachianum*), was held in 1171, and ordered that all the English who had been kept in a state of slavery in Ireland should be set free. The council acknowledged that the Irish were subject to the authority of England. This appears to be the same with the Council of Waterford in 1158, in Labbe, *Concil.* x, 1183. See *ibid.* x, 1452; Wilkins, *Concil.* i, 471.

Armagil, one of the potent names said by Jerome (*Ep.* lxxv, 3) to have been current among the "Basilidians" of Spain in the 4th century. Probably identical with *Armogen.*

Armandus of Bellevue was a native of France, who entered the Order of St. Dominic, and was made master of the sacred palace. He flourished about the year 1296, and died before the year 1334. He wrote, *Sermons on the Psalms* (Paris, 1519): — *Meditations and Prayers* (Mentz, 1503): — *An Explanation of Difficult Terms used in Philosophy and Theology* (Venice, 1586).

Armani, Piermartino, an Italian historical painter, was born at Reggio, in the Modenese, in the year 1613. He studied under Lionello Spada, with whom, according to Lanzi, he painted some works in the Church of Santa Maria at Reggio. He died in the year 1669.

Armarius, in monastic establishments, is the precentor and keeper of the church books. *Armarius* is continually used by Bernard for cantor and magister ceremoniarum.

Armellini, Geronimo (called also *Armenini* and *Jerome of Faenza*), a native of Faenza, was general inquisitor of the Catholic faith at Mantua about 1516. He is supposed to have filled the same position in several other cities of Lombardy. He was a strong adversary of heretics. According to Sextius Senensis, he wrote against a Calabrian astrologer named Tiberio Rossiliano, who believed that one could easily foretell the deluge by the aid of astronomical calculations, based upon the conjunction of the planets. Echard affirms that the MS. of this work is preserved in the Library of

the Vatican; but Mazzuchelli states that he was unable to find it either printed or in MS. See Hoefer, *Nouv. Biog. Générale*, s. v.

Armellini, Mariano, a Benedictine monk and voluminous historian of his order, was born at Ancona, and became an abbé in the Church. He died in the Monastery of Foligno, May 4, 1737. His works are, *Bibliotheca Benedictino-Casinensis:—Bibliotheca Synoptica Ordinis Sancti Benedicti.*

Armenia, Council of (*Concilium Armenium*). A council was held in Armenia, simultaneously with another at Antioch, in 435, condemning the works of Theodorus of Mopsuestia and Diodorus of Tarsus, lately translated into the language of Armenia and circulated there.

Armenian Versions. At present there exist three Armenian versions—viz. the Ancient, the Ararat, and the Modern Armenian versions.

I. *Ancient Armenian.*—Part of the history of this version has already been given under Armenian Version (q. v.), and we add here the following: In 1775 a body of learned men at Paris undertook a new and corrected edition of the Armenian Scriptures, to be accompanied with a Latin translation. One of the savants was the abbé Villefroy, for many years a resident among the Armenians. Of this edition the book of the prophet Habakkuk alone appears to have been published. In 1789 the New Test. was printed at Venice, under the editorship of Zohrab, a learned Armenian divine, from MS. authorities, and it was reprinted in 1806. The same scholar prepared and published in 1805 a critical edition of the entire Bible at Venice, at the expense of the monks of the Armenian convent of the Island of St. Lazarus, in the lagoons of Venice. This edition was printed chiefly from a Cilician MS. of the 14th century (A.D. 1319); but the editor collated it with eight MSS. of the whole Bible and twenty of the New Test., the various readings of which are subjoined in the lower margin. From this edition the Psalms were published very often; the last edition in 1856. The New Test. was published repeatedly, lastly in 1863; the gospels alone in 1869. A new critical edition of the entire Scriptures was published again in 1859. Besides the Venetian editions, the Armenian Bible was published at St. Petersburg in 1817, and at Moscow in 1843. Some years ago a colony of the Mechitarists established a printing-office at Vienna, and published the New Test. in 1864.

II. *Ararat Armenian.*—This idiom is spoken in the whole of Armenia, except in the pashalik of Erzerûm, and in the Georgian provinces; and by thousands of Armenians who are dispersed between the Black Sea and the sources of the Euphrates, and thence through Persia and part of Mesopotamia, down as far as the Persian Gulf. The first edition of the New Test. in this dialect, as translated by the German missionary A. H. Dittrich at Shushi, was completed in 1835 and printed at Moscow. A second edition was soon found necessary, and was ordered by the British and Foreign Bible Society. In the meantime the German missionaries had been proceeding (encouraged by the Basle Missionary Society) in the translation of the Psalter from the Hebrew, which was not published till the year 1844. Of late a revision of the text was undertaken by Mr. Amirchanjanz, in behalf of the British and Foreign Bible Society. The Psalms and the New Test. were published in 1879, after having been revised by the Rev. Dr. Riggs of the American Bible Society. As for the Old Test., Mr. Amirchanjanz is now proceeding with the same, and it is to be made in four parts. Half of it is now finished.

III. *Modern Armenian.*—This dialect, which has adopted many Turkish words, has Constantinople for its centre, and is spoken in the neighboring territories, in Asia Minor, and in the pashalik of Erzerûm. From its centre it is also called the dialect of Constantinople. Into this dialect the New Test. was translated by the learned Armenian Dr. Zohrab, of Constantinople. In the year 1824 he completed his work, which he had commenced in 1821. In the year following an edition of one thousand copies of this version was printed at Paris, at the expense of the British and Foreign Bible Society. A new and revised edition was printed at Smyrna, which was followed by another edition, in parallel columns with the ancient version, in 1856. In the meantime, with the aid of the American Bible Society, the missionaries in Smyrna proceeded with the translation of the Old Test. into modern Armenian, and completed the work in 1857, which was printed by the American mission at Constantinople for the British and Foreign Bible Society. From time to time this version has been revised and new editions printed. See *Bible of Every Land*, p. 79 sq.

For linguistic purposes we add, besides the works mentioned in the art. Armenian Language in this *Cyclopædia*, Riggs, *A Grammar of the Modern Armenian Language as Spoken in Constantinople* (Constant. 1856); id. *A Vocabulary of Words Used in Modern Armenian, but not Found in the Ancient Armenian Lexicons* (Smyrna, 1847); Lauer, *Grammatik der classischen armenischen Sprache* (Vienna, 1869); Müller, *Beiträge zur Lautlehre der armenischen Sprache* (ibid. 1862–63). (B. P.)

Armenini. See Armellini.

Armett, Thomas, an English Wesleyan minister, was born in Staffordshire, Dec. 29, 1787. He entered the ministry in 1813; became a supernumerary in 1844; and died Oct. 22, 1864. He was happy and useful. See *Minutes of British Conference*, 1865, p. 13.

Armillum (*armill*), an embroidered band of cloth of gold, jewelled; sometimes, but not invariably, used at the coronation of English sovereigns. In the form for the coronation of king George II, the following direction occurs: "Then the king arising, the dean of Westminster taking the armill from the master of the great wardrobe, putteth it about his majesty's neck," etc. Its symbolism was the divine mercy of the Great Ruler of all things encompassing the sovereign crowned.

Arminius, Fulgentius, bishop of Nusco in 1669, voluntarily renounced the episcopacy in 1680 in order to live in retirement. He wrote, *Gli Immortali Cipressi: Descrizione de' Funerali d'Ant. Carrafa, ducd d'Andriæ* (Zerani, 1645):—*Panegirici Sacri, Discorsi*, etc. (Bologna, 1651; 1669):—*L'Ambasciata d'Ubbidienza fatta alla Santità di Clemente X, in Nome di Carlo II, Rè della Spagna*, etc. (Rome, 1671):—*Il Trionfo del Dolore, Funerali per Donna Giovi di Sangro* (Naples, 1674). See Hoefer, *Nouv. Biog. Générale*, s. v.

Armitage, John, an English Independent minister, was born at Chester in 1788. He was educated with a view to commercial pursuits, apprenticed at Liverpool, and converted when sixteen years of age. About 1808 he went to reside in London, but did not unite with the Church until 1815. In 1816 he removed to Newport, Monmouthshire, and soon afterwards began to preach in different places as he had opportunity. In 1822 he, with others, established in Newport a Seaman's Society; and afterwards succeeded in obtaining the erection of the Mariner's Church. He was also engaged in the establishment and working of the Religious Tract Society, and was an active supporter of the British and Foreign Bible Society and other institutions of a similar character. In 1831 he gave up business, and retired to the village of Bassaleg. Here, through his efforts, a chapel was obtained, a Church was formed, and a Sunday-school was established; and in 1833 he was ordained pastor of the Church which he had thus gathered. In the following year he became pastor of the Independent Church at Horningsham, Wilts; and having served it a little more than three years he returned to the business which he had forsaken. In 1842 he again retired from commercial pursuits and took up his abode at Carleton; and while resident here he commenced raising a

congregation at Pillgwenlly, near Newport, and succeeded in providing a chapel and forming a Church, which he soon handed over to a suitable successor. In 1845 he entered upon the pastorate of the Independent Church at Oakhill, Somerset, where he remained till his death, Oct. 9, 1848. Mr. Armitage was pious, amiable, and in the discharge of all life's duties, prompt and conscientious. See the (Lond.) *Evangelical Magazine*, 1850, p. 567.

Armitage, William Edmond, S.T.D., a bishop of the Protestant Episcopal Church, was born in New York city Sept. 6, 1830. He graduated at Columbia College in 1849, and at the (Episcopal) General Theological Seminary in 1852. He was assistant minister, in 1853, at Portsmouth, N. H.; and was missionary in Augusta, Me., during the following year. Subsequently, until 1859, he was rector there; in that year he became rector of St. John's Church, Detroit, Mich., and continued to serve this parish until 1866, when he was consecrated in that place as assistant bishop of Wisconsin, Dec. 6. His episcopal residence was in Milwaukee. He died in New York city, Dec. 6, 1873. See *Prot. Episc. Almanac*, 1875, p. 144.

Armogastus, St., suffered martyrdom in Africa about A.D. 458, under Genseric, king of the Vandals. He was first tied with cords, which, says the legend, snapped like spider's webs at the prayer of the saint, who was then condemned to the mines. He is commemorated March 29. See Landon, *Eccles. Dict.* s. v.

Armogen is, in the system of the Barbelutæ (Ophites) as expounded by Irenæus (108 ed. Massuet), the second "syzygy," consisting of "Christ" (the Primal Light) and "Incorruption." It thus brings into existence four luminaries or derivative lights to attend upon "Autogenes," the product of the first "syzygy." Of these "the first and great" luminary was "Soter" (Saviour), who was called Armogen. The name is variously written *Armogenes*, *Armoge*, and apparently also with the aspirate. See Vallarsi's note on Jerome, *Ep.* lxxv, 3. No satisfactory derivation is known; for conjectures, see Harvey, *On Irenæus*, loc. cit.

Armorica, Council in (*Concilium Amoricanum*), was held A.D. 555 to excommunicate Maclon, bishop of Vannes, who had renounced tonsure and celibacy on the death of his brother, Chanao, count of Brittany.

Armorican Version. See Breton Version.

Armorium is an ancient term, sometimes applied to a shrine or temporary receptacle for the eucharistic elements. It is in the form of an architectural recess or niche without doors, and is not to be confounded with the tabernacle or aumbry. See Sacrarium.

Armour, John, an English Congregational minister, was born at Glasgow in 1796. In youth he was of a trifling disposition, but at the age of eighteen he was converted, and became very active in Christian labor and in visiting the sick. Mr. Armour received his education at the University of Glasgow, maintaining himself by the labor of his own hands. In 1820 he was licensed to preach, and after a time became co-pastor of the Independent Church. In 1842 he went to Canada, organized a Church in Stewarton, Halton, and afterwards was pastor at Warwick, Plympton, Sarnia, New Durham, and Kelvin, which last he resigned in 1868. He died Dec. 16, 1869. See (Lond.) *Cong. Yearbook*, 1871, p. 301.

Arms. In the early Church it was generally forbidden to bear arms within the sacred enclosure, even when seeking an asylum. The clergy were also generally forbidden to wear arms. The Council of Macon, A.D. 581, inflicted on offenders the penalty of thirty days' imprisonment, with fasting on bread and water. The Synod of Winchester, A.D. 1070, also forbade it. Clement V allowed the clergy to carry arms when necessary for self-defence, as did also St. Charles Borromeo. See War, Christian Views of.

Arms, Clifford S., a Presbyterian minister, was born at Canaan, Columbia Co., N. Y., June 4, 1796. He graduated at Union College, Schenectady, in 1824, and at Princeton Theological Seminary in 1827. He was pastor of the Presbyterian Church in Madison, Morris Co., N. J., from 1832 to 1851, and Ridgebury, Orange Co., N. Y., from 1851 to 1863. He died Sept. 25, 1863. See Wilson, *Presb. Hist. Almanac*, 1865, p. 157.

Arms, Selah Root, a Congregational minister, was born at Deerfield, Mass., Feb. 21, 1789. His preparatory studies were with the Rev. W. B. Stow, of Wilmington, Vt., and at Williamstown (Mass.) Academy. He graduated at Williams College in 1818, and at Andover Theological Seminary in 1821. For two years he preached at Windham and Cavendish, Vt., and for eight years at Grafton and Windham, over which two churches he was ordained in 1825. In 1834 he removed to Livingstonville, N. Y., returning in a year and a half to Windham again. In 1849 Mr. Arms removed to Springfield, Vt., hoping to find the climate more congenial. He carried on a farm, preaching, however, as occasion offered. He died suddenly, Nov. 9, 1866. Mr. Arms was a well-read theologian of the old school, an instructive preacher, and faithful pastor. See *Cong. Quarterly*, 1867, p. 206.

Armson, Thomas, an English Wesleyan minister, was born in Shropshire, Jan. 16, 1799. He was converted among the Methodists in youth, was a Congregational preacher for three years, withdrew on account of inquiries into theology, was received into the Methodist ministry in 1824, and died Aug. 3, 1863. Armson was a man of devout spirit; his ministrations were evangelical, and he combined sterling integrity with much kindness and generosity of disposition. See *Minutes of British Conference*, 1863, p. 25.

Arms-Royal. These unauthorized additions in a church were made before 1555, when we find the taunt made to Cranmer, "Down with Christ's arms" (the rood), "and up with a lion and dog" (the Tudor greyhound). Wolsey first changed the arms of York into their present form—the keys of Peter with the crown, instead of gules, a pall, and crosier or.

Armstrong, Amizi, D.D., a Presbyterian minister, was born at Florida, Orange Co., N. Y., Dec. 1, 1771. He was never connected as a student with any college; was licensed to preach by the New York Presbytery in 1794; and in 1796 was appointed pastor of the Presbyterian Church at Mendham, Morris Co., N. J. He died at Perth Amboy, N. J., March 4, 1827. See Sprague, *Annals of the Amer. Pulpit*, iv, 156.

Armstrong, Francis, an Irish Wesleyan minister, was born in the County of Fermanagh, probably in 1756. He was converted in youth under the Methodist ministry; was called into the work in 1787, and continued therein until his settlement as a supernumerary at Rathmullen in 1822. Yet he was still active in furthering the work of God in the mission on which he resided. He died June 3, 1836, aged eighty. His sermons were plain, his piety sincere, and his friendship steadfast. See *Minutes of British Conference*, 1836.

Armstrong, George R., a Presbyterian minister, was born in Woodford County, Ky., in 1810. He was educated at Hanover College, Ind., and studied theology in Hanover Seminary. He was ordained by the Madison Presbytery in 1842, and labored as a missionary in Crittenden, Richmond, and Lebanon, Ky. He died May 18, 1865. Energy and fidelity marked the whole course of his ministry. See Wilson, *Presb. Hist. Almanac*, 1866, p. 91.

Armstrong, Gustavus, an Irish Wesleyan minister, was born probably in 1758. He entered the con-

nection in 1792, labored long and successfully, and died March 25, 1832, aged seventy-four years. "He was a sincere and unalterable friend." See *Minutes of British Conference*, 1832.

Armstrong, J. S., a Methodist Episcopal minister, was born at Hillsborough, O., about 1825. He studied and practiced law during his young manhood; emigrated to Illinois in 1854, and, after laboring several years as local preacher, in 1869 entered the Southern Illinois Conference. He died June 10, 1874. Mr. Armstrong possessed a brilliant intellect, and was a thorough student, a fluent speaker, a popular preacher, and an excellent disciplinarian. See *Minutes of Annual Conferences*, 1874, p. 126.

Armstrong, James (1), a Methodist Episcopal minister, was born in the County of Leitrim, Ireland, Dec. 25, 1803, and emigrated to the United States when about twelve years old. In 1827 he entered the Ohio Conference; became a member of the Cincinnati Conference on its organization, and in 1871 superannuated, which relation he sustained until his death, July 1, 1874. Mr. Armstrong was eminently social and cheerful in disposition, extremely modest, fervent in piety, sound and practical in mind, and a success as a pastor. See *Minutes of Annual Conferences*, 1874, p. 100; Simpson, *Cyclop. of Methodism*, s. v.

Armstrong, James (2), a Methodist Episcopal minister, was born in 1823. His early life is unrecorded. He entered the Maine Conference in 1854, served efficiently fifteen years, and afterwards sustained a supernumerary and superannuated relation until his death, in Cambridge, Mass., Nov. 22, 1877. As a preacher, Mr. Armstrong was original, able, and eloquent. See *Minutes of Annual Conferences*, 1878, p. 65.

Armstrong, James Francis, a Presbyterian minister, was of Irish extraction. He was born at West Nottingham, Md., April 3, 1750. He graduated at Princeton College in 1773; was licensed by the Newcastle Presbytery in 1777, and in 1782 was settled at Elizabethtown, N. J. He died Jan. 19, 1816. He was an able preacher and a good pastor. See Sprague, *Annals of the Amer. Pulpit*, iii, 390.

Armstrong, John (1), an Irish Wesleyan minister, was born near Newton-Butler, Fermanagh, in November, 1788. He was converted in youth, and with Arthur Noble was appointed to the Derry and Antrim Mission in 1816. He spent forty-four years of active service in the province of Ulster, and fifteen years in retirement. He died at Lurgan, Aug. 1, 1875. His mind was naturally vigorous, and his sermons were quaint, original, and delivered with dramatic power. He was one of the most popular and useful preachers of his day in the north of Ireland, and an indefatigable pastor. See *Minutes of British Conference*, 1876, p. 33.

Armstrong, John (2), D.D., a bishop of the Church of England, was born at Bishop Wearmouth, Aug. 22, 1813. He was educated at Charterhouse School; became Crewe exhibitioner at Lincoln College, Oxford; took his degree of A.B. in 1836; was soon after ordained deacon and priest, and served a curacy in Somersetshire; was afterwards curate of Clifton; was elected in 1841 priest-vicar of Exeter Cathedral, and subsequently became Saints-day preacher in that cathedral; was presented to the rectory of St. Paul's, Exeter, in 1843; and about this time began writing for the press. In October, 1845, he exchanged livings with the Rev. J. H. S. Barr, vicar of Tidenham, Gloucestershire, to which he then removed. Soon after he commenced the reform of the female-penitentiary system, begun by an article in the *Quarterly*, which resulted in an entirely new system, the distinguishing feature of which is, that the penitents are under the care of unpaid gentlewomen instead of paid matrons. The *Tracts for the Christian Seasons*, edited by him and published at Oxford, began in 1849, and met with great success. These were followed by a second series; and then he began the *Parochial Tracts*, during the issue of which he published the *Sermons for the Christian Seasons*, all of which were successful literary ventures. He was designated bishop of Grahamstown, South Africa, and consecrated at Lambeth in 1853. He died May 16, 1856. During his short episcopate bishop Armstrong had established a grammar-school and begun a diocesan college for the training on the spot of a ministry for his diocese. He also wrote, *Pastor in his Closet* (2d ed. 1857):—*Essays on Church Penitentiaries* (1858):—and other works. His *Life* has been written by Rev. T. T. Carter (1857). See *Amer. Quar. Church Rev.* 1856, p. 468.

Armstrong, John (3), D.D., a Presbyterian minister, was born at Oxford, Pa., March 11, 1825. He received his preparatory education at New London Academy. He passed through his sophomore year at Lafayette College, Pa., and then went to Washington College, Lexington, Va., where he graduated in 1850. The same year he entered Princeton Seminary, and graduated in 1853. He was licensed by the Newcastle Presbytery and ordained an evangelist. After serving as a missionary at Platte City, Mo., he became a stated supply at Hazelton, Beaver Meadow, and Weatherly, Pa., where he remained ten years. He then preached as stated supply at Muscatine, Ia.; and after remaining a year was installed pastor. After laboring with great zeal and success ten years, he was released. In 1874 he was appointed, by the Synod of Iowa, South, as financial agent to establish a college; and, as the result of his labors and self-sacrificing devotion, Parsons College was founded and located at Fairfield, Ia. He was elected professor of history and moral philosophy, and subsequently its president. He died at Fairfield, Aug. 13, 1879. See *Necrological Report of Princeton Alumni*, 1880. (W. P. S.)

Armstrong, John W., D.D., a Methodist Episcopal minister, was born at Woolwich, England, Sept. 20, 1812. He emigrated with his parents to Quebec, Canada, in 1824; received an early religious training; experienced religion at the age of sixteen; entered Cazenovia Seminary in 1835; became principal of the Nichols Academy, Tioga Co., in 1839; of Red Creek Academy, Wayne Co., N. Y., in 1841; and in 1842 was admitted into the Black River Conference. In 1850 he was elected to the chair of natural sciences in Cazenovia Seminary; and later, principal of the Gouverneur Seminary. In 1854 he became principal of Falley Seminary, Fulton; in 1856 he returned to pastoral work; in 1857 he accepted the principalship of Amenia Seminary; and in 1859 again resumed pastoral work. From 1865 to 1869 he was head-master of the State Normal School at Oswego; and then became principal of the Normal and Training School at Fredonia, N. Y., where he remained until his death, Aug. 12, 1878. He was a man of rare intellectual endowments, and by habit and desire a student in the highest sense of the term; and by his own personal efforts attained great eminence as a linguist, scientist, physiologist, mathematician, and artist. Yet he stood highest in his character as a cultured Christian man and minister. Meek, sympathetic, edifying, and zealous in the relations he bore to humanity, he everywhere won the highest esteem. See *Minutes of Annual Conferences*, 1878, p. 25; Simpson, *Cyclop. of Methodism*, s. v.

Armstrong, Joseph, an English Wesleyan minister, was born near Carlisle in 1777. He was converted at the age of twenty-three, and entered the ministry in 1808, preaching the first five years in Wales. Some of his circuits were Worksop, Thetford, Middleham, Ulverstone, Belper, and Poole. In 1836 he became a supernumerary at Tavistock; in 1845 he removed to Hennock, near Ashburton, where he died, April 2, 1849. See *Minutes of British Conference*, 1849.

Armstrong, Richard (1), a Methodist Episcopal minister, was born in Ireland Dec. 25, 1775. He expe-

rienced conversion in his twenty-fifth year, and united with the Wesleyan Methodist Church. Soon after he was licensed to preach. In 1812 he emigrated to America, and was four years employed as a missionary in Nova Scotia, under the auspices of the British Conference. In 1817 he became connected with the Baltimore Conference; and when the Pittsburgh Conference was formed he was made one of its members. In 1842 he became a superannuate, which relation he continued to sustain until his death, Aug. 16, 1859. As a Christian Mr. Armstrong's piety was profound, consistent, and uniform, absorbing all his affections, and employing all his energies. See *Minutes of Annual Conferences*, 1860, p. 70.

Armstrong, Richard (2), D.D., a missionary to the Sandwich Islands, was born in Northumberland County, Pa., in 1805. He graduated at Dickinson College in 1827, and studied theology at Princeton. In 1832 he went as a missionary to the Sandwich Islands, where he served as minister of instruction, privy-councillor, and president of the Board of Education. He died Sept. 23, 1860, from the effects of injuries received by a fall from his horse.

Armstrong, Robert, an Associate minister, was a native of Midholm, Roxburghshire, Scotland; but the date of his birth is not known. He was educated at the University of Edinburgh, and afterwards studied theology at Whitburn, under the Rev. Archibald Bruce. He was ordained to the ministry June 15, 1797; and shortly afterwards sent to the United States in answer to a call from Lexington, Ky., where he arrived in 1798. He was installed as pastor of certain churches in that vicinity April 23, 1799. Here he remained until 1804, when he removed with his entire congregation to Greene County, O. They organized into two congregations—Massie's Creek and Sugar Creek. Here he labored for seventeen years, when the charge was divided, and he labored only at Massie's Creek until Jan. 9, 1821. From this time onward he had no pastoral charge, and died Oct. 14 of the same year. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 58.

Armstrong, Robert Leslie, a Congregational minister, was born at Carlisle, Cumberland, England, Nov. 9, 1803. He was religiously educated, but his aversion to religion was very great; he therefore engaged in most of the follies and sins of his time. Removing, however, from Carlisle to Wigton, his manner of life was somewhat changed. He here became greatly concerned for his soul's welfare when about fourteen years of age. He was converted, and at the age of fifteen he joined the Wesleyan Society, and became at once a class-leader and local preacher. On account of his youth, which excited sympathy and astonishment, as well as his preaching and addressing large audiences, he became extremely popular in that district. These efforts proving too great for his strength, his health gave way, causing him to retire from active life for a time. Upon his recovery he joined the Independent Church at Wigton, and for a time labored at Brompton, Blennerhasset, and other villages. He now entered the academy at Idle, in 1822, and left in 1826. Having been invited to Wortley, he accepted the call on leaving school. He entered on his duties with courage and hope; and during his ministry of twenty-five years he paid off the debt, enlarged the chapel, built a new schoolroom capable of accommodating three hundred children, and increased the membership to one hundred and thirty-five. He was seized with apoplexy, and died July 4, 1856. See (Lond.) *Cong. Year-book*, 1857, p. 165.

Armstrong, Sylvester, a Methodist Episcopal minister, was born in the State of New York in 1826. No record of his early life is accessible. In 1852 he entered the Troy Conference, and soon afterwards discontinued ministerial work and engaged in secular business. In 1856 he joined the New Jersey Conference. When the Newark Conference was formed, he became a member of it. He died at Plainfield, N. J., Jan. 7, 1863. Mr. Armstrong's ministerial career was brief; but there have lived few men who concentrated more vitality and zeal into so short a space of time. It was his habit to completely exhaust himself in the delivery of his sermons. He was original, had a ready command of language, was very pointed in discourse, and thrillingly eloquent. See *Minutes of Annual Conferences*, 1863, p. 38.

Armstrong, William (1), an Irish Wesleyan minister, was born at Glaslough, County of Monaghan, probably in 1764. He was converted in youth, and entered the itinerancy in 1791. After a ministry of eight years he was obliged, by an injury received from his horse, to retire from the work. He died Feb. 20, 1837. He was a man of sincere piety, and manifested much patience during a long affliction. See *Minutes of British Conference*, 1837.

Armstrong, William (2), an Irish Wesleyan minister, was born at Sydare, County Fermanagh. He early sought the Lord. In 1805 he entered the ministry; became a supernumerary at Dungannon in 1841; removed to Lisburn in 1844; and died at Armagh, Feb. 4, 1855, in the seventy-first year of his age. He was a zealous preacher. See *Minutes of British Conference*, 1855.

Armstrong, William (3), a Protestant Episcopal clergyman. His ordination occurred in 1819; and his first parish was St. Matthew's, Wheeling, Va., having succeeded his father, Rev. John Armstrong, who was the first rector of the parish. After serving twenty-two years in Wheeling, he resigned his charge, and became rector of Zion parish, Urbanna, Frederick Co., Md., where he died, April 15, 1857, aged fifty-eight, beloved and regretted by all who knew him. See *Amer. Quar. Church Rev.* 1857, p. 309.

Arnaia, Nicolas, of Segovia, in Spain, became a Jesuit in 1577, and passed the remainder of his life in South America, where he was superior for thirty years. He died at Mexico in 1622, leaving some works of piety.

Arnaldo, Pietro Antonio, an Italian theologian, was born at Villafranca, near Nice, in 1638. He studied theology at the College of Brera, and performed the duties of apostolic prothonotary after having received the degree of doctor. He died near the close of the 17th century. He wrote, *Il Triciglio Celeste in Lode de' Nomi Santi di Gesù, di Maria, e di Giuseppe* (Milan, 1653), and published it at the age of fifteen:—*Elogia in Laudem Episcopi Nicœnsis:—Sanctum Optatœ Pacis Augurium ex Emblemate Alciati cujus est Inscriptio: Ex Bello Pax, Dissertatio Parœnetica* (ibid. 1658):—*Honorato II, Principi Monacœo, Valentino Duci, etc., Poeticœ Gratulationes* (ibid.):—*Il Giardin del Piemonte Oggi Vivente nell' Anno* 1673, *Diviso in Principi, Dame, Prelati, Abati, Cavalieri, Ministri*, etc. (Turin, 1683). This is a collection of odes and sonnets in praise of the more important personages of the court of Turin at that time:—*Le Grandezze e le Glorie della R. Casa di Savoja, Oda Lirica, etc., con Lettere al Duca di Savoja Carlo Emanuele II.* This is preserved in the Royal Library of Turin. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnason, John Magnus, a Danish theologian, was born in 1665, at Dyrafiord, Iceland. He was appointed bishop of Skalholt shortly after having received minor's orders, and engaged in religious controversies with the clergy. He died Feb. 8, 1743. He wrote, *The Life of Einar Thorsteinsson, bishop of Holum* (Copenhagen, 1700):—a *Perpetual Calendar* (Holum, 1707):—*Translation of the Catechism of Luther*, with a commentary (ibid. eod.):—*Donatus, Grammatica et Lexidion Latino-islandicum* (Copenhagen, 1734). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnau, Juan, a Spanish historical painter, was born at Barcelona in 1595. He studied under Eugenio Caxes, and was chiefly employed in works for the churches and

convents of Barcelona. In the Church of Santa de la Mar is a picture of *St. Peter*, to whom angels are presenting the keys; and in the Augustine Monastery there are several pictures representing scenes from the life of St. Augustine. He died in the year 1693.

Arnaud (or **Ernaud**) was abbot of Bonneval, in the diocese of Chartres, about 1144. He was twice driven by the persecutions which he endured in that office to Rome, where popes Lucius II and Adrian IV received him honorably. From the latter he begged permission to resign and retire into his first monastery of Marmoutier, which he did, and died there. He was the friend of St. Bernard, and, at the request of the monks of Clairvaux, continued the *History of the Life of St. Bernard*, which had been commenced by William de St. Thierry. Another work of Arnaud's, entitled *Tractatus de Cardinalibus Christi Operibus* (Paris, 1500, 1726; Oxford ed. of Cyprian, 1682), has sometimes been erroneously printed among the works of St. Cyprian. It is proved not to be the work of the latter—(1) because in a MS. of it in the library at Clairvaux it is plainly attributed to Arnaud; (2) because the work itself declares the validity of baptism, by whomsoever administered, which is contrary to the well-known opinion of Cyprian; and it also alludes to many ecclesiastical rites which are subsequent to the time of Cyprian. Arnaud also wrote, *Tractatus de VII Verbis Domini in Cruce Prolatis* (Antwerp, 1532):—*Sermo de Laudibus S. Mariæ Virginis* (in *Bibl. Patr.* xxii, 1280):—*Tractatus de Operibus VI Dierum* (Auxerre, 1609):—*Meditationes Variæ;* all the above are contained in the Oxford edition of Cyprian in 1682. at the end:—*Commentariolus in Psalmum CXXXII, et Opusculum de VII Donis S. Spiritus*, discovered by Mabillon at Citeaux (published by Cassimir Oudin, Leyden, 1692). See Cave, *Historia Literaria*, ii, 236.

Arnaudists, disciples of Arnaud of Villeneuve, a celebrated physician, who died in 1313 and was buried at Genoa. See ARNOLD OF VILLENEUVE.

Arnauld. See AMALRIC.

Arnauld OF BRESCIA. See ARNOLD OF BRESCIA.

Arnauld, JACQUELINE MARIE ANGÉLIQUE *de Sainte Madeleine*, elder sister of Antoine Arnauld, was born Sept. 8, 1591; became a nun at the age of eight years, and, contrary to the usual order, abbess of Port-Royal-des-Champs at eleven years of age. At the age of seventeen she introduced the rule of Citeaux into her abbey, and also revived the discipline of St. Bernard. She died Aug. 6, 1661.

Her sister, JEANNE CATHERINE AGNES *de St. Paul*, who died Feb. 19, 1671, published two books, one entitled *L'Image d'une Religieuse Parfaite et d'une Imparfaite* (Paris, 1660):—the other, *Le Chapelet Secret du Saint Sacrement* (1663):—also *Constitutions de Port-Royal* (1721).

Arnavon, FRANÇOIS, a French theologian, was born at l'Isle, a little city upon the Sorgue, near the Fountain of Vaucluse, about 1740. A bachelor in the Sorbonne, he was appointed canon of the collegiate church of l'Isle, and prior-curate of Vaucluse. In 1790 Arnavon was sent to Rome by the assembly convened at Carpentras. He was to arrange with Pius VI the interests of the part of the County of Venaissin which was under the dominion of the Holy See. After the compact of 1802, he was appointed titular canon of the metropolitan see of Paris, with the title of dean. He also had the title of vicar-general of the archbishop of Corfu. He died Nov. 25, 1824. He wrote, *Discours Apologétique de la Religion Chrétienne au Sujet de plusieurs Assertions du Contrat Social et contre les Paradoxes des Faux Politiques du Siècle* (1773):—also a description of the Fountain of Vaucluse and its surroundings. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnd (or **Arndt**), CHRISTIAN, a German theologian, was born in 1623. He studied at Leyden, Wittenberg, Leipsic, and Strasburg, and taught logic at Rostock. He died in 1653. He wrote, *Dissertatio de Philosophia Veterum* (Rostock, 1650):—*Discursus Politicus de Principiis Constituentibus et Conservantibus Rempublicam* (ibid. 1651):—*De Vero Usu Logicæ in Theologia* (ibid. 1650):—*Programma de Elegantioribus Logices Appellationibus* (ibid.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arndt, Ernst Moritz, a German historian, was born Dec. 26, 1769, at Schoritz, in the Island of Rügen. In 1806 he became professor of philosophy at Greifswald, where his political writings so aroused the national spirit against the hated dominion of Napoleon that they may be regarded as having mainly influenced the combination which eventually restored the independence of Germany. After the restoration, he was appointed professor of history at Bonn in 1816, where he died Jan. 30, 1860. Arndt was one of the noblest German patriots, and, at the same time, a sincere, childlike Christian, whose spiritual poems belong to the finest gems of German hymnology, and for which cause he deserves to be mentioned here. He composed, *Ich weiss an wen ich glaube* (Eng. transl. in *Lyra Germ.* ii, 216, "I know in whom I put my trust"):—*Geht nun hin und grabt mein Grab* (ibid. i, 241, "Go and dig my grave to-day"). See Koch, *Geschichte des deutschen Kirchenliedes*, vii, 20, 35, 140 sq. (B. P.)

Arndt, Friedrich, a Protestant doctor of theology, and one of the most prominent German pulpit orators of the 19th century, was born May 24, 1802. From 1833 he was preacher at the Parochial Church at Berlin, where he died, May 8, 1881. Zuchold, in his *Bibliotheca Theologica*, containing the literature from 1830 to 1862, fills almost five printed pages with the publications of this learned divine. There is hardly anything in the homiletical department upon which he did not preach. He published sermons on the life of Christ, his sermon on the mount, parables, passion, etc. His lectures on the Bible, which were also reprinted by the American Tract Society, belong to the best productions of ascetical literature; and so likewise his *Morgen- und Abendklänge*, being prayers and meditations for the Christian year. He was a very warm friend of the Berlin Bible Society and the Home Mission. For almost half a century this servant of the Master bore witness to the truth of the Gospel in the capital of the German empire; and Dr. Schaff, in his *Germany: its Universities, Theology, and Religion*, while speaking of the ministers at Berlin, mentions Arndt as belonging to those "most fearless, pungent, heart-piercing preachers of the age, who attract the largest crowds of devout hearers, often bathed in tears of repentance and gratitude for the infinite mercy of God in Christ." (B. P.)

Arnee, FRANK, a minister of the Society of Friends, was born in Bristol, England, Sept. 22, 1766. In 1787, after having spent several years as an apprentice at Milverton, he returned to Bristol, his native city, and entered into business as a wool-stapler. He was received as a minister in 1811. He visited many of the societies of England and Scotland, and by his influence contributed much to the cause of Christ. He died June 10, 1858. See (Lond.) *Annual Monitor*, 1859, p. 91.

Arnett, William, an English Wesleyan minister, was born at Hasley, near York, in 1785. He was converted in 1805, entered the itinerancy in 1811, became a supernumerary after twenty-seven years' labor, and died at Halsham Moor, near Bolton, Dec. 13, 1838. "He was a man of deep and ardent piety, of indefatigable diligence and inflexible integrity." See *Minutes of British Conference*, 1839.

Arnett, William W., D.D., a Protestant Episcopal clergyman, was born in Marion County, Va.,

April 14, 1815. In early life he studied medicine, and afterwards was a Methodist preacher, but became an Episcopalian, and was ordained in 1839. Having officiated at Circleville and Dayton, O., he became rector of the Church of the Mediator, Philadelphia; and in November, 1852, he accepted the rectorship of St. Paul's parish, Milwaukee, Wis. His health failing in September, 1856, he resigned, and in the summer of 1857 became rector of Emanuel parish, Cumberland, Md., where he remained until his death, which occurred April 21, 1859. See *Amer. Quar. Church Rev.* 1859, p. 352.

Arnheim, CHAJIM, a Jewish teacher, who died Sept. 22, 1879, at Glogau, is the author of, *Leitfaden beim Unterricht in der mos. Religion* (Glogau, 1830):—*Das Buch Job übersetzt, und commentirt* (ibid. 1836). Besides the translation of Job, he also contributed to the German translation of the Old Test. which was edited by Zunz (Berlin, 1838); translated and edited the Jewish ritual, and is the author of a Hebrew Grammar, edited by D. Cassel (ibid. 1872). See Fürst, *Bibl. Jud.* i, 54; Steinschneider, *Hebräische Bibliographie*, 1874, p. 28; id. *Bibliograph. Handbuch*, p. 15. (B. P.)

Arnkiel (or **Arnkil**), TROGILLUS, a German historian and theologian, studied at Leipsic, Dorpat, and Kiel, and became minister of the Church of Apenrade. In 1672 duke Christian Albin of Holstein-Gottorp gave to him the superintendence of the Church of which he was already pastor, but Arnkiel lost this position in 1684 by refusing to render homage to Christian V, king of Denmark, who had invaded a part of Holstein and Sleswick. In compensation for this sacrifice, the duke gave to him in 1686 the administration of the churches of the duchy. The peace of 1689 led to his return to Apenrade, when he resumed his ministerial functions, holding them until his death, which occurred in 1713. He wrote, *Disputatio de Officio Redemptionis Christi* (Kiel, 1668):—*Disputatio de Paradiso Terrestri* (ibid. eod.):—*Tractatus de Philosophia et Schola Epicuri* (ibid. 1671):—*Theologische Betrachtung des grossen schreckhaften Cometen der A.* 1680 *und* 1681 *gesehen ist* (Sleswick, 1681). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arno. See ARNON.

Arnold BOSTIUS (or BOSCHIUS), a German Carmelite of Ghent who flourished in 1489, was the intimate friend of Trithemius, Gaguinus, and other learned men of his day. He died at Ghent in 1499, leaving two books on the illustrious men of his order (printed at Cologne, 1609, 8vo). He is said to have written a third volume, and other works which remain in MS. See Cave, *Hist. Lit.* ii, App. p. 211.—Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold (*Arnoldus*) OF BÜDERICH, a German theologian, was born at Büderich, on the Lower Rhine, in the second half of the 15th century. He was prior of the Augustines in the vicinity of Oudenarde. He wrote, *Odarium de Laude Dei, Libr. XII, contra Detractores Monasteriorum:—De Modo Servandi Ordinem Canonicorum Regularium et Diætarium.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold (**Arnoul**, or **Arnulf**) OF CORBIE, a German theologian, lived probably in the last half of the 11th century. But little is known concerning this person. He is supposed to be the author of a translation, or paraphrase, of the Proverbs of Solomon in hexameter verse. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold (*Arnoldus*) OF FREIBURG, a German friar of the Order of St. Dominic, was an astrologer, a native of Freiburg, in Brisgau, and lived in the 14th century. He left a German translation of the work entitled *Alchabitii Libellus Isagogicus Judiciorum Astrorum*, in MS., in the Library of Vienna. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold AB ISCHA (or *Isca*), a German monk and theologian, was persecuted and imprisoned for his opinions at the time of the religious wars of the Low Countries, near the close of the 16th century, and was obliged to take refuge in Louvain. He sojourned here several years, and finally returned to Coblentz, where he died, in 1619. He wrote, *Sermones V quomodo salubriter in Christum sit Credendum:—Officium B. Mariæ*, in Flemish. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold, a Scottish bishop, was abbot OF KELSO, and became bishop of St. Andrews in 1158. The consecration was performed within the Church of St. Andrews by William, bishop of Moray, the pope's legate, in the presence of king Malcolm IV, and of the bishops, abbots, and princes of the land. He founded the Cathedral of St. Andrews, but died before the work was scarcely begun, in September, 1160. See Keith, *Scottish Bishops*, p. 10.

Arnold OF LEYDEN (also called *Arnold de Tongres*), a Flemish theologian, studied theology at Cologne, and attached himself to Evrard, bishop of Liege. He afterwards took the direction of the Laurentine Gymnasium of Cologne, and became canon of the metropolitan chapter of the same place. He was a lively opponent of John Reuchlin. Arnold died in 1466. He wrote, *Articulorum seu Propositionum XLIII male Sonantium ex Libello Johannis Capnionis sive Reuchlini cui Titulus: Tractatus Propositionum Alphabeticarum contra Judæos et Blasphemum eorum Talmud* (Cologne, 1512):—a *Commentary on Juvenal*, in MS. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold OF LIEGE, a German theologian and friar who lived at Liege in the 14th century, wrote, *Narvaconi* and *Liber de Mirabilibus Mundi*, in alphabetical order. It is supposed that he is the same person as *Arnulf of Liege.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold OF LUBECK, first provost of Hildesheim, and then abbot of Lubeck, died in 1212. He continued the Slavonian *Chronicle* of Helmoldus from 1171 to 1209, which is very important for the history of Denmark and the introduction of Christianity into Livonia. It was printed at Frankfort in 1556, more fully at Lubeck in 1659, and with the last four chapters in 1660 by Mabonius, *Opusc. Hist.* Lappenberg edited it in the *Monum. Germ. SS.* xxi; Laurent translated it into German (Berl. 1853). See Samus, *Die Slavenchronik Arnold* (Lubeck, 1872); Schrödl, in Wetzer u. Welte's *Kirchenl.* s. v. (B.P.)

Arnold OF MELDORP, a German theologian, who lived in the 12th century, wrote, *Liber Meditationum et Adhortationum ad Fratres in Varia Loca Sacræ Scripturæ*, printed in Staphorst's *Historia Ecclesiastica Hamburgensis*, vol. iii.

Arnold, archbishop OF MENTZ, was chosen prince elector of the empire in 1153. According to certain historians, he assisted greatly in the deposition of the emperor Henry I by the pope. During a revolt of the inhabitants of Mentz, he was massacred by the people in the cloister of St. James, in 1200, and his body interred without honor. Three years after, the emperor Frederick I destroyed the convent and the ramparts of the city. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold OLORINUS (or CYCNÆUS), a German theologian, was a butt of persecution during the religious wars which desolated the Low Countries; and was not secure until he retired to Bois-le-Duc. He died in 1622. He wrote, *Thesaurus Salutaris Sapientiæ* (1610):—*Explicatio Missæ et Canonis* (1611):—*Summa Virtutum et Vitiorum* (1615):—*Doctrina Consolatoria contra Scrupulos et Pusillanimitatem* (1612), written in Flemish, the title only being in Latin. All these works were printed at Bois-le-Duc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold OF ROTTERDAM (or OF HOLLAND), a Dutch theologian, was also called *Geilhoven.* He studied at Bologna and Padua, and became doctor of canonical law. He died Aug. 31, 1442. He wrote, Γνῶθι σεαυτόν, or *Speculum Conscientiæ*, in two books—the first entitled *De Legibus et Statutis; de Peccatis Mortalibus*, written

in 1413:—the other, *De Excommunicatione et aliis Censuris*, written in 1424. This book is still known under the odd title of *Gnotosolitos*, and was published at Brussels in 1479. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold (or **Arnald**) OF VERDALA, bishop of Maguelonne, in Languedoc, was also a historian. He applied himself with ardor to the study of civil and canonical law, and afterwards had charge of repressing the Albigenses, who troubled the southern part of France. Pope Benedict XII conferred upon him on this occasion, in token of his approbation, the title *Jurum ac rerum personarum reformator* for the province of Narbonne. He also went in behalf of the same pontiff as ambassador to the emperor Louis IV of Bavaria, which mission he honorably fulfilled. He died in 1351. He wrote, *Episcoporum Magalonæ Insulæ Series*, from 770 to 1333. This work appeared for the first time in the first vol. of Labbe, *Nova Bibliotheca MSS.* p. 796. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold OF WESEL (*Haldrenius Vesaliensis*), a learned German theologian, was a native of Wesel. He taught the Greek language and literature at Cologne, and became canon of the metropolitan chapter of that place. He died in 1534. Among other works he wrote, *Exegesis Decalogi Pia maximeque Dissertissima, cum nonnullis aliis* (Cologne, 1536):—*Consultatio Quadruplex super Confessione Augustana quorundam Protestantium una cum Io. Cochlæo* (1554):—*Partitio Locorum Communium Christianæ Religionis* (ibid. and Louvain, 1557):—*De Vera Ecclesia Christi, contra Phil. Melancthonis Responsionem pro Bucero* (Ingolst. 1544). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold, André, a German theologian, was born at Nuremberg, Nov. 24, 1656. He first applied himself to the study of languages and theology at the University of Altdorf; then from 1680 to 1685 he travelled over the different countries of Europe. In 1687 he became professor of eloquence and the Greek language at Nuremberg, where he died in 1694. He edited the *Syntagma Doctrinæ* of Athanasius, and *De Unione et Incarnatione* of Theodore Abucara (Paris, 1685). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold, Christian, a Methodist Episcopal minister, was born in Chester County, Pa., Feb. 21, 1815. He was converted in his seventeenth year, and in 1848 joined the Illinois Conference. In 1869 he became a supernumerary, and continued to hold such a relation until his death, April 19, 1872. See *Minutes of Annual Conferences*, 1872, p. 133.

Arnold, Daniel Heinrich, a Lutheran theologian of Germany, was born Dec. 7, 1706, at Königsberg, where he studied, and where, in 1729, he was appointed professor of practical philosophy. In 1732 he was made member of consistory and doctor of theology; in the following year he was appointed professor of theology; and in 1734 he was made second court preacher. In 1763 he was appointed director of the Collegium Fridericianum and superintendent of the Lithuanian and Polish theological seminaries. In 1772 he was made first court preacher and first professor of theology; and died July 30, 1775. Of his publications we mention: *Diss. de Scopo Epistolæ ad Ephesios* (Regiom. 1735):—*Progr. de Acquiescentia Dei in Hominibus ex Luc. ii*, 14 (ibid. 1735):—*Progr. de Adamo, Primo Resurrectionis Christi Vate, ex Genes. iii*, 20 (ibid. 1736):—*Progr. Celsii, Orobii et Woolstoni Cogitata de eo, quod Christus Redivivus Hostibus suis non adparuit, expendens* (ibid. 1741):—*Progr. de eo, quod et cur Christus Redivivus Hostibus suis non adparuerit, Spinozæ aliisque oppositum* (ibid. 1742):—*Progr. de Judæis Christo Defectum Eruditiones male Objicientibus ad Joh. vii*, 15 (ibid. 1750). See Döring, *Die gelehrten Theologen Deutschlands*, i, 14 sq.; Winer, *Handbuch der theol. Lit.* i, 808, 809. (B. P.)

Arnold, David W., a Methodist Episcopal minister, was born in Frederick County, Va., March 16, 1816. He experienced religion at the age of sixteen; filled with marked efficiency the offices of class-leader, exhorter, and local preacher for several years; and in 1852 united with the Baltimore Conference, in which body he served with deep interest and great vigor, with but short intermissions of illness caused by overwork, until his decease, Dec. 23, 1875. Mr. Arnold was a devoted parent, a generous, confiding friend, genial in temperament, sound in intellect, and untiring in industry. As a preacher he was practical, faithful, impressive; as a pastor he excelled everywhere. See *Minutes of Annual Conferences*, 1876, p. 18.

Arnold, E. P., a Presbyterian minister whose name first appeared in the *Minutes of the General Assembly for* 1859 as a licentiate of Montgomery Presbytery, was on a visit to Independence, Mo., with a view of settling there or in its vicinity. Here he was taken ill, and died in February, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 81.

Arnold, Ephraim, a Methodist Episcopal minister, of whose birth or early life no record is accessible. About 1853 he was a class-leader in the Methodist Episcopal Church, South. In 1856 he joined the Arkansas Conference, and labored devotedly till his death, July 6, 1859. Mr. Arnold was a young man of great promise. See *Minutes of Annual Conferences*, 1859, p. 21.

Arnold, Franz, a German theologian, native of Cologne, lived in the early part of the 16th century. He was one of the most distinguished adversaries of Luther. He wrote, *Antwort auf das Büchlein Lutheri wider den kaiserlichen Abschied* (Dresden, 1531):—*Der Unpartheyische Laye* (without the name of the author). This was a violent attack against Luther, who replied in the pamphlet entitled *Wider den Meuchler zu Dresden*, which called forth from Arnold, *Auf das Schmähbüchlein Luthers* (Dresden, 1531). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold, Friedrich August, a German linguist, was professor of Oriental languages and literature at Halle, where he was born, Nov. 16, 1812. He commenced his Oriental studies in his native city under Gesenius and Rödiger, and continued the same at Berlin under Benary, Bopp, and Wilken. He belonged to the German Oriental Society from its origin till his death, which occurred Aug. 18, 1869. He wrote, *Septem Moallakât, Carmina Antiquissima Arabum* (1850), an excellent edition of the text with critical notes:—*Chrestomathia Arabica* (1853):—*Abriss der hebr. Formenlehre zum Gebrauche auf Gymnasien u. Universitäten* (1867):—*Sammlung und Beleuchtung aller Stellen der Bibel und des Josephus, welche auf die Topographie Jerusalems Bezug haben* (1865, 1866). He also contributed to the first edition of Herzog's *Real-Encyklop.*, and to the quarterly of the German Oriental Society, for which see *Der wissenschaftliche Jahresbericht über das Jahr* 1853. (B. P.)

Arnold, George Adam, a German painter, native of Bamberg, in Bavaria, lived in the last half of the 17th century. He was a skilful painter of historical scenes. His *Passage of the Red Sea by the Israelites* was reproduced by the engraver Weygant in 1680. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold, George Cavit, a Presbyterian minister, was born Feb. 19, 1825, in Allegheny County, Pa. In 1845 he entered Duquesne College, Pittsburgh, and two and a half years later the junior class of Jefferson College. In 1850 he entered the Reformed Theological Seminary of Allegheny; in 1852 was licensed by the Monongahela Presbytery; and in 1853 was sent as a missionary by the General Synod to La Salle, Ill. He was for many years one of the editors of the *Christian Instructor*. He wrote with great facility, and had a special fondness for the study of languages. He died Nov. 30, 1865. See Wilson, *Presb. Hist. Almanac*, 1865, p. 193.

Arnold, Isaac M., a minister in the Methodist Episcopal Church, South, was born in Brunswick County, Va., June 13, 1804. His literary and religious education was greatly neglected in early life, but he was naturally affable and winning. In 1825 he entered the Virginia Conference and labored diligently nearly forty years. He died June 23, 1870. Mr. Arnold was remarkable for his uniform, cheerful Christian experience. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 403.

Arnold, Joel Ranney, A.M., a Congregational minister, was born at Westminster, Vt., April 25, 1794. His father was a soldier in the Revolutionary War, made a profession of religion at the age of eighty-nine, and lived to be nearly a hundred and two years old. Joel was fitted for college at the academies in Pawlet, Vt., and Walpole, N. H., and entered Middlebury College in 1811. Subsequently he studied medicine and practiced about a year; then studied theology with his brother, Rev. Seth S. Arnold, and was ordained pastor of the Church in Chester, N. H., in 1820, remaining there for ten years. He was afterwards pastor successively at Waterbury, Conn.; Colchester and Westminster, Vt.; Middlebury, Conn.; Coventry and Vassalborough, Me. He died at Chester, July 4, 1865. Mr. Arnold published two sermons and two articles in the *New-Englander*. See *Cong. Quarterly*, 1866, p. 45.

Arnold, John, a Methodist Episcopal minister, was born at Great Barrington, Mass., in 1780. He was converted in 1796, and in 1815 joined the Genesee Conference. In 1830, on the division of the conference, he became a member of the Oneida Conference. In 1831 he became superannuated, and so remained till his decease, April 23, 1872. See *Minutes of Annual Conferences*, 1872, p. 131.

Arnold, Ralph, an English Wesleyan missionary, was born at Macclesfield. He was converted when eighteen; was accepted by the conference for mission work in 1857; sailed for the West Indies, and died at Basse-Terre, St. Christophers, Aug. 11, 1865, aged thirty-five years. Of humble, unassuming spirit, he was in all things exact and honorable; in pastoral work he was assiduous, and his piety was both seen and felt. See *Minutes of British Conference*, 1866, p. 46.

Arnold, Samuel, Mus. Doc., a celebrated composer of music, son of Baron Arnold, was born in London, Aug. 10, 1740. He became composer to the Covent Garden Theatre about 1762, and was appointed organist to the king in 1783. He died Oct. 22, 1802. His published works are numerous, including four oratorios, eight odes, three serenatas, forty-seven operas, three burlettas, and other pieces. His most famous oratorio was that of the *Prodigal Son*. His *Cathedral Music* (4 vols.) is still popular. At the particular request of George III, he superintended the publication of a magnificent edition of all the works of Handel, in score, of which he completed thirty-six folio volumes. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Arnold, Seth Shaler, a Congregational minister, was born at Westminster, Vt., Feb. 22, 1788. Mostly under the instruction of his pastor, Rev. Sylvester Sage, he prepared for Middlebury College, from which he graduated in 1812. He began the study of theology with the Rev. J. Breckenridge, of Washington, D. C. Returning to Westminster in 1814, he continued his studies, and was licensed to preach in September of that year. During the winter, he was engaged in preaching in Massachusetts; and in June, 1816, was ordained pastor of the Church in Alstead, N. H., after having served them from May, 1815, as a supply. Here he remained eighteen years, experiencing three great revivals of religion in the years 1816, 1819, and 1826. During this period, he was one of the directors of the Home Missionary Society, and interested in all the benevolent and religious movements in the state. Leaving Alstead, he spent two years as a supply for the Church in Gilson, N. H. In 1836 he removed to Westminster, partly to relieve his aged father of the care of the farm, and partly on account of impaired health. For two years he supplied the Church in Walpole, N. H., and also, about the same length of time, the Church in Westminster. He was employed as a minister in Halifax, Vt., from October, 1852, to March, 1856; in Roxbury, N. H., for two years; and in West Townshend for six years. In 1864 he retired from the ministry and resided in Ascutneyville, but was still active in the Sabbath-school, etc. He died there, April 3, 1871. He was erect and dignified in his carriage, and of a noble presence. As a preacher, he was instructive rather than sensational. See *Cong. Quarterly*, 1872, p. 83.

Arnold, Thomas Kerchever, an English clergyman and author, was born in 1800. He was educated at Trinity College, Cambridge, and in 1838 began the publication of a series of introductory textbooks for the study of Greek, Latin, Hebrew, German, French, and Italian, which have been extensively used both in England and America. He prepared next a series of Greek and Latin texts for the use of schools and colleges, covering a wide range of scholarship. He also published some articles on ecclesiastical subjects and a volume of *Sermons*.

Arnold, Wesley P., a minister in the Methodist Episcopal Church, South. No mention is recorded of his birth and early life. He united with the South Carolina Conference in 1827, and served the various appointments assigned him with zeal and fidelity until his death, by apoplexy, Dec. 25, 1869. Mr. Arnold was a devoted husband, an able, diligent, patient minister. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 425; Simpson, *Cyclop. of Methodism*, s. v.

Arnold, William, a minister in the Methodist Episcopal Church, South, was born at Ashborough, N. C., March 4, 1786. He joined the Church at the age of sixteen; was licensed to preach in his twentieth year, and in his twenty-second year united with the South Carolina Conference. During the following twenty-two years he was an active worker; twice he was elected to the General Conference, and sixteen years he served as presiding elder. He died of pneumonia at Eatonton, Ga., Jan. 12, 1860. Mr. Arnold ranked among the first of the preachers of his day. He was a man of exceeding gentleness and amiability of spirit, and was beloved by all. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 257.

Arnoldi (or **Arnold**), **Albert Jakob**, a Reformed theologian and Oriental scholar of Germany, was born Oct. 1, 1750, at Herborn. He studied at Groningen and Leyden, in the latter place under his uncle, the famous J. J. Schultens. In 1778 he was called to Hanau as professor of sacred philology and church history, and in 1789 he accepted a call to Marburg, which he retained until his death. Here Vilmar, Hupfeld, and others were his pupils, who were always loud in praising his learning, piety, and theological moderation. He died Sept. 4, 1835. He wrote, *Anmerkungen über Stellen der Sprüche Salomons* (Frankfort, 1781):—*Chronici Abulpharagani e Scriptoribus Græcis Illustrati Specimen* (Marburg, 1805):—*Observatt. ad quædam Jesaiæ Loca* (ibid. 1796). See Rehm, *Marburger Programm vom 13. Sept.* 1835; Hupfeld and Bickell, *Marburger Gratulationsschrift, zum 28. Juli*, 1827; Vilmar, in Gerland's *Fortsetzung von Strieder's Hess. Gelehrtengesch.* p. 133; *Allgemeine deutsche Biographie*, s. v.; Winer, *Handbuch der theol. Lit.* i, 212, 218, 277, 305. (B. P.)

Arnoldi (or **di Arnoldo**), **Alberto**, a Florentine sculptor of the 14th century, executed the colossal group in marble of the *Madonna and Child*, with two angels, in the Church of Santa Maria del Bigallo at

Florence, which, until lately, has been ascribed to Andrea Pisano through the error of Vasari.

Arnoldi, Daniel Heinrich. See ARNOLD, DANIEL H.

Arnoldi (or **Arnold**), **Valentin**, a Protestant theologian of Germany, was born at Dillenburg, Jan. 26, 1712. He studied theology and the Oriental languages at Herborn. In 1739 he went to the Netherlands and spent seven years at Utrecht, Leyden, and the Hague in continuing his studies. In 1745 he was called as professor of philosophy and first preacher to Herborn. He lectured on almost all departments of theology. In 1755 he was made member of consistory; and in 1757 he took charge of the Academic Library. In 1764 all churches of the duchy of Nassau were committed to his care; and six years later, in 1770, he was made first professor of the theological faculty. Arnoldi died April 16, 1793. With all his vast learning, he wrote hardly anything.—*Allgemeine deutsche Biographie*, s. v. (B. P.)

Arnolfe (or **Arnoul**), archbishop of Milan, was raised to the archiepiscopacy in 1093, and was almost immediately deposed by the apostolic legate. He resumed his functions in 1095, after having made a reconciliation with Rome; accompanied Urban II to the meeting at Clermont; and preached in favor of the Crusade in the provinces of Lombardy. He was sent as an ambassador to the emperor Henry IV. In Argellati we find mention of a volume of Arnolfe, or Arnoul, entitled *Conciones ad Populum, ut Crucem suscipiant.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnon. This stream, the modern *Wady Môjeb*, is still the boundary between the Arab clans of the Beni Sâker on the north and the Keraki on the south. The southern bank is about 2130 feet deep and very precipitous, the northern about 200 feet less in height. The valley between is a tremendous chasm, about two

Bottom of the Môjeb, or Arnon. (From a photograph by the Editor. The view is taken from the north-west, at the remains of the Roman Bridge.)

miles wide at the top, which has been worn by the action of the stream in reaching the deep basin of the Dead Sea. See Porter, *Handbook for Syria*, p. 296; Bädeker, *Palest.* p. 302. The descent is graphically described by Tristram (*Land of Moab*, p. 140 sq.).

Arnon (or **Arno**) was a regular canon, who followed the rule of his order at Reicherspergh, in Bavaria, where he was dean of that community. He died in 1175, having written against Folmarus, provost of Trieffenstein, in Franconia, on the subject of the holy eucharist. His work is in the *Bibl. Patrum* (Cologne ed.), tom. xiii, and in the *Auctuarium* of Le Mire. He also wrote, *Scutum Canonicorum*, in the *Miscellanea* of Duelli (Augsburg, 1723), vol. i, the design of which was to bring back the brethren of his order to live in its true spirit. This work is interesting, as showing the manner of life, customs, and observances of the regular canons at that period.—Landon, *Eccles. Dict.* s. v.

Arnot, David, a Scottish bishop, was elected to the see of Galloway in 1509. He was a native of Carnbee, and abbot of Cambuskennith in 1503, which abbey he possessed until his election to the see of Galloway in 1509, where he sat until his death, in 1526. See Keith, *Scottish Bishops*, p. 277.

Arnot, William, D.D., a Presbyterian minister, was born in Scotland in 1808, being the son of a farmer. After having passed through the University of Glasgow, he was licensed to preach in connection with the Church of Scotland. In 1843 he went out with the Free Churchmen, and became pastor of Free St. Peter's Church, Glasgow. For twenty years he stood in this pulpit, and gave to that people and the city of Glasgow the best days of his life. He then succeeded Prof. Rainey in the pastorate of the Free High Church, Edinburgh; and in that prominent position he spent the remaining years of his ministry. His excessive labors, in the prosecution of his duties as a pastor and in literary work, impaired his health; and a few days prior to the meeting of the Free Church General Assembly he left Edinburgh to try the effect of a change of scene and climate. But no permanent effect was experienced, and he realized that his work was done. Dr. Arnot was well known in America. He was twice in the United States—first as a deputy to the General Assembly which met in Philadelphia in 1870, and then as a member of the Evangelical Alliance which met in New York in the fall of 1873. He died in Edinburgh, June 3, 1875. He was the author of a number of popular works; among others we mention his *Illustrations of the Book of Proverbs:—Parables of Our Lord:—The Church in the House.* His first publication bears the quaint title, *Race for Riches, and Some of the Pits into which the Runners Fall.* But the book, bearing his

name on the title-page, which has been read with more interest than any other is his *Life of Dr. James Hamilton*. He also wrote a *Memoir of James Halley*, who, with Hamilton and himself, were college classmates. See *Presbyterian*, June 26, 1875. (W. P. S.)

Arnoul OF MILAN. See ARNOLFE.

Arnoul OF ORLEANS. See ARNULF.

Arnoul (or **Arnulf**), bishop OF RHODES, patriarch of Jerusalem, became chaplain to Robert II, duke of Normandy, whom he accompanied on the First Crusade; and was charged in 1099, by the Christian princes, with the administering of the revenues of the Church of Jerusalem. He plotted afterwards to obtain the patriarchate of the holy city, and he attained it in 1111, *invita divinitate*, according to the strong expression of an historian. He died in 1118. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnoul (**Arnulph**, or **Earnulphe**), OF ROCHESTER (hence called *Roffensis*), who died March 15, 1124, was at first a monk at Beauvais, afterwards prior of Canterbury, then abbot of Petersburg, and in 1114 or 1115 bishop of Rochester. He wrote *Textus Roffensis*, a history of his bishopric (in Warthon, *Anglia Sacra*, i, 329–334, and ed. Hearnius, Oxon. 1720):—*Epist. ad Walchelinum*, etc. (D'Achery, *Spicil.* iii, 464–471):—*Responsiones ad Lamberti Quæstiones*, etc. (*ibid.* iii, 471–474). The *De Opere sex Dierum* and *De septem Verbis Domini* belong to Arnold of Bonneval (q. v.). See Wetzer u. Welte's *Kirchenlex.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Arnoul OF ROTTERDAM. See ARNOLD OF ROTTERDAM.

Arnoux, JEAN, a French theologian and preacher, was born at Riom near the middle of the 16th century. He entered the Jesuit Order at the age of seventeen, and taught successively philosophy and theology. He preached at the court with success; became in 1617 confessor to Louis XIII, at the death of the celebrated Cotton. He attempted the reconciliation of the king with his mother, Mary de' Medici. He engaged with the four ministers of Charenton—Montigny, Dumoulin, Durand, and Mestrezat—in a lively contest, which arrayed against him all the anger of the Protestant party. Already acknowledged a good preacher, he also proved himself not less able in controversy. He plotted more or less to maintain himself in his position, from which he was removed in 1621 by the jealousy of the constable De Luynes; and he was constrained to retire to Toulouse. The duke of Montmorency, who was decapitated Oct. 30, 1632, chose Arnoux to prepare him to meet death. Arnoux died at Lyons in 1636. He wrote, *Oraison Funèbre de Henri IV prononcée à Tournon le 29 Juillet*, 1610, which appears to have served as a model for the eulogy of Marcus Aurelius by Thomas. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnschwanger, JOHANN CHRISTOPH, a Lutheran theologian of Germany, was born at Nuremberg, Dec. 28, 1625. He studied at Jena, Altdorf, and Leipsic. In 1651 he received his first pastoral appointment in his native city, where he also died, Dec. 10, 1696. He is the author of many hymns, which were published in *Neue geistliche Lieder* (Nuremberg, 1659; 2d ed. 1711):—*Anweisung zur Gottseligkeit* (ibid. 1663):—*Heilige Psalmen und christliche Psalmen* (ib. 1680):—*Heiliger epistolischer Bericht und Licht, Geleit und Freud* (ibid. 1663). See Koch, *Geschichte des deutschen Kirchenliedes*, iii, 517 sq.; Wezel, *Hymnopœographia*, i, 86–91; *Anal. Hymnol.* I, ii, 13–19; Winterfeld, *Der evangel. Kirchengesang*, ii, 456–462. (B. P.)

Arnu, NICHOLAS, a French Roman Catholic theologian, was born Sept. 11, 1629, at Merancourt, near Verdun, in Lotharingia. In 1644 he joined the Dominicans at Perpignan, and after completing his studies, he lectured on theology at Tarragona and Perpignan with such success that the first theological chair was given to him. The general of his order, John Thomas de Raccaberti, appointed him in 1675 professor of theology at Rome; but in 1679 he went to Padua as professor of metaphysics. He died there Aug. 8, 1692. He wrote, *Clypeus Philosophiæ Thomisticæ veridica, S. Thomæ Aq. et Alberti M. Doctrina munita contra novos impugnatores* (Béziers, 1672, 6 vols.; enlarged edition, Padua, 1686, 8 vols.):—*Doctor angelicus d. Thomas Aq. Divinæ Voluntatis in "Summa Theologiæ" interpres* (Romæ et Lugd. 1679, 1686, 4 vols.). Several other works of his still remain in MS. See Quetif, *Scriptores O. Præd.* ii, 703; Wetzer und Welte's *Kirchenlexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Arnulf (or **Arnoul**), a learned prelate of the 10th century, was elected bishop OF ORLEANS in 986. On Jan. 1, 988, he crowned Robert, son of Hugh Capet; he rebuilt the Cathedral of Orleans; and took charge of the council in June, 991, in the church of the Abbey of St. Basil, in order to depose Arnoul, archbishop of Rheims. Some years later he assisted at another council, held at the Abbey of St. Denis, near Paris. There it was proposed to take away the tithes from the monks and laymen and give them to the bishops. Abbo of Fleury, sustained by the people, opposed this proposition violently. The writings of Arnulf are, for the most part, unpublished. One is a *Discourse* delivered before the Council of St. Basil:—another, *De Cartilagine*, in the Library of the Vatican. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnulf, archbishop OF RHEIMS, natural son of king Lothaire, was first priest, then canon of Laon; and was elected archbishop of Rheims in 988. But as he had taken the part of prince Charles, his uncle, and had delivered to him the city of Rheims, the king, Hugh Capet, deposed him in 991, and placed upon the archiepiscopal see the celebrated Gerbert (Sylvester II). Imprisoned at Orleans, Arnulf did not recover his liberty until the death of Hugh and the accession of Gerbert to the pontifical throne. He died about the year 1023. Certain letters of his are found in the *Spicilegium* of D'Achéry. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnulf OF RHODES. See ARNOUL OF RHODES.

Arnulph OF ROCHESTER. See ARNOUL OF ROCHESTER.

Arnulph (*St.*), bishop OF SOISSONS, son of Fulbertus, a gentleman of Brabant, was born in the 11th century. After his father's death he entered the Monastery of St. Médard at Soissons, where he lived three years in the practice of the greatest austerities. At the end of that time he was made abbot, and in 1080 bishop of Soissons. He did great good in his diocese—reforming abuses, exterminating superstitions, and re-establishing religion in its purity. Gregory VII sent him into Flanders to restore peace to that province, torn by the dissensions of the nobles. While there he founded the Monastery of Oudenbourg, near Ostend, where he retired after resigning the bishopric of Soissons, and where he died, Aug. 15, 1087. See Baillet, Aug. 15.

Arnway, JOHN, D.D., an English clergyman, was born in 1604, and educated at St. Edmund's Hall, Oxford. He received holy orders in 1618. Soon after he obtained the rectories of Hodnet and Ightfield, which he enjoyed until the Civil War. In 1640 he returned to Oxford to serve the king, and was made archdeacon of Coventry. After the political troubles were over he went to Holland. While at the Hague, in 1650, he published two little pieces—*The Tablet* and *The Moderation of Charles I, the Martyr*. Failing in his supplies from England, and his hopes becoming frustrated, he was compelled to accept an offer to go to Virginia, where he died in 1653.

Aroer OF JUDAH. The only noticeable relics of the ancient city at *Wady Ararah* are a few wells in the valley, two or three of them built up with rude masonry, and some of them containing water. The valley is, in

Well and Valley of Ararah, or Aroer. (From a photograph by the Editor. The view is looking west.)

part, well watered and fertile, but contains no inhabitants at present.

Aronaise. See ARNULPH.

Arondeau, PETER, a French martyr of the 16th century, was born in Paris. In 1559 he went to the town of Rochelle with a little parcel of wares to sell, and there joined the Church of Christ. When asked by certain popish priests why he did not attend mass, he said "he had been there too much already." They immediately imprisoned him, and he was condemned to death. He was faithful to the truth, and died Nov. 15, 1559. See Fox, *Acts and Monuments*, iv, 445.

Arondeus, JOHANNES, one of the Holland ministers of the Dutch Reformed Church in America, came hither in 1742, and was chiefly known as a violent opposer of all efforts to secure a ministry independent of the mother Church in the old country. He was settled over the churches in Kings County, L. I. (1742–47); and afterwards in New Jersey in Somerset and Middlesex counties, Readington, Raritan, Harlingen, Six Mile Run, and Three Mile Run (1747–54). His name frequently occurs in the civil and ecclesiastical records; but he was always "a troubler in Israel." He was finally suspended by the Cœtus, or American Classis. His death probably occurred in 1754. Full accounts of his movements are found in the *Millstone Centennial*, by Rev. E. T. Corwin, and *New Brunswick Historical Discourse*, by R. H. Steele, D.D. (W. J. R. T.)

Arot and **Marot** are two angels who, according to the Koran, were sent by God to teach men not to commit murder, not to give unrighteous judgment, and not to drink wine.

Arppana, among the Buddhists, is one form of entire self-control, or *samadki*, which is "like a man who rises from his seat and walks steadily for the space of a whole day; as when it is received the mind continues in one even frame, undisturbed and unshaken." To attain this calm self-possession, it is necessary for a man to be careful in seven matters—viz. his residence, the road he traverses, his conversation, his company, his food, the season, and the position of the body.

Arrabo. See ARRHÆ.

Arraes (or **Arraiz**), AMADOR, a Portuguese theologian, bishop of Portalegre, was born in 1530. He studied philosophy and theology, gave his attention to preaching, and became chaplain of king Sebastian. Philip II made him bishop of Portalegre. He performed the episcopal functions until 1596, when he resigned them and retired to the University of Coimbra. Arraes died in 1600. He wrote, *Dialogos Morais* (Coimbra, 1589):—*Dialogi decem de Divina Providentia* (1604). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arrafa is the name of the female diviners of the ancient Arabians of the North Peninsula. They belonged to a distinct tribe, and held their office by hereditary succession; and they possessed the guardianship and right of service of various local temples. The male diviners were called *Kahin*.

Arrebo (or **Arreboe**), ANDERS CHRISTENSEN, a

Danish theologian and poet, was born in 1587. He studied at Copenhagen, and became master of arts, then preacher under the patronage of the court of Denmark. In 1618 he was elected bishop of Trondhjem, at the advice of king Christian IV. Accused of wrong conduct, he was deposed, Nov. 13, 1621. For five years he was an outcast, during which time he became changeful, wrote psalms, and was finally appointed minister at Vordingborg, which position he held until his death, in 1637. He was one of the most distinguished poets of Denmark. He wrote, *Relation i Vers om Christian IV, des Sejer over de Svenske* (Copenhagen, 1611):—*David's Psalter sangviis Udsat* (ibid. 1623, 1662). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arrenius, Claudius (*Clas Arrhen*), a learned Swedish historian, was born at Linköping in 1627, being the son of Arvid Claessen, a London merchant who had gone to Sweden. The son, after having studied at Linköping and Upsala, became (in 1657) a travelling companion of young Oxenstierna; afterwards was professor of logic, etc., in the University of Upsala (1667–68); and eventually librarian (1689) and royal secretary (1693). He was ennobled in 1664, and died at Stockholm in 1695. Among other works he left, *Vita S. Ansgarii sive Anscharii Gemina* (Stockholm, 1677, 4to), the one by Rembertus, the other by Gualdonus:—*Historia Suevorum Gothorumque Ecclesiastica, Libri 4 Priores*, etc. (ibid. 1689, 4to); this is only a part of the entire work, the remainder of which is yet in MS. (in 13 vols.):—*Hagiologicon Suevo-Gothicum:—Historia Episcoporum et Sacerdotium Sueciæ, Gothiæ, et Finlandiæ:—Historia Episcoporum Lincopensium:—Bullarium Romano-Suevo-Gothicum, seu Codex Bullarum quas Pontifices Romani quibuscunque de Causis Miserant in Sueciam:—Historia Monasteriorum Sueciæ*. See Scheffer, *Suecia Lit.* p. 255.—Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Arrephoria was a festival observed among the ancient Greeks. It has been attributed to different deities, but most generally to Athena, in honor of whom it was celebrated at Athens. Four young girls were chosen every year from the most distinguished families. Two of these superintended the bearing of the *peplus* to Athena, while two others were employed to carry the mysterious and sacred vessels of the goddess. At the close of the ceremony, the girls were dismissed and others chosen in their place.

Arrhæ or **Arræ Sponsalitiæ** (also *Arrhabo, Arrabo*) was earnest-money on betrothal. The practice of giving such pledges of espousal, of which traces are to be found in all parts of the world, has its root evidently in the view, common yet to many savage races, of marriage as the mere sale of a wife, to which betrothal stands in the relation of contract to delivery. Among the Jews, betrothal was strictly a contract of purchase for money or money's worth (although two other forms were also admitted), the coin used being, however, the smallest that could be had. The earnest was given either to the wife herself or to her parents. It could not be of forbidden things or things consecrated to priestly use, or things unlawfully owned, unless such as might have been taken from the woman herself; but a lawfully given earnest was sufficient to constitute betrothal without words spoken. The first legal reference among the Romans to the *arrha* on betrothal, and the only one in the *Digest*, belongs to the 3d century, i. e. to a period when the Roman world was already to a great extent permeated by foreign influences, at this time chiefly Oriental. About eighty years later, however, at a time when the Northern barbarians had already given emperors to Rome, the arrha appears in full development. Julius Capitolinus, who wrote under Constantine, in his *Life of Maximinus the Younger* (killed 313), says that he had been betrothed to Junia Fadella, who was afterwards married to Toxotius, "but there remained with her royal arrhæ, which were these, as Junius Cordus relates from the testimony of those who are said to have examined into these things: a necklace of nine pearls, a net of eleven emeralds, a bracelet with a clasp of four jacinths, besides golden and all regal vestments, and other insignia of betrothal." Ambrose, indeed (A.D. 346–397), speaks only of the symbolical ring in relating the story of St. Agnes, whom he represents as replying to the governor of Rome, who wished to marry her to his son, that she stands engaged to another lover, who has offered her far better adornments, and given her for earnest the ring of his affiance. To a contemporary of Ambrose, pope Julius I (336–352), is ascribed a decree that if any shall have espoused a wife or given her earnest, his brother or other near kinsman may not marry her. About a century later, the word arrha is used figuratively in reference to the Annunciation considered as a betrothal by Peter Chrysologus, archbishop of Ravenna in 433. In the days of Justinian we see from the Code that the earnest-money was a regular element in Byzantine betrothal. The reason of this development of the arrha within the Roman or Byzantine world of the 6th century is to be sought in some foreign influence. Among the barbarian races which overran the empire from the end of the 4th century, we find almost everywhere the prevalence of that idea of wife-buying, which is the foundation of the betrothal earnest. In the earlier writers there is nothing to connect the betrothal earnest with a religious ceremony; and, indeed, the opinion has been strongly held that church betrothals did not obtain before the 9th century. While pope Nicolas recognises the practice of betrothal by arrha, symbolized through the ring, yet the only benediction which he expressly mentions is the nuptial, not the sponsal. See Betrothal; Sponsalitiæ.

Arriaga, Gonzalo de, a Spanish theologian of the 17th century, was born at Burgos, in Castile. He belonged to the Order of St. Dominic, and occupied an elevated position. He became censor of the Inquisition and director of the College of St. Thomas at Madrid. He died in 1657. He wrote, *Santo Tomás de Aquino, Doctor Angélico de la Iglesia, en Vida y Doctrina Predicada* (Madrid, vol. i, 1648; vol. ii, 1651).

Arrighetti, Filippo, an Italian clergyman, was born in Florence in 1582. He studied at Pisa and Padua, and was appointed canon of the cathedral by pope Urban VIII. He died Nov. 27, 1662. He wrote a great many good works, among them a *Life of St. Francis* and a *Treatise on Vocal and Mental Prayer*. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Arrighetti, Nicolo, a learned Italian Jesuit, was born at Florence in 1709. He taught natural science in the University of Sienna, and wrote several interesting treatises on fire and light. He died in 1767. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arrighi, Giambattista, a theologian of Florence, was first prior of the order of St. Augustine, and professor of theology at Bologna. He died Oct. 22, 1607. He wrote, *Elementorum S. Theologiæ Libri IV* (Florence, 1569):—*De Beatitudine Hominis Libri III* (ibid. 1575). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arrighi, Lorenzo, a monk of Bologna, of the Order of Santa-croza, lived in the former half of the 17th century. After the suppression of the order he became a secular priest. He left, besides several Latin and Italian poems, *Vita pont. Urbani VII* (Bologna, 1614, 1624, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arrighi, Paolo, an Italian theologian and publicist, was born in Florence in 1549, and died Dec. 16, 1587. He wrote *De Bonitate Principis* (Florence, 1577). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arrigoni, Pompeio, an Italian cardinal, was born in Rome in 1552. At the close of his course of studies at Bologna and Padua he was made doctor of laws, and a little later the king of Spain chose him for his repre-

sentative at Rome. He was appointed consistorial advocate by Gregory XIII, and auditor of the suits of the apostolic court by Gregory XIV. At last Clement VIII made him cardinal. He died at Naples, April 4, 1616. We have from him a Latin discourse delivered at Rome, in the consistory, upon the *Canonization of St. Diego of Alcala* (Rome, 1588). Other works are attributed to him which have been contested by Mazzuchelli. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arrington, Joel, a Methodist Episcopal minister, was born and reared in Iredell County, N. C., date unknown. He experienced conversion when about twenty, soon began to exhort, and in 1807 entered the Virginia Conference, wherein he labored with zeal and fidelity until sickness, in 1815, obliged him to retire. He died in 1816. Mr. Arrington was correct and discriminate in mind, sound in doctrine, vigilant in duty, pious in example. See *Minutes of Annual Conferences*, 1816, p. 276.

Arroy, Bésian, a French theologian, lived at Lyons near the middle of the 17th century. He wrote, *Questions Décidées sur la Justice des Armes des Rois de France el l'Alliance avec les Hérétiques et les Infidèles* (1634):—*Apologie pour l'Église de Lyon, contre les Notes et Prétendues Corrections sur le Nouveau Bréviaire de Lyon* (1644):—*Brièvе et Dévote Histoire de l'Abbaye de l'Île Barbe* (Lyons, 1664). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arsacius (vulg. *Ursacius*), St., was a solitary of Bithynia, by nation a Persian, who suffered much for the faith under Licinius, A.D. 320, after which he shut himself up in a tower in Nicomedia, where he was distinguished by the gifts of miracles and prophecy, according to Sozomen (iv, 16). He is said to have been divinely forewarned of the coming destruction of the city of Nicomedia by an earthquake, which happened Aug. 24, 358; before which, according to his own desire, he is said to have died in his tower, and while on his knees at prayer. The Roman martyrology marks his festival on Aug. 16. See Ruinart, p. 522; Baillet, Aug. 16.

Arsacius was the intruding archbishop of Constantinople, after the violent expulsion of Chrysostom, A.D. 404, under whom he had served as archpresbyter. Eudoxia and Theophilus, having succeeded in their designs against Chrysostom, found in Arsacius, who had passed his eightieth year, a facile tool. He was consecrated June 27, 404. Notwithstanding the influence of the court party, it was soon shown that the diocese considered him an intruder. The people of Constantinople refused to worship with him, but gathered in the outskirts of the city. The whole Western episcopate refused to acknowledge him, and pope Innocent strongly condemned his intrusion. His episcopate was short, for he died November 11, 405.

Arsenians, a party which arose in the Greek Church in the 13th century, deriving their name from Antorianus Arsenius (q. v.).

Arsenius, a monk of the Greek Church, lived in the first half of the 17th century, during the reign of Michael Feodorovitch. His most cherished desire was to introduce a reform into the old Church of Slavonia. He was finally regarded as a heretic, and banished by the patriarch Joseph to the monastery of Solowetz. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arsenius, St. See Ater, St.

Arsenius, Aristobulus, archbishop of Monembasia, or Malvasia, in the Morea, was born near the middle of the 15th century. He was the son of Michael Apostolius, and was a distinguished scholar and philologist. Excommunicated by the patriarch of Constantinople for his alliance with Rome, he sought refuge in Venice, where he died in 1535. We are indebted to him for a very rare book, entitled *Præclara Dicta Philosophorum, Imperatorum, Oratorum, et Poetarum* (Rome, s. a.). He also wrote Greek scholia on seven tragedies of Euripides, dedicated to Paul III (Venice, 1534). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arsesius (or **Arsisius**) was a monk of Nitria, a contemporary but survivor of St. Antony (Pall. *Hist. Laus.* vii, 117). He is styled "great" by Sozomen (*Hist.* vi, 30) and Nicephorus (*Hist.* xi, 37).

Arsh is a name given by the Mohammedans to the throne of God, which they regard as the empyreal heaven. Mohammed calls it, in the Koran, the *Arsh Adhim*, the great throne, by way of excellence. In speaking of its creation, he says that God placed it upon the waters, and put forth all his power in its production. The Mohammedans, following the traditions, allege that this throne is supported by 8000 pillars; that these are ascended by 300,000 stairs; that the space between each of these is 300,000 years' journey; and that each of these spaces is filled with angels ranged in battalions, among whom some are appointed to carry the throne, and are therefore called *Hammelim el-Arsh*.

Artabānus (or **Artapanes**), a historian, mentioned by Eusebius (*Præp. Evang.* ix, 18, 23, 27), is the author of Ἰουδαϊκά, or περὶ Ἰουδαίων. From the fragments — which are mentioned by Eusebius, and which treat on the history of Abraham, Joseph, and Moses—we may assume that he was of Jewish origin. (B. P.)

Artaud (Lat. *Artaldus*), archbishop of Rheims, was first a Benedictine monk of the abbey of St. Remi at Rheims, and was, in 931 or 932, placed in the archiepiscopal see of that place, in the room of Heribert, son of the count of Vermandois, a child who had occupied the archbishopric from the age of five years (926–931) with the consent of the pope and the king of France. In 936 Artaud crowned at Laon Louis of Outre-mer. Four years after he excommunicated the count of Vermandois, who, with the support of certain powerful vassals, had revolted against the king. The count of Vermandois went to besiege Rheims; he invaded the city, banished Artaud, and attempted to place his son Hugh, who had been consecrated at a council held at Soissons, in the archiepiscopal see. In 946 Louis of Outre-mer, to aid the emperor Otho I, went to Rheims, banished Hugh, and re-established Artaud, who was confirmed in his see by the Council of Verdun (947) and of Ingelheim (948). He afterwards became chancellor of the king of France, and in 954 crowned Lothaire successor of Louis of Outre-mer. He died in 961. See Hoefer, *Nouv. Biog. Générale*, s. v.

Artaud, Pierre Joseph, a French prelate, was born in 1706 at Bonieux, in the county of Venaissin. He went to Paris, and there distinguished himself as a preacher; became rector of St. Merry's, and in 1756 bishop of Canaillon. He died Sept. 5, 1760. He wrote, *Panégyrique de St. Louis* (1754):—*Discours sur les Mariages*, on the occasion of the birth of the duke of Burgundy (1757):—*Mandements:*—and *Instructions Pastorales*. All these works breathe a true Christian eloquence. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arteaga y Alfaro, Matias, a Spanish painter and engraver, was born at Seville. He studied under Juan de Valdes, and painted a number of perspective pieces in which he represented subjects from the life of the Virgin. He was secretary to the Academy at Seville, and died in 1704.

Artemisia, a festival celebrated at Syracuse, Sicily, in honor of Artemis, or Diana. It lasted three days, during which feasting and amusements of various kinds were incessantly kept up. Festivals bearing the same name, and dedicated to the same goddess, were held in different parts of Greece, chiefly at Delphi, Ephesus, and Cyrene.

Artemius (or **Arthemius**), *saint and martyr*, was a commander of the troops in Egypt, and was beheaded by Julian the Apostate in 362 for breaking idols and destroying the temples of false deities. He is commemorated by Greeks and Latins on Oct. 20. See Athanasius, *Ep. ad Solitarios.*

Arter, RICHARD, an English Wesleyan minister, was converted in early life, entered the work in 1809, but in three months sank under his labors, and died in 1810, aged twenty-four. See *Minutes of British Conference*, 1810.

Arthur, Archibald, a Scottish clergyman, was born at Abbots-Inch, Renfrewshire, Sept. 6, 1744, and was instructed in his youth in the Grammar-school at Paisley. He afterwards finished his education at the University of Glasgow, where he became professor of moral philosophy; took a course in theology in the same institution; was licensed to preach in 1767, and soon after was appointed chaplain to the university and assistant to the Rev. Dr. Craig of Glasgow. In 1780 he was appointed assistant and successor to the learned Dr. Reid, professor of moral philosophy, and he continued to deliver lectures for fifteen years. He died June 14, 1797. One of his best works was *Discourses on Theological and Literary Subjects.*

Arthur, James Hope, a Baptist missionary to Japan, was born at Hartford, Conn., May 27, 1842, his family being emigrants from Scotland. He graduated at Brown University in the class of 1870, and took the course of study at the Newton Theological Institution. In July, 1873, he was ordained at Hartford, having been previously appointed as a missionary by the American Baptist Missionary Union to enter the Japan field. He spent a year at Yokohama in learning the language, at the end of which time he removed to Tokio, the capital of the empire, where he gave himself with great zeal and earnestness to his work as a missionary. Four years were devoted to this laborious service, and he had gathered a Church of twenty members, when disease compelled him to retire from his labors. He crossed the Pacific in May, 1877, with the hope that in California he might recover his health, but died at Oakland, Cal., Dec. 9, 1877. (J. C. S.)

Arthur, John W., a Methodist Episcopal minister, was born near Radnor, Pa., May 4, 1818. He received a careful religious training; experienced conversion at the age of sixteen, and, after spending several years as exhorter and local preacher, he, in 1840, entered the Philadelphia Conference. In 1868 he became superannuated, and remained so till his death, Oct. 21, 1871. Mr. Arthur was amiable, frank, generous, confiding, sincere, uniform, and uncompromising. See *Minutes of Annual Conferences*, 1872, p. 24.

Arthur, Thomas, a Presbyterian minister, graduated at Yale College in the class of 1743, and on being licensed he was employed as a supply at Stratfield, Conn. He was ordained and installed, by the New York Presbytery, pastor at New Brunswick in 1746, and died Feb. 2, 1750. "He was a good scholar, a graceful orator, a finished preacher, an excellent Christian, steadfast, without a tincture of bigotry, cheerful in conversation, without the appearance of levity, of an amiable and engaging behavior, the darling of his people." He was one of the original trustees of New Jersey College. Two of his *Sermons* were printed. (W. P. S.)

Arthur, William, a Presbyterian minister, was born at Peebles, Scotland, in April, 1769. He received a classical education at Edinburgh, and was ordained to the work of the ministry at Paisley. In 1793 he came to America, and having preached for some time in New York and Albany, he was installed pastor of the Presbyterian Church at Pequea, Pa., which position he held for more than twenty years. He died in 1827. See Sprague, *Annals of the Amer. Pulpit*, iii, 208.

Artigni, ANTOINE GACHAT D', a French clergyman, was born in Vienne, Nov. 8, 1706. He was canon of the Church in his native place, and spent his life in literary researches, as the result of which he published several important works (1749–56). He died at Vienne, May 6, 1778. See Chalmers, *Biog. Hist.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Artis, GABRIEL D', a French Protestant theologian, was born about 1660 at Milhaud, in Rouergue. He is known by his works of controversy, directed especially against the Socinians. He died in London in 1732. Some of his works, though incomplete, are found in the *Biographie Universelle* of Michaud, according to the references given by Barbier. See Hoefer, *Nouv. Biog. Générale*, s. v.

Artom, BENJAMIN, chief rabbi of the Spanish and Portuguese Jews of Great Britain, was born at Asti, in Piedmont, in 1834. He received his theological education at Padua, and became minister of the Naples Jewish community. While Miss A. M. Goldsmid was travelling through Italy, she heard him preach at Naples, and was so charmed by his grace and eloquence that she immediately wrote to London, where the position of Hacham of the Sephardim had been vacant since the death of rabbi Meldola, in 1828. After a brief correspondence, Dr. Artom was invited to London, and was elected in 1866 for life to the position of Hacham. For the first year he lectured in French, but soon mastered the English language; his sermons, a volume of which appeared in print a few years ago (1874), being models of pulpit eloquence. Dr. Artom's ministrations have been blessed with much success. The establishment of a Portuguese congregation at Manchester and of a branch synagogue in London are proofs of his activity. Personally popular on account of his gifts of mind and person, he was energetic in his efforts to revive the Sephardim of England, who for decades, satisfied with their reputation for respectability, had allowed their German-English brethren easily to advance in communal eminence. This reproach Dr. Artom had rolled away, and in his decade in office he had commanded the esteem of the entire community. He died at Brighton, Jan. 6, 1879. At the funeral, which took place on the 8th inst., chief rabbi Dr. Adler and Rev. Prof. Marks assisted, while almost every Jewish notability in England was present. See Morais, *Eminent Israelites of the Nineteenth Century* (Philadelphia, 1880), p. 15 sq. (B. P.)

Artonius (originally *Krzesikhleb*, i. e. "Cut-bread"), PETER, a Polish ecclesiastical poet, was born at Grozisiki (Great Poland), July 26, 1552. After having studied at Wittenberg, he returned to Poland, where he displayed great zeal in behalf of Lutheranism, and was for twenty-three years Protestant minister at Thorn, where he died, Aug. 2, 1609. He wrote, *Kancyonal, to iest Piesni Chrescianskie* (Thorn, 1758), a collection of sacred songs:—*Thanatomachia czyli Bogz Smiercia* (ibid. 1600):—*Dicta Duszna* (ibid. 1601), a reply to an attack against the preceding work:—*Nomenclator Rerum, Appellationes Tribus Linguis, Latina, Germanica, Polonica, Explicatas Judicans* (ibid. 1597; reprinted 1684). The hymns of Artomius are very highly esteemed, and they are still used in the Protestant churches of Poland. See Hoefer, *Nouv. Biog. Générale*, s. v.

Artopæus (originally *Becker*), **Johann Christoph**, a German historian, was born in 1626 at Strasburg. He devoted himself entirely to study, and was canon of the chapter of St. Thomas at Strasburg. He died at his native place, June 21, 1702. He published a great number of theses and dissertations, both theological and historical, of which Audiffredi has given a list in his *Bibliotheca.* He also wrote *Seria Disquisitio de*

Statu, Loco, et Vita Animarum, postquam discesserunt a Corporibus præsertim Fidelium, inserted in the *Fasciculus Rarorum ac Curiosorum Scriptorum Theologicorum de Anima* (Frankfort, 1692). Artopæus took part in the publication of the *Compendium Histor. Ecclesiastica, etc., in Usum Gymnasii Gothani* (1666). See Hoefer, *Nouv. Biog. Générale*, s. v.

Artopæus (originally *Bekker*), **Peter**, a Lutheran theologian, was born in 1491 at Cösslin. He studied at Wittenberg; in 1528 was rector at Stettin, and in 1549 first pastor of St. Mary's there. His friendly position towards the friends of Osiander caused him many difficulties, which finally resulted in his deposition from office. He died in 1563. He wrote scholia on some parts of the Old and New Tests., which are enumerated in Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (Supplement); Steinschneider, *Bibliogr. Handbuch*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Artzeburst (Armenian, *a messenger*) is a name given in the Greek Church to the Wednesday and Friday in the eleventh week before Easter, which are not observed as fasts, although these days are so observed in every other week throughout the year. The following account is given of the origin of this practice. A favorite dog which served in the capacity of messenger to some Armenian heretics having died, its owners immediately accused the orthodox Greeks of having caused the animal's death. The Armenians set apart the two days above mentioned as fast-days in commemoration of the dog's services, and as a public testimony of their unfeigned sorrow for his untimely end. The Greeks, that they might not even seem to conform to this practice of the Armenian heretics, were excused by the Greek Church from fasting on those two days.

Aruch (or **Aruk**). We add here to the art. NATHAN BEN-JECHIEL that a new and critical edition of the *Aruch* is in process of publication by A. Kohut, under the title *Plenus Aruch, Targum-talmudico-midrasch Verbale et Reale Lexicon, Auctore Nathane Filio Jechielis Rabbino Celeberrimo . . . ex Disciplinis Contextus Aruchini Venetiis* (*anno* 1531) *editi et Typis Mandatorum Optimi, ita ex hujus cum Editione Principi* (*ante* 1480), *nec non cum septem Manuscriptis Aruchinis Veteribus bono cum animo facta comparatione corrigit, explet, critice illustrat et edit.* (Viennæ, 1878 sq.). Bamberger has collected and published various readings to the *Aruch* under the title *Hegjon Schelomoh* (Mentz, 1878). The epilogue to the *Aruch* is given in Hebrew by Reifmann in the Hebrew part of the *Magazin für die Wissenschaft des Judenthums*, 1878, p. 69–84, and remarked upon by Güdemann in the *Monatsschrift für Geschichte u. Wissenschaft des Judenthums*, 1878, p. 282–285. (B. P.)

Arumah. The site proposed for this place by Van de Velde (*Memoir*, p. 288), and adopted by Tristram (*Bible Places*, p. 192), is laid down as *El-Ormeh* on the Ordnance Map, six and three fourth miles south-east of Nablûs, as a square ruin on the western edge of a tongue or spur projecting southwards from the general range of hills (2700 feet above the sea), with two or three old cisterns just to the north, and some other remains of a circular form a little to the east. A spring called 'Ain 'Aûlam or 'Aûlun lies half a mile to the west, just across the valley.

Arun, in Hindû mythology, is the wagon-driver of the sun. He was a son of Kasyapa and Abidi, born in an egg, and only finished in the upper part of his body. He sits before Surya, the god of the sun, and drives the seven green horses which draw the wagon. According to the arrangement of Menu, he is at the same time the protecting genius of the morning and evening twilight. His bed is the Eastern ocean, and the drama *Sakontala* says he disperses the shades of night, because the god has placed him with a thousand bright rays before his wagon.

Arundel, John, an English Congregational minister, was born at Selby, Yorkshire, Dec. 10, 1778. He was introduced to business at the age of eleven, and converted at sixteen. In 1799 he began to study for the ministry, and in 1800 entered Rotherham College. His first charge was at Whitby, where he was ordained July 12, 1804, and in which he remained fifteen years. In 1819 he became the home secretary of the London Missionary Society; and in 1822 he accepted the pastorate of the Congregational Church in Union Street, Borough, which he held jointly with his secretaryship. In this Church he ministered with great efficiency for more than twenty years, when he was compelled, through protracted indisposition, to resign his charge; and in 1845 he retired from his office in the Mission-house. He died March 5, 1848. Mr. Arundel was an humble Christian, a faithful friend, a practical preacher, a devoted pastor, and a zealous officer of the society with which he was so long identified. See the (Lond.) *Evangelical Magazine*, 1848, p. 212, 561.

Arupa, in Hindû mythology, are the bodiless pure spirits, one of the three classes of living beings. They are subdivided into four classes, each of which has a separate dwelling; and the lowest is so high above the earth that it would take four years for a stone to fall from that point to the earth. The souls of the dead are born again as Arupa, and do not need a transmigration through various stages in order to reach the heavenly bliss. They immediately step into heaven after their new birth as blessed spirits.

Aruspices (Lat. *ab aris inspiciendis*, from inspecting the altars), soothsayers or diviners among the ancient Romans. They are supposed to have come originally from Etruria to Rome; and their chief duty was understood to be that of ascertaining the will of the gods from the appearance which the entrails of animals exhibited when offered in sacrifice upon the altars. But they were not limited to this mode of exercising their art; they were expected to examine all kinds of prodigies. See DIVINATION.

Arvahur (*early awake*), in Norse mythology, is a courser, which, with another horse, Alswidur, is harnessed to the wagon of the sun.

Arvāles, Fratres (Lat. *field brothers*), a college of priests, among the ancient Romans, whose office it was to offer sacrifices for the fertility of the fields. They were twelve in number, and are said to have owed their original appointment to Romulus. Their distinctive badge of office was a chaplet of ears of corn fastened round their heads by a white band. Once a year they celebrated a three-days' festival in honor of Ceres, towards the end of May. See AMBARVALIA.

Arvanel, in Zendic mythology, was the sacred river from which the first created human beings drank.

Arvine, KAZLITT, a Baptist minister, was born in 1820, and was a graduate of Wayland University, in the class of 1841. He pursued his theological studies at the Newton Theological Institution, and graduated in the class of 1845. His ordination took place Nov. 6 of the same year, and he became pastor of the Church in Woonsocket, R. I. His other pastorates were with the Providence Church, New York city, and with the Church in West Boylston, Mass. He died at East Brookfield, July, 1851. As an author, Mr. Arvine is known as the compiler of *Cyclopædia of Moral and Religious Anecdotes* and *Cyclopædia of Literary Anecdotes*. See *Newton General Catalogue*, p. 29. (J. C. S.)

Arya is one of the four paths which, in the religion of the Buddhists, when entered upon, leads either immediately or more remotely to the attainment of *nirwâna*, or cessation of existence. He who enters upon the Arya, or Aryahut, has overcome or destroyed all evil desires and the cleaving to existence. He is understood to know the thoughts of any one in any situation whatever. See ANNIHILATION; BUDDHISM.

Aryanem Vaejo, in Iranian mythology, was the name of the original birthplace of the human race.

Arysdaghes, St., an Armenian prelate, was born about 279 at Cæsarea, in Cappadocia. He was brought up by St. Gregory the Illuminator, first patriarch of Armenia; and, after having finished his studies at Cæsarea, he went to Vasasabad, in Armenia, where he was consecrated bishop of Greater Armenia in 318. In 325 he assisted, as bishop of Diospontus, at the general council of Nicæa, and about 332 succeeded Gregory as patriarch of Armenia. He was active in ecclesiastical labors, but was assassinated in 339 by Archelous, governor of Sophenia. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arysdaghes (surnamed Krasser, i. e. the *lover of books*), an Armenian writer, was born in High Armenia in 1178. He pursued his studies in the Monastery of Sghevra, near the castle of Lamprou, in Cilicia, taught rhetoric in several provinces of Armenia, and died at Sis in 1239, leaving an *Armenian Grammar* and *Dictionary*, which have not been printed. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arzere, Stefano dell', an Italian painter, was born at Padua, and executed a number of paintings for the churches and convents of that city. In the church of the Monastery of the Padri de' Servi he painted the principal altar-piece; and in the Chiesa degli Eremitani, subjects from the Old Test. and two pictures of St. Peter and St. Paul.

Asa and **Asaël** are two angels in the Talmud, who, having dared to reason with God for his creation of sinful men, were changed into men and placed on the earth. Here they led a sinful life. When they returned to heaven they were cast out, and sent to the dark hills in the East, where they teach men the art of sorcery. Balaam and Solomon were their disciples.

Asaheim, in Norse mythology, is the eastern country from which the Asas (q. v.) come. It is doubtful where the same lies. Some designate it as being in ancient Troy, and believe that the Asas emigrated from that place after its destruction. Others maintain that Asaheim lay on the river Don. Asaheim must not be confounded with *Asgard*. The latter is the palace in which the Northern gods and goddesses live until the end of the world.

Asa-horses, in Norse mythology. The Asas (q. v.) could not dispense with their horses in heaven, as their employment, mainly, is that of knights. Odin possessed an especially beautiful horse, which had eight feet and never got tired, as four of his feet were continually resting. Baldur also had a magnificent horse, which was burned at his funeral service. The steed Goldtoppr (Goldhair, or Goldhead) belonged to Heimdal, etc. There are twelve such horses; to which of the gods they belonged is not known, neither the name of Baldur's horse. The other nine are Gladr, Fallhofer, Letsete, Gjel, Glenr, Gyller, Siner, Skejdbrimer, and Silfrintoppr. Also the sun, the night, and other goddesses had steeds with special names.

Asam, Cosmos Damian, a Bavarian historical and portrait painter and engraver, studied several years at Rome, and subsequently settled at Munich about 1730. Some of his own designs are, *A Franciscan Monk kneeling with the Virgin in the clouds, surrounded by Angels:* — and *St. Joseph Presenting a Book to a Bishop.*

Asamal, in Norse mythology, is the language of the gods among the Asas; i. e. the tongue which was only used among the poets and priests of the northern people. It was a kind of Sanscrit, an inheritance only of the learned.

Asanyasatta, an unconscious state of being, one of the forms of existence in the Buddhist religion.

Asaph, St., is said to have been the disciple of St. Kentigern, who followed him in all of his excellences. Kentigern committed to his charge, at first, the care of his monastery; and when he was recalled to his first charge, with the consent of the people, consecrated him his successor in the bishopric. Asaph wrote the *Ordinations of his Church*:—a *Life of St. Kentigern:* — and some other works. How long he filled the see, and when he died, is altogether unknown, as also are the names of his successors until Gilbertus. We read, indeed, of a bishop of St. Asaph in a general British council in 943, but his name does not appear.

Asas, in Norse mythology, was the general name of the Scandinavian gods. A clew to the origin of the name is found in Suetonius, *Life of Augustus*, where the author says, "Among some of the premonitions of Augustus's death, is the circumstance that on one of his statues the lightning struck off the letter C from his title (name), so that instead of *Cæsar* Augustus only *æsar* remained, which, in the Etruscan language, signifies the gods; and it was considered as a sign that Augustus within C (one hundred) days would be placed among the gods." Although it cannot be denied that the similarity between the Etruscan *Æsar* and the Icelandic *Æsir* is very remarkable, still this example stands so isolated here that we would not be justified in building upon it, especially as further evidences of linguistic and religious connection are missing. Three hundred years later we find the word Asa in Hesychius, who says, Ἄσοι θεοὶ ἀπὸ Τυῤῥένων (the Asas, gods of the Tyrrhenians). Three hundred years later still, A.D. 550, we hear from Jornandes that the Goths, after a brilliant victory over the army of Domitian, held their generals as gods and called them Asas. It is remarkable that in many languages the word *As* is found as the designation of the supreme deities. Still more remarkable is it, if philologists are to be trusted, that *Mithras*, the supreme god of the Persians, signifies nothing less than "the glorious, the great Asa." One of the oldest historians of Northern Scandinavia, Snorri-Sturleson, maintains that this divine name designated an ancient people of the North. He says:

"The great river Tanaquisl (Tanais, Don) divides the world into three parts; the east is called Asia, the west Europa. The country in the east has been called Asaheim, and the capital city Asaburg. In this latter city the celebrated chief Odin resided. There was a large place arranged for sacrifices in this city, with twelve priests. The latter were called Diar, or Drotnar (gods, or masters), and all the people were obliged to do them high honor. In Turkey Odin possessed great tracts of land and other property. About this time the Romans carried on war and became the rulers of the world. As Odin was a prophet and knew that his nation was predestined to possess the northern country, he placed We and Wili over his kingdom, and with the twelve priests he went to Gardariki (Russia), where many traces of a former kingdom of Northmen remain. Odin left his sons in this country; he himself, however, took his residence on an island, which is now called Odens-ei (Odensee). Now they sent Gefion (one of the four supreme goddesses of the Asas) out in quest of new land; she came to Gylfe, who gave her as much land as she might plough over with four steeds in one day. As she was mother of four sons by a giant in Jötunheim, she changed them into steeds; and they drew so powerfully that a large tract of land was cut off from the country of Gylfe and brought into the sea, wherefrom it was called Sealand. Here she lived and married Odin's son, Skiold. Odin, later, hearing of the richness of the country, selected a place of residence, and built there a great temple of Asas, and gave each of the twelve priests a dwelling. Thus sacrifices were brought to Odin as well as to his twelve companions, both in the north and south, and they were worshipped just as so many gods."

Thus, according to the oldest Northern historian, the Asas were a foreign people, civilized, educated, spreading arts and sciences, thus winning the divine respect of the people. The male Asas were: Odin, the chief; Thor, the most powerful of gods and men; Freyr, the most gracious; Vidar, the silent; Baldur, the best, of shining form; Ali, or Vali, the archer; Heimdal, the

watchman at the door of heaven; Uller, the warrior; Tyr, the courageous; Braga, the poet; Hoder, the blind. The female Asas were: Frigga, Odin's wife; Iduna, goddess of immortality; Freya, goddess of love; Gerda, Laga, Rinda, Gefiona, Fulla, etc. But all these gods and goddesses, notwithstanding their power and greatness, will perish at the destruction of the world. Alfadur only, whose service is not connected with time or space, lives forever; he is no mortal Asa, but an immortal, eternal god. See NORSE MYTHOLOGY.

Ascelin (or **Anselm**), NICHOLAS, a missionary sent by Innocent IV to a Mongol chief in 1247. A description of his voyage, though incomplete, is found in the *Miroir Historique* of Vincent of Beauvais, which gives Simon of St. Quentin as companion of Ascelin. This was translated into French by Bergeron, with the voyage of Carpin (Paris, 1634). Ascelin followed the south of the Caspian Sea and traversed Syria and Persia. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Ascension of Isaiah. The earliest notice of an apocryphal work attributed to Isaiah is found in Justin Martyr's *Dial. cum Tryph.* c. 120, where Isaiah is mentioned as ὸν πρίονι ξυλίνῳ ἐπρίσατε. The quotation is not, indeed, a direct one, but its peculiar wording points to the first part of the *Ascension* as its source, as the Jewish traditions concerning the death of Isaiah do not say that he was sawn asunder with a wooden saw, but that, when Isaiah was pressed by his enemies, a cedar-tree "opened and swallowed him," and that this tree was sawn through, and Isaiah perished in this manner. The tradition, according to the treatise *Yebamoth* (Talm. Bab.), fol. 49, col. 2, runs thus: "It is related that rabbi Simeon ben-Azai found in Jerusalem a genealogy wherein it was written that Manasseh had killed Isaiah. Manasseh said to Isaiah, 'Moses, thy master, said, There shall no man see God and live (Exod. xxxiii, 20). But thou hast said, I saw the Lord seated upon his throne (Isa. vi, 1). Moses said, What other nation is there so great that hath God so nigh unto them (Deut. iv, 7)? But thou hast said, Seek ye the Lord while he may be found' (Isa. iv, 6). Isaiah thought, 'If I excuse myself, I shall only increase his guilt and not save myself;' so he answered not a word, but pronounced the incommunicable name, and a cedar-tree opened and he disappeared within it. Then Manasseh ordered, and they took the cedar and sawed it lengthways; and when the saw reached his mouth he died." In Tertullian (*De Patientia*, c. 14) we read: "His patientiæ viribus secatur Esaias et de Domino non tacet" — evidently referring to v, 14 of the *Ascension*. The Apostolic Constitutions mention an ἀπόκρυφον Ἡσαΐου. The existence of this work is made certain by the two citations in Origen, *Comm. in Matt.* xiii, 57, and *Epist. ad African.* c. 9. In the latter place he says, Σαφὲς δ' ὅτι αἱ παραδόσεις λέγουσι πεπρίσθαι Ἡσαΐαν τὸν προφήτην· καὶ ἐν τινι ἀποκρύφῳ τοῦτο φέρεται κ. τ. λ. Epiphanius, when speaking of the ἀρχοντικοί, says their heresy was partly taken from the ἀναβατικὸν Ἡσαΐου. Until the 5th century the work was known, then it disappeared. In 1819 Richard Laurence, of Oxford, discovered an Ethiopic MS. in the Bodleian Library, which he published, with translations into Latin and English, under the title *Ergata Isaijas Nabi*. Laurence's book has of late been superseded by the excellent work of Dillmann, *Ascensio Isaiæ Æthiopice et Latine. Cum Prolegomenis, Adnotationibus Criticis et Exegeticis, Additis Versionum Latinarum Reliquiis edita* (Lipsiæ, 1877).

The work as it now exists was, according to Dillmann, originally *two* works—one, the *Ascension* proper, was written by a Christian; the other, by a Jew, excepting what was added by a later editor. Dillmann analyzes the books as follows: (1) ii, 1 to iii, 12 and v, 2–14 are Jewish, not showing the least trace of Christian influence; (2) vi, 1 and xi, 1, 23–40, the proper *Ascension*, is the work of a Christian. That this once circulated as a separate book is probable from the fact that the old Latin translation, published by Angelo Mai (in *Scriptorum Veterum Nova Collectio* [Romæ, 1824], ii, 238 sq.), contains this part only. (3) These two parts were united by a Christian editor, who added ch. i (except ver. 3, 4a) and xi, 42, 43. (4) This was again revised by another Christian hand, which added iii, 13–v, 1 and xi, 2–22, together with i, 3, 4a; v, 15, 16; xi, 41. That the *whole* work as such was also extant in the Western Church is seen from the second Latin translation, found by Gieseler (*Vetus Translatio Lat. Visionis Isaiæ* [Göttingen, 1832]), where different parts of the whole work are quoted.

As to the time of the composition of the *Ascension* no certain date can be given, although there is no doubt that it existed in the 3d century, and we may presume that it was composed towards the end of the 2d century. For the literature and other information, see Dillmann's *Prolegomena;* also Baring-Gould, *Legends of the Patriarchs and Prophets*, p. 373 sq.; Langen, *Das Judenthum in Palestina zur Zeit Christi*, p. 157 sq.; Bissel, *The Apocrypha* (N. Y. 1880), p. 669 sq.; Schodde, in the *Lutheran Quarterly* (Gettysburg, Oct. 1878), where an English translation of the *Ascensio* is given; Harnack's review of Dillmann's edition in Schürer's *Theolog. Literaturzeitung*, 1878, col. 75 sq. (B. P.)

Ascensione (or **Ascensam**), ARSENIUS, a Portuguese theologian, entered the Order of the Augustines, and became provincial of that order at Rome. He died Feb. 29, 1648. He wrote, *La Vita dell' Ammirabile Servo di Dio Fra Giov. di Guglielmo* (Fermo, 1629, 1630): — *Li Affettuosi Sospiri di S. Agostino Vescovo, nuovamente ritrovati nella Libreria Vaticana*, in the *Estasi dell' Anima Contemplante* (Venice, 1639). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ascetriæ is a name frequently applied to consecrated virgins in the ancient Church. See NUNS.

Aschaffenburg, COUNCIL OF (*Concilium Aschaffenburgense*). This is a town of Germany, lately in the territory of Mentz, but now a principal town of Bavaria. Gerard of Epperstein assembled a council here in 1292, after the death of pope Nicholas IV, while the papal chair was vacant. Some salutary constitutions for the good of the Church were drawn up.

Aschari (or **Achari**), a Mussulman doctor, and chief of the Ascharians, maintained that the Supreme Being acts by general laws. He also held absolute predestination. He died at Bagdad in 940. See Chalmers, *Biog. Dict.* s. v.

Ascharians, a Mohammedan sect, the disciples of Aschari (q. v.). They hold that God acts only by general laws, and upon this they ground the liberty of man and the merit of good works; but being the Creator, he must concur in all the actions of men according to their view of the subject. See MOTAGALES.

Ascheim, COUNCIL OF (*Concilium Aschaimense*). A council was held here, A.D. 763, under Tassilo II, duke of Bavaria, that passed fifteen decrees on discipline.

Aschenbrenner, BEDA, a Roman Catholic theologian of Germany, was born March 6, 1756, at Vielreich, in Lower Bavaria. At a very early age he joined the order of the Benedictines; from 1775 to 1780 studied dogmatics and church history; was appointed in 1781 professor of rhetoric at Neuburg, on the Danube; and in 1786 professor of canon law and church history in the monastery of his order at Oberalteich. Three years later he was called to Ingolstadt, where he died July 24, 1817. He wrote, *Elementa Prælectionum Canonicarum* (Ratisbon, 1788, 3 pts.):—*Breviarium Historiæ Ecclesiasticæ* (ibid. 1789):—*Commentarius de*

Obligatione, quæ Nationi Germanicæ Incumbit, Concordata Aschaffenburgensia seu Vindobonensia etiamnum Illibate Servandi, etc. (Ingolstadt, 1796). See Döring, *Die gelehrten Theologen Deutschlands*, i, 23 sq. (B. P.)

Aschenfeldt, Christoph Carl Julius, a Lutheran theologian of Germany, was born March 5, 1792, at Kiel. He studied at Göttingen; in 1819 was pastor at Windbergen, in Holstein; in 1824 deacon at Flensburg, and in 1829 pastor primarius there; in 1850 was appointed provost at Flensburg, where he died, Sept. 1, 1856. He is the author of some hymns, as *Aus irdischem Getümmel* (Eng. transl. in Schaff, *Christ in Song*, p. 533, "Amid life's wild commotion"). See Koch, *Gesch. d. deutschen Kirchenliedes*, vii, 156 sq. (B. P.)

Aschkenasi (אַשְׁכְּנַזִי), a general name for German Jews. See also Ashkenazi.

Asclēpas (or **Æsculapius**), bishop of Gaza, warmly advocated the Nicene faith in the Council of Tyre in 335, and was deposed by the Arian majority on the charge of having overturned an altar. He joined Athanasius and Marcellus in their appeal to Julius, bishop of Rome; and was, with them, restored to his see by Julius in 341. In 343 he appeared at the Council of Sardica; and it is stated in the *Synodical Letter* drawn up by the orthodox bishops that he there produced a report of what had taken place at Antioch, where he had been acquitted by the verdict of the assembled bishops. His name appears among the seventy bishops to whom Alexander addressed an encyclical letter against those who had received Arius (Epiphan. *Hær.* lxix, 4).

Asclepiădes, ninth bishop of Antioch and confessor, succeeded Serapion as bishop in 203. Eusebius (*Hist. Eccles.* vi, 11) mentions him as "having become conspicuous in the confessions during the time of the persecution" (of Severus). He was succeeded by Philetus in 218 (Nicephorus, *Hist. Eccles.* iii, 19; v, 26). See Baronius, sub ann. 203, 218.

Asclepiades, bishop of Tralles, is the reputed author of a letter to Peter Fuller against the clause added by the latter to the Trisagion, about A.D. 483. The letter is contained in the collections of the councils; but both its authenticity and the existence of Asclepiades are disputed.

Asclepieia were festivals celebrated among the ancient Greeks wherever temples existed in honor of Æsculapius (q. v.), god of medicine. The most celebrated of these festivals was that which was held at Epidaurus every five years, and at which a contest took place among poets and musicians, on account of which it received the name of the *sacred contention*. A similar festival was said to have been held at Athens.

Asclepiodoteans were a small Christian sect which arose in the 3d century, in the reign of the emperor Heliogabalus. It derived its name from Asclepiodotus, who taught, like the modern Socinians, the mere humanity of Jesus Christ. They were excommunicated by Vibanus, bishop of Rome, in 221.

Asclepius, a Marcionist bishop, who suffered martyrdom by fire at Cæsarea, in Palestine, Jan. 11, 308 (or 309), in the Diocletian persecution.

Asclepius, Nicholas, a Hessian theologian, surnamed *Barbatus*, was a native of Cassel. He was first master of the school at Hom[illegible]; then professor at Marburg, shortly after the foundation of that university. He died March 20, 1571. Among his works are, *De Antiquo et Profundo Concilio Dei Exegesis tam Pia quam Erudita in Prosam de Divisione Apostolorum Cantari Solitam et ad Puerorum Usum Ostenso Artificio, et ad eorum Gloriam Conscripta, qui in Ministerio Verbi fideliter laborant* (Frankfort, 1553): — *Periochæ Dodecastichæ, Summam singulorum Capitum, Actorum Apostolicorum a Luca Evangelista Conscriptorum Mira Brevitate, verum multæ Eruditionis Recessu Continentes* (Marburg, 1558). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ascodroupites (or **Ascodroutes**) were a heretical sect of the 2d century which sprang from the Marcosians. They rejected the sacraments, maintaining that spiritual things could not be communicated by visible and corporeal means (Theodoret, *Hæret. Fab.* I, x, 11). See Bingham, *Christian Antiquities*, (Index).

Ascodrugītæ (or **Ascodrŏbes**), a sect at Ancyra, in Galatia, described by Philastrius (*Hær.* 75) as setting and covering an inflated wine-skin in their churches, and dancing wildly round it in Bacchanalian fashion. He has also been understood as saying that the Ascodrugitæ grounded their practice on Matt. ix, 17; but he alone is responsible for the reference.

Ascolius (or **Ashcolius**) (*St.*), of Cappadocia, became bishop of Thessalonica, in Macedon; and, in 380, baptized the emperor Theodosius, who fell sick in that city. He was at a council in Rome in 382, and died the following year. St. Basil (*Ep.* 338) greatly praises Ascolius for the earnest zeal with which he encouraged the Gothic Christians who suffered in the persecution. St. Ambrose also applauds him; and Ruinart credits him with being the author of the *Epistle of the Gothic Church to the Church in Cappadocia*, concerning the martyrdom of St. Sabas. See Ruinart, p. 600; Baillet, Dec. 30.

Ascondo, Francisco, a Spanish architect, was born in the province of Biscay in 1705. In 1731 he entered the Convent of San Benito, at Valladolid, in quality of lay brother and also in his professional capacity. In 1742 he erected the churches at Hornija and Villar de Frades; also the church of the Priory of Santa Maria de Duero, near Tudela.

Ascophites were a sect of the heretics, also called *Archontici*, who appeared about 173. They broke the sacred vessels in churches in hatred of the oblation; rejected the Old Test., and denied the use of good works, pretending that it sufficed to know God. They also believed that each sphere of the universe was governed by an angel (Theodoret, *Hæret. Fab.* I, x).

Asella, St., was a Roman virgin who, at twelve years of age, began to dedicate herself entirely to the service of God by fasting, mortification, silence, and prayer. After the retreat of St. Jerome, which was preceded by that of Sts. Paula and Eustochia, Asella remained alone at Rome, where Palladius testifies to have seen her, in 404, in a monastery, where she presided over several virgins. She died about 405, and is commemorated in the Roman martyrology on Dec. 8 (Jerome, *Ep.* 15, 99, 140).

Asenath, History of. "*The Life and Confession of Asenath*, daughter of Pentephres of Heliopolis; *a Narrative* (of what happened) *when the beautiful Joseph took her to wife*." Such is the full title of a short religious romance published by Fabricius. He gave at first a Latin text; afterwards a much fuller Greek original of eight out of the nineteen chapters from an imperfect MS. The British Museum possesses a Syriac version, made from the Greek by Moses of Agil, about 550. The story is very simple. Asenath, a proud beauty, disdained all suitors excepting Pharaoh's eldest son, and treated with scorn her father's wish that she should marry Joseph. But when she saw him she declared that by his beauty he must be "a son of God," and repented the bitter words she had spoken about his imprisonment and the occasion of it. She came to him with the greeting, "Hail, my lord, blessed of the Most High God." Joseph, however, repelled her; but, see-

ing her tears, laid his hand on her head, and prayed God to bless her. A few days later an angel appeared to her, and promised that Joseph should be her spouse. On his departure Joseph arrived, and the next day asked her of Pharaoh; and Pharaoh celebrated the marriage with great pomp. The book ends with a strange story: Pharaoh's son, being enamoured of Asenath, endeavored to procure the murder of Joseph, but was unsuccessful. The purpose of this history is not very evident; the signs of Christian origin are not to be mistaken, though Jewish legend may have supplied materials. There is no evidence to show in what country the book was written.

Asenheim. See ASAHEIM.

Asera is the title of an Etruscan goddess who is armed with a hatchet. *Aisera* occurs in Etruscan inscriptions; and *æsar*, according to Suetonius, meant "a god." See also ASHERAH.

Asgard, in Norse mythology, is sometimes called the capital city of the fabulous country Asaheim; sometimes, again, the residence of the Asa deities. As the latter, it is a city, or a beautiful extended palace, which the Asas built in the centre of the earth. Around this palace are the loveliest evergreen woods, in which, after their meals, the deities roam about. This will continue until Ragnarok, the great night, shall break in upon them, when the deities will disappear. One of the palaces in Asgard is Walhalla (q.v.). There is still another palace in Asgard, Walaskialf, the residence of Odin, in which there is a high tower, from which he can view the whole world. Wingolf is the friendly residence of the goddesses, and Glaadscheim the greatest place in Asgard, on which each of the twelve gods has an honorary residence. Over all these abodes, however, Odin's residence may be seen. There they hold judgment upon men and deities.

Ash, Benjamin, an English Congregational minister, was born at Malmesbury, Wilts, Sept. 26, 1797, of pious Moravian parents. He received his early education at the Fulneck Moravian Seminary. He entered the ministry in 1820 as pastor of several country districts, supporting himself by teaching school and farming. About 1836 he removed to Laxton, Nottinghamshire, where he continued until 1871. In later years he lived at Upton, and afterwards at Rampton, where he died, March 17, 1873. Mr. Ash was earnestly devoted to the Bible and Missionary societies and to evangelistic work in the country, and travelled many thousands of miles in his own conveyance to preach the Gospel. See (Lond.) *Cong. Year-book*, 1874, p. 310.

Ash, Edward, a minister of the denomination of Friends, was born at Bristol, England, in 1797. He was converted when only ten years old, while attending a boarding-school at Melksham, Wiltshire. In his twenty-fourth year he entered on a course of medical study in London and Edinburgh, taking the degree of M.D. in 1825. In 1826 he removed to Norwich and began practicing as a physician. In 1832 he was led to obey a call, which he had long felt, to the public ministry. In 1837 he retired from medical practice and returned to Bristol, his native city, where he died in 1873. Dr. Ash made a diligent and careful study of the original Greek. In 1849 he published a work in three volumes, consisting of *Explanatory Notes and Comments on the New Testament*. While on his death-bed he wrote several tracts, to be circulated after his death—viz. *A Christian Believer in the Near Prospect of Death:—An Invitation*. See *Annual Monitor*, 1875, p. 198.

Ash, James (1), an English Wesleyan minister, was born, probably, in 1789. He was received into the work in 1813; preached on the Brixham, Axminster, Dunster, Hungerford, Tavistock, etc., circuits; became a supernumerary in 1828; was reduced by disease to great weakness, both of body and mind; and died, probably at Axminster, May 14, 1840. See *Minutes of British Conference*, 1840.

Ash, James (2), a Methodist Episcopal minister, was a native of Ireland. His early life is unrecorded. At the age of twenty he embraced religion; served as a class-leader several years in Montreal, Canada; in 1838 removed to Milwaukee, Wis., where he received license to preach; and in 1840 entered the Rock River Conference. In 1844 he became superannuated. He held that relation until his death, by consumption, in 1849. Mr. Ash was a plain, practical, and useful preacher, a faithful pastor, and a deeply pious Christian. See *Minutes of Annual Conferences*, 1849, p. 352.

Ash, William, an English Wesleyan minister, was born near Castleton, Yorkshire, in 1785. The greater part of his youth was spent at Farndale. He was moral from boyhood. He entered the ministry in 1811; retired from its active duties in 1859; settled at Whitby; and died in that city Oct. 8, 1863. Ash delighted in open-air preaching, and he frequently addressed crowds in this way. He was a diligent student of the Bible; and he read it through, consecutively, one hundred and twenty times. He was open and confiding, simple and genial, with no small fund of humor; his sermons were sometimes illumined with quaint satire. See *Minutes of British Conference*, 1864, p. 14; *Wesl. Meth. Mag.* April, 1869, art. i.

Ashamnu (אָשַׁמְנוּ, *we have transgressed*) is the beginning of a penitential confession, written in Hebrew characters, and offered on the Day of Atonement. It runs thus:

"We have trespassed; we have dealt treacherously; we have stolen; we have spoken slander; we have committed iniquity; and have done wickedly; we have acted presumptuously; we have committed violence; we have framed falsehood; we have counselled evil; we have uttered lies; we have scorned; we have rebelled; we have blasphemed; we have revolted; we have acted perversely; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have corrupted; we have done abominably; we have gone astray, and have caused others to err; we have turned aside from thy excellent precepts and institutions, and which hath not profited us: but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly." (B. P.)

Ashan. Lieut. Conder suggests (*Tent Work*, ii, 324) as sites for the two cities of this name *Aseileh* and *Hesheth* respectively. Dr. Tristram adopts the former of these (*Bible Places*, p. 43).

Ashantee Version. See OTJI VERSION.

Asharians. See ASCHARIANS.

Ashburnham, *Sir* WILLIAM, an English prelate, became dean of Chichester in 1742, and was consecrated bishop of Chichester March 31, 1754. He died in September, 1797. He published a number of *Sermons* (1745–64). See Le Neve, *Fasti*, i, 253, 258; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ashby, Benjamin S., a minister in the Methodist Episcopal Church, South, was a native of Kentucky. Nothing definite remains of his early history other than his emigration to Missouri in 1818, being at the time about twenty years old. He was then a local preacher. In 1823 he entered the Missouri Conference. Between 1830 and 1834 he sustained a superannuated relation. He then located; and in 1845 he was readmitted into the active ranks, and thus remained until 1857, when declining strength obliged him again to become a superannuate. He died of epilepsy at the close of his last pulpit effort, Aug. 29, 1860. Mr. Ashby was a man of prayer, and a zealous, faithful preacher. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 201.

Ashby, George, F.S.A., an English divine and antiquary, was born in Red Lion Street, Clerkenwell, Dec. 5, 1724, and educated at Croydon, Westminster, and Eton schools. He was admitted to St. John's College, Cam-

bridge, in October, 1740, and graduated in 1744. He was presented to the rectory of Hungerton, and in 1759 to that of Twyford, both in Leicestershire. In 1774 he accepted the college rectory of Barrow, Suffolk, where he resided constantly for thirty-four years. In October, 1780, he was inducted into the living of Stansfield, Suffolk. He died June 12, 1808. He was a valuable contributor to several important works. Bishop Percy, Mr. Granger, Richard Gough, Thomas Harmer, James Barrington, and others acknowledge his intelligent aid. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ashby, John, an English Congregational minister, was born at Kettering, June 29, 1805. In 1823 he united in fellowship with the Church, and engaged in village preaching. He entered the Newport Pagnel Institution in 1830 for better ministerial preparation. In 1835 he was ordained pastor at Thetford, Norfolk, where he labored until the close of 1847, when he accepted the pastorate at Stony Stratford, Bucks, where he died, June 1, 1863. See (Lond.) *Cong. Year-book*, 1864, p. 198.

Ashby, John Eyre, LL.D., F.R.A.S., an English Congregational minister, was born in London in 1820. From an early age he earnestly desired to enter the Christian ministry. In 1840 he took the degree of A.B. in the London University; in 1842 he entered Homerton College; on leaving it, in 1845, he became pastor of the Congregational Church at Arundel, and in the following year was ordained. In 1848 he accepted, in addition to his pastoral duties, a professorship at Brighton School; in 1852 he resigned his charge at Arundel, and took the oversight of the Church at Wardour. Subsequently he retired to Enfield, where he died, in January, 1864. See (Lond.) *Cong. Year-book*, 1865, p. 219.

Ashby, Mary, a minister of the denomination of Friends for nearly twenty years, was born in Middlesex County, England, in 1773. She was naturally of a timid disposition. Her convictions of duty were so strong that she could not desist from preaching, though her communications were short and infrequent. She made a constant study of the Holy Scriptures, especially those of the New Test. She lived an exemplary Christian life, and died in the triumphs of Christian faith, July 6, 1835. See *Annual Monitor*, 1837, p. 1.

Ashby, Thomas, a minister of the denomination of Friends, was born near London, Jan. 10, 1762. Perhaps there were few, if any, of his brethren who had a deeper sense of ministerial responsibility than he had. After fifty years of ministerial labor, his life was terminated very suddenly, Dec. 20, 1841, by an affection of the heart. See *Annual Monitor*, 1843, p. 1.

Ashcolius, St. See Ascolius.

Ashdod. The modern "*Esdûd* is a moderate-sized village of mud houses, situated on the eastern declivity of a little flattish hill. On approaching it from the south, we have in the foreground a lake, 400 or 500 yards in circumference; beyond it a large ruinous khan and modern wely; beyond these the hill, its southern face covered by a multitude of diminutive gardens with stone fences that look like sheep-pens in the distance. Leaving the pond and khan on the left, we advance to the village over a naked slope of threshing-floors and brick-fields. The site is beautiful and commanding. Groves of olives, figs, and palms adjoin it on the east and north, covering the sides of the hill, and stretching along the undulating ground at its base. The plain, too, unfolds itself before us till it meets the dark mountains of Judæa. The village is entirely modern, and does not contain a vestige of antiquity; but in the old khan to the south-west there is a granite column, and beside the little wely, near the khan, is a sculptured sarcophagus, with some fragments of small marble shafts. The southern side of the hill appears, also, as if it had been once covered with buildings, the stones of which are now thrown together in the rude fences. The khan is comparatively modern, certainly not older than that at Ramleh" (Porter, *Handb. for Syria*, p. 279). Ancient masonry and fragments of columns are also detected in the walls of the houses and mosques. See also Conder, *Tent Work*, ii, 166.

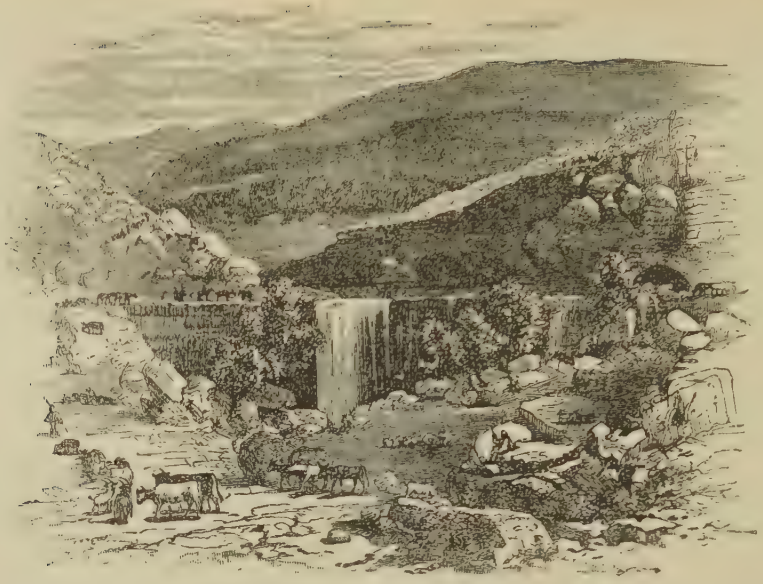
Ashdoth-Pisgah. This expressive term is now well ascertained to designate the springs known as *Ayûn Mûsa* (Fountains of Moses) in the valley leading to the foot of Nebo or Jebel Neba on the north. They are thus described by Tristram (*Land of Moab*, p. 348 sq.). See Pisgah.

"There are two fountains, or rather two groups of springs, bursting from the foot of a tall line of cliffs. The first group run for a short distance over a shelf of rock, shaded by some old fig-trees. A few yards farther on several smaller springs issue from fissures in the cliffs, soon unite their streams on a broad shelf of rock, and then form a pretty cascade about twenty-five feet high. . . . The second of the twin 'Springs of Moses' bursts from a deep horizontal tunnel in the rock, about fifteen inches in diameter. The volume of water is greater than that of the other spring; and both fountains and streams are clear as crystal. This stream joins the other, after the cascade, by a series of smaller leaps." (See following page.)

Ashe, Robert Hoadly, D.D., an English divine was born about 1751, and was educated at Pembroke College, Oxford. In 1775 he was presented to the perpetual curacy of Crewkerne-cum-Misterton, Somerset, which he held till his death, May 3, 1826. He published, for the benefit of an ingenious pupil, some *Poetical Translations from Various Authors, by Master John Browne, of Crewkerne, a Boy of Twelve Years* (1797, 4to):—also *A Letter to the Rev. John Milner, D.D., F.S.A., Author of the Civil and Ecclesiastical History of Winchester; Occasioned by his False and Illiberal Aspersions on the Memory and Writings of Dr. Benjamin Hoadly, formerly Bishop of Winchester.* See the (Lond.) *Annual Register*, 1826, p. 249.

Asher (the city of Manasseh). Lieut. Conder (*Tent Work*, ii, 334) and Tristram (*Bible Places*, p. 196) identify this with *Asirah* or *Asireh*, which is laid down on the Ordnance Map under the name *Teiâsir*, one and three fourth miles north-east of Tubas (Thebez), as a village in a valley (995 feet above the sea), with ancient cisterns, tombs, milestones, and wine-presses adjacent; being the same place indicated by Van de Velde (*Memoir*, p. 289) and Porter (*Handbook*, p. 348).

Distant View of Esdûd (Ashdod) from the West. (From a photograph by the Editor.)



Springs of Moses at the foot of Mount Pisgah.

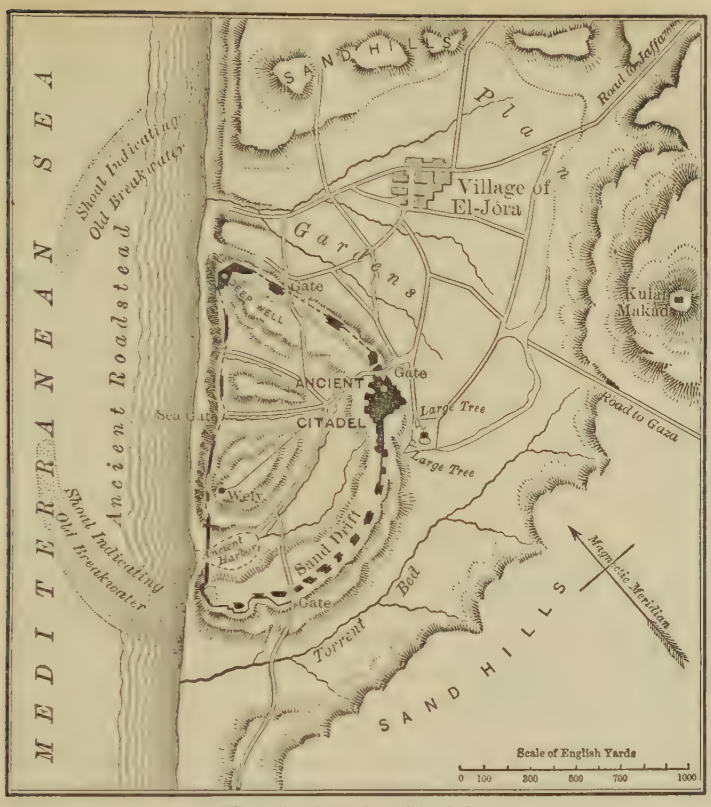
Asher, Wright, a Presbyterian minister, was a member of the Presbytery of Buffalo, and a missionary among the Seneca Indians for more than forty years, being very successful in his labors. He died at Cattaraugus, N. Y., April 13, 1875. See *Presbyterian*, May 1, 1875.

Asher Manuscript. This Hebrew codex is called after its author, Rabbi Aaron ben-Mose ben-Asher, who flourished about A.D. 900 at Tiberias. Asher was the most accomplished scholar and representative of the Tiberian system of vocalization and accentuation, and his model codex of the Bible (ספר בן אשר), furnished with the points and according to the Western school, became the standard text of our present Hebrew Bibles. Of this codex Moses Maimonides (q. v.), who lived in the 12th century, writes thus: "The copy which we have followed is the famous codex of Egypt which contains the twenty-four books, and which has been at Jerusalem for many years, in order that other codices might be corrected by its text; and all followed it because ben-Asher had minutely revised it for many years and corrected it many times" (*Yad ha-Chazaka, Seph. Thora*, viii, 4). This codex, which for centuries had not been seen, is said to be still preserved at Aleppo. See Strack, *Prolegomena Critica*, p. 44 sq.; Bär and Strack, *Dikduke ha-Tamim*, p. 14 sq. (B. P.)

Ashkelon. The present site, called *Askulan*, is thus described by Porter (*Handbook for Syria*, p. 276; comp. Conder, *Tent Work*, ii, 164 sq.):

"The ruins of this ancient city occupy a splendid site facing the Mediterranean. Along the shore runs a line of cliffs nearly a mile in length, and varying from fifty to eighty feet in height. The ends of the cliffs are connected by a ridge of rock which sweeps round inland in the form of a semicircle. Within the space thus enclosed stood Ashkelon, and along the top of the ridge ran its walls. The ground sinks gradually for some two hundred or three hundred yards towards the centre, and then rises again as gradually into a broad mound, culminating at the sea. The walls are strangely shattered, and one wonders what mighty agency has been employed in their destruction. Huge masses of solid masonry, ten, fifteen, twenty feet in diameter, are thrown from their places and lie on the sides and at the base of the rocky bank. The cement that binds the stones together seems as firm as the stones themselves; and the old battlements, instead of having crumbled to pieces as most buildings do, rest in immense disjointed fragments, which, had we power enough to move them, we might almost arrange in their places again. On the eastern side of the semicircle, at its apex, was the principal gate; and here is still the most convenient entrance. The path winds up through heaps of stones and rubbish, among which are great numbers of marble and granite columns; on the left are the shattered walls of a large tower, still of considerable height, and affording from the top the best general view of the ruins. Clambering up the broken battlements, we have Ashkelon spread out before us—no! not Ashkelon, only the place where it once stood. The northern and larger section of the site is now covered with gardens, divided by rough stone fences, and filled with vines, pomegranates, figs, and apricots, in addition to luxuriant beds of onions and melons. Scarcely a fragment of a ruin can be seen from this spot except the broken wall. As I sat here one morning I counted five yokes of oxen ploughing, two drawing water for irrigation, and twenty-eight men and women engaged in agricultural work! Such is one section of Ashkelon. The remaining portion is even more terribly desolate. The white sand has drifted over its southern wall, almost covering its highest fragments, and now lies in deep wreaths upon the ground within. The scene presents such an aspect of utter desolation that it is painful to look upon it—old foundations of houses, palaces perhaps, and the little vines that men still living had planted over them being alike swallowed up by sand. And the sand is fast advancing; so that probably ere half a century has passed the very site of Ashkelon will have disappeared. How true are the words of Zephaniah spoken twenty-five centuries ago, 'Ashkelon shall be desolation' (ii, 4); and the words of Zechariah too, 'Ashkelon shall not be inhabited' (ix, 5)!

"A walk through the gardens and orchards that cover the site still shows us something of the former magnificence of the city. Proceeding from the gate towards the top of the central mound, now crowned with a ruinous wely, we observe traces of a street once lined with columns. At about two hundred yards we have on the left a low area partially excavated, round which are from twenty to thirty large granite shafts and several smaller ones of marble, some of them nearly covered with soil and stones. Not a solitary column stands upright, and not a building can be traced even in outline, though a few stones of a wall are here and there seen in their places. Deep wells are frequently met with, with curb-stones of marble or granite; columns, mostly of granite, exist in vast numbers—scores of them may be seen projecting from the ruinous wall along the cliff over the sea, and some lie half buried in the sands below. Hewn stones are not so plentiful as one would expect. But this is explained by the fact that Ashkelon formed the chief quarry from which the materials were taken to build the ramparts and adorn the mosques of Acre. The houses and walls of Yâfa have also made large draughts on this place. And poor Lady Hester Stanhope, strangely enough, contributed to the work of ruin. Having heard or dreamt of some vast treasure buried beneath the old city, she got a firman from the sultan, assembled a band of workmen, and made extensive excavations; but the only treasure discovered was a portion of a theatre. Thus a variety of agencies have combined to render Ashkelon 'a desolation.' There is a little village beside it, but not a human habitation within its walls."



Plan of the Remains of Ashkelon.

The following additional particulars are from Bädeker's *Palestine*, p. 316 sq.:

"On the hill, in the *Wely Mohammed*, which is shaded by sycamores [the sycamore fig, which flourishes here], are seen the still tolerably preserved towers which defended the principal gate, that of Jerusalem; but the remains are deeply buried in the sand. The outlet to the road is closed by a thorn hedge. The north side of the ramparts is not easily visited, as they are concealed by luxuriant orchards, both outside and inside the walls. Among the orchards are found remains of Christian churches, and other relics of uncertain date. The orchards, enclosed by prickly-cactus hedges and thorn-bushes, belong to the people of Jôra, a village of three hundred inhabitants, situated to the east of the ancient Ashkelon. Sycamores abound, and vines, olives, many fruit-trees, and an excellent kind of onion thrive in this favored district. This last was called by the Romans *ascalonia*, whence the French *échalotte* and our *shalot* are derived."

For further details, see the *Zeitschr. d. Paläst.-Vereins*, 1879, p. 164 sq., where a plan is given, of which the one here exhibited is a reduction.

Ashkenazi is a name common to many Jewish writers, of whom we mention the following:

1. Bezalel ben-Abraham, rabbi in Egypt, is the author of glosses and novellas on the Talmud, known in Talmudic literature under the title of שׁטה מקבצת (Lemberg, 1861–71, 4 vols.). See Fürst, *Bibl. Jud.* i, 60 sq.

2. Elieser ben-Elia Rofe lived in Egypt till 1561, when he went to Famagusta, in Cyprus. In 1576 he stood at the head of the Jewish congregation at Cremona, where he completed his רוסם לקח, or commentary on Esther (Cremona, 1576). In 1580 he completed at Gnesen his commentary on the historical parts of the Pentateuch, entitled מעשה רב (Venice, 1583). About this time he was rabbi at Posen. He died at Cracow in 1586. See Fürst, *Bibl. Jud.* i, 62; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 48; Perles, in Frankel's *Monatsschrift*, 1864, p. 371 sq.

3. Zebi ben-Jacob, of Wolna, a famous Talmudist, went to Buda in 1666, where he remained till 1678. He then went to Adrianople, Sarajevo in Bosnia, Lemberg, Amsterdam, Altona, Hamburg, etc. He is also called *Chacham Zebi* (חכם צבי). He is the author of a great many "decisions" touching the most varied topics. See Fürst, *Bibl. Jud.* i, 64; Frankel, *Hirsch ben-Jacob Aschkenasi: eine Biographie*, reprinted in *Literaturblatt des Orients*, 1846, No. 47. (B. P.)

Ashlar (**Achelor**, or **Ashler**), hewn or squared

Ruins of Ashkelon, as seen from the South. (From a photograph by the Editor.)

stone used in building, as distinguished from that which is unhewn, or rough as it comes from the quarry. It is called by different names at the present day, according to the way in which it is worked, and is used for the facings of walls. "Clene hewen" or finely worked ashlar is frequently specified in ancient contracts for building, in contradistinction to that which is roughly worked.

Ashley, George Herod, a Congregational minister, was born at Ashbourn, Derbyshire, England, Sept. 19, 1844. He graduated from Olivet College in 1872, remaining there as tutor until 1873. From 1873 to 1877 he was professor of English literature, rhetoric, and Greek in Drury College, Mo., being the first professor of that college. He was ordained as an evangelist at Carthage, Mo., Dec. 28, 1874, and remained as such until his death, which occurred at Springfield, Mo., July 20, 1877.

Ashley, Jonathan, a Congregational minister, was a native of Westfield, Mass. He graduated from Yale College in 1730, and was ordained pastor of the Church at Deerfield, Mass., in 1738. He died in 1780, aged sixty-seven years. He possessed a vigorous mind, and was an earnest, pungent preacher. See Sprague, *Annals of the Amer. Pulpit*, i, 207.

Ashley, William, a Baptist minister, was born at Hillsborough, N. C., in 1793. In early life he removed with his parents to Claiborne County, Tenn. While pursuing his studies at Anderson Seminary, he enlisted, in November, 1814, in a company of volunteers to serve in the war against Great Britain, and was in service at Mobile when the battle of New Orleans was fought. His conversion, in connection with that of his brother, occurred in the autumn of 1815, and he united with a Freewill Baptist Church. In 1817, having decided to give himself to the work of the ministry, he was an itinerant preacher in several of the Southern and Southwestern States. Coming east, he spent a winter in St. Catherine's, Canada, and in 1820 and 1821 was engaged in abundant and successful evangelistic labors in the Eastern States and Nova Scotia. In the town of Liverpool it is said that an extensive revival broke out, and such was the general interest that business was for the time partially suspended, and great numbers were converted. He was settled in several places for brief periods as a Freewill Baptist minister. Later in life he united with the Calvinistic Baptists, and was pastor of several churches in that denomination. He died at South Gardiner, Mass., June 6, 1860. See *Watchman and Reflector*, July 19, 1860. (J. C. S.)

Ashley, William H., a Congregational minister, was born in 1713, and graduated at Yale College in the class of 1730. He was ordained in 1738, and became pastor of the Church in Deerfield, Mass. He died in 1780. He is said to have "possessed a strong and discerning mind and a lively imagination, and was a pungent and energetic preacher. He published a few discourses, among which was a sermon at the ordination of John Norton, Deerfield, in 1741." See Allen, *Amer. Biog.* s. v. (J. C. S.)

Ashman, William, an early Methodist preacher, was born at Colford, Somersetshire, England, in 1734. He was converted as a result of Wesley's visit to the parish in which he was born. From the age of twenty-one to thirty he was a class-leader and steward; a local preacher at thirty-one; and, at the age of thirty-four, he left a lucrative business to preach, at Wesley's request, in the east of Cornwall. He desisted from the work in 1798, and thereafter was a class-leader in his native place. He died at Halcomb, Somersetshire, Feb. 9, 1818. See Jackson, *Early Meth. Preachers*, v, 296; *Wesl. Meth. Mag.* 1818; *Minutes of the British Conference*, 1818.

Ashnah. Tristram identifies one of the cities thus named (Josh. xv, 33) with the modern *Asolin* (*Bible Places*, p. 48), which is laid down on the Ordnance Map under the name of *Aslin*, one mile north-east of Surah (Zoreah), as a ruined village with a cistern adjoining. The other Ashnah (Josh. xv, 43) he regards (*Bible Places*, p. 43) as the present *Idhnah*, six miles south-east of Beit-Jebrim; but this is certainly the Jedna of Eusebius and Jerome, who both speak of *Asna* as a separate place. Lieut. Conder merely gives (*Tent Work*, ii, 334) *Ghasheina* as the site of one of the two towns called Ashnah, without indicating its locality or distinguishing which.

Ashor is the general name of the four months which, among the Mohammedans, as well as among the ancient Arabians, were regarded as sacred. These months were Moharram, Resjele, Dulkadha, and Dulhaggia. No war could be lawfully begun or carried on in these months; and most of the Arabian tribes observed this so punctually that even the murderer of a father or brother was not to be punished or any violence offered to him at that time. The institution of the sacred months is recognised in the Koran, and their careful observance enforced, except in the case of war against infidels.

Ashton, Charles, D.D., an English clergyman, was born in 1665. He became chaplain to Patrick, bishop of Ely, who presented him to the living of Rettenden, in Essex. He was also, for a time, chaplain of Chelsea Hospital; and in 1701 became master of Jesus College, Cambridge. He died in March, 1752, leaving an edition of *Justin Martyr*, published after his death by Mr. Kellet. See *New General Biographical Dictionary*, s. v.

Ashton, James, a Bible Christian minister, was born at Beaford, in the County of Devon, England, Jan. 20, 1819. His conversion took place at a prayer-meeting in 1836. He commenced his itinerant ministry on the Falmouth Circuit in 1841. After laboring sixteen years in England, in 1857, at the earnest request of the Missionary Committee, he left the home work for the distant field of Australia. He and his family landed at Adelaide, Feb. 15, 1858. After filling, acceptably, several appointments in the early part of the year 1874, he died on Dec. 14 of the same year. See *Minutes of Conferences*, 1875.

Ashton, Robert, an English Congregational minister, was born at Hull, March 1, 1798. He joined the Church in early life; entered Hoxton College in 1819; settled at Dedham in 1824, at Warminster in 1832, and at Putney in 1839. Mr. Ashton relinquished the regular pastorship in 1850; and became secretary successively of the Wycliffe Society, of the Christian Instruction Society, of the Surrey Mission, and of the Christian Witness Fund. In 1847 he became joint secretary of the Congregational Board of London Ministers; in 1849 editor of the *Congregational Year-book;* and in 1852 joint secretary of the Congregational Union of England and Wales. He died July 21, 1878. Mr. Ashton published, by subscription, an edition of the works of John Robinson, with a memoir and annotations, in 3 vols. 1851. See (Lond.) *Cong. Year-book*, 1879, p. 297.

Ashton, Thomas (1), an English clergyman, was born at Tenerdly, Lancashire, in 1631, and was educated at Oxford, where he took his degree of A.B. Feb. 7, 1650. He was chosen fellow of this college and took holy orders. He was appointed to preach at St. Mary's July 25, 1654; and his sermon proved so very indecent that he came very near being expelled. He was finally obliged to quit his fellowship. In 1656 he was intrusted with a commission from the protector to be chaplain to the English forces in the Island of Jersey. He died soon after. His publications were not very important.

Ashton, Thomas (2), an English divine, was born in 1716, and educated at Eton and at King's College, Cambridge. He was tutor to the earl of Plymouth in

1740. Soon after this date he was presented to the rectory of Aldingham, in Lancashire, which he resigned early in 1749. On May 3 of that year he was presented to the rectory of Sturminster-Marshall, in Dorsetshire. In 1752 he was collated to the rectory of St. Botolph, Bishopsgate; and in May, 1762, was elected preacher at Lincoln's Inn, which he resigned in 1764. He died March 1, 1775. He published a number of single *Sermons* (1745–70):—some *Letters* and *Pamphlets* on the question of electing aliens into the vacant places in Eton College (1771). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ashton, Thomas (3), an English Wesleyan minister, was born in London in 1768. He feared God from his youth, and received his first ticket of membership from Wesley. He entered the ministry in 1801; continued therein until 1837, when he settled in Bath, where he died, May 18, 1854. See *Minutes of British Conference*, 1854.

Ashûr is the tenth day or tenth night of Moharram, which is the first month of the Arabic year. The word also signifies ten days or ten nights. In ch. lxxxix of the Koran, God is introduced swearing by the *ten nights*. The Mohammedans generally fast on this day for three reasons: (1) because the ancient Arabians observed it as a fast-day before the time of Mohammed; (2) because on this day Noah left the ark; and (3) because on this day God pardoned the Ninevites.

Ashwell, Thomas, an English Congregational minister, was born at Faversham, Kent, about 1804. In due time he joined the Wesleyans, and began his first ministerial labors among them. Ultimately he joined the Independents, and did his first ministerial work for them at High Wycombe. Bromsgrove next enjoyed the benefit of his labors, from 1833 to 1847. His health failing, he resigned his charge, returned to his native county, and, when sufficiently restored, accepted a light charge at Pembury. In 1853 he took the oversight of the Church at Redditch, which he held until his death, Aug. 23, 1860. See (Lond.) *Cong. Year-book*, 1861, p. 198.

Ashworth, Caleb, an English Dissenting minister, was born in Northamptonshire in 1709. He served an apprenticeship to a carpenter; but having a taste for learning he was sent to the academy kept by Dr. Doddridge. He was afterwards ordained minister of a Dissenting congregation at Daventry; and succeeded Dr. Doddridge as president of the academy, a post which he held with eminent success for twenty-three years. He died at Daventry in 1774. He published three *Funeral Sermons* on the deaths of Dr. Watts, Mr. Floyd, and Mr. Clark:—also a *Collection of Tunes and Anthems*:—a *Hebrew Grammar*:—and an *Introduction to Plane Trigonometry*.

Ashworth, Richard, an English Baptist minister, was born at Cloughfold, in the Forest of Rosendale, Lancashire, Oct. 4, 1799. He lost both his parents when a child, and, until his twenty-fourth year, he had no fixed dwelling-place. In 1823 he united with the Baptist Church in Goodshaw; and in 1827 was invited by the Church to engage in the work of the ministry. In the fall of 1828 a Church was formed at Lumb; and March 24, 1831, a new meeting-house, capable of seating six or seven hundred persons, was dedicated, the lot of ground on which it was built being given by a benevolent gentleman who was a member of the Established Church. In this place he labored with success until death removed him, Aug. 19, 1837. See *English Baptist Magazine*, 1837, p. 207, 208. (J. C. S.)

Asia, Council of (*Concilium Asiaticum*). A council was held A.D. 245 in Asia Minor, against Nœtus; but at what place is uncertain.

Asiæ. Nymphs thus named attended Diana.

Asiah, according to Mohammedan legend, was the daughter of Mozahem and wife of Pharaoh, who lived at the time of Moses. As she was willing to give ear to Moses, Pharaoh tortured her; but the angels mitigated her sufferings and took her up into Paradise. The Mohammedans worship her as divine, as she was one of the four women who reached perfection.

Asinarii, a term of reproach against the early Christians. That the Jews worshipped an ass, or the head of an ass, was a current belief in many parts of the Gentile world. Tacitus says that there was a consecrated image of an ass in the Temple; the reason for this special honor being that a herd of wild asses had been the means of guiding the Jews, when they were in the desert, to springs of water. Plutarch tells virtually the same story. Diodorus Siculus says that Antiochus Epiphanes found in the Temple a stone image representing a man sitting upon an ass; but, on the other hand, Josephus adduces the fact that no such image had been found in the Temple by any conqueror as an argument for the groundlessness of the calumny. The same belief appears to have prevailed in reference to the early Christians. It is mentioned by both Tertullian and Minucius Felix; but, though referred to in later times, appears to have died out in the course of the 3d century. (The same reproach made by the Turks against the Christians in Africa is probably to be connected with the mediæval "Festival of the Ass" rather than with the earlier calumny.)

The origin of the reproach has been a subject of various speculations: (1.) It has been considered to have arisen somewhere in the Gentile world, and to have been applied to the Jews before the Christian æra. (2.) It has been considered to have arisen in Egypt, and on this hypothesis two explanations have been given. Tanaquil Faber thought that it was a corruption from the name of Onias, who built a Jewish temple at Heliopolis; and Bochart thought that the Egyptians wilfully perverted the expression "Pi iao" (="mouth of God") into "Pieo," which, in an Egyptian vocabulary edited by Kircher, signifies "ass." (3.) It has been viewed as a calumny of the Jews against the Christians, which was reflected back upon the Jews themselves. (4.) It has been regarded as having originated from the use of the ass as a symbol by some Gnostic sects. That the ass was thus used is clear from the statement of Epiphanius. Between these various hypotheses the question must be left undecided.

A slight additional interest has been given to it by the discovery at Rome, in 1856, on a wall under the western angle of the Palatine, of a *graffito* which forcibly recalls the story mentioned by Tertullian. The graffito in question represents a caricature, evidently directed against some Christian convert of the 2d century. Upon a cross is a figure with a human body wearing an *interula*, but with an ass's head. On one side is another figure lifting up his head, possibly in the attitude of prayer. Underneath is written "Alexamenos is worshipping God." The form of the letters points to the graffito having been written towards the end of the 2d century, about the very time at which Tertullian wrote. This graffito is now preserved in the Library of the Collegio Romano in Rome. See Ass-worship.

Ask, in Norse mythology, is the first created man. The three mighty Asas—Odin, Wile, and We—once assembled together on the sea-shore. There they found two trees, an ash and an alder. Odin gave them breath and life; Wile (or Hönir), spirit and power of motion; We (or Lodur), blood, speech, beauty, and the sense of hearing and seeing. The Asas called one of them *Ask* (Ash), and the other *Embla* (Alder). Thus originated the first man and the first woman.

Askew, Josiah F., a minister in the Methodist Episcopal Church, South, was born in Burke County, N. C., in 1814. He experienced religion at the age of

fourteen; received license to preach while a student at Randolph Macon College, Va., in 1837; and in 1840 entered the Virginia Conference. During the few years that his health permitted, his services were highly acceptable and exemplary. A pulmonary difficulty obliged him to locate, and he retired to Georgia. He died Nov. 7, 1848. Mr. Askew was characterized by whole-heartedness, piety, zeal. See *Minutes of Annual Conferences of the M. E. Church, South*, 1849, p. 202.

Askin, George, a Methodist Episcopal minister, was a native of Ireland. His early life is wrapped in obscurity. On emigrating to America he, in 1801, entered the Virginia Conference, and in it served the Church with more than usual zeal and acceptability until his death, Feb. 28, 1816. See *Minutes of Annual Conferences*, 1816, p. 277.

Askin, Thomas, a Christian martyr, was burned at Newbury, with Julius Palmer, July 25, 1556, because he would persist in reading the Scriptures and saying his prayers, contrary to the popish orders. See Fox, *Acts and Monuments*, viii, 201.

Askins, WILLIAM H., a Methodist Episcopal minister, was born in Virginia July 8, 1803. He experienced religion in 1820; and in 1823 joined the Kentucky Conference. In 1830 he was transferred to the Illinois Conference, and labored faithfully until poor health compelled him to desist in 1832. He died July 6 in that year. Mr. Askins was a popular and successful preacher. See *Minutes of Annual Conferences*, 1833, p. 214.

Aslin, JOHN, an English Wesleyan minister, was born at Gedling, near Nottingham, in 1785. He entered the ministry in 1804, and labored with fidelity, acceptance, and usefulness for forty-two years. He retired from the active work in 1846; and died suddenly, May 27, 1849. Aslin was a faithful minister and diligent student, especially of the Scriptures. See *Minutes of British Conference*, 1849.

Asman, in Persian mythology, was an Ized, the director of the twenty-seventh day of each sun-month; heaven, also, and the genius of the same, carry this name.

Asmoug (or **Asmog**), the name of a dæmon which, according to the Magi, or Zoroastrians, is one of the principal emissaries of Ahriman, who is their prince, and author of all the evil in the world. Asmoug's function is to sow discord in families, lawsuits among neighbors, and wars between princes.

Asnekoth, SAADIA BEN-LEVI, a Jewish writer of Morocco, who lived in the 17th century, is the author of an Arabic version of Genesis, Psalms, and Daniel, which is preserved in the British Museum at London, MS. No. 5503. That he is the author of this version may be seen from the superscription given at the beginning of the book of Genesis: תרגום ערבי על התורה סעדיה בר לוי יצ"ו מרוויקש יקא. As this version is of recent date, its value cannot be great. See Döderlein, in Eichhorn's *Repertorium für bibl. und morgenländische Literatur*, ii, 153 sq.; Wolf, *Bibl. Hebr.* iii, 863; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 49; Bauer, *Critica Sacra*, p. 324. (B. P.)

Asor, in Hindû mythology, are evil spirits. As their teacher and leader they have Shukra, the planet Venus. They appear in frightful, giant-like forms, have a human appearance, possess all human attributes, marry, have descendants, etc. After death their spirits transmigrate into other bodies. Their residence is the infernal region. They can take on any form. The most celebrated among them are Moisasur and Rhabun. Sorcery is their main employment, and also all their wisdom.

Asorath is an important Mohammedan book of religion, a catechism of religious doctrines, compiled by the first caliph and the greatest learned men of his time. It is a sort of commentary to the Koran.

Asoron, in Chaldæan philosophy, is the first uncreated substance which arose out of chaos; which, with Kisara, likewise an uncreated substance, produced the three fundamental principles—Anos, Illinos, and Aos.

Asovahisto (*the pure better one*), in Zendic mythology, is the second of the heavenly Amshaspands.

Asp, MATTHIAS, a Swedish theologian and philologist, was born May 14, 1696. He studied at Lund and at Upsal, and was made master of arts in 1716. After having travelled in Holland, England, France, and Germany, he obtained, on his return to Upsal, the chair of Greek and Hebrew, which he exchanged in 1737 for that of theology. He died July 8, 1763. He wrote, *Disputationes de Homero* (Upsal, 1714):—*De Ordine et Prærogativa Facultatum Mentis* (1715):—*De Templo Cathedrali Lincopiensi* (1732):—*De Usu Archæologiæ Romanæ in Sacris* (1735):—*De Suderkopia* (1736). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aspelekji, in Slavonic mythology, was one of the household goddesses who inhabited the dwellings of men. It was said that they dwelt in dark corners.

Asperges, THE, is a short service introductory to the mass in the Roman Catholic Church, consisting of portions of the fifty-first Psalm, certain versicles and responses, and a collect, during which the congregation is sprinkled with holy water by the priest-officiant.

Aspersorium. 1. The stone stoup or holy-water basin commonly found at the right-hand entrance of ancient churches, from which the faithful, taking holy water on entering, blessed themselves, making the sign of the cross. Many of these stoups, however, were destroyed, both by the Reformers and the Puritans. In the accounts of All-Souls' College, Oxford, in 1548, there is a charge *pro lapidibus ad aspersorium in introitu ecclesiæ*, the remains of which may still be seen. 2. The term is sometimes applied in Church inventories to the aspergillum, or holy-water brush. See ASPERGILLUM.

Aspertino, GUIDO, a Bolognese painter, was born about 1460; studied under Ercole di Ferrara, and became a distinguished historical painter. His chief work was *The Crucifixion*, in the cathedral at Bologna, in 1491. He died in the prime of life.

Aspertus (or **Ansbertus**), a German ecclesiastical writer, was born about 830. It is an error that he was surnamed *Albert*. He was archchancellor, first secretary, and guard of the seals of king Arnulf. In 891 he became bishop of Ratisbon. He is regarded as the author of a part of the *Annales Fuldenses*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aspetti, TIZIANO, an Italian nobleman and sculptor, was born at Padua in 1565, and was the nephew of Titian. He studied under Jacopo Sansovino at Venice, and did excellent work there in marble and in bronze. There are a number of his works in the Church of Sant' Antonio at Padua.

Asphalius, a presbyter of Antioch and a zealous adherent of the heretic Aetius, was deputed by Eudoxius, after he had taken forcible possession of the see of Antioch, A.D. 358, to proceed to Constantinople and obtain the recognition of his episcopate from the emperor Constantius. Asphalius had obtained his object, and was just about to start for Antioch with the emperor's letters of authorization when the deputies from the Council of Ancyra arrived, and by their representations induced the weak Constantius to declare himself against the Anomœans and recall his letters. A document of a very different kind was substituted, denouncing the intrusion of Eudoxius, speaking of him in the most violent terms, and forbidding him to appear in the Christian assemblies (Sozomen, *Hist. Eccles.* 1314).

Aspilcueta, Juan (surnamed *Navarro*), a Spanish missionary, was born in the kingdom of Navarre. He was related to the family of Xavier and of Loyola, and entered the Order of Jesuits in 1544. He went to Brazil in company with Nobrega in 1549, and surpassed all the other missionaries in the art of subduing the Indians. He was the first to gain a correct use of their language and preach in their forests. He also made important discoveries in the geography of Brazil, and was placed at the head of an exploring party. This expedition is one of the most important of the 16th century. He died at Bahia in 1555. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aspilcueta, Martin (styled the *Doctor of Navarre*), was born in that country, at Varasayn, Dec. 13, 1493. He studied in his youth among the Regular Canons of Roncesvalles; thence he proceeded to Alcala, and lastly to France. When his education was finished, he returned to Spain and became first professor of canon law at Salamanca, but was induced afterwards to accept an office in the new university of Coimbra, Portugal, which John III had just founded. He returned subsequently to Spain, and at eighty years of age went to Rome to defend his friend, Bartholomew Caranza, archbishop of Toledo. At Rome he was received with the most unusual honors, and was held in the highest esteem by the popes Pius V, Gregory XIII, and Sixtus V. One author says that he was not only the oracle of Rome, but of the whole Christian world (*Janus N. Erythræus*). He said mass daily, lived frugally, and carefully observed all the ordinances of the Church. He died at Rome, June 21, 1586. His *Life* was written by Simon Magnus, canon of St. Peter's at Liege, and is inserted in his *Manual*. Hortinus also prefixed a *Life* of this eminent doctor to the edition of his works (Rome, 1590, by his nephew Michael). All the works of this writer relate to the moral or canon law; they were collected and printed (Rome, 1590; Lyons, 1597; Venice, 1602, 5 vols.; Cologne, 1615, 5 vols. in 2). The latter editions contain his *Consilia*, which is not found in the Roman edition. See Antonio, *Bibl. Hisp.* ii, 74 sq.

Aspinall, Robert, an English Congregational minister, was born at Darwen, Lancashire, Jan. 28, 1801. In early life he became a Christian, and united with the Church at Lower Chapel, Darwen. He directed his attention towards the ministry, and began to preach before he was sixteen years of age. He entered the academy at Idle in September, 1817, where he remained four years and a half. His first charge was at Grassington, a mining village in the mountains of Craven, and he was ordained in the summer of 1822. In May, 1825, he took the oversight of the Church at Bethel Chapel, Bury. In 1831 he received and accepted a call from the independent Church at Colne, where he removed in September. He devoted himself assiduously to the work here, preaching three times on Sunday, and during the week in the neighboring villages. He died Jan. 19, 1856. He was retiring in disposition, labored principally among his own people, and did much spiritual good. "His sermons—carefully prepared, rich in evangelical truth and scriptural illustration, practical in tendency and affectionate in spirit—could not fail to be instructive and edifying to the devout hearer." See (Lond.) *Cong. Year-book*, 1857, p. 165, 166.

Aspinwall, Nathaniel W., a Methodist Episcopal minister, was born at Bradford, Vt., Jan. 26, 1801. He was converted at the age of twenty-one, and in 1823 entered the New England Conference. For forty-one years he did effective work in the New England, New Hampshire, and Vermont conferences. In 1863 he retired to Chicago, and there died, Nov. 17, 1873. Mr. Aspinwall possessed a deeply sympathetic nature, and was a good preacher and pastor. See *Minutes of Annual Conferences*, 1874, p. 70.

Asplund, John, an early Baptist minister, was born in Sweden not far from the year 1750. About 1775 he visited England for the purpose of obtaining employment, and for a short time was a clerk in a mercantile house. Subsequently he entered the British navy, and came in an English man-of-war to America. While his ship was on the coast he deserted, and settled in North Carolina. In 1782 he united with Ballard's Bridge Church, Chowan Co., N. C. Subsequently he removed to Southampton, Va., where he was set apart to the work of the ministry. He returned to Europe in 1785, and visited England, Denmark, Finland, Lapland, and Germany. Returning to America, he spent much time travelling through the states for the purpose of collecting statistics concerning the Baptist denomination. The results of his labors he published in a small folio volume in 1791. In the prosecution of his work, he travelled about seven thousand miles in about eighteen months, chiefly on foot, and gathered up a vast fund of information. In order to enlarge his *Register* and to make it as perfect as possible, he again set forth on his extended tours, travelling this time ten thousand miles, and forming the acquaintance of seven hundred Baptist ministers. He published the second edition of his *Register* in 1794. In his quaint way he says, "Having been brought up with a view to carrying on merchandise, I have been accustomed to keeping accounts; and I now prefer accounts of souls with their faces set Zionward to those which only respect money or trade." His death occurred in Maryland, whither he had removed, and where he was drowned in 1807. See *Lives of Virginia Baptist Ministers*, p. 241–243. (J. C. S.)

Aspril, Joseph, a Methodist Episcopal minister, was born near Delaware City, Del., Nov. 12, 1817. He embraced religion in his fifteenth year; received license to preach in 1837, and in 1840 united with the Philadelphia Conference, in which he labored zealously until his death, May 28, 1876. Mr. Aspril was an exemplary Christian, a clear expounder of the Word of God, a devoted husband and father, and a pure and true friend. See *Minutes of Annual Conferences*, 1877, p. 32.

Asrael is an angel to whom the Mohammedans believe the souls of the dead are intrusted.

Asrar is a name for the mysteries of the Koran, which, according to some of the Mohammedan doctors, are so profound that those who have obtained a knowledge of them are unable to explain them to others, either by tongue or pen.

Ass. We give the following additional particulars on this animal:

I. This is the rendering in the A. V. of several Hebrew and Greek words.

1. *Chamôr* (חֲמוֹר, from the *reddish* color; Sept. ὄνος, ὑποζύγιον, γομάρ in 1 Sam. xvi, 20; Vulg. *asinus*; A. V. "ass," "he-ass") denotes the male domestic ass, though the word was no doubt used in a general sense to express any ass, whether male or female. The ass is frequently mentioned in the Bible; it was used (*a*) for carrying burdens (1 Sam. xxv, 18; Gen. xlii, 26; xlv, 23; 2 Sam. xvi, 1, 20; 1 Chron. xii, 40; Neh. xiii, 15); (*b*) for riding (Gen. xxii, 3, etc.); (*c*) for ploughing (Deut. xxii, 10; Isa. xxxiii, 20); (*d*) for grinding at the mill (Matt. xviii, 6; Luke xvii, 2); (*e*) for war baggage (2 Kings vii, 7, 10); (*f*) for breeding mules (Gen. xxxvi, 24; 1 Kings iv, 28; Esth. viii, 10, etc.).

Although the flesh of the wild ass was deemed a luxury among the Persians and Tartars, yet it does not appear that any of the nations of Canaan used the ass for food. The Mosaic law considered it unclean, as "not dividing the hoof and chewing the cud." In extreme cases, however, as in the great famine of Samaria, when "an ass's head was sold for eighty pieces of silver" (2 Kings vi, 25), the flesh of the ass was eaten. Many commentators on this passage, following the Sept., have understood a measure (*a chomer of bread*)

by the Hebrew word. Dr. Harris says, "no kind of extremity could compel the Jews to eat any part of this animal for food;" but it must be remembered that in cases of extreme need parents ate their own offspring (ver. 29; Ezek. v. 10). This argument, therefore, falls to the ground; nor is there sufficient reason for abandoning the common acceptation of these passages (1 Sam. xvi, 20; xxv, 18), and for understanding a *measure* and not the *animal*. For an example to illustrate 2 Kings *loc. cit.*, comp. Plutarch, *Artax.* i, 1023, "An ass's head could hardly be bought for sixty drachms." The Talmudists say the flesh of the ass causes avarice in those who eat it; but it cures the avaricious of the complaint (Lewysohn, *Zool. des Talm.* § 165).

The Jews were accused of worshipping the head of an ass. Josephus (*Contr. Apion.* ii, 7) very indignantly blames Apion for having the impudence to pretend that the Jews placed an ass's head of gold in their holy place, which the grammarian asserted Antiochus Epiphanes discovered when he spoiled the Temple. Plutarch (*Sympos.* iv, 5) and Tacitus (*Hist.* v, 3, 4) seem to have believed in this slander. It would be out of place here to enter further into this question, as it has no scriptural bearing; but the reader may find much curious matter relating to this subject in Bochart (*Hieroz.* iii, 199 sq.). See Ass-worship.

2. *Athôn* (אָתוֹן, of uncertain etymology; Sept. *ἡ ὄνος, ὄνος, ὄνος θηλεία ἡμίονος, ὄνος θηλεία νομάς*; Vulg. *asina, asinus;* A. V. "ass," "she-ass"). There can be no doubt that this name represents the common domestic she-ass, nor do we think there are any grounds for believing that *athôn* indicates some particular valuable breed which judges and great men only possessed, as Dr. Kitto (*Phys. Hist. Pal.* p. 383) and Dr. Harris (*Nat. Hist. of the Bible*, art. "Ass") have supposed. *Athôn* in Gen. xii, 16; xlv, 23, is clearly contrasted with *chamôr*. Balaam rode on a she-ass (*athôn*). The asses of Kish which Saul sought were she-asses. The Shunammite (2 Kings iv, 22, 24) rode on one when she went to seek Elisha. They were she-asses which formed the especial care of one of David's officers (1 Chron. xxvii, 30). On the other hand, Abraham (Gen. xxii, 3, etc.), Achsah (Josh. xv, 18), Abigail (1 Sam. xxv, 20), and the disobedient prophet (1 Kings xiii, 23) rode on a *chamôr*.

3. *'A'yīr* (עַיִר, from its *heat;* Sept. *πῶλος, πῶλος νέος, ὄνος, βοῦς* [in Isa. xxx, 24]; Vulg. *pullus asinæ, pullus onagri, jumentum, pullis asini;* A. V. "foal," "ass colt," "young ass," "colt"), the name of a young ass, which occurs Gen. xlix, 11; xxxii, 16; Judg. x, 4; xii, 14; Job xi, 12; Isa. xxx, 6, 24; Zech. ix, 9. In the passages of the books of Judges and Zechariah the *'ayīr* is spoken of as being old enough for riding upon; in Isa. xxx, 6 for carrying burdens, and in ver. 24 for tilling the ground. Perhaps the word *'áyīr* is intended to denote an ass rather older than the age we now understand by the term *foal* or *colt;* the derivation "to be spirited" or "impetuous" would then be peculiarly appropriate.

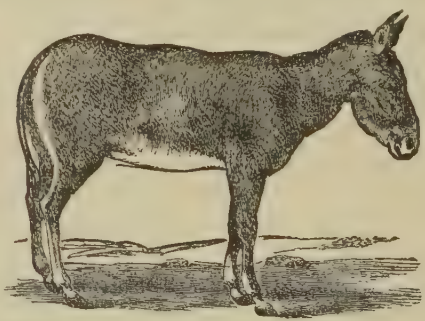
4. *Pérè* (פֶּרֶא; Sept. *ὄνος ἄγριος, ὄνος ἐν ἀγρῷ, ὄναγρος, ὄνος ἐρημίτης, ἄγροικος ἄνθρωπος*; Vulg. *ferus homo;* A. V. "wild man," in Gen. xvi, 12; elsewhere *onager*, "wild ass"), the name of a species of wild ass mentioned in Gen. xvi, 12; Job vi, 5; xi, 12; xxiv, 5; xxxix, 5; Psa. civ, 11; Isa. xxxii, 14; Jer. ii, 24; Hos. viii, 9. In Gen. xvi, 12, *Pérè Adâm*, a "wild-ass man," is applied to Ishmael and his descendants, a character that is well suited to the Arabs at this day. Hosea (viii, 9) compares Israel to a wild ass of the desert; and Job (xxxix, 5) gives an animated description of this animal, and one which is amply confirmed by both ancient and modern writers.

5. *'Arôd* (עָרוֹד, perhaps from its *flight;* omitted by the Sept. and Vulg., which versions probably supposed *'arôd* and *pérè* to be synonymous; A. V. "wild ass"). The Hebrew word occurs only in Job xxxix, 5: "Who hath sent out the *pérè* free, or who hath loosed the band of the *'arôd*?" The Chaldee plural *'aradayâh* (עֲרָדָיָא) occurs in Dan. v, 21; Nebuchadnezzar's "dwelling was with the wild asses." Bochart (*Hieroz.* ii, 218), Rosenmüller (*Schol. in V. T.* loc. cit.), Lee (*Comment. on Job*, loc. cit.), and Gesenius (*Thesaur.* s. v.) suppose *'arôd* and *pérè* to be identical in meaning. The last-named writer says that *pérè* is the Hebrew and *'arôd* the Aramæan; but it is not improbable that the two names stand for different animals.

II. The subject which relates to the different animals known as wild asses has recently received very valuable elucidation from Mr. Blythe, in a paper contributed to the *Journal of the Asiatic Society of Bengal*, 1859, a reprint of which appears in the October number of *The Annals and Magazine of Natural History*, 1860. This writer enumerates seven species of the division Asinus. In all probability the species known to the ancient Jews are *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; and

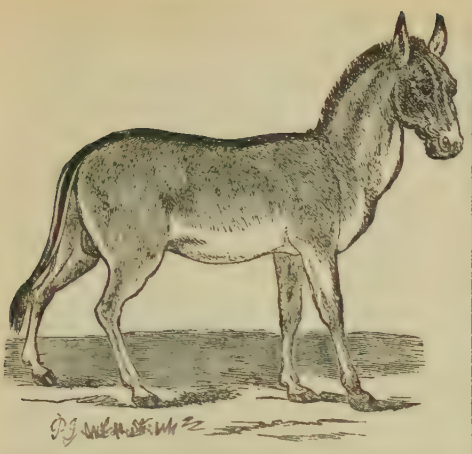
Syrian Wild Ass (*Asinus hemippus*). Specimen in Zoological Gardens.

Asinus vulgaris of North-east Africa, the true onager or aboriginal wild ass, whence the domesticated breed is sprung; probably, also, the *Asinus onager*, the koulan, or ghorkhur, which is found in Western Asia from 48° north latitude southward to Persia, Beluchistan, and Western India, was not unknown to the ancient Hebrews, though in all probability they confounded these



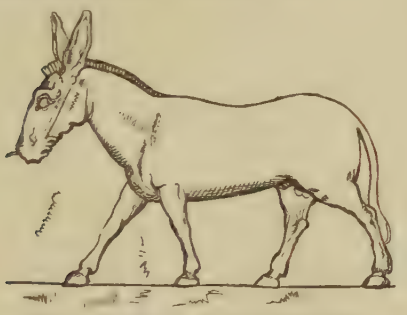
Ghorkhur, or Koulan (*Asinus onager*). Specimen in British Museum.

species. The *Asinus hemionus*, or jiggetai, which was separated from *Asinus hemippus* (with which it had long been confounded) by Is. Saint-Hilaire could hardly have been known to the Jews, as this animal, which is, perhaps, only a variety of *Asinus onager*, inhabits Thibet, Mongolia, and Southern Siberia — countries with which the Jews were not familiar. We may therefore safely conclude that the *Athôn* and *Pérè* of the sacred writings stand for the different species now discriminated under the names of *Asinus hemippus*, the Assyrian wild ass; *Asinus vulgaris*, the true onager; and,



Jiggetai, or Kyang (*Asinus hemionus*). Specimen in Zoological Gardens.

perhaps, *Asinus onager*, the koulan, or ghorkhur, of Persia and Western India. See WILD ASS.



Wild Ass. (On monuments of Persepolis.)

Ass-worship was attributed to the Jews by the Gentiles, according to Josephus and Tacitus, and afterwards to the Christians, owing to the mention of the animal in the history of Balaam, the victory of Samson, the stable of Bethlehem, the flight into Egypt, and the entry on Palm-Sunday into Jerusalem. At Beauvais, on Jan. 14, the Feast of the Ass was observed yearly. An ass bearing the image of the Madonna was led in procession to St. Stephen's Church, where an absurd prose was sung, with the refrain "Hez, Sire Asne," during the mass. At Chalons-sur-Marne the bishop of fools rode mounted on an ass. At Autun the principal canons held the four corners of the golden housings of the ass; and at Cambray a picture of the ass was placed behind the high-altar from Palm-Sunday to Maundy-Thursday. Naogorgus says that on Palm-Sunday a wooden ass with a rider was drawn upon wheels through the streets to the church door, where the priest blessed the palms as talismans against storm and lightning, and then lay down before it and was beaten with a rod by another priest. Two "lubborers" then alluded to the entry of our Lord into Jerusalem, and the ass, smothered with branches, was drawn into the church. In some places the ass was hired out and led through a town, while boys collected bread, eggs, and money, half of which was given to the hirer. See ASINARII; ONOLATRY.

Assaf, an idol of the Koreishite Arabians. Every tribe and every family, as well as that of Koreish, had a particular idol, which they worshipped.

Assarotti, OTTAVIO GIOVANNI BATTISTA, an Italian philanthropist, founder of the Institution of the Deaf-mutes at Genoa, was born at Genoa, Oct. 25, 1753. At the age of eighteen he entered the Order of the Piarists in Italy, and devoted himself to the teaching of poor children. He himself wrote all the works necessary for the instruction of his pupils. He died Jan. 29, 1829. See Hoefer, *Nouv. Biog. Générale*, s. v.

Asse, *Rabbi*, the colleague of rabbi Ame (q. v.), was a teacher of the 4th century. The coming of the Messiah he placed at the end of the world. "The Son of David will not come until all souls have left their bodies" (*Yebamoth*, p. 62). His method of instruction was especially praised, because he always adhered to his subject and laid down the general principle: "When I lecture on one treatise, do not ask me concerning another" (*Jerus. Sabbath*, xix, 1). One of his maxims was, "He that exalts himself shall be lowered" (*Sota*, fol. 5). See Hamburger, *Real-Encyklop.* ii, 76 sq. (B. P.)

Asseline, JEAN RENÉ, a learned French prelate, was born in Paris in 1742. He was the son of a domestic of the house of the duke of Orleans, who bore the expense of his education. He studied at Paris at the College of Navarre, and became professor of Hebrew at the Sorbonne. Appointed bishop of Bologna in 1790, he showed himself opposed to the principles of the Revolution. By his eloquence he converted the celebrated count of Stolberg to Catholicism. In 1798 he edited the *Instruction Pastorale sur l'Autorité Spirituelle de l'Église*, which was approved by four bishops of France. At the death of abbot Edgeworth, Asseline succeeded him as confessor of Louis XVIII, whom he accompanied in his retreat to Hartwell in 1808. He died April 10, 1813. He wrote, *Considérations sur le Mystère de la Croix* (Lyons, 1806):—*Exposition Abrégée du Symbole des Apôtres* (Paris, 1806):—*Œuvres Choisies* (ibid. 1823). See Hoefer, *Nouv. Biog. Générale*, s. v.

Assen, JOHN WALTHER VAN, a Dutch wood-engraver, was born in Holland about the year 1490. Little is known of him. The following are some of his principal prints: *Our Saviour Praying in the Garden*, three of the disciples sleeping below, and in the distance Jews, conducted by Judas, entering the garden:—*Jesus, Betrayed by Judas, Seized:—Peter Cutting Off the Ear of Malchus:—The Scourging of Christ:—Christ Bearing his Cross:—The Entombing of Christ.*

Assessors is the name given by Egyptologists to forty-two judges, who, each in the Hall of Judgment, interrogate the soul of the deceased respecting different crimes which he may have committed, from which crimes he is able to absolve himself by repeating the so-called negative confession of ch. cxxv of the *Ritual of the Dead*. The deceased is then, in turn, declared by the assessors to be justified; and after undergoing various transformations he passes into the highest heaven of the spiritual world.

Assheton, WILLIAM, an English clergyman, was born at Middleton, Lancashire, in 1641, and educated at Brasenose College, Oxford. He took orders, and published at Oxford, in 1670, *A Treatise against Toleration*, which reached a second edition in the following year. Four years after appeared his work *Of Scandal and of Persecution*, which obtained for him the living of Beckenham, in Kent, in 1676. At this period he was a warm advocate of the divine right of kings, and published the *Royal Apology*, in favor of king James II, in which he upheld the scriptural doctrine of obedience to the kingly authority (Lond. 1685). But in the course of three years his opinions changed, and he put himself forward as the champion of the prince of Orange and his wife, in a work called *An Apology for the Reigning Sovereigns* (ibid. 1688). He also wrote many works against the Dissenters, especially the Anabaptists and Socinians. In 1701 he published the first part of his *Explication of the Church Catechism;* and in the year following, *Directions for Prayer*, as well as *A Project for Establishing in each Diocese a Fund for the Relief of Poor Clergymen.* In 1703 he published his *Defence of the Immortality of the Soul;* and in 1706 his chief devotional work

—viz. *A Praxis of Devotion for the Sick and Dying.* He also gave to the public, in that year, *A Treatise on the Possibility of Apparitions;* and subsequently, *A Collection of Prayers for all Occasions*, taken from Taylor, Cosin, Ken, and others; and a *Defence of the Clergy*, in reply to a work entitled *The Rights of the Christian Church.* The above are but a few of the many writings which he left. He died at Beckenham, Sept. 17, 1711. See Wood, *Athen. Oxonien.*

Assignies, JEAN D', a French monk of Citeaux, and a Brabantine theologian, was born in 1562. He became subprior of the Monastery of Cambron; then, in 1618, priest of the Monastery of Nizelle, in Brabant. He died in 1642. He wrote, *Vies des Personnes Illustres en Sainteté de l'Ordre de Citeaux* (Douay and Mons, 1598, 1606): —*Allumettes Vives pour embrazer l'Âme à la Haine du Péché et à l'Amour de la Vertu, par la Considération de la Passion de Jésus-Christ* (Douay, 1629). He also wrote several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Assiri (אסירי), a city of Manasseh, mentioned in the Talmud (*Tosephtah Mikvaoth*, iv), and, according to rabbi Schwarz (*Palest.* p. 160), identical with *Azirah*, a village five miles (one hour) north of Nablûs (Van de Velde, *Memoir*, p. 291), meaning, probably, the *Asiret el-Hatab* laid down on the Ordnance Map two miles north of Nablûs.

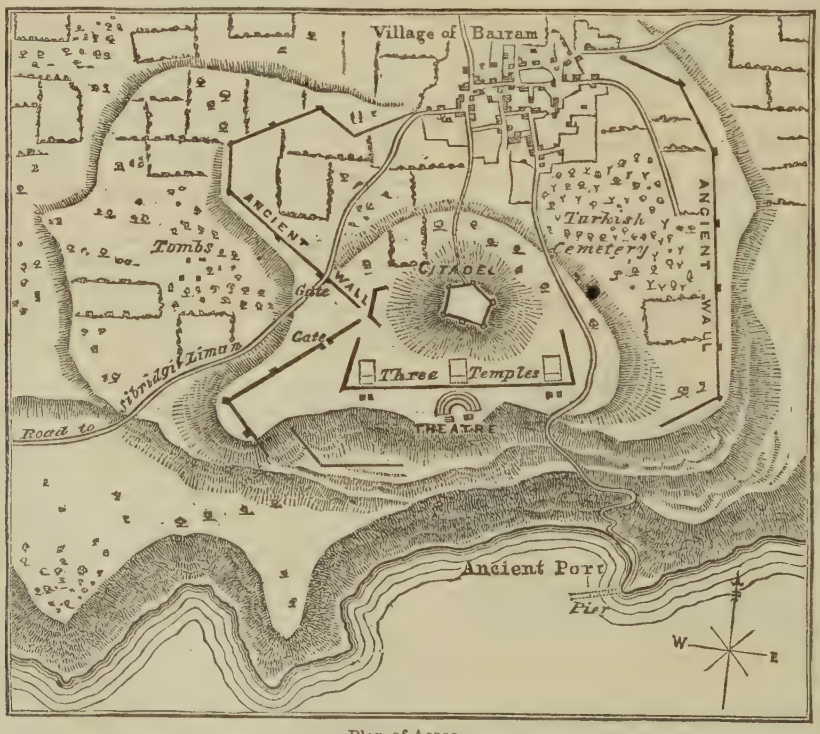
Assomption, Charles de l', a Flemish theologian of the Order of Carmelites, was born in 1625. He was son of the count of Brias, governor of Marienburg, and became professor of theology, then prior, then provincial of a monastery of his order at Douay. He died in 1686. He wrote, *Thomistarum Triumphus, id est Sanctorum Augustini et Thomæ Gemini Ecclesiæ Solis, Summa Concordia circa Scientiam Mediam per Germanum Philalethem Eupistinum* (Douay, 1670–73): —*Lettres d'un Théologien de Flandre à Monseigneur l'Évêque de Tournay*: —*La Vérité Opprimée Parlant à l'Illustrissime Seigneur Évêque de Tournay par la Plume du P. Charles de l'Assomption*: —*Vindiciarum Postulatio a Jesu Christo, Peccatorum Omnium Pœnitentium et Impœnitentium Redemptore adversus Rigoristas Homines a Sacro Confessionis Tribunali Retrahentes* (Liege); in French under this title: *Défense de la Pratique Commune de l'Église présentée au Roi, contre la Nouveauté des Rigoristes sur le Sacrement de Pénitence* (Cambray, 1684). See Hoefer, *Nouv. Biog. Générale*, s. v.

Assomption, Juste de l' (called also *Alexander Roger*), a French theologian, was born at Touraine in 1612, and died Oct. 8, 1679. Among other works, he wrote, *Manus Communicantium, Piissimas Meditationes continens, per Modum Colloquii Melliflui Christum inter et Animam, Nomine Discipuli ad Sacras Epulas se Præparantis* (Douay, 1660): —*Tractatus de Frequenti Confessione et Communione, adversus Neotericos*: —*Spiritualia decem Dierum Exercitia*, transl. into French by father Pierre de la Mère de Dieu. See Hoefer, *Nouv. Biog. Générale*, s. v.

Assonna. See SUNNA.

Assoros, in Græco-Babylonian mythology, is the brother and husband of Kissare, and father of the first divine triad—Anos, Illinos, and Aos. His analogue was the *Assur* of the Assyrians, with his wife Serua.

Assos. The present condition of this town, although in ruins, fully illustrates the language of Luke in speaking of Paul's journey, being about half-way between Troas (q. v.) and Mitylene (q. v.), and therefore a convenient resting-place in the track of the coasting-trade (see Lewin, *Life and Letters of St. Paul*, ii, 83). (See also illustration on following page.)



Plan of Assos.

Assumpção, JOZÉ DE, a Portuguese theologian, whose father was called Anthony of Sylva. He himself became prior of the Convent of Torres-Vedras. Versed in the ancient classics, he wrote Latin verse with great facility. He died in 1751. He wrote, *Epigrammata Sacra Vitam B. Andreæ de Comitibus . . . Explanantia* (Lisbon, 1731): —*Hymnologia Sacra, em sex Partes divididа* (ibid. 1737, 1744): —*Funiculus Triplex; scilicet,*

Ruined Gateway of Assos, through which Paul must have passed; showing also the Acropolis in the background.

Regula Magni Parentis Augustini Eremitarum Ordinis Patriarchæ, a tribus Augustinianæ Familiæ Coeremitis, Patria Ulyssoponensibus Carmine Heroico Concinnata. Accedunt tres Epigrammatum Libri et Centones ad Mysteria Christi (ibid. 1739):—*Martyrologium Augustinianum in tres Partes distributum, in quo Sancti, Beati, et Venerabiles qui in Augustiniana Religione claruerunt per singulos Totius Anni Dies referuntur, additis ad illorum Elogia Commentariis* (ibid. 1743, pt. i). See Hoefer, *Nouv. Biog. Générale*, s. v.

Assumptio Mosis. The earliest notice of a work known as *The Assumption of Moses* (Ἀνάληψις Μωϋσέως) we receive through Origen (*De Princip.* iii, 2), who remarks that what is said in Jude (ver. 9) concerning a strife between the archangel Michael and Satan over the body of Moses is taken from it (he names it the "Ascension of Moses"). It is also referred to by other Church fathers and later writers (comp. Fabricius, *Codex Pseudepigr.* i, 839 sq.; Hilgenfeld, *Nov. Test.* i, 108–110; Fritzsche, *Proleg.* p. xxxiv sq., etc.). In modern times a large portion of this work was brought to light by Ceriani in a Latin translation belonging to the Ambrosian Library at Milan, and which he published in the first part of his *Monumenta* (1861). The MS. itself is without a title; but it is evident that it is a version of the original Greek, as may be seen from a passage found at the beginning (i, 14), which corresponds with an earlier citation. Since the appearance of Ceriani's publication, the composition has been republished by Hilgenfeld (*Nov. Testam. extra Canonem*, etc., 1866), Volkmar (*Mose Prophetie und Himmelfahrt*, 1867 [Lat. and Germ.]), Schmidt and Merx (*Merx's Archiv*, 1868, i, 111–152), and Fritzsche (*Libri Apocr. Vet. Test. Græce*, 1871). A retranslation into Greek was attempted by Hilgenfeld, in his *Zeitschrift*, 1868, and *Messias Judæorum*, 1869.

I. *Contents of the Work.*—The work seems to be a sort of historical and prophetic address of Moses to Joshua on the occasion of his succeeding him as leader of Israel. After a brief sketch of Jewish history, in which allusion is made to Herod the Great and his character, a graphic description of the end is given. The MS. ends abruptly in the twelfth chapter. But, from the whole tenor of the context, and as the fragments show, there is no doubt that the lost portion contained the account of the alleged strife over the body of Moses, which lent to the work the title Ἀνάληψις Μωϋσέως.

II. *Age of the Composition.*—According to Wieseler, it was written soon after the death of Herod, about the year B.C. 2. Ewald places it in A.D. 6; while Hilgenfeld makes the date A.D. 44–45, and Schmidt and Merx A.D. 50–64. Schürer rather prefers the date as given by Ewald or Wieseler.

III. *Author of the Work.*—From the attitude taken by the author towards the leading Jewish sects in ch. vii and x, some regarded him as a Pharisee, others as a Sadducee; but since he does not appear to coincide fully with either of these parties, Schürer agrees with Wieseler that the author belonged to the so-called Zealots.

IV. *Place of Composition.*—It is hardly doubtful that the book was written in Palestine; and, with this supposition, it was originally written in Hebrew or Aramæan. With certainty it cannot be asserted, although there is no doubt that the present Latin translation was made from the Greek.

For the literature, see Schürer, *Handbuch der neutestamentlichen Zeitgeschichte*, p. 536 sq. (B. P.)

Assunto, Onorio dell', an Italian monk of the Order of Carmelites, and theologian, was born in 1639. When he entered this order, he gave up the name *Giulio Carlo Guidetti*, and taught philosophy and theology in several Italian cities. He was admitted to all the degrees of the hierarchy, and became provost-general of the order. He died at Rome Jan 15, 1716. He wrote, among other works, *L'Anima Divota in Spirito e Virtù verso il Bambino Iddio* (Milan, 1677, 1680):—*La Vita Ragionevole dell' Uomo fatto per Dio* (ibid. 1678):—*Breve Istruzione per Ispendere bene il Tempo della Presente Vita* (Venice, 1683):—*La Prudenza dello Spirito che conduce alla Vita Eterna* (Rome, 1707). See Hoefer, *Nouv. Biog. Générale*, s. v.

Assurance, The, is a name for a test fixed by the Parliament in 1680, when it repealed the Act of Supremacy in Scotland and established Presbytery, by which all that should be elected to fill any vacancy that should happen in Parliament were obliged to declare before God that they believed William and Mary to be king and queen *de jure* as well as *de facto*, and engaged to defend their title as such. The same, together with the Oath of Allegiance, was required to be signed by all in any public trust or office, civil, military, or ecclesiastical.

Assurians (or **Assuritans**) were a Christian sect which sprang up in the middle of the 4th century, being an offshoot of the African Donatists. They held that the Son is inferior to the Father, and the Holy Ghost to the Son. See Donatists.

Assyria. The recent explorations in that country, especially those of Messrs. Smith and Rassam, have been so intimately connected with those relating to Babylonia that some of them will be more appropriately considered under that head; but in many respects both countries can conveniently be considered together. Indeed, the two powers were nearly coextensive as to territory, the one merely being the sequel of the other. The separate history of the Assyrian empire is, in fact, but that of Nineveh, its capital, in the treatment of which, in connection with that of the several kings mentioned in Scripture, especially Pul, Tiglath-pileser, Shalmaneser, Sargon, and Sennacherib, details of special Biblical interest are given. We here gather up some additional particulars under general heads.

I. *Origin.*—The name Assyria itself primarily denoted the small territory immediately surrounding the primitive capital, "the city of Assur" (thought to be the Ellasar of Genesis), which was built, like the other chief cities of the country, by Turanian tribes, in whose language the word signified "water meadow." It stood, according to the latest Assyriologists, on the right bank of the Tigris, midway between the Greater and the Lesser Zab; being represented by the modern Kalah Sherghat. It appears to have remained the capital city

long after the Assyrians had become the dominant power in Western Asia, but was finally supplanted by Calah (supposed by many to be the present Nimrûd), Nineveh (now Nebbi Yunus and Kuyunjik), and Dur-Sargina (now Khorsabad), some sixty miles farther north. See NINEVEH. The city of Babylon itself, however, was of earlier origin, and formed the centre of a province or monarchy at times more or less prominent, until it at length rose into imperial importance on the downfall of its rival Nineveh. See BABYLON.

II. *The Assyrian Monarchy.*—Under this head we present a historical abstract in the words of an acknowledged expert (Prof. Sayce, in the last ed. of the *Encyclopædia Britannica*, s. v. "Babylonia"), although we dissent from many of its synchronisms.

"We possess an almost continuous list of Assyrian kings; and, as from the beginning of the 9th century downwards there exists a native canon, in which each year is dated by the *limmu*, or *archon eponymos*, whose name it bears, as well as a portion of a larger canon which records the chief events of each eponymy, it is evident that our chronology of the later period of Assyrian history is at once full and trustworthy. Similar chronological lists once existed for the earlier period also, since an inscription of a king of the 14th century B.C. is dated by one of these eponymies; and the precise dates given in the inscriptions for which occurrences took place in the reigns of older monarchs cannot otherwise be accounted for. How far back an accurate chronological record extended it is impossible to say; but astronomical observations were made in Babylonia from a remote period, and the æra of Cudur-nakhundi was known, as we have seen, more than 1600 years afterwards; while in Assyria not only can Sennacherib state at Bavian that Tiglath-pileser I was defeated by the Babylonians 418 years before his own invasion of that country, but the same Tiglath-pileser can fix 701 years as the exact interval between his restoration of the temple Anu and Rimmon at Kalah Sherghat and its foundation by the dependent viceroys of the city of Assur.

"This Tiglath-pileser, in spite of his subsequent defeat by the Babylonians, was one of the most eminent of the sovereigns of the first Assyrian empire. He carried his arms far and wide, subjugating the Moschians, Comagenians, Urumians, and other tribes of the north, the Syrians and Hittites in the west, and the Babylonians (including their capital) in the south. His empire, accordingly, stretched from the Mediterranean, on the one side, to the Caspian and the Persian Gulf, on the other; but, founded as it was on conquest, and centralized in the person of a single individual, it fell to pieces at the least touch. With the death of Tiglath-pileser, Assyria seems to have been reduced to comparative powerlessness; and when next its claims to empire are realized it is under Asur-natsir-pal, whose reign lasted from B.C. 883 to 858. The boundaries of his empire exceeded those of his predecessor; and the splendid palaces, temples, and other buildings raised by him, with their elaborate sculptures and rich painting, bear witness to a high development of wealth and art and luxury. Calah, which had been founded by Shalmaneser I some four or five centuries previously, but had fallen into decay, became his favorite residence, and was raised to the rank of a capital. His son Shalmaneser had a long reign of thirty-five years, during which he largely extended the empire he had received from his father. Armenia and the Parthians paid him tribute; and, under the pretext of restoring the legitimate monarch, he entered Babylon and reduced the country to a state of vassalage. It is at this time that we first hear of the Chaldai, or Chaldæans—carefully to be distinguished from the Casdim, or Shemitic, 'conquerors' of Scripture—who formed a small but independent principality on the sea-coast. In the west Shalmaneser succeeded in defeating, in B.C. 854, a dangerous confederacy, headed by Rimmon-Idri or Ben-Hadad of Damascus, and including Ahab of Israel and several Phœnician kings. Later on in his reign he again annihilated the forces of Hazael, Ben-Hadad's successor, and extorted tribute from the princes of Palestine, among others from Jehu of Samaria, whose servants are depicted on the black obelisk. The last few years, however, were troubled by the rebellion of his eldest son, which well-nigh proved fatal to the old king. Assur, Arbela, and other places joined the pretender, and the revolt was with difficulty put down by Shalmaneser's second son, Samas-Rimmon, who shortly after succeeded him. Samas-Rimmon (824–811) and Rimmon-Nirari (811–782) preserved the empire of Assyria undiminished; but their principal exploits were in Babylonia, which they wasted with fire and sword and converted into an Assyrian province.

"The first Assyrian empire came to an end in 744, when the old dynasty was overthrown by a usurper, Tiglath-pileser, after a struggle of three or four years. Once settled on the throne, however, Tiglath-Pileser proceeded to restore and reorganize the empire. Babylonia was first attacked; the Assyrian monarch offered sacrifices and set up his court in its chief cities; and the multitudinous Arab tribes who encamped along the banks of the Euphrates were reduced to subjection.

"The Chaldai in the south alone held out, and to them belonged the first four kings given in Ptolemy's canon. Indeed, it may be said that from the invasion of Tiglath-pileser to the revolt of Nabopolassar Babylonia ceased to have any separate existence. It was governed by Assyrian kings, or the viceroys they appointed, and the only attempts to recover independence were made under the leadership of the Chaldæan chiefs. It becomes nothing more than an important province of Assyria.

"The second Assyrian empire differed from the first in its greater consolidation. The conquered provinces were no longer loosely attached to the central power by the payment of tribute, and ready to refuse it as soon as the Assyrian armies were out of sight; they were changed into satrapies, each with its fixed taxes and military contingent. Assyrian viceroys were nominated wherever possible, and a turbulent population was deported to some distant locality. This will explain the condition in which Babylonia found itself, as well as the special attention which was paid to the countries on the Mediterranean coast. The possession of the barbarous and half-deserted districts on the east was of little profit; the inhabitants were hardy mountaineers, difficult to subdue and without wealth; and, although Tiglath-pileser penetrated into Sagartia, Ariana, and Aracosia, and even to the confines of India, the expedition was little more than a display of power. The rich and civilized regions of the west, on the contrary, offered attractions which the politicians of Nineveh were keen to discover. Tiglath-pileser overthrew the ancient kingdoms of Damascus and Hamath, with its nineteen districts, and, after receiving tribute from Menahem (which a false reading in the Old Test. ascribes to a non-existent Pul) in 740, placed his vassal Hoshea on the throne of Samaria in 730 in the room of Pekah. Hamath had been aided by Uzziah of Judah; and on the overthrow of the Syrian city, Judah had to become the tributary of Assyria. Tiglath-pileser seems to have met with a usurper's fate, and to have fallen in a struggle with another claimant of the throne, Shalmaneser. The chief event of Shalmaneser's reign (727–722) was the campaign against Samaria. The capture of that city, however, was reserved for his successor, Sargon, in 720, who succeeded in founding a new dynasty. Sargon's reign of seventeen years forms an æra in later Assyrian history. At the very commencement of it he met and defeated the forces of Elam, and so prepared the way for the future conquest of that once predominant monarchy. He came into conflict also with the kingdoms of Ararat and Van in the north; and the policy of the countries beyond the Zagros was henceforth influenced by the wishes of the Assyrian court. But it was in the west that the power of Nineveh was chiefly felt. Syria and Palestine were reduced to a condition of vassalage, Hamath was depopulated, and Egypt, then governed by Ethiopian princes, came first into collision with Assyria. The battle of Raphia in 719, in which the Egyptians and their Philistine allies were defeated, was an omen of the future, and from this time onward the destinies of civilized Asia were fought out between the two great powers of the ancient world. As the one rose the other fell; and just as the climax of Assyrian glory is marked by the complete subjugation of Egypt, so the revolt of Egypt was the first signal of the decline of Assyria. The struggle between the representative states of the East led, as was natural, to the appearance of the Greek upon the stage of history. Sargon claims the conquest of Cyprus as well as Phœnicia, and his effigy, found at Idalium, remains to this day a witness of the fact. Babylonia, however, was the point of weakness in the empire. It was too like, and yet too unlike, Assyria to be otherwise than a dangerous dependency; and its inhabitants could never forget that they had once been the dominant nation. New blood had been infused into them by the arrival of the Chaldai, whose leader, Merodach-baladan, the son of Yacin, called Mardokempados in Ptolemy's canon, had taken advantage of the troubles which closed the life of Tiglath-pileser to possess himself of Babylonia; and for twelve years he continued master of the country, until, in 710, Sargon drove him from the province and crowned himself king of Babylon. Merodach-baladan had foreseen the attack, and endeavored to meet it by forming alliances with Egypt and the principalities of Palestine. The confederacy, however, was broken up in a single campaign by the Assyrian monarch; Judæa was overrun and Ashdod razed to the ground. Sargon, who now styled himself king of Assyria and Babylon, of Sumir and Accad, like Tiglath-pileser before him, spent the latter part of his reign in internal reforms and extensive building. A new town called after his name was founded to the north of Nineveh (at the modern Kuyunjik), and a magnificent palace erected there. The library of Calah was restored and enlarged, in imitation of his semi-mythical namesake of Agane, whose astrological works were re-edited, while special attention was given to legislation. In the midst of these labors Sargon was murdered, and his son Sennacherib ascended the throne on the 12th of Ab, B.C.

705. Sennacherib is a typical representative of the great warriors and builders of the second Assyrian empire, and is familiar to the readers of the Old Test. from his invasion of Judah, which the native monuments assign to the year 701. The check he received at Eltakeh, where he was met by the forces of Egypt and Ethiopia, saved the Jewish king; not, however, before his towns had been ravaged, a heavy tribute laid upon the capital, and his allies in Ascalon and Ekron severely punished. At the commencement of this campaign, Sennacherib had reduced Tyre and Sidon, and the overthrow of these centres of commerce caused a transfer of trade to Carchemish. Babylonia had shaken off the yoke of Assyria at the death of Sargon under Merodach-baladan, who had escaped from his captivity at Nineveh, but was soon reduced to obedience again and placed under the government of the Assyrian viceroy, Belibus. In 700, however, the year after the Judæan war, Babylon rebelled once more under the indomitable Merodach-baladan and Suzub, another Chaldæan. Sennacherib was occupied with a naval war—the first ever engaged in by the Assyrians—against a body of Chaldæans who had taken up refuge in Susiana, and the revolt in his rear was stirred up by the Susianian king. But the insurgents were totally defeated; Assur-nadin-sum, Sennacherib's eldest son, was appointed viceroy of the southern kingdom; and the Assyrian monarch felt himself strong enough to carry the war into the heart of Elam, wasting the country with fire and sword. A last attempt made by the Susianians and the Chaldæans of Babylonia to oppose the power of Assyria was shattered in the hardly contested battle of Khalulí. The interregnum, however, which marks the last eight years of Sennacherib's rule in Ptolemy's canon shows that Chaldæa still continued to give trouble and resist the Assyrian yoke.

"Meanwhile, Sennacherib had been constructing canals and aqueducts, embanking the Tigris, and building himself a palace at Nineveh on a grander scale than had ever been attempted before. His works were interrupted by his murder, in 681, by his two sons, who, however, soon found themselves confronted by the veteran army of Esar-haddon, their father's younger and favorite son. Esar-haddon had been engaged in Armenia; but in January, 680, he defeated them at Khanirabbat and was proclaimed king. Soon afterwards he established his court at Babylon, where he governed in person during the whole of his reign. After settling the affairs of Chaldæa, his first campaign was directed against Syria, where Sidon was destroyed and its inhabitants removed to Assyria, an event which exercised a profound influence upon Asiatic trade. The most remarkable expedition of his reign was into the heart of Arabia to the kingdoms of Huz and Buz, 980 miles distant from Nineveh, 280 miles of the march being through arid desert. The Assyrian army accomplished a feat never since exceeded. In the north, also, it penetrated equally far, subjugating the tribes of the Caucasus, receiving the submission of Teispes the Cimmerian, and taking possession of the coppermines on the most remote frontiers of Media. All this part of the country was now in the hands of Aryan settlers, and each small town had its independent chief, like the states of Greece. In fact, on two sides, on both north and west, the Assyrian empire was in contact with an Aryan population, and among the twenty-two kings who sent materials for Esar-haddon's palace at Nineveh were Cyprian princes with Greek names. But the most important work of Esar-haddon's reign was the conquest of Egypt, which left the ancient world under the rule of a single power for some twenty years, and, by fusing the nations of Western Asia together, broke down their differences, spread an equalized civilization, and first struck out the idea of universal empire. In B.C. 672 the land of the Pharaohs was invaded, Tirhakah, the Ethiopian, driven beyond its borders, and the country divided into twenty governments. Vain efforts to shake off the Assyrian supremacy were made from time to time; but, just as Babylon had to look to the foreign Chaldai for the championship of its independence, so Egypt found its leaders in Ethiopian princes. In 669 Esar-haddon fell ill, and on the 12th day of Iyyar in the following year he associated his son, Assur-bani-pal, with him in the kingdom. On his death at Babylon in 667, Assur-bani-pal was left sole king. One of his first acts was to appoint his brother Savul-sum-yucin (Saunnughes) governor of Babylonia.

"Assur-bani-pal, the Sardanapalus of the Greeks, was the 'grand monarque' of ancient Assyria. The empire on his accession was at the height of its glory and magnitude; the treasures and products of the world flowed into Nineveh, and its name was feared from the frontiers of India to the shores of the Ægean. Constant wars asserted the superiority of the Assyrian troops, though they drained the empire of money and men; and the luxury which had come in like a flood was sapping the foundations of the national strength. Assur-bani-pal, in spite of his victories, his buildings, and his patronage of literature, left a diminished inheritance to his son; and the military expeditions formerly conducted by the king in person were now intrusted to his generals. His first work was to check the southward advance of the Cimmerians, who were thus driven upon Asia Minor, and to quell a revolt which had broken out in Egypt. Two campaigns were requisite to effect this, and meanwhile Gyges of Lydia had sent tribute to the formidable Assyrian monarch. War had also broken out with Elam, which ended, after a long and hard struggle, with the complete conquest of the country. It was divided into two states, each ruled by Assyrian vassals. But soon after this (in 652) the first blow was struck which eventually led to the downfall of the empire. A general insurrection then suddenly took place, headed by Assur-bani-pal's own brother, the viceroy of Babylonia. Elam, Arabia, Egypt, and Palestine made common cause against the oppressor. Egypt alone, however, under the guidance of Psammetichus, and with the help of Gyges, succeeded in recovering her independence; the wandering tribes of Northern Arabia—Kedar, Zobah, Nabathæa, etc.—were chastised, and summary vengeance taken on Babylonia and Elam. Babylon and Cuthah were reduced by famine (649), Saunnughes was captured and burned to death, and fire and sword were carried through Elam. After a protracted war, in which Assur-bani-pal was aided by internal dissensions, Shushan was plundered and razed, and the whole of Susiana reduced to a wilderness. This happened in 643. Assur-bani-pal's buildings were unrivalled for size and grandeur. Assyrian culture reached its culminating point in his reign, and his palaces glittered with the precious metals and were adorned with the richest sculpture. The library which he formed at Nineveh far surpassed any that had ever existed before; literary works were collected from all sides; the study of the dead language of Accad was encouraged, grammars and dictionaries were compiled, and learned men of all nations were attracted to the court. Patron of the arts as he was, Assur-bani-pal's character was stained by cruelty and sensuality. Under his second name of Sin-inadinu-pal, he appears as king of Babylon in Ptolemy's list; and the complete amalgamation of Assyria and Babylonia in the later years of his rule is shown by the appearance of a præfect of Babylon among the Assyrian eponyms. He was succeeded in 625 by his son Assur-ebil-ili. His death was the signal for a general revolt. Nabopolassar, the viceroy of Babylonia, made himself independent; and Assyria, shorn of its empire, was left to struggle for bare existence, until, under Saracus, its last monarch, Nineveh was taken and burned by the Babylonians and Medes."

III. *Government and Military Operations.*—Both the Assyrians and the Babylonians evidently were ruled by an absolute despotism lodged in the hands of a hereditary autocrat, subject to all the caprices and fluctuations of Oriental custom. Revolutions, insurrections, and arbitrary depositions were the natural and frequent consequence. Sargon was evidently a usurper of obscure parentage, and Sennacherib was removed by assassination. In these respects these nations resembled their neighbors or successors the Persians. The king was surrounded by guards and attended by a pompous retinue. His harem was filled with the captives or hostages of conquered royalty. In the kindred passion for hunting, he was a veritable successor of the famous Nimrod.

War was the great occupation of the nation, and battle the favorite theme of the artist. Invasion, rapine, butchery, and enslavement or transportation were the constant policy towards other nations, until they were reduced to vassalage, and a continued system of tribute was relentlessly exacted. Defection was regarded as treason, and a revolted viceroy was flayed alive. The army was thoroughly equipped and trained, both horse (chiefly chariots) and foot; and military engines were in habitual use. Of the field manœuvres of the troops we have little knowledge, but the siege operations are frequently depicted on the monuments; and of the courage and endurance of the soldiers in engagements we have abundant proof. See each of these topics in its alphabetical place.

IV. *Civil and Mercantile Regulations.*—Legal transactions are frequently referred to in the records lately exhumed by Mr. Smith from the ruins of Mesopotamia, which show a high degree of advancement in social order. In the family relation, as in the East generally, the mother occupies a ruling influence, and the wife a subordinate position. Wills were made, and contracts were respected. Slaves were common, but were under legal protection. The rate of interest was limited, and debts were secured as well as titles to real estate. Money was coined, and leases executed. The trade of Assyria was chiefly with adjoining or subject provinces,

and yet became quite considerable from her position as an entrepôt; but the commerce of Babylon was proverbially extensive and lucrative. Both nations imported as well as exported; and the shipping upon the Tigris and Euphrates must have been enormous. See Commerce.

V. *Arts and Sciences.*—These included both useful and ornamental branches. Architecture was highly developed; but, from the nature of the two regions, the buildings of the Babylonians were of brick and painted panels, on artificial platforms, and carried up to an imposing height with terraced stories, while those of the Assyrians were of stone (at least for facing), especially the soft alabaster of the adjoining mountains, carved with elaborate figures, and usually of two stories only. See Architecture. For similar reasons imposing tombs were common among the Assyrians, while the Babylonians chiefly buried the dead in terra-cotta caskets. See Burial. The progress of luxury is easily traced in both nations, in the effeminacy of personal ornaments, in the later period. The massive limbs of kings, soldiers, and even private persons are seen on the monuments loaded with jewelry, decked with embroidery; and the hair is always elaborately curled, even to the beard. See Ornament. Sculpture and painting were highly cultivated; but there is a total lack of perspective in the productions of both. Intaglio was the favorite method of engraving, and bass-relief in carving. Music was pursued, as the instruments depicted on the monuments show; but under what system remains unknown. The decorative arts were proportionally well developed. Pottery was of an elegant form, and glass was known. Among the metals, gold and copper were highly wrought, but iron appears to have been scarce.

Astronomy was the chief science, and for this Babylon became famous. Observatories were erected in Ur, and the Tower of Belus probably had some such use. The stars were designated, and a calendar was adopted, with an intercalation as often as required. The year, however, was the *vague* or defective one. Eclipses were calculated, cycles were in use, and the night was divided into watches. The lunar changes were noted, and some traces of meteorological observations are found. Arithmetic was systematized, the unit being 60, and squares and cubes were calculated. The sundial, the clepsydra, the lever, and the pulley were known; and the minuteness of some of the cuneiform inscriptions argues the use of the lens.

VI. *Language and Literature.*—The speech of the original inhabitants of the Mesopotamian valley is a question of great difficulty and dispute, as is, indeed, their ethnological relation. The extant records, however, are all in the cuneatic character, which, so far as the region in question is concerned, may conveniently be divided into two branches—the Assyrian and the Babylonian dialects—the latter being characterized by a preference for the softer forms and a fuller use of the vowels. Both belong to the Shemitic class of languages, and thus are strongly akin to the Hebrew and the Arabic. With the aid of the texts, grammars, and lexicons now readily accessible, scholars have no difficulty in mastering the elements of the written language of either nation, and in satisfactorily determining the meaning of the literature remaining. (Classes are regularly formed in London for instructing beginners in cuneatic philology.) Much of this has been translated into European languages, and convenient abstracts may be found in Baxter's series of little volumes entitled *Records of the Past*, and in the *Transactions of the* (Lond.) *Society of Biblical Archæology*. More elaborate works, giving the original texts, have been published by the learned Assyriologists Rawlinson, Oppert, Lenormant, Menant, Schrader, and others. See Sayce, *Assyrian Grammar* (Lond. 1872), p. 18 sq.

The literature of Assyria and Babylonia, so far as hitherto discovered, is almost entirely buried in the mounds of those ruined cities of that region, and consists of arrow-headed inscriptions on clay tablets, sculptured walls and figures, or engraved gems and cylinders. The late Mr. George Smith succeeded in disinterring and bringing home to England a vast store of the terra-cotta inscriptions, which have added immensely to our knowledge of the literature of those lost empires. Among them we may especially mention the records of the early traditions of the nations, on the Fall and the Deluge, which so remarkably illustrate the scriptural narratives; and the remains of what that explorer regarded as the *library* of Sargon at Nineveh. Manuscripts on papyrus or other materials of a frail character, if they existed among these people, have utterly perished. The works thus far recovered, besides the sculptured inscriptions (which chiefly relate to regal annals), are largely religious, consisting of hymns and mythological poems. Two whole epics have been restored from pieces of different copies—one on the Deluge, and the other on the descent of Ishtar into Hades; while the fragment of a third describes the war of the seven spirits against the moon. See the recent volumes of Mr. Smith and the other works above cited. Other treatises exhumed contain fables, and a few exhibit legal documents and chronological treatises of later date and little interest. See Sayce, *Babylonian Literature* (Lond. 1878).

VII. *Religious Beliefs.*—The basis of these appears to have been a polytheistic conception of dæmoniacal powers residing in natural objects; and this led to superstitious practices for the purpose of appeasing the supposed spirits. Prominent among these supernatural influences was a sort of triad, consisting of Na or Anna (the sky), Ea (the earth), and Mulge (the underworld). This reveals an astronomical element, which was eventually developed into uranolatry under various new deities allied to the other Oriental forms of idolatry. Thus in Babylon especially, where the mythology was more elaborately refined, Bel as the sun-god was the principal deity; and his female counterpart (under whatever title) was associated with him in power. Subordinate deities innumerable crowd the Pantheon. From the distinction of sex thus introduced, naturally sprang a licentious worship, notices of which abound in all ancient authorities, and traces of which clearly appear in the legend of Ishtar (the Assyrian Venus) above mentioned. The whole system, at length, was characterized by the grossest features of sensuous image-worship. At the same time, the superstitious fears of the ignorant devotees were wrought upon by the sprites and goblins of the nature-deification, and sorcery and magic were the ruling arts of professional experts. See Divination.

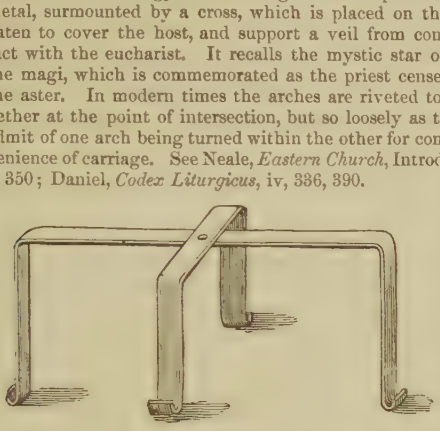
Asta, Andrea dell', a Neapolitan painter, was born in 1673, and studied in the school of Solimena. He afterwards went to Rome, and introduced something of an imitation of Raphael into the Neapolitan style. He died at Naples in 1721. His works, especially the *Nativity* and the *Adoration of the Magi*, in the Church of Sant' Agostino, were greatly admired.

Astathians were heretics of the 9th century who followed a certain Sergius. He renewed the Manichæan errors, and the emperor Michael Curopalates enacted very severe laws against these sectarians. See Baronius, *Annales*, A.D. 813.

Aste, Francesco Maria dell', an Italian prelate, archbishop of Otranto, was born Aug. 23, 1654, at Naples, and died at Otranto in 1719. His principal works are, *Prima Diœcesana Synodus Sanctæ Tusculanæ Ecclesiæ, a Card. Vincentio Maria Thesino celebrata, An.* 1703 (Rome, 1704):—*Metodo della Santa Visita Apostolica* (Otranto, 1706):—*Martyrologium Romanum, Disceptationes Literales, Topographicæ, etc.; adjectis Martyrologiis Ordinum S. Benedicti, Dominici, Francisci, Augustini, Carmeli*, etc. (Benevento, 1716). See Hoefer, *Nouv. Biog. Générale*, s. v.

Asten is a name of the ibis-headed deity Thoth, by which he was venerated in the Temple of Denderah.

Aster (or **Asterisk**) is an instrument used by the Greeks in the liturgy—resembling a star of precious metal, surmounted by a cross, which is placed on the paten to cover the host, and support a veil from contact with the eucharist. It recalls the mystic star of the magi, which is commemorated as the priest censes the aster. In modern times the arches are riveted together at the point of intersection, but so loosely as to admit of one arch being turned within the other for convenience of carriage. See Neale, *Eastern Church*, Introd. p. 350; Daniel, *Codex Liturgicus*, iv, 336, 390.



Asterisk.

Asterius (1) (or **Asturius**), St., was a Roman senator who undertook the care of burying St. Marinus, martyred at Cæsarea, in Palestine, in 261 or 262. The Latins honor St. Asterius on March 3 as a martyr, together with Marinus; but Eusebius says nothing of this story, which appears to depend upon Rufinus (*Hist.* vii, 13). The Greeks also honor him as a martyr, separately, Aug. 7. See Ruinart, *Acta Sincera*, p. 264.

Asterius (2) was the teacher of Acacius, bishop of Berœa, whom he accompanied in 372 to Edessa, to summon thence the famous solitary St. Julian Sabbas, whose pupil he had been, to support the orthodox faith at Antioch during the persecution of the Catholics by Valens (Theodoret, *Vet. Patr.* p. 380).

Asterius (3) (*Comes Orientis*), in 398, carried out with prudence and tact the orders of the emperor Arcadius for the secret removal of Chrysostom from Antioch when elected to the see of Constantinople (Pallad. 43). See Chrysostom.

Asterius (4) was a presbyter belonging to the Arian party at Antioch without a head. By compelling Dorotheus to leave his see, Asterius took the lead, in conjunction with some neighboring bishops, in an application to the Eunomians to be received into communion with them. This negotiation broke down in consequence of the demands of the Eunomians that the condemnation of Ætus should be recalled and all abuses reformed (Philostorgius, *Eccles. Hist.* x, 1).

Asterius, Turcius Rufus, was a patrician who, in 494, enjoyed the consular dignity together with Flavius Præsidius. He is plainly different from Flavius Asturius, who was consul in 449, although sometimes confounded with him. When out of office he edited some poems of Sedulius, and among them a *Collection of the Old and New Testaments*, in elegiac verse, which has sometimes appeared under the name of Asterius himself, as in the *Bibl. Patr.* ix, 464, and which some writers maintain to be the actual work of Asterius. See Cave, *Hist. Lit.* i, 464.

Asterius, Urbanus, was a writer in the Montanist controversy of the 2d century. He is only known by a reference to a Λόγος κατὰ Ἀστέριον Οὐρβανόν, which occurs in an anonymous work against Montanism, fragments of which are preserved by Eusebius (*Hist. Eccles.* xvi, 17). On the supposition that this reference was a note by Eusebius or by some ancient scholiast, Valerius, Tillemont, Cave, and others have ascribed to Asterius the authorship of the work in question. Since, according to the most obvious interpretation, the reference to Asterius forms part of the quotation, Asterius was probably a Montanist replied to by the writer.

Astesano, an Italian theologian, native of Asti, in Piedmont, gained a certain celebrity as a casuist. He died in 1330. He wrote *Summa de Casibus Conscientiæ*, or *Summa Astesana*, published for the first time in 1469, and reprinted several times down to the 16th century. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aston, D. W., an English Congregational minister, was born at Kenilworth in 1773. In 1779 he became a scholar in the free grammar-school of his native town. He was entirely ignorant of evangelical truth till he was sixteen years old, when he heard a local preacher in a cottage. This resulted in his conversion, when he also became an occasional preacher among the Wesleyans, though never formally connected with that body. He studied for two years under a Mr. Moody, of Warwick, his friend and guide; after which, under the same man's direction, he settled at Stratford-on-Avon, where he was the means of converting his own mother and also the lady who afterwards became his wife, as well as many others. In 1803 he removed to Buckingham, where he toiled excessively for forty-seven years. It was his privilege, during his life here, to see quite a transformation of this till now "unenlightened neighborhood." He was for more than forty years the secretary of the North Bucks Association. Increasing infirmities caused him to resign his charge in 1850, and he retired to Hull to pass his remaining days. He died Jan. 9, 1852. See (Lond.) *Cong. Year-book*, 1853, p. 205, 206.

Aston, Thomas, an English Congregational minister, son of a farmer, was born at Kenilworth in 1785. When about ten years of age his family moved to Hill-Morton, Leicester. In early manhood he forsook the Established Church and became an Independent. In 1814 Mr. Aston was admitted to the Academy at Hackney. His first pastorate was at Creaton, Northamptonshire, where he was ordained in 1817, and preached in a bold and heart-searching style. In 1825 he removed to Wingrave, and for thirty-three years labored with great success. He was regarded as "the father of his people." To him the anxious and distressed carried their sorrows and joys, their burdens, and the remembrances of their deliverances. He died at Birmingham, Feb. 3, 1867. See (Lond.) *Cong. Year-book*, 1868, p. 249.

Astorga, Emanuele d', *Baron*, an eminent musical composer, was born in Sicily, Dec. 11, 1681. He was patronized by the emperor Leopold I, at whose court he passed some years. After the death of that sovereign, in 1705, he travelled considerably throughout Europe. He died Aug. 21, 1736. His chief work is a *Stabat Mater*, which is much admired. He also composed operas and cantatas.

Astori, Giovanni Antonio, a learned Italian clergyman and antiquary, was born at Venice, Jan. 16, 1672, and soon made extraordinary proficiency in classical and polite literature. In 1698 he entered the Church. He became a member and secretary of the Academy of the Animosi at Venice, and was also a member of that of Arcadia at Rome, under the name of *Demade Olimpico*. In his latter days he was master of the choir and canon of the ducal Church of St. Mark. He died at Venice, June 23, 1743. He carried on an extensive correspondence with the most eminent scholars of his age. His writings are few in number.

Astorini, Elia, an Italian theologian, was born at Calabria in 1651. He took holy orders at the age of sixteen years, and devoted himself with ardor to the study of philosophy; and with so much zeal did he propagate the new doctrine throughout the kingdom of Naples that he was accused of magic. Fortunately for him, the Inquisition decided to spare him on account

of his learning. In order that he might not further expose himself, he resorted to Zurich; then to Basle; next to Marburg, where he was appointed vice-chancellor of the university. He then went to Groningen, where he was made doctor of medicine in 1686, and taught mathematics. The religious wars which were waged in the Low Countries cooled his ardor for the principles of Protestantism, and he returned to his Church. He went to Hamburg, and procured a safe-conduct from the Inquisition at Rome. Having arrived at the capital of the Christian world, he was made general preacher at Pisa. In 1690 he became professor of mathematics at Sienna, and there founded the academy of the Fisiocritici. He then returned to his monastery at Cosenza, where he was appointed general commissary. But his philosophical ideas made for him a good many enemies. He quitted Cosenza, and died, April 4, 1702, at Terra Nova di Tarsia. He wrote, *De Vitali Œconomia Fœtus in Utero* (Groningen, 1686):—*Elementa Euclidis, ad Usum Novæ Academiæ Nobilium Senensium, Nova Methodo et Compendiaria Demonstrata* (Sienna, 1791; Naples, 1791):—*Prodromus Apologeticus de Potestate S. Sedis Apostolicæ* (Sienna, 1793):—*De Vera Ecclesia Jesu Christi contra Lutheranos et Calvinianos* (Naples, 1700). See Hoefer, *Nouv. Biog. Générale*, s. v.

Astræa (*fairness*), in Greek mythology, was a goddess whose descent is given differently. She was either a daughter of Jupiter and Themis, or of Astræus and Hemera (goddess of the day), or of Apollo and Chrysothemis, and she is also often declared one and the same with Ceres, Isis, Fortuna, and Themis. In the Golden Age she caused justice and equity among men. When this age ceased, she left the earth, and was placed in the heavens as the constellation of Virgo.

Astragal.

Astragal (*the knuckle-bone*), a small semicircular moulding or bead either encircling a column or in other situations.

Astragalomancy is a species of divination anciently practiced in a temple of Hercules in Achaia. It consisted in throwing small pieces with marks corresponding to the letters of the alphabet, the accidental arrangement of which formed the answer required. See Divination.

Astras, Paul Thérèse David d', a French prelate, was born at Tourves (Var), Oct. 15, 1772. The sentiments of piety which he manifested from early youth were never abandoned in his ecclesiastical career, though beset by vicissitudes and painful tests. He bore the evils of the Revolution with a grand Christian resignation. Secretary, in 1798, of M. Portalis, his uncle, he was appointed, several years after, vicar-general of the metropolis. In 1807 he delivered a discourse at Notre Dame on the re-establishment of religion in France. At the death of the cardinal of Bellay, archbishop of Paris, he managed the vacant see until the coming of cardinal Maury. Charged by the pope, in 1809, to send to this prelate a brief enjoining him to return to his bishopric in Montefiascone, it appears that he received at the same time the bull of excommunication hurled against Napoleon. On March 16, 1850, he succeeded the cardinal of Clermont-Tonnerre as archbishop of Toulouse and Narbonne. Liberty of instruction, reclaimed by the French clergy at first as a right, then as a promise of the charter of 1830, had in Astras an intrepid defender. He protested on this occasion against the doctrines of M. Gatien Arnoult, professor of philosophy of Toulouse. An attempt was made to reform the liturgies, but he opposed it. It is said that these difficulties at Toulouse prevented him from being made cardinal for a time, but this honor was finally accorded to him Sept. 29, 1850. He died Sept. 29, 1851. He wrote, *Discours sur le Rétablissement de la Religion en France* (1807):—*Des Appels comme d'Abus en Matière de Religion* (Paris, 1814); Picot does not believe him to be the author of this work:—*La Vérité Catholique Démontrée, ou Lettres de Monseigneur l'Évêque de Bayonne, actuellement Archevêque de Toulouse, aux Protestants d'Orthez* (Toulouse, 1833). See Hoefer, *Nouv. Biog. Générale*, s. v.

Astujat, in Persian mythology, is an evil dæmon sent by Ahriman to capture the souls of the dead and take them to the infernal regions. To prevent this, the nearest relatives of the deceased are obliged to watch three days after the death and unceasingly repeat certain prayers.

Asturius, St. See Asterius.

Asulai, a name common to several Jewish writers, viz.:

1. Abraham, who died in 1644, had devoted his life to the study of the Cabala, and published זהרי חמה, a commentary on the *Zohar to Genesis* (Venice, 1655):—חסד לאברהם, a Cabalistic exposition of the leading articles of that science (latest ed. Lemberg, 1860). His grandson was

2. Chajim Joseph David, born at Jerusalem in 1726, and died at Leghorn in 1807. He is the author of about fifty works in many branches of Jewish learning, but is best known by his שם הגדולים, a bibliographical history of Hebrew literature (pt. i, Leghorn, 1774; Krotoschin, 1843; pt. ii, Leghorn, 1784; best ed. Wilna, 1864, 2 vols.):—יעד לחכמים, a continuation of the above (Leghorn, 1796; pt. ii, 1798; further appendices in 1796 and 1801). An entire edition of these several portions was published (Wilna, 1852, 2 vols.) by J. Ben-Jakob, preceded by a biography of Asulai by Carmolg. He wrote also, אהבת דוד, derashas, or homilies, on the Pentateuch (Leghorn, 1799):—נחל קדומים, a commentary on the same part of Scripture (ibid. 1800):—פני חמה, a commentary on the five Megilloth (ibid. eod.):—and יוסף תהלות, on the Psalms (ibid. 1801; Vienna, 1859). Besides, he wrote commentaries on the *Zohar*:—יצרי אזן, an introduction to the Talmud, in 2 pts. (Leghorn, 1790–93). His *Iggaroth*, or correspondence with contemporaries, was first published in 1867. See Fürst, *Bibl. Jud.* i, 66–70; De' Rossi, *Dizionario Storico* (German transl.), p. 50; Etheridge, *Introd. to Heb. Literature*, p. 481; Zunz, *Zur Gesch. u. Literatur*, p. 240 sq. (B. P.)

Asuman, in Persian mythology, was one of the good genii, whose protection, however, is only vouched for on the twenty-seventh day of each month, which day also carries his name. The affirmation of the Magi that he is the angel of death is contradictory, for the latter is not bound to certain days.

Asynia, in Norse mythology, was the general name of the goddesses in the family of the Asas, and also of the maiden descendants of the former.

Atachon, in the mythology of the North American Indians, was the name of the supreme god, the god of the creation among the Algonquins.

Ata-entsik, in the mythology of the North American Indians, was the female ancestor (foremother) of human beings; but because she allowed herself to be enticed by Hogouaho she was thrown into the sea. A turtle carried her on its back, and the fishes built for her an island of clay, the earth. She is now the goddess of death, an enemy to all living beings, and lives solely on snakes and blood. As queen of souls she lives in the kingdom of the spirits, and receives that which is buried with the dead as a tribute.

Atahokan (*the great rabbit*), in the mythology of the North American Indians, is a curious surname of the creator of the earth among the Iroquois. He is generally called *Michabu*. The aborigines of the banks of the St. Lawrence River believe he created the great lakes—Ontario, Huron, Erie, and Superior—for

catching beavers; therefore after a successful fishing expedition thank-offerings are brought to Atahokan. The great lake Ontario is a sacred body of water with them, and the large pieces of copper which are found on its banks are held and preserved as presents of this god, yet without using them. According to some, Atahokan brooded on the face of the waters and thus produced animals of various kinds; next he went down into the deep and brought forth a grain of sand, and out of this he created the earth, and then placed his animals on this planet and populated it with human beings.

Atarbius, bishop of Neocæsarea, was apparently a relative of St. Basil (*Ep.* 210); but there had been a long estrangement between them, and Basil writes to him to resume friendly relations for the sake of the Church (*Ep.* 61). He does not appear to have responded. Betrayed into Sabellianism, he avoided Basil, who endeavored to hold a personal interview with him upon the subject at Nicopolis. At the Council of Constantinople (A.D. 381) we find him subscribing through Cyril the reader. Although Tillemont makes him an Armenian bishop, there can be but little doubt that his see was Neocæsarea; for (1) he is so designated in some MSS. of Basil's letters; (2) his character, etc., entirely agree with those of an unnamed bishop of Neocæsarea (*Ep.* 204, 207, 210); (3) he represents the province of Pontus Polimaniacus, of which Neocæsarea was the metropolis.

Ataroth-Addar. This place, if the same as Ataroth simply in the same enumeration of cities on the boundary between Benjamin and Ephraim, cannot have been situated between Janohah and Naarath, and at the same time between Archi and Japhleti; therefore Josh. xvi, 7 seems to mean that the line went from Janohah in opposite directions to Ataroth and Naarath respectively. See TRIBE. Lieut. Conder appears to regard this as a different place from that called simply Ataroth, which he locates at *Tell el-Truny*, without defining its position (*Tent Work*, ii, 334); while he identifies (*ibid.* p. 105) Ataroth-Addar with *Ed-Dârieh*, a small ruin laid down on the Ordnance Map as *Khurbet Dâriah*, one mile and an eighth south of west from Beit-Ur el-Tahta. Dr. Tristram makes this Ataroth to be the same with Ataroth-Addar, but fluctuates as to its position, in one place (*Bible Places*, p. 116) identifying it with "the modern Atâra or Dariah, two miles and a half north of Ramah" (two widely different places; he evidently means *Attara*), while in another (*ibid.* p. 176) he calls it "the village of *Tireh*," which the Ordnance Map lays down as *Et-Tireh*, one mile and an eighth south-east of Beit-Ur el-Tohka. The true modern site is probably *'Attâra*, which the Ordnance Map lays down on the thoroughfare half-way (a mile and three fourths) between Bireh (Beeroth) and Er-Râm (Ramah), with ruins and a pool and tombs adjacent.

Atavanti. See ATTAVANTI.

Atef Crown is the crown generally worn by the Egyptian deity Amen-Ra. It consisted chiefly of two upright ostrich feathers besides a tall white cap, with the ram's horns, uræi, and solar disk in front. It was supposed to represent the kingdom of Egypt, the white cap signifying light, the two feathers truth, the uræi serpents royalty, the ram's horns generative power, and the solar disk divinity. It is repeatedly mentioned in the *Ritual of the Dead*, and represented on the bass-reliefs, colossi, and statuettes.

Aten-nefru (*the most lovely disk*) was the name under which the special worship of the solar deity Aten-Ra was introduced to the Egyptians by Amenhotep III at the instigation of his queen, Taia.

Aten-Ra was the name of the deity of the solar disk, who was originally one of the minor deities of the Egyptian mythology. He was represented as a solar disk giving forth rays, each of which terminated in a hand holding the cross of life. In the time of Amenhotep IV, the wife of that monarch, queen Taia, attempted to make absolute and universal the worship of Aten-Ra, whom she maintained to be the same as the Syrian deity Adon-Ra, or Adon-ai. The king, at first, slowly introduced the new form of deity under the name of Aten-nefru, and then gradually declared the sun under that name to be the supreme deity alike of Egypt and its dependencies; and, to carry out this plan, he closed the temples of the older divinities, degraded their priests, and ultimately removed the capitol of the empire to a new site at Tel el-Amarna. This total subversion of the natural religious principles, and the unwise haste with which it was accompanied, led to a revolution, which resulted in the overthrow of the 18th dynasty and the degradation of Aten-Ra. There is, in many points, a considerable resemblance between some of the rites of Aten and the ceremonial observances of the Jewish nation. In both systems there was no visible representation of the Supreme Deity. There were altars of incense, burnt-sacrifice, and, more remarkable still, a table of shewbread in both. The plans of the temples were very similar to each other, as also were the robes of the officiating priests. Whether there ever was such a strong affinity between them as to imply one common origin cannot now be well ascertained; certain it is that the troubles of the Jews in Egypt appear to have synchronized pretty closely with the religious disturbances which followed the death of queen Taia.—Lenormant, *Chaldæan Magic*, s. v.

Ater (or **Arsenius**), ST., was an Alexandrian martyr, burned alive with Heron and Isidorus during the Decian persecution in 250. See Ruinart, *Acta Sinc.* p. 127.

Atesh, in Persian mythology, is the holy fire which breaks forth from the naphtha-springs; and, lighted by Ormuzd himself, is worshipped as divine. As a consequence of this high honor, various other words are joined to Atesh—as, for instance, Ateshbehram, the prayer, which is said five times a day, when the wood is brought for building a fire; Ateshdan is a metallic vessel formed like a vase, with a great cover, to preserve the holy fire; Ateshgah is the small chapel in the temple where the Ateshdan was with the fire in it; Ateshkaneh, the fire-temple itself.

Atha BEN-HAKEM (or AL-HAKEM IBN-ATTA), surnamed *Mokanna* (the veiled), a Moslem impostor, was born at Merv, Khorassan, in the 8th century. He was by trade a fuller, and pretended to be the embodiment of the living spirit of God. By his knowledge of philosophy and chemistry he was enabled to perform wonders and draw about him a large number of followers. Having lost an eye, and being of a repulsive countenance, he always wore a veil, declaring that no one could behold his face and live. The caliph Mahdi sent an army against him, which besieged him in the castle of Keh, and caused him to put an end to his own life in 780. Some say that he set fire to his castle and threw himself into the flames, followed by many of his disciples; others, that he poisoned himself and his followers; and still others, that he threw himself into a caldron of acid, which he hoped might consume his body and create the impression that he had been removed by divine agency. He is the hero of *The Veiled Prophet of Khorassan*, in Moore's *Lalla Rookh*.

Athanasia, *Saint and widow*, was abbess of Tymia, in Greece; and was born in the island of Ægina, about the beginning of the 9th century, of noble and pious parents. She was first married, against her will, to an officer of the imperial army, who was soon killed; and the emperor Michael, having by an edict commanded all the marriageable virgins and widows to marry, she was compelled to receive a second husband, with whom she lived in the practice of every kind of penance and charitable work, and whom she finally induced to renounce the world; upon which she converted her house

into a religious community, which she ruled as abbess four years. At the end of that time she retired with her sisterhood into a desert place, to which she gave the name of Tymia, and where she died. The Greeks commemorate her on Aug. 14. See Baillet, Aug. 14.

Athanasius, *Saint and martyr*, was a deacon of the Church of Jerusalem. He was scourged and put to death by order of Theodosius, an impious and wicked monk and zealous upholder of Eutyches, who had intruded himself into the see of Jerusalem, during the absence of the patriarch Juvenal, about the year 452. During the twenty months which Theodosius held possession of the see, he perpetrated the most unheard-of cruelties against the Catholics. St. Athanasius is commemorated on July 5. See Baillet, July 5.

Athanasius, bishop OF ANAGASTUS, in Cilicia Secunda, and metropolitan, was a disciple of St. Lucian of Antioch, reckoned by Arius, in his letter to Eusebius of Nicomedia, among the bishops who coincided with him in doctrine. The great Athanasius accuses him of having, previous to the Council of Nicæa, written blasphemies equal to those of Arius, of which he gives a specimen. He is said by Le Quien, on the authority of the *Lib. Synod. Græc.*, to have supported Arius at the Council of Nicæa. Philostorgius tells us that when Aetius was expelled from his master's house, after his unlucky victory in argument, Athanasius received him and read the Gospels with him.

Athanasius, bishop OF ANCYRA, was raised to that see by the Arian Acacius of Cæsarea in 360. Notwithstanding this inauspicious beginning, he gave unquestionable proofs of his orthodoxy by taking an active part in the Synod of Tyana, in 367, at which the Nicene symbol was accepted. By St. Basil he is commended as "a bulwark of orthodoxy;" and Gregory Nyssen praises him as "valuing the truth above everything." At his death, in 368 (or 369), Basil wrote a letter of condolence to the Church of Ancyra, on the loss of one who was truly "a pillar and foundation of the Church." See Smith, *Dict. Christ. Biog.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Athanasius, patriarch OF CONSTANTINOPLE, lived in the latter half of the 13th century. He succeeded George, or Gregory of Cyprus, in 1289. Four years afterwards he abdicated and John was put in his place. He recovered this position in 1304, and six years later was again deposed. Some treatises attributed to him are found in the Library of the Fathers. See Hoefer, *Nouv. Biog. Générale*, s. v.

Athanasius, bishop OF NAPLES in 877, through the influence of his brother Sergius, duke of Naples, against whom he conspired the following year. Sergius was deposed, made prisoner, and delivered to pope John VIII. Athanasius became duke in place of his brother; but he did not long enjoy the fruits of his crime. He was excommunicated in 887. Athanasius joined the Saracens, took part in their enterprises, and shared their booty. He seems to have failed neither in courage nor military talent. See Hoefer, *Nouv. Biog. Générale*, s. v.

Athanasius, bishop OF PERRHA, known to us in connection with Domnus II, bishop of Antioch, in the middle of the 5th century. He was present at the first Council of Ephesus, supported Cyril of Alexandria, and signed with him. Having had grave charges brought against him by his clergy, he refused to meet them when summoned by his metropolitan Panolbius of Hierapolis, and voluntarily resigned his see. Domnus summoned a council to consider the matter; but Athanasius refused to appear, on the ground that Domnus was his personal enemy, and he was unanimously condemned by default and deposed from his bishopric. See Cave *Hist. Lit.* i, 479; Labbé, *Concil.* iv, 717–754.

Athanasius, an Arian bishop who succeeded Philip in the see OF SCYTHOPOLIS about 372. He is charged by Epiphanius with pushing his Arian tenets to the most audacious impiety, asserting that the Son and Holy Spirit were creatures, and had nothing in common with the divine nature (*Hær.* lxxiii, 37, p. 885).

Athar, CHAJIM IBN-, a Jew of Sala, in Barbary, went to Jerusalem in 1742, where he became the teacher of Chajim Asulai. He died there in 1743. He is the author of אור החיים, a commentary on the Pentateuch (Venice, and often). He also wrote novellas on some treatises of the Talmud. See Fürst, *Bibl. Jud.* i, 70; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 49 sq. (B. P.)

Atharvan (or **Atharveda**), in Hindû mythology, is the fourth part of the Veda, formerly lost, and reconstructed from tradition. It contains prayers for the pacification of the gods, and maledictions on enemies.

Athelard. See ADELARD.

Athelm, archbishop of Canterbury; was first heard of as a monk of Glastonbury, and then as bishop of Wells. He was translated to Canterbury in 914, and occupied the metropolitan see for nine years. During this period nothing memorable occurred in the Church. Athelm appears to have had the happiness of reaping the fruits which resulted from the seed wisely sown by his immediate predecessors, under the direction of Alfred. He died Jan. 8, 923. See Hook, *Lives of the Archbishops of Canterbury*, i, 334 sq.

Athena, a name given *Minerva* by the Greeks, because she was never nursed as other children, but was brought forth from her father's head in full strength. Plato, however, thinks she was so named because of her skill in divine things, while others say because she was never enslaved.

Athenæa, a festival held in honor of Athena (q. v.) among the ancient Greeks.

Athenæum is a general name for the temples of Athena; a temple at Athens, dedicated to Athena, in which poets and orators assembled to recite their works and instruct the young. From this the name was applied to a school founded at Rome, on the Capitoline Hill, by the emperor Hadrian, which long continued an institution of great influence. In the reign of Theodosius II it had ten professors of grammar, three of oratory, five of dialectics, one of philosophy, and two of jurisprudence. In modern times the term is applied to literary institutions, public reading-rooms, lyceums, etc.

Athenogĕnes was a martyr who lived at the same time with Clement of Alexandria, and who is said by St. Basil to have been burned to death. Before his death he composed a morning and an evening hymn, which he left as a memorial of him to his disciples (St. Basil, *De Spiritu S.* cap. 29). See Fabricius, *Bibl. Græc.* v, 1.

Atherton, John, a minister of the Methodist New Connection, was born at Liverpool near the close of the 18th century; was converted in 1809, and devoted all his time to acquiring religious knowledge and to useful Christian labor. He entered the ministry in 1814, and for six years earnestly preached the Gospel in five circuits. In December, 1818, he took cold, which led to his death, at Chester, Aug. 3, 1819. He was a sincere Christian, and zealous in the service of God. See *Minutes of the Conference.*

Atherton, William, an English Wesleyan minister, was born at Lamberhead-Green, Lancashire, in 1775. He entered the ministry in 1797, and occupied some of the most important charges, such as Aberdeen, Edinburgh, Glasgow, Durham, Liverpool, Bath, London, etc.; was elected president of the conference in 1846,

and was actively engaged in the ministry until within a fortnight of his death, which took place after a most painful illness, Sept. 26, 1850. Mr. Atherton had a clear, vigorous intellect, and an independence of thought and purpose, together with an ability on pulpit and platform which made his influence widely felt throughout the Methodist Connection in England. He wrote a *Life of Lady Maxwell, with an Introduction by Rev. J. Gilchrist Wilson* (Lond. 8vo). Atherton is the subject of one of Everett's powerful and beautifully written literary portraits—not greatly to the advantage of the former—in the *Wesleyan Centenary Takings* (3d ed. Lond. 1841), No. VII, i, 147–171. "But," says the artist, "take him as a whole, rather than in detail, and we have at once a rarity—a man of much more exalted powers than many who are more generally held in request; a man under whose lash vice, in every discourse, is made to writhe, and error is compelled to shelter itself in darkness," etc. (p. 170). He published also an *Address on Wesleyan Methodism* (1839). See *Minutes of the British Conference*, 1851, p. 562; also Hill, *Alphabetical Arrangement of the Wesleyan Ministers* (Lond. 1847).

Athey, Walter, a Methodist Episcopal minister, was born in Virginia, Sept. 14, 1798. Little is known of his early life. In 1827 he was admitted into the Pittsburgh Conference; in 1868 was smitten with paralysis, and remained in a helpless condition until his death, Oct. 24, 1874. Mr. Athey was a plain, earnest preacher, thoroughly versed in Methodism and one of her most powerful defenders. See *Minutes of Annual Conferences*, 1875, p. 34.

Athias is a name common to several Jews who excelled as typographers and writers, of whom we mention the following:

1. Isaac was of Spanish descent, and flourished at Amsterdam in the beginning of the 17th century. He wrote a treatise in Spanish on the six hundred and thirteen precepts, *Tesoro de Preceptos* (Venice, 1627; Amsterdam, 1649). He also translated the book חזוק אמונה of A. Troki into Spanish, *Fortificacion de la Fé*, which is in MS. See Fürst, *Bibl. Jud.* i, 71; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 50.

2. Joseph, the printer, contributed largely to the cause of Biblical learning by his correct editions of the Hebrew Scriptures, of which two (1661, 1667) appeared. The States-General of Holland decreed him a gold chain and medal as a mark of their appreciation of his merit. But the correctness of these editions was tested by Samuel Maresius of Groningen, who published an epistle in 1669 against both editor and printer. In reply to this epistle Athias wrote *Cœcus de Coloribus h. e. Josephi Athiæ Justa Defensio contra Ineptam, Absurdam, et Indoctam Reprehensionem Viri Celeb. D. Sam. Maresii*, reprinted in Crenius, *Animadversiones Historico-philologicæ*, ii, 121 sq. He also edited the *Biblia Hispanica*, published at Ferrara in 1553 (Amst. 1661), and the Bible in Judæo-German, by Joseph Witzenhausen (ibid. 1679). See Fürst, *Bibl. Jud.* i, 71; Basnage, *History of the Jews*, p. 741.

3. Solomon of Jerusalem. In 1549 his *Commentary on the Psalms*, פרוש תהלים, based on Rashi, Kimchi, and others, was published together with the Hebrew text of the Psalms at Venice. See Furst, *Bibl. Jud.* i, 71; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 50. (B. P.)

Athingani. See Paulicians.

Athonaf is a name given by the Mohammedans to the procession made by pilgrims seven times round the Kaaba, or Black Stone, in the Beit-Allah, or Temple of Mecca, during the feast of Ramadân (q. v.).

Athor (or **Athyr**), in Egyptian mythology, was a goddess of night, who, as such, was the hidden cause of all things. She was principally worshipped at Athribis, in the Delta, which city is said to have received its name from her. Upon certain coins of Athribis she appears as a womanly figure, with a spear in her left and a bird in her right hand. The Egyptians declared their Athor to be the *Aphrodite* of the Greeks and the *Venus* of the Romans. Therefore the bird in her hand possibly represents the dove sacred to Venus as a symbol of fruitful brooding. Later Egyptologists, however, doubt this identification. Her name signifies "the abode of Hor," and she is closely associated with Isis (q. v.). She probably represented the lower hemisphere, into which the sun sinks at night, and so came to be regarded as the goddess of the under-world. She appears on the monuments in various forms, such as a female, a cow, or a hawk, with the characteristic emblem of the disk and the horns. See Rawlinson, *Hist. of Egypt*, i, 364 sq.

Figure of Athor.

Atkin, Daniel, an English Congregational minister, was born at Kendal, Jan. 10, 1770. In 1788 he removed to Warrington, and became united in Christian fellowship with the Independent Church. In 1820 he became pastor at Tyldesley, near Bolton; thence he removed to Hilton Lane, Worsley, near Manchester, and from there to Tideswell, Derbyshire. In 1834 he became pastor of Bethesda Chapel, Leigh. He died Oct. 12, 1858. Mr. Atkin was mighty in the Scriptures. See (Lond.) *Cong. Year-book*, 1859, p. 191.

Atkin, George, a Methodist Episcopal minister, was born in High Hall, Lincolnshire, England, April 16, 1793. He emigrated to New York state with his parents at the age of seven; experienced conversion in his twelfth year; removed to Kentucky in his twenty-first year, spent four years in school-teaching, and in 1818 entered the itinerancy in the Kentucky Conference. In 1819 he located and retired to Knoxville, where for seven years he taught school. In 1826 he re-entered the travelling connection, and died Aug. 29, 1827. Mr. Atkin was argumentative, agreeable, benevolent, zealous. See *Methodist Magazine*, xi, 172.

Atkin, Thomas, an English Congregational minister, was born at Warrington in 1806. He received his collegiate training at Rotherham College and at the University of Glasgow. He began his ministry in 1832 at St. Paul's, Wigan, where he labored six years, and then became pastor at Glossop, remaining there till his death, Jan. 30, 1876. Mr. Atkin was clear in discernment, forcible in expression, and fearless in everything. His thorough devotedness, genial, unassuming kindness, faithfulness, and zeal gave him great influence. See (Lond.) *Cong. Year-book*, 1877, p. 341.

Atkins, Elisha, a Congregational minister, was born at Middletown, Conn., Oct. 28, 1750. He graduated at Yale College in 1773, and was a chaplain in the Revolutionary army. He was ordained pastor of the Church in Killingly in 1784, where he remained until his death, June 14, 1839. "He was esteemed a good scholar and a handsome writer, and did much in education, especially in training pupils for college." He published three sermons. See *Cong. Quarterly*, 1861, p. 16.

Atkins (or **Etkins**), **James** (1), D.D., a Scotch prelate, was born in the town of Kirkwall, in the stewardry of Orkney, and was educated at Edinburgh; from here he went to Oxford in 1638 to finish his theological studies under Dr. Prideaux. On his return to England, he obtained from the king the Church of Birsa, in the stewardry of Orkney. He was excommu-

nicated for drawing up a declaration in behalf of the Presbytery of Orkney expressing their loyalty and allegiance to Charles II. He returned to Scotland in 1653, settled in Edinburgh, and remained there until 1660. In 1677 he was elected and consecrated bishop of Murray, Scotland, and in 1680 was translated to the see of Galloway. He died at Edinburgh, Oct. 28, 1687.

Atkins, James (2), an English Wesleyan missionary, was born at Salisbury, Wiltshire, in 1808, and became a member of the Church at the age of seventeen, under Isaac Bradnack. In 1830 he received an appointment to Pembroke, and afterwards to Tenterden and to Ipswich. In 1834 he went to Jamaica, W. I., where he labored energetically and successfully until his death at Kingston, Jan. 24, 1854. See *Minutes of the British Conference*, 1854.

Atkins, John W., a Methodist Episcopal minister, was born at Mount Vernon, Me., Dec. 17, 1807. He experienced conversion in 1824, and in 1827 received license to preach and entered the Maine Conference. In 1852 he retired from the active ranks and settled at Saco, where he remained until his death, May 27, 1858. See *Minutes of Annual Conferences*, 1859, p. 111.

Atkins, Richard, a Christian martyr, was born in Hertfordshire, England. He was often known to rebuke the popish priests, and to advise the young of the Romish Church not to worship idols, but to pray to the true God. On one occasion, at the celebration of mass in a church, he threw down the chalice with the wine and snatched the cake from the priest's hand, for which some worshippers rose and beat him sorely. He was taken and sent to prison; while there, he was often visited by many Englishmen, who tried to persuade him to recant; but he told them they were in the wrong way, and not he, and he wished that they would, instead of trying to get him to forsake his faith, pray for the salvation of their own souls. While on his way to the place of execution, being almost naked, he was often burned with torches by four men who walked on either side of him. When he reached the place, they burned his legs off first. Although his sufferings were great, he did not cease to exhort the people to come to Christ. He was burned at Rome in 1581. See Fox, *Acts and Monuments*, viii, 742.

Atkins, Samuel G., a Methodist Episcopal minister, was born at Salem, Mass., about 1798. He experienced religion early in life, and in 1822 united with the New England Conference, in which he served the Church faithfully until his death at Dorchester, Mass., Feb. 27, 1826. See *Minutes of Annual Conferences*, 1826, p. 509; *Methodist Magazine*, ix, 159.

Atkins, Thomas, a Protestant Episcopal clergyman, began his ministry in 1864 as rector of Christ Church, Dresden, Me. In 1866 he removed to Gardiner, Me., where he resided without regular work until his death, which occurred Jan. 22, 1868. See *Prot. Episc. Almanac*, 1869, p. 109.

Atkinson, Christopher, an English Methodist preacher, was born at Sheffield, Dec. 24, 1782. He was brought up in the Church of England, but was converted at a Methodist revival when quite young. He joined the New Connection soon after it was formed, and became a useful local preacher. He entered their ministry in 1807, and continued his labors with acceptance and success for forty-nine years. Age and weakness made him a supernumerary in 1855, when he settled at Hunslet, Leeds, and for eleven years labored as he had strength. He was pious, humorous, earnest, useful, and died in peace, May 15, 1866. See *Minutes of the Conference;* Tyerman, *Oxford Methodists*, p. 371.

Atkinson, Miles, an English divine, of whose birth, early life, or entrance on the ministry we have no record, officiated in the parish church of Leeds nearly fifty years. The congregation which statedly attended his preaching was one of the largest in the kingdom, and is supposed to have consisted of several thousand persons. He died in February, 1811. As a minister he declared the whole counsel of God, as a pastor was most diligent, and as a Christian humble and faithful. See (Lond.) *Christian Observer*, April, 1811, p. 271.

Atkinson, Thomas (1), a Canadian Wesleyan Methodist minister, was a native of Ireland, and emigrated to Canada when very young. In early life he united with the Wesleyan Methodist Church at Newburg, Ont., and was received into the ministry in 1855. He spent the greater portion of his life west of the city of London, and died at Maitland, Ont., Dec. 29, 1874. Atkinson was a man of glowing zeal for the salvation of men. With one exception, he held a camp-meeting on every circuit he travelled. The work of God engrossed all his time and energies, and he was only happy when actively engaged in it. See Carroll, *Case and his Contemporaries* (Toronto, 1867–77, 5 vols. 12mo), v, 249; *Minutes of the Canada Conference* (Toronto), 1875.

Atkinson, Thomas (2), D.D., LL.D., a Protestant Episcopal bishop, was born about 1808, and consecrated bishop of North Carolina Oct. 17, 1853. He died at his residence in Washington, D. C., Jan. 4, 1881.

Atkinson, Timothy, a Congregational minister, son of Rev. Charles Atkinson, was born at Ipswich, England, July 4, 1806. After engaging in business in London, he turned to the ministry, and was educated at Homerton College. In 1832 he was ordained pastor at Hounslow; two years after was pastor at Halstead; in 1837 went to Canada under the auspices of the Colonial Missionary Society and organized a Congregational Church in Quebec. On account of the severity of the climate, he removed to Lowell, Mass., in 1845, and in the following year organized the High Street Church, of which he was installed pastor, where he remained, however, only until June 28, 1847. From 1850 to 1853 he was acting pastor of Bridge Street Church, Brooklyn, N. Y.; from 1853 to 1855 was secretary of the American Congregational Union; in 1856 was installed pastor of the Church at Westport, Conn., from which he retired in 1864; from 1864 to 1867 he was acting pastor of an Independent Church at Nahant, Mass.; and from 1867 to 1870 occupied the same relation to the Second Church, Orange Valley, N. J. At Norton, Mass., he officiated from 1872 until the date of his death, June 29, 1875. See *Cong. Quarterly*, 1876, p. 419.

Atkinson, William Mayo, D.D., a Presbyterian minister, was born at Powhatan, Va., April 22, 1796. He graduated at the College of New Jersey in 1814, and returned to Virginia and began the practice of law. He was licensed in 1833, served for several years as agent of the Virginia Bible Society, became pastor of the Presbyterian Church in Winchester in 1839, and agent of the Education Board of the Presbyterian Church in 1846, and died in 1849. See Sprague, *Annals of the Amer. Pulpit*, iv, 777.

Atla, in Norse mythology, was a giant maiden who, with her eight sisters, sleeping on the sea-coast, was surprised by Odin. By him the sisters became the joint mother of the god Heimdal.

Atlaibos, in Slavonic mythology, was a domestic god of the heathen Poles.

Atlantides were the seven daughters of Atlas by his wife Pleione, after whom they were also styled *Pleiades* ("sailing"), because they were supposed to be favorable to navigation. Their respective names were Sterope, Celæno, Electra, Alcyone, Maia, Merope, and Taygete. They were each in great reputation for wisdom and justice, and on this account were adored as goddesses. With their mother they were pursued five years by Orion, till Jupiter, prevailed on by their prayers, took them into the heavens, where they form the constella-

tion called Pleiades. Some authors claim that the Pleiades were daughters of Lycurgus, born at Naxos; and that they were translated to heaven for their good offices in the education of Bacchus.

Atma, in Hindû mythology, was the surname of *Brahma*, the all-penetrating spirit of the world. All souls come from Atma; they occupy the heart in the body, and are the cause of all sensual and voluntary functions, and therefore are rewarded or punished for the good or evil which the human being did during life.

Atmore, Henry S., a minister in the Methodist Episcopal Church, South, was born in Delaware County, Pa., Jan. 23, 1822. He was brought to Christ in his fourteenth year through the instruction and example of his pious mother. In his seventeenth year he received license to preach; and in his twenty-first was admitted into the Philadelphia Conference. His sentiments and sympathies led him to the Church South in 1854, and he joined the Virginia Conference, wherein he continued until his decease, in January, 1862. See *Minutes of Annual Conferences of the M. E. Church, South*, 1862, p. 389.

Atocha, Our Lady of, a name given to the *Virgin Mary*, under which she has a chapel dedicated to her at Madrid. She is represented in the dress of a widow, with a chaplet in her hands; and on festival days she is crowned with the sun, decked out with the finest garments, and adorned with the richest jewels. See Mariolatry.

Atochians were heretics of the 13th century who held that the soul died with the body, and that all sins were equal. See *Cent. Magd.* 13th cent. cap. v.—Landon, *Eccles. Dict.* s. v.

Atomists, a sect of philosophers in ancient Greece, usually ranked as atheists. The system seems to have originated with Leucippus, and to have been carried to a more systematic form by Democritus. The fundamental principle of the system was the eternal existence of matter in the form of an infinite number of atoms in infinite space. See Democritus; Epicurus; Leucippus.

Atonement, Theory of. The moral grounds or explanations of Christ's death on behalf of sinful man usually assigned are two—namely, the demands of justice, which could only thus be satisfied, and the claims of authority, which could only thus be adequately maintained. Both of these essentially resolve themselves into one—namely, the requirements of the divine government, which, it is supposed, would be endangered by pardoning the sinner without the infliction of the prescribed penalty upon a substitute. This position, plausible as it seems, is, however, based entirely upon the human point of view, and regards the atonement as a transaction in which the Almighty is affected by exterior considerations altogether such as apply to earthly rulers and mundane affairs. It may reasonably be doubted whether we have a right to assume that the Divine Being is thus hampered, or whether we present the atonement in its most favorable and impressive aspect by this course of reasoning. Such statements may be profitable by way of *illustration* of the divine method of procedure; but they are hardly satisfactory as a logical exposition of the reasons operative in the divine mind in the case. We should, of course, speak cautiously in all such premises; but if we speculate at all upon the subject, we should do so in such a manner as to justify adequately the ways of God.

We apprehend that the final cause of this central feature of the redemptive scheme is to be found not so much in any considerations of vindictive or governmental policy or necessity as in its *remedial* power. Scripture gives the true key to its economy in the words of Christ himself: "God so loved the world that he gave his Son," etc. It was suggested by divine *love* in the person of the Father, and it was carried out by the same self-sacrificing, uncalculating love in the person of the Son. That impulse to make other beings happy beyond the godhead, which prompted the original creation of man, likewise induced the yearning to restore man to happiness after he had fallen. This is the only Biblical and tenable view of the subject in its ultimate theodicy.

If now it be further asked, Why was the particular method of substitutional redemption adopted? we reply, in like manner, Because divine love chose to suffer itself rather than see the object of that love suffer. Such is the nature of all true love. It rushes spontaneously to the rescue, and interposes itself between the danger and the victim. There is no cool balancing of probabilities, risks, or advantages. It was not simply nor properly because there would be a gain in the suffering of one in place of many, nor because the infinite Sufferer was more able to endure than the finite race. Such a quantitative analysis of the transaction belittles it to a mere commercial affair. Nor does disinterested love stop to inquire whether its devotion will be altogether successful. It freely offers itself if there be the least hope or opportunity of thereby averting the doom of the beloved. It begs the privilege, and will only be restrained by insurmountable obstacles. The only real difficulties in this case would be the refusal of the judge or that of the culprit himself. The former is obviated by the fact of the unity between the persons of the Trinity, which makes them necessarily consentaneous in purpose and concurrent in act [see Mediation]; the latter, by the conscious guilt and helplessness of the penitent sinner, who accepts this as his only possible mode of escape. See Vicarious Suffering. The final cause of Christ's atonement thus appears in its moral effect upon the will of the subject of redemption, by awakening any susceptibility of compunction and gratitude left in his nature. The spectacle of the Divine Sufferer on the cross was the last resort for winning back the erring (John xii, 32). Dying love alone has power to constrain to penitence and fealty.

On the other hand, the strictly governmental view of the atonement falls short as an ultimate vindication of its *morale* in at least three essential respects. First, as such it is a signal failure in point of fact. Christ's atonement has not, as a rule, restrained mankind at large from sin, either prophylactically or punitively; but, on the contrary, has rather led to the extension of crime, partly by protracting human probation, and partly by inducing a general sense of direct impunity. Secondly, and more conclusively, as a purely governmental device, the atonement violates the most fundamental principle of all jurisprudence by proposing to excuse the guilty and punish the innocent. Thirdly, as a magisterial act it expiates offences twice over—once in the person of the Mediator, and again in that of the finally impenitent. All that we can justly say in behalf of the so-called governmental theory of atonement is, that as a secondary or subordinate design its most important advantages are indirectly subserved by the remedial economy. But we cannot consistently regard God as shut up to its adoption by the exigencies or results of his own sovereignty.

Once more, should it be inquired, If the love of God be of such an all-constraining character, why might it not have been more fully indulged by refraining from all punishment whatever? we answer, This is substantially the fact, when the word *punishment* is properly defined and understood in the case. Christ was not "punished" at all: he *suffered* indeed, but his anguish was not penal; it was voluntarily undergone for the sake of its effect upon others. Nor is the final and eternal sentence upon the impenitent sinner so much a positive and direct infliction as a deprivation of privilege and a relinquishment to the natural consequences of his own moral abandonment. He simply lies down in the bed of woe which his own hands have made. The inherent power to sin carries with it its own penalty. God undoubtedly could, at man's creation, have constituted

him incapable of either sin or misery; but he chose to confer upon him this tremendous capability because (as we reverently conceive) the virtue of resistance is necessarily greater than that of impassivity, and the glory of redemption transcends even Edenic innocence. In a word, confirmed (because voluntary and tested) conformity to the divine will is, in truth, the only perfect happiness in the universe—and by reason of God's own nature this must be the case; and this means only that supreme love to God is the sole unalloyed bliss. All who fall short of this, therefore, whether in this world or the next, are proportionately miserable by the very constitution of their being. The atonement sprang from the pure love of God, and is calculated to restore a reciprocity of it in the human breast. Its eventual failure in any individual is final perdition.

God, we repeat, doubtless could have obviated the consequences of man's fall by some less costly means, or he might, we presume, have arbitrarily prevented man's sin altogether; but we see no way by which he could so effectually have exhibited his intense and ceaseless love for the race as by sending his Son to die for its salvation. At all events, this is the method of redemption which he has actually chosen, and we feel compelled to believe that he selected this in order to manifest the full extent of his interest in his fallen creatures. The catastrophe, we suppose, was permitted in order that the remedy might be possible; and both illustrate the magnanimity of the divine nature in the highest conceivable degree.

We are not deterred from this explanation of the atonement by the Socinian abuse of it, which represents Christ as dying, like a mere hero, for the sake of example to his fellows. Nothing short of self-sacrifice on the part of God will satisfy the conditions of our view. The offended and injured parent must himself intervene for the rescue and recovery of the contumacious and ruined child. The undying love of the Creator only can save the lost creature. It is this sublime devotion alone that can conquer the rebel and reform the depraved. The God-man is essential no less as a crowning attraction upon the cross than as a model in the pathways of life. The atonement extends from the manger to the sepulchre; and it is divinity that lends it all its commanding lustre.

Nor in the above view of God's fatherly feelings towards the sinner do we overlook his hatred of sin. But this latter we regard as rather an emotion of grief and regret (humanly speaking) than of resentment or indignation, as directed towards the person of the offender. We can only arrive at a just notion of the divine sentiments by comparing them with those of an earthly parent respecting a disobedient child. The sin is hateful, but the sinner is still loved with pity and benevolence. The temper and bearing of Jesus in his entire earthly career most beautifully illustrated this combination.

Additional Literature.—Bushnell, *God in Christ*, and other works (proceeds upon the purely spectacular theory); Knapp, *Christian Theology* (reviews the leading opinions, and concludes that "God chose this extraordinary means from the impulse of his own benevolence"); Van Oosterzee, *Christian Dogmatics* (treats of its external relations only); Martensen, *Christian Dogmatics* (clearly contrasts Anselm's and Abelard's views, which respectively represent the severe and the benignant theories of all later discussions); Steinmeyer, *Passion of our Lord* (from the German, Edinb. 1879, p. 6 sq.; examines the latest positions and inclines to the satisfaction theory); Miley, *The Atonement in Christ* (adopts the governmental theory). See also the works cited by Danz, *Wörterb.* s. v. "Versöhnungslehre;" Malcolm, *Theolog. Index;* s. v.; Darling, *Cyclop. Bibliog.* Index, s. v.; Low's *English Catalogue*, Index, s. v.; Poole, *Index*, s. v.; and other bibliographical works.

ATONEMENT, THE DAY OF, *Modern Observance of.* In the treatise *Hilchoth Tshuvah*, c. 1, 2, we read, "At this time, when there is no temple and we have no altar, there is no atonement but repentance. Repentance atones for all sins; yea, though a man be wicked all his days, and repent at last, none of his wickedness is mentioned to him (Ezek. xxxiii, 12). The Day of Atonement itself also atones for them that repent (Lev. xvi, 30)." Without considering the contradiction contained in this statement, we will mention the fact that the rabbins, in spite of repentance and the Day of Atonement, have felt the need of something more, which would a little better resemble real sacrificial atonement; and hence has arisen the custom of sacrificing a cock on the eve of that solemn day. The following account of this custom is given in the קחלת שלמה: "*Order of the Atonements.* On the eve of the Day of Atonement the custom is to make atonements. A cock is taken for a man, and a hen for a woman; and for a pregnant woman a hen and also a cock, on account of the child. The father of the family first makes the atonement for himself—for the high-priest first atoned for himself—then for his family, and afterwards for all Israel." The order is as follows: He takes the cock in his hand and says these words:

"The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and brake their bands asunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sendeth his word and healeth them, and delivereth them from their destructions. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men (Psa. xvii)! If there be for him an angel, an intercessor, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith Deliver him from going down to the pit; I have found a ransom" (Job xxx, 23).

While moving the atonement round his head, he says,

"This is my substitute. This is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace."

He then begins again at the words, "The children of men," and so he does three times. Then follow the various alterations that are to be made, when the atonement is for a woman or another person, etc., and there is added "as soon as one has performed the order of the atonement, he should lay his hands on it, as the hands used to be laid on the sacrifices, and immediately after give it to be slaughtered." At the synagogue the usual service commences with the so-called *Kol-Nidre* (q. v.). The ritual for that day contains a series of confessions of sin to be made, which are frequently repeated. Besides these confessions and other prayers, the historical record of the manner in which the high-priest discharged the duties of his office before the destruction of the second Temple is read and heard. For the four collects which the high-priest offered on that day, see POETRY, HEBREW (*Post-Biblical*), § i. The other parts of this historical record are fully given in the treatise *Yoma*. When the concluding prayer is finished, the ram's horn is blown as a signal that the duties of the day are over, and the ceremonies of the day close with the words "Next year we shall be in Jerusalem." (B. P.)

Atri, in Hindû mythology, were certain deities emanating from Brahma, whom he invested with the power of creation.

Atrŏpos, in Greek mythology, was one of the Parcæ, or Fates; and it is she who cuts the thread spun by the other two sisters, Clotho and Lachesis—the bringer of death. She is generally represented as a woman with a pair of scissors. See PARCÆ.

Attabeira, in the mythology of the Antilles tribes, was worshipped by the ancient inhabitants of Hayti as the mother of the omnipotent, unseen Being. Her servants were protecting spirits of the seasons, of hunting, of health, of fisheries, etc.

Attacanti (or **Atavanti**), **Giacomo**, an Italian ecclesiastic, was a Servite and of a noble family in Florence, and distinguished for his genius and acquirements. Cosmo de' Medici made him professor of theology at Pisa, and the pope appointed him general of his order. He collected a library of more than three thousand volumes in his convent at Pisa, and died at the age of eighty-one (in 1607), leaving many works still in MS., both in Italian and Latin; among them an immense work in twenty-five volumes, called *Ager Domini*, containing the treasures of wisdom and divine knowledge.

Attacanti (or **Atavanti**), **Paolo**, an Italian writer, was a monk of the Order of the Servites, born of a noble family of Florence, who entered the order in 1427. He acquired early a high reputation, and taught theology at Sienna; was made provincial of the province of Tuscany; and was charged by Pius II with the direction of the Hospital of the Holy Spirit at Rome. He quitted this employment and retired to Florence, where he died in 1499, aged eighty. His works are, *Dialogus ad Petrum Medicem, de Origine Ordinis Servorum* (1471):—*Vitæ B. Joachimi et Francisci, Senensium, Ord. Serv. MSS.*:—*Breviarium Decr. Decretal. Sexti*, etc.:—*Thesaurus Concionatorius* (Milan, 1479), Lenten sermons:—*Comment. in XII Prophetas Minores, et in Apocalyp. S. Johan.* (1583):—*Sermones de Sanctis*:—*Breviarium Totius Juris Canonici* (Milan, 1479):—*Quadragesimale de Reditu Peccatoris ad Deum* (ibid. eod.):—*Expositio in Psalmos Pœnitentiales* (ibid. eod.). He wrote many other works, none of which have been printed. See *Mag. Biblioth. Eccles.* p. 694; Hoefer, *Nouv. Biog. Générale*, s. v.

Attachment, Letters of (*Lettres d'Attache*) are letters, added to others, to put the latter in execution. Sometimes they were called *letters-patent*, and were required in France and elsewhere before the papal bulls, etc., could take effect within the kingdom. See De Ferrière, *Dict. de Droit et de Pratique.*—Landon, *Eccles. Dict.* s. v.

Attah chonen (i. e. *thou favorest*). See Shemoneh Esreh.

Attah gibber (i. e. *thou art powerful*). See Shemoneh Esreh.

Attah kadosh (i. e. *thou art holy*). See Shemoneh Esreh.

Attala (or **Attalas**), St., second abbot of Bobbio (Bobium), was born in Burgundy. He first entered the Monastery of Lerins, and afterwards that of Luxeuil, where his friend St. Columbanus presided, whose fortunes he followed. In the year 612 Columbanus founded the Monastery of Bobbio, in the Milanese, and became the first abbot; and, upon his death, Attala was elected to succeed him. Many of his monks, finding the strictness of his rule to bear heavily upon them, withdrew; but several were induced to return by the miserable death which had overtaken some of their fellow-recluses. He died March 10, 627. See Baillet, March 10.

Attalia. The situation of this place made it a natural port of the adjacent region, and hence Paul readily found here a vessel coasting to Antioch, in Syria. See Lewin, *Life and Letters of St. Paul*, i, 155.

Attalus, St., one of the martyrs of Lyons in 577.

Attardi, Bonaventura, a. Augustine monk, was born at St. Philip of Agire, in Sicily, and became professor of Church history in the University of Catania. In 1758 he was made provincial of his order in Sicily and Malta.

Attardi, Pietro, a learned priest of the Oratory, was born at Girgenti, in Sicily, in 1645. He was a man of intense application to study, taking no other sleep than he could get with his head resting on his books. His vast abilities and learning, and extraordinary memory, caused him to be much employed by his bishop in difficult matters. He died in 1714, leaving, among other works, *Lectiones et Antiphonæ SS. Gregorii et Gerlandi, Episc. Agrigentinorum, a S. C. Rituum approbatæ et laudatæ.*

Attavanti. See Attacanti.

Attenborough, Thomas Beardsley, an English Congregational minister, was born at Ilkestone in March, 1810. He had not the advantages of Christian nurture, and underwent many trials in his attempts to serve God. Against the wishes of every relative he had, in his seventeenth year he openly professed Christ, connected himself with the Wesleyan Church, and began to preach. In 1840 he adopted Congregational views, and did his first pastoral work at Hope Chapel, Wigan. He first settled at Sedbergh, and removed to Brampton, where he was ordained. In 1848 Mr. Attenborough accepted the pastorate of the Church at Winslow, Bucks, where he labored nine years, and then removed to Newark-on-Trent. Here he devoted his best powers to the Church until stricken down by paralysis. Mr. Attenborough died Sept. 25, 1874. He was a man of catholic spirit; a special friend of the humbler classes. See (Lond.) *Cong. Year-book*, 1875, p. 310.

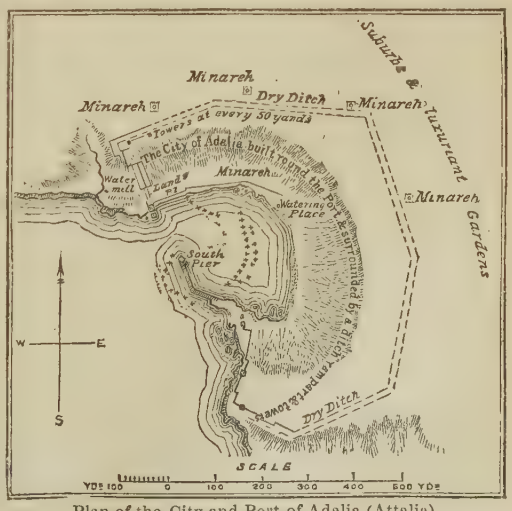
Atthakathá is the title of a commentary on the sacred books of the Buddhists among the Singhalese, which, until recently, was regarded as of equal authority with the text. The text was orally preserved until the reign of the Singhalese monarch Wattagamani, who reigned from B.C. 104 to B.C. 76, when it was committed to writing in the Island of Ceylon. The commentary was written by Budhagósha, at the ancient city of Anurádhapura, in Ceylon, A.D. 420. See Hardy, *Eastern Monachism*, p. 1, 167, 171, 187.

Attigny, Councils of (*Concilium Attiniacensium*), held at Attigny, a town of France, on the river Aisne, north-east of Rheims.

I. A.D. 765, provincial, under Pepin.

II. A.D. 822, at which the emperor Louis did public penance, especially for his cruelty to his nephew Bernard.

III. A.D. 834, November, under Ludovicus Pius, a synod of "the whole empire," passed some canons on behalf of the Church, and referred a criminal cause, brought before them by the emperor, to the State tribunal.



Plan of the City and Port of Adalia (Attalia).

Attilly, Council of (*Concilium Attillience*), was held at Attilly, a village near Narbonne, A.D. 902, in which it was declared that the Church of the Holy Virgin (called *Quadraginta*) did not depend on the Church of Cruzy (*Gallia Christ.* vi, 192).

Attingians, a Christian sect which originated in the 8th century. They solemnized baptism, not with the words of institution, but with the words "I am the living water;" and in the Lord's supper they added to the words "Drink ye all of it" the word "Take."

Attiniacensium, Concilium. See Attigny, Councils of.

Attiret, Jean Denis, a French Jesuit and painter, was born at Dole, July 7, 1702. He studied at Rome, and had already produced some good pictures when he entered the Society of the Jesuits at Avignon. In 1737 he went to Peking, China, at the solicitation of the French Jesuit missionaries stationed there, and was employed by the emperor Kien Lung. He died at Peking, Dec. 8, 1768.

Attis (or **Atys**), a beautiful Phrygian shepherd and priest of the goddess Cybele, who was deified after his death and worshipped as the sun. Julian calls him the great god Attis, and Lucian mentions a golden statue of Attis placed among those of Bendis, Anubis, and Mithras, who were all adored as the sun. He is frequently joined with Cybele in ancient monuments, and is sometimes pictured alone, holding a pastoral pipe in his right hand and a crook in his left.

Atto, *the Blessed,* was a native of Badajoz, Spain, according to some, or of Florence, according to other writers, general of the Order of Vallombrosa, and raised to the see of Pistoja in 1133. After governing the Church for twenty years, he died in 1153. He wrote, *Life of J. Gualbertus,* the founder of his order (Madrid, 1612 [?]):—*Life of St. Bernard, Abbot of St. Salvus, Bishop of Parma and Card.:—Quæ S. Bernardus, etiam Cardinalis Existens, pro sua Religione gesserit:—Letters:—On the Translation of the Relics and of the Miracles of St. James the Apostle.* See Antonio, *Bibl. Hisp.* ii, 16; Negri, *De Script. Florent.* p. 72.

Atto (**Acton,** or **Hatton**), an Italian prelate, who was made in 945 bishop of Vercelli, in Piedmont, and died about the year 960, is the author of *Statuta Ecclesiæ Vercellensis, Collectio Canonum:—De Pressuris Ecclesiasticis:—Polypticus* (πολύπτυχος, so called from its various contents);—a *Commentary on Paul's Epistles:—Letters and Sermons.* Some of these writings were published by D'Achery in his *Spicilegium;* a complete edition was published by count Buronti del Signore (Vercelli, 1768, 2 vols. fol.). See Herzog, *Real-Encyklop.* s. v.; Natalis, *Hist. Eccles.* vi, 195; Oudin, *Suppl. Script. Eccles.* p. 305; Dupin, *Nouvelle Bibl.* viii, 27. (B. P.)

Attributes of God are the several qualities or perfections of the divine nature. Some distinguish them into the *negative,* and *positive* or affirmative. The negative are such as remove from God whatever is imperfect in creatures; such are infinity, immutability, immortality, etc. The positive are such as assert some perfection in God which is in and of himself, and which in the creatures in any measure is from him. This distinction is now mostly discarded. Some distinguish them into *absolute* and *relative;* absolute ones are such as agree with the essence of God—as Jehovah, Jah, etc.; relative ones are such as agree with him in time, with some respect to his creatures—as Creator, Governor, Preserver, Redeemer, etc. But the more commonly received distinction of the attributes of God is into *communicable* and *incommunicable* ones. The communicable ones are those of which there is some resemblance in men—as goodness, holiness, wisdom, etc.; the incommunicable ones are such as there is no appearance or shadow of in men—as independence, immutability, immensity, and eternity.—Buck. See those different articles in this work.

Attwater, Henry S., a Protestant Episcopal clergyman of the diocese of Kansas, was born at Blanford, Mass., in 1798. He was ordained by bishop Hobart in 1829; labored faithfully and acceptably in the churches at Malone, Little Falls, and Mount Morris, N. Y., and in those at New Preston, Bethany, Kent, and Poquetannock, Conn. He died at Cedar Vale, Dec. 28, 1879. See *Whittaker's Almanac and Directory,* 1881.

Attwood, Thomas, a musical composer, was born in London in 1767. After receiving some elementary instruction, he was sent abroad to study at the expense of the prince of Wales, in 1783. He studied two years at Naples, and then proceeded to Vienna, where he became a favorite pupil of Mozart. On his return to London he became one of the chamber musicians to the prince of Wales. In 1795 he was chosen organist of St. Paul's, and the year following he became composer to the chapels royal. His court connection was further confirmed by his appointment as musical instructor to the duchess of York and afterwards to the princess of Wales. For the coronation of George IV he composed the anthem *The King shall Rejoice.* In 1821 king George appointed him organist to his private chapel at Brighton. Soon after the establishment of the Royal Academy of Music, Attwood was chosen one of its professors. He wrote the anthem *O Lord, Grant the King a Long Life,* which was performed at the coronation of William IV; and he was composing a similar work for the coronation of queen Victoria when he died, March 24, 1838. His services and anthems were published in a collected form, after his death, by his pupil Walmesley, and are frequently used in cathedral worship. See *Encyclop. Brit.* (9th ed.) s. v.

Atum (or **Atmû**) was the Egyptian deity of the setting sun, or darkness. He was called "the Sun who reclines himself," and was represented as an erect human figure wearing a crown composed of an expanded lotus, surmounted with four upright feathers, like those on the crown of Amen-Ra. He was specially adored at Heliopolis in Lower Egypt. He is also called Tum (q. v.).

Atwater, Horace Cowles, a Presbyterian minister, was born at Homer, Cortland Co., N. Y., March 14, 1819. He studied for three years in the Yale Divinity School, and during these three years, being a licensed preacher of the Methodist Episcopal Church, preached in Westville and other neighboring places. He then spent twelve years in ministerial work in connection with the Methodist denomination in southern New England, being ordained at Fall River, Mass., April 3, 1847. In 1857 he went to the West, and was employed for some years in evangelistic work under the auspices of the Congregational churches. His longest settlement was in Alexandria, O., from 1861 to 1867. He labored chiefly in North Carolina and Tennessee under the direction of the Presbyterian Church, and in 1870 settled in Elizabethtown, Tenn., as stated supply of the Church there, but, after the presidential election of 1876, was dismissed from this relation as a penalty for his vote for president Hayes. He died at Elizabethtown, Feb. 7, 1879. See *Obituary Record of Yale College,* 1879.

Atwater, Jason, a Congregational minister, was born in Mount Carmel Society, Hamden, Conn. He studied theology in the seminary of Yale College, and was ordained as pastor in Middlebury, Conn., Oct. 20, 1830. In October, 1845, he was dismissed from this charge. After this, he resided for several years in Newtown and Southbury, Conn., preaching to the Congregational churches in those towns. The latter days of his life were spent in West Haven, in the town of Orange, Conn. He died April 1, 1860. See *Obituary Record of Yale College,* 1860.

Atwater, Noah, a Congregational minister, was born at New Haven, Conn. He graduated at Yale College in 1774, where he was a tutor from 1778 to 1781. He was ordained pastor of the Church in Westfield, Mass., Nov. 21, 1781. His last sermon was preached on the twentieth anniversary of his ordination, and was published. See Sprague, *Annals of the Amer. Pulpit*, i, 537.

Atwater, William W., a Methodist Episcopal minister, was born at Burlington, Vt., Feb. 15, 1814. He experienced conversion in 1832, received license to exhort and preach in 1841, and in 1842 united with the Troy Conference. In 1850 he located in his native town, and for six years followed printing. He published a Vermont *Directory* and the *Vermont Courier*, a newspaper. In 1856 he was again admitted into the Conference, and continued to serve in the pastorate until 1871, when, being appointed secretary of the Vermont State Temperance Society, he retired to Burlington and commenced the publication of the *Vermont Witness*. He died Aug. 3, 1878. Mr. Atwater was a man of tireless activity; he had a passion for work; was honest, fearless, pronounced, persistent, a champion in the temperance reform. See *Minutes of Annual Conferences*, 1879, p. 44.

Atwell, James, a Methodist Episcopal minister, was born at Montville, Conn., June 11, 1797. He experienced religion early in life, and in 1826 entered the travelling connection of the Oneida Conference. In this relation he labored until his death, Feb. 7, 1860. Mr. Atwell excelled as a pastor; visiting the lowly, warning the ungodly, comforting the poor and distressed, and enlightening the doubting. He was a man of warm affections, sound common-sense, and well versed in theology. See *Minutes of Annual Conferences*, 1860, p. 167.

Atwell, John, a Methodist Episcopal minister, was born at Grafton, N. H., March 26, 1788. He experienced conversion in early life, and in 1810 entered the East Maine Conference, in which he labored faithfully until 1859, when he became superannuated, and retired to Orono, Me., where he died, May 30, 1868. Mr. Atwell was a practical, diligent, devout, fluent, acceptable minister. See *Minutes of Annual Conferences*, 1868, p. 142.

Atwell, Paul P., M.D., a Methodist Episcopal minister, was born at Haverhill, N. H., March 28, 1801. He experienced religion at the age of twenty-three while pursuing a medical education; received license to preach in his twenty-eighth year; and in 1843 entered the Troy Conference, which he served faithfully for a number of years, and then, taking a supernumerary relation, resumed the practice of medicine. In 1870 he retired to Schuylerville, where he died, June 13, 1873. Mr. Atwell was a good man, true to God and his Church. He was an able minister, and much beloved. See *Minutes of Annual Conferences*, 1874, p. 65.

Atwill, William, a Protestant Episcopal clergyman of the diocese of Western New York, was for a number of years a missionary in Bradford, N. Y., and parts adjacent. From 1866 he was rector of St. John's Church, Catharine, N. Y., which position he held until about 1870, when he returned to Bradford as rector of St. Andrew's Church; but in 1875 he removed to Dresden, N. Y., as rector of St. John's Church. About 1877 he removed to Elmira, N. Y., and in 1878 went to Dallas, Tex. His death occurred at San Antonio, Tex., April 19, 1879, at the age of eighty years. See *Prot. Episc. Almanac*, 1880, p. 170.

Atwood, Anson S., a Congregational minister of Connecticut, was born at Woodbury, Aug. 1, 1790, and graduated at Yale in 1814. After spending some time in home missionary labor, he accepted a call from the Church at South Mansfield, where he was ordained in 1819. This was his only pastorate—one of almost forty-three years. During this period, he had seven revivals, and received into the Church four hundred and twenty-one persons. He died at East Hartford, July 22, 1866. Mr. Atwood was firm in his convictions of duty and in his opinions, a faithful preacher and laborious pastor, with a slight dash of eccentricity in his manner. See *Cong. Quarterly*, 1866, p. 389.

Atwood, John, a Baptist minister, was born at Hudson, N. H., Oct. 3, 1795. He was a graduate in the theological class connected with Waterville College in 1822. For two or three years subsequent to his graduation he preached as a supply in Readfield, Me., and in New London and Pittsfield, N. H. His ordination took place in New Boston, N. H., May 18, 1825. Here he remained as pastor eleven years. Subsequently he became pastor of the Church in Francestown, and held the office one year; then removed to Hillsborough, where his ministry covered a period of seven years. About the year 1847 he was elected State treasurer, and was in office six years, during a part of which time he served as chaplain of the State-prison. The Democratic party in New Hampshire, in 1851, nominated him as their candidate for governor of the State. Having given offence to the party by the utterance of his free-soil sentiments, he was abandoned by them. For about twenty years he lived on his farm in New Boston, occasionally preaching, as opportunity presented, until his death, which occurred April 28, 1873. Mr. Atwood was highly respected for character and talent. See *Supplement No. 1 to the Colby University Obit. Record*, p. 6. (J. C. S.)

Atwood, Thomas, a Baptist minister, was born at Plymouth, Mass., not far from the year 1810. In early life he followed the sea, and became first officer of several merchant-ships. Soon after the excitement connected with mining in California commenced, he went, in 1849, to the Pacific Coast, with a company made up of persons residing in the Old Colony, and there he remained for ten years. While there he was ordained to the work of the ministry, and spent several years in this capacity at Stockton, and labored as an evangelist among the miners. In 1859 he came back to the East, and for nearly twenty-five years he devoted himself, with but little cessation, to his ministerial work. His settlements, during this period, were in each of the New England states, Vermont and Maine excepted, and in the State of New York. He met with abundant success as a preacher of the Gospel, and witnessed repeated revivals of religion. He died at Marshfield, Mass., in the summer of 1880. See *The Watchman*, Sept. 16, 1880. (J. C. S.)

Aubermont, Jean Antoine, was a Dominican of the Low Countries, who took the habit at twenty years of age, in 1632, at Ghent. He studied at Cologne, and taught philosophy at Louvain, where he took his doctor's degree in 1652. Afterwards he was made apostolic missionary in Holland. He died suddenly in 1686, leaving many works, among them, *Oratio Panegyr. in S. Thomam de Aquino* (Louvain, 1650, 4to):—*Doctrina quam de Primatu, Auctoritate, ac Infallibilitate R. Pont. tradiderunt Lovanienses*, etc. (Liege, 1682, 4to):—*Responsio Historico-theologica ad Cleri Gallicani de Potestate Ecclesias. Declarationem Parisiis*, 1682, *factam*, etc. (Cologne, 1683, 8vo):—a new edition of the *Life of St. Rose of Lima*, by P. Leo (Louvain, 1688, 12mo), etc.

Aubert, St. See Audebertus.

Aubert, bishop of Avranches, lived in the early half of the 8th century. He founded Mont St. Michel, with which, according to the custom of the time, a legend is connected. Here he at first established canons; then the Benedictines. The body of St. Aubert was interred at Mont St. Michel. Being discovered more than three hundred years later, these remains attracted numerous pilgrims, among others Louis XI, who established on this occasion the Order of St. Michel. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aubert, Augustin, a French portrait, historical, and landscape painter, was born at Marseilles in the year 1781. His principal subjects are from sacred history, and are held in considerable estimation in France.

Aubert, François, Canon Regular and French scholar, was born in Paris in 1709, and died in 1770. He wrote, *Entretiens sur la Nature de l'Ame des Bêtes* (Colmar, 1756: and with a new title, Basle, 1760):—*Refutation de Bélimire et de ses Oracles* (J. J. Rousseau, Voltaire, etc.) (ibid. and Paris, 1768). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aubert, Michel, a Parisian painter and historical engraver, was born in 1700. He died in 1757. Some of his principal plates are, *The Circumcision*, after Ciro Ferri:—*St. Francis*, after Guido:—*The Reconciliation of Jacob and Esau*, after Jeaurat.—Portraits: *Elizabeth, Queen of England; Charles Emmanuel, Duke of Savoy; Charles Stuart.*

Aubery, Antoine, a celebrated French parliamentary advocate, died in February, 1695. He published, a *General History of the Cardinals* (vol. i, 1642). In the following years he published four other volumes, and dedicated all to cardinal Mazarin, who, in return, granted him a pension. In 1649 he published a work on the pre-eminence of the kings of France over the emperor and the king of Spain:—a *Life of Cardinal Joyeuse* (1654):—a *Life of Cardinal Richelieu* (1660):—a *Treatise on the Dignity of Cardinal* (1673):—a *Treatise on the Regale* (cir. 1678):—and a *Life of Cardinal Mazarin* (1695). See *Biog. Universelle*, iii, 5; Dupin, *17th Cent.*

Aubespine, Gabriel de l', a French prelate, was born in Paris, Jan. 26, 1579. He was the son of Guillaume d'Aubespine, baron of Châteauneuf. In 1604 he succeeded his kinsman, Jean d'Aubespine, in the bishopric of Orleans. He inherited a talent for negotiation, and was so successful that many affairs were intrusted to him. He assisted at the assembly of the bishops of the province of Sens in 1612, and there signed, with regret, the condemnation of the famous book of Richer. He died at Grenoble, Aug. 15, 1630. He wrote, *De Veteribus Ecclesiæ Ritibus* (1623):—*De l'Ancienne Police de l'Église sur l'Administration de l'Eucharistie:—Notes* upon the canons of the several councils collected by Labbe:—also *Notes* upon Tertullian and upon Optatus of Milevia. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aubin, *St.*, bishop of Angers, was born at Vannes, Brittany, in 469. He retired to the Monastery of Cincillac, since called Tintillant, of which he afterwards became abbot, and held that office for twenty-five years. In 529 the people of Angers almost forcibly compelled him to become their bishop, in which capacity he attended several councils; and signalized himself by his zeal against incestuous marriages, especially at the third Council of Orleans. He died in 550, and was buried first in the Church of St. Peter, but was afterwards translated to the Church of St. Stephen, thenceforward called St. Aubin's. He is commemorated March 1, the day of his death, and June 30, the day of his translation. See Baillet, March 1.

Aubin, Gabriel Jacques, a Parisian historical painter and engraver, brother of Augustin, was born in 1724. He engraved some plates from his own designs, the principal of which are, *Six Statues of the Christian Virtues:—View of the Louvre Exhibition of Paintings in* 1753.

Aubin, N., a French writer and Protestant minister, was born at Loudun near the middle of the 17th century. He took refuge in Holland after the Revocation of the Edict of Nantes; and published a translation of the *Life of Michael Ruyter*, by Brandt, in 1698:—*Dictionnaire de Marine* (Amsterd. 1702):—*Histoire des Diables de Loudun; ou, De la Possession des Religieuses Ursulines, et de la Condamnation et du Supplice d'Urbain Grandier, Curé de la même Ville* (ibid. 1693). This subject, which met with a great deal of success, was afterwards published under the titles of *Cruels Effets de la Vengeance du Cardinal de Richelieu* (ibid. Roger, 1716), and *Histoire d'Urbain Grandier* (ibid. 1735). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aubrey, Thomas, a Welsh Wesleyan minister, was born at Cefn-coed-y-emer, near Merthyr-Tydvil, May 13, 1808. He was received into the ministry in 1826; soon took a prominent place among the most popular preachers of his native land; was appointed chairman of the North Wales District in 1854; continued in that capacity for eleven years; devised the North Wales Chapel Loan Fund for the relief of encumbered Church property; became a supernumerary in 1865; and died at Rhyl, Nov. 15, 1867. "He was truly a great man, a mighty preacher, a faithful, wise, and loving pastor. His mental faculties were vigorous, penetrating, inventive, and logical. His application to study was intense, and of theology and philosophy he had a clear and comprehensive knowledge. God had endowed him with a remarkable gift of eloquence—an eloquence sometimes calm and subdued, at other times vehement and elevated. His native language he studied, its genius he admired; he discovered much of its neglected wealth, and wielded its oratorical force with ability and success. His sermons were prepared with care, elevated in conception, full of original thought, and delivered with emotion and energy." See *Minutes of British Conference*, 1868, p. 11.

Aubriot, Jean, a French prelate, belonged to the family of the provost of Paris, Hugh Aubriot, and was raised to the bishopric of Châlon-sur-Saône at the commencement of the year 1336. He gained great favor with the duke Eudes of Burgundy, who greatly approved the counsel of this prelate. Eudes, who died in 1349, had made Aubriot the executor of his will. Aubriot died about 1351. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aubry, Jean Baptiste, a French Benedictine of the Congregation of St. Vannes, was born at Deyvillier, near Épinal, in 1836, and became prior of the house of Commercy. He died about 1809. His works are, *Questions Philosophiques sur la Religion Naturelle:—L'Histoire des Auteurs Sacrés et Ecclésiastiques:*—and *Questions Métaphysiques sur l'Existence et la Nature de Dieu.*

Auburn Theological Seminary. See Seminaries, Theological.

Auch, Council of (*Concilium Auscense*), was a council of the province called by Hugo the White, legate. It was ordered that all the churches of Gascony should pay a quarter of the tithe to the cathedral, St. Orens and a few others being exempted. See Labbe, *Concil.* ix, 1195.

Auchmuty, Samuel, D.D., a missionary of the Church of England, was born in Boston, Mass., in 1721. His father, Robert Auchmuty, a Scotchman, was a lawyer, and for several years a judge in the Court of Admiralty. Samuel received his education at Harvard College, graduating in 1742. Five years after he was ordained deacon by the bishop of London, and received an appointment as missionary from the Society for the Propagation of the Gospel in Foreign Parts. He became assistant to Dr. Barclay, rector of Trinity Church, New York city; and, also, was catechist to the colored population, entering upon his duties March 8, 1748. St. George's Chapel in Beekman Street being opened in 1752, Mr. Auchmuty and the rector supplied the two churches. In August, 1764, he succeeded Dr. Barclay, deceased; and shortly after his induction St. Paul's Chapel was opened for public worship. When the Revolution opened, he espoused the cause of the royal government. The American army having taken possession of the city of New York, April 14, 1776, he removed with his family to New Brunswick, N. J., where he remained until the British army, under general

Howe, regained possession of New York, in September following. Being anxious to reach the city, on account of loss of property by a fire, he vainly sought to pass the American lines. Compelled to escape by night, his health suffered from the exposure; and this was eventually the cause of his death, which occurred in New York city, March 4, 1777. See Sprague, *Annals of the Amer. Pulpit*, v, 127.

Auctor, a bishop, of whom nothing further is known, is commemorated as a saint in Bede's *Martyrology* on Aug. 9.

Auda, Angelo, an Italian theologian, native of Lantosca, lived in the middle of the 17th century. He was secretary for the province of Romagna. He wrote, *Octavarium Exercitiorum Spiritual.* (Rome, 1660):—*Commentarius in Regulam S. Francisci* (ibid. 1664):—*Bollarium Romanum Novissimum ab Urbano VIII usque ad Clementum X* (ibid. 1672). See Hoefer, *Nouv. Biog. Générale*, s. v.

Audactus. See Adauctus.

Audard, St. See Theodardus.

Audax (*saint and martyr*) was originally a magician, but is said to have been converted by St. Anatolia, a Roman virgin, and suffered for the faith by order of Faustinianus, governor of the country of the Sabines, who had wished to employ him against that saint. See Baillet, July 9.

Audebert, Ann, a martyr, was taken, on her way to Geneva, and brought to Paris; and there, by the council, adjudged to be burned at Orleans, in 1549. When the rope was put around her neck, she called it the wedding girdle wherewith she was to be married to Christ. See Fox, *Acts and Monuments*, iv, 405.

Audebertus (Ausbertus, Autpertus, Aubert, or **Haubert**, probably the same originally as *Albert*), *St.*, bishop of Cambray and Arras in 663, is said to have been very charitable and religious. He founded many churches, and died in 668. He is commemorated on Dec. 16.

Audenaerd (or **Oudenaerde**), Robert van, a Flemish painter and engraver, was born at Ghent in 1663, and died there in 1743. He studied first under Francis van Mierhop, and subsequently with John Cleef. When quite young he visited Rome, and studied with Carlo Maratti, under whose instruction he became a reputable historical painter. He painted several pictures for the churches of Ghent, among which is the great altar-piece in the Church of the Carthusians, representing St. Peter appearing to the monks of that order, considered his best work. In the Church of St. James is a picture of *St. Catharine Refusing to Worship the False Gods.* The following are some of his principal plates: Portraits—*Cardinal Sacripanti* (1695); *Cardinal Turusi; Cardinal Ottoboni.* Subjects after different Italian masters—*Hagar in the Desert; The Sacrifice of Abraham; Rebecca and the Servant of Abraham; David with the Head of Goliath.*

Audentius, a Spanish bishop and theologian, probably lived in the second half of the third century. According to Gennadius, he wrote a treatise *De Fide adversus Hæreticos*, in which he vindicated the Trinity against the Manichæans, Sabellians, Arians, and Photinians. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Audhumbla. See Audumla.

Audience, a court formerly held by the archbishops of either province of England; that of Canterbury was removed from the palace to the Consistory Place of St. Paul's. All cases, whether contentious or voluntary, which were reserved for the archbishop's hearing were tried here; and the evidence was prepared by officers called auditors. When the court was no longer held in the palace, the jurisdiction was exercised by the master and official of the Audience. He is now represented by the vicar-general, official of the Arches and Audience, whose court was held in the hall of Doctors' Commons.

Audifax (*saint and martyr*), was the son of Sts. Marius and Martha, also martyrs. He is commemorated on Jan. 20.

Auditor, in ecclesiastical phrase, is (1) a judge of the tribunal of the Rota at Rome; (2) of the Apostolic Chamber at Rome (*Auditor Camerœ Apostolicæ*); (3) of the court at Rome.

Auditory. (1.) A parlor. (2.) The alley of the cloister in which the Cluniacs and Cistercians kept the school of novices.

Audley, Edmund, an English prelate, was educated at Lincoln College, Oxford, and in 1463 took the degree of A.B. In 1471 he became prebendary of Farendon in the Church of Lincoln, and in October, 1475, attained a like preferment in the Church of Wells. In the same year, on Christmas-day, he was made archdeacon of the East Riding of Yorkshire; in 1480 he was promoted to the bishopric of Rochester, and in 1492 was translated to Hereford; thence to Salisbury in 1502. About this time he was made chancellor of the Most Noble Order of the Garter. In 1518 he gave four hundred pounds to Lincoln College, and bestowed upon the same house the patronage of a chantry, which he had founded in the cathedral church of Salisbury. He contributed also to St. Mary's Church in Oxford. He died Aug. 23, 1524, at Ramsbury, in the County of Wilts.

Audœnus. See Ouen, St.

Audomar. See Omar, St.

Audradus Modicus, chorepiscopus of Sens, lived in the 9th century, and is chiefly celebrated for the visions which he claimed to have had relating to the suspension of the intestine hostilities then prevalent in France. He visited Rome on that errand in 849. He was deposed, together with the other Gallican chorepiscopi, by a Council of Paris. His prophecies, or visions, were committed to writing, and will be found in Duchesne's *Collection of French Historians*, and in the *Collection of Dom Bouquet*, vii, 289. See *New General Biographical Dictionary*, p. 333; Hoefer, *Nouvelle Biographie Générale*, s. v.

Audran, Benoit, a French engraver, was born at Lyons in 1661, and was the second son of Germain Audran, from whom he at first received instruction. He afterwards studied under his uncle, the celebrated Gérard Audran. He was a member of the Academy of Painting, and was appointed engraver to the king. He died in 1721. The following are some of his principal religious subjects after various masters: *The Baptism of Jesus Christ; The Rape of Dejanira; Moses and the Brazen Serpent; The Saviour with Martha and Mary; St. Paul Preaching at Ephesus; The Elevation of the Cross.*

Audran, Charles, a Parisian engraver, brother of the elder Claude, was born in 1594. He visited Rome, when quite young, for improvement. He afterwards returned to France and settled in Paris, where he had wonderful success. He died in 1674. The following are a few of his principal sacred subjects after different masters: *The Baptism of Christ; The Stoning of Stephen; The Conception of the Virgin Mary; The Virgin Mary and Infant Jesus Treading on the Serpent.*

Audran, Claude, a French painter, third son of Claude, Sr., was born at Lyons in 1644, and died at Paris in 1684. He was employed by Lebrun in several sketches. His principal sacred pictures are, *The Beheading of John the Baptist*, and *The Miracle of the Five Loaves.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Audran, Gérard (or **Girard**), a celebrated French engraver, the son of Claude the elder and the nephew of Charles, was born at Lyons in 1640. He probably studied under Carlo Maratti. He resided in Rome three years, and executed a portrait of Clement IX, which gained him so much reputation that the great Colbert, himself a liberal patron of the arts, invited Audran to return to Paris. After his return, he was appointed engraver to the king. He may be said to have carried the art to its highest perfection, especially in his large historical plates. He died in 1703. The following are a few only of his principal plates: Portraits and subjects from his own designs—*Pope Clement IX*, of the family of Raspigliosi; *Andrea Argolus, S. Marci Eques.*; *St. Paul Preaching at Athens*; *Wisdom and Abundance*, above two genii with a banner inscribed "Louis le Grand." Subjects from different masters—*Moses and the Burning Bush*; *St. Paul Beaten by Dæmons*; *The Temptation of St. Jerome*; *St. Peter Walking on the Sea*; *The Woman Taken in Adultery*; *The Descent of the Holy Ghost.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Audran, Jean, a French engraver, was born at Lyons in 1667. He was the brother of Benoit, and the second son of Germain Audran. In 1707 he was appointed engraver to the king, with apartments in the Gobelins. He gained a high reputation, and died in 1756. The following are some of his chief sacred works after various masters: *Our Saviour in the Bark Preaching*; *The Infant Saviour Regarding the Cross Presented by Angels*; *The Miracle of the Loaves*; *The Resurrection of Lazarus*; *The Resurrection of Christ*; *The Descent from the Cross*; *The Disciples at Emmaus.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Audran, Louis, a French engraver, third son of Germain, was born at Lyons in 1670. He first studied under his father, but finally under his uncle Gérard. He died at Paris in 1712. His chief sacred work is *The Massacre of the Innocents.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Audry. See Aldricus.

Audry (or **Etheldreda**), *saint and virgin*, queen of Northumberland and abbess of Ely, was the daughter of Anna, king of the East Angles, who was slain in battle by the pagans in 654. Although twice married—first to Tumbert, a king of the East Angles, and secondly to Egfrid, king of Northumberland—she preserved, it is said, her virgin state, and obtained leave of her second husband to retire into the Abbey of Coldingham. She afterwards built a monastery on the Isle of Ely, in the river Ouse, which had been granted to her by Tumbert. Thomas of Ely, in his *Historia Eliensis*, says that this took place in the year 673, and that St. Audry collected both monks and nuns, and was made first abbess by St. Wilfrid of York. She died June 23, 679, and was honored by the Church of England as a saint within a short period of her death. See Baillet, June 23; *Anglia Sacra*, i. 594; Godwin, *De Præs. Angl.* p. 247.

Audry (*St.*) **of Sens.** See Aldricus.

Audumla (or **Audhumbla**), in Norse mythology, was a cow which arose when the ice in Ginnungagap, the Northern Chaos, thawed. This cow licked the salt icebergs and thus created the first god, Bur. The latter produced Bör, who was the father of Odin. The giant Ymir was nourished by her milk.

Audur, in Norse mythology, was the son of the dark Not (*night*) and of Naglfari (*air* or *ether*). It is unknown in what relation his name, Audur (*matter*), stands to the doctrine of the creation.

Auer, John Gottlieb, S.T.D., a missionary bishop of the Protestant Episcopal Church for Cape Palmas, Africa, and parts adjacent, resided, in 1865, in Gambier, O., and the year following removed to Philadelphia. In 1867 he was appointed missionary to Cape Palmas; in 1870 was a missionary at Cavalho, Africa, and while in this station was elected, in 1872, bishop of the African Mission. He was consecrated in St. John's Church, Georgetown, D. C., April 17, 1873. He died Feb. 16, 1874, aged forty-one years. See *Prot. Episc. Almanac*, 1875, p. 144.

Auerbach, David, a Lutheran theologian of Germany, was born at Limehna, Sept. 2, 1599. He studied at Leipsic and Wittenberg, was in 1624 bachelor of theology, and in 1639 professor extraordinary. In 1640, when he was called as superintendent to Borna, he received the degree of doctor of divinity, and he died April 14, 1647. He wrote, *Dissertatio Theolog. de Religione non Cogenda* (Lipsiæ):—*De Traditionibus non Scriptis Pontificiorum* (ibid.):—*De Votis Christianorum Oppositis Votis Monasticis* (ibid. 1624):—*De Dicto Habac. ii*, 3 (ibid. 1639):—*Refutatio Tractatus Calviniani quem M. Heinr. Junigenhoefer, Apostata, de Jamuis Clausis ex Joh. xx ediderat* (ibid. 1637). See Witte, *Diarium Biographicum.* (B. P.)

Auerbach, Isaac Levin., a Jewish rabbi of Germany, was born at Inowraclaw, in the duchy of Posen, about the year 1785. His primary education he received, according to the custom of the time, in the Talmudic schools of his country. At an early age he went to Berlin in order to acquire a more liberal education. For a long time he stood at the head of a Jewish girls' school at Berlin, and for over forty years was the leader of the Brüder Society. He was one of the first to introduce regular preaching into the German synagogues, and for over a quarter of a century he acted as preacher of the synagogue at Leipsic. He died at Dessau, July 5, 1853. He published, *Sind dei Israeliten verpflichtet, ihre Gebete durchaus in hebräischer Sprache zu verrichten?* (Berlin, 1818):—*Die wichtigsten Angelegenheiten Israels, erörtert und vorgetragen in Predigten* (Leipsic, 1828, etc.). See Fürst, *Bibl. Jud.* i, 72; Kayserling, *Bibliothek jüdisher Kanzelredner*, i, 19 sq.; Philippson, *Biogr. Skizzen*, p. 189; *Allgemeine Zeitung des Judenthums*, 1853, p. 371; Zunz, *Monatstage*, p. 38. (B. P.)

Augendus, a Carthaginian (Cyprian, *Ep.* 41) who joined against Cyprian in the faction of Felicissimus. In *Epistle* 42 he is excommunicated by bishop Caldonius, along with Repostus, Irene, Paulus, Sophronius, and Soliassus. Possibly the same Augendus (id. *Ep.* 44) reappears as a deacon of Novatians sent to Carthage with the presbyter Maximus. In this case he would, after his excommunication, accompany Novatus to Rome and join Novatian, and return, as Novatus did, to push the Novatianist cause against Cyprian.

Auger, Edmond, a French Jesuit, was born in 1530 at Alleman, in the vicinity of Troyes. He became a Jesuit at Rome under St. Ignatius. He taught classical studies in Italy, and went to France in order to devote himself to the conversion of the Protestants. He was arrested at Valencia by the baron Des Adrets, and condemned to be executed, but was finally saved on account of his eloquence and power. One can but admire his zeal at Lyons in the midst of the pestilence. He became confessor and preacher of king Henry III, after whose death his superiors sent him to Italy. He was very fierce against the Huguenots, whom he tried to convert by all means. That he converted 40,000 Huguenots near Lyons is more than exaggeration. He died at Como, June 17, 1591. He wrote, *Le Pédagogue d'Armes à un Prince Chrétien pour entreprendre et achever heureusement une Bonne Guerre Victorieuse de tous les Ennemis de son État et de l'Église* (Lyons, 1568):—*Des Sacramens de L'Église Catholique* (Paris, 1567):—*Catechismus Parvus, h. e. Summa Doctrinæ Catholicæ, Græce et Latine* (Lyons, 1852):—*Metanœologiè sur le sujet des Pénitents* (Paris, 1584):—*Breviarium Roma-*

num cum Rubris Gallicis (ibid. 1588). See Bailly, *Histoire de la Vie d'Edm. Auger* (Paris, 1652); Dorigny, *Vie du P. Edm. Auger* (Lyons, 1716); De Backer, *Bibl. de la Comp. de Jésus* (1869–76); Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Augmentation is a term in Scotch ecclesiastical law denoting a portion of the ancient tithes placed under the superintendence of the Court of Session, and granted by them to an incumbent, as they shall see cause. The ordinary way of obtaining it is to raise a process before the courts.

While impropriations were in the hands of monks and other ecclesiastical persons or bodies, the bishop had power to augment the endowment given by such impropriators to the vicarages of churches where they held the tithes and profits; nor is there any reason to doubt that the bishops in the present day possess the same power over impropriators, both lay and clerical. Such was the opinion of the law officers given to Morton, bishop of Durham. See Watson, p. 140, 305; Johnson, *Clergyman's Vade-mecum*, p. 82; Kennet, *On Impropriations*, p. 145.

Augsburg, Councils of (*Concilium Augustanum*). Augsburg (*Augusta Vindelicorum*) is a city of Swabia, and capital of a principality belonging to Bavaria, situated at the junction of the Wertach and the Lech, thirty miles north-west of Munich. Two councils were held there.

I. Held on Aug. 7, 952. Twenty-four bishops from Germany and Lombardy were present at it, among whom Uldaric, bishop of Augsburg, was the most illustrious. They made eleven canons. It was forbidden to all the clergy, from the bishop to the subdeacon, to marry, or to have women in their houses, or to keep dogs or birds for sporting, or to play at any game of chance. The sixth canon orders that all monks shall submit to the bishop of the diocese and receive his correction. See Labbe, *Concil.* ix, 635.

II. Held Nov. 12, 1548, by cardinal Otho, bishop of Augsburg, at Dillingen, on the Danube. Thirty-three regulations were drawn up relating to discipline and morality. Among other things, it was ordered that open sinners should be proceeded against canonically, and that those who were found incorrigible should be handed over to the grand-vicar; that the deans of chapters should watch over the conduct of the canons, and be careful to punish those who were guilty of drunkenness, gaming, debauchery, fornication, etc.; that those who were possessed of many benefices should resign all but one within a year; that those of the monks who neglected their rule and were guilty of drunkenness or immodest conduct, or who were suspected of heresy, should be corrected; that nuns and other female religious should not leave their nunneries, nor suffer any man to enter them unless for some absolute necessity; that preachers should not advance anything untrue or doubtful; that they should accommodate their sermons to the capacity of their hearers; that they should avoid all obscure and perplexing subjects; that one uniform order should be observed in the administration of the sacraments, and no money be taken for the same, according to the apostolical traditions, the ancient canons, laws, and usages; that none but serious tunes should be played upon organs; that everything profane should be entirely done away with in all solemn processions. See Labbe, *Concil.* xiv, 567.

Augŭlus (**Augurius**, or **Augustus**), an alleged martyr in Britain, bishop of Augusta or London, under Diocletian (*Martyrol.* Feb. 6).

Augur, an officer, among the ancient Romans, who performed divination by means of birds. Romulus is said to have appointed a college of augurs, three in number. To these Numa afterwards added two. The Ogulnian law, passed B.C. 300, increased the number to nine, five of them being chosen from the plebeians. In the time of the dictator Sulla they rose to fifteen, a number which continued until the reign of Augustus, when their number was declared unlimited except by the will of the emperor. An augur retained his office during life, and was distinguished by wearing a long purple robe reaching to the feet and thrown over the left shoulder. On solemn occasions a garland was worn upon the head. "The chief duties of augurs were to observe and report supernatural signs. They were also the repositories of the ceremonial law, and had to advise on the expiation of prodigies and other matters of religious observance. The sources of their art were threefold: first, the formulas and traditions of the college, which in ancient times met on the nones of every month; secondly, the *augurales libri*, books of the augurs, which were extant even in Seneca's time; thirdly, the *commentarii augurum*, commentaries of the augurs, such as those of Messala and of Appius Clodius Pulcer, which seem to have been distinguished from the former as the treatises of learned men from received writings." The college of augurs was finally abolished in the time of the emperor Theodosius. See Divination.

Augurius, St. See Augulus.

Augustāles, an order of priests instituted by the Roman emperor Augustus, whose duty it was to preside over the worship paid to the Lares and Penates. The same name was borne by another order of priests appointed by Tiberius to manage the worship paid to Augustus. They were chosen by lot from the principal persons of Rome, and were twenty-one in number. Similar priests were appointed to attend to the worship paid to other emperors who were deified after their death. The management of the worship was committed to the *Sodales Augustales*, while the sacrifices and other parts of the worship were performed by the *Flamines Augustales*.

Augusti, Friedrich Albrecht (originally *Joshua ben-Abraham Eschel*), a Lutheran minister of Germany, was born June 30, 1691, at Frankfort-on-the-Oder. His Jewish parents educated him according to their custom. While yet a boy, he expressed a desire to go to Jerusalem. At that time a man by the name of Jecuthiel had come to Frankfort with a view of collecting money for his coreligionists in the Holy Land, who urged the boy's parents not to oppose his wishes. Permission having been granted, they both started for the Holy Land, but on the way our young traveller was attacked by a gang of Tartar robbers and made a slave. A coreligionist from Podolia redeemed him and set him free. From Smyrna he went to Poland, and continued his studies at Cracow and Prague. He returned to Frankfort before he undertook a journey to Italy; but in Sandershausen, on the night of Nov. 25, 1720, he was maltreated by a gang of robbers who had broken into the house in which he resided. On the following morning he was found, to all appearance, lifeless. He recovered, however, and during his continued stay at Sandershausen, he became acquainted with the superintendent of that place, the Rev. Dr. Reinhard, who finally became the instrument of leading Joshua to Christ. On Christmas-day, 1732, he was baptized under his new Christian name, his sponsors being the reigning princess and the prince Augustus of Schwartzburg-Sondershausen, the duke of Saxe-Gotha, the duchess of Brunswick-Wolfenbüttel, and the princess-palatine Charlotte Christina. After his baptism, he decided on the study of divinity. He entered the gymnasium at Gotha, and in 1727 he commenced his theological studies at Jena and Leipsic. In 1729 he was appointed collaborator at the gymnasium in Gotha, and in 1734 minister of the parish of Eschberge, in the duchy of Saxe-Gotha, where he preached until his death, May 13, 1782. Augusti wrote *Diss. de Adventus Christi Necessitate* (Lips. 1794):—*Aphorismi de Studiis Judæo-*

rum Hodiernis (Goth. 1731):—*Das Geheimniss des Sambuthion* (Erfut, 1748):—*Nachrichte der Karaiten* (ibid. 1752):—*Dissertationes Historicophilosoph.* (ibid. 1753). His grandson was the famous theologian Johann Christian Wilhelm Augusti. The *Life* of Augusti has repeatedly been written by several writers and published in the form of a tract. See Delitzsch, *Saat auf Hoffnung* (1866); Axenfeld, *Leben von den Todten* (Barmen, 1874); *The Life of Friedrich Albrecht Augusti* (transl. by Macintosh, Lond. 1867); Barber, *Redemption in Israel* (ibid. 1844), p. 78 sq. (B. P.)

Augustin, Christian Friedrich Bernhard, a Protestant theologian of Germany, was born at Groningen, in Saxony, Nov. 28, 1771. He studied theology and history at Halle, and was at first teacher, then cathedral preacher, and since 1824 first cathedral preacher at Halberstadt. He was doctor of theology and philosophy, and a member of learned societies. He died at Halberstadt, Sept. 1, 1856. His Luther Collection was one of the finest libraries in the country, and the late king, Frederick William IV of Prussia, acquired it for Wittenberg, while his large archæological collection was bought by the count Botho of Stolberg-Wernigerode. See Mensel, *Gelehrten-Lexikon*, vol. x-xxii; Zuchold, *Bibl. Theol.* i, 53; *Allgemeine deutsche Biographie*, s. v. (B. P.)

Augustine, a French martyr, was taken and examined at Bergues, in Hainault, and condemned to be burned at Belmont. Being tied to the stake, which was set on fire, he prayed heartily unto the Lord, and thus expired in 1549. See Fox, *Acts and Monuments*, iv, 391.

Augustine of Alfeld, a monk of the order of St. Francis, flourished in the 16th century, and wrote many works, chiefly against Luther. Among them are, *Liber quo, contra M. Lutherum, contendit Divino Jure Institutum hoc esse, ut Totius Ecclesiæ Christianæ Caput Romanus sit Pontifex* (1520):—*Pia Collatio cum Luthero super Biblia Nova Alveldens.* (Alveldæ, 1528):—*Pro Missa contra Lutherum:—De Communione sub utraque Specie, adversus eundem:—Expositio Cantici "Salve Regina," cujus Autor est Hermannus, a Membris Contractis, dictus Contractus, Monachus Ord. S. Bened. Sæculi xi.*

Augustine of Gazothes, *St.*, a Dominican and bishop of Zagrab, in Slavonia, and afterwards of Nocera, in Naples, was born at Trau, in Dalmatia, about 1259. He left his family and embraced the religious life in 1277 or 1278. In 1286 he was sent to Paris to complete his studies, where he gave himself up to reading in and meditating upon the Sacred Books, and to solitude, silence, and prayer. He soon became a successful preacher, and, in order to render this success more lasting, he caused to be erected monasteries in many parts of Dalmatia. Afterwards he passed into Italy, and thence to Bosnia, where he combated warmly the Manichæan errors. He also visited Hungary and arrested the progress of heresy and paganism in that distracted country. Pope Benedict XI made him bishop of Zagrab at a time when the northern countries were suffering from the incursions of the Tartars and all the evils consequent upon such a disturbed state. Augustine set himself to the work of reforming abuses and ameliorating the condition of his distracted diocese. He every year assembled a synod and visited on foot all parts of his diocese. In 1308 he was sent by pope Clement V, together with cardinal Gentili, to re-establish peace in the distracted Church of Hungary, and succeeded happily. He was present in the Council of Vienne in 1311, and in 1317 was translated to the bishopric of Lucera, in Italy. In this situation he conducted himself with the same piety, zeal, and humility, and died a holy death Aug. 3, 1328. He was canonized by pope John XXII, and is commemorated on Aug. 3. See Touron, *Hommes Illust.* vol. ii.

Augustine, Michael of Saint, a Carmelite, was born at Brussels in 1621. He taught philosophy, and was the master of the novices, prior, and three times provincial of his order. He wrote, *Introductio in Terram Carmeli*, etc. (Brussels, 1652; also in Dutch):—*Institutionum Mysticarum Libri IV* (Antwerp, 1671, 4to):—*The Life of the Venerable Fr. Arnold:*—and other works.

Augustine of Pavia (*Ticinensis*), a regular canon of the Congregation of Lateran in that city, died about 1520, leaving, *Vita B. Monicæ*, the mother of St. Augustine:—*Elucidarium Christianarum Religionum:*—*Regula Sanctissimi Patris Augustini* (all at Brescia, 1511). He is also said to have written *Compendium Speculi Crucis*, a commentary on the Psalm *Deus in nomine tuo*, and a *Treatise on Learned Ignorance* (Milan, 1603). His *Chronicum Magnum* remains unpublished. See Cave, *Historia Literaria*, ii, app. p. 224.

Augustine of the Virgin Mary, a Carmelite, was born at Léon, in Brittany, and took the vows at Rennes in 1640. He wrote, among other works, *Theologiæ Thomisticæ Cursus* (Paris, 1660, 6 vols. 12mo):—*Privilegia omnium Religiosorum* (Lyons, 1661, 8vo).

Augustine's Oak, Conferences at, between Augustine of Canterbury and the British bishops.

I. In A.D. 602 or 603, and probably at Aust on the Severn, or some spot near to it, with a view to induce the British bishops to give up their Easter Rule and to co-operate with Augustine in preaching to the Saxons. The first conference was only preliminary (Augustine, however, working a miracle at it, according to Bede) and led to

II. A more formal conference, shortly after, in the same year, at the same place, at which seven British bishops were present, with "many learned men," especially from Bangor monastery (near Chester), then under Dinoth as its abbot. On this occasion Augustine limited his demands to three, conformity in keeping Easter and in the baptismal rite, and co-operation in preaching to the Saxons; suppressing, if Bede's account is complete, all claim to the jurisdiction which Gregory the Great had bestowed upon him over the British bishops and saying nothing of the tonsure, but disgusting the Britons by refusing to stand up at their approach—a token, according to the words of a certain anchorite whom they had consulted, that he was not a man of God, and therefore was not to be followed. The conference accordingly broke up without any other result than that of drawing from Augustine some angry words, which unfortunately came true a dozen years afterwards, when he was dead, in the slaughter of the Bangor monks at Chester. The baptismal differences have been supposed to relate to trine immersion; by others to have referred to the washing of the feet, which the Britons are supposed to have attached to baptism; but both are conjectures only.

Augustinians (*Augustiniani, Augustanenses*), (1) the name given to those schools and divines who profess to follow the doctrine of St. Augustine on the subject of grace and predestination. They were divided into Rigid and Mitigated. See Augustinian Monks. (2.) Heretics of the 16th century, followers of the teaching of one Augustine, a sacramentarian. (3.) Disciples of Augustine Marlorat (q. v.), an apostate monk of the Order of Augustines.

Augustino (properly **Augustin**), **Antonio,** a Spanish prelate, was born at Saragossa, Feb. 25, 1516, of noble parents. He studied at various universities both in Spain and Italy, and acquired a high reputation in the civil and canon law, in languages, ecclesiastical history, and antiquities. Paul III made him auditor of the Rota, and in 1554 Julius III sent him as his

nuncio into England. Paul IV made him bishop of Alifa, and in 1558 he became bishop of Lerida, in Spain. He attended the Council of Trent in 1562 and 1574, and in this last year was made archbishop of Tarragona, which see he governed till his death, in 1586. He is considered one of the greatest men that Spain has produced, and his piety and wisdom were equal to his learning. The following is a list of such of his works as relate to ecclesiastical subjects: *III Antiquæ Collectiones Decretalium, cum Notis* (Paris, 1610, 1631, fol.):—*Constitutiones Provinciales et Synodales Tarraconensium* (Tarragona, 1580, 4to):—*Canones Pœnitentiales, cum Notis* (ibid. 1582; Paris, 1641); this edition contains also the following work:—*Epitome Juris Pontificis Veteris*, in 3 pts. (Rome, 1611, 1614; Paris, 1641, 2 vols. fol.):—*De quibusdam Veteribus Canonum Ecclesiasticorum Collectoribus Judicium ac Censura*, contained in pt. ii of the preceding work:—*De Emendatione Gratiani* (Tarragona, 1586; Paris, 1672, 8vo, with the notes of Stephen Baluze):—*Bibliothecæ Ant. Augustini Librorum MSS. Græc. et Latin. Index* (Tarragona, 1586, 4to):—*Epistola ad Hieron. de Cæsar. Augustanæ Communis Patriæ Episcopis atque Conciliis*, in cardinal Aguirre's work on the councils of Spain:—*Notæ in Canones 72 ab Hadriano Papa I*, etc., in the collection of Binius:—*De Pontifice Maximo, Patriarchis, et Primatibus*, etc. (Rome, 1617, fol.):—*De Perfecto Juris Consulto et Episcopo* (Paris, 1607, 4to):—*Breviarium Horæ et Ordinarium Eccl. Ilerdensis*:—*Institutiones Juris Canonici*:—*A History of the Greek and Latin Councils*. See Antonio, *Biblioth. Hisp.*; Niceron, vol. ix; *Magna Bibl. Eccl.* (Geneva, 1734), s. v.; Dupin, *Hist. Eccl. Writers*, iii, 743; Collier, *Hist. Dictionary*, vol. iv.

Augustino (or **Agostino**), **Giuseppe**, a Jesuit of Palermo, born in 1573, left *Nucleus Casuum Conscientiæ*, etc. (Palermo, 1638, 16mo), and two volumes of *Commentaries on the Summa of St. Thomas*.

Augustino (**Agostino**), **Ottavio d'**, a priest of Palermo, doctor in theology and apostolic prothonotary, was born in 1615. He refused the bishoprics of Lipari, Massa, and Ischia, but held, among other appointments, that of consulter of the Congregation of the Index at Rome. He died in 1682, leaving some works in Italian and Latin of no great importance.

Augustinus is the name of several Christian saints. (1.) Martyr at Nicomedia, commemorated May 7. (2.) Bishop of Canterbury and confessor, apostle of England, May 26. (3.) Commemorated at Rome Aug. 22. (4.) Bishop of Hippo, confessor, Aug. 28. (5.) Presbyter, Oct. 7. (6.) Bishop in Cappadocia, Nov. 17. See Augustine.

Augustinus Patricius (1), of the family of Piccolomini, bishop of Pienza in the 15th century, wrote the *Life of Fabianus Bentius* and an *Account of the Reception of the Emperor Frederick III by Paul II at Rome*, both of which are given by Mabillon in his *Museum Italicum*, i, 251. He also wrote a work on the ceremonies of the Church of Rome, entitled *Ceremoniale Romanum*, which Marcellus archbishop of Corfu, afterwards attributed to himself. Mabillon gives this book also. See Cave, *Hist. Lit.* ii, app. p. 193; Dupin, *Hist. Eccles. Writers*, iii, 75.

Augustinus Patricius (2), Cave makes to be the same with the last, but Dupin expressly says is different from him, and that he was secretary of cardinal Piccolomini. He flourished about 1480, and wrote a *History of the Assembly of Ratisbon*, where he was present with the cardinal whom Paul II sent to demand succor of the Germans against the Turks. He also wrote, at the desire of his master, a *History of the Councils of Basle and Florence*, which is given in Labbe, xiii, 1488. See Cave, *Historia Literaria*, ii, app. p. 193; Dupin, *Hist. Ecclesiastical Writers*, iii, 75.

Augustinus, Paulus. See Agostino.

Augustus. See Augulus.

Augustus, the name of several saints in various church calendars. (1.) Of Alexandria, Jan. 11. (2.) Martyr, commemorated May 7. (3.) Confessor, commemorated at Bourges, Oct. 7.

Augustus, *St.*, was a priest of Berry in France, who was crippled in his hands and feet. On this account he received much alms of the faithful, with which he built, in the village of Brives in Berry, a chapel in honor of St. Martin, and as a reward for this devout act is said to have been miraculously restored to the use of his limbs. Upon this, Augustus dedicated himself wholly to the service of God, and gathered around him a few others who were desirous to lead a religious life with strictness, upon the monastic plan. He became afterwards abbot of St. Symphorianus, near Bourges, and died in 560. See Baillet, Oct. 7.

Augutorrah Rhade Shaista (*the eighteen books of divine words*), in Hindû literature, is a commentary on, or explanation of, the holy books of the Hindûs. The Vedas, which recommend this work, were written about 3000 years B.C.; the Augutorrah about 1500 years later: and facts which are simply related in the former are allegorically revised in the latter.

Aulber, Matthäus, a German theologian, was born at Blaubeuren in 1495. When he had completed his studies he went to Wittenberg, where he attached himself to Luther and Melancthon. The following year he preached at Reutlingen the doctrines of the Reformation, and induced the city to adhere to the Confession of Augsburg. In 1535 the duke of Würtemberg made him *Protestantizer* of the duchy; then he preached at Reutlingen for twenty-nine years. He afterwards became preacher at the Cathedral of Stuttgart, but retired in 1562 because he did not recognise the real presence in the eucharist. He wrote *Via Compendiaria Reconciliandi Partes de Cœna Domini Controvertentes*, in the *Acta et Scripta Publica Ecclesiæ Wurtembergicæ* (Tübingen, 1720). See Hoefer, *Nouv. Biog. Générale*, s. v.

Auld, Donald J., a Presbyterian minister, was a native of South Carolina. His classical education was received in Charleston, S. C., and he graduated at Charleston College in 1829. After graduation, he studied medicine, received his diploma in 1833, and went to Memphis, Tenn., with a view of engaging in the practice of his profession. He was attacked with disease and returned to Charleston. In 1835 he was converted and joined the Church, and, feeling it his duty to preach, he entered the theological seminary at Columbia, and graduated in 1839. He was licensed to preach soon after, and receiving a call from the Waptaw Church, near Charleston, was ordained and installed pastor; was afterwards pastor of Harmony and Brownston churches in Sumter District. In 1848 he resigned, and accepted the charge of Purity Church in Chester District, which he retained five years, then removed to Madison. He accepted a call from Tallahassee, Fla., and died in 1857. (W. P. S.)

Auld, J. T. W., a Methodist Episcopal minister, was born June 13, 1816. He experienced religion in 1832, began preaching in 1834, and in 1836 entered the Pittsburgh Conference, of which he remained a member until 1842, when he was transferred to the Missouri Conference. In 1847 he was retransferred to the Pittsburgh Conference, and in 1853 to the Kentucky Conference, in which he labored one year and then located. He next went further south to recover his health and united with the Memphis Conference. In 1861 he joined the Kansas Conference, and labored with his usual zeal and fidelity until his death, in 1862. See *Minutes of Annual Conferences*, 1862, p. 23.

Ault, Horatio, an English Congregational minister, was born at Uttoxeter, Nov. 9, 1806. When about the age of twenty-four he joined the Independent Church at Lichfield, and began preaching in the neighboring villages. A few years later Mr. Ault removed to Derby, where he devoted himself earnestly to Christ's service. In 1835 he removed to Repton, and in the following year was ordained. Here he labored twenty years. In 1854 he was invited to Kilsley, where he remained fourteen years, only leaving it when his health failed. His death occurred on June 4, 1871, at Scaldwell, near Northampton, where he had gone in 1868 for rest and recuperation. See (Lond.) *Cong. Year-book*, 1872, p. 304.

Ault, William, an English Wesleyan missionary, was converted in early life, entered the ministry in 1808, and on Dec. 30, 1813, sailed as one of six missionaries who were to introduce Methodism into Ceylon. On the passage Ault's wife died, and her remains were committed to the deep. Mr. Ault was sent to Batticaloa, a small island on the east coast of Ceylon. His sufferings and privations on his passage thither severely shook his constitution. He labored, however, for eight months, when he sank under disease (April 1, 1815). "Possessing rare qualifications for the work he had undertaken, his success in raising a respect for and an observance of at least the external form of religion was truly remarkable. . . . By the establishment of eight schools for the education of Hindû children, and by his overcoming the prejudices of their parents so as to succeed in introducing the New Test. as the only schoolbook of the more advanced scholars, he has laid the foundation for the propagation of our faith" (Ceylon Gov't *Gazette*). See Harvey, *Cyclop. of Missions*, 1854, p. 234 sq.; *Minutes of British Conference*, 1816.

Aumbry. See Almery.

Aunacharius (or **Aunarius**), *St.*, bishop of Auxerre, was of a rich and noble family of Orleans. After living some time at the court of Gunthram, king of Burgundy, he placed himself under the discipline of Syagrius, bishop of Autun. He made such advances in knowledge and piety that in 571 or 572 he was chosen to succeed St. Etherius, bishop of Auxerre. In 578 he convoked a synod of the abbots and priests of his diocese, in which forty-five canons of discipline were drawn up. He died Sept. 25, 605, on which day his festival is marked in the martyrologies. His remains were buried at Auxerre; but were afterwards disinterred and enclosed in a golden chest, which was plundered by the Hungarians in 1567. The relics, partially dispersed, are said to have been preserved in a hollow pillar in the crypt. See Baillet, Sept. 25.

Aundlang. The cosmogony of the ancient Norse people speaks of a threefold heaven. The lowest, in which the deities and heroes dwell until the destruction of the world, is called Asgard; the second is Aundlang, in which the Asas, as many as survive the great and frightful battle with the sons of Muspelheim after the great night Ragnarok, will dwell; and Gimle is the third and real heaven.

Aupert. See Ansbert.

Auræ (*the airs*), a sort of aerial beings resembling the sylphs of modern poetry. Their chief discrimination is the veil they either hold in their hands or else wave over their heads. They usually occur on the painted ceilings of the ancients.

Aurand, Henry, a Presbyterian and Reformed minister, was born at Reading, Pa., Dec. 4, 1805. He entered Princeton Seminary in 1824, and remained there a little more than one year; he then left and took a collegiate course at Dickinson College, Carlisle, Pa., where he graduated in 1830. He next studied theology with Dr. George Duffield, of Carlisle. During the years 1831 and 1832 he taught in the Deaf and Dumb Asylum in Philadelphia. He prepared to labor in the German Reformed Church, and was licensed and ordained by the Classis of Zion. In 1833 he supplied the Presbyterian Church at Taneytown, Md.; in 1834 accepted a call to become pastor of the German Reformed Church at Carlisle, where he was installed, and labored fifteen years; in 1849 became pastor of what was termed the Benders and Bendersville charge, in Adams Co., Pa., consisting of no less than seven churches, scattered around so as to be about eight miles distant from each other. His usual Sabbath work for nearly seven years was a ride of about twenty miles and three sermons. In 1856 he removed to New Berlin, Pa., and for nearly two years had charge of the German Reformed Church at that place. About 1858 he began to preach in the Rivington Street Church in New York city. After preaching here nearly two years, he removed to Columbia, N. Y., and took charge of the Reformed Dutch Church, which he served until the spring of 1863, and then removed to Illinois. Here he had no regular field of labor, but filled vacancies here and there for a short time. In June, 1876, he went to Fulton County to supply several destitute places with the Gospel, expecting to be gone three months. He was soon taken ill, and returned to his home at the end of four weeks, and died Oct. 8, 1876. He was a true and faithful minister of Christ, and was never so happy as when preaching the Gospel. See *Necrology of Princeton Theological Seminary*, 1877, p. 20; Corwin, *Manual of the Ref. Church in America*, p. 168.

Aurbode, in Norse mythology, was a giantess, the wife of the giant Gymer, and mother of the most beautiful giant maiden Gerda, whom Freir chose as his wife.

Aurea (1), *saint, virgin, and martyr*, was a Spanish nun in a monastery near Cordova. Her parents, who were Saracens, themselves, in 856, carried her before the judge and accused her of being a Christian. For a moment she was frightened and promised everything, but quickly repented, and evinced the firmest determination to abide in the true faith; whereupon she was beheaded, July 19, 856. See Baillet, July 19.

Aurea (2), St., abbess of St. Martial at Paris in the time of Dagobert I and Clovis II. St. Eligius in 633 founded a nunnery at Paris in honor of St. Martial of Limoges, where he gathered together three hundred nuns and placed them under the conduct of St. Aurea, who governed them until the year 666, when, together with one hundred and sixty of the sisters, she died of the plague. Her body is preserved in the Church of St. Martial, which afterwards was dedicated in part under the name of St. Eligius and given to the Barnabites. Originally St. Aurea was commemorated on the supposed day of her death, viz. Oct. 4; but when that day was appropriated to the commemoration of St. Francis, she was transferred to the next day. See Baillet, Oct. 4.

Aurelia, *saint and virgin*, was a relative of St. Adrius, martyred at Rome in the year 257, who, having come to Rome from Greece, passed thirteen years in watching and praying, day and night, at his tomb, at the end of which time she died, and was buried with him. She is commemorated Dec. 2. See Baillet, Dec. 2.

Aurelian, St., bishop of Arles, was born in that city in 499, and succeeded Auxanus in that see in 546. Pope Vigilius esteemed him so highly that he at once sent him the pallium without waiting for the request, and made him his vicar and legate in the kingdom of Childebert. Aurelian, with the king's aid, restored and maintained discipline in the Church, and built two monasteries at Arles, besides other religious houses. In 549 he attended the Council of Orleans, and died June 16, 551. He wrote two rules for the

convents he had founded, which are found in the collection of Holstein and in the *Annals* of Le Cointe. A letter to king Theodebert is found in Freher and in the collection of Duchesne. Some writers erroneously confound him with Aurelian of Lyons, who lived at the end of the 9th century. See Baillet, June 16.

Aurelio, Ludovico, an Italian ecclesiastic, was a native of Perugia and canon of St. John of Lateran. He was considered by pope Urban VIII one of the most learned historians of his age. He published an abridgment of Turselin's *Universal History* in 1623, another of Baronius's *Annals*, and another of Bzovius's great work on ecclesiastical history (9 vols. fol.). He died at Rome in 1637.

Aurelius, *saint and martyr*, a Spaniard, was the companion of St. George the Deacon, and was martyred by the Saracens in the 9th century.

Aurelius, St., bishop of Carthage, was born in Italy or Gaul, and retired to Italy in order to give himself up more completely to the service of God. About the beginning of the year 392 he was elected to succeed Genethlius. He was the intimate friend of St. Augustine, to whom he wrote immediately after his election to demand his prayers and counsel. He assembled various councils, and labored much for the conversion of the Donatists and Pelagians. His death occurred in the year 425 or 426, and he is commemorated in the ancient calendar of the Church of Carthage on July 20. See Baillet, July 20.

Auremond, a French hagiographer, abbot of Maire, native of Chaunay (Poitou), lived at the close of the 6th and the commencement of the 7th century. It is said that St. Junien, first abbot of Maire, predicted his birth and destiny, regarded him as his son, and instructed him in religion and literature. Auremond was ordained priest, and in 587 succeeded St. Junien as abbot of the Monastery of Maire, and followed the example of his predecessor. He wrote the *Life* of St. Junien; the portion of which still extant is published with that written by Boëtius. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aureus Codex, a Greek MS. of the Gospels. The royal library at Stockholm has for a long time possessed this splendid codex, whose contents were not known until the year 1875, when J. Belsheim betook himself to the examination of the same, the results of which he published under the title *Codex Aureus, sive quattuor Evangelia ante Hieronymum Latine Translata. E Codice Membranaceo partim Purpureo ac Litteris Aureis inter extremum quintum et iniens septimum sæculum, ut videtur, scripto, qui in Regia Bibliotheca Holmiensi asservatur. Nunc primum examinavit atque ad verbum transcripsit et edidit* (Christianæ, 1878). This codex, as the title indicates, contains the four gospels (Luke xxi, 9–30 excepted) in a Latin translation before the time of Jerome. This is Mr. Belsheim's opinion. Mr. Gebhardt, however, in a review of this publication in Schürer's *Literaturzeitung*, 1878, p. 359 sq., is rather inclined to think that this codex belongs to a later date than Jerome's Vulgate; and, to make his assertion good, he quotes a number of passages in which the *Codex Aureus* agrees with the Vulgate. When and where the codex was written is yet an open question. After all, this publication is a valuable contribution to the text of the New Test.; and Mr. Belsheim's Prolegomena, comprising fifty-six pages, contain a great deal of valuable information. See Manuscripts, Biblical. (B. P.)

Aurifäber (Germ. *Goldschmidt*) is a name common to a number of German theologians and scholars of the Reformation period.

1. Andreas, elder brother of Johannes (1), was born in 1512 at Breslau. He studied at Wittenberg, where he enjoyed the friendship of Melancthon. Having completed his philological studies, he betook himself to the study of medicine at Padua, and after his return was appointed in 1546 court-physician to duke Albrecht of Prussia, and professor of physical sciences and medicine at the Königsberg University. His influence upon the duke was very great, and he strongly influenced his lord and master in the Osiandrian controversy; and this the more so since he was the son-in-law of Andreas Osiander. When he was rector of the university in 1554, the professors were appointed from the rank of Osiandrians, and the opponents were deposed, even Melancthon's son-in-law, Sabinus, having to leave. Aurifaber was attacked by Flacius in 1555 in his *Christliche Warnung und Vermahnung an die Kirche Christi in Preussen*, who called him a dog's physician who treated the ministers of the Church at his pleasure. The more he was attacked, the higher he rose in the favor of his master; and when he suddenly died, Dec. 12, 1559, the Osiandrian party had lost its strongest supporter in Prussia. See Herzog, *Real-Encyklop.* s. v.; Hartknoch, *Preuss. Kirchengeschichte*, p. 321 sq.; Baczko, in Ersch und Gruber, vi, 417.

2. Johannes (1) was born at Breslau, Jan. 30, 1517. He studied at Wittenberg, where he became greatly attached to Melancthon. Having taken the degree of master, he commenced lecturing in the philosophical faculty, and was appointed its dean in 1548. In 1550, at the recommendation of Melancthon, Aurifaber was called to Rostock as professor of theology and pastor of St. Nicolaus's. Before he went there, he received the degree of doctor of theology, having presented for his thesis *Disputatio de Ecclesia*. In 1554 he was called to Königsberg, a time when the Osiandrian controversy was in vogue. His position was a trying one. He strove to mediate between both parties, but in vain. At last he left Königsberg for his native city in 1565, where he soon was appointed pastor of St. Elizabeth's and inspector of the churches and schools. He died Oct. 19, 1568. Aurifaber was a man of great practical talent. See Baczko, in Ersch und Gruber, iv, 417; *Corpus Reformat.* vol. vi–x; Herzog, *Real-Encyklop.* s. v.

3. Johannes (2), a zealous Lutheran, and editor of Lutheran works, was born about the year 1519. Having studied at Wittenberg, where he attended the lectures of Luther, Melancthon, and Bugenhagen, he acted for some time as tutor of the count of Mansfeld (1540–44), and as chaplain during the French war. After his return, he became Luther's *famulus*, accompanied him to Eisleben, and witnessed his death. The position which he took after his master's death was not surprising. In the controversies which soon followed, he sided with the Flacians against the Philippists, Osiandrians, etc. In 1561 Aurifaber was dismissed, and was appointed in 1566 pastor at Erfurt, where he died, Nov. 18, 1575. The Lutheran Church is indebted to Aurifaber for the German and Latin edition of Luther's works which appeared at Jena, 1555–58. In 1562 and 1565 he published two volumes of German writings of Luther, which were wanting in the editions of Jena and Wittenberg; and in 1556 the first volume of Luther's Latin letters, which was followed by a second in 1565. In 1566 he also published Luther's *Colloquia*, or table-talk. See Motschmann, in *Erfordia Literata* (2d collection, Erfurt, 1730), p. 211 sq.; Erhard, in Ersch und Gruber, vi, 416; Bindseil, in his edition of Luther's *Tischreden*, edited in connection with Förstemann, iv, p. xx sq.; Frank, *Gesch. der protest. Theologie*, vol. i; Preger, *Flacius*, vol. ii; Herzog, *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Aurĭfex (or **Aurifĭcus**, Ital. *Buonfigli*), Nicholas, an Italian theologian, was born at Sienna in 1529. He belonged to the order of Carmelites and distinguished himself as a preacher. In 1565 he taught theology in Florence, and in 1578 he became dean of the faculty, then provincial for all Tuscany. He died in 1601. Aurifex wrote, among other works, *De Dignitate Vitæ et Moribus Clericorum* (Venice, 1568; Cologne, 1610):

—*Meditazioni di Diversi Dottori di S. Chiesa, Tradotte e Corrette* (Venice, 1583, 1596):—*Somma Aurifica* (ibid. 1603). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aurillac, COUNCIL OF (*Concilium Aureliacum*). This is a town in Haute-Auvergne where two councils were held—viz. one in 1278, against exemptions (Martène, *Thes.* vol. iv), and the second in 1297, under Simon, archbishop of Bourges, to afford succor to the king (*ibid.* p. 214).

Aurinus, VICENZIO, an Italian theologian and Dominican, was a native of Aquila and lived in the latter half of the 17th century. He wrote, *Del Corso de' Mortali all' altra Vita, e de' Novissimi Raggionamenti cinque* (Vico, 1598). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aurivillius, MAGNUS, a Swedish theologian, was born in 1673. He accompanied Charles XII to Pultowa and to Bender as chaplain, and was witness of the famous resistance which the Swedes offered to the Turks. He was also a member of the tribunal which condemned the baron of Görtz to capital punishment as the accomplice of Charles XII in his ambitious projects. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aurmt, in Norse mythology, is one of the streams called *Elivagar* enclosing the Poison River.

Aurnauld DE VERDALA, born of an ancient family of Carcassonne, and bishop of Maguelone (or Montpellier) in 1339, died in 1351, leaving a *Commentary* or *History of the Bishops of Maguelone*, printed by P. Gariol in his work on the bishops of Maguelone and Montpellier (Toulouse, 1665, 2 vols. fol.). See Cave, *Hist. Lit.* ii, app. p. 86.

Aurogallus, MATTHÆUS, a German philologist, who died at Wittenberg, Nov. 11, 1543, is the author of, *Compendium Grammaticæ Hebrææ et Chaldææ* (Wittenberg, 1525, 1531):—*De Ebræis Urbium, Regionum, Populorum, Fluminum, Montium et aliorum Locorum Nominibus* (ibid. 1526; enlarged ed. Basle, 1539). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Steinschneider, *Bibliographisches Handbuch*, s. v. (B. P.)

Aurora (Gr. Ἠώς), in Greek and Roman mythology, is the goddess of twilight, who brings up the light of day from the east. She was the daughter of the Titan Hyperion and his sister Theia, or his sister Euryphæssa. She was sister to Helios (god of the sun) and to Selene (goddess of the moon). She is the constant companion of the god of the sun, opening the golden door with rosy fingers and strewing roses in his path. By Astræus she was mother of the winds Zephyr, Boreas, and Notus, and also of Hesperus and of the constellations. Besides this, she favored four mortals and gave birth by them to children. The first was Orion, whose love she only had for a short time, as Diana slew him with her arrows; another was Clitus, son of Mantius, whom she brought to the place of the immortal gods because of his beauty; a third was Tithonus, the son of Laomedon, king of Troy; the fourth was Cephalus, whom she abducted from his wife Procris and later returned again, and by whom she had a son, Phaethon.

Ausbertus. See ASPERTUS; AUTPERT.

Auscense, CONCILIUM. See AUCH.

Auschend was a deity of the ancient Prussians and Lithuanians of whom little is known, but he is believed to have been implored by the sick for help.

Auska, in Slavonic mythology, is a goddess belonging to the attendants of Perun, or Perkun, the god of thunder. She personifies the morning and evening twilight, and with Breksta, the night, she forms the period of twenty-four hours which we call day.

Ausonius, ST., first bishop of Angoulême, was a disciple of St. Martial of Limoges, and may be called the apostle of Aquitaine. He lived in the time of the emperor Gallianus, when Chrocus, king of the Germans, made an irruption into Gaul and martyred many of the faithful, among whom was Ausonius. He is commemorated June 11. See Baillet, June 11.

Auspices (Lat. *avis*, a bird, and *specio*, to look at), originally divination by birds, but subsequently all kinds of augury. See AUGURS. Among the ancient Romans, the singing of birds, the direction of their flight, the very motion of their wings, were viewed as having a meaning which was, in some cases, capable of being explained by all, but in others only explicable by the regularly authorized augurs. Auspices were taken on every occasion of importance, such as the entering upon expeditions, the celebration of marriage, the election of magistrates, the undertaking of war, and many others. At an early hour the augur went forth to an open place on the Palatine Hill, or perhaps in the Capitol, and, with his head veiled and a rod in his hand, he pointed out the divisions of the heavens and solemnly declared corresponding divisions on the earth. This augural temple, as it was called, was then separated into four parts—east and west, north and south. A sacrifice was offered, at the close of which a set form of prayer was repeated, when the signs were expected to appear. On his way home, if the augur came to a running stream, he again repeated the form of prayer and purified himself in its waters. Sometimes on a military expedition the auspices were taken from the feeding of tame birds in a cage. If on throwing them pulse they refused to eat, or uttered a cry, or fluttered with their wings, the sign was unfavorable; but if they ate with avidity, striking the earth quickly and sharply with their bills, the sign was favorable. A favorable omen was sometimes obtained by previously keeping the birds without food for some time. See DIVINATION.

Auspicius, ST., bishop of Toul, was one of the most learned prelates of his time. He was the friend of Sidonius Apollinaris, who is mentioned in his *Letters*. He died in 474. The first volume of the collection of Duchesne contains an epistle in verse of St. Auspicius, addressed to the count Arbogastes, then governor of Treves. See Hoefer, *Nouv. Biog. Générale*, s. v.

Ausschweyt was one of the twelve deities of the ancient Prussians and Lithuanians whom they implored in time of poor harvests.

Aussigny, THIBAULD D', bishop of Orleans, lived near the latter half of the 15th century. He is the one, without doubt, who conducted Villon to the prison of Meung-sur-Loire. He wrote, *Histoire du Siége d'Orléans et des Faits de Jeanne la Pucelle:—Diplomata de Processione pro Libertate Urbis Aurelianæ*, which is found in the Library of the Vatican, No. 770. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aurora.

Austen, Andreas, a Reformed theologian of Germany, was born at Dantzic, July 25, 1658. He studied at different universities, and in 1685 was appointed pastor at Möllenbeck, near Rinteln. In 1686 he was appointed professor of Greek and Oriental languages at Rinteln, and in 1690 was called to Elberfeld, where he died, Sept. 6, 1703. He wrote, *Τριας Quæstionum: An Adamus ante Evam habuerit Uxorem, quæ Appellata Lilith? An κατακλυσμὸς Noachi fuerit Universalis an Particularis? An Moses fuerit Cornutus* (Rinteln, 1688):—*Samuel Personatus, sive Diss. de Apparitione Samuelis, ex* 1 *Sam. xxviii* (ibid. eod.):—*Diss. Philol. de Velamine Mulieris, ex* 1 *Cor. xi*, 10 (ibid. 1690):—*De Mortis Genere quo Judas Proditor Vitæ suæ Colophonem imposuit* (ibid. 1688):—*Theses Philolog. de Lingua Omnium Prima Hebræa* (ibid. 1690):—and *Continuatio I de Linguæ Hebrææ Appellationibus* (ibid. 1690). See Jöcher, *Allgemeines Gelehrten-Lexikon*, suppl. s. v.; Strieder, *Hessische Gelehrten-Geschichte*. (B. P.)

Auster, in Roman mythology, is the Latin name for Νότος, the south wind; represented as son of Aurora and Astræus. See Notus.

Austin, Benjamin, a clergyman of the Protestant Episcopal Church, was born in 1836. He received his theological training at Gambier, O., and was admitted to the order of deacons by bishop McIlvaine Aug. 4, 1850. Subsequently he was minister of the parishes in Mansfield and Painesville, O., after which he removed to Swansea, Mass., and became rector of Christ Church. Resigning his charge after a year's service, he accepted a call to the rectorship of St. James's Church in Amesbury, Mass., where he officiated for two years, and died Dec. 18, 1855. His character was marked by fervent piety. See *Amer. Quar. Church Rev.* 1855, p. 160.

Austin, David Rogers, a Congregational minister, was born at Bridgeport, Conn., Feb. 28, 1807. He graduated at Union College in 1827, and at Yale Seminary in 1830; was ordained at Ludlow, Mass., in 1833; dismissed Sept. 5, 1836; installed at Sturbridge, May 1, 1839; dismissed Oct. 1, 1851; installed at South Norwalk, Conn., May 18, 1853, and dismissed in 1866. After this he remained without charge, and died Nov. 8, 1879. See *Statistics of Cong. Ministers*, 1879.

Austin, James B., a Methodist Episcopal minister, was born in Surrey County, N. C., Aug. 16, 1806. He experienced religion at the age of ten; received license to exhort in 1824, to preach in 1826, and in 1828 was admitted into the Ohio Conference. He became a supernumerary in 1848, in 1853 retired from active service, and finally settled at Logan, O., where he died, Sept. 27, 1857. Mr. Austin was a plain, practical man, uniform in piety, and an earnest, devout minister. See *Minutes of Annual Conferences*, 1858, p. 294; Simpson, *Cyclop. of Methodism*, s. v.

Austin, John, an English writer of the time of the Commonwealth, died in 1669. He published, *The Christian Moderator; or, Persecution for Religion Condemned by William Birchley* (1651):—an *Answer to Tillotson's "Rule of Faith:"*—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Austin, Leonard, a Methodist Episcopal minister, was born at Randolph, Vt., date unrecorded. He professed conversion when about fifteen; received license to exhort in 1831, and in 1836 was licensed to preach and admitted into the New Hampshire Conference. In 1852 failing health compelled him to retire from the active ranks, and he died in 1863. Mr. Austin was a successful preacher, though neither brilliant nor strong. He was eminently affable and kind, and spoke with a heart-melting pathos that led hundreds to Christ. See *Minutes of Annual Conferences*, 1863, p. 103.

Austin, Lyman C., a Methodist Episcopal minister, was born in Macon, Mich., July 3, 1846. He experienced religion in his sixteenth year, and in 1869 entered the Michigan Conference. He died at Pewamo, Mich., Dec. 24, 1873. See *Minutes of Annual Conferences*, 1874, p. 107.

Austin, Richard Thomas, a Congregational minister and educator, was born at Waldoborough, Me., May 6, 1809. He graduated from Bowdoin College in 1831. After teaching some months in Thomaston, Me., he went to Boston in 1832, where he was for a year an assistant in a private school. He then entered the Divinity School at Cambridge, but left after one term for want of funds. To obtain these, he took charge for a considerable time of the Cambridge Grammar-school, and, without neglecting the duties of the latter position, resumed his theological studies, which in 1836 he creditably completed. On Sept. 28, 1836, he was ordained as minister of the Church in Wayland, and after two years spent there he returned to Cambridge, where he became principal of the high-school. This position he was at length obliged to relinquish because of declining health. The last two years of his life were spent as pastor of the Church in Lunenburg, Mass., where he died, Jan. 18, 1847. Mr. Austin was a man whose piety shone out through all his actions. As a preacher, he was earnest and practical; as a teacher, eminently successful. See *The Christian Examiner* (Boston, 1847), xlii, 311.

Austin Canons are regular canons who assumed this title after the Council of Lateran, in 1139, when pope Innocent imposed upon them the rule drawn up by St. Augustine of Hippo in his 109th epistle. Lyndwood says some wore a linen rochet and black open cope; others white linen or woollen, and a close black cope and cross on it. Some, again, wore all white and a cross; and others wore boots like monks, or shoes like seculars. They were introduced in England in 1105 through the influence of Athelwolph, confessor to Henry I at Nostell. They held one hundred and sixty-one priories in England, including the cathedral of Carlisle, and the churches of Bristol, Hexham, and Christchurch, Hants; Oxford, Waltham, Dunstable, St. German, Lanercost, Cirencester, Cartmel, Dorchester, Oxon, Walsingham, Newstead, Worksop, Bolton, Dunmow, Bridlington, and St. John's, Colchester; Guisborough, Kirkham, Thornton, St. Bartholomew's, and St. Mary's Overye, London. Their naves were also parish churches and served by vicars. They held several cathedrals—Carlisle, St. Andrews, Milan, Palermo, Patti, Cefalu, Chiemsee, Tortosa, Pampeluna, Saragossa, and Salzburg.

Austin Friars (or **Eremites**). Volaterranus and Alvarez place the Augustinians after the Dominican and Franciscan orders; but Adrian of Ghent and Polydore Vergil give them the first rank. Their earliest appearance as hermits has been referred to a very early date; but, according to the most trustworthy authors, they were founded by William, duke of Aquitaine and earl of Poitou, about the year 1150, and were known as *Williamites*. Alexander IV gathered their scattered communities into a single order under a prior-general, and removed them into cities and towns. In 1254 they settled in England at London, where the nave of their church remains; and at Woodhouse, in Wales, in 1255, they left the wilds for towns. They wore a black robe and girdle, and observed the so-called rule of St. Augustine, which was adopted by all the other mendicant orders. They were famous in disputation, and the "keeping of Austins" formed a material part of the act of taking an M.A. degree at Oxford.

Austoo, James, a Christian martyr, was one of the five who were burned at Islington, Sept. 17, 1557, because he would not worship the images, and, by preaching, incited others to refuse likewise. See Fox, *Acts and Monuments*, viii, 405.

Austoo, Margery, a Christian martyr, was one

of the godly five who were burned at Islington, Sept. 17, 1557, because she would not consent to the popish idolatry and superstition. See Fox, *Acts and Monuments*, viii, 405.

Austrebertha, *saint and virgin*, abbess of Pavilly, in Normandy, was born, in 633, in the territory of the city of Terouane, being a daughter of Badefroi or Befroi, count-palatine, and of St. Frametilde or Framense, who was also of royal blood. In 649, in order to escape marriage, she received the veil from St. Omer, bishop of Terouane. Afterwards she became abbess of Port: and in 672 first abbess of Pavilly, a nunnery founded by St. Philibertus, abbot of Jumiéges. She afforded for more than thirty years an example of humility, contempt for the world, self-denial, and mortification, and died Feb. 10, 704. She is commemorated Feb. 10. See Baillet, Feb. 10.

Austregisilus (**Austrille**, or **Outrille**), St., bishop of Bourges, was born at that place, Nov. 29, 551. In his youth he was received into the house of king Gontram, who conceived a great liking for him, and he received the name *Mapparius*. While there, a man falsely accused him of a fault which he had himself committed; and, as no other means of arriving at the truth could be found, the king ordered them to decide the question by single combat. While Austregisilus waited for his enemy on the field, news came to him that the latter had been killed by a fall from his horse. In gratitude to God for this deliverance, Austregisilus resolved to withdraw from court, and repaired to Aunairius, bishop of Auxerre, who brought him up in his Church. He was afterwards ordained priest by Etherius, bishop of Lyons, who also made him abbot of St. Nizier. After twenty years spent in the discharge of this office, and in fasting, prayers, and mortification, he was made bishop of Bourges, Feb. 15, 612, and governed his diocese with piety and wisdom for twelve years. He died May 20, 624, on which day he is commemorated. See Baillet, May 20.

Austremonius (or **Stremonius**), St., apostle, and first bishop of Auvergne, was one of the seven illustrious missionaries sent into Gaul by the pope about the middle of the 3d century (A.D. 250, according to the *Hist. of the Martyrdom of St. Saturninus*). He confined himself principally to Auvergne, and is reckoned the first bishop of Auvergne, which see was afterwards transferred to Clermont. The Church of Auvergne honors him as a martyr on Nov. 1. See Baillet, Nov. 1; Gregory of Tours, i, 23, 29.

Austri, in Norse mythology. The cosmogony of the Scandinavians teaches that the visible firmament of the sky is nothing but the skull of the giant Ymir, which the sons of Bör—Odin, Vili, and Ve—placed there after they had slain the giant. They lifted this heaven with four corners above the earth, and on each corner placed one dwarf, Austri, Sudri, Westri, Nordri (East, South, West, Nörth).

Austrudis (or **Anstrudis**), *saint and virgin*, abbess of Laon, was the daughter of Blandinus Boson and Salabarna, his wife. She was born in the diocese of Toul about 634, and took the veil when twelve years of age in a monastery of the city of Laon, of which her mother was abbess. Upon the death of the latter, she, although so young, was unanimously elected to succeed her in the government of the house, which was a double monastery of monks and nuns, the latter amounting to more than three hundred. She acquitted herself of her charge with wonderful piety and fidelity, but she did not escape the calumnies and injustice of the world. She was accused of a state crime, and suffered much from the rapacity of the bishop of the diocese, Maugerius, who wished to take possession of her abbey. She died in 688 or 707. See Baillet, Oct. 17.

Ausweikis was a god of the ancient Prussians. He was their *Æsculapius*—gave health, and helped the sick and feeble.

Authentic is a term applied to the sounds connecting the final (in Gregorian music) with its octave, or a melody in which they only are employed, in contradistinction to those connecting the fourth below the final with its octave, the fifth above it, which were called plagal (q. v.). In Ambrosian music authentic scales only were employed, and of these only four: the Phrygian (D—d), Dorian (E—e), Hypolydian (F—f), and Hypophrygian (G—g) of the Greek system. The Æolian (A—a) and the Ionian (C—c), subsequently added to the number of the Church scales (tones or modes), were subjected to the same classification. Authentic scales are characterized by the harmonic division (6 : 4 : 3) of their octaves; e. g. C—g—c; the plagal by the arithmetical division (4 : 3 : 2); e. g. G—C—g. Authentic melodies are thought to have generally greater dignity and strength than plagal. A good modern example of the former is the well-known German chorale *Eine feste Burg ist unser Gott*, and of the latter the *Evening Hymn*, attributed to Tallis; and it would be difficult to find in pure melodic music better examples of the sublime and the beautiful. The relations of subject and answer in the modern *tonal* fugue (as when C—g are "answered" not by g—d, but by g—C) obviously grew out of the division of scales into authentic and plagal.

Authorized (ENGLISH) **Version** OF THE HOLY SCRIPTURES. *The Anglo-American Revision.*—This, as an organized effort, originated, after long previous discussions, in the Convocation of Canterbury, which, at its session May 6, 1870, took the following action, proposed by a committee which consisted of eight bishops, the late deans Alford and Stanley, and several other dignitaries:

1. That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.
2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.
3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary.
4. That in such necessary changes the style of the language employed in the existing version be closely followed.
5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

The report was accepted unanimously by the Upper House and by a great majority of the Lower House. A committee was also appointed, consisting of eight bishops and eight presbyters, to take the necessary steps for carrying out the resolutions. The Convocation of York, owing mainly to the influence of archbishop Thomson, did not fall in with the movement, and is therefore not represented in the committee on revision. But a favorable change is gradually taking place, and some of the most influential members of the Convocation, as dean Howson of Chester, are hearty supporters of revision.

The committee of bishops and presbyters appointed by the Convocation of Canterbury at its first meeting, the bishop of Winchester, Dr. Samuel Wilberforce, presiding, adopted a series of resolutions and rules as the fundamental principles on which the revision was to be conducted, and the individuals to be engaged in the work. Of these, the following regulations for the revisers are the most important:

I. That the committee, appointed by the Convocation of Canterbury at its last session, separate itself into two companies, the one for the revision of the Authorized Version of the Old Test., the other for the revision of the Authorized Version of the New Test.

VIII. That the general principles to be followed by both companies be as follows:

1. To introduce as few alterations as possible in the text of the Authorized Version consistently with faithfulness.

2. To limit as far as possible the expression of such alterations to the language of the Authorized and earlier English versions.

3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

5. To make or retain no change in the text on the second final revision by each company except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

IX. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

X. That the special or by-rules for each company be as follows:

1. To make all corrections in writing previous to the meeting.

2. To place all the corrections due to textual considerations on the left-hand margin, and all other corrections on the right-hand margin.

3. To transmit to the chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

The following is a list of the persons appointed for the work in Great Britain in pursuance of the above action of the Convocation and the invitations growing out of it as the two bodies of revisers were finally constituted, omitting the names of such as failed to serve, whether by reason of death, resignation, or otherwise.

Old-Testament Company.

Prof. W. L. Alexander, D.D., Edinburgh.
R. L. Bensly, Esq., Cambridge.
Prof. J. Birrell, St. Andrews.
Bp. E. H. Browne, D.D., of Winchester (*chairman*)
F. Chance, Esq., M.D., London.
T. Chenery, Esq., London.
Rev. T. K. Cheyne, Oxford.
Prof. A. B. Davidson, D.D., Edinburgh.
" G. Douglas, D.D., Glasgow.
S. R. Driver, Esq., Oxford.
Rev. C. J. Elliott, Windsor.
" F. Field, LL.D., Norwich.
Prof. J. D. Geden, Manchester.
Rev. C. D. Ginsburg, LL.D., Wokington.
Principal F. W. Gotch, D.D., Bristol.
Canon B. Harrison, A.M., of Canterbury.
" Lord A. C. Hervey, D.D., of Bath and Wells.
Rev. W. Kay, D.D., Chelmsford.
Prof. S. Leathes, B.D., London.
Rev. J. R. Lumby, B.D., Cambridge.
" A. Ollivant, D.D., of Llandaff.
Dean J. J. S. Perowne, of Peterborough.
Rev. A. H. Sayce, Oxford.
Dean R. P. Smith, D.D., of Canterbury.
Prof. W. R. Smith, Aberdeen.
" W. Wright, Cambridge.
W. A. Wright, Cambridge (*secretary*).

New-Testament Company.

Pres. J. Angus, D.D., London.
Dean E. H. Bickersteth, D.D., of Lichfield.
" J. W. Blakesley, D.D., of Lincoln.
Principal D. Brown, D.D., Aberdeen.
Bp. C. J. Ellicott, D.D., of Gloucester and Bristol (*chairman*).
Rev. F. J. A. Hort, D.D., Cambridge.
" W. G. Humphrey, London.
Canon B. H. Kennedy, D.D., of Cambridge.
Archdeacon W. Lee, D.D., of Dublin.
Bp. J. B. Lightfoot, D.D., of Durham.
Prof. W. Milligan, D.D., Aberdeen.
Bp. G. Moberly, D.C.L., of Salisbury.
Rev. W. F. Moulton, D.D., Cambridge.
Principal S. Newth, D.D., London.
Archdeacon E. Palmer, D.D., of Oxford.
Prof. A. Roberts, D.D., St. Andrews.
" R. Scott, D.D., of Rochester.
Preb. F. H. A. Scrivener, LL.D., London.
Rev. G. V. Smith, D.D., Carmarthen.
Dean A. P. Stanley, D.D., of Westminster.
Archbp. R. C. Trench, D.D., of Dublin.
Rev. J. Troutbeck, Westminster (*secretary*).
" C. J. Vaughan, D.D., London.
Canon B. F. Westcott, D.D., of Cambridge.
Bp. C. Wordsworth, D.C.L., of St. Andrews.

In August, 1870, a correspondence was begun by official members of the British committee through Dr. Philip Schaff of New York, which eventuated in the appointment of an American committee of co-operation, finally constituted as follows, omitting the names of those who failed to serve for any reason.

Old-Testament Company.

Prof. C. A. Aiken, D.D., Princeton, N. J.
Rev. T. W. Chambers, D.D., New York city.
" T. J. Conant, D.D., Brooklyn, N. Y.
Prof. G. E. Day, D.D., New Haven, Conn. (*secretary of the company and of the committee*).
Prof. J. De Witt, D.D., New Brunswick, N. J.
" W. H. Green, D.D., LL.D., Princeton, N. J. (*ch'n*).
" G. E. Hare, D.D., LL.D., Philadelphia, Pa.
" C. P. Krauth, D.D., LL. D., Philadelphia, Pa.
" C. M. Mead, Ph.D., Andover, Mass.
" H. Osgood, D.D., Rochester, N. Y.
" J. Packard, D.D., Alexandria, Va.
" James Strong, S.T.D., LL.D., Madison, N. J.

New-Testament Company.

Prof. E. Abbot, D.D., LL.D., Cambridge, Mass.
Rev. J. K. Burr, D.D., Trenton, N. J.
Pres. T. Chase, LL.D., Haverford, Pa.
Chancellor H. Crosby, D.D., LL.D., New York city.
Prof. T. Dwight, D.D., New Haven, Conn.
" A. C. Kendrick, D.D., LL.D., Rochester, N. Y.
Bp. A. Lee, D.D., of Delaware.
Prof. M. B. Riddle, D.D., Hartford, Conn.
" P. Schaff, D.D., LL.D., New York city (*president of the American committee*).
Prof. C. Short, LL.D., New York city.
" J. H. Thayer, D.D., Andover, Mass. (*secretary*).
Rev. E. A. Washburn, D.D., New York city.
Ex-Pres. T. D. Woolsey, D.D., LL.D., New Haven, Conn. (*chairman*).

On Dec. 7, 1871, the following constitution was adopted by the American revisers, having been already ratified by the British committee:

I. The American committee, invited by the British committee engaged in the revision of the Authorized English Version of the Holy Scriptures to co-operate with them, shall be composed of Biblical scholars and divines in the United States.

II. This committee shall have the power to elect its officers, to add to its number, and to fill its own vacancies.

III. The officers shall consist of a president, a corresponding secretary, and a treasurer. The president shall conduct the official correspondence with the British revisers. The secretary shall conduct the home correspondence.

IV. New members of the committee, and corresponding members, must be nominated at a previous meeting and elected unanimously by ballot.

V. The American committee shall co-operate with the British companies on the basis of the principles and rules of revision adopted by the British committee.

VI. The American committee shall consist of two companies—the one for the revision of the Authorized Version of the Old Test., the other for the revision of the Authorized Version of the New Test.

VII. Each company shall elect its own chairman and recording secretary.

VIII. The British companies will submit to the American companies from time to time such portions of their work as have passed the first revision, and the American companies will transmit their criticisms and suggestions to the British companies before the second revision.

IX. A joint meeting of the American and British companies shall be held, if possible, in London before final action.

X. The American committee to pay their own expenses.

The American companies held their first session for active work Oct. 4, 1872, and have been from time to time furnished with advanced copies (for strictly private use) of the revised texts prepared by the British companies. These they return with their own suggestions, and the views of the respective committees on both sides of the Atlantic are then interchanged un-

til a general agreement is attained. A few points of difference will doubtless still remain, concerning which a statement will be made in an appendix to the final work. Each committee holds a monthly session of several days, in which every change is carefully and deliberately discussed, and a conclusion reached by vote according to the rules given above. The New Test. has thus been all gone over, and was published separately in England on May 17, 1881, and in this country three days subsequently. Immense editions were immediately sold, and more than a dozen reprints were issued with the greatest despatch. The general verdict of the English press was unfavorable on the ground of unnecessary changes, but American criticisms have been more lement. The popular opinion, however, seems to be, on both sides of the Atlantic, that while, on the whole, great improvements have been made, yet the revisers have exceeded their commission by introducing many trivial changes, which in some cases are, moreover, inelegant and offensive. The prospect of the revision in its present form taking the place of king James's version for public use is not clear. The issue of the Old Test. will follow probably in 1884. When published, the entire Bible as revised will go forth on its own merits, but with the prestige of the highest scholarship and the most laborious criticism attainable for such a purpose from all the leading denominations of British and American Christianity. Its ultimate success time must determine. See Dr. Schaff's *Revision of the English Version of the Holy Scriptures* (N. Y. 1873).

Autographs of the prophecies, gospels, etc., are the identical or original documents written by the respective authors of the books of Scripture. Copies taken from these are termed *apographs*. None of these original MSS. are now remaining, nor could their preservation be expected, without the intervention of a miracle, during the space of nearly eighteen centuries. It seems exceedingly probable that divine Providence permitted them to be early withdrawn from public inspection, lest, like other relics, they should become objects of idolatrous veneration. It is even asserted by Peter, bishop of Alexandria in the 4th century, that an original of John's gospel was not only preserved, but worshipped, at Ephesus (Michaelis, *Introd.* i, 250). See MANUSCRIPTS, BIBLICAL.

Autos Sacramentāles, a species of tragedies acted in Spain on the occasion of the procession of the holy sacrament. They were performed in the public streets with torches, though in the light of day. The *autos* continued to be acted for an entire month, and closed the devotion of the sacrament.

Autpert (**Ausbertus**, or **Ansbertus**), AMBROSE, a Benedictine, was born in the south of France, probably Provence, in the early part of the 8th century. He was brought up in the court of king Pepin, whence he passed into Italy, and took the vows in the Convent of St. Vincent, on the Volturno, in the diocese of Venafro, Italy, of which he was afterwards, about 777, made abbot; which office, however, was disputed with him by Poton, who had also been elected by the Lombards. The case was carried before pope Adrian for decision, who ordered both parties to come to Rome; but Autpert died on the road, July 19, 778. Tritheim (1546) had been able to find only the following of Autpert's writings: *In Cantica Canticorum Lib. I:—Epistolarum ad Diversos Lib. I:—De Cupiditate Lib. I:—In Apocalypsin Joannis Lib. X.* The *Battle of the Virtues and Vices*, included among the works of St. Augustine, and which goes under the name of St. Ambrose in some MSS., has been attributed to Autpert. He also wrote some *Lives* and *Homilies*, and a tract *On Concupiscence*, which is in the library of Corpus Christi College, Cambridge, in MS. But this second list has been almost entirely assigned, by Cave, to the abbot of Monte-Casino. See Dupin, *Hist. of Eccles. Writers*, ii, 39.—Landon, *Eccles. Dict.* s. v.; Smith, *Dict. of Christ. Biog.* s. v.

Autumn, in the mythology of the ancients, was represented as a young man with a basket of fruit in one hand and caressing a dog with the other.

Autun, COUNCILS OF (*Concilium Augustodunense*). This was one of the most ancient churches in France. Several councils were held here.

I. Held in 677. Six canons of this council have come down to us, one of which orders that all priests and others of the clergy shall commit to memory the Creed of Athanasius. See Labbe, *Concil.* vi, 535.

II. This council was convened in 1065 to consider the matter of Robert, duke of Burgundy, whom Hugo, abbot of Cluguy, brought before the council and induced to make satisfaction to Haganon, bishop of Autun, and others whom he had plundered and otherwise injured. See Richard, *Dict. Univ.* i, 464; Labbe, *Concil.* ix, 1183.

III. Held by order of pope Gregory VII by his legate, Hugo, bishop of Die, in 1077. Several French and Burgundian bishops and abbots attended. Manasser of Rheims, who, having been cited, refused to appear, was suspended from the exercise of his office, having been accused of simony and of usurping that archbishopric. Certain other French bishops were brought to judgment at the same time. See Mansi, *Concil.* x, 360.

IV. Held Oct. 16, 1094, by Hugo, archbishop of Lyons and legate, assisted by thirty-two bishops and several abbots. They renewed the sentence of excommunication against the emperor Henry and the antipope Guibert; also, they excommunicated for the first time Philip of France for marrying Bertrade during the lifetime of his lawful wife; but Philip, by a deputation to the pope, averted the storm for a while, and obtained a delay in the execution of the sentence until the feast of All-Saints in the following year. See Labbe, *Concil.* x, 499.

Auvergne, COUNCIL OF (*Concilium Arvernense*), was held in 533, with the consent of king Theodebert, Honoratus of Bourges presiding. Sixteen canons were published.

3. Forbids to wrap the bodies of the dead in the consecrated cloths.
6. Forbids marriage between Christians and Jews.
7. Forbids to place the coverlet used to be laid over the body of the Lord upon the corpse of a priest.
12. Of incestuous marriages.
15. Orders the country priests to celebrate the feasts of Christmas, Easter, and Whitsuntide with their bishops in the city.

See Labbe, *Concil.* iv, 1084. See CLERMONT, COUNCIL OF.

Auvergne, PIERRE D', a French scholastic writer, lived at the close of the 13th century. He was canon of Paris, and had a great reputation as a philosopher. In 1272 the rectorate of the University of Paris being vacant, the legate of the pope chose Auvergne for the position. The time of his death is not known. He wrote *Summa Quæstionum Quodlibeticarum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Auvray, Félix Henri, a Parisian historical painter, was born in 1800, and studied under baron Le Gros. His best works are, *St. Louis, Prisoner:—Gœucher de Châtillon Defending St. Louis against the Saracens:—The Spartan Deserter:*—and *St. Paul at Athens*. The Art Union of Douai decreed Auvray a gold medal of honor. He died in 1833. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Auvray, Jean, a French ecclesiastical writer, was born at Montfort-l'Amaury at the commencement of the 17th century. He was prior of St. Odon de Bossets, and died July 19, 1661. He wrote, *La Vie de Jeanne Absolu, dite de St. Sauveur, Religieuse de Fontevrauld* (Paris, 1640):—*L'Enfance de Jésus et sa Famille, honorée en la Vie de Sainte Marguerite du Saint Sacrement* (ibid. 1654):—*Pratique de Piété*, etc. (ibid. 1651). See Hoefer, *Nouv. Biog. Générale*, s. v.

Auxbœuff, Pierre, a French preacher and theologian of the University of Paris, lived at the commencement of the 15th century. The emissaries of the cardinal of Savoy having insulted the procession of the university which, on July 14, 1404, went to demand the recovery of Charles VI, Auxbœuff maintained, in an eloquent address, that the cardinal should repair the injury done. This address is found in MS. at the National Library. Auxbœuff, on account of his merit, became confessor of Isabella of Bavaria, wife of Charles VI, and gained a great reputation by the sermons which he delivered in different churches of Paris. These were translated into Latin and published at Paris in 1521. They are also found in MS. at the National Library. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Auxentius is the name of two early Christians.

1. *Saint*, bishop of Mopsuestia, in Cilicia, was originally a soldier under the emperor Licinius. He refused to offer sacrifice to Bacchus, was consequently compelled to renounce his military profession, and afterwards, i. e. about 321, became bishop of Mopsuestia. In A.D. 360 he received Aetius on the occasion of his banishment. He gained a reputation for virtue and sanctity, and died a holy death. See Baillet, Dec. 18.

2. *Saint and martyr*, suffered with St. Eustratius in the Diocletian persecution in Armenia Minor when St. Blasius was bishop of Sebastia.

Auxerre, Council of (*Concilium Autissiodorense*), was held about the year 578, under the bishop Aunacairius, with seven abbots and thirty-four priests of his diocese. Forty-five canons were enacted, which, however, appear to have been made solely to enforce the execution of those of the Council of Mâcon in the preceding year.

9. Forbids dances, singing of women, and feasting within churches.
10. Forbids two masses to be said at the same altar in one day.
12. Forbids to give the holy eucharist or the kiss to the dead.
13. Forbids the deacon to wear a pall or veil (*velum*) over his shoulders.
14. Forbids burials in the baptistery.
15. Forbids to bury one corpse upon another.
16. Forbids work on Sunday.
19. Forbids priests, deacons, and subdeacons, after having broken their fast, ever to be present in church during mass.
26. Forbids a woman to receive the eucharist with her hand bare.
40. Forbids a priest to dance or sing at feasts.

See Labbé, *Concil.* v, 956.

Auxilius, a French theologian, concerning whom nothing is known but his works, and that he lived about 894. He wrote *De Ordinationibus Formosi Papæ, seu Contra Intestinam Discordiam R. Ecclesiæ*, first published by John Morinus, at the end of his work on ordinations (Paris, 1655; Antwerp, 1694); also contained in *Bibl. Patrum*, i, 7. Auxilius had been ordained by Formosus, and in this work defends the validity of his ordinations. Mabillon, in his *Analecta* (ed. Paris, 1723), p. 28, gives another work by this author—viz. a *Dialogue on the Matter of Formosus*. See Cave, *Hist. of Lit.* ii, 68; Dupin, *Hist. of Eccl. Writers*, ii, 128.

Auxilius, bishop of Carthage, lived at the beginning of the 5th century. Chrysostom wrote to him from Cucusus, A.D. 406, commending his zeal in promoting the peace of the Church (*Ep.* cxlix). He was present at the councils held at Carthage in the years 411, 412, 416; that of Cirta in 412, and Milevium in 416. See Mansi, *Concilium*, ii, 1336, etc.

Auxtheias Wisagist, in Slavonic mythology, was a god of the Poles and Silesians, among whom it is thought he denoted the supreme ruler of all things.

Av, a mystical Egyptian deity, is represented as cynocephalic, with the solar disk on his head, holding a viper in his left hand and the Ankh cross in his right, while the folds of the serpent Mehen are over his head and around him. He was a form of the deity *Khnuphis*, and is figured in the *Book of the Lower World*.

Avadontas are a kind of anchorites among the Brahmins who practice great austerity, abandoning their wives and children and denying themselves all the comforts of life. They renounce all earthly possessions, and clothe themselves only with a piece of linen cloth around the waist. They subsist on the charity of the devout. Many of them are too indolent even to ask for food, but lay themselves down on the bank of some river, where the country people bring them milk and fruits in abundance.

Avalokita (*the Manifested*) is a Sanscrit title of the Supreme Being as a revealer of himself to man.

Avançon, Guillaume d', a French prelate, was born in Dauphiny about 1530. After having been chamberlain of the pope, he was appointed archbishop of Embrun in 1561. He distinguished himself by his zeal against the heretics at the Council of Trent in a discussion with Poissy and certain of the clergy at Blois in 1577 and 1578. The following year, being appointed by Lesdiguières chief of the Huguenots, he was obliged, in order to save his life, to retire to Rome, where he spent several years. Then he became reconciled with Henry IV, who re-established him in his bishopric and made him cardinal. He died at Grenoble in 1600. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Avanzi, Giuseppe, an Italian painter, was born at Ferrara in 1655, and studied under Costanzo Cattanio. There are four of his pictures in the Church of the Madonna della Pietà at Ferrara. His best work, *The Marriage of St. Catharine*, is in the Church of San Domenico. Many of his works possessed no merit. He died in 1718.

Avard, Adam Clarke, a Wesleyan Methodist minister in Nova Scotia, was born in the island of Guernsey. When he was about six years old (1806) his parents emigrated to Prince Edward Island, and Adam commenced the study of law in Charlottetown. He was converted under the ministry of John Hick, and entered the ministry in 1818; labored at Newport and Wilmot, N. S., and Fredericton, N. B.; saw revivals attend his preaching, and in 1820 was appointed by the British Conference to commence a mission among the Esquimaux of Labrador. But in the midst of extensive usefulness in Fredericton death intervened, March 15, 1821. Humble, yet dignified; zealous, but cautious; social, yet serious, Avard had a pleasing style and a benignant countenance. See Huestis, *Memorials of Ministers in East. Brit. America* (Halifax, N. S., 1872, 16mo), p. 7; *Minutes of the British Conference* (8vo ed.), 1821, v, 203.

Avedik was patriarch of the Armenian schismatics at the close of the 18th century. Having obtained the patriarchate by the aid of the mufti, he organized in 1701 a persecution against the Catholics. The French ambassador to Constantinople, Ferriol, demanded and obtained reparation in the name of the inhabitants. In order to make satisfaction, the imprisonment of the patriarch was ordered. He was confined in the prison of Messina, and died in 1703. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aveillon, Jean Joseph, a French theologian, was born in Paris in 1620. He entered the congregation of the Oratory, and there published the *Conferences*, which he had prepared at Paris while he was superior of the house. He was intimate with Bossuet. Aveillon died May 29, 1713. He wrote *Méditations pour les Séminaires et pour les Gens du Monde*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aveline, Pierre, a Parisian designer and engraver, was born in 1710, studied under Jean Baptiste Poilly, and died in 1760. He gained some reputation, but most of his works are insignificant. The following are a few: *The Wrath of Neptune:—Diana and Actæon:—The Infant Moses Brought to the Daughter of Pharaoh:—Noah Entering the Ark:—The Rape of Europa:—A Dog with Game.*

Avellar, Francisco Gomez de, a Portuguese prelate and statesman, was born Jan. 17, 1739, in the vicinity of Alhandra, where his parents dwelt in humble circumstances. At the age of fourteen he was placed under the care of his uncle, a vicar, and distinguished himself by the rapid progress he made in his studies. He accompanied cardinal Pacca to Rome, where he obtained the favor of Pius VI. He was appointed by Maria I to the bishopric of Algarve, and was consecrated April 26, 1789. He performed well the duties of his office, and conferred large benefits upon the people. During the French invasion, he displayed such great prudence and energy that in 1808, at the proclamation of independence, nearly the entire government of this province was given to him by the regent. He was governor and captain-general of Algarve until his death, which occurred Dec. 15, 1816. See Hoefer, *Nouv. Biog. Générale*, s. v.

Avellino, Onofrio, an Italian painter, was born in Naples in 1674. He studied under Solimena, and afterwards went to Rome, where he painted the vault of the Church of San Francesco di Paola, which is considered his best work. In the Church of Santa Maria de Montesanto is an altar-piece by him representing a subject from the life of St. Alberto. He died in Rome in 1741.

Avenarius, Johannes (1) (third of the name), a Protestant theologian of Germany, was born at Zipsendorf, where his father was the Protestant minister, in the last half of the 17th century. He wrote, *Theses de Catechismo* (Plauen, 1698):—*Præcepta Homiletica* (Leipsic, 1686):—*Plauisches Handbuch* (1698):—*Sententiæ ac Formulæ Latino-Germanicæ* (Plauen, 1699).

Avenarius, Johannes (2) (fourth of the name), a Protestant theologian of Germany, son of Matthew Avenarius, was born Nov. 10, 1670, at Steinbach. He was preacher at Berka, then deacon and archdeacon at Schmalkald, then preacher at Gera. He died at Gera, Dec. 11, 1736. Among other works he wrote, *Sendschreiben an Gottfried Ludovici, von den Hymnopœis Hennebergensibus* (1705):—*Vergnügte Seelenlust frommer und bussfertiger Christen* (Leipsic, 1711):—*Evangelischer Christenschmuck, oder Erklärung aller sonn-, fest- und apostol.-täglichen Evangelien* (Arnstadt, 1718). See Hoefer, *Nouv. Biog. Générale*, s. v.

Avendaño, Alfonso de, a Spanish Dominican who died at Valladolid, Oct. 11, 1596, is the author of, *Commentarius in Psalmum cxviii* (Salamanca, 1584; Venice, 1587):—*Commentarius in Evangelium Matthæi* (Madrid, 1592, 2 vols. fol.). See Antonio, *Bibliotheca Hisp.*; Echard, *De Scriptoribus Ordinis Dominicanorum.* (B. P.)

Aventīnus, St., was born at Bourges in the 5th century, and brought up in the seminary of St. Lupus, bishop of Troyes. Camelianus, the successor of St. Lupus, made Aventinus œconomus of his Church; but after a time he left this situation, and retired into a monastery on an island in the river Oze (Oza), where he discharged the duties of abbot until, about 534, St. Fidolus (Fale) was substituted for him, when he departed into a solitude, "prope Verrerias," where he died in the year 537. He is commemorated Feb. 4. See Greg. Turon. *De Glor. Confess.* p. 949; Baillet, Feb. 4.

Aventinus, *St.*, of Châteaudun, was made bishop of Chartres after St. Souleinus, who had been elected against his will, but fled to avoid the dignity conferred upon him. In the subscriptions of the councils of his time Aventinus is sometimes called bishop of Chartres, and sometimes of Châteaudun. He died in 528. See Baillet, Feb. 4.

Aventor. See Adventitus.

Aver, William, an English Wesleyan minister, entered the itinerant work in 1790, and died in Penzance, Cornwall, Jan. 25, 1835, aged sixty-seven. He was converted in early life, and conducted his long ministry with assiduity and usefulness. He was an humble and thorough Christian. He wrote a *Letter to a Member of the New Connection* (Penryn, 1814, 8vo). See *Wesleyan Takings*, i, 303; *Minutes of the British Conference*, 1835.

Averari, Antonio, an Italian theologian of Milan or Bergamo, lived at the close of the 15th and the beginning of the 16th century. He was one of the famous preachers of his time. He wrote, *Ragionamenti sopra le Virtù Teologali* (Milan, 1509);—*Epitome Artium:—Epistolæ et Carmina* (ibid. 1746). See Hoefer, *Nouv. Biog. Générale*, s. v.

Avercorn is reserved rent, as corn, paid to monasteries.

Averett, Alexander, a minister in the Methodist Episcopal Church, South, was born in South Carolina, Jan. 1, 1788. He joined the Church in 1810, and was licensed to preach in 1818. In 1848 he united with the Georgia Conference, and in it labored faithfully until his decease, Aug. 27, 1858. Mr. Averett was a man of sound mind, deep and thorough piety, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church, South*, 1858, p. 61.

Averhausen, Joseph, a German theologian, was born at Kempten, July 8, 1664. He entered the Order of Jesuits and taught theology at Cologne, and later at Rome. He died July 23, 1734. Among several highly esteemed sermons, we notice a funeral oration on *Joseph Clement of Bavaria, Archbishop and Elector of Cologne* (Cologne, 1724). See Hoefer, *Nouv. Biog. Générale*, s. v.

Averill, James, a Congregational minister and chaplain, was born at Griswold, Conn., May 29, 1815. He was the eldest child of his parents, who died on two successive mornings and were buried in the same grave. He was educated at Plainfield Academy, Amherst College (graduating in 1837), and the Yale Divinity School (1840), and was ordained over the Church in Shrewsbury, Mass., in 1841. Ill-health compelled him to resign in 1848, and in 1852 he settled in Plymouth Hollow, Conn. After a pastorate of ten years, he accepted the chaplaincy of the 23d Regiment of Connecticut Volunteers, and accompanied his regiment to the South. But his health could not bear the sultry climate, and he died of intermittent fever after a sickness of two weeks, June 11, 1863, at Lafourche, La. He was a stanch advocate of the great philanthropic and moral enterprises of the day. See *Cong. Quarterly*, 1863, p. 351.

Averoldi, Girolamo, a Capuchin friar and Italian theologian, a native of Brescia, lived at the commencement of the 17th century. In one of his works he maintains that Mohammed was Antichrist. This opinion was considered by the Inquisition, and although he abjured this heresy, he was imprisoned for three years in the dungeons of the Holy Office. See Hoefer, *Nouv. Biog. Générale*, s. v.

Averoldi, Ippolito, an Italian theologian, a native of Brescia, lived probably in the early half of the 17th century, and was a Capuchin friar. He wrote, *Icones nonnullæ ad Plenioremn Abstrusissimæ Literæ Libri Apocalypsis Intelligentiam et Commentariis Elegantissimis Loca Difficiliora Illustratæ* (Brescia, 1638). See Hoefer, *Nouv. Biog. Générale*, s. v.

Averoni, Valentino, an Italian theologian, a native of Florence, lived in the latter half of the 16th century. He was a monk of the congregation of Vallom-

brosa. He wrote, *Trattato del Governo de' Principi di S. Tomaso d'Aquino, tradotto di Latino* (Florence, 1587): —*Della Doctrina Cristiana, opera di Dionigio Cartusiano tradotta* (ibid. 1577):—*Discorsi sopra le Necessarie Conditioni che dove havere la Vergine, Sposa Sacrata a Cristo* (ibid. 1591). See Hoefer, *Nouv. Biog. Générale*, s. v.

Averoult (or **Dauroult**), ANTOINE, a French Jesuit and theologian, a native of Artois, died in 1614. He wrote, *Catechismus Historicus:—Pii Gemitus Catholicorum:—Remedia Spiritualia contra Pestem.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Averroës (or **Averrhoës**), ABU-L-WALID MOHAMMED IBN-AHMED (surnamed *el-Hajid*), an illustrious Arabian philosopher and physician, was born at Cordova, Spain, in 1120. The name is a corruption of *Aben-* or *Ibn-Roshd.* He studied theology, jurisprudence, medicine, and philosophy under the best masters, and was intimate with men who were leaders of scientific thought in Spain in the 12th century. Like his father, he was distinguished for his varied knowledge, and succeeded him in the office of mufti, or chief judge of Andalusia, and subsequently held the same office in Morocco. He stood high in the esteem of successive rulers, especially of Al-Mansûr; but the latter, yielding to those who could not reconcile the philosophy of Averroes with his professed devotion to the Koran, and perhaps also impelled by personal animosity, banished him for several years, but finally restored him to his office. Averroes died at Morocco, Dec. 12, 1198. It is difficult to understand in what his heresy consisted. As told by the Arab historians, it is enveloped in vague and puerile circumstantialities; but according to Ibn-Abi-Oceibia, the real cause was the hatred of the Mohammedan priesthood to the culture of philosophy and the study of the ancients. This is somewhat confirmed by the fact that Averroes did not suffer alone. A general persecution raged; everywhere philosophers, physicians, poets, and others of like pursuits, were in danger; and before the close of the century the light of scientific genius in Southern Spain had gone out. Averroes's writings are numerous, and embrace almost every subject of human knowledge. He is said to have written nearly eighty treatises, most of which pertain to medicine and the kindred sciences; but he is chiefly known in modern times as a commentator on Aristotle and Plato. The first edition of his works was published in a Latin translation at Venice in eleven volumes (1552–60), the commentaries filling eight volumes, while the remaining three contain his refutation of Al-Gazali's work against the Greek philosophy, his great medical work, *Kulliyat* (incorrectly *Colliget*), and miscellaneous treatises. His philosophy inclined towards pantheism and materialism. His doctrines were denounced by the University of Paris, after which Leo X issued a bull against them. See Renan, *Averroès et l'Averroïsme* (Paris, 1852); Müller, *Philosophie und Theologie von Averroës* (Munich, 1859); Munk, *Mélanges*, p. 418–458; Stöckl, *Phil. des Mittelalters*, ii, 67–124; Herz, *Averroës, Vater und Sohn: Drei Abhandlungen über die Conjunction des separaten Intellects mit den Menschen*, translated into German from the Arabic version of Samuel ibn-Tibbon. (Berlin, 1869).

Averroists is a name for those who hold the opinions of Averroes (q. v.).

Averruncus, in Roman mythology, was a deity who was implored to avert any threatening danger.

Averso, RAFAELE, an Italian monk of the Order of Clerks Regulars Minors, was of San Severo, near Salerno, in Naples. Five times he was elected general of his order, and was offered the bishoprics of Nocera and Nardo, both of which he refused. He died at Rome, June 10, 1657, being sixty-eight years of age. Averso was a man of singular piety, modesty, and learning, and won all hearts by his many admirable qualities. Among his works, which are numerous, are, *De Ordinis et Matrimonii Sacramentis Tractatus* (Bologna, 1642, 4to):—*De Eucharistiæ Sacramento et Sacrificio, de Pœnitentiæ Sacr. et Extrema Unctione Tractatus*, etc. (ibid. eod. 4to):—*De Fide, Spe, et Charitate Tractatus Theol.* (Venice, 1660, 4to).

Avery, Abraham S., a Presbyterian minister, was born at East Lyme, Conn., in 1792. He studied theology with a private minister, and joined Alton Presbytery April 4, 1856; labored some months with Metropolis Church in Massac Co., Ill.; was dismissed to Pataskala Presbytery, O., April 7, 1859; and died at Lawrenceburg, Ind., Sept. 3, 1868. He was thoroughly consecrated to the work of the ministry. See Norton, *Hist. of Presb. Church in Illinois.*

Avery, Austin Wakefield, a Free-will Baptist minister, was born at Campton, N. H., Nov. 18, 1838. He became a hopeful Christian in early life, and in the fall of 1856 went to the institution at New Hampton, N. H., with a view to preparing himself for the Christian ministry. He was formally licensed to preach Dec. 14, 1858, and early in 1859 he left New England and went to Paducah, Ky., where his brother was residing and engaged in teaching. Finding him in poor health, he took his place in the schoolroom. For two or three months he supplied the pulpit of the Baptist Church in Paducah, and also held meetings for the colored people. In the fall of 1859 he labored with the Washington Street Church in Dover, N. H. The winter of 1860 was spent in Christian work in various sections of the State of New York, and he was ordained at Parishville, N. Y., March 24 of that year. The following spring he spent in Minnesota, and the remainder of the year was occupied mostly in ministerial service in Parishville and the towns adjoining. Wishing to enjoy better facilities for study, he made arrangements to place himself under the tuition of Rev. Ransom Dunn, pastor of the North Bennet Street Church in Boston. When, however, he reached Boston early in 1861, he found Mr. Dunn in such poor health that he was forced to resign, and Mr. Avery was chosen his successor in the following March. More than once he sought relief during the next two or three years from his pastoral work, but his Church was unwilling to part with him; and it was not until March 13, 1865, that they consented to accept his resignation. A brief pastorate at Haverhill, Mass., closed his labors on earth. His death took place Oct. 7, 1865. See Barrett, *Memoirs of Eminent Preachers*, p. 283–293. (J. C. S.)

Avery, Charles, a Methodist Protestant minister, was a native of Westchester County, N. Y., born Dec. 10, 1784. He obtained his education chiefly by private study, experienced religion in early life, and served a long career as local preacher in the Methodist Episcopal Church. In 1829 he identified himself with the Methodist Protestants and joined their Ohio Conference. He died at his residence in Allegheny City, Pa., Jan. 17, 1858. Mr. Avery's specialty was philanthropy. He founded the first Methodist Protestant Church in Allegheny City; endowed the Preachers' Aid Society of the Pittsburgh Conference with twenty-five thousand dollars, called the Avery Fund; erected an ample college building in Allegheny City for the benefit of people of color; besides making liberal donations to various institutions, as hospitals, missionary associations, etc. See Bassett, *Hist. of the Methodist Protestant Church*, p. 386.

Avery, David, a Congregational minister, was born in Norwich (Franklin), Conn., April 5, 1746. He was converted under the preaching of Whitefield; fitted for college in Dr. Wheelock's school at Lebanon; entered the sophomore class, and graduated at Yale in 1769; pursued theology under Dr. Wheelock; preached on Long Island as a licentiate; was a missionary to the Oneida Indians; was installed pastor at Gageborough, now Windsor, Vt., March 25, 1773, where he remained

until he entered the army as chaplain, April 14, 1777. He was present when General Burgoyne was taken, when the Hessians were captured at Trenton, and at the battle of Princeton. After having served as chaplain over three years, he became pastor at Bennington, Vt., May 8, 1780, and was dismissed June 17, 1783. Then he settled at Wrentham, Mass., May 25, 1786, where, after some difficulty, he was dismissed April 21, 1794; but he still preached at North Wrentham, where a Church was organized in 1795. Some time previous to 1798 he removed to Mansfield, now Chaplin, Conn., preached in vacant places, and made two missionary tours to Maine and New York. From 1798 to 1801 he preached to a new society in Chaplin. The week he was to have been installed pastor in Middletown, Va., he died at the residence of his daughter in Shepherdstown, Va., in the autumn of 1817. See Sprague, *Annals of the Amer. Pulpit*, i, 697.

Avery, Eleazer James, a Baptist minister, was born at Bozrah, Conn., Jan. 6, 1815, and was a graduate of Brown University in the class of 1845, also of the Newton Theological Institution in the class of 1849. His first pastorate was with the Church in Addison, Me. (1849–51), his ordination taking place in 1850. He was pastor in Pembroke, Me., in 1851–52, when he resigned, and held the position of principal of Worcester Academy (1852–54), then of Lewis Academy (1854–58), of Shelburne Falls Academy (1858–68), and finally of Peddie Institute, Hightstown, N. J., where he died, Sept. 22, 1881. See *General Catalogue of Newton Theol. Inst.* p. 34; *The Watchman*, Oct. 20, 1881. (J. C. S.)

Avery, Ephraim, a Congregational minister, the son of the Rev. John Avery of Truro, Mass., was born in 1712. He graduated at Harvard in 1731, and was ordained over the Church in Mortlake, Conn., four years after. This charge Mr. Avery retained until Oct. 20, 1754, when he died. His widow subsequently married General Israel Putnam. See *Cong. Quarterly*, 1859, p. 350.

Avery, Fernald, a Free-will Baptist minister, was born in April, 1835. Hopefully converted in 1855, he decided to enter the ministry. With a view to fit himself for his work, he commenced to study at New Hampton in 1859, but on account of his health was obliged to leave the institution. In October, 1860, he had so far recovered as to be able to preach, and was licensed by the Corinth (Vt.) Quarterly Meeting. He took charge of the Church in Williamstown, and in 1841 was ordained as its regular pastor, sustaining this relation for three years and a half. In August, 1864, he again took up his studies at New Hampton, which he prosecuted until the following March. He was once more laid aside by sickness, and lingered until death relieved him of his sufferings. He died at Corinth, Oct. 13, 1866. See *Free-will Baptist Register*, 1868, p. 87. (J. C. S.)

Avery, John (1), a Congregational minister, preached in England for some time, and came to America in 1634. For a short time he resided in Newbury, Mass., but receiving an invitation to preach at Marblehead, he accepted it in order that he might minister to the poor fishermen. He was on his way thither when the vessel in which he had embarked was shipwrecked, and the whole company, consisting of twenty-three persons, were drowned except two, Mr. Avery being one of the victims, Aug. 14, 1635. See Sprague, *Annals of the Amer. Pulpit*, i, 127.

Avery, John (2), D.D., a clergyman of the Protestant Episcopal Church, graduated at Yale College in 1813, and was ordained deacon Oct. 22, 1817. In 1820 he was rector of St. Paul's Church, Edenton, N. C., where he remained until December, 1835, when he removed to Greene County, Ala. There he organized a Church called St. John's in the Prairies, and served this Church and the one at Greensborough at the same time. In the Convention of Alabama in 1836, he was chosen president, and he died Jan. 17, 1837, on board the steamboat on which he was returning home from Mobile. He was distinguished for his extensive theological learning and sound judgment. See Sprague, *Annals of the Amer. Pulpit*, v, 754.

Avery, John A., a Presbyterian minister, was born at Bradford, Vt., in 1795. He was educated at Middlebury College. In 1824 he was ordained by the Congregational Association of Woodstock, Vt., and labored as home missionary within the bounds of the Plymouth and Bridgewater congregations. For six years he was editor of *The Religious Recorder*, published in Syracuse, N. Y. He died in Syracuse, April 28, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, p. 88.

Avery, Joseph, a Congregational minister, was born at Dedham, Mass., in 1751. He graduated at Harvard College in 1771; was ordained pastor of the Church in Holden, Mass., Dec. 12, 1774; and died March 5, 1824. See Sprague, *Annals of the Amer. Pulpit*, ii, 344.

Avery, Park, a Baptist minister who died in 1797, was eminently pious, and an intimate friend and counsellor of the Rev. Silas Burrows. See Sprague, *Annals of the Amer. Pulpit*, vi, 107.

Avery, Samuel, a Wesleyan minister in Nova Scotia, was born at Grand-Pré, Horton, N. S. He was educated at the Mount Allison Academy, N. B.; was received into the ministry in 1854; preached at Wilmot and Shelburne; became a supernumerary in 1861; and died of hemorrhage of the lungs, Oct. 13 of that year, in his twenty-ninth year. Devoutness of spirit, tenderness of conscience, and holy resolves characterized him. See Huestis, *Memorials of Methodist Ministers in East. Brit. America*, p. 11.

Avery, Samuel Waters, a Baptist minister, was born at Jefferson, Me., July 4, 1814. He was fitted for college at Richmond, Me., and was a graduate of Waterville College in the class of 1840. He was engaged in teaching for two years (1841–43) in Richmond, and for a time directed his attention to the study of law. On becoming a hopeful Christian, he went to the Newton Theological Institution in the fall of 1844, graduating in the class of 1847. After supplying for a few months the Church in East Winthrop, he was ordained in Lubec, Me., in May, 1849, and was pastor there two years, at Searsport six years (1851–57), Fayette six years (1858–64), Lisbon Falls three years (1865–68). In April, 1867, he opened a drug-store at Lisbon Falls, but still continued to preach. He was secretary of the Maine Baptist Convention from 1860 to 1867. He died suddenly Oct. 17, 1868. See *Necrology of Colby University*, p. 12. (J. C. S.)

Aveugle, Jean (*the younger*) l', a French priest of the Oratory and theological writer, died in 1672. He distinguished himself as a preacher, and wrote *Delicæ Pastorum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aviau (du Bois de Sanzay), Charles François d', a French prelate, was born Aug. 7, 1736, at Bois of Sanzay, diocese of Poitiers. He studied at the school of the Jesuits at Flèche, and at the Seminary of St. Sulpice at Paris. He was at first canon and grand-vicar of the diocese of Angers, and was appointed, in 1789, archbishop of Vienne. Refusing to sign the civil constitution of the clergy, he left France in 1792, and retired to Annecy and to Rome. In 1797 he returned in the disguise of a peasant and travelled, preaching in the mountains of Vivarais and of Forez. After the compact, he was called, April 9, 1802, to the archiepiscopal see of Bordeaux. He devoted his time and money to works of beneficence, and died at Bordeaux, July 14, 1826. His posthumous letters were published in the *Mémorial Catholique* for May and June, 1827; they were upon Ultramontanism and Gallicanism. He also wrote, *Oraison Funèbre de Louis XV:—Écrit sur le Prêt à Intérêt du Commerce* (Lyons, 1799). See Hoefer, *Nouv. Biog. Générale*, s. v.

Avibus (or **Osello**), GASPAR AB (or PATAVINUS), an Italian engraver, was born at Padua about 1530, and probably studied under Giorgio Ghisi. His principal work was a large volume, in five parts, containing the full-length portraits of the princes and emperors of the house of Austria, engraved in the style of Sadeler. The following are some of the best of his single prints on sacred subjects: *The Espousals of the Virgin Mary:—The Woman Taken in Adultery:—The Scourging of Christ:—Christ Crowned with Thorns:—The Last Supper.*

Avignon, COUNCILS OF (*Concilium Avenionense*). Of these there were several:

I. Held in 1060, by the cardinal Hugo, abbot of Cluny, legate. Achard, who had usurped the see of Arles, was deposed, and Gibelin elected to his place. Lantelme was also elected to the see of Embrun, Hugo to that of Grenoble, and Desiderius to that of Cavaillon. See Labbe, *Concil.* x, 390.

II. This council was held Sept. 6, 1209, by Hugo, archbishop of Riez, and published twenty-one canons. The first recommends to bishops to preach more frequently in their dioceses; the second relates to the extermination of heresies; and the preface to the acts of the council laments the general prevalence of wickedness. In this council, or in one held the following year, the inhabitants of Toulouse were excommunicated for not driving out the Albigenses, according to order. The count of Toulouse was conditionally excommuninated. See Labbe, *Concil.* xi, 41.

III. Held May 27, 1279, by Pierre (or, according to some, Bernard) de Languissel, archbishop of Arles. They drew up a decree containing fifteen articles, for the most part setting forth the usurpations and invasions of ecclesiastical property which were made, the violence committed upon the clergy, and the disregard of excommunications. However, they provided no other means of opposing these evils than the passing of fresh censures. See Labbe, *Concil.* xi, 1050.

IV. Held in 1282, by Bertrand Amauri, archbishop of Arles, together with his suffragans. Of the canons published ten only are extant, which, among other things, enjoined the faithful to attend their own parish churches—which in many places were disregarded—and to go there, at least, on every Sunday and holyday. See Labbe, *Concil.* xi, 1174.

V. Held June 18, 1326. Three archbishops, eleven bishops, and the deputies of several others who were absent attended. They drew up a rule containing fifty-nine articles, chiefly relating to the temporalities of the Church and its jurisdiction. They assume, generally, as an incontrovertible maxim that the laity have no authority over persons or property ecclesiastical; a maxim evidently false, if it is to be extended to every possible case. Moreover, they complain bitterly of various abuses proceeding from the hatred which the laity bore towards the clergy; but it does not appear that they took any steps to lessen the grounds of this hatred, unless it were by an accumulation of censures and penalties.

1. Orders that the mass of the Blessed Virgin be celebrated once a week.
3. Grants an indulgence to those who pray to God for the pope.
4. Grants an indulgence of ten days to those who devoutly bow the head at the name of Jesus.
14. Orders the secular powers to forward a captured clerk to his own judge free of expense.
17, 18. Against administering poisonous drugs.
19. Of proceedings against the exempt.
44. Forbids, under pain of excommunication, all abusive conversations in the houses of bishops, or in the presence of their officials.
46. Permits both archbishops and bishops travelling in dioceses not their own to bless the people.
51. Relates to the condition in which benefices ought to be left by those leaving them.

See Labbe, *Concil.* xi, 1717, 2476.

VI. Held Sept. 3, 1337, by three archbishops and seventeen bishops. They published a decree containing sixty-nine articles, being chiefly a repetition of those drawn up in the preceding council. Among other things, it is enacted that parishioners shall receive the eucharist at Easter only at the hands of their proper curate. By canon five it is ordered that incumbents and all persons in holy orders shall abstain from eating meat on Saturdays in honor of the Virgin, that by so doing they may set a good example to the laity. This injunction to fast on Saturdays had been made three hundred years before, upon occasion of the *Trêve de Dieu*, but had not yet, it seems, been universally established; the other regulations of the council relate chiefly to the usurpations of Church property and acts of violence committed on the persons of the clergy. See *Gall. Christ.* i, 322; Labbe, *Concil.* xi, 1850.

VII. Held Sept. 7, 1457, by the cardinal Pierre de Foix, archbishop of Arles and legate. The chief purpose of this council was to confirm the acts of that of Basle relating to the immaculate conception of the Blessed Virgin. It was forbidden, under pain of excommunication, to preach anything contrary to this doctrine or to dispute concerning it in public. All curates were enjoined to make known this decree that no one might plead ignorance. See Labbe, *Concil.* xiii, 1403.

VIII. Held in 1594, by Francis Marin, archbishop of Avignon. Sixty-four canons were published, relating chiefly to the same subjects treated of in the synods held in various parts of France, etc., after the Council of Trent.

8. Provides for teaching the rudiments of the faith to adults as well as children.
9. Orders sermons on all Sundays, and every day in Lent and Advent.
11–21. Of the sacraments.
14. Orders that the baptismal water be renewed only on Holy Saturday and the eve of Whitsunday, unless need require; and that a silver vessel be used to pour it into the font.
25, 26. Of relics and images.
28. Of behavior in church.
44. Of Lent.
46. Of processions.
56. Of legacies, wills, etc.
57. Of medical men.
60. Against duelling.
62. Of Jews: orders them to keep in their houses on Easter-eve and Easter-day.

See Labbé, *Concil.* xv, 1434.

Avignonists, a sect of Romanists which arose during the 18th century at Avignon, France, reviving the errors of the Collyridians (q. v.). The originators of the Avignonists were Grabianca, a Polish nobleman, and Pernety, abbé of Burgal, a Benedictine to whom is attributed a work entitled *The Virtues, Power, Clemency, and Glory of Mary, the Mother of God* (1790).

Ávila, Alfonso de, a Spanish Jesuit, was born at Belmont in 1545, and died, according to one authority, at Valladolid, Jan. 12, 1613; according to another, at Malaga, May 21, 1618. He wrote two volumes of *Sermons* (Antwerp, 1610). An Alfonso Ávila, a Jesuit, perhaps identical with the above mentioned, wrote in Spanish, in 1583, a treatise on St. Bernard the second bishop of Avila.

Ávila, Estéban de, a Spanish Jesuit, was born at Ávila in 1549, and died at Lima, April 14, 1601. He published, *De Censuris Ecclesiasticis Tractatus* (Lyons, 1608, 4to):—*Compendium Summæ, seu Manualis Doctoris Navarii, in Ordinem Alphabeticum Redactum* (ibid. 1609; Paris, 1620, 16mo). See *Biog. Univ.* iii, 121.

Avila, Giuseppe Maria, a Dominican of Rome, was so well skilled in Hebrew that he was chosen by pope Urban VIII in 1640 to preach to the Jews. He was made bishop of Campagna, in Naples, and died in 1656, leaving a *Panegyric of St. Thomas Aquinas* (Rome, 1634).

Ávila, Hernando de, a Spanish painter and

sculptor to Philip II, was a native of Toledo, and after the death of his former master, Francisco Comontes, in 1565, he was appointed painter to the Cathedral of Toledo in his place. In 1568 he finished two altar-pieces for a chapel of that cathedral representing *St. John the Baptist* and the *Adoration of the Kings*. In 1576 he designed the principal altar of the nunnery of Santo Domingo el Antiguo at Toledo.

Ávila, Sancho de, a Spanish prelate and theologian, was born at Ávila in 1546. He was successively bishop of Murcia, of Jaen, of Murviedro, and of Placentia. He died Dec. 6, 1625. He wrote, in Spanish, a treatise on the veneration due to the relics of saints (Madrid, 1611):—*Sermons* (Baeza, 1615):—a Spanish translation of one of the treatises of St. Augustine (Madrid, 1601, 1626). See Hoefer, *Nouv. Biog. Générale*, s. v.

Aviñon, Bartolomé, of Aragon, a Dominican, was deputed to Rome to obtain the canonization of St. Louis Bertrand. While there, in 1623, he wrote in Spanish a life of that saint, together with *An Account of the Process of Canonization*, which was at once translated into Italian by J. Cæsar Boltifango, and printed at Rome in 1623 (8vo).

Avis, James, a Methodist Episcopal minister, was born near Shepherdstown, Va., Jan. 7, 1795. He received the best religious training in early life from a pious, devoted mother, but wandered into folly and sin; was converted years afterwards, and in 1820 entered the itinerant ranks of the Baltimore Conference. In 1821 he was transferred to the Kentucky Conference, three years later returned to the Baltimore Conference, and in 1824 was transferred to the Virginia Conference, in all of which he labored with zeal, fidelity, and great success. He died in 1825. Mr. Avis was a man of unquestionable integrity, great energy, and indefatigable industry. See *Methodist Magazine*, viii, 366; *Minutes of Annual Conferences*, 1825, p. 475.

Avistŭpor (*scarecrow*), a name of *Priapus*, who had temples erected to him as the tutelary deity of vineyards and gardens, which he defended from thieves and destructive birds. His image was usually placed in gardens, holding in his hand a sickle.

Avitable, Pietro, a Neapolitan missionary, was a Theatine of Bisonto in 1607. He was appointed by the Congregation of the Propagandists prefect of the missions in Georgia and the Indies. He died at Goa in 1650. He wrote, *De Ecclesiastico Georgiæ Statu, ad Pontificem Urbanum VIII Historica Relatio* (Rome).

Avĭtus, St., was born about 490 in Périgord. He was of a patrician family, and Bollandus, in his *Acta Sanctorum*, informs us that in his youth he served in the army of Alaric II, king of the Visigoths, and in the battle of Vouillé against Clovis he was taken prisoner, but his conduct so gained the confidence of his masters that he was liberated. A vision which he had determined him to preach the Gospel, and he accordingly entered the monastery at Bonneval, in the diocese of Poitiers. He went into a desert place and built a chapel and a cell, and dwelt there forty years as a hermit; this gained for him a high reputation for sanctity, and some have attributed to him certain miracles. He died in 570, and his anniversary is celebrated June 17. See Hoefer, *Nouv. Biog. Générale*, s. v.

Avitus (*St.*), third abbot of Micy, or St. Mesmin, near Orleans, was the son of a laborer of Beausse. He was received into the abbey of Micy, and appeared so meek and simple that many of the monks thought him deficient in intellect. The wish to follow more completely a religious life led him to retire into solitude, whence he was recalled by Maximinus, abbot of Micy, and succeeded him about 520. He gave much valuable advice to Clodomir, the son of Clovis, and warned him that if he killed Sigismund, king of Burgundy, he would not long survive him, which prediction was justified by the event. See Baillet, June 17.

Avitus (*St.*), abbot of Châteaudun. If this Avitus was not the same with the last, which Le Cointe asserts, there were two of the same name, monks of Micy (under the rule of St. Maximinus), whence this Avitus retired with St. Calais to Châteaudun, in the diocese of Chartres, where he built a monastery and ruled it as abbot until his death, in 530. A strong testimony in favor of the opinion that there was but *one* Avitus is that of Lethaldus, a learned monk of Micy, who states that the abbot Avitus, shortly after his election, left the abbey to go and form another community in the Dunois. See Baillet, June 17; Henschenius, *Acts of St. Avitus*.

Avogadro, Pietro (called *Bresciano*), an Italian painter, was born at Brescia, and flourished about the year 1730. He studied under Pompeo Ghiti. His chief work is the *Martyrdom of Sts. Crispino and Crispanio*, in the Church of St. Joseph at Brescia.

Avont, Pieter van der, a Flemish landscape painter and engraver, was born at Antwerp about 1619. The following are some of his principal religious prints: *The Virgin Mary and the Infant Jesus*:—*St. John and St. Anne*:—*The Virgin and Infant in the Clouds*:—*The Magdalen Ascending to Heaven*:—*The Virgin Suckling the Infant*.

Avoury (*Avowes*) is the picture of a patron saint depicted on a square gilt vane of metal, which was attached flag-wise to a staff and carried in funeral processions.

Avranches, Council of (*Concilium Avrincatense*), was held May 22, 1172, the cardinal legates Theodinus and Albert presiding. Henry II of England, having taken the oath which the pope's legates required of him, and annulled all the unlawful customs which had been established in his time, and done penance, was absolved on account of the assassination of Becket. Among other things, Henry engaged—(1) not to withdraw from the obedience of the pope Alexander III or of his successors so long as they continued to acknowledge him as Catholic king of England; (2.) That he would not hinder appeals to Rome; (3.) He promised, at the coming Christmas, to take the cross for three years, and in the year following to set out for Jerusalem, unless the pope should grant a dispensation, and unless he were obliged to go to Spain to oppose the Saracens. This was rather an assembly than a council. The real Council of Avranches, in this year, was not held until Sept. 27 or 28. The king then renewed his oath, adding to it some expressions of attachment and obedience to Alexander. Twelve canons were then drawn up, enacting, among other matters, that it should not be lawful to appoint infants to benefices with cure of souls; that the incumbents of parishes who could afford it should be compelled to have an assisting priest; that it should not be lawful for a husband or wife to enter upon a monastic life while the other continued in the world. Abstinence and fasting during Advent were recommended to all who could bear it, and especially to the clergy. See Labbe, *Concil.* x, 1457.

Avrigny, Hyacinthe Robillard d', a French historian, was born at Caen in 1675, and admitted at Paris into the Society of Jesuits Sept. 15, 1691. He took a course in theology, and then was sent to Alençon, where he was employed as procurator of the college. He died probably at Quimper, April 24, 1719. His works are, *Mémoires Chronologiques et Dogmatiques, pour Servir à l'Histoire Ecclésiastique depuis* 1600 *jusqu'en* 1716, *avec des Reflexions et des Remarques Critiques* (1720, 4 vols. 12mo):—*Mémoires pour Servir à*

l'Histoire Universelle de l'Europe depuis 1600 *jusqu'en* 1716, etc. (Paris, 1725, 4 vols. 12mo).

Avril, PHILIPPE, a French Jesuit and missionary, lived in the latter half of the 17th century. He was sent by his superiors to penetrate into China, and embarked June 13, 1685, at Leghorn upon a ship destined for Alexandria, and traversed Syria, Kurdistan, Armenia, and Persia; but he was arrested by the governor of Astrachan, who obliged him to return by way of Russia and Poland, and on Sept. 30, 1690, he landed at Toulon. He published his adventures under the title *Voyage en divers États d'Europe et d'Asie* (Paris, 1692). See Hoefer, *Nouv. Biog. Générale*, s. v.

Avrillot, BARBE (more commonly known by the name of *Acarie*), founder of the Carmelite Order in France, was born in Paris, Feb. 1, 1565. At the age of fifteen she desired to enter a monastery, but her parents, not approving of this, married her to Peter Acarie, master of accounts at Paris, and one of the warmest partisans of the League. At the submission of Paris to Henry IV in 1594, he was obliged to flee, and thus she was deserted and left in straitened circumstances. She bore her trials with courage, and having found an asylum for her children, founded the Carmelite Order, and became directress of one of the houses of reformed Carmelites, and engaged one of her friends, Madame Saint-Beuve, to establish a convent of Ursuline nuns in the same vicinity. Madame Acarie took the veil under the name "Sœur Marie de l'Incarnation." She finished her days in the retirement of the Carmelite house at Pontoise, April 18, 1618, and was canonized by Pius VI in 1791. Several French works, the titles of which are given in Latin, are attributed to her: *De Cautelis Adhibendis in Vitæ Statu Deligendo:—De Idonea ad Primam Communionem Præparanda:—De Vita Interiori:—Centum circiter Monita Spiritualia:—Vera Exercitia Omnibus Animabus quæ Vitam ejus consequi desiderant Utilia* (Paris, 1622). See Hoefer, *Nouv. Biog. Générale*, s. v.

Avun, a personage of Etruscan mythology. He is represented on a mirror as a warrior armed with a spear in company with the male Turan.

Awani-Aoton, in Hindû mythology, is an August festival sacred to Siva. The Hindûs of the first three classes assemble, cut their hair, bathe in consecrated waters, and pray God for the forgiveness of the sins which they committed in the year that has passed.

Awani-Mulon, in Hindû mythology, is also an August festival sacred to the worship of Siva, held in memory of a miracle which he performed as a favor to his holy, penitent worshipper Manikawasser.

Awa Se JUNO MIKOTTO, in Japanese mythology, was the sovereign of Japan and half god. With him closed or ended the golden age of the god-men. He was the fifth ruler in the second generation of the oldest emperors of Japan, who were all demigods, and he reigned 836,042 years.

Awcock, JOHN, a Christian, suffered martyrdom in the middle of the 16th century. See Fox, *Acts and Monuments*, vii, 38.

Awethi is a hell of the Siamese which is 656 miles wide. Into this hell Dewahda was cast, the constant persecutor of the founder of Lamaism. He was fastened by iron bars which went through his body in three directions, so that he could not move. His head hangs in a vessel of fire, and his feet burn eternally.

Awichi is a place of future torment among the Buddhists.

Axford, WILLIAM, an English Congregational minister, was born at Westbury, Wilts, in 1824. While a young man he gave himself to evangelistic work, and labored zealously as a home missionary in Liverpool, Prescot, and Wandsworth. He was educated at Cotton End, and settled in the pastorate at Castle Donington, in Leicestershire. After three years he removed to Clayton West, Yorkshire, where he was ordained. In 1865 he removed to Charmouth and Lyme Regis, and in October of the following year began to devote his entire time to the latter. In the autumn of 1868 he became pastor of Collyhurst-street Chapel, Manchester, and in 1870 of the Church at Peasley Cross, St. Helens. Here he labored for little more than three years, when, in the midst of usefulness, he was smitten down with an illness from which he never recovered. He died Dec. 29, 1878. See (Lond.) *Cong. Year-book*, 1880, p. 306.

Axinomancy (from *ἀξίνη, an axe*, and *μαντεία, divination*) is divination among the ancient Greeks by means of an axe or hatchet. A hatchet was fixed in equipoise upon a round stake, and the individual towards whom it moved was regarded as the guilty person. If suspicion rested upon any persons not present, their names were repeated, and the person at the repetition of whose name the hatchet moved was concluded to be guilty of the crime of which he was suspected. Another mode of practicing the art was by laying an agate-stone on a red-hot hatchet and watching its movements.

Axionĭcus, one of the "Eastern" school of Valentinians, is coupled with Bardeisan (Ἀρδησιάνης) by Hippolytus (*Hær.* vi, 35). Early in the 3d century, when Tertullian wrote against the Valentinians, Axionicus "alone at Antioch vindicated the memory of Valentinus by completely keeping his rules."

Axley, JAMES, a Methodist Episcopal minister, was born on New River, Va., in 1776, but shortly afterwards removed with his parents to Livingston County, Ky., where he spent his early years in farming and hunting. He made a profession of religion in 1801 or 1802, and in 1805 his name appears in the *Minutes* of the Western Conference as on trial. His appointments were: 1805, Red River Circuit; 1806, Hockhocking; 1807, French Broad; 1808, Appalousas; 1809, Power's Valley; 1810, Holston; 1811, Elk; 1812, presiding elder of Wabash District; 1813–16, Holston District; 1817–18, Green River District; 1819–21, French Broad District; in 1822 he located, settling on a farm near Madisonville, Tenn. He became a very thrifty farmer, and did much successful work as a local preacher. He was afterwards reduced to poverty by endorsing for an acquaintance who failed. He maintained an unspotted character till the close of his life. He died Feb. 22, 1838. Mr. Axley was a highly acceptable and effective preacher, a man of great power over the masses. See Sprague, *Annals of the Amer. Pulpit*, vii, 414; Simpson, *Cyclop. of Methodism*, s. v.; Stevens, *History of the Methodist Episcopal Church*, iv, 336, 372, 375, 405, 406, 430, 451.

Axonius, JOACHIM, a theologian, jurist, and poet of Brabant, was preceptor of Philip of Lalaing, and travelled in Italy, Spain, Palestine, and Greece. He then retired to Antwerp, where he became an attaché of the council of archdukes. He died Aug. 25, 1605. He wrote, *De Libero Hominis Arbitrio:—De Ventorum Natura ex Aristotele aliisque Philosophis:—Maximi Planudis Oratio in Sepulchrum Christi* (Dillingen, 1559):—*Débat du Corps et de l'Âme, et Jugement de Dieu qui le Termine* (a dialogue of the Greek philosopher Gregory Palamas, published at Lyons in Latin and at Paris in Greek), and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Axtell, Anthony Dey, a Presbyterian minister, was born at Geneva, N. Y., March 5, 1834. He was educated at Williams College, Mass., and studied in the Theological Seminary at Auburn, N. Y. He was ordained by Troy Presbytery in 1864, and labored at Olean and at Lansingburgh, N. Y. He had several urgent calls to the pastorate of churches within the bounds of his own presbytery, but his health was rapidly failing. He made a visit to St. Paul, Minn., but

he soon became worse, and was advised by his physicians to hasten home. He died Oct. 17, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 270.

Axtell, Daniel C., a Presbyterian minister, was born at Mendham, N. J., in 1800, but removed in his childhood with his father to Geneva, N. Y. He graduated at Hamilton College in 1821, studied theology at Princeton, N. J.; was ordained in 1830, and preached at Auburn, N. Y., until 1836. He died of hemorrhage of the lungs in 1837. See Sprague, *Annals of the Amer. Pulpit*, iv, 454.

Axtell, Henry C, a Presbyterian minister, was born at Mendham, N. J., in 1802. He graduated at Hamilton College in 1823; was tutor there in 1825–26; studied theology in Princeton Theological Seminary, N. J., and in 1830 he was ordained as pastor of the Presbyterian Church in Lawrenceville, N. J. In 1835 he accepted a call to the Second Presbyterian Church in Orange, N. J., but in 1838 resigned his charge on account of ill-health, and removed to St. Augustine, Fla. He became a member of the Presbytery of Georgia in 1840. In 1843 he was appointed chaplain at Fort Brooke, Tampa Bay, which post he held until 1849, when he was transferred to New Orleans Barracks. He remained at this post until 1853, when he became disabled from duty, and removed to Philadelphia, where he died, July 15, 1854. He contributed to the *Princeton Review* in 1831 an article on "Biblical Eloquence and Poetry," and in 1834 "A Memorial of James Brainerd Taylor." See *Biblical Repertory and Princeton Review; Index to Princeton Review;* Sprague, *Annals of the Amer. Pulpit*, iv, 454.

Axūrus (or **Anxurus**), in Roman mythology, was the name of the supreme god among the Volscians. He is thought to be one with *Vejovis*, an Etruscan god of dangerous character. He was represented as a youth and armed.

Ayala, Martin Perez de, a Spanish prelate, was born at Hieste, in the diocese of Carthagena, in 1504. He studied at Alcala, and entered the military order of St. Jago of the Sword at Salamanca. He accompanied Francis de Mendoza, bishop of Jaen, to Rome, and after his death went to Germany to combat the errors of the Protestants. Charles V sent him to the Council of Trent, and in 1548 nominated him to the bishopric of Guadix, in Granada; thence he was translated to the see of Segovia, and on his return from Trent he was, in 1564, made archbishop of Valentia, which Church he governed till his death, Aug. 5, 1566. His principal work is *De Divinis, Apostolicis atque Ecclesiasticis Traditionibus deque Auctoritate ac Vi earum SS. Assertiones* (Cologne and Paris, 1549; Venice, 1551; Paris, 1562).

Ayala, Pedro, a pious Spanish Dominican, was born at Arenas in 1676. He assumed the religious habit at Ávila, whence he proceeded to Alcala, where he was made professor of theology. By order of his superiors he accepted the see of Ávila, and went on foot to take possession of it, accompanied only by one monk of his order, May 5, 1728. The benefits which he conferred upon his diocese were innumerable; his palace was a kind of monastery where prayer and study were the constant occupations. Clement XII made him his nuncio at the court of Spain, with the title and powers of legate *a latere*, and for three years he continued to discharge the duties of this difficult but honorable post, and succeeded in reconciling the two courts. The only reward for his services which he claimed was permission to resign his bishopric, which he obtained in 1738. He retired to the poorest convent of his order in Spain—viz. that of St. Rosa, near the village of Montbeltran, where he died, May 20, 1742. He left several pastoral instructions and some treatises on moral theology. His *Life* was written by a historian of his order.

Ayars, Charles W., a Methodist Episcopal minister, was born in Philadelphia, Pa., Feb. 22, 1836. He experienced religion in his eleventh year, received license to preach in his nineteenth year, and in 1856 entered the Philadelphia Conference, in which he served with zeal and fidelity until his decease, Nov. 18, 1869. From childhood Mr. Ayars was characterized by an earnest, consistent, and progressive piety. He was a diligent and well-informed student, preacher, and pastor. See *Minutes of Annual Conferences*, 1870, p. 49.

Ayars, James, a Methodist Episcopal minister, was born near Bridgeton, N. J., Feb. 20, 1805. He was converted when about twenty years old, and in 1829 was admitted into the Philadelphia Conference, wherein he filled the following appointments: Bargaintown, Cape May, Newton, and Essex Circuits; Paterson, New Brunswick; Halsey Street, Newark; Burlington, Long Branch, New Brunswick; Green Street, Trenton; Rahway; Prospect Street, Paterson; Haverstraw, N. Y.; Trinity, Jersey City; Water Street, Elizabeth; was a supernumerary during 1856–60 because of an inflammation of the throat, but engaged as secretary of the American Sunday-school Union in the West. In 1861 he resumed his position in the active ranks, and was stationed first at Nyack, then at St. Paul's, Staten Island. He was presiding elder on the Newark District from 1864 to 1867; on Elizabeth District from 1868 to 1871; was pastor at Montclair and at New Providence. In 1877 his ill-health obliged him to become superannuate, and he continued to reside at New Providence till his death, Jan. 30, 1880. Mr. Ayars was remarkably successful as an evangelist, and was a faithful and wise administrator of the Discipline. See *Minutes of Annual Conferences*, 1880, p. 35.

Ayars, James B., a Methodist Episcopal minister, was born in Philadelphia, Pa., Aug. 21, 1800. He was the subject of early religious impressions, and was converted in 1816; and soon began to exercise himself in every possible Christian enterprise, exhorting, preaching, and visiting. In 1822 he entered the Philadelphia Conference, in which he served till his supernumeration, which relation he held during the last nine years of his life. He died March 9, 1873. Mr. Ayars was greatly devoted to the Church. Punctuality, zeal, faithfulness, and ardent piety characterized his life. See *Minutes of Annual Conferences*, 1873, p. 145.

Aybar, Pedro Ximenes, a Spanish painter, lived at Calatayud near the close of the 17th century. He had for his master Francisco Ximenes of Tarragona, whose style he adopted. He executed in 1682 for the collegiate Church of Santa María at Calatayud three paintings: *The Holy Family:—The Epiphany:—The Nativity.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Aybert, St., a recluse priest of the Order of St. Benedict in Hainault, was born about 1060 at Espain, in Flanders. He lived for many years with another priest in a secluded cell, where they observed the strictest discipline. He went to Rome on foot, and after his return entered the Abbey of Crespin in Hainault, where he continued twenty-five years. The twenty-five last years of his life he spent in a cell in the midst of a barren desert, and he died on Easter-day, 1140. He is mentioned in the martyrologies on April 7. See Baillet, April 7.

Aydelotte, Benjamin P., D.D., a Presbyterian minister, was born in 1795. His earlier years were spent in the ministry of the Protestant Episcopal Church, and though after entering the Presbyterian Church he did not sustain the relation of pastor, yet he supplied several pulpits with great acceptability and usefulness. The greater part of his life was employed in teaching the classics in the schools of Cincinnati. He was possessed of great amiability, and an enlarged benevolence which prompted him to engage in every philanthropic enterprise. He was greatly esteemed by all for his

many good qualities. He died in Cincinnati, Sept. 10, 1880. (W. P. S.)

Ayenar, in Hindû mythology, was the son of Siva and of Vishnu, the latter of whom was the mother, having taken the form of the nymph Moyeni. He was worshipped in small temples as protector. Goats and cocks were sacrificed to him, also horses made of clay.

Ayer, Francis C., a Methodist Episcopal minister, was born at Cornish, Me., Nov. 1, 1813. He was converted in 1843, received license to exhort in 1846, and in 1849 joined the Maine Conference. He died at Bowdoinham, Me., May 10, 1872. Mr. Ayer was eminently practical, laborious, affable, plain, and pious. See *Minutes of Annual Conferences*, 1873, p. 73.

Ayer, John S., a Methodist Episcopal minister, was born at Freedom, Me., in 1795. He experienced conversion at the age of twelve, and in 1818 joined the Maine Conference. In 1826 he located and engaged in business. In 1867 he re-entered the Conference and was put on the supernumerary list, which relation he sustained until his decease, Jan. 18, 1876. Mr. Ayer was kind, persuasive, fluent, and eminently pious. See *Minutes of Annual Conferences*, 1876, p. 90.

Ayer, Joseph, a Congregational minister, was born at Stonington, Conn., May 19, 1793. He graduated at Brown University in 1823, and having studied theology with Rev. Timothy Tuttle of Ledyard, Conn., he was ordained at North Stonington in 1825, where he was acting pastor until 1837. In that year he was installed pastor at Hanover, where he remained eleven years. In 1851 he became pastor at South Killingly, having labored there two years previously as stated supply, and continued in charge until 1856. The following year found him installed at East Lyme. Subsequently he was acting pastor at Sterling for two years, when he became the regular minister, in 1870. On his eighty-second birthday he resigned, and thus closed a long and useful ministerial career. He died at Somerville, Conn., Dec. 26, 1875. See *Cong. Quarterly*, 1876, p. 419; 1877, p. 312.

Ayers, Alexander, a Baptist minister, was born in Cortland County, N. Y., in 1813. He was converted in 1830, and united with the Free Communion Church in Virgil, N. Y. In 1833 he was licensed, and was ordained in 1838 in Chenango County, where he spent most of his time preaching in different churches until the spring of 1853, when he removed to Illinois. A brief illness closed his life at his residence in Sherman, Chautauqua Co., N. Y., Nov. 17, 1874. He was a faithful pastor and a man of prayer. See *Free-will Baptist Register*, 1856, p. 91. (J. C. S.)

Ayesha was the favorite wife of Mohammed, and was born at Medina in 611. She was the daughter of Abu-Bekhr, and was betrothed to the prophet at the age of nine years. The twenty-fourth chapter of the Koran was written by the prophet to silence all those who doubted Ayesha's purity. She survived her husband forty-six years, and took an active part in the contest against Ali, who took her prisoner, but suffered her to go unharmed. Her opinion was sought sometimes on difficult points in the Koran, and had the force of law with many of the Sunnites. She died at Medina about 678. See Ali; Koran; Mohammed.

Aygler, Bernard. See Aigler, Bernard.

Aygnan, in the mythology of the South American natives, is the originator of all kinds of diseases and other evils. He is greatly feared, and small things are offered to him, which are thrown into flowing water. The vicious and cowards go to him after death to be tortured by him in the most outrageous manner.

Aygnani, Michael. See Angriani.

Ayliff, John, an English Wesleyan missionary, was born in London. He emigrated to South Africa in 1820; was admitted as a probationer for the ministry in 1827; was the first missionary appointed to the Fingoe tribes; was manager of the large and important Industrial-school at Heald Town; visited England in 1860; was soon disabled by disease, and died at Fauresmith, Orange Free State, May 17, 1862, in the sixty-fourth year of his age. Ayliff was faithful to his trust, enduring privation and encountering danger in his earnest and faithful service.

Ayliffe, Richard, an English Congregational minister, was born at Basingstoke, Hants, June 2, 1790. He was converted in his twelfth year, and in his fifteenth was apprenticed to an ironmonger in the town of Buckingham. He joined the Congregational Church in his eighteenth year. At the close of his apprenticeship, he entered Dr. Bogue's academy or seminary at Gosport. "About the termination of his studies, the Lady Barham was desirous of introducing an evangelical ministry into the borough of Stockbridge, Hants. By the advice of his venerated tutor, Mr. Ayliffe, in 1814, undertook the commencement of the work, in which he continued till his death." This was really a mission work, and every kind of opposition was manifest. He had no chapel, and service was conducted in a hired room, often amid much confusion and noise; personal violence was threatened against the young pastor and all who gave heed to his teachings. By his efforts, however, aided by the liberality of the lady already alluded to, a chapel was erected in 1817, and endowed for the Protestant Congregational Dissenters. From 1814 to 1854 he labored here unobtrusively and patiently, sowing the seeds of everlasting life, "warning every man, teaching every man;" and his labors were not without success, for what was, at the commencement of his work, a barren wilderness, showed at the close some resemblance to a garden adorned with fruits and flowers. He was of retiring habits, and his name was very seldom seen or his person known. After forty years of service, he died in peace, March 24, 1854. See (Lond.) *Cong. Year-book*, 1855, p. 2034.

Aylworth, Reuben A., a Methodist Episcopal minister, was born at Half Moon, N. Y., April 13, 1792. He was converted in 1810, and was admitted into the New York Conference in 1817; was transferred to the Genesee; located in 1825; admitted into the Erie Conference in 1836; superannuated in 1844; and died at Hampden, O., Sept. 3, 1880. He was slight and weak physically; gentle, affable, winning, a most polished Christian gentleman; faithful and holy. See *Minutes of Annual Conferences*, 1880, p. 243.

Aymar. See Ademar.

Aymarás are the earliest known inhabitants of the mountain valleys of South-eastern Peru and North-western Bolivia, now to be found principally in the Peruvian province of Puno and the Bolivian provinces of La Paz and Oruro. Though distinct in language, they physically resemble the Indians of the great Quichuan or Inca family, who were indebted to them for a part of their religious rites and the knowledge of the arts. They worked skilfully in gold and silver, tilled the ground, built splendid edifices ornamented with sculpture and painting, and were somewhat versed in astronomy. Their poetry and religion were spiritualistic, their priests were bound to celibacy, and the dead were held in religious veneration. They have embraced Christianity, and are zealous observers of all the rites of the Roman Catholic faith, introducing, however, some relics of paganism. The Aymarás probably number 200,000 at the present day. In early times they worshippped the sun, and believed the present luminary to be the fifth, and that, after a long period of darkness, it emerged from the sacred island in Lake Titicaca. Their tombs, sometimes large square buildings with a single opening through which the body was introduced, contained twelve bodies placed feet to feet around a cavity, sitting in their clothes. Some of these tombs are small houses of sunburnt bricks; others

are square towers of several stories, containing each a body; but whatever be the size, they are always joined in groups, with opening facing the east.

Ayre, Rishworth J., a Methodist Episcopal minister, was born at Standish, Me., Nov. 15, 1803. He embraced religion in his fourteenth year, and in 1826 entered the Maine Conference. During the following forty-eight years of his itinerancy, eighteen were effective, nine supernumerary, and twenty-one superannuated. He died Jan. 17, 1874. Mr. Ayre was characterized by sound judgment, fluency, energy, and deep piety. Overwork disabled him. See *Minutes of Annual Conferences*, 1874, p. 76.

Ayre, William, an English Congregational minister, was born at Petrockstow, Devonshire, in 1800. He was brought up in the Church of England, but afterwards adopted the principles of Congregationalism. He studied with a view to the ministry at Homerton College, but because of ill-health he did not complete his course. Mr. Ayre's first charge was in Northamptonshire; from there he removed to Ullesthorpe, Leicestershire, and then to Long Itchington; from thence to Southam, and finally to Morpeth, where he was pastor for twenty-five years, residing there until his death, April 30, 1877. His services as preacher were in frequent request. See (Lond.) *Cong. Year-book*, 1878, p. 304.

Ayres, Enos, a Presbyterian minister, was ordained by the New York Presbytery, before May, 1750, as the minister of Blooming Grove, Orange Co. He graduated at Nassau Hall in 1748, and his name stands first on the roll of alumni. He died in 1765. See Webster, *Hist. of Presb. Church in America* (1857); Alexander, *Princeton College in the Eighteenth Century*.

Ayres, Hiram M., a Methodist Episcopal minister, was born in Pennsylvania in 1840. He experienced religion at the age of seventeen; graduated at the Illinois Wesleyan University in 1863, and in the same year united with the Central Illinois Conference. He died Aug. 4, 1870. Mr. Ayres was an earnest, faithful, successful preacher and pastor. His life was a beautiful representation of the highest development of the Christian graces. See *Minutes of Annual Conferences*, 1870, p. 217.

Ayres, Robert G., a Methodist Episcopal minister, was born in Stark County, O., in 1837. In 1858 he entered the Southern Illinois Conference, but in 1861 failing health obliged him to retire from active service. He died Aug. 21, 1862. See *Minutes of Annual Conferences*, 1862, p. 211.

Ayres, Thomas, an English Baptist minister, was born in 1781. He was ordained pastor of the Church at Keynstram, near Bristol, in the year 1813, and remained there forty years. He died Nov. 25, 1853. See (Lond.) *Baptist Hand-book*, 1854, p. 46. (J. C. S.)

Azabe-Kaberi is, according to the Koran, a punishment of the wicked inflicted in the grave. A frightful monster, with whom they must endure companionship, administers constant floggings until the day of resurrection, when the evil-doers are instantly cast into hell.

Azad, according to the religious doctrine of the Orientals, is the first production or creation of the supreme being, the primary essence of reason, which is entirely light; the second production, the spirit, coming out of the former.

Azadanes and **Azades**, Christian martyrs, a deacon and a eunuch, were killed in Persia under Sapor II about A.D. 341. The latter was a favorite of the king, and was put to death instantly upon his own mere profession of Christianity, to the king's great grief.

Azambuja, *don* JOÃO ESTEVES DE, a Portuguese prelate, was born in the 14th century in the small borough from which he took his name. He belonged to an ancient family, and first pursued a course of arms, which he abandoned in order to devote himself to study and to enter the order. The founder of the order of Avis esteemed him highly; so much so that, after he had passed the various degrees of the ecclesiastical hierarchy, he was raised, in 1402, to the archbishopric of Lisbon. In 1409 he was sent to the Council of Pisa, and left Italy in order to visit Jerusalem. On his return to Portugal, already at an advanced age, he was, in 1411, made cardinal priest by Gregory XII with the title of St. Peter ad Vincula. Wishing to be consecrated by the pope himself, he went to Rome, but as he was about to return to Lisbon fell ill at Bourges, where he died, Jan. 23, 1415. His body was borne to the convent of the Dominicans which he had founded in 1392. He wrote *Statutes of the Monastery of St. Saviour*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Azariah DE ROSSI. See ROSSI.

Azariel BEN-MENACHEM, a Spanish rabbi, was born at Valladolid about 1160. He distinguished himself as a philosopher, Cabalist, Talmudist, and commentator, as his works indicate. He was a pupil of Isaac the Blind, who is regarded as the originator of the Cabala, and he was master of the celebrated R. Moses Nachmanides, who was also a distinguished pillar of Cabalism. Azariel died in 1238. He wrote *A Commentary on the Ten Sephiroth by Way of Questions and Answers* (פירוש עשר ספירות על דרך שאלה ותשובה). This commentary was first known through the Cabalistic works of Meir Ibn-Gabbai entitled דרך אמונה, *The Path of Faith* (Padua, 1563), and עבדת הקדש, *The Service of Holiness*, also called מראות אלהים, *The Vision of God* (Mantua, 1545; Venice, 1567; Cracow, 1578). It was published in Gabriel Warschauer's work entitled *A Volume of Cabalistic Treatises* (ספר לקוטים בקבלה) (Warsaw, 1798), and recently at Berlin (1850). A lucid analysis of Azariel's Cabalistic philosophy is given by Jellinek, in his *Beiträge zur Geschichte der Kabbalah* (Leipsic, 1852), which is translated by Ginsburg in his *Kabbalah* (p. 95 sq.), and by Dr. Goldammer in the *Israelite* (Cincinnati, Feb. 7 and 14, 1873). See also Grätz, *Gesch. d. Juden*, vii, 69–75; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 71. (B. P.)

Azaziel, in Mohammedan superstition, are powerful spirits standing next to the throne of the Supreme God.

Azear, in Oriental tradition, was an idol which Abraham's father, Terah, worshipped. Because Abraham broke this and other idols he was accused by his father, before the prince Nimrod, of blasphemy and of abuse of idols, and thrown into a fiery furnace; but his body was not consumed.

Azekah. Dr. Tristram (*Bible Places*, p. 44) thinks this is "probably the modern *Deir el-Aashek*," which the Ordnance Map lays down as *Deir el-Ashek*, a deserted locality on a slight eminence a mile and a quarter south-west of Wady Surâr, and seven miles north-west of Shuweikeh (Socoh), containing the remains of a church and traces of other ruins; but, aside from the tolerable agreement in name, there is little to commend this identification.

Azem. Of this place Dr. Tristram thinks (*Bible Places*, p. 23) a trace remains in the name of the *Azazimeh* Arabs who occupy the region in question. See ITM.

Azevedo, Ignazio de, a Portuguese ecclesiastic, was born at Oporto in 1527 of an illustrious family. He entered the Society of Jesuits as a novice at Coimbra in 1548, and some time after received holy orders and was named rector of the College of St. Antony at Lisbon by St. Ignatius. Dom Bartholomeo dos Martyres, the celebrated archbishop of Braga, called him

from his studies at Lisbon to associate him with himself in his diocesan visitations; and in 1560 a Jesuits' college was established at Braga, of which Azevedo was made superior. In 1565 he made profession of the four vows, after which he was employed for three years, with the authority of visitor, in Brazil. He returned to Europe, visited Rome, and in 1570 obtained permission to return to Brazil with a large company of missionaries; but the ship which conveyed him was taken by Soria, the vice-admiral of the queen of Navarre, who murdered the missionary and his thirty-nine companions, July 15, 1570. The Roman Church, by a papal bull dated 1742, honors them as martyrs. In 1745 G. F. de Beauvais, a Jesuit, published a *Life of the Venerable Ignatius.*

Azevedo, João, a Portuguese theologian, was born at Santarem, Jan. 27, 1665. He studied theology, and entered the Order of the Hermits at St. Augustine. He died at Lisbon, June 16, 1746. He wrote, *Tribunal Theologicum et Juridicum contra Subdolos Confessarios in Sacramento Pœnitentiæ ad Venerem Sollicitantes* (Lisbon, 1726).

There was another Portuguese theologian of the same name, a canon and inquisitor, who was born at Lisbon about 1625, and died Nov. 19, 1677. He was doctor of civil law, and left several minor works on the subject, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Azevedo, Luiz de, a Portuguese missionary, was born in 1573 at Chaves, upon the frontier of Galicia. At the age of sixteen he entered the Order of Jesuits, and was sent to Goa to complete his studies. He was then appointed master of novices and rector at Tana. About 1604 he started for Abyssinia in company with Lorenzo Romano, and there founded a school and converted to Christianity the king of the country, Seltame. He was perfectly acquainted with the different dialects of Abyssinia, particularly the Amharic. He died Feb. 22, 1634. Among other religious works, he made a translation of the New Test. into Amharic, a catechism in the same dialect, and a grammar in Amharic and Latin.

There were two others of the same name as the above—a Spanish monk of the Order of St. Augustine, a native of Medina Campo, who died in 1600, and who published *Discursos Morales en las Fiestas de Nuestra Señora* (Valladolid, 1600); and a Portuguese Dominican who published a treatise on the education of children. See Hoefer, *Nouv. Biog. Générale*, s. v.

Azevedo, Silvestre de, a Portuguese Dominican, was sent to Malacca, and entered the kingdom of Cambay about 1580, when he softened the heart of the reigning prince and induced him to grant him permission to preach the Gospel. He converted many, and died in 1587. It is said that the king before permitting him to preach required of him a *Treatise on the Mysteries of the Faith* in the language of Cambay, which he executed in 1585; but the work is unknown in Europe. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Azevedo-Coutinho, Joze Joaquim da Cunha, a Portuguese bishop, the last inquisitor-general of Portugal and Brazil, was born in the district of Campos dos Goitacazes, Brazil, Sept. 8, 1742. He commenced his studies at Rio de Janeiro, and went to Coimbra to finish them. He entered the order, and was almost immediately intrusted with many important affairs. In 1791 he took part in the great question of political economy, and defended before the government the interests of Brazil. This was the epoch of the publication of his excellent work entitled *Ensaio Economico sobre o Comercio de Portugal e suas Colonias.* In 1794 he was appointed bishop of Pernambuco, and four years later published at London, *Analyse sur la Justice du Commerce du Rachat des Esclaves de la Côte d'Afrique*, a response to the motion brought forward in the English Parliament to abolish slavery. He was chosen bishop of Elvas, and in 1818 of Beja, and in the same year received the title of inquisitor-general. He was appointed to represent the interests of the capital before the Cortes, which he did with zeal and ability. This was his last work. He died Sept. 12, 1821. He wrote *Memoria sobre a Conquista do Rio de Janeiro por Duque Tronin em* 1711, which was first published in 1816 in *Mnemosine Lusitana*, and again in 1819 in a work published at London by Thompson. See Hoefer, *Nouv. Biog. Générale*, s. v.

Aziluth, in Cabalistic mythology, is the general name of the ten personal emanations of the Supreme Being, of which the Sephiroth formed the first triad—viz. the Lord of Spirits, Lord of the Eldest One, and the Lord of the Other Powers.

Azizus, in Syrian mythology. At Edessa, in Syria, the god of the sun was worshipped with Monimus (Mercury) and Azizus (*Mars*) as deities connected with him. By Monimus change of the sun seems to be designated, and by Azizus the sun's strength.

Azrael, according to the Talmud, is the angel of death. Because he did not heed the request of the earth not to carry dust to heaven, out of which human beings might be made who would afterwards be cursed, God gave him the office of angel of death. The Arabians call him *Abu-Jahja;* the Parsees, *Mordad.*

Azran, in Oriental tradition, was the daughter of Adam and the bride of Abel. Cain loved her, and therefore slew Abel.

Azre-kah is the name of a sect which arose in the East headed by Nafê ben-Azrach. They refused to acknowledge any superior power on earth, whether temporal or spiritual. They became a powerful body under the reign of the caliphs, declared themselves the sworn enemies of the Ommiades, but were at length overpowered and dispersed.

Azymus (from ἄζυμος, *unleavened*), fully, *panis azymus*, i. e. *unleavened bread.* The practice of the Latin Church of consecrating with unleavened bread was opposed by that of the Greek Church, which has always maintained the use of leavened bread in the holy mysteries. The chief reasons urged in support of this opinion against the schoolmen are the following:

1. That the holy eucharist was originally consecrated from the oblations of the people, which, past all doubt, consisted of common bread and wine, and what remained was consumed by the priests, widows, and others.
2. Epiphanius notices it as a rite peculiar to the Ebionites that they consecrated with unleavened bread and water only.
3. That the ancients say plainly that the bread used was common bread, "panis usitatus." See Ambrose, *De Sacr.* iv, 4.
4. The sixth canon of the Council of Toledo, A.D. 693, which condemns the practice of some priests who contented themselves with using common bread ("de panibus suis usibus præparatis . . . auferant") cut into a round form, and orders that the bread used at the altar shall be made on purpose (Labbe, vi, 1327).
5. The tenth canon of Cealchythe, A.D. 785, which directs that "bread be offered by the faithful, and not crusts," "non crusta" (Johnson, *Eccles. Canons*, vol. i), where cardinal Bona thinks that the "crusta" implied unleavened bread.
6. The silence of the ancients as to the use of unleavened bread, whereas they do often speak of leavened bread.
7. The silence of Photius, who, when enumerating every possible cause of complaint against the Latins, omits all notice of their use of unleavened bread.
8. The fact that no law on the subject of the use of unleavened bread before the time of Photius is known.

See Bingham, *Orig. Eccl.* XV, ii, 5; Martène, *De Ant. Eccl. Rit.* I, iii, 7; Suicer, *Thesaurus*, p. 106; Thomassin, *Anc. et Nouv. Discip.* pt. iii, lib. i, c. 14, No. 3. See Azymites; Bread; Elements.

Azzi, Orazio degli, an Italian theologian, a native of Parma, lived at the close of the 17th and the commencement of the 18th century. He entered the Order of Minorites, in which he was known by the name

of *Orazio di Parma*. He wrote, *Pozzo Profondo Scoperto alla Cattolica Greggia* (Venice, 1707):—*Riflessioni sopra la Genesi* (ibid. 1710, 1716):—*Esposizioni Letterali e Morali sopra la Scrittura* (ibid. 1736–46). See Hoefer, *Nouv. Biog. Générale*, s. v.

Azzoguidi, Antonio Maria, an Italian theologian, son of Valerius Felix, was born at Bologna in 1697. He entered the Order of St. Francis, and published the sermons of St. Anthony of Padua, with notes and preface (Padua, 1757). He died in 1770. See Hoefer, *Nouv. Biog. Générale*, s. v.

Azzoguidi, Pietro, an Italian theologian, canon of San Petronio at Bologna, wrote, in 1475, the *Life of St. Catherine of Bologna*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Azzolini, Decio (surnamed *the younger*), an Italian prelate, was born at Fermo, in the States of the Church, in 1623. He became cardinal in 1664, and died at Rome in 1689. He wrote *Eminentissimi Cardinalis Azzolini Aphorismi Politici*, translated into Latin by Henning (Osnaburg, 1691). We find in Muratori and Crescimbeni poems by Azzolini. See Hoefer, *Nouv. Biog. Générale*, s. v.

Azzolini (or **Mazzolini**), **Giovanni Bernardino**, a Neapolitan painter, flourished about 1510. In Genoa, where he resided, there are several of his works in the different churches. In the Church of San Giuseppe are two pictures by him representing the *Annunciation* and the *Martyrdom of St. Apollonia*, which are very much praised by Soprani. He excelled in wax-work. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

B.

Ba (*the soul*), in Egyptian mythology, was one of the five component parts of the human being. See Akh, Kha, Khaba, etc. It was represented as a human-headed bird, often with a cross in its claws.

Baader, Johann Michael, a German painter, was born in 1736. He studied at Paris in 1759, and in 1788 went to Eichstadt, his native city, to serve as painter to the bishop of that place. He painted pictures of home life and also historical subjects, among others *The Daughter of Jephthah*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baader, Tobias, a Bavarian sculptor, lived in the latter half of the 17th century. He executed several works for the churches and convents of his native country. Chief among them we notice, *Christ on the Cross, with his Mother*:—*The Virgin with the Infant Jesus*:—and a *Madonna*, designed for the Church of the Hospital of Munich, which sealed the reputation of this artist. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baal of Simeon (1 Chron. iv, 33) is regarded by Lieut. Conder (*Tent Work*, ii, 334) as the present *Umm Baghleh*, but this location is far from the probable sites of the associated places. Conder (*ibid.*) identifies it with Baalah of Simeon (Josh. xv, 29).

Baal Akedah. See Arama, Isaac.

Baal-Berith is a person who, among modern Jews, acts as joint master of ceremonies along with the operator in the rite of circumcision (q. v.). He is to hold the child on his knees while the circumciser is performing the operation. As a preparation for his duty he must wash his whole person.

Baal-hamon. Lieut. Conder suggests (*Tent Work*, ii, 335) that this is the modern *Bel'ameh*; but this seems to be the site assigned to Ibleam (q. v.). See also Belmen.

Baal-tamar. Lieut. Conder proposes (*Tent Work*, ii, 335) for this the present *Atara*, but the names correspond but slightly.

Baalath (Josh. xix, 44; Josephus, *Ant.* viii, 6, 1) is regarded by Lieut. Conder (*Tent Work*, ii, 334) as identical with the present ruins at the village of *Bel'ain*, seven miles east of Jimzu, and ten west of Beitin, a position to which Tristram accedes (*Bible Places*, p. 51), although he elsewhere (*ibid.* p. 198) adopts Van de Velde's location at *Deir Balut*.

Baalath-beer (Bealoth or Ramath-negeb). "From the incidental notices and the names we gather that it was a watering-place of importance (Beer-Baal) and had artificial tanks; that it was on a commanding height (Ramath); that it was on the frontier, and we might expect traces of fortification to remain. All these conditions are fulfilled in *Kurnab*, south-west of Dhullam, where alone for many miles water is always found in plenty, and where the ravine is crossed by a strong dam to retain it. The walls of a fortified town are yet clearly to be traced, with extensive ruins, and it is at the head of the most frequented pass into Palestine from the south-east" (Tristram, *Bible Places*, p. 17).

Baarsdorp (or **Baersdorp**), Marinus Kornelius, a priest of the Netherlands, son of Kornelius, a physician and diplomatist, lived in the early half of the 16th century. He embraced the ecclesiastical state, made a pilgrimage, and on his return became director of the hospital at Puterryken, founded in 1525. He left all his possessions to this hospital for the maintenance of poor children, who were to be educated and taken care of until the age of nine years. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baau, according to the cosmogony of the Phœnicians, is the original night, the wife of the spirit Kolpia, and by him mother of Æon, the first-born of time, out of whom Genos and Geneia sprang.

Baaz, John, a Swedish theologian who lived in the latter half of the 17th century, wrote, *Inventarium Ecclesiæ Sueo-Gothorum* (Linköping, 1642):—*Harmonia Evangelica*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bab, a word signifying *father*, and used by the ancient Persian magi to denote fire, which they considered the father and first principle of all things, as taught by Zoroaster (q. v.).

Bab, John, an Armenian theologian, studied theology and history at the monastery of Meïrawank in Armenia, and gained great renown for his learning. He died near the close of the 9th century, and left in manuscript, a *Commentary on the Four Gospels*:—*Explanation of the Epistle to the Romans*:—*Chronology of Ecclesiastical History*, a controversy in favor of the Armenian rites. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baba, the same as *Papa* (q. v.).

Baba, a Turkish impostor who lived in the early half of the 13th century, appeared in the city of Amasia in 1240, and required his disciples to adopt as their profession of faith that there existed one God, and that Baba was his envoy. The Mohammedans attempted to arrest Baba, but he escaped them, and collected an army with which he sustained several engagements against them; but finally, by the aid of the Franks, the Mussulmans drove him out and dispersed his sect. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baba, Gabriel, an Italian abbot and theologian, was a native of Venice and lived in the latter half of the 17th century. He became secretary of cardinal Bichi, and wrote, *Principi e Documenti della Vita Cristiana, Tradotti del Latino del Card. Giov. Bona* (Rome, 1676,

1677):—*Discorso sopra l'Esaltazione di Papa Alessandro VIII* (ibid. 1689). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baba Lalis is a Hindû sect sometimes included among the Vaishnava (q. v.) sects. In reality, however, they adore but one god, dispensing with all forms of worship, and directing their devotions by rules and objects derived from a medley of Vedanta and Sufi tenets.

Babæus was a leading member of the Nestorian Church planted by Barsumas in Persia, who, though originally a layman, and as such married, succeeded Acacius as archbishop or patriarch of Seleucia, after a two years' vacancy of the see, in the year 496. Babæus thus became the head of the Persian Church, in which capacity he summoned a synod by which the Nestorian body was completely organized. Among the canons passed by this synod was one granting permission to bishops or presbyters to marry once. See Assemani, *Bibl. Orient.* III, ii, 79, 381, 429; Neander, *Church History* (English translation), iv, 285.

Babbit, Pierre Teller, D.D., a Protestant Episcopal minister, was born in New York city, Feb. 12, 1811. He graduated at Yale College in 1831; the three years following he devoted to teaching, and then entered the General Theological Seminary of the Protestant Episcopal Church in New York city, where he graduated in 1836. He was ordained deacon in the same year, and was advanced to the priesthood in 1837. He officiated for a short time in 1836 in St. Paul's Church, Woodbury, Conn., and thence removed to Boonville, Mo., where he did frontier work as a minister and teacher until 1838, when he accepted the rectorship of St. Luke's Church, Erie, Pa. A year or two later he went to Hudson, N. Y., as rector of Christ Church, but contracting the asthma, he was compelled to remove to a milder climate. He went to South Carolina and took charge of the parochial school in Charleston, performing missionary work also. In 1848 he returned to his old parish at Woodbury, but in 1850 removed to North Carolina to take charge of a school near Raleigh. After a brief service there, he went to Tallahassee, Fla., as assistant minister of St. John's Church, but in 1853 came North again, and accepted the rectorship of Grace Church, South Middleton, N. Y. In 1862 he removed to St. Mark's Church, Newark, N. Y., and in October, 1867, became head-master of Doolittle Institute, Wethersfield Springs, N. Y. In 1869 he became rector of the Episcopal Church at Bainbridge, Ga., and continued there till his death, April 1, 1881. See *Obituary Record of Yale College*, 1881.

Babbitt, Amzi B., a minister of the Reformed (Dutch) Church, was born in New Jersey. He graduated at the College of New Jersey in 1816, and at Princeton Theological Seminary in 1821. He served for a time in the Presbyterian Church in Pequea, Pa., and in the Second Reformed (Dutch) Church of Philadelphia (1834–35), also in the Presbyterian Church at Salisbury, Pa. He died in 1846. See Corwin, *Manual of the Ref. Church of America* (3d ed.), p. 168.

Babbitt, Carlisle, a Methodist Episcopal minister, was born in Vermont, March 19, 1808. In 1831 he entered the itinerant ranks of the Kentucky Conference. He located and moved to Illinois in 1855, and in 1857 united with the Southern Illinois Conference, in which he labored with anxious zeal and fidelity until his decease, June 26, 1864. Mr. Babbitt was a devoted father and husband and an excellent minister. See *Minutes of Annual Conferences*, 1864, p. 206.

Babcock, Cyrus Giles, a Baptist minister, graduated at Brown University in 1816, and was licensed to preach in 1817. He was called to the pastorship of the Baptist Church at Bedford, Mass., but he declined the call because of ill-health. He died in March, 1817. See Sprague, *Annals of the Amer. Pulpit*, vi, 387.

Babcock, E. C., a Protestant Episcopal clergyman of the Diocese of New York, a graduate of the General Theological Seminary, was engaged for a number of years as missionary in Greenpoint, N. Y., until about 1856, when he ceased to perform regular ministerial duty. He died about 1859. See *Prot. Episc. Almanac*, 1860, p. 93.

Babcock, James, a Methodist Episcopal minister, was born in Washington County, N. Y., in March, 1800. He experienced religion in his sixteenth year, but lost it again by yielding to worldly fascinations; was reconverted in 1823; received license to preach in 1825, and was admitted into the Pittsburgh Conference. In 1828 his health so failed that he was obliged to become superannuate, and he died Feb. 8, 1829. Mr. Babcock was diligent, pious, and useful. See *Minutes of Annual Conferences*, 1831, p. 114.

Babcock, Rufus, D.D., an eminent Baptist minister, was born at Colebrook, Conn., Sept. 18, 1798. He graduated at Brown University in the class of 1821, and soon after was appointed tutor in Columbian College, Washington, D. C. During his connection with the college, he pursued his theological studies under the direction of the president, Rev. Dr. Staughton. He was ordained in 1823 as pastor of the Baptist Church in Poughkeepsie, N. Y., where he remained four years, and then removed to Salem, Mass., to take charge of the First Baptist Church in that place as associate pastor with the Rev. Lucius Boker, D.D., whom he succeeded on his retirement to accept the office of corresponding secretary of the Baptist General Convention. He was chosen president of Waterville College in 1833, and occupied that position for nearly four years, when he returned to the active ministry, and was pastor in Philadelphia and in New Bedford, Mass.; a second time in Poughkeepsie, and in Paterson, N. J., when he retired from the pastorate and performed service in the interests of some of the leading benevolent organizations of his denomination and of the American Sunday-school Union. He died in Salem, Mass., May 4, 1875. Dr. Babcock contributed much with his pen to various magazines and religious newspapers, and published several works, among which were the following: *Claims of Educational Societies* (1829):—*Making Light of Christ* (1830):—*Memoir of Andrew Fuller* (ed.):—*Sketches of George Leonard, Abraham Booth, and Isaac Backus* (1832):—*History of Waterville College* (1836):—*Tales of Truth for the Young* (1837):—*Memoir of John Mason Peck* (1858):—*The Emigrant's Mother* (1859). See Sprague, *Annals of the Amer. Pulpit*, vi, 387. (J. C. S.)

Babcock, Samuel B., D.D., a Protestant Episcopal clergyman of the Diocese of Massachusetts, was rector in St. Paul's Parish, Dedham, Mass., for many years, covering nearly the whole of his ministerial life. He died Oct. 25, 1873. See *Prot. Episc. Almanac*, 1874, p. 139.

Babcock, Samuel E., a Methodist Episcopal minister, who in the early days of Methodism entered the itinerancy within the bounds of the Pittsburgh Conference, and did valiant service until his death, in 1864 or 1865. Mr. Babcock was characterized as a preacher by earnestness and pathos, and his efforts were blessed with many extensive revivals. See *Minutes of Annual Conferences*, 1865, p. 28.

Babek was the head of a heretical sect among the Mohammedans which arose in the beginning of the second century of the Hegira. He made an open profession of impiety, and embraced no religion or sect then known in Asia. He was called the founder of the mercy religion. His practices and teachings were gross and licentious to the last degree.

Babel, in the book of Baruch of the Gnostic Jus-

tin, is the name of the first of the twelve maternal angels born to Elohim and Edem (Hippolytus, *Haer.* xxvi, 151). She is identical with Aphrodite, and is enjoined by her mother to cause adulteries and desertions among men in revenge for the desertion of Edem by Elohim. When Hercules is sent by Elohim to overcome the maternal angels, Babel, now identical with Omphale, beguiles and enfeebles him. She may possibly be the *Baalti*, or female Baal, of various Shemitic nations; but it is better, on the whole, to take Babel as a form of *Barbelo*.

Babenstuber, Ludwig, a German philosopher, was born at Leiningen, Bavaria, in 1660. In 1682 he joined the Order of the Benedictines, and acted for a number of years as tutor at the Salzburg University. In 1716 he retired to his monastery in Ettal, and died there in 1726. He published, *Problemata et Theoremata Philosophica* (Salzburg, 1689):—*Quæstiones Philosophicæ* (ibid. 1692):—*Quæstiones Metaphysicæ* (ibid. 1695):—*Regula Morum seu Dictamen Conscientiæ* (ibid. 1697):—*Tractatus de Jure et Justitia* (ibid. 1699):—*Deus Absconditus in Sacramento Altaris* (ibid. 1700):—*De Statu Parvulorum sine Baptismo Morientium* (ibid. eod.):—*Philosophia Thomistica Salisburgensis* (Augsburg, 1706, 1724):—*Deus Trinus* (Salzburg, 1705):—*Deus Unus* (ibid. 1706):—*Peccatum Originale* (ibid. 1709), etc. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Baber, James, a Presbyterian minister, was born in Hanover County, Va., July 25, 1794. He was educated at Hampden Sidney College, Va., and spent three years at the Associate Reformed Seminary, N. Y. In 1819 he entered Princeton Theological Seminary, where he spent two years. He was licensed as a minister in 1821, and his ministry extended over a large part of the states of Maryland and Virginia. He died Aug. 19, 1863. See Wilson, *Presb. Hist. Almanac*, 1865, p. 73.

Babeur (or **Baburen**), Dirk, a Dutch painter, was born in 1570. His master was Peter Neefs, and he excelled as a representer of the interior of churches. In the Church of San Pietro in Montorio at Rome may be seen a *Descent of Christ into the Tomb* executed by him. He died in 1624. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Babi, in Egyptian mythology, was the surname of the evil god *Typhon*, who murdered the good Osiris.

Babia, in Syrian mythology, was the goddess of childhood, the protecting genius of the newly born children among the inhabitants of Damascus.

Babilos was a heathen deity of the ancient Poles. The discovery of the training of bees was attributed to this deity, whose wooden statue was often found near bee-hives.

Babin, François, a French theologian, was born at Angers, Dec. 6, 1651. He was canon, grand-vicar, and dean of the Faculty of Theology of Angers, where he died, Dec. 19, 1734. He edited the first eighteen volumes of *Conférences du Diocèse d'Angers*, a highly esteemed and widely circulated work. His style was precise, clear, and methodical. He was the author of a *Journal*, or *Relation Fidèle de Tout ce qui s'est Passé dans l'Université d'Angers au sujet de la Philosophie de Descartes* (1679). See Hoefer, *Nouv. Biog. Générale*, s. v.

Babolenus (*Babolein*), St., was a French monk, of whose life very little is known. He is supposed to have been born in Burgundy—as was also St. Babolenus, or Bobulenus, abbot of Bobbio—and, like him, was brought up, it is probable, in the monastery of Luxeuil, either under St. Columbanus or his successor, Eustasius. When Blidegesilus, archdeacon of Paris, founded the monastery of Saint-Maur-des-Fossez in 638, he requested that the best monk of the monastery of Luxeuil should be appointed abbot; whereupon St. Walbertus, who had succeeded Eustasius, sent Babolenus. He died in 660 or 670, and his festival is marked in the martyrologies on June 26. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Babon (**Bavon**, or **Bonnon**), abbot of Corbie, or Corvey, in Westphalia, lived about the end of the 9th century, and wrote the *History of his Times*.

Babylas, St. In addition to the well-known martyr-bishop of Antioch, another of the same name is said to have been martyred, with eighty-four of his scholars, at Nicomedia, under Maximian, about A.D. 310. Still another is commemorated in Bede's *Martyrology* on June 11.

Babylone, François de, a French engraver, flourished about 1550. He has sometimes been called the "Master of the Caduceus," from the wand which he adopted as a badge. The following are a few of his religious prints: *The Virgin Mary and Infant Resting on the Stump of a Tree:—St. Joseph Resting his Head on his Hand.* Recent discoveries have shown that the real name of this artist is *Jacques de Barbary*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Babylonia. The recent explorations into the monuments of this country have led to many new conclusions respecting the early ethnic relations of the Babylonians. These we give in the résumé of one of the most accepted exponents (Prof. Sayce, in the last edition of the *Encyclopædia Britannica*), premising, however, that we do not fully acquiesce in some of them, especially the chronology, and that we do not regard the geographical identifications as fully determined.

"Geographically, as well as ethnologically and historically, the whole district enclosed between the two great rivers of Western Asia, the Tigris and Euphrates, forms but one country. The writers of antiquity clearly recognised this fact, speaking of the whole under the general name of Assyria, though Babylonia, as will be seen, would have been a more accurate designation. It naturally falls into two divisions, the northern being more or less mountainous, while the southern is flat and marshy; and the near approach of the two rivers to one another at a spot where the undulating plateau of the north sinks suddenly into the Babylonian alluvium tends still more completely to separate them. In the earliest times of which we have any record, the northern portion was comprehended under the vague title of Gutium (the Goyim of Gen. xiv, 1), which stretched from the Euphrates on the west to the mountains of Media on the east; but it was definitely marked off as Assyria after the rise of that monarchy in the 16th century B.C. Aram-Naharaim, or Mesopotamia, however, though claimed by the Assyrian kings, and from time to time overrun by them, did not form an integral part of the kingdom until the 9th century B.C.; while the region on the left bank of the Tigris, between that river and the Greater Zab, was not only included in Assyria, but contained the chief capitals of the empire. In this respect the monarchy of the Tigris resembled Chaldæa, where some of the most important cities were situated on the Arabian side of the Euphrates. The reason of this preference for the eastern bank of the Tigris was due to its abundant supply of water, whereas the great Mesopotamian plain on the western side had to depend upon the streams which flowed into the Euphrates. This vast flat, the modern El-Jezireh, is about two hundred and fifty miles in length, interrupted only by a single limestone range rising abruptly out of the plain and branching off from the Zagros mountains under the names of Sarazur, Hamrim, and Sinjar. The numerous remains of old habitations show how thickly this level tract must once have been peopled, though now for the most part a wilderness. North of the plateau rises a well-watered and undulating belt of country, into which run low ranges of limestone hills, sometimes arid, sometimes covered with dwarf-oak, and often shutting in between their northern and north-eastern flank and the main mountain line from which they detach themselves rich plains and fertile valleys. Behind them tower the massive ridges of the Niphates and Zagros ranges, where the Tigris and Euphrates take their rise, and which cut off Assyria from Armenia and Kurdistan. . . .

"In contrast with the arid plain of Mesopotamia stretched the rich alluvial plain of Chaldæa, formed by the deposits of the two great rivers by which it was enclosed. The soil was extremely fertile, and teemed with an industrious population. Eastward rose the mountains of Elam, southward were the sea-marshes and the ancient kingdom of Nituk or Dilvun (the modern Bender-Dilvum), while on the west the civilization of Babylonia en-

croached beyond the banks of the Euphrates upon the territory of the Shemitic nomads (or Suti). Here stood Ur (now Mugheir), the earliest capital of the country; and Babylon, with its suburb Borsippa (Birs Nimrud), as well as the two Sipparas (the Sepharvaim of Scripture, now Mosaib), occupied both the Arabian and the Chaldæan side of the river. The Araxes, or 'River of Babylon,' was conducted through a deep valley into the heart of Arabia, irrigating the land through which it passed; and to the south of it lay the great inland fresh-water sea of Nejef, surrounded by red sandstone cliffs of considerable height, forty miles in length and thirty-five in breadth the widest part. Above and below this sea, from Borsippa to Kufa, extend the famous Chaldæan marshes where Alexander was nearly lost (Arrian, *Exp. Al.* vii, 22; Strabo, xvi, 1, 12); but these depend upon the state of the Hindiyah canal, disappearing altogether when it is closed. Between the sea of Nejef and Ur, but on the left side of the Euphrates, was Erech (now Warka), which with Niphur or Calneh (now Niffer), Surippac (Senkereh ?), and Babylon (now Hillah), formed the tetrapolis of Sumir or Shinar. This north-western part of Chaldæa was also called Gan-dumyas or Gun-duni after the accession of the Cassite dynasty. South-eastern Chaldæa, on the other hand, was termed Accad, though the name came also to be applied to the whole of Babylonia. The Caldai, or Chaldæans, are first met with in the 9th century B.C. as a small tribe on the Persian Gulf, whence they slowly moved northwards, until, under Merodach-Baladan, they made themselves masters of Babylon, and henceforth formed so important an element in the population of the country as in later days to give their name to the whole of it. In the inscriptions, however, Chaldæa represents the marshes on the sea-coast, and Feredon was one of their ports. The whole territory was thickly studded with towns, but among all this 'vast number of great cities,' to use the words of Herodotus, Cuthah, or Tiggaba (now Ibrahim), Chilmad (Calwadah), Is (Hit), and Duraba (Akkerkuf) alone need be mentioned. The cultivation of the country was regulated by canals, the three chief of which carried off the waters of the Euphrates towards the Tigris above Babylon—the 'Royal River,' or Ar-Malch, entering the Tigris a little below Baghdad, the Nahr-Malcha running across to the site of Seleucia, and the Nahr-Kutha passing through Ibrahim. The Pallacopas, on the other side of the Euphrates, supplied an immense lake in the neighborhood of Borsippa. So great was the fertility of the soil that, according to Herodotus (i, 193), grain commonly returned two hundredfold to the sower, and occasionally three hundredfold. Pliny, too (*H. N.* xviii, 17), says that wheat was cut twice and afterwards was good keep for sheep; and Berosus remarked that wheat, barley, sesame, ochrys, palms, apples, and many kinds of shelled fruit grew wild, as wheat still does in the neighborhood of Anah. A Persian poem celebrated the three hundred and sixty uses of the palm (Strabo, xvi, 1, 14); and Ammianus Marcellinus (xxiv, 3) states that from the point reached by Julian's army to the shores of the Persian Gulf was one continuous forest of verdure. . . .

"The primitive population of Babylonia, the builders of its cities, the originators of its culture, and the inventors of its hieroglyphics out of which it gradually developed, belonged to the Turanian or Ural-Altaic family. Their language was highly agglutinative, approaching the modern Mongolian idioms in the simplicity of its grammatical machinery, but otherwise more nearly related to the Ugro-Bulgaric division of the Finnic group; and its speakers were mentally in no way inferior to the Hungarians and Turks of the present day. The country was divided into two halves—the Sumir (Sungir, or Shinar) in the north-west and the Accad in the south-east corresponding most remarkably to the Suomi and Akkara-k, into which the Finnic race believed itself to have been separated in its first mountain home. Like Suomi, Sumir signified '(the people) of the rivers;' and just as Finnic tradition makes Kemi a district of the Suomi, so Came was another name of the Babylonian Sumir. The Accadai, or Accad, were 'the highlanders' who had descended from the mountainous region of Elam on the east, and it was to them that the Assyrians ascribed the origin of Chaldæan civilization and writing. They were, at all events, the dominant people in Babylonia at the time to which our earliest contemporaneous records reach back, although the Sumir, or 'people of the home language,' as they are sometimes termed, were named first in the royal titles out of respect to their prior settlement in the country. . . .

"The supremacy of Ur had been disputed by its more ancient rival Erech, but had finally given way before the rise of Nisin, or Karrak, a city whose site is uncertain, and Karrak in its turn was succeeded by Larsa. Elamitish conquest seems to have had something to do with these transferences of the seat of power. In B.C. 2280—the date is fixed by an inscription of Assur-bani-pal's—Cudur-nankhundi, the Elamite, conquered Chaldæa at a time when princes with Shemitic names appear to have been already reigning there; and Cudur-mabug not only overran 'the west,' or Palestine, but established a line of monarchs in Babylonia. His son and successor took an Accadian name and extended his sway over the whole country. Twice did the Elamitic tribe of Cassi, or Kosseæans, furnish Chaldæa with a succession of kings. At a very early period we find one of these Kossæan dynasties claiming homage from Syria, Gutium, and Northern Arabia, and rededicating the images of native Babylonian gods which had been carried away in war with great splendor and expense. The other Cassitic dynasty was founded by Khammuragas, who established his capital at Babylon, which henceforward continued to be the seat of empire in the south. The dynasty is probably to be identified with that called Arabian by Berosus, and it was during its domination that Shemitic came gradually to supersede Accadian as the language of the country. Khammuragas himself assumed a Shemitic name, and a Shemitic inscription of his is now at the Louvre. A large number of canals were constructed during his reign, more especially the famous Nahr-Malcha, and an embankment built along the banks of the Tigris. The king's attention seems to have been turned to the subject of irrigation by a flood which overwhelmed the important city of Mullias. His first conquests were in the north of Babylonia, and from this base of operations he succeeded in overthrowing Naram-Sin (or Rim-Acu ?) in the south and making himself master of the whole of Chaldæa. Naram-Sin and a queen had been the last representatives of a dynasty which had attained a high degree of glory both in arms and literature. Naram-Sin and his father, Sargon, had not only subdued the rival princes of Babylonia, but had successfully invaded Syria, Palestine, and even, as it would seem, Egypt. At Agane, a suburb of Sippara, Sargon had founded a library especially famous for its works on astrology and astronomy, copies of which were made in later times for the libraries of Assyria. Indeed, so prominent a place did Sargon take in the early history of Babylonia that his person became surrounded with an atmosphere of myth. Not only was he regarded as a sort of eponymous hero of literature, a Babylonian Solomon, whose title was 'the deviser of law and prosperity;' popular legends told of his mysterious birth—how, like Romulus and Arthur, he knew no father, but was born in secrecy and placed in an ark of reeds and bitumen, and left to the care of the river; how, moreover, this second Moses was carried by the stream to the dwelling of a ferryman, who reared him as his own son until at last the time came that his rank should be discovered, and Sargon, 'the constituted king'—for such is the meaning of his name—took his seat upon the throne of his ancestors. It was while the Cassitic sovereigns were reigning in the south, and probably in consequence of reverses that they had suffered at the hands of the Egyptians, who, under the monarchs of the 18th dynasty, were pushing eastward, that the kingdom of Assyria took its rise. Its princes soon began to treat with their southern neighbors on equal terms; the boundaries of the two kingdoms were settled, and intermarriages between the royal families took place, which led more than once to an interference on the part of the Assyrians in the affairs of Babylonia. Finally, in the 14th century B.C., Tiglath-Adar of Assyria captured Babylon and established a Shemitic line of sovereigns there, which continued until the days of the later Assyrian empire. From this time down to the destruction of Nineveh, Assyria remained the leading power of Western Asia. Occasionally, it is true, a king of Babylon succeeded in defeating his aggressive rival and invading Assyria; but the contrary was more usually the case, and the Assyrians grew more and more powerful at the expense of the weaker state, until at last Babylonia was reduced to a mere appanage of Assyria."

The history of the next period—namely, that of Assyrian domination—properly belongs under Assyria (q. v.). On the downfall of Nineveh, Nabopolassar, the viceroy of Babylonia, who had achieved his independence, transferred the seat of government to the southern kingdom. We continue an account of this later Babylonian empire by an additional extract from the same source, embodying the views of the latest investigators, in whose results, however, especially some of their dates, we do not fully concur.

"Nabopolassar was followed in 604 by his son Nebuchadnezzar, whose long reign of forty-three years made Babylon the mistress of the world. The whole East was overrun by the armies of Chaldæa, Egypt was invaded, and the city of the Euphrates left without a rival. Until systematic explorations are carried on in Babylonia, however, our knowledge of the history of Nebuchadnezzar's empire must be confined to the notices of ancient writers, although we possess numerous inscriptions which record the restoration or construction of temples, palaces, and other public buildings during its continuance. One of these bears out the boast of Nebuchadnezzar, mentioned by Berosus, that he had built the wall of Babylon in fifteen days. Evil-Merodach succeeded his father in 561, but he was murdered two years after and the crown seized by his brother-in-law, Nergal-sharezer, who calls himself son of Bel-sumu-iscun, 'king of Babylon.' Nergal-sharezer reigned four years, and was succeeded by

his son, a mere boy, who was put to death after nine months of sovereignty (B.C. 555). The power now passed from the house of Nabopolassar; Nabu-nahid, who was raised to the throne, being of another family. Nebuchadnezzar's empire already began to show signs of decay, and a new enemy threatened it in the person of Cyrus the Persian. The Lydian monarchy, which had extended its sway over Asia Minor and the Greek islands, had some time before come into hostile collision with the Babylonians, but the famous eclipse foretold by Thales had parted the combatants and brought about peace. Crœsus of Lydia and Nabu-nahid of Babylonia now formed an alliance against the common foe, who had subjected Media to his rule, and preparations were made for checking the Persian advance. The rashness of Crœsus, however, in meeting Cyrus before his allies had joined him brought on his overthrow: Sardis was taken, and the Persian leader occupied the next fourteen years in consolidating his power in the north. This respite was employed by Nabu-nahid in fortifying Babylon, and in constructing those wonderful walls and hydraulic works which Herodotus ascribes to queen Nitocris. At last, however, the attack was made; and after spending a winter in draining the Gnydes, Cyrus appeared in the neighborhood of Babylon. Belshazzar, Nabu-nahid's eldest son, as we learn from an inscription, was left in charge of the city while his father took the field against the invader. But the Jews, who saw in the Persians monotheists and deliverers, formed a considerable element of the army; and Nabu-nahid found himself defeated and compelled to take refuge in Borsippa. By diverting the channel of the Euphrates, the Persians contrived to march along the dry river-bed and enter the city through an unguarded gate. Babylon was taken, and Nabu-nahid shortly afterwards submitted to the conqueror, receiving in return pardon and a residence in Carmania. He probably died before the end of Cyrus's reign; at all events, when Babylon tried to recover its independence during the troubles that followed the death of Cambyses, it was under impostors who claimed to be Nebuchadnezzar, the son of Nabu-nahid."

Bacca, PETER, a Hungarian theologian, lived probably in the last half of the 17th century. He wrote, *Defensio Simplicitatis Ecclesiæ Christi adversus Decisionem Quæstionum aliquot Theologicarum, ejusque Vindiciæ adversus Irenæi Simplicii Philadelphi Epistolam* (Franeker, 1653). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baccanceld (or **Beccanceld,** probably *Bapchild*, near Sittingbourne, in Kent), where two councils (*Concilium Baccanceldense*) were held, viz.:

I. In 692, by Wihtred, king of Kent, who renewed and confirmed the privileges of the Church in his kingdom. See Labbe, *Concil.* vi, 1356.

II. In 796 or 798, by Athelard, archbishop of Canterbury, in which those privileges, etc., were again confirmed. See *ibid.* vii, 1148.

Baccarini, JACOPO, an Italian painter, was born at Roggio about the year 1630, and studied under Orazio Talami. He died in the year 1682. Two of his best works are *The Repose in Egypt* and the *Death of St. Alessio*, in the Church of San Filippo in Reggio.

Bacchæ (or **Bacchantes**) were priestesses of the god Bacchus (q. v.). They were also called *Mænades* (from *μαίνομαι, to be mad*) in consequence of the frantic ceremonies in which they indulged in their sacred festivals. They wrought themselves up to a high pitch of enthusiasm, when with dishevelled hair and half-naked bodies, their heads crowned with ivy, and a thyrsus, or rod twined with ivy, in their hands, they threw themselves into the most ridiculous postures, celebrating the sacred orgies with the most hideous cries and furious gesticulations.

Bacchanal, the sanctuary or inner temple of the god Bacchus.

Bacchanalia, festivals celebrated in honor of Bacchus (q. v.). By the Greeks they were called *Dionysia*, in honor of *Dionysus* (q. v.), their name for Bacchus. Among the Romans the Bacchanalia were carried on in secret and during the night, when the votaries of the god of wine characteristically indulged in all kinds of riot and excess. At first only women were initiated, and the orgies were held during three days in every year; but after a time the period of celebration was changed from the day to the night, and the feasts were held during *five nights* of every month. Men were now admitted as well as women, and licentiousness of the coarsest kind was practiced. They became the focus of all public and private crimes. In B.C. 186 the senate passed a decree prohibiting such assemblies and authorizing the consuls to investigate and punish all violations of the statute, not only in the city of Rome, but throughout all Italy. Great numbers were apprehended and thrown into prison, while the most criminal were put to death. By this decree the Bacchanalia were finally suppressed. They were afterwards celebrated, however, in a more innocent form; although even then they gave great offence to persons of pure habits. See LIBERALIA.

A Bacchante.

Bacchiarius (or **Baccharius**) (1) was an ecclesiastical writer of the Latin Church, probably of the fifth century. It appears that he was of Irish descent, a disciple of St. Patrick and contemporary of St. Augustine. His book *De Fide*, and the letter to Zamarius, *De Reparatione Lapsi*, were inserted in the *Bibliotheca Patrum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bacchiarius (2), an Italian monk and theologian, lived probably in the latter half of the 16th century. He wrote *Bacchiarii Monachi Opuscula de Fide et de Reparatione Lapsi, ad Codices Bibliothecæ Ambrosianæ, nec non ad Priores Editiones castigavit, Dissertationibus et Notis augit Franciscus Florinus, Canonicus Theologus S. Patriarchalis Ecclesiæ Aquilejensis* (Rome, 1750). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bacchillus (**Bacchylus,** or **Bacchylides**), bishop of Corinth, about the end of the 2d century took a leading part, with Polycrates of Ephesus and Theophylus of Cæsarea, in the Quartodeciman Controversy. In A.D. 196 he held one of the councils convened in various parts of the Christian world to declare that the practice of their churches was in accordance with that of the Roman Church. Eighteen bishops assembled at Corinth under his presidency and pronounced against the Quartodecimans. He also wrote a letter on this point which Jerome commends as a graceful composition, but which seems to have been lost before Jerome's time. See Cave, *Historia Literaria*, i, 94.

Bacchini, BENEDETTO, an Italian monk and man of letters, was born, Aug. 31, 1651, at Borgo San Do-

nino, in the duchy of Parma. He studied at the Jesuit institution, and entered the Order of St. Benedict in 1668, when he took the prænomen *Bernardin*. Prepared by his studies, he devoted his attention to preaching. Having become secretary of the abbot of St. Benedict of Ferrara, he accompanied him to Venice, Placentia, Parma, and Padua, and was known among the celebrated literati of the time. In 1683 he devoted himself entirely to the study of literature. In 1688 he became theologian of the duke of Parma, who desired to secure a man of such merit. In 1689 he introduced into the regulations of the Benedictine Order of St. Alexander of Parma certain modifications, which resulted in his being obliged to leave Parma. The duke of Modena appointed him in 1691 counsellor of the Inquisition. After some journeys in the interests of science, he refused the offers of cardinal Aguirre, who wished to retain him at Rome, and was appointed librarian of the duke. In 1704 he was made prior of his order at Modena. He received other ecclesiastical honors, and died at Ferrara, Sept. 1, 1721. He wrote, *Orazione nell' Esequie della Ser. Margherita de' Medici, Duchessa di Parma* (1670):—*De Ecclesiasticæ Hierarchiæ Originibus Dissertatio* (Modena, 1703). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bacchis. See Bacis.

Bacchus, St., lived in the 3d or 4th century. He was denounced to the emperor Galerius Maximianus, in whose army he served, as a Christian; and when he constantly refused to sacrifice to Jupiter, he was sent to Antiochus, præfect of the East, who had orders to torment him until he renounced the faith or died. After every other species of torture had failed, he was beaten to death with clubs at a little town of Syria called Barbalissa, on the Euphrates. His body was secretly interred, and afterwards translated to Rasaphe, in the diocese of Hierapolis. He was buried with his friend, St. Sergius, and is commemorated Oct. 7. One of the cardinal deacons at Rome derived his title from Sts. Sergius and Bacchus, and a church was built in their honor by Justinian at Constantinople. See Butler, Oct. 7.

Bacchylus. See Bacchillus.

Bacci, Carlo, an Italian Benedictine and theologian, was born April 25, 1629. From Florence, where he taught theology, he went to Poland and there founded the Congregation of Cassini. He afterwards returned to Rome, where he died, in 1683. He wrote, *De Principiis Universæ Theologiæ Moralis, seu de Actibus Humanis* (Florence, 1667). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bacci, Giacomo Antonio, rector of the Seminary of Lucca, died about 1760, and wrote *Ethicorum Libri V in III Tomos Distributi* (Lucca, 1760, 3 vols. 4to). See Landon, *Eccles. Dict.* s. v.; *Biog. Universelle*, s. v.

Bacciochi, Ferrante, an Italian painter, was a monk of Ferrara, of the Order of Filippini, but of uncertain date. One of his best pictures was *The Stoning of Stephen*, in the Church of San Stefano.

Bach, Johann Sebastian, a German musician, "to whom," in Schumann's words, "music owes almost as great a debt as a religion owes to its founder," belongs to a family whose earliest notices go back to the beginning of the 16th century. The progenitor of the Bach race was Veit, who died in 1619. He is said to have been a baker, and to have moved into Hungary, with many other Evangelicals, for protection from persecution. But under the emperor Rudolf II, the Catholic reaction gave the Jesuits the upperhand, and this caused Veit to return home and settle at Weimar as a baker and miller. The genealogy states that he loved and practiced music. His chief delight was in a "cythringen" (probably a zither), upon which he used to play while his mill was at work. But the real musical ancestor of the family was Hans, the son of Veit, who died in 1626. Of his many children, three sons especially distinguished themselves as musicians—Johannes (1604–73, the forefather of the Bachs of Erfurt), Heinrich (1615–92, the forefather of the Arnstadt Bachs), and Christoph (1613–61, the grandfather of Johann Sebastian and father of Johann Ambrosius, born in 1645 at Erfurt, and died at Eisenach in 1695). At Eisenach our hero was born, March 21, 1685. His father began by teaching him the violin, and after his father's death he began the piano-forte under the direction of his elder brother, Johann Christoph. At the age of fifteen (1700) Johann Sebastian entered the Michaelis School at Lüneburg, where he remained three years. In 1703 he was made organist at Arnstadt in the new church. In 1707 he went to Mühlhausen, in Thuringia, and in the following year to Weimar as court-organist. Here "his fame as the first organist of his time reached its climax, and there also his chief organ compositions were written — productions unsurpassed and unsurpassable." In 1717 Bach was appointed leader at Cöthen by Prince Leopold of Anhalt-Cöthen, and in 1723 cantor at the Thomas School in Leipsic and organist and director of the music in the two chief churches. His position at Leipsic he retained till the end of his life; there he wrote for the services of the Church his great passions and cantatas, and his high-mass in B minor (1733), which exhibit the power of his unique genius in its full glory. He died July 28, 1750. "In Johann Sebastian centres the progressive development of the race of Bach which had been advancing for years; in all the circumstances of life he proved himself to be at once the greatest and the most typical representative of the family. He stood, too, on the top step of the ladder; with him the vital forces of the race exhausted themselves, and further power of development stopped short." Bach wrote unceasingly in every form and branch, and the number of his works is enormous. In 1842 a monument was erected, which perpetuates the features of the great master, in front of the Thomas School, over which he presided, and under the very windows of his study. This monument owes its origin to the enthusiasm of Mendelssohn for the great master. In 1850 the centenary of Bach's death was commemorated, and the "Bach Society" was founded at Leipsic for the publication of his entire works. The literature on Bach is very large. We confine ourselves to the most important. Besides the articles in Herzog's *Real-Encyklop.*, Lichtenberger's *Encyclopédie des Sciences Religieuses*, and Grove's *Dictionary of Music and Musicians* (Lond. 1880), s. v., see Spitta, *Johann Sebastian Bach* (Leipsic, 1873–80); Bitter, *Johann Sebastian Bach* (Dresden, 1880, 2d ed.); Reissmann, *Johann Sebastian Bach, sein Leben und seine Werke* (Berlin and Leipsic, 1881); Koch, *Gesch. des deutschen Kirchenliedes*, v, 614 sq., 637 sq. (B. P.)

Bach, Karl Philip Emmanuel, son of Johann Sebastian, was born at Weimar, March 14, 1714. He was the most gifted musician of this most eminent family next to his father, and is generally designated the Hamburg Bach. He studied at the Thomas School and afterwards at the University of Leipsic, devoting himself to jurisprudence. In 1738 he went to reside in Berlin and was appointed chamber-musician to Frederick the Great. In 1767 he left his position at court and accepted the post of *Capellmeister* at Hamburg, where he spent the last twenty-one years of his life, and died Sept. 14, 1788. His most ambitious work of a sacred character is *The Israelites in the Wilderness*, but most of his music was written for the harpsichord.

Bacheller, Gilman, a Congregational minister, was born at Fayette, Me., Feb. 18, 1795. His early years were spent on the farm and in trade with only a com-

mon-school education. Rev. Joseph Underwood of New Sharon, Me., became his theological tutor in 1827, and in 1831 Mr. Bacheller became pastor at Machiasport, Me. He was dismissed in 1849, but continued to reside at that place and to officiate as acting pastor a part of the time until a few weeks before his death. As acting pastor he supplied Jonesborough from 1847 to 1849; Northfield from 1850 to 1853; Whitneyville from 1850 to 1855, and from 1859 to 1861, and again in 1865; also supplied Whiting from 1851 to 1852. He died at Machiasport, Sept. 27, 1875. See *Cong. Quarterly*, 1876, p. 419.

Bachelor, Elijah, a Methodist Episcopal minister, was born at Sturbridge, Mass., in 1772, of pious parents, who early taught him the fear of the Lord. He experienced religion at the age of sixteen; soon after wandered away into folly and sin; in 1792 was reconverted, and in 1798 entered the travelling connection of the New England Conference. Six years later he located and removed to Homer, N. Y., and four years afterwards resumed the itinerant labors. For five years he continued to preach, then ill-health obliged him to again locate, which relation he held until his decease, Dec. 19, 1821. Mr. Bachelor was a man of the strictest moral and religious integrity. See *Methodist Magazine*, v, 80.

Bachelot, Jean Alexis Augustin, a French theologian, was born in 1790 near Mortagne. He first taught classics and theology. About 1826 he was appointed by the pope apostolic præfect to the Sandwich Islands, and also proceeded to Honolulu. Once installed, he raised a contest with the Anglican missionaries and was forced to leave the place. He took refuge upon the shores of California. He intended to go to the islands in the South Pacific Ocean, but died from the fatigue of the voyage in 1838. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bacherius (or **Bakere**), Peter, a Flemish Roman Catholic preacher, was born at Ghent in 1517. At the age of twenty he became a Dominican, and studied under Peter Soto. He was one of the most celebrated preachers of his day, and died Feb. 12, 1601. He wrote, *Misoliturgie* (Ghent, 1556), against those who despised the mass:—*Le Miroir de la Milice Chrétienne*:—*Homilies on the Epistles for Lent* (Douai, 1599, 1604):—*Homilies on the Gospels for All the Sundays of the Year* (Louvain, 1576):—*Querelle Conjugale entre l'Homme et la Femme*, etc.

Bachiarius. See Bacchiarius.

Bachiene, Jan Hendrik, a Dutch religious writer, brother of Willem Albert, was born in 1708, and died in 1789. He published some moral and theological works, of which the principal are, *Eerste Begingelen der goddelijke Waarheden* (1759):—*De Leer der Sacramenten*, etc. (1771). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bachja ben-Asher, a Jewish rabbi who flourished in the 13th century, was a judge at Saragossa. In 1291 he wrote his סֵפֶר בַּחְיֵי or פֵּרוּשׁ עַל הַתּוֹרָה, a commentary on the Pentateuch, "grammatical, philosophical, allegorical, and cabalistical," condensing much of former commentators (Pesaro, 1507; Lemberg, 1865, 5 vols.). He also wrote שִׁבְעָ שְׁמָחוֹת, a commentary on Job (Amst. 1768):—סְ כַּד חֲכָמָה and סְ חִדְרָשׁוֹת, a collection of sixty derashas, or sermons (Const. 1515; Warsaw, 1870):—also a curious book on food and meals, entitled *Sefer Shulchan Arba* (סְ שֻׁלְחָן אַרְבָּע, "the book of the square table") (1st ed. Mantua, s. a.; last ed. Wilna, 1818), in which he discusses the time of eating, the mystical signification of food, the moral import of fasting, the manners of the table, the feasts of the ancients, the festivals of the just in the world to come. See Fürst, *Bibl. Jud.* i, 75 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 54; Grätz, *Gesch. d. Juden*, vii, 203 sq.; Finn, *Sephardim*, p. 304; Etheridge, *Introd. to Hebrew Literature*, p. 262; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 39; Ginsburg, *Kabbalah*, p. 98. (B. P.)

Bachja ben-Josef. See Pakuda.

Bachman, John, D.D., LL.D., an American minister and naturalist, was born in Dutchess County, N. Y., Feb. 4, 1790. He was licensed to preach in 1813, and became pastor of the German Lutheran Church in Charleston, S. C., in 1815. He died Feb. 25, 1874. He was a collaborator of Audubon in his great work on American ornithology, and the principal author of *The Quadrupeds of North America*. Among his other publications may be mentioned, *Defence of Luther and the Reformation* (1853):—*Design and Duties of the Christian Ministry* (1848):—*The Doctrine of the Unity of the Human Race Examined on the Principles of Science* (1850):—*Characteristics of Genera and Species as Applicable to the Doctrine of the Unity of the Human Race* (1854). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bachmann, Johann Friedrich, a German Protestant doctor of theology, was born July 21, 1799, at Drossen in the Neumark. He studied at Berlin and Halle, and after completing his studies acted for some time as preacher at Lisbon. In 1829 he was appointed preacher of the Louisenstadt Church at Berlin, and in 1845 first preacher of St. Jacob's there. He labored with great blessing in his vast parish, and the government acknowledged his services by appointing him, in 1862, member of consistory, and in 1870 supreme counsellor of consistory. He died July 26, 1876, at Cassel, where he had gone to repair his broken health. Besides *Sermons* and some catechetical works, he published a monograph on the famous Easter hymn, *Jesus meine Zuversicht* (Berlin, 1874):—*Zur Geschichte der Berliner Gesangbücher* (ibid. 1856):—*Michael Schirmer nach seinem Leben und Dichten* (ibid. 1859). See Winer, *Handbuch der theol. Literatur*, ii, 105, 117; Zuchold, *Bibl. Theol.* i, 60; *Zum Gedächtniss des Dr. Bachmann* (Berlin, 1876). (B. P.)

Bachor von Echt, Reinhard, a German theologian, was born in 1544. He became burgomaster of Leipsic, where he established himself as a trader; but later he was banished from that place for his Calvinistic doctrines, and was welcomed at Heidelberg, where he died in 1614. He wrote, *Catechesis Palatinatus Testimoniis Scripturæ ac Sententiis Patrum qui Primis* 100 *a C. N. Annis in Ecclesia claruerunt Ornata.*

His son, bearing the same name, was born at Leipsic in 1575. He was a distinguished jurist and professor at Heidelberg in 1613. Deprived of his employment during the Thirty Years' War, and obliged to withdraw to the Palatinate, he went to Heilbronn in 1662, and later returned to Heidelberg, where he devoted himself to the study and preparation of his works. According to several writers, he abjured the Catholic faith before his death, and embraced the doctrines of Lutheranism. He wrote *Notæ et Animadv. ad Trentleri Disput.* (Heidelberg, 1617–19), and several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bachtan, in the mythology of the Arabs, is the stone on which Hagar is said to have been delivered of Ishmael, the son of Abraham, and to which Abraham tied his camel when he went to offer Isaac. The Arabians, who consider themselves direct descendants of Abraham through Ishmael, worship this stone as the same with that in the Kaaba at Mecca.

Bacis (or **Bacchis**) was (1), in Egyptian mythology, a sacred bull at Hermonthis, in Upper Egypt. It was also called *Onuphis*, and must not be confounded with *Apis* of Memphis. Large bristly hairs grew on its body, and ran in the opposite direction from that on other animals. (2.) One of the earliest seers of Greece. He lived at Heleon in Bœotia, and the nymphs of the Corycian grotto endowed him with the gift of

divination after having taken leave of his friends. Bacis was probably only a designation of a soothsayer; therefore a number of Bacidæ—one especially, an Arcadian, and also some women—were thus named.

Back, Friedrich, a Protestant theologian of Germany, was born in 1801, and died as pastor at Kastellaun and superintendent of the diocese of Simmern, Feb. 13, 1879. He is the author of, *Die ältesten Kirchen im Lande zwischen Rhein, Mosel, Nahe und Glan bis zum Beginn des dreissigjährigen Krieges:* 1. *Theil, Die Zeit vor der Reformation;* 2. *Theil, Die Reformation der Kirche, sowie der Kirche Schicksale und Gestaltung bis zum Jahre* 1826 (Bonn, 1859–74). See Zuchold, *Bibl. Theol.* i, 61. (B. P.)

Backer (or **Bakker**), Jakob van (*Jacopo da Palermo*), a Dutch historical painter, was born at Antwerp in 1530. While young he was employed by Palermo, a dealer in pictures, after whom he was sometimes named. Palermo kept Backer employed constantly, and sent his pictures to Paris, where they were very much admired. Backer painted some original historical pictures, three of which are, *Adam and Eve*, a *Charity*, and a *Crucifixion*. He died in 1560.

Backereel, Gilles, a Dutch painter, was a native of Italy and contemporary with Rubens. He competed with Vandyke in an altar-piece in a church at Antwerp. In the cathedral at Bruges is an altar-piece by Gilles Backereel representing St. Charles Borromeo administering the sacrament to a numerous group of persons attacked by the plague. In the Church of the Augustinians at Antwerp is another admirable picture by him of the crucifixion. Some of his works are also at Brussels in the Church of the Franciscans.

Backereel, Willem, a Dutch painter of the 16th century, resided in Italy and painted landscapes. In the Low Countries he adorned the churches with pictures, and gained some eminence as an artist.

Backhouse, Benjamin, an English Congregational minister, was born at Wells, Somersetshire, in 1822. He received his education at the grammar-school of that city, supplemented by private tuition and a five years' course at Springhill College, Birmingham. On leaving college he declined a living in the Church of England and became a Congregational pastor at Rodborough Tabernacle, Gloucestershire. He removed to Bolton in 1848, where he remained but a short time. He was afterwards pastor of the Old Meeting-house, Scarborough, for twelve years. In 1862 Mr. Backhouse took his family to Heidelberg, Germany, with a view to permanent residence. While there he held divine service on Sunday afternoons in St. Peter's Church. In 1865 he took up his residence at Bedford, with a view to secure better educational advantages for his sons. The Bible Society Committee chose Mr. Backhouse in 1870 to be their agent in Australasia. He arrived at Melbourne April 23, 1871, and immediately threw himself into the work, visiting in succession the colonies of Victoria, New South Wales, Queensland, South Australia, Tasmania, and New Zealand; lecturing, preaching, forming new committees, and holding conferences. His work was marked by a great distribution of Bibles in these colonies. He returned to his home in Melbourne in July, 1876, literally worn out, and died there Aug. 30, 1877. Mr. Backhouse was characterized by intense love for his work, unflagging zeal, gentle disposition, and consistent Christian life. See (Lond.) *Cong. Year-book*, 1878, p. 304.

Backhouse, Edward, an English minister of the Society of Friends, was born at Darlington, May 8, 1808, and at the age of eleven removed with his parents to Sunderland, where he ever afterwards resided. He began his ministerial labors in 1852, and was recorded as a minister in 1854. He died May 22, 1879. See (Lond.) *Annual Monitor*, 1880, p. 20.

Backhouse, James, a minister of the Society of Friends, was born at Darlington, England, July 8, 1794. He was recorded as a minister in 1824, and from that date his life may be said to have been one of unceasing service for his Master. Nearly ten years of his life were devoted to a visit, undertaken as a missionary, to the Australian colonies, the Mauritius, and South Africa. As a naturalist and botanist he was eminent. For many years he was connected with a horticultural establishment at York. His journeys to different countries proved valuable in a scientific as well as a religious point of view. He was a convert from the Unitarian faith, and was an earnest and consistent advocate of the cause of temperance. For many years he was connected with the York Friends' Tract Association, and much of his time was spent in writing tracts. He died Jan. 20, 1869. See (Lond.) *Annual Monitor*, 1870, p. 6.

Backhouse, John, a minister of the Society of Friends, was born at Darlington, England, in 1784. In 1813 he began to preach, thus yielding to a duty which he had long felt. He was unassuming and simple in all his ministrations. He travelled extensively through England and Scotland, preaching in various places. He died Aug. 17, 1847. See (Lond.) *Annual Monitor*, 1848, p. 14.

Backhouse, William, a minister of the Society of Friends, was born at Darlington, England, in 1779. "Integrity and simplicity adorned his Christian walk, and in him the poor and afflicted found a faithful and sympathizing friend." On June 9, 1844, being the day previous to the time appointed for his leaving home as a missionary to Norway, he went to a meeting in usual health, rose to address the assembled company, but before a word was uttered fell lifeless to the floor. See (Lond.) *Annual Monitor*, 1845, p. 20.

Backmeister. See Bacmeister.

Backon. See Bacon.

Backus, Almond Luce, a Methodist Episcopal minister, was born in Herkimer County, N. Y., Sept. 16, 1820. He was converted in 1838; was licensed to preach in 1843, and in 1856 entered the Genesee Conference. In 1872 he was transferred to the North-west Indiana Conference, and in 1875 was granted a supernumerary relation, which he held till his death, at Stockwell, Ind., Jan. 10, 1876. Mr. Backus was a man of rare endowments, stalwart in frame, and energetic; forcible in manner, sound in theology. See *Minutes of Annual Conferences*, 1876, p. 367.

Backus, Jay S., D.D., a Baptist minister, was born in Washington County, N. Y., Feb. 17, 1810. After pursuing a partial course of study at Madison University, he was ordained as pastor of the Church in Groton, N. Y., where he had a successful ministry. He rendered great service during this period to his brethren in the ministry as an evangelist, preaching for them in times of special religious interest. His other pastorates were in Auburn, N. Y., in two churches in the city of New York, and in Syracuse. For some years he was associated with Dr. Pharcellus Church as editor of the *New York Chronicle*, now *The Examiner*. In 1862 he was chosen secretary of the American Baptist Home Mission Society, a position which with great credit and usefulness he filled for many years. He died at Groton, July 3, 1879. See *Baptist Encyclopædia*, p. 54. (J. C. S.)

Backus, Samuel, a Congregational minister, was born at Canterbury, Conn., Sept. 16, 1787. He prepared for college at Plainfield Academy, of which he was afterwards preceptor, and studied at Union College (1811) and theology with Drs. Benedict and Yates. He was ordained pastor of the Church in North Woodstock, Conn., in 1815, where he remained till 1830. His next charge was Palmer, Mass., where he labored ten years.

He then went to Brooklyn, N. Y., and was employed as a city missionary while strength permitted. Here he died Nov. 27, 1862. Mr. Backus was a grandson of Rev. Isaac Backus, author of *History of the Baptists;* and he himself published *Sermons:*—a tract on temperance:—and a little work entitled *Prayer-meeting Assistant.* See *Cong. Quarterly*, 1861, p. 353; 1863, p. 56.

Backus, Simon (1), a Congregational minister, was a native of Norwich, Conn. He graduated at Yale College in 1724, and was ordained pastor of the Church at Newington, Conn., Jan. 25, 1727; was a chaplain in the colonial service at Cape Breton, and there he died in 1745, aged about forty-five years. See Sprague, *Annals of the Amer. Pulpit*, i, 231.

Backus, Simon (2), a Congregational minister, son of the preceding, graduated at Yale College in 1759; was settled as the first pastor of the Church in Granby, Mass., in October, 1762; resigned his pastoral charge in March, 1784, and died in 1828, at the age of eighty-seven. See Sprague, *Annals of the Amer. Pulpit*, i, 231.

Bacmeister, Lucas (1), a Protestant theologian of Germany, was born at Lüneburg, Oct. 18, 1530. He studied at Wittenberg, and was appointed in 1559 court-preacher at Kolding. In 1561 he was called to Rostock as professor of theology and pastor of St. Mary's; received the degree of D.D. in 1564; was appointed in 1592 superintendent of the city of Rostock, and died there July 9, 1608. He is the author of, *Vom christlichen Bann, kurtzer und gründlicher Bericht aus Gottes Wort und aus Dr. M. Lutheri Schriften, durch die Diener der Kirche Christi zu Rostock zusammengetragen* (Rostock, 1565):—*Historia Ecclesiarum Rostoch., s. Narratio de Initio et Progressu Lutheranismi in Urbe Rostochio.* See Krey, *Rostocker Gel.* iv, 33, appendix, p. 26; *Kirchen- und Gel.-Gesch.* ii, 24–73; *Allgemeine deutsche Biographie*, s. v. (B. P.)

Bacmeister, Lucas (2), son of the preceding, was born Nov. 11, 1570, at Rostock. He studied at Strasburg and Wittenberg, and was made professor of theology in 1600. In 1604 he was appointed superintendent at Rostock; in 1605 was made doctor of divinity, and died Oct. 12, 1638. He wrote, *Disputationes contra Decreta Concilii Tridentini:—Tractatus de Lege:—Disputationes de SS. Trinitate*, etc. He was also the author of a number of German hymns which are still in use in the German Church. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; and especially Tarnovius's *Biography* of Bacmeister (Rostock, 1608); Koch, *Gesch. d. deutschen Kirchenliedes*, iii, 134 sq. (B. P.)

Bacon, Christopher, an English minister of the Society of Friends, was born in 1623. In his younger life he was a soldier in the king's army. In 1656, while attending a Friends' meeting to which he had gone to ridicule what he might hear and see, he was brought under the power of the Spirit. Subsequently he became a diligent and faithful minister for more than twenty years, visiting in his preaching tours London and many parts of England, also Ireland and Wales; and under his powerful declarations of the truth many were converted. His residence was at Pottery Hill, Somersetshire. He died Oct. 29, 1678. See *Piety Promoted*, i, 79, 80. (J. C. S.)

Bacon, David, a Congregational minister, was born at Woodstock, Conn., in 1771. During his early years he taught school, and then was under the tuition of Rev. John Sherman and Rev. Levi Hart. Subsequently he became a missionary to the Indians around Lake Erie, and started on foot and alone for the wilderness, as it then was. For a time his headquarters were at Buffalo Creek, now the city of Buffalo, and he preached to the Seneca tribe, but tarried only a short time among them. His next efforts were with the Chippeways (Ojibways). Mr. Bacon's ordination for this work occurred after his return from his first journey to the Indians, in Hartford, Dec. 30, 1800; and he set out with his wife for his chosen field of labor Feb. 11, 1801. Arriving at Detroit, he immediately opened a school, and shortly after his wife organized another—a girls' school; but he did not lose sight of the fact that his mission was especially to the Indians. Although Detroit was at this time the largest and most important city west of Albany, the size of the place was in nowise remarkable. It was enclosed by cedar pickets about twelve feet high, close together; at each side were strong gates which were closed at night, and no Indians were permitted to come in after sundown or to remain overnight. The schools were popular, but the people were prejudiced against "Yankees," and this militated against Mr. Bacon's usefulness. His next movement was to the Maumee River, where, in endeavoring to ingratiate himself with the Indians, he endured great hardships. Afterwards he visited the tribe at Arbrecroche; and with the Indians at Mackinaw he seemed to be better pleased than with any others of his acquaintance. They were principally Ottawas and Chippeways. He had some difficulty still in mastering their language. Mackinaw was at that time one of the remotest outposts of the fur trade. The Indians strenuously objected to the missionary, but Mr. Bacon maintained his residence there until about Aug. 1, 1804, when he sailed for Detroit; and some time after we find him in Hartford. After continuing for a considerable length of time in the service of the Missionary Society, he returned again to Connecticut. In the summer of 1806 he went to the Western Reserve, O., and established his temporary home at Hudson, O., which was surveyed for settlement in November through the influence of Mr. Bacon. In 1807 he removed to Tallmadge, O., and in January, 1809, assisted in organizing a Church there. In May, 1812, he left Tallmadge for Connecticut, and taught school in Litchfield for a few months. Through the year 1813–14 he preached in a parish now known as the town of Prospect, Conn. The following year he resided in the parish of Westfield, in Middletown, preaching there and in Middlefield. Early in 1815 he removed to Hartford and became interested in the publication of Scott's Family Bible. He was also the publisher of an edition of De Foe's *Family Instructor.* He died at Hartford, Aug. 27, 1817. See *Cong. Quarterly*, 1876, p. 1, 260, 387, 562.

Bacon, Davis, a Universalist minister, was born at Greenfield, Mass., Aug. 15, 1813. He removed to Fulton County, N. Y., in boyhood; received a liberal education; taught school in Harrison County, Ky., from 1839 to 1842; then returned to New York, and in the following year again went to Harrison County, where he engaged in teaching and preaching for nearly two years. Later he removed to Mount Healthy, O., where, under the auspices of the Miami Association, he preached several years. In 1853 he removed to Pittsburgh, Pa.; spent his latter years travelling and preaching in various places, and died Jan. 10, 1871. Mr. Bacon was a pure, faithful, and energetic pastor. See *Universalist Register*, 1872, p. 125.

Bacon, Francis, a Catalan, of the Order of Mount Carmel, lectured at Paris in the 15th century, and has left a selection of the choicest passages of the fathers to aid preachers in composing their sermons.

Bacon, Frederick Stanley, a Universalist minister, was born at Middletown, Conn., May 1, 1831. He received a high-school education, graduated at St. Lawrence University in 1865, and was baptized and ordained at Nunda, N. Y., in 1868. He preached successively at Titusville, Pa., Nunda, and finally at Belfast, Me., where he died suddenly of apoplexy, Oct. 14, 1873. Mr. Bacon was a man of culture and character, a good preacher, fine elocutionist, a lover of æsthetics, earnest and faithful. See *Universalist Register*, 1874, p. 131.

Bacon, George, an English Wesleyan minister,

was born at Masborough, near Sheffield, in 1793. He was converted at the age of fifteen; entered the ministry in 1816; sustained an injury in November, 1832, which laid the foundation of a painful disease and terminated his life at Haworth, Feb. 24, 1835. See *Minutes of the British Conference*, 1835.

Bacon, George Blagden, D.D., a Congregational minister, son of Rev. Dr. Leonard Bacon, was born in New Haven, Conn., May 23, 1836. His preparatory studies were prosecuted in the Hopkins Grammar-school, New Haven, and afterwards he entered Yale College with the class of 1856. During his collegiate course, he took a voyage for his health, as captain's clerk and purser of the United States ship "Portsmouth," to Siam and China, and was absent from 1853 to 1858. He received from Yale College both degrees, A.B. and A.M., in 1866. From 1858 to 1860 he was a member of the Yale Theological Seminary, and from 1860 to 1861 of Andover Theological Seminary. In the last-mentioned year he was ordained pastor of the Orange Valley Church, N. J., which position he held until his death, Sept. 15, 1876. He was vice-president of the American Missionary Association, a trustee of the American Congregational Union (1864-75), and a director of the American Home Missionary Society from 1872. Besides a large number of *Sermons*, he published *The Land of the White Elephant* (a volume on Siam), and other works. See *Cong. Quarterly*, 1877, p. 407.

Bacon, George W., a Protestant Episcopal clergyman of the Diocese of New York, became in 1866 assistant minister of the Church of St. John Baptist, New York city, a position in which he remained until his death, which occurred Dec. 25, 1874. See *Prot. Episc. Almanac*, 1876, p. 149.

Bacon, James Monroe, a Congregational minister, was born at Newton, Mass., Jan. 3, 1818. Having completed his preparatory course at Phillips Academy, Andover, in 1838, he turned his attention to the ministry. In 1841 he sailed for Savannah, Ga., thence to Europe, in consequence of impaired health. In December, 1843, he began to study with Rev. Jacob Ide, D.D., of Medway, Mass., and in the following year was licensed to preach. His first pastorate was over the Church at Littleton, Mass., of which he was ordained pastor Oct. 8, 1846, and after three years' labor resigned his charge, on account of broken health, and returned to Newton. He was installed pastor of the Union Evangelical Church and Society of Amesbury and Salisbury, Mass., June 25, 1851, and resigned Oct. 9, 1855. For thirteen years from the summer of 1856 he was pastor of the First Church, Essex, Mass. The second year of this pastorate was marked with a revival of considerable interest. On Nov. 2, 1870, he was installed pastor of the Church in Ashby, Mass., in which office he died, Jan. 3, 1878. See *Cong. Quarterly*, 1871, p. 347.

Bacon, Joel Smith, D.D., a distinguished Baptist minister, was born in Cayuga County, N. Y., Sept. 3, 1802. Before entering college he was engaged in teaching in Amelia County, Va. He was a graduate of Hamilton College, Clinton, N. Y., in 1826, with the highest honors of his class. For a short time he was a teacher of classics at Princeton, N. J. He took the course of study at the Newton Theological Institution, graduating in the class of 1831. He entered at once upon the discharge of the duties of the presidency of Georgetown College, Ky., to which office he had been chosen. He remained here for two years and then accepted a call to the pastorate of the Baptist Church in Lynn, Mass. This relation continued two years, at the end of which period he became a professor in what is now Madison University, N. Y., holding the position until 1837. For a few years he was occupied as an agent for Indian missions. The death of Rev. Stephen Chapin, D.D., having made vacant the presidency of Columbian College, Washington, D. C., Dr. Bacon was chosen his successor, and remained in office eleven years (1843-54). Upon resigning the presidency of Columbian College, Dr. Bacon turned his attention to teaching in schools for young ladies. The latter years of his life were spent in the service of the American and Foreign Bible Society in the southern sections of the country. He was respected and beloved by a large circle of friends, and in various and most useful ways served his generation. He died at Richmond, Va., Nov. 10, 1869. (J. C. S.)

Bacon, John (1), a Congregational minister, was born at Canterbury, Conn., and was a graduate of the College of New Jersey in 1765. He was settled as colleague pastor with Rev. John Hunt over the Old South Church in Boston, Sept. 25, 1771; but in consequence of some differences in theological opinions, he was dismissed Feb. 8, 1775, and removed to Stockbridge, Mass. He now entered public life, and filled various offices, to which he was called by his fellow-citizens; among which were those of associate and presiding judge of the Common Pleas, a member of the state Senate—of which also he was at one time the president—and member of Congress. He died Oct. 20, 1820. See Allen, *Amer. Biog.* s. v. (J. C. S.)

Bacon, John (2), an eminent English sculptor, was born at Southwark, in Surrey, Nov. 24, 1740. At the age of fourteen he was bound as an apprentice to a china-manufacturer, where he first was employed to paint the ware, but, discovering a taste for modelling, he was soon employed for this purpose, and in less than two years he modelled all the figures for the manufactory. He progressed rapidly, and received nine premiums from the Society for the Encouragement of Arts, etc.—the first in 1758 for a figure of Peace. In 1768 he began to work in marble, and invented an instrument, now in general use by English sculptors, for transferring the form of the model to the marble. In 1776 he received the first gold medal from the Royal Academy, and in 1770 was elected an associate of that institution. He was commissioned to execute a bust of the king for the hall of Christ College, Oxford, which won him the royal patronage. In 1777 he executed the monument to the memory of Guy, the founder of Guy's Hospital, which was considered so admirable that the city of London engaged him to erect a monument to the earl of Chatham. In 1778 he was elected Royal Academician, and completed the beautiful monument to the memory of Mrs. Draper in the cathedral church at Bristol. He had several other principal works in Westminster Abbey and in St. Paul's Cathedral. He died in London, Aug. 7, 1799.

Bacon, John (3), an English Wesleyan minister, was born in 1804. He was converted at the age of twenty; began the work in 1829; labored at Ipswich, Horsham, and Keighley; became a supernumerary in 1836 at Salford, and died June 30, 1838. He devoted his utmost energies to the work of the ministry, and many souls were converted under his labors. See *Minutes of the British Conference*, 1838.

Bacon, Leonard, D.D., LL.D., an eminent Congregational divine, was born Feb. 19, 1802, at Detroit, Mich., where his father, David, was at the time missionary to the Indians. He graduated at Yale College in 1820, and at Andover Theological Seminary in 1824, and in March, 1825, he became pastor of the Central, or First, Congregational Church in New Haven, Conn., a relation which continued for the remainder of his long life, although he became only pastor emeritus in September, 1866. At this latter date he was chosen acting professor of revealed theology in Yale College, and in 1871 lecturer in the same institution on ecclesiastical polity and American Church history. He died at New Haven, Dec. 24, 1881.

As a sermonizer Dr. Bacon was able, but not brilliant. But when any subject of contemporary interest engaged his attention and aroused his enthusiasm his sermons were powerful and convincing. Thus, although

he was neither a great preacher nor a subtle theologian, he was a man of real force and decided individuality, who not only had much to do with shaping the course of his own denomination, but who also succeeded in directing the currents of public thought on many important questions. He loved an argument, not for the pleasure of displaying his dialectic skill, which was by no means small, but because he was thoroughly in earnest in what he believed, and thought and regarded it as a conscientious duty to argue his case with the heat and vigor of genuine conviction. He was ranked as a conservative in his views of Congregational polity and ecclesiastical government, and he had an antiquarian taste which predisposed him to habits of special research; but he always kept abreast of the time, and was often considerably in advance of it. His views on the slavery question, like all of his opinions, were well defined and vigorously promulgated. He early espoused the colonization scheme, and became the pillar of the society in New England. In his younger days he had considerable ability as a platform speaker, and he used that talent arduously in opposition to the abolitionists and their belief as expounded by William Lloyd Garrison. Dr. Bacon's views on colonization were materially modified about 1850. When the war broke out he took a decided stand for the Union, and met on common ground with the abolitionists. Dr. Bacon was long intimately connected with the government of Yale College, and had a large influence in deciding its general conduct. For many years he was a member of the college corporation. In regard to the college government he was extremely conservative, not favoring any great changes in the curriculum or in the make-up of the corporation. Personally, Dr. Bacon was genial in manner, and had a quiet sort of humor that made his letters and controversial articles interesting to a wider public than a denominational preacher usually commands. Finally, and above all else, he was genuine in life and speech—a true friend to all humanity.

Dr. Bacon devoted much attention to journalism and authorship. From 1826 to 1838 he was one of the editors of the *Christian Spectator*, a religious magazine published at New Haven. In 1843 he aided in establishing the *New-Englander*, a bimonthly periodical, with which he was associated at the time of his death. In connection with Drs. Storrs and Thompson he founded the *N. Y. Independent*, remaining one of its editors until 1863, and, with a brief season of interruption, he continued to contribute to its columns until his death. Among his published works are, *Life of Richard Baxter* (New Haven, 1831, 1835, 2 vols. 8vo):—*Manual for Young Church Members* (ibid. 1833, 18mo):—*Historical Discourses* (ibid. 1839):—*Slavery Discussed* (N. Y. 1846, 8vo):—*Christian Self-culture* (1843):—and very many addresses in pamphlet form. See *N. Y. Evening Post*, Dec. 24, 1881; *N. Y. Tribune*, Dec. 25, 1881; Drake, *Dict. of Am. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bacon, *Sir* **Nathaniel**, an English amateur painter, was born in 1644, and was the brother of the great Sir Francis Bacon. He studied in Italy, but painted in the style of the Flemish school. Several of his best works are to be seen at Culford, in Suffolk. They are portraits of himself and of his mother, and a *Cook-maid with Fowls*.

Bacon, Phanuel, an English clergyman and writer, was educated at Magdalen College, Oxford, became rector of Balden, and died in 1783. He published a volume of *Humorous Ethics*, *Ballads*, *Songs*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bacon, Robert, an eminent English divine, was born about 1168, and studied at Oxford, where he subsequently read divinity lectures. He is thought to have been either the father or the elder brother of Roger Bacon. His death occurred in 1248. He wrote, *Glosses on the Holy Scripture*:—*On the Psalter*:—*Discourses* and *Lectures*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bacon, Samuel, was an American missionary. In 1820 he was sent by the government of his country to establish a colony in Africa, and on March 9 of the same year he arrived at Sierra Leone with eighty-eight colored people. They penetrated as far as Campelar, upon the Sherboro River; but on the way he contracted a malady, of which he died, May 3, 1820. See Hoefer, *Nouv. Biog. Générale*. s. v.

Bacon, William, an English Wesleyan minister, commenced his work in 1812; labored uninterruptedly for forty-two years; became a supernumerary in the city of Lincoln, and died June 16, 1860, aged seventy-two. He had the solid qualities that make a good preacher, minister, Christian, and theologian. See *Minutes of the British Conference*, 1860.

Bacon, William Thompson, a Congregational minister, was born in Woodbury, Conn., Aug. 24, 1812. He entered college at the age of twenty-one, after several years of mercantile life. He graduated at Yale College in 1837. After graduation he studied theology in the Yale Divinity School for three years, and was ordained Dec. 28, 1842, pastor of the Congregational Church in Trumbull, Conn., but resigned on account of ill-health, May 28, 1844. In 1845 and 1846 he edited the *New-Englander*, a quarterly magazine published in New Haven, and in the latter year joined in establishing the *New Haven Morning Journal and Courier*, which he edited until 1849. For the next year or two he supplied the pulpit of the Congregational Church in South Britain, a parish in Southbury, Conn.; and in 1853–54 he supplied the old Church in Trumbull. He also conducted a boarding and day school in Woodbury for some years. In 1866 he went to Derby, Conn., and became editor of the *Derby Transcript*, which he conducted with vigor. He died at Derby, May 18, 1881. His literary tastes were already marked while in college. He was one of the first board of editors of the *Yale Literary Magazine*. He published three volumes of poems, the last in 1880. See *Obituary Record of Yale College*, 1881.

Bacoti is the high-priestess of the idol-worship in Tonquin. The title descends from one of these female Dalai Lamas to the next. They are said to be perfect soothsayers, and they are held in great respect among the people.

Bacoue, Léon, a French prelate, was born at Casteljaloux, in Lower Guienne, in 1608. He abjured the Protestant faith, in which he had been brought up, became a Recollect, and in 1672 was created bishop of Glandève, whence, in 1686, he was translated to Pamiers, where he died, Jan. 13, 1694. He was the only converted Huguenot raised to the episcopate in the reign of Louis XIV. He wrote a Latin poem on the *Education of a Prince* (Toulouse, 1670), and some other works. See *Biographie Universelle*, iii, 192.

Bacrevantatzy, David, an Armenian theologian, was born at Bacran, a city of Greater Armenia, in the early half of the 7th century. After having studied philosophy in his native country, he became interpreter in the service of the Greeks of Constantinople. In 647 he was charged by the emperor Constantius with the establishment of harmony between the two peoples. In an assembly held the following year at Thouin, being sent by Constantius, he delivered a remarkable address in favor of peace. He then returned to Constantinople, where he died. He wrote, *The Gate of Wisdom*:—*Sermon on the Conformity in Profession of the Greek Church with that of the Armenians*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bactashites, a sect of Mohammedan monks among

the Turks, whose name is derived from their founder, Bactash. They wear white caps of different pieces, with turbans of wool twisted like a rope; their garments are also white.

Bacurdus was a Celtic local deity, whose name was among the inscriptions found in the city of Cologne, but of whom nothing further is known.

Bad, the name of an angel or genius who, according to the tradition of the Magi, presides over the winds. He also superintends every event which happens on the twenty-second of each month in the Persian year.

Badai was the name of a Tartar tribe, of whom nothing more is known save that they worshipped the sun or a piece of red cloth suspended in the air.

Badalini, Giovanni Battista, an Italian theologian, lived in the early part of the 18th century. He taught philosophy and theology, and devoted himself successfully to preaching. He wrote *Fragmentarum Theologorum Moralium, seu Casuum Conscientiæ Diversorum Collectio* (Sinigaglia, 1730).

Badalocchio, Sisto (surnamed *Rosa*), an Italian painter and engraver, was born at Parma in 1581. He was of the school of Annibale Caracci, by whom he was highly esteemed for design. His principal engravings are the series known as *The Bible of Raphael*, which were executed by him in conjunction with Lanfranc. His paintings are few in number, but the best of them are at Parma. He died in 1641 or 1647. See *Encycl. Brit.* (9th ed.), s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Badcock, Josiah, a Congregational minister, was born in Milton, Mass., in 1752. He graduated at Harvard College in 1772; was ordained pastor of the Church in Andover, N. H., April 30, 1782; was dismissed July 13, 1809, and died Dec. 9, 1831. See Sprague, *Annals of the Amer. Pulpit*, ii, 32.

Badcock, Robert G., an English Wesleyan minister, was born in London in 1820. He joined the Methodist Society in 1839; entered the ministry in 1846; became a supernumerary in 1869 on account of illness; resumed the work in two years, and died Sept. 11, 1878. He was faithful, affectionate, earnest, and prayerful. See *Minutes of the British Conference*, 1879, p. 16.

Badehorn, Sigismund, a Protestant theologian of Germany, was born May 21, 1585, at Grossenhayn. He studied at Leipsic, where he was also appointed professor of Hebrew in 1610. In 1611 he was called as deacon to Torgau, and in 1620 as pastor and superintendent to Grimma, where he died, July 9, 1626. He wrote *Armatura Davidica* (Leipsic, 1620). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Dietmann, *Churs ächsische Priesterschaft*, ii, 1071. (B. P.)

Badegisile, a French prelate, was mayor of the palace under Chilperic I, and became by the favor of that king bishop of Mons in 581. He assisted at the second Council of Macon held in 585, and, with the other bishops, signed the synodal constitutions. This bishop, so unworthy of his office, died in 585. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bademus, St., was born in the 4th century at Bethlapat, Persia. He embraced the monastic life, and shut himself up in a monastery which he had built near his native town. In the persecution under king Sapor, about A.D. 345, he was cast into prison. He was put to death April 8, 376, although he is commemorated by the Greeks on the following day. See Ruinart, *Acta Sincera*, p. 604.

Baden, Laurids, a Danish theologian, was born in 1616. He became rector of Horsen, his native city, in 1648, and died in 1689. He wrote *Himmelstige*, which was published several times, at Copenhagen in 1670 and 1740 especially. See Hoefer, *Nouv. Biog. Générale*, s. v.

Badenius, Andreas, a German theologian, first devoted himself to teaching and then to preaching. He died in 1667. He wrote *Wider des mühseligen Lebens schnelle Hinflüchtigkeit lehrt Gott Klugheit zur himmlischen Weisheit*, from Psa. xc, xci, xciii (Hamburg, 1667). See Hoefer, *Nouv. Biog. Générale*, s. v.

Badenius, Christian, a German theologian, son of Andreas, lived in the early half of the 18th century. He gave his attention to theological studies and to preaching. He wrote, *Johanniticum de Veritate Testimonium* (Hamburg, 1710):—*Trifolium Hadelicum.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Badenius, Gottfried Christian, a German theologian, son of Christian, lived in the early half of the 18th century. He died at the age of twenty-nine, and left Δεκάλογος, *The Law of God* (1710). See Hoefer, *Nouv. Biog. Générale*, s. v.

Badenoth is the name of a bishop attached to a Kentish charter of 765 (Kemble, *Cod. Diplom.* i, 137; *Mon. Angl.* i, 166). The name is given in some lists of the bishops of Rochester in the middle of the 9th century, where it is, perhaps, a mistake for *Tatnoth*. There was no bishop of this name in 765, the bishop of Rochester then being Eardulf. The title is probably a clerical error.

Badeo, Reginald, a German theologian and Dominican, lived in the early half of the 17th century. In 1644 he became general preacher of his order. He wrote *Brevis Instructio Instituendi Rosarium Perpetuum pro Agonisantibus*, translated from the Italian of Richard of Altamure (Bamberg, 1641). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bader, Carl, a learned Benedictine, a native of Estel, lived in the early half of the 18th century. He wrote, *Saul, Israelitarum Ex-rex* (1708):—*Samson Philistæorum Flagellum* (1709):—*Patientia Calamitatum Victrix in Jobo, Hussæo principe* (1711). See Hoefer, *Nouv. Biog. Générale*, s. v.

Badeto, Arnaud, a French theologian, of the Dominican Order, lived in the early half of the 16th century. He was successively doctor of theology, prior at Bordeaux, and in 1531 inquisitor-general at Toulouse. He wrote, *Breviarium de Mirabilibus Mundi* (Avignon, 1499):—*Margarita Virorum Illustrium* (Lyons, 1529):—*Margarita Sacræ Scripturæ* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Badetto, Vincenzo Maria, an Italian Dominican and ecclesiastical historian who lived in the latter half of the 17th century, wrote *Annalium Ordinis Prædicatorum* (Rome, 1656); pt. i was published in connection with Mamachi, Polidorio, and Christianopolo. See Hoefer, *Nouv. Biog. Générale*, s. v.

Badewine. See Baduvini.

Badge, Sepulchral, in ecclesiastical ceremony, is an emblem of the sex or occupation of an interred person; as, for instance, the comb, mirror, or scissors for a woman, as at Iona; shears or a sword for a man.

Badgeley, Oliver, a Methodist Episcopal minister, was born near Springfield, N. J., April 11, 1807. He experienced conversion in 1823, and in 1832 joined the Philadelphia Conference. He became superannuate in 1837, efficient in 1844, and superannuate again in 1863. He died Oct. 1, 1865. See *Minutes of Annual Conferences*, 1866, p. 38.

Badger, Henry, an English Wesleyan minister, was born at Bilston, Oct. 16, 1815. In 1837 he was received by the conference and sent to Sierra Leone, where he labored for fifteen years, during the last five of which he was general superintendent. He was twice colonial chaplain. After laboring on eleven circuits at home, he became supernumerary at Stow-on-the

Wold, Gloucester, where he died, Dec. 24, 1877. Mr. Badger had vigor of mind, a high sense of honor, generosity; and his ministry both at home and in the mission field was highly acceptable and useful. See *Minutes of the British Conference*, 1878, p. 27.

Badger, Joseph (1), a Presbyterian minister, was born Feb. 28, 1757. He graduated at Yale College in 1785, and on Oct. 24, 1787, was ordained pastor of the Church in Blandford, Mass. He spent much of his life as a missionary under the Connecticut Missionary Society, and died in 1846. See Sprague, *Annals of the Amer. Pulpit*, iii, 476.

Badger, Joseph (2), a distinguished minister of the Christian Connection, was born at Gilmanton, N. H., Aug. 16, 1792. When ten years old, he removed with his father to Crompton, Lower Canada; was converted in 1811, and in the following year was immersed by a Baptist minister. About this time he began to exhort and preach with great success. It should be stated, however, that he refused to connect himself with any particular denomination. In 1814 he received ordination, probably from the Free-will Baptists. After laboring in Lower Canada for about two years, he visited New England, where his powerful preaching was followed by a great revival. In 1817 and subsequently he labored in the state of New York. Here he found earnest co-workers, and the numerous churches that sprang up and were organized under their care became associated as the "Christian Connection," that is, those who were determined to reject all sectarian names. In 1825 Mr. Badger travelled through the West, preaching in various places in Ohio and Kentucky; and there he found a denomination of Christians with views exactly corresponding to his own, having already formed conferences in Ohio, Indiana, Illinois, Missouri, Tennessee, Alabama, and Kentucky, comprising three hundred preachers and fifteen-thousand brethren, worshipping one God in one person, having no creed but the Bible, and calling no man master but the Lord Jesus Christ. He also preached a while in Boston, but eventually returned to the state of New York, where for several years he had editorial charge of the *Palladium*, then the organ of the Christian Connection, which he conducted with judgment and ability. He died May 12, 1852. Mr. Badger was a man of deep piety, untiring energy, great earnestness, commanding eloquence, and was rewarded with much success in the salvation of souls. See *The Christian Examiner* (Boston, 1854), lvii, 42; Holland, *Memoir of Rev. Joseph Badger* (N. Y. 1854).

Badger, Milton, D.D., a Congregational minister, was born in Andover, Conn., May 6, 1800. He graduated at Yale College in 1823, and was immediately appointed principal of an academy in New Canaan, Conn., from which, at the end of the year, he retired to pursue the course at the Andover (Mass.) Theological Seminary. Here he spent two years, and then accepted a tutorship in Yale College, continuing, meanwhile, his studies in the theological department of the college, and completing his course in 1827. The pulpit of the South Church in Andover, Mass., being vacated by the resignation of Rev. Justin Edwards, D.D., Mr. Badger was called, and was duly ordained and installed pastor Jan. 3, 1828. His ministry in this place is characterized as a continuous revival, extending over the seven and a half years of his pastorate. In May, 1835, he was elected to the office of associate secretary of the American Home Missionary Society, in which he distinguished himself by his arduous labor and great sagacity, and in which he continued until the time of his death, which occurred in Madison, Conn., March 1, 1873. See *Cong. Quarterly*, 1875, p. 1.

Badger, Stephen, a Congregational minister, was born at Charlestown, Mass., in 1725. He graduated at Harvard College in 1747, and spent his life as a missionary among the Indians at Natick, Mass., where he was ordained March 27, 1753. The fifth volume of the *Massachusetts Historical Collections* contains an article concerning the American Indians, and especially those of Natick, of which he is the author. He died in the last-named place, Aug. 28, 1808. See Sprague, *Annals of the Amer. Pulpit*, i, 302.

Badia, Carlo Francesco, an Italian preacher, was born at Ancona, June 20, 1675. He preached in the principal cities of Italy, and was appointed, in 1730, president of the University of Turin, where he died May 8, 1751. He wrote, *Prediche Quaresimali* (Turin and Venice, 1749):—*Panegirici, Ragionamenti ed Orazioni Diverse* (Venice, 1750). See Hoefer, *Nouv. Biog. Générale*, s. v.

Badia, Tommaso, an Italian theologian and prelate, was born at Modena about 1483. He entered the Dominican Order, and was sent by pope Paul III to the Conference at Worms in 1540, where he distinguished himself by his zeal for the Catholic religion. He died at Rome, Sept. 6, 1547. He accomplished a great part of the compilation of the *Consilium Delectorum Cardinalium et aliorum Prælatorum de Emendanda Ecclesia, Paulo III jubente, Conscriptum et Exhibitum* (Rome, 1538). The letter from Badia to the cardinal Contarini upon the Conference at Worms was printed in the prolegomena of the third part of the *Epistolæ Selectæ* of cardinal Pole. He also wrote, *Quæstiones Physicæ de Anima:—De Immortalitate Animæ:—De Providentia Divina:—De Pugna Duorum Angelorum Homini Astantium:—Tractatus contra Lutheranos*. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Echard, *De Scriptoribus Ordinis Dominicanorum;* Hoefer, *Nouv. Biog. Générale*, s. v.

Badiali, Alessandro, an Italian painter and engraver, was born at Bologna, and died about 1626, or according to others in 1643. He studied under Flaminio Tarri, and painted several pictures for the churches and public edifices at Bologna. The following are a few of his principal works: *The Virgin Mary Seated with the Infant Jesus on her Lap:—A Bishop and Monk Kneeling:—The Holy Family:*—and *Christ Taken Down from the Cross*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Badiat al-Jin, in Persian mythology, "the wilderness of the dæmons." The spirits to whom God intrusted the rulership of the world are called *jin*. They drew upon themselves his anger, and were banished to the wilderness (*badiat*). From *jin* we have *Jinstan*, "kingdom of the spirits."

Badier, Jean Étienne, a French Benedictine and theologian, was born in 1650. Having entered the order, he successfully taught theology and philosophy at the Abbey of St. Denis. He afterwards became prior successively of St. Julien, of Tours, and of Corbie. He died in 1719. He wrote *De la Sainteté de l'État Monastique, ou l'on fait voir l'Histoire de l'Abbaye de Marmoutier et de celle de l'Église Royale de St. Martin de Tours pour Servir de Réponse à la Vie die St. Martin donnée par M. Gervaise*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Badile, Giovanni Antonio, an Italian historical and portrait painter, was born at Verona in 1480. He is said to have been the first Veronese painter who divested himself entirely of the Gothic manner. His principal pictures are, *The Raising of Lazarus*, in the Church of San Bernardino, and *The Virgin and Infant in the Clouds*, with several saints, in Sannazaro. He died in 1560. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Badius, Josse (*Jodocus*), surnamed *Ascensius* because he was born (in 1462) at Asshe, near Brussels, was a Flemish scholar who taught Greek at Lyons and Paris. He died in 1535. A noted printer, he himself composed some works, among them, *Psalterium B. Mariæ, Versibus:—Navicula Stultarum Mulierum*, an at-

tack on the vices of women:—*Vita Thomæ à Kempis:—Navis Stultiferæ Collectanea*, in Latin verse (1513, rare). See Hoefer, *Nouv. Biog. Générale*, s. v.

Badius, Raph, an Italian theologian, native of Florence, lived in the latter half of the 17th century. He was of the Dominican Order, and became master of theology and dean of the faculty. He wrote, *Constitutiones et Decreta Universitatis Florentinæ, Theologorum una cum illius Primæva Origine.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Badma Suerken (*heart of Badma*), in the mythology of the Mongolians, was the god *Jaëshik*, who grew out of the stem of the Badma, an extraordinarily beautiful red sea-flower.

Bad-Messih (the *wind*, or *breath, of the Messiah*) is a term employed by the Persians to denote the miraculous power of the Lord Jesus Christ. They say that by his breath alone he not only raised the dead, but imparted life to inanimate things.

Badoaro, Giovanni, an Italian theologian, was patrician and patriarch of Venice, then cardinal, and in 1706 bishop of Brescia. He died May 17, 1714. He wrote *Industrie Spirituali per ben Vivere e Santamente Morire* (Venice, 1744). See Hoefer, *Nouv. Biog. Générale*, s. v.

Badow, Jean Baptiste, a French theologian, was a native of Toulouse, and died Sept. 6, 1727, in the midst of his ministry, during the inundation of the Garonne. He wrote *Exercices Spirituels, avec un Catéchisme et des Cantiques pour aider les Peuples à Profiter des Missions* (Toulouse, 1716). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baduarius (or **Paduarius**), **Bonaventura,** an Italian prelate, and general of the Order of St. Augustine, was born at Padua, Jan. 22, 1332. He studied at Paris, where he received the degree of D.D. In 1377 he was elected general of his order, and in 1385 was made cardinal-priest by pope Urban VI, who utilized his talent on several missions. His opposition to Francesco di Carraria of Padua caused his death by assassins at Rome in 1388. He wrote, *Meditationes de Vita Christi:—Sermones ad Clerum:—Sermonarium in Evangelia Totius Anni:—Commentarius in Libros Sententiarum: — Comment. in Jacobum et Johannem: —Sermones de Tempore et de Sanctis.* See Auber, *Histoire des Cardinaux;* Curtius, *Elogia Augustinianorum;* Gandulphus, *De* 200 *Scriptoribus Augustinianis;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Baduarius, Bonsemblantes, an Italian theologian, native of Padua, was a brother of cardinal Bonaventura Baduarius, and died, it is said, of poisoning, Oct. 28, 1369. He wrote, *Lectura super* 1, 2, *et* 3 *Sententiarum: — Quæstiones Philosophicæ et Theologicæ.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Badudegn (or **Beadotheng**), a serving brother of the monastery of Lindisfarne, who, according to Bede, was miraculously healed of the palsy at the tomb of St. Cuthbert. He was alive when Bede wrote (Bede, *Hist. Eccl.* iv, 31).

Baduhenna, in the mythology of the Frisians, was a goddess in honor of whom the barbarous natives butchered nine hundred captured Romans.

Badulf (**Baldulf, Badwilf,** or **Beadulf**), a Saxon bishop, was consecrated to the see of Withern, July 17, 791, at Hearranaleh, by Eanbald, archbishop of York, and Ethelbert, bishop of Hexham (*Chr. Sax.* 791; Sim. Dun. 790). In the year 796 he assisted at the consecration of archbishop Eanbald II, and at the coronation of Eardulf, king of Northumbria (id. ad ann.). He was the last bishop of Withern of the Anglo-Saxon succession whose name is preserved (William of Malmesbury, *De Gest. Pont.* lib. iii).

Badumna was a goddess of hunting and forests among the Frisians and Goths. She was represented with a shield and a bow and arrows; but the representations of her extant undoubtedly belong to a late period, and are therefore not trustworthy.

Baduvini (**Beadwin,** or **Badewine**) (1), the first bishop of Elmham in East Anglia, appointed on the division of the bishopric consequent on the illness of bishop Bisi (Bede, *Historia Ecclesias.* iv, 5). The date of his nomination is given by Florence of Worcester as 673. His name as witness is attached to a Mercian charter of 693 (Kemble, *Cod. Diplom.* xxxvi). He died before 706, in which year Nothbert was bishop. (2.) A priest who attests the decree of the Council of Clovesho of 716; possibly the person who mediated between Wilfrid and Aldfrid about 704.

Baeck, Joachim, a French theologian, was born at Utrecht, Aug. 10, 1562, and died at the same place, Sept. 24, 1619. He wrote a work upon the conscience, in French (Brussels, 1610):—*L'Interprète, ou l'Avocat des Vrais Catholiques* (Brussels, 1610):—*L'Adversaire des Mauvais Catholiques* (Bois-le-Duc, 1614):—*Le Ban de tous les Hérétiques, des Politiques et des Catholiques Corrompus* (Antwerp, 1616). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baedan (**Baetan,** or **Baotan,** probably different forms of *Baithen*) is the name of several saints.

(1.) Son of Brecan, celebrated Nov. 29; but in putting him on this day neither O'Gorman nor Maguire gives a place where he is venerated. He is given among the saints of Derry. At Culdaff there is a custom of plunging diseased cattle into a pool of the river and praying at the same time to St. Bodhan (*Stat. Acc. Irel.* ii, 611).

(2.) Of Cluain-tuaisceirt, now Clontuskert, near Lanesborough, in the barony of South Ballintobber and County Roscommon. His death is put by the Four Masters in 804.

(3.) Baedan Mor, celebrated Jan. 14, was the son of Lugaidh and Cainer. In *Mart. Doneg.* he is called "abbot of Inis-mor, A.D. 712." On his father's side, he came of the race of Cathaoir Mor, who is said to have reigned in Ireland, A.D. 120–122.

Baeher (*Berus*), a Swiss theologian and physician, was born in 1486. He taught belles-lettres at Strasburg, where he studied theology and medicine, and afterwards established himself at Basle. He became rector in 1529 and 1532. His rectorate was the means of restoring peace to the university, which had been divided by various religious questions. He died in 1568. He wrote *Commentaire sur l'Apocalypse de Saint Jean.* See Hoefer, *Nouvelle Biographie Générale*, s. v.

Baell, in Hindû mythology, is a spirit with three heads that reigns in the eastern section of hell. He teaches the art of making one's self invisible. Sixty-six legions of spirits serve him.

Baeng (*Baengius*), Peter, a Swedish theologian, was born in 1633 at Helsingborg, in Scania, and studied at Upsala and other universities. In 1655 he was called as professor of theology to Abo, and in 1682 king Charles XI of Sweden appointed him bishop at Viborg. He organized the different churches and schools of his diocese, and died in the year 1696. He wrote, *Commentarius in Epistolam ad Hebræos:—Sancti Ansgarii Vita: — Tractatus de Sacramentis: — Catecheta Lutheranus:—Chronologia Sacra.* See Pipping, *Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Baer, Charles Alfred, a Lutheran minister, was born at Lancaster, Pa., May 28, 1831. After graduation, he engaged in study at home for two years, and

in October, 1853, he entered the theological seminary of the Lutheran Church at Gettysburg. He was in due time ordained a minister of that Church, and for the two years prior to his decease was pastor of a Church in Norristown, Pa. His care for the sick and wounded at Gettysburg seriously impaired his health, and he died at Norristown in September, 1863. See *Obituary Record of Yale College*, 1864.

Baer, John, a Methodist Episcopal minister, was born in Rockingham County, Va., Oct. 9, 1794. He was of noble German origin. His neighborhood had very few religious privileges in his childhood, yet at the age of fifteen he embraced religion, after having spent five years in seeking it. He soon became greatly exercised as to his duty to preach the Gospel, and instinctively shrank from such momentous responsibility, pleading filial duty and limited education. But his father released him from all home obligations, and the Church, considering him worthy, thrust upon him a license to preach. He dared not resist; and having once entered the ministry, he gave himself to all its duties with that characteristic firmness, energy, and consecration which always win, and before his race was run became one of the most admirable in virtue, amiableness, and devotedness; the most honored and able of all his colleagues. In 1814 he entered the Baltimore Conference, and for nearly fifty years was a champion in her itinerant ranks—twenty-eight on circuits and stations, fifteen as presiding elder, and nearly seven as agent of the Maryland Bible Society. His last years were spent as agent of the Baltimore County Bible Society. He died March 11, 1878. The human secret of Mr. Baer's great power in the ministry lay in his wonderful familiarity with the Bible, the logical tendency of his mind, and his singleness of heart toward God. See *Minutes of Annual Conferences*, 1879, p. 12.

Baerle (*Barlæus*), GASPARD VAN, a Dutch poet, theologian, and historian, was born in Antwerp, Feb. 12, 1584. He studied theology at Leyden, and was elected professor of logic there in 1617. He became an Arminian and wrote in defence of Arminius and the Remonstrants, for which he was at length deprived of his professorship. He next studied medicine, but did not practice, remaining in Leyden giving private instruction till 1631, when he became professor of philosophy and rhetoric at Amsterdam. He died in Amsterdam, Jan. 14, 1648. He was an excellent Latin poet, and contributed to history records of the government of count Maurice of Nassau in Brazil, and of the reception given to Maria de' Medici at Amsterdam in 1638. For a list of his works see Hoefer, *Nouv. Biog. Générale*, s. v.

Baersdorp. See BAARSDORP.

Baert (*Baertius*), FRANÇOIS, a Flemish Jesuit, was born in 1651 at Ypres. He visited the libraries of Germany, especially those of Prague and Vienna, in order to search the documents pertaining to ecclesiastical history. He died Oct. 27, 1719. He assisted P. Papebroch in the translation of the *Acta Sanctorum*, and published a *Commentary on the Life of St. Basil the Great.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Baetan. See BAITHEN.

Baethhallach, bishop of Ath-truim, commemorated Oct. 5, was a brother of Corbmac and successor of St. Patrick, and was descended from Colla Uais, king of Erin. Colgan (*Life of St. Corbmac the Younger*) calls his father Colman, and his mother Funecta.

Bætylion (or **Bætylos**) is the name of an anointed stone worshipped among the Greeks, Phrygians, and other nations of the East; and supposed by modern naturalists to be the same with our *ceraunia*, or thunder-stone. The Bætylos, among the Greeks, is represented as the same with the *Abadir* among the Romans. The Bætylia of the ancient mythologists are considered by some as a kind of animated statues, invented by Cœlus, in his war against Saturn. They were greatly venerated by the ancient heathen; many of their idols were no other; and in some parts of Egypt they were planted on both sides of the public roads. Though honored as being the mother of the gods, they were commonly shapeless stones. See STONE-WORSHIP.

Baex, JOACHIM, a Dutch ecclesiastical writer, was born in 1562 at Utrecht. He was priest of one of the states of the United Provinces. He died in 1619. He wrote in Dutch a great number of polemical works against the Protestants. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baeza, Baldassare, a Roman Catholic divine, originally from Portugal, and eventually court-preacher to the king of Spain, who died March 13, 1638, is the author of *Commentaria in Canticum Mosis, Ezechiæ, Iesaiæ:—Comment. in Epistolam Jacobi Apostoli.* See Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Baeza, Diego de, a Spanish Jesuit, was born in 1582, at Ponferrada, in Galicia. In 1600 he entered the Society of Jesus at Salamanca, and became one of the most famous pulpit orators of Spain. He died at Valladolid, Aug. 15, 1647. He wrote, *Comment. Morales in Hist. Evangel.* (Paris and Lyons, 4 vols.):—*De Christo Figurato in Vet. Testamento* (6 vols.):—also a collection of *Sermons.* See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Antonio, *Bibl. Hisp.;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bafarull, TOMAS, a Spanish theologian of the Dominican Order, who lived in the latter half of the 17th century, wrote *Nuovas Indias del Rosario.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Baffi, BARTOLOMMEO, was an Italian theologian. At the age of thirty-three he entered the Capuchin Order, became professor at Pavia, and assisted at the Council of Trent. He died at Milan between 1577 and 1580. He wrote, *Orat. de Religione, ejusque Præfecto Diligendo* (Bologna, 1559):—*De Nobilitate Urbis Mediolani* (ibid. 1562):—*Orat. de Admirabili Charitate Divina* (Milan, 1569):—*Orat. de S. S. Theologiæ Præstantia* (Pavia), and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bag was a Persian deity, who is said to have given Bagdad its name. A temple was built for her by the wife of king Cyrus.

Bagais (or **Vagais**), COUNCIL OF (*Concilium Bagajense*), was held A.D. 394 in Numidia, at which three hundred and ten bishops, under Primian, the Donatist primate of Carthage, condemned Maximian, the Catholic bishop of that city.

Bagamazda (or **Bagabarta**) was the supreme deity of Armenia in the time of the ancient Assyrians.

Bagan, a Christian virgin, is commemorated as a martyr with Eugenia on Jan. 22.

Bagavadam (or **Bhagavata**), in Hindû mythology, is the name of one of the eighteen Purânas, or sacred books. This book is exclusively for the glorification of the preserver, Vishnu.

Bagawa (or **Bhagavat**) (the *most meritorious*) is a name of Buddha (q. v.).

Bagby, RICHARD H., D.D., a Baptist minister, was born at Stevensville, Va., June 16, 1820. He pursued his studies, in part, in the Virginia Baptist Seminary, now Richmond College, and completed them in Columbian College, where he graduated in 1839. He studied law, and was admitted to the bar, but finally decided to

enter the ministry, and was ordained in 1842. He accepted a call in 1842 to the Church in Bruington, King and Queen Co., Va., where he remained for twenty-eight years. In 1870 he was elected associate secretary of the State Missionary Society, Va. He rendered efficient service in promoting the interests of his denomination in his native state. He died Oct. 29, 1870. See *Baptist Encyclopædia*, p. 56. (J. C. S.)

Bagè is a term used to denote the mysterious silence observed by the Zoroastrians as a part of their religion when they wash or eat, after having secretly repeated certain words.

Bager, JOHN, a Lutheran minister, was pastor of the German Lutheran Church in the Old Brewery building on Skinner Street, New York city—a branch from the old Lutheran Trinity Church, in 1749. Efforts were made in 1761 to unite the two congregations, but without success. Mr. Bager's pastorate was prosperous, and the Skinner Street building was abandoned, and a stone church, 34×60 feet, was erected at the corner of Frankfort and William Streets—the land in Skinner Street being retained for a burial-ground. This was named Christ Church, but afterwards became generally known as the Old Swamp Church. See *Quarterly Rev. of Ev. Luth. Church*, vii, 276.

Baggaly, WILLIAM, an English Methodist preacher, was a native of Sheffield, born in 1808. He was left an orphan at the age of eight, but his pious mother took him regularly to the New Connection chapel, where he gave his heart to God in his youth, and his life to the service of God and his Church. He became a local preacher at eighteen, entered the ministry in 1828, and was privileged to exercise that ministry in nineteen of the most prominent circuits of England during more than fifty years. His aptness for business secured for him more official work than any other of his brethren. During four years he superintended the Irish mission. In 1850 and 1865 he was president of Conference. He was a guardian, representative, treasurer, and manager of the Beneficent Fund for twenty-nine years; secretary of the Chapel and Guaranty Funds for ten years; and treasurer of the Auxiliary Fund. He was master of all the departments of the Connection, and author of a *Digest of the Minutes, Institutions, Doctrines, and Ordinances of the New Connection* —of which two editions were issued. He was a pastor, preacher, a brother, a friend. He ceased not his labors till apoplexy suddenly ended the earthly pilgrimage at Birmingham, Sept. 28, 1879. He was interred at Sheffield Cemetery. See *Minutes of the New Connect. Conference*, 1880.

Bagge, OSCAR, a Protestant theologian of Germany, who died in 1868, is the author of *Ein Wort der Verständigung in den kirchlichen Wirren der Gegenwart* (Gotha, 1857):—*Ein Ostergruss an die Gemeinde in neuen 95 Sätzen wider die grossen und kleinen Schwarmgeister* (ibid. 1860):—*Die Schwert des Herrn und Gideon. Ein Buch wider den modernen Afterprotestantismus* (2 vols. ibid. 1860, 1861):—*Das Princip des Mythus im Dienst der christlichen Position. Ein Versuch für Strauss und doch wider Strauss* (Leipsic, 1860):—*Fermenta Theologica. Zur freien Theologie* (ibid. eod.). See Zuchold, *Bibl. Theol.* i, 61 sq. (B. P.)

Baghero, in Hindû mythology, was the supreme god of the Barjesu in Nepaul. His descent is obscure. In Lalita-Patan he possessed a temple, whose riches were said to surpass those of the famous palace built by Shah Gehan at Delhi. His great festival was called Jatra.

Bagiraden (or **Bhaghirut**), in the mythology of India, was a powerful prince in the family of the children of the sun, the son of Telibien and father of Vissuraden. His life, which fell in the first age of the world, was so holy, and his three thousand years of penitence so strict and meritorious, that the deities consented to the falling of the sacred waters of the Ganges, which were yet suspended in the heavens, upon the earth, to give life again to the children of Sagur, sixty thousand of whom had been converted into ashes by one look of the penitent Kabiler.

Bagistan, in Babylonian mythology, was a mountain in Media sacred to Jupiter. Semiramis is said to have had her image, with that of one thousand of her warriors, engraved in the same. It is uncertain where Bagistan is to be found, but it is surmised that it lay between Kermanshah and Hamadan.

Bagley, Francis Herbert, a Presbyterian minister, was born in Boston, Jan. 16, 1840. His studies were interrupted in 1862 by his enlistment in the Forty-fifth Regiment of Massachusetts volunteers. He remained in the service until the close of the war, attaining the rank of captain. After this he renewed his studies, and graduated at Hamilton College in 1870. He immediately entered Union Theological Seminary, and graduated in the class of 1873. He was ordained as an evangelist by the Buffalo Presbytery, May 20, 1873, and was soon after installed pastor of the Reformed Church at Greenburgh. His career was brief. He had unconsciously undermined his health, and he was stricken down by apoplexy. Although his life was spared for a while, yet his constitution was broken, and he never preached again. Three years later, just as he began to speak hopefully of resuming his work, the second shock came suddenly, and he died at Staten Island, N. Y., July 15, 1878. (W. P. S.)

Bagley, Thomas, a Christian martyr, was a vicar of Monenden, and a valiant disciple and adherent of Wycliffe. He was condemned by the bishops for heresy at London, and was burned at Smithfield in 1431. See Fox, *Acts and Monuments*, iii, 600.

Baglioni, *Cavaliere* **Giovanni**, an eminent Italian painter, was born at Rome in 1594, and studied under Francesco Marelli. He was employed in many considerable works at Rome during the pontificates of Clement VIII. and Paul V. His best work is the picture in St. Peter's of that apostle raising Tabitha from the dead. He wrote the lives of the painters, architects, and sculptors who flourished at Rome from Gregory XIII. to Urban VIII. (1572–1642). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Baglioni, Lelio, a Florentine theologian, died March 31, 1620, at Sienna, where he was professor of theology, in the habit of a Servite, which he had assumed in 1591. He wrote, *Tractatus de Prædestinatione* (Florence, 1577). Several other theological writings remain unpublished. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baglioni, Lucas, an Italian preacher, lived in the latter half of the 16th century. He distinguished himself by his preaching in several cities of Italy. He wrote, *L'Arte del Predicare* (1562). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bagliotto, GIUSEPPE MARIA (called also *di Navarra*), an Italian theologian of the Capuchin order, lived near the latter half of the 17th century. His principal works are, *Descrizione del Seraglio tradotta dal Francese* (Milan, 1687):—*Le Delizie Serafiche in Descrizione del Sacro Monte di Orta* (ibid. 1686). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bagmasti was a famous Armenian goddess, the consort deity of Haldi. She was worshipped at Mirzazin in Ararat. Her temple, together with that of Haldi, was plundered and burned by Sargon II, king of Assyria, who carried away her statue.

Bagnati, SIMEONE, a Neapolitan Jesuit, was born Oct. 28, 1651. He entered a monastery in 1666, went to Italy, and there became celebrated as a preacher. He died Oct. 19, 1727. He wrote, *Panegirici Sacri e*

Sermoni (Venice, 1701–2):—*Il Venerdì Santificato, cioè la Passione di Gesù Cristo* (Naples, 1709):—*Apparato Eucaristico, cioè Meditazioni di Apparecchio alla Communione* (ibid. 1710), and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bagni, Biagio, an Italian theologian who flourished about 1610 as canon regular of the Congregation of San Salvator, near Terracina, was general of that congregation, and wrote, *Cæremoniæ Observandæ a Recitantibus Officium Divinum et a Celebrantibus Missas Majores* (Rome, 1610):—*De Orationum Spiritualium Exercitio* (ibid. 1613):—*De Præcipuis S. R. Ecclesiæ Dignitatibus* (Bologna, 1625–49), and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bagnolensians (Bagnoli, or Bajoli) (*Bagnolais*, or *Bazolais*), so called from the town of Bagnols, in Languedoc, were Manichæans of the 8th century who rejected the Old Test. and part of the New. They declared that God could do nothing of himself; that he did not create the soul of man when he created the body; that the world is eternal, etc. These heretics were also called *Concordois*, or *Cazocois*. In the 13th century there was a sect of the Cathari called by the same name.

Bagoe, a nymph who instructed the Tuscans to divine by thunder. It is pretended that she was the sibyl *Erythræa*, or *Erophyle*.

Bagot, Jean, a French Jesuit, who was born at Rennes in 1580, and died as professor of philosophy and theology at Paris, Aug. 22, 1664, is the author of, *Dissertatio de Pœnitentia:—Libertatis et Gratiæ Defensio contra Jansenium:—Defensio Juris Episcopalis et Libertatis, qua Fideles gaudent in Missis et Confessionibus de Præcepto:—Dissertatio de Veritate unius Religionis Christianæ*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bagot, Richard, a prelate of the Church of England, was born in 1782. He was the third son of the first lord Bagot; was educated at Rugby School, thence went to Christ Church, Oxford, and in 1804 became fellow of All-Souls' College. He was consecrated bishop of Oxford in 1829, and was transferred to the bishopric of Bath and Wells in 1845. He died at Brighton, England, May 15, 1854. He was not distinguished intellectually, but was courteous and noble-hearted. See *Amer. Quar. Church Rev.* 1854, p. 465.

Bagshaw, Christopher, an English theologian, studied logic, philosophy, and theology, and passed successively from Protestantism to Catholicism, without especially attaching himself to either religion. He died at Paris in 1525. He wrote, *Declaratio Motuum inter Jesuitas et Sacerdotes Seminariorum in Anglia* (Rouen, 1601). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bagshaw, Edward, an English clergyman, son of the lawyer of the same name who became famous for his opposition to royalty, was born in 1629, and educated at Christ Church, Oxford. He took holy orders in 1659, and became second master of Westminster School, when the famous Dr. Busby was headmaster. Since the two could not agree, Bagshaw was displaced, and was for some time chaplain to Arthur, earl of Anglesey. He published numerous controversial works, directed against Baxter, L'Estrange, Morley, bishop of Worcester, and others. For some attack upon the government, in his later years, he was subjected to twenty-two weeks' imprisonment in Newgate. He died Dec. 28, 1671. See Wood, *Athenæ Oxonienses;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Rose, *New Biog. Dict.* s. v.

Bagshaw, Henry, an English clergyman, brother of Edward Bagshaw the younger, was born in 1632. He was educated at Westminster School and Christ Church, Oxford, and subsequently held a prebend in the Church of Durham. He died at Houghton, Dec. 30, 1709, leaving a few published sermons. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Rose, *New Biog. Dict.* s. v.

Bahaman is the name of an angel who, according to the Persian magi, presided over oxen, sheep, and all other tame animals.

Bahed is the name of a fast in the Ethiopic calendar, observed on Ter 10 = Jan. 5.

Bahil, Matthias, a Hungarian theologian, who lived near the latter half of the 18th century, translated the work of Cyprian upon the origin and progressive march of the papacy in Bohemia, for which he was persecuted. Being obliged to leave Hungary, he went to Bieg, where he published his history and trials under the title *Traurige Abbildung der Protestanten in Ungarn* (1747). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bahman, in Persian mythology, was, after Ormuzd, the first created of the seven Amshaspands, chief and protector of the rest, the king of light and genius of good-will. Every second day of every month, and the entire second month of winter, are sacred to him. When Ahriman and Ormuzd shall combat for the possession of the world, Bahman, besides Mah, Gosh, and Ram, will be arrayed against the evil dæmons Ashmoph, Akuman, and Tarmad.

Bahmangeh, in Persian mythology, is the great festival which is celebrated in honor of Bahman (q. v.) with great pomp on the second day of the second month of winter.

Bahn, Christian August, a German theologian and miscellaneous writer, was born May 28, 1703. He studied at Wittenberg, became preacher, then chaplain of a regiment of riflemen, which he accompanied to Poland. On his return he was made archdeacon of Frankenstein, and later pastor at Sachsenburg. He died Oct. 7, 1755. He wrote, *Schediasma de Alpha et Omega Græcorum* (Meissen, 1731), and several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bahn, Hieronymus, a German theologian, native of Hamburg, died in 1744. He wrote, *Höchstverderbliche Auferziehung der Kinder bey den Pietisten:—Johann Arndius Anti-Pietista* (1712). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bahn, Nikolaus, a German theologian, was born in 1664. He studied at Jena, and became pastor at Dobra and elsewhere. He died in 1704. He wrote, *Das unschuldig vergossene Blut* (1699):—*Das neue Lied:—Die von Gott kommenden grausamen Sturmwinde, welche in* 1715 *viel tausende Bäume in den südlichen Wäldern*, etc. (1714), and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bahnmaier, Jonathan Friedrich, a Protestant theologian, was born July 12, 1774, at Oberstenfeld, near Marbach, in Würtemberg, where his father was minister. He studied theology at Tübingen, and assisted his father in his ministry until his death, in 1803. In 1805 he travelled on the Continent, and in 1806 was appointed to the Church at Marbach. In 1810 he removed to Ludwigsburg, and from 1815 to 1819 he was professor of theology at the University of Tübingen. Being unreasonably deprived of this position, he was appointed dean of Kirchheim, and in that office he died, Aug. 18, 1841. He wrote, *De Miraculis N. Test. Meletemata* (Tübingen, 1797), besides a number of sermons and ascetical works which he published; he also wrote some very fine hymns, one of which, *Walte, walte, nah und fern*, has been translated into English (*Lyra Germ.* ii, 89), "Spread, oh spread, thou mighty Word." See Winer, *Handbuch der theol. Literatur*, i, 392; ii, 101, 130, 143, 159, 233, 326; Koch, *Gesch. des deutschen Kirchenliedes*, vii, 81 sq.; Miller, *Singers and Songs of the Church*, p. 354. (B. P.)

Bahnsen, Benedict, a Dutch theologian, was a native of Eiderstedt, in Holstein, and lived in the latter half of the 17th century. He first engaged in the occupation of book-keeper at Amsterdam. He published several Mystic works under his own name, of which the true authors were Joachim Belkius, Julius Superbius, and Gottfried Fürchenichts. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bähr, Carl Wilhelm Christian, a Protestant theologian of Germany, was born June 25, 1801, at Heidelberg. He studied at Heidelberg and Berlin from 1818 to 1822; was in 1824 appointed deacon at Pforzheim, and in 1829 pastor at Eichstetten. Here he wrote his *Commentar zum Kolosserbrief* (Basle, 1833), and his *Symbolik des mosaischen Cultus* (2 vols. Heidelberg, 1837–39; 2d ed. 1874). Thus he became known to the literary public, especially by the last work, and the degree of doctor of divinity was conferred on him. In 1838 he became a member of the Oberkirchenrath in Carlsruhe, and took an active part in the ecclesiastical affairs of the duchy of Baden till he retired, March 1, 1861. After his retirement from public affairs he wrote the commentary on the books of Kings for Lange's *Bibelwerk*. He died May 15, 1874, at Offenburg. Of his other publications we mention, *Der Salomonische Tempel mit Berücksichtigung seines Verhältnisses zur heiligen Architektur* (Carlsruhe, 1848):—*Der protestantische Gottesdienst vom Standpunkte der Gemeinde aus betrachtet* (Heidelberg, 1850):—*Begründung einer Gottesdienst-Ordnung für die evangel. Kirche* (Carlsruhe, 1856):—*Das badische Kirchenbuch*, etc. (ibid. 1859). See *Allgemeine deutsche Biographie*, s. v.; Zuchold, *Bibl. Theol.* i, 62. (B. P.)

Bähr, Christian August, a Lutheran theologian of Germany, was born Jan. 25, 1795, at Atterwasch, in Lower Lusatia. He studied at Leipsic; was in 1821 appointed pastor at Oppach, in Upper Lusatia; accepted a call in 1834 to Zittau; and died April 23, 1846. He is the author of hymns, which were published in 1846: *Sechsundzwanzig geistliche Lieder* (Zittau). See Koch, *Gesch. d. deutschen Kirchenliedes*, vii, 255 sq.; Tobias, in the preface to Bähr's hymns; *Pilger aus Sachsen*, 1846; *Sächsische Kirchenzeitung*, 1841, No. 31, 36; 1846, No. 8. (B. P.)

Bahrdt, Johann Friedrich, a Protestant theologian of Germany, was born June 11, 1713, at Lübben, in Lower Lusatia. He studied at Leipsic, and was in 1739 appointed deacon at Bischofswerda, in Lusatia. In 1741 he was called as pastor to Schönfeld, near Dresden; and in 1745 as court preacher and superintendent at Dobrilugk. In 1747 he was called to Leipsic as catechist and preacher of St. Peter's; in 1748 he received the degree of doctor of divinity, and in 1755 he was appointed professor of theology. He died Nov. 6, 1775, as pastor primarius of St. Thomas's. He wrote, *Abhandlung von der Sterblichkeit und dem leiblichen Tode des menschlichen Geschlechts wider den Democritus Redivivus und alle andere Socinianische Schwätzer* (Budissin, 1738):—*Diss. I et II de Ministerio Novi Testamenti, non Litteræ sed Spiritus, ad 2 Cor. iii*, 6 (Leipsic, 1749):—*Progr. de Sapientissimo Legis et Evangelii Nexu* (1749):—*Progr. sistens Vindicias Dicti Classici Actor. xv*, 11 (1750):—*Progr. de Probabilitate Hermeneutica, Certitudini Fidei non Adversa* (1751):—*Diss. I–XII Apologiæ Aug. Conf. Art. i–iii* (1751 sq.):—*Diss. de Applicatione Homiletica* (ibid. 1752):—*Progr. de Libertinismo, Pace Religiosa nequaquam Stabilita* (1755):—*Diss. de Miraculis Spuriis Veræ Ecclesiæ, Notis, ac* [illegible] *Thess. ii*, 9, 10 (eod.):—*De Potestate Ecclesiæ* (eod.):—*Diss. de Dispensione Divina ab Obligatione Legis iv et viii Decalogi* (1759):—*Progr. de Messiæ Characteribus, ejusque Religionis Veritate, ex Evangelio Pauperibus Nunciato, ex Matt. xi*, 5 (1764):—*Paraphrastische Erklärung des Buches Hiob* (1764–65):—*Progr. de Beneficio Reformationis nimis hodie Neglecto* (1767):—*De Romana Ecclesia Irreconciliabili* (1767). Besides, he published quite a number of sermons and other ascetical works. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Döring, *Die gelehrten Theologen Deutschlands*, i, 25 sq. (B. P.)

Bähring, Bernhard, a Protestant theologian of Germany, who died in 1876, is the author of *Thomas von Kempen, der Prediger der Nachfolge Christi* (Berlin, 1849):—*Leben Johann Wessels* (2d ed. 1852):—*Gerhard Groot und Florentius, die Stifter der Brüderschaft vom gemeinsamen Leben* (Hamburg, 1849):—*Johannes Tauler und die Gottesfreunde* (ibid. 1853):—*Geschichte der vereinigten Kirche der Pfalz in den ersten dreissig Jahren ihres Bestehens, von* 1818 *bis* 1848 (Frankfort, 1850):—*Die Enthüllung des Luther-Denkmals zu Worms* (Darmstadt, 1868):—*Bunsen's Bibelwerk nach seiner Bedeutung für die Gegenwart beleuchtet* (2d ed. Leipsic, 1870):—*Die Naturwissenschaft, die Bibel und die christliche Gemeinde in ihrem Verhältniss zur Menschenerziehung* (Cassel, 1874):—*Die Reform des christlichen Religionsunterrichts* (Berlin, 1872):—*Erster Unterricht von Gott* (Langensalza, 1873):—*Ueber religiöse Erziehung* (Cassel, 1873). (B. P.)

Bahurim. Lieut. Conder accepts the Targum's identification of this place with Almon or Alemeth (now Almêt), which he thinks is sufficiently near to the "top of the hill;" while the existence of numerous rock-cut cisterns, with narrow mouths, illustrates the incident of the concealment of Jonathan and Ahimaaz (*Quar. Statement* of the "Pal. Explor. Fund," January, 1881, p. 45)—a very slender ground for the conclusion, as such cisterns abound in nearly every ancient locality in Palestine.

Bai was the name of a special Egyptian priesthood, which was attached to the worship of the god Apis. It was held by hereditary descent. Its duties and ceremonies are as yet unknown, but were probably sacrificial, as it is hieroglyphically expressed by a knife.

Baian is said to have been the son of Simeon, king of the Bulgarians, who was so great a magician as to be able to transform himself into a wolf, or any other ferocious beast, whenever he wished to go out among his people to test their fidelity. He also had the power of rendering himself invisible by the aid of powerful dæmons.

Baias, in the religious legends of India, is one of the great philosophers, the son of Porosor, and of his wife, Sotti Obotti. The time in which he lived is not known, but of his wisdom the Vedas give evidence, which he collected, arranged, and divided into chapters and books.

Baiban, in India mythology, is the shining, ethereal wagon of heaven, on which the souls of the good are carried into Paradise near the mountain Meru.

Baibey, Lewis, an English bishop and theologian, died in 1632. He wrote *Praxis Pietatis*, a work which had, in 1732, ninety editions. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baier, Johann David, a Lutheran theologian of Germany, younger brother of Johann Wilhelm, was born at Jena, Dec. 30, 1681. In his native city, where he also studied, he received, in 1702, the magister degree. In 1706 he commenced his lectures in the philosophical faculty; but was called, in 1710, as deacon of St. Peter and Paul, at Weimar, and in 1716 as superintendent at Dornburg and Bürgeln. In 1729 he succeeded his brother at Altorf, having at the same time received the degree of doctor of divinity. He died Sept. 11, 1752. He wrote, *Disputatio de Erroribus Politicis Constantino Magno Imputatis* (Jenæ, 1705):—*Disp. de Phœnicibus, eorumque Studiis et Inventis* (ibid. 1709):—*Ζήτημα de Pietate Quæstuosa ad Tit. iii*, 5, 6 (Altorf, 1732):—*Probl. Theol. utrum Johannes Baptista fuerit Thaumaturgus* (ibid. 1734):—*Spec. Philol.-theol. quo Literalis Sensus Eccles. xvii*, 1, 6, *de Agricultura Vindicatur* (ibid. 1737):—*Disp. de Nithinæis, Levitarum*

Famulis (ibid. 1745). See Will, *Nürnberger Gelehrten-Lexikon;* Göttens, *Gelehrtes Europa*, pt. ii; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Baier, Johann Wilhelm, a Lutheran theologian of Germany, oldest son of the writer of the same name, was born at Jena, June 12, 1675. He studied at his native place and at Halle; was in 1703 appointed adjunctus to the philosophical faculty at Jena, and in 1709 professor of theology and preacher at Altorf. He received the doctorate of divinity in 1710; and died May 24, 1729. He wrote, *De Excideo Sodomæ:—De Quæstione an Tempore Transitus Israelitarum fuerit Ordinarius Fluxus et Refluxus Maris:—De Odore Vestium Esavi:—De Systemate Mundi Jobæo:—De Behemot et Leviathan Elephante et Balæna:—De Variantium Lectionum Novi Testamenti Usu et Abusu:—De λόγῳ ἐμφύτῳ:—De Verbis Christi πάντες ὅσοι πρὸ ἐμοῦ:—Analysis et Vindicatio Illustr. Script. S. Dictorum.* See Zeltner, *Vitæ Theologorum Altorfinorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bail, Johann Samuel, a Protestant theologian of Germany, was born Oct. 27, 1760, at Grünberg, in Silesia; and died, as first pastor and superintendent, at Glogau, Oct. 27, 1760. He published, *Ueber die Religiosität unsers Zeitalters* (Leipsic, 1803):—*Neues Archiv für Prediger* (Liegnitz, 1808–12, 3 vols.):—*Archiv für die Pastoralwissenschaft* (1819–21, 3 vols.):—*Casual-Reden* (Glogau, 1801, 2d ed.):—*Unterhaltungen für nachdenkende Christen* (Hanover, 1817–19, 3 vols.):—*Entwurf eines kurzen und fasslichen katechetischen Unterrichts in der Lehre Jesu*, etc. (11th ed. 1841). See Winer, *Handbuch der theolog. Lit.* i. 486; ii, 38, 65, 163, 173, 205, 318, 337, 359, 362, 374; Zuchold, *Bibl. Theol.* i, 63. (B. P.)

Bail, Louis, a French theologian, a native of Abbeville, was doctor of the Sorbonne (1628), rector of Montmartre, and sub-penitentiary of Paris, where he died in 1669. He wrote, *Summa Conciliorum* (1659):—*De Triplici Examine Ordinandorum Confessorum et Pœnitentium* (1651):—*Theologia Affectiva* (1672):—*De Beneficio Crucis* (1653). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bailey (Lat. *ballium*), a name given to the courts or wards of a castle formed by the spaces between the circuits of walls or defences which surrounded the keep: sometimes there were two or three of these courts between the outer wall and the keep, divided from each other by embattled walls. The name is frequently retained long after the castle itself has disappeared; as the Old Bailey in London, St. Peter's-in-the-Bailey in Oxford.

Bailey, Dudley P., a Baptist minister, was born in Yarmouth, Me., about 1810, and was a graduate of Bowdoin College in the class of 1829. Having received a license from the Church in Yarmouth, he began his ministry in Greene, Me., in 1833, of which Church he was ordained pastor in 1835, where he remained one year, and then removed to Wayne, Me., where his ministry continued for two years (1836–38). Resigning at Wayne, he went to Cornville, Me., where he was pastor from 1839 to 1843. In 1844 he became pastor of the Church in St. Albans, Me., where he remained many years. His death occurred about the year 1875. See Millet, *Hist. of the Baptists of Maine*, p. 433. (J. C. S.)

Bailey, Giles, a Universalist minister, was born in Acworth, N. H., May 7, 1815. He received a liberal education; began teaching school at the age of seventeen; took private instruction in theology; was licensed to preach in 1839, and ordained in 1840. He labored successively two years in Winthrop, seven years in Brunswick, three years in Oldtown, three in Dexter, Me.; two in Claremont, N. H.; eight in Gardiner, two in Belfast, Me.; and then removed to Reading, Pa., where, after nine years of faithful labor, he closed his life, May 14, 1878. Mr. Bailey was an able, energetic, instructive, and interesting preacher, often thrilling his hearers with his impressive powers. He was a frequent and valuable contributor to his denominational papers, and was for some time editor of the *Universalist*, and three years editor of the *Register*. See *Universalist Register*, 1879, p. 92.

Bailey, Haman, a Methodist Episcopal minister, was born in Tennessee, but the date is unrecorded. He received a careful religious training; experienced conversion at a very early age, and in 1840 united with the Alabama Conference, and labored with unprecedented usefulness and acceptability until his decease, Jan. 11, 1845. Mr. Bailey was a thorough Bible student, a diligent preacher, a laborious pastor, and a devout Christian. See *Minutes of Annual Conferences*, 1845, p. 594.

Bailey, J., a Scotch Baptist minister, was born in 1785. That he was a minister of ability and established reputation appears from the circumstance that he was called to be pastor of the Scotch Baptist Church in Nottingham, in Park Street. His death took place at Lenton, June 7, 1840. See (Lond.) *Baptist Handbook*, 1841, p. 31. (J. C. S.)

Bailey, James W., a Universalist minister, was born in New Hampshire about 1814. He spent his youth in Claremont working upon *The Impartialist*, a Universalist paper, and preparing for the ministry. The date of his entrance into the ministry is not recorded. He had various stations in New Hampshire, Vermont, and New York, and died at Lima, N. Y., in May, 1864. Mr. Bailey was a practical Christian; was modest and cheerful, ardent and earnest. See *Universalist Register*, 1865, p. 32.

Bailey, John M., a Free-will Baptist minister, was born in August, 1764. When a little more than twenty years of age, he became a Christian under the preaching of Rev. Benjamin Randall. Not long afterwards he began to preach, and continued to serve his Master through a very long term of years. He retained his mental faculties till the close of his long and useful life, and died in Woolwich, Me., Oct. 5, 1857. See *Free-will Baptist Register*, 1859, p. 86. (J. C. S.)

Bailey, Luther, a Unitarian minister, was born in Canton, Mass., and was a graduate of Brown University in the class of 1808. He pursued his theological studies with Rev. Dr. Richmond, of Dorchester, Mass. Before settling as a pastor he was engaged in teaching in Wrentham and Bradford, Mass., and for three years had charge of the Bristol Academy, Taunton, Mass. He was ordained pastor of the Church in East Medway, Mass., in November, 1816, where he remained twenty-seven years. On retiring from the pastorate, he continued to reside in East Medway. Although solicited to take charge of other churches, he declined, but acted as a supply of destitute churches until the close of life. He lived in the period of the Unitarian controversy in Massachusetts, and became a moderate Socinian, classing himself, however, in most of his religious sentiments with evangelical Christians. He published a few occasional sermons. His death occurred at East Medway, Dec. 19, 1861. (J. C. S.)

Bailey, Phineas, a Congregational minister, was born in Landaff, N. H., Nov. 6, 1787. He was in the watchmaker's trade when, in 1818, he commenced the study of theology with a view to the ministry. He was licensed in 1823, preached for a short time at Richmond and Waterbury, Vt., and was ordained pastor of the churches at East and West Berkshire in 1824. After a pastorate of nearly ten years, he removed to Beekmantown, N. Y., and in 1841 to Hebron, N. Y., returning four years after to East Berkshire. His next charge was Albany, Vt. (1852–57), where he died, Dec. 14, 1861. Mr. Bailey's ministry was very successful. Energy was his distinguishing characteristic; his mind was vigorous, his sermons original and clear, his theology was

ultra-Calvinistic, and his morality rigidly Puritanical. See *Cong. Quarterly*, 1862, p. 217.

Bailey, Robert, an Irish Wesleyan minister, was born in the County of Fermanagh. He was converted while young; called to the ministry in 1800; labored successfully for thirty-three years, fifteen of them as a missionary, and died suddenly of cholera, Oct. 18, 1832, aged sixty years. He was zealous and persevering. See *Minutes of the British Conference*, 1833.

Bailey, Rufus C., a Methodist Episcopal minister, was born in 1799. He was converted at the age of twenty-three, and entered the Maine Conference in 1826. In 1842 he became superannuated, and in 1858 resumed his labors, which he continued till stricken down in 1865 by paralysis, of which he died, Oct. 24, 1866. Many conversions attest Mr. Bailey's fidelity and Christian zeal. See *Minutes of Annual Conferences*, 1867, p. 133.

Bailey, Rufus William, D.D., a Congregational minister, was born at Yarmouth, Me., April 13, 1793. He graduated at Dartmouth College in 1813; taught in two academies; commenced the study of law with Daniel Webster; and entered Andover Theological Seminary, completing his studies under Rev. Francis Brown, D.D., president of Dartmouth. His first charge was Norwich, Conn., where he was ordained in 1819. He was at the same time professor of moral science in the Military School. In 1823 he succeeded president Humphrey of Amherst College at Pittsfield, Mass. His health failing, by medical advice he sought a warmer climate. The remainder of his life was spent in the South in teaching and literary pursuits. He also travelled six years in Virginia as agent of the Colonization Society. In 1854 he was elected professor of languages in Austin College, Huntsville, Texas, and in 1858 president, in which office he continued till his death, April 25, 1863. Mr. Bailey was the author of a volume on slavery entitled *The Issue* (N. Y. 1837, 12mo):—eight sermons entitled *Domestic Duties; or, The Family on Earth a Nursery for Heaven* (Philadelphia, 1838):—*Daughters at School:—The Beginnings of Evil* (Am. Tract Soc.):—*Primary Grammar* and *Manual of English Grammar*, two works which have been extensively introduced into Southern schools. See *Cong. Quarterly*, 1863, p. 350.

Bailey, Silas, D.D., LL.D., a Baptist minister, was born in Sterling, Mass., June 12, 1809, and was a graduate of Brown University in the class of 1834. After leaving college, he had charge of the Worcester (Mass.) Academy for five years. In December, 1839, he was settled as pastor of the Baptist Church in East Thompson, Conn., and afterwards for a time in Westborough, Mass. While residing in the latter place, he was appointed to a professorship in Granville College, O., of which institution he was afterwards the president. In 1852 he was elected president of Franklin College, Ind., holding the office for eleven years, at the end of which time he became pastor of the Baptist Church in Lafayette, Ind. Resigning his pastorate in this place, he became a professor in the Kalamazoo (Mich.) Theological Seminary, and for some time acted as president of Kalamazoo College. He returned to Lafayette in 1869 with impaired health, to recruit which he made an extended tour to Europe and the East in 1873. On his way home he died in Paris, June 30, 1874. (J. C. S.)

Bailey, William (1), an English Baptist minister, was born at Bourton, Gloucestershire, May 18, 1771. After having worked at a trade for some time, he removed to Gosport, where he was converted under the ministry of Rev. David Bogue. Subsequently he took up his residence in London, where he was baptized Oct. 9, 1796. His first membership was with an Independent Church in Windsor, to which place he had removed. He joined a Baptist Church in Datchet in 1811, and soon after was appointed a deacon, and was licensed to preach. The pastor being laid aside, he supplied the pulpit for four years, and at length was ordained. He now relinquished his business and devoted himself solely to his ministerial work. His pastorate with the Church at Datchet continued from August, 1819, to the close of 1843, when, on account of the infirmities of age, he resigned. His death took place June 30, 1844. See (Lond.) *Baptist Handbook*, 1845, p. 41. (J. C. S.)

Bailey, William (2), an English Baptist minister, was born at Woodhouse Eaves, Leicestershire, Aug. 8, 1823. He was educated in the General Baptist College, Leicester, for the missionary work, and was set apart to that service May 13, 1845. He set out for Calcutta shortly afterwards, and arrived there Oct. 2 of the same year. He resided for some time at Cuttack, Khunditur, and Piplee, but for the greater portion of his missionary career he was located at Berhampoor, Ganjam. He twice returned to England on furlough, in 1855 and in 1866; and was compelled by failing health to abandon the work entirely in 1873, landing in England on May 15 of that year. He died at Leicester, Sept. 8, 1880. He was a contributor to the *Sunday at Home* and *Boys' Own Paper*, and published *The Life of Erun; or, The Dayspring in Southern Orissa*, and *Light in the Jungles*. See (Lond.) *Baptist Handbook*, 1881, p. 321.

Bailey, William Metherall, an English Methodist preacher, was a native of Cornwall, being born at Thorne, Jacobstow, May 21, 1795. He was vivacious and blithesome in youth, and when converted, about the age of twenty, he was as lively and active in the service of God. He joined Mr. O'Bryan, and began to itinerate in 1818, and for fifty-two years he did the work of an evangelist in many of the Bible Christian circuits. He was a simple, earnest, self-denying, faithful pastor and preacher, and many souls were the fruit of his ministry. He closed a long and useful life at Shanklin, Isle of Wight, March 2, 1873. See *Minutes of the Conference*, 1873.

Bailey, Winthrop (1), a Congregational minister, was born at Northborough, Mass., in 1784. He graduated at Harvard College in 1807; was tutor in Bowdoin College in 1810–11; was ordained at Brunswick, Me., May 15, 1811; was dismissed in April, 1814; was installed at Pelham, Mass.; was afterwards dismissed and installed at Greenfield, Mass., in Oct. 1825; and died March 16, 1835. See Sprague, *Annals of the Amer. Pulpit*, i, 617.

Bailey, Winthrop (2), a Presbyterian minister, was born in Berlin, Mass., June 3, 1817. After receiving a common-school education, he entered the Theological Seminary at Princeton, N. J., where he graduated in 1847. He was licensed by the Long Island Presbytery in 1847, and was installed the same year as pastor of the Presbyterian Church at Oyster Bay, Long Island, N. Y. He died April 30, 1865. See Wilson, *Hist. Presb. Almanac*, 1866, p. 91.

Baillès, Jacques Marie Joseph, a French prelate, was born at Toulouse, March 31, 1798. Being ordained priest in 1822, he performed successively the functions of secretary-general of the bishop of Verdun, of vicar-general, and of superior of the Seminary of Bayonne and vicar-general of Toulouse. He was appointed bishop of Luçon by the royal ordinance of Aug. 15, 1845, and took possession of his see, Jan. 11, 1846. In 1849 M. Lanjuinais, then minister of public instruction and public worship, having sent an Israelitish professor of philosophy to the College of Napoleon—Vendée, the bishop of Luçon ordered the prohibition of the chapel of the lyceum, and the authority of the latter was maintained in that city, where Catholicism had so strong a hold. A conflict of ecclesiastical jurisdiction occurred between Bailles and the archbishop of Bordeaux concerning the conduct of a rector of the diocese

of Luçon, in which the judgment of the bishop of Luçon prevailed. He published, on this occasion, a work entitled *Des Sentences Episcopales.* He died at Rome, Nov. 9, 1873. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baillio, David, a Dutch painter, was born at Leyden in 1584. His principal works were portraits and interior views of temples and churches. He died in 1638.

Baillu (or **Balliu**, also **Baleau**), **Bernard**, a Dutch engraver, was born about 1625. One of his best works is *Christ between St. d'Alcanta and St. Mary Magdalene.* His plates are executed entirely with the graver.

Baillu (or **Bailliu**), **Pierre de**, a Flemish engraver, was born at Antwerp about the year 1614. He studied the works of the great masters in Italy. Returning to Antwerp about the year 1635, he engraved several works of celebrated Flemish masters—John Backer (Dutch painter), John Byler, Honoré Urphée, and others. The following are the principal: *The Crucifixion: — The Reconciliation of Jacob and Esau:—Christ Praying in the Garden:—Christ Bound to the Pillar.*

Bailon, Pascal, a Spanish monk and theologian, who died at Villareal in 1592, wrote, *Principales Mysterios de la Vida de Christo*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baily, John, a Congregational minister, was born near Blackburn, in Lancashire, England, Feb. 24, 1644. After studying under the celebrated Dr. Thomas Harrison, he commenced his ministry in Chester, England, at the age of twenty-two; but after a short time, on account of his Congregational principles, he was imprisoned in Lancashire jail. When he was released, he travelled through Ireland, preaching so constantly as to injure his constitution. About fourteen years he spent in Limerick, where he enjoyed a happy and useful ministry. While here he was offered, in case he should conform to the Established Church, a duke's chaplaincy, with a deanery and a bishopric whenever a vacancy should occur; but he rejected the offer. Notwithstanding his irreproachable character, he was again thrown into prison. During his imprisonment, his Church, divided into seven companies, were accustomed to visit him every day, each company in turn, until it was prohibited. No release would be granted unless he promised to leave the country. In 1684, accordingly, he came to New England, accompanied by Thomas, a younger brother, who was also a minister. At first he resided in Boston. In August, 1685, the Church at Watertown corresponded with him concerning a settlement in that place. The next year he was formally called, and Oct. 6 he was constituted their pastor. In November, 1687, his brother Thomas removed to Watertown as his assistant. In 1692 John removed to Boston, although the reasons of his removal are unknown: mental depression, in consequence of his brother's death, probably formed a part of them. In July, 1693, he was invited to assist Mr. Allen, pastor of the First Church in Boston, as public teacher, and here he remained until the close of his life, which occurred Dec. 12, 1697. A volume of his discourses was printed in Boston in 1689. Cotton Mather describes him as a man of eminent holiness, and of remarkably tender conscience. His preaching was of a spiritual cast, and he was unquestionably an able man. See Sprague, *Annals of the Amer. Pulpit*, i, 201.

Bain, George A., a minister in the Methodist Episcopal Church South, was born near Baltimore, Md. July 6, 1798. He was left an orphan when about nine years of age; experienced conversion in 1818; and in 1820 received license to preach, and was admitted into the Baltimore Conference, and immediately transferred to the Virginia Conference. He died May 27, 1850. Mr. Bain's acquirements were thorough, Biblical, and Methodistic. His piety was deep and fervent. See *Minutes of Annual Conferences of the M. E. Church South*, 1850, p. 282.

Bain, Hope, a Universalist minister, was born in Aberdeen, Scotland, May 30, 1795. He removed soon after, with his parents, to the West Indies; later, to Baltimore, Md.; served in the war of 1812, in a Baltimore company of volunteers; was a member of the Presbyterian Church for several years; and became agent of the American Sunday-school Union for the Mississippi Valley in 1830. He embraced Universalism in 1847, and was ordained a preacher of that faith in 1848, at Norfolk, Va. In 1851 he moved to North Carolina, wherein before the Rebellion he preached in twenty counties, and afterwards in six. He died at his home in Goldsborough, N. C., Oct. 5, 1876. See *Universalist Register*, 1877, p. 116.

Bain, James, an Irish Congregational minister, was a native of Dundee, Scotland, but removed to Belfast, Ireland, while yet a young man, and decided to consecrate himself to the ministry. He was educated at the Belfast College, and spent the two years succeeding the completion of his studies (1837–38) in evangelistic work in the County Antrim, preaching at two principal stations, Straid and Ballycraigg. In 1839 he was ordained over the Church at Straid, which he succeeded in building up to a large extent by earnest labors. A new chapel was built in 1858, and afterwards enlarged, the whole being completed in 1861. His pastorate continued in this Church for more than forty years, with eminent success in all its departments. His health failed in 1878, and he was compelled to resign his charge in 1880. He removed to Londonderry the following year, and died July 17, 1881, having been in the ministry forty-two years. See (Lond.) *Cong. Yearbook*, 1882, p. 284.

Bain, John, a Methodist Episcopal minister, was born in the Highlands of Scotland, Jan. 3, 1804. He emigrated to the United States in 1823; soon after became a local preacher; and in 1835 entered the Pittsburgh Conference, in which he labored vigorously and with faithfulness until his death, in 1872. Mr. Bain was learned, pious, and affable. See *Minutes of Annual Conferences*, 1872, p. 86.

Bain, William Ira, a Methodist Episcopal minister, was born near Norfolk, Va., Oct. 30, 1844. His early advantages were limited. He was a remarkably well-read young man, and being bright, in possession of a good memory and an irrepressible perseverance, he trained himself to be a good thinker and fine preacher. He was converted in 1867, immediately joined the M. E. Church, and was shortly afterwards licensed to preach. In 1870 he was admitted to the Virginia Conference, and ordained deacon in 1871. He served Hillsborough Circuit as junior preacher. He was preacher in charge at Manassas three years, after which he served similar terms at Princess Anne and Fairmount respectively. His last appointment was Pocomoke City, Md., where, after a few weeks' labor, he died, on May 13, 1880. Success attended his work. As a preacher, he was studious, prayerful, and laborious. His sermons were clear, logical, and spiritual. See *Minutes of Annual Conferences*, 1881.

Bainbridge, Thomas, a Methodist Episcopal minister, was born in Appleby, England, Oct. 26, 1792. He received a careful religious training from his pious mother; did not experience conversion, however, until his twenty-fourth year; became a local preacher three years later; soon afterwards emigrated to the United States; and in 1833 united with the New York Conference. He espoused the antislavery and temperance causes with great zeal. He became superannuated in 1853, and died March 10, 1862. See *Minutes of Annual Conferences*, 1862, p. 73.

Baine, JOSEPH, an English Baptist minister, was born in Downshire, Scotland, about 1755. Early in life he removed to England, and about the year 1800 was called to the pastorate of a Church at Portsmouth, Hampshire. After remaining here for a time, he took charge, for a brief period, of a Church in Davenport, in the same county, and then removed to Harlow, where he was pastor for twenty-seven years. While minister in this place, he rendered efficient service to his denomination by raising funds for the erection of chapels in Cornwall. He died Feb. 3, 1830. He was "a good minister of Jesus Christ;" the style of his preaching being plain, experimental, and affectionate. He is represented as having a liberal, catholic spirit. See Haynes, *Baptist Cyclopædia*, i, 77. (J. C. S.)

Bainerd, NEHEMIAH, a Presbyterian minister, was a native of Haddam, Conn. He graduated at Yale College in 1732; was ordained pastor of the Second Congregational Church in Glastenbury, Conn., in April, 1740; and died Nov. 9, 1842. See Sprague, *Annals of the Amer. Pulpit*, iii, 149.

Baines, Thomas Duckle, an English Wesleyan minister, was born at Doncaster, Yorkshire, in 1803. When young he indulged a naturally gay and pleasure-loving disposition, at the same time regularly attending the parish church. At the age of twenty-seven he heard a Methodist preacher, was converted, declined proposals for education for the ministry of the Establishment, was received by the Wesleyan Conference, and sent as a supply to Grimsby in 1833. At the conference of 1864 he was appointed to Wisbeach, and on Sunday, Jan. 28, 1866, while riding from one appointment to another, he was killed by a fall from his horse. Baines was painstaking, cheerful, and generous. His style of preaching was argumentative, and he possessed considerable theological knowledge. See *Minutes of the British Conference*, 1866, p. 19.

Baines, William, one of Wesley's early helpers, was for some time master of Kingswood School, near Bristol. He afterwards procured ordination from the friendly bishop of Bath and Wells, and for several years preached in churches near Bristol. Mr. Wesley invited him to London to assist as curate in his chapels there. For some time he continued in connection with Wesley's work. He seems to have been much agitated by the political contests which stirred the English mind during the time of the American Revolution. He died Dec. 27, 1777. His talents were not great, but he was a sensible and pious man. His name does not appear in Hill's "list of ministers who have died in the work." See Atmore, *Meth. Memorial*, s. v.

Bainham, JAMES, an English martyr, was a son of Master Bainham, a knight of Gloucestershire. He was a good Greek and Latin scholar, and a very pious man. He was taken and whipped at the tree, and afterwards sent to the Tower to be racked. After he had thus been tortured, he was brought before the bishop of London and examined, Dec. 15, 1531. Again he was brought before the bishop, Feb. 1, 1532. This examination proved unsatisfactory, and he was again confined in the prison until Feb. 8. Then the sentence of condemnation was given against him, and he was taken to Newgate and burned in Smithfield, April 30, 1532. While in prison he was very cruelly handled: for two weeks he lay in the bishop's coal-house in the stocks, with irons upon his legs; then he was carried to the lord chancellor's house, and there chained to a post for two nights; thence he was carried to Fulton, where he was cruelly handled for a week; then to the Tower, where he lay a fortnight, scourged with whips to make him revoke his opinions. From here he was carried to Barking, previous to his martyrdom. See Fox, *Acts and Monuments*, iv, 697.

Baini, GIUSEPPE, an Italian musical critic and composer of church music, was born at Rome in 1775. He took priest's orders, and was instructed by his uncle, Lorenzo Baini, and by Jannaconi. He served for several years as one of the bass singers in the choir of the pontifical chapel, and in 1814 became musical director. He died at Rome in 1844. His compositions were very favorable specimens of the severe ecclesiastical style. His *Miserere* was long performed in the services of the Sistine Chapel during Passion week. His *Life of Palestrina* (1828) ranks very high as a work on musical history and criticism. See *Encyclop. Brit.* (9th ed.), s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bainians, in the religion of India, are priests of the Mariatale, belonging to the pariah caste. Their name was given them from the instrument (*bainí*) with which they accompany their singing, begging before the temple of their goddess.

Bainmadu is an idol of India, worshipped in a pagoda on the banks of the Ganges. It is held in so great veneration that as soon as the pagoda is opened the Indian priests, or Brahmins, fall flat on their faces, and some, with large fans, keep away the flies from the object of their devotion.

Baïon (*Báïov*), or **Baïs** (*Baïς*), a Greek term for a *palm-branch*. See PALM-TREE.

Bairam. See BEIRAM.

Baird, Thomas D., a Presbyterian minister, was born near Guilford, County of Down, Ireland, Dec. 26, 1773. His early education was guarded by religious parents. In 1812 he was licensed to preach by the South Carolina Presbytery, and accepted a call to the Broadanay congregation, which was in Pendleton District. He held several responsible positions in the Church, all of which he discharged faithfully. He died in January, 1839. He was the author of *The Science of Praise*. See Sprague, *Annals of the Amer. Pulpit*, iii, 480.

Baird, Thomas F., a Presbyterian minister, was born at Antrim, Ohio, Sept. 14, 1824. He was educated at Madison College, Antrim, and studied theology in Allegheny Seminary, Pa. He was licensed by Muskingum Presbytery, and ordained by Big Spring Presbytery in 1861 as pastor of Clanford Church, Pa. Here he labored until June 14, 1865, when he died. See Wilson, *Presb. Hist. Almanac*, 1866, p. 257.

Baird, William S., a minister of the Methodist Episcopal Church South, was born at New Liberty, Pa., Nov. 4, 1815. He experienced religion in early life; graduated at Allegheny College in 1841; and in 1842 entered the Baltimore Conference. Between 1860 and 1866 he had charge of the Wesleyan Female Institute at Staunton, Va. During the following years he was presiding elder of Winchester. In March, 1872, he took charge of the Baltimore *Episcopal Methodist*, in connection with which he died, Aug. 13, 1874. Mr. Baird was meek and quiet in spirit, frank and genial in disposition, a devoted parent, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1875, p. 136; Simpson, *Cyclop. of Methodism*, s. v.

Baithen, a name of many forms, and frequent occurrence in Irish hagiologies. See also BAEDAN. Several appear as mere names, or with a simple designation; but others have a history, more or less distinct, such as

(1.) *Son* OF ALLA, of Cluain-de-an, in Down, commemorated Oct. 6, is believed to have flourished at the close of the 6th century, as he is mentioned in company with three other Baithens, who were connected with St. Columba, or lived about the same time. He is perhaps the Baithen commemorated at Tech-Baithin, in Arteach. See Colgan, *Acta SS.* p. 369; Lanigan, *Eccles. Hist. Ire.* ii, 413.

(2.) Baitan (or Boetan) OF CLUAIN-AN-DOBHAIR, situated in the present King's County. Aengus and Marianus, in the Festologies, commemorate him Dec. 1. Little is known of him; the *Mart. Doneg.* (p. 335) identifying

him with *Mobaoi* (Dec. 13) of Cluain-fionnabhair, while Colgan (*Acta SS.* p. 598, c. 3, App.) mentions "Beodan, who is also Mobecus, son of Sinell, etc., abbot of Cluain-dobhair (Dec. 13)."

(3.) Boetan (or Baotan), abbot OF CLUAIN-MICNOIS (A.D. 663, March 1), was descended from an ancient Connaught family, and succeeded Aedlugh, 651, as abbot of Clonmacnoise, now called also "The Seven Churches."

(4.) *Son* OF CUANA, and given in *Mart. Doneg.* as bishop of Teach-Baoithin. Both Colgan (*Acta SS.* p. 370) and Lanigan (*Eccles. Hist. Ire.* p. 413) assign him to Tech-Baithin, Westmeath; Feb. 19. He flourished about 640, as he was a disciple of Columba, and a contemporary of St. Mochœmocus, who died March 13, 655. He was revered in many churches named after him, Tech-Baithin, "house of Baithen," and is identified with the bishop *Baitanus*, addressed, among others, in the letter on the proper time of Easter and on the Pelagian heresy by pope John IV, A.D. 640. See Colgan, *Acta SS.* p. 17; Bede, *Hist. Eccl.* ii, 19; Lanigan, *Eccles. Hist. Ire.* ii, 413.

(5.) *Son* OF FINNACH, commemorated May 22, was the son of Conall Clarnach, and had his church at Inisbaithin, now "within the townland of Inishboheen (or Inishboyne), parish of Dunganstown, barony of Arklow, County Wicklow." Colgan thinks he was a disciple of St. Ciaran (q. v.), and thus to have flourished about A.D. 550. The exact date of his death is unknown. See O'Donovan, *Four Masters*, i, 374.

(6.) Abbot OF IONA, June 9, was the son of Brendan, pupil, cousin, and successor of St. Columba at Iona. He was one of the twelve companions of St. Columba who came with him from Ireland, and was closely associated with that saint till his death. He is also known as *Comin;* and of him was related the curious story of three empty chairs being shown to him in heaven, for St. Ciaran, St. Columba, and himself. He ruled four years in Iona after Columba's death, and died June 6, 600. "His principal church was Teach-Baithaein, now Taughboyne, barony of Raphoe, County Donegal." See O'Curry, *Lect. on Manners and Cust. Anc. Ire.;* Bolland, *Acta SS.* (Jun.) ii, 235.

(7.) Son of Maonan OF LANNLEIRE (June 18). *Mart. Tallaght* gives "Farodain ocus Baithin," and *Mart. Doneg.* has also this saint along with his brother Furadhran, abbot of Lannliere, now the old church of Lyn, County Westmeath. See O'Donovan, *Four Masters*, i, 342.

(8.) Baetan OF MONU (March 23) was, according to Colgan (*Acta SS.* p. 728), abbot of Kilboedain, son of Eugenius, and one of the six brothers of St. Corbmac. He followed his elder brothers, Corbmac and Diermit, into the scene of their missionary labors in the north of Ireland. Afterwards he took up his abode and built his church at Kilboedain, under the patronage of the three noble families of Cinel-Decil, Clann-Scoba, and Silmiridhin. He, perhaps, returned to his native province of Munster, and died abbot of Moin. He is supposed to have lived about the beginning of the 6th century. See Colgan, *Acta SS.* p. 728; Kelly, *Cal. Ir. Saints*, p. 103.

(9.) Baithonus, Bathanus, or Bothanus, a Scotch-Irish bishop (Dec. 25, 639), and especially connected with SHETLAND and THULE. The register of the priory of St. Andrews, giving the taxation of the churches in the archdeaconry of the Lothians, assigns one mark to the "Ecclesia Sti. Boythani." The parish of Gifford, or Yester, in East Lothian, was anciently called St. Bothans, and that of Bowden is also supposed to take its name from this saint. It is, however, difficult to identify him with certainty.

Baius (or **De Bay**), JACQUES, a Roman Catholic divine of Belgium (nephew of Michel), who died as professor of theology at Louvain, Oct. 5, 1614, is the author of *Institutio Christianæ Religionis Lib. IV:—De Venerabili Eucharistiæ Sacramento et Sacrificio Missæ Lib. III.* See Andreæ *Bibliotheca Belgica;* Bayle, *Dictionnaire Historique et Critique*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Swertii *Athenæ Belgicæ;* Hoefer, *Nouv. Biog. Générale*, s. v.

Baiwe, in the mythology of Lapland, is the sun, of feminine sex, worshipped by the Lapps. The moon is thought to be her husband. She is the mother of all animals, and the protectress of the reindeer. Female calves of reindeer were offered to her. The bones of such animals were laid upon the table as her symbol.

Baize, NOËL PHILIPPE, a French clergyman, was born at Paris, Oct. 28, 1672. He was director of the house of St. Charles, and edited the catalogue of the library of this house. He died in his native city, Jan. 4, 1746. He wrote a eulogy of P. le Semelier, published in the *Mercure* of July, 1725, and other articles found in the supplement to Moréri, as well as an abridged history of the Christian sects for the *Gallia Christiana*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bajardo, GIOVANNI BATTISTA, an Italian painter, was born at Genoa about 1620. He executed several fine pieces for the churches and public edifices of Genoa, particularly for the cloister of Sant' Agostino, and for the portico of San Pietro. Soprani says he died in 1657.

Bajas, in the mythology of India, is the third incarnation of Brahma in the third periodic age. His mother was Ghandari, who gave birth to him four hours after the embrace of a Rishi. Immediately after birth he went into a wood. His father, having received a revelation of his whereabouts, sought him, and made him a prophet. As such he is called *Muny*. He is the author of the *Mahabhârata*, *Bhagavata*, and other poems, which he wrote under the name of *Viasa*. His son, Sukadewa, excelled the father in purity and virtue, so that the heavenly Apsaras, six hundred millions of beautiful ethereal maidens, were not at all concerned at bathing in his presence; but they quickly dressed when his father appeared.

Bajulus. (1.) A conventual officer whose duty it was to receive and distribute the legacies and money given for divine service and obits. Bishops and abbots also had domestic servants so called. (2.) Persons who carried the cross, candles, etc., in processions.

Bakacs, THOMAS, an Hungarian bishop, was born at Erdöd in 1450, and studied at Vienna, Bologna, and Ferrara. For a time he acted as secretary to cardinal Hippolyt von Este, and thus became known to king Matthias Corvinus, who employed him in the same capacity, and placed the archives of the government under his care. In 1849 he was appointed bishop of Raab, and under Wladislav II he received the bishopric of Erlau in 1494, and three years later he was made archbishop of Gran. Pope Alexander VI made him cardinal in 1500, and pope Julius II patriarch of Constantinople in 1507. He died June 11, 1521. Bakacs served his church and country faithfully, and his merits were especially appreciated by the Roman see. See Danks, in Wetzer u. Welte's *Kirchenlexikon*, s. v. (B. P.)

Bakantiboi. See VACANTIVI.

Bake, Henry, an English Congregational minister, was born at Bishop Monkton, near Ripon, Nov. 26, 1800. His early educational advantages were very meagre. He joined the Methodists at the age of fifteen, and soon after became a local preacher. He had strong desires for the stated ministry, and, on his marrying, joined the Congregationalists, began to preach for them, and in 1835 was ordained to the pastorate at Wetherby. In 1842 Mr. Bake entered the town mission work in Leeds, where he preached three years; and then preached successively two years at Wakefield, ten years for the combined churches of Cowick and Polling-

ton, six years at Malpas, in Cheshire, and six years at Wellington. In 1869 he retired to Stone, where he died, April, 1876. See (Lond.) *Cong. Year-book*, 1877, p. 342.

Bake, Reinhard, a Protestant theologian of Germany, was born May 4, 1587. In 1616 he was appointed deacon and in 1617 pastor of the Cathedral Church at Magdeburg. When Tilly (well known in the history of the Thirty Years' War) had the cathedral church opened, in which, according to some, one thousand, according to others four thousand, people had taken refuge—this happened on May 12—Bake met him with the following slightly changed verses (see Virgil, *Æn.* ii, 324):

"Venit summa dies et ineluctabile fatum
Magd'burgo! Fuimus Troes, fuit Ilium et ingens
Gloria Parthenopes!"

All efforts of the Jesuits who followed Tilly to convert Bake to their faith were in vain. In Tilly's secretary Bake found a friend, and thus succeeded in fleeing to Grimma, where he was made pastor and superintendent. In 1640 he returned, as first cathedral preacher, to Magdeburg, where he died, Feb. 19, 1657. See *Allgemeine deutsche Biographie*, s. v. (B. P.)

Baker, Abijah Richardson, D.D., a Congregational minister, was born in Franklin, Mass., Aug. 30, 1805. He was prepared for college in Medway and Bradford, Mass., and graduated at Amherst in 1830, and at Andover Theological Seminary in 1835. From 1836 to 1837 he was a teacher in Phillips Academy, Andover, Mass.; and was ordained in 1838 as pastor of the First Trinitarian Congregational Church in Medford, continuing in that position until 1848. The following year he was agent of the Massachusetts Sabbath-school Society. In 1851 he was installed in Central Church, Lynn, Mass., remaining until 1854, when he became acting-pastor of the West Needham Church. He left in 1861, and in 1864 was acting-pastor of E Street Church, South Boston, where he continued until 1866, when he removed to Dorchester, Mass., without charge. Here he died, April 30, 1876. In addition to a number of sermons, he was the author of a *School History of the United States;* and was the editor of six volumes of *The Mother's Assistant*, and of as many volumes of *Happy Home*. His wife was widely known by her writings, under the *nom de plume* of "Madeline Leslie." See *Congregational Quarterly*, 1877, p. 408, 569.

Baker, Albert, a Methodist Episcopal minister, was born in the city of Baltimore, Sept. 15, 1820. He experienced religion in 1835; and in 1839 entered the Baltimore Conference, wherein he served the Church until his death, Oct. 19, 1842. Mr. Baker was a vigorous, devoted, and very promising young man. See *Minutes of Annual Conferences*, 1843, p. 353.

Baker, B. P., a Methodist Episcopal minister, was born in Wayne County, O., May 2, 1832. He emigrated to Indiana with his parents in 1835; experienced religion at the age of fourteen; received license to preach in 1866, and was admitted into the North Indiana Conference, wherein he labored faithfully until his death in October, 1875. See *Minutes of Annual Conferences*, 1876, p. 37.

Baker, Charles, an English Congregational minister, was born at Petersfield, Hampshire, in 1705. He was converted at the age of nineteen through the prayers and influence of his sister, and joined the Independent Church. In 1844 he accepted a call from the Church at Hurstbourne Tarrant, Hants. Thence he removed to Wilton, Wiltshire, and in 1862 retired to Hurstbourne, where he died, Dec. 28, 1866. See (Lond.) *Cong. Year-book*, 1868, p. 250.

Baker, C. V., an English Baptist minister, was born at Sainthill, Kentisbere, Devon, July 28, 1817. He was converted and baptized Sept. 2, 1838, when he began immediately to preach in the neighborhood of his home with great success. He was educated for the ministry at the Baptist Academy, Taunton, from which he went out in 1842, and was soon settled at Redruth, in Cornwall. He soon, however, removed to Grampound, in the same county. In 1845 he removed to Bradninch, Devonshire, as co-pastor, and in 1846 became sole pastor of that Church. He was engaged during the last fifteen years of his life as agent for the British and Foreign Bible Society, and continued pastor of his Church until his death, July 13, 1874. See (Lond.) *Baptist Hand-book*, 1875, p. 272.

Baker, David Augustin, an ascetic writer and convert to the Romish Church, was born at Abergavenny, in England, Dec. 9, 1575. He studied at Oxford and London, joined the Benedictines at Padua in 1605, and received holy orders at Rheims. In 1624 he was sent to Cambray as spiritual father of the newly founded monastery of English Benedictines. In 1633 he went to Douay, and in 1638 as missionary to England, where he died, Aug. 9, 1641. He was the means of bringing many to the Church of Rome. His ascetical writings were published in extracts under the title *Sancta Sophia* (Douay, 1657). His life was written by Norbert Sweeney, and translated into German by Troxler (Einsiedeln, 1873). See Mittermüller, in Wetzer u. Welte's *Kirchenlexikon*, s. v. (B. P.)

Baker, Elijah, a Baptist minister, was born in Lunenburg County, Va., in 1742. He made a profession of his faith in 1769, and became a member of the Church at Meherrin, in his native county. Soon after he began to preach, and was ordained pastor of the Church in Malone, Mecklenburg County, Va., where he remained a year, and then devoted himself to the work of an evangelist; and, as the result of his labors, several churches were established on the eastern shore of Virginia. For three years, 1773–76, he confined his labors chiefly to the counties of Henrico, New Kent, etc., and finally located on the eastern shore, being the first Baptist minister who preached in that section of the state. He became pastor of the Northampton Church in 1778. Subsequently he was imprisoned in Accomac jail, and an unsuccessful attempt was made to get rid of him by sending him out of the county. Finally, he was permitted to perform his ministerial duties unmolested. He died Nov. 6, 1798. Says Dr. Lemon, in whose house he died, "I found the Israelite indeed, the humble Christian, the preacher of the Gospel in the simplicity of it, and the triumphant saint in his last moments." His death was remarkably peaceful, and he seemed rather translated than to suffer pain in his dissolution. See Haynes, *Baptist Cyclopædia*, i, 71, 72; Sprague, *Annals of the Amer. Pulpit*, vi, 846. (J. C. S.)

Baker, Eri, a Methodist Episcopal minister, was born in Berne, N. Y., about 1833. He experienced conversion in 1856, received license to preach soon after, and in 1866 entered the Troy Conference. In 1871 failing health obliged him to desist from active service, and he died Feb. 18, 1872. Mr. Baker's ministerial career was eminently effective, owing to his Christian zeal and devotedness. See *Minutes of Annual Conferences*, 1872, p. 43.

Baker, Francis M., a Protestant Episcopal clergyman of the diocese of Virginia, was rector of the Church in Botetourt, Va., in 1853, to which charge was added, the following year, special work in Pattonsburg, Va. In 1858 he was chosen rector of Grace Church, Richmond, Va., where he continued to reside after his active ministry had ceased. In 1878 he was appointed secretary and general agent of the Diocesan Missionary Society, still residing in Richmond. He died April 24, 1879. See *Prot. Episc. Almanac*, 1880, p. 170.

Baker, George, an English clergyman, was collated archdeacon of Totness March 26, 1740, and died Jan. 8, 1772, aged eighty-six. He published a sermon on the *Respect Due to a Church of God* (1773). See Le

Neve, *Fasti*, i, 404; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Baker, George W., a Free-will Baptist minister, was born in Litchfield, Me., Oct. 22, 1803. At the age of nineteen he removed with his father's family to Marion, O., where, with the exception of one or two brief intervals, he ever afterwards resided. In 1827 he united with the Church in Marion, and soon after was impressed that he was called of God to preach the Gospel. His discouragement arising from a want of preparation for the work was very great; but he persevered, and at length was licensed to preach, resolving, however, that he would decline regular ordination. This resolution he found himself unable to keep when he saw what a blessing followed his labors. During nearly all his ministry, he had the special pastoral care of one or more churches. His preference, however, was for itinerant revival work, to which he devoted himself with great zeal and earnestness for a half-century. He died at Marion, Oct. 11, 1881. "He was endowed with fine and strong powers of mind; was vigorous and strong in thought; had a good knowledge of human nature; had genius and consequent originality in illustration; was a diligent student of the Bible, deeply pious and spiritual; had a large and unusually vigorous body and constitution; was earnest and magnetic, and had great power in winning souls to Christ." Under his ministry it is estimated that not less than three thousand persons became professed Christians, the larger part of them being baptized by himself. Of these, over twenty-five entered the ministry. See *Morning Star*, Nov. 23, 1881. (J. C. S.)

Baker, Greenberry R., a Methodist Episcopal minister, was born in Westmoreland County, Pa., May 1, 1825. He received a careful religious education; was converted in early life; moved to California in 1856; was licensed to preach in 1858, and in 1862 entered the California Conference. Two years later he was appointed agent of the University of the Pacific, which position he held till his decease, Oct. 28, 1869. Mr. Baker's preaching abilities were more than ordinary, and, coupled with his extraordinary zeal and fidelity, made him eminently successful. See *Minutes of Annual Conferences*, 1870, p. 212.

Baker, Henry, an English Congregational minister, was born at Bicester in 1828. He was converted in his sixteenth year, entered Hackney College in his eighteenth year, and after a three years' course was ordained pastor at Summertown, near Oxford. In 1854 Mr. Baker removed to Lewisham, where he labored beyond his ability until 1867, when he was compelled to resign the pastorate. In 1869 he retired to Bicester, the home of his boyhood, and there died, June 4, 1871. See (Lond.) *Cong. Year-book*, 1872, p. 305.

Baker, James (1), an English Wesleyan minister, was born of Nonconformist parents in London in 1789. He was converted under the instrumentality of the Methodists, was called into the ministry in 1814, became a supernumerary in 1844, residing in London, and died March 9, 1853. See *Minutes of the British Conference*, 1853.

Baker, James (2), an English Congregational minister, was born at Barnstaple in April, 1816. While still a youth, he united with the Church. He soon began to preach in surrounding villages, and, after being a tutor for many years, entered the Western College in order to fit himself for the ministry. His first charge was Crediton, which he entered in 1848, and soon added the neighboring village of Sandford, where a handsome and commodious chapel was opened for divine service Oct. 8, 1848. His labors were attended with great success. In October, 1852, his health declined, and he died Dec. 3, 1853. See (Lond.) *Cong. Year-book*, 1854, p. 217 sq.

Baker, James E., a Methodist Episcopal minister, was a native of North Carolina. In 1850 he emigrated to Missouri, and in 1857 experienced religion, and united with the Baptist Church. In 1859 he joined the Methodist Episcopal Church, soon after was licensed to exhort, and in 1860 was admitted into the Missouri Conference. He was twice driven from his field of labor by the Confederates. He died Dec. 31, 1863. Mr. Baker was an honest, faithful, diligent minister. See *Minutes of Annual Conferences*, 1863, p. 7.

Baker, James Sears, a Congregational minister, was born in Marcellus, N. Y., Feb. 9, 1822. He graduated at the Geneva Medical College in 1843, and practiced medicine in Sully and in Collamer—two years in the former and three in the latter place; after which he removed to Marcellus, where he practiced as a dental surgeon from 1851 to 1865. Having been ordained in 1865, he was installed pastor in the following year at Madison, N. Y. In 1867 he was acting pastor at Otisco, holding this position until Dec. 1, 1872. From 1873 until the date of his death he was acting pastor of the Congregational and Presbyterian churches in Onondaga Valley. He died at Syracuse, N. Y., Nov. 14, 1875. See *Cong. Quarterly*, 1876, p. 420.

Baker, Joan, an English martyr, was from London, and suffered martyrdom in the 16th century. The chief objection against her was that she would not only not reverence the crucifix herself, but had also persuaded a friend of hers lying at the point of death not to put any confidence in it. See Fox, *Acts and Monuments*, iv, 175.

Baker, Joel, a Congregational minister, was a native of Conway, Mass. He graduated at Dartmouth College in 1792; was ordained pastor of the Second Church in Granville, Mass., June 23, 1797; and died in September, 1832, aged sixty-six years. See Sprague, *Annals of the Amer. Pulpit*, i, 245.

Baker, John (1), a Protestant martyr, was an Englishman by birth, and dwelt in Cadiz, Spain. He was apprehended and burned in Seville, Nov. 2, 1558, for his faithful adherence to the truth. See Fox, *Acts and Monuments*, viii, 516.

Baker, John (2), an English Wesleyan minister, was born at Bideford, Devonshire, in 1793. He was brought to Christ at the age of seventeen; entered the itinerancy in 1818; went to Western Africa as a missionary the same year; labored at Sierra Leone and St. Mary's (1819-20) until repeated attacks of fever compelled him to leave with a broken constitution. He also labored at St. Vincent, W. I., in 1822, and in England from 1823. His last illness seized him while in the pulpit, and he died at Brighton, Nov. 17, 1845. He had a vigorous understanding, and his discourses were original and replete with evangelical truth. He was ardently attached to the whole economy of his Church, and supported it with firmness and integrity. He retained his missionary ardor to the last. See *Minutes of the British Conference*, 1846.

Baker, John (3), a Congregational minister, was born at Edgecomb, Me., May 30, 1811. In 1831 he graduated at Bowdoin College, was converted and took charge of Monmouth Academy. His theological training was acquired at Andover and Bangor. He commenced his ministry at Monson, Me., in 1835, where he was ordained. In 1839 he removed to the town of Kennebunkport, supplying the two churches there for fourteen years. His next charge was Wilton; after preaching here four years, he left to visit his family connections in Edgecomb, never, as it proved, to return. He was stricken with fever and erysipelas while at his early home, which proved fatal Oct. 27, 1859. Kind, patient, cheerful, Mr. Baker was "a brother beloved." See *Cong. Quarterly*, 1860, p. 237.

Baker, John (4), a Baptist minister, was born in Stonington, Conn., Sept. 26, 1805. In November, 1822, he united with the Church, and not long after was licensed to preach. For some time he combined the la-

bors of teacher and preacher, making himself especially useful in assisting evangelists in revival meetings. He was ordained in April, 1831, and pursued his theological studies at Hamilton, N. Y. Having completed his studies, he devoted himself exclusively to the work of an evangelist, never settling as a permanent pastor. His labors were confined chiefly to places in Connecticut and Rhode Island, and were followed by remarkable revivals. His home was in East Greenwich, R. I., where he resided from 1842. While engaged in prayer in the Church on Block Island, he had a stroke of paralysis, Jan. 5, 1867, from which he never recovered. He returned to his home in East Greenwich, where he lingered a little more than two years, dying Jan. 16, 1869. As an illustration of the kind and amount of labor he performed, we are told that from December, 1865, to October, 1866, he travelled 2935 miles, mostly on foot, made 737 visits, attended 256 meetings, preached more than 100 sermons, and baptized 140 persons. See *R. I. Biog. Cyclop.* p. 331. (J. C. S.)

Baker, John Christopher, D.D., a Lutheran clergyman, was born in Philadelphia, Pa., May 7, 1792. In consequence of the death of his father in 1793, he was taken into the family of his maternal grandparents, where he remained until ten years of age. In 1802 his guardian, Godfrey Haga, placed him at Nazareth Hall, a Moravian Seminary, where he prosecuted his studies for five years. In 1807 he was confirmed as a member of Zion's Church, Philadelphia, and soon after devoted himself to the study of theology at Lebanon, Pa. Having completed his theological course, he returned to Philadelphia and preached his first sermon in one of the German churches. In 1811 he was regularly examined by the Synod of Pennsylvania, with which body he was connected until his death. A call was immediately extended to him to act as assistant minister to the German Lutheran congregation of Philadelphia, which he accepted. The next year he became pastor of the Church in Germantown, Pa., which parish embraced the congregations at Whitemarsh and Barren Hill, besides various preaching-places in the diocese. Almost at the very commencement of his career the English language was introduced into the service of the sanctuary. In 1818 a large new church was erected in his parish, which included Rising Sun, Nicetown, Chestnut Hill, Barren Hill, Manayunk, Roxborough, Frankfort, as well as Germantown. With this charge he remained fifteen years. In January, 1828, he succeeded Rev. Dr. Endress as pastor of the Church in Lancaster, Pa., where he labored for twenty-five years. The Sunday-school, which was then a comparatively new institution, was introduced by him into this church. For many years he was president of the Board of Trustees of Franklin College, and was also a director of the public schools. His health becoming impaired by his manifold duties, he resigned his charge Jan. 30, 1853, and removed to Philadelphia, where he assumed charge of a small mission church in the northern part of the city. His last sermon was preached May 8, 1859, and on the 26th of the same month he died in Philadelphia. As a preacher he was plain, practical, and edifying. His natural endowments were excellent. Astronomy was a favorite study. He was a leading member of his synod, and was an indefatigable worker. See *Evangelical Review*, xi, 202.

Baker, Joseph, a Universalist minister, was born at Concord, N. H. He worked in a woollen-mill until the age of thirty-four; had but few literary advantages; embraced Universalism, and began about 1836 to preach that faith at Swainton Falls and Alburgh, Vt. In 1839 he removed to Jeffersonville; in 1843 to St. Albans, Vt.; in 1851 to Janesville, Wis.; in 1859 to Oskaloosa, Ia. He was afterwards editor of the *Free Press* at Janesville. He died of apoplexy, Feb. 20, 1873. Mr. Baker was noted for integrity and purity of character. See *Universalist Register*, 1874, p. 117.

Baker, Osmon Cleander, D.D., a bishop of the Methodist Episcopal Church, was born at Marlow, N. H., July 30, 1812. His father, Dr. Isaac Baker, was noted for his intelligence and integrity. His mother was a woman of unusual excellence. Both were devoted Christians. At the age of fifteen he entered Wilbraham Academy; experienced conversion while there; received license at the age of seventeen; entered Wesleyan University in 1830; was compelled to withdraw at the close of three years of successful study on account of failing health; became a teacher in Newbury Seminary, Vt., in 1834, its principal in 1839; and in 1844 was appointed pastor of the Church in Rochester, N. H., by the New Hampshire and Vermont Conference. The year following he was appointed to Manchester, N. H., the next year became presiding elder of Dover District, and one year later accepted a professorship in the Biblical Institute at Concord, in which city he resided during the remainder of his life. In 1852 he was elected bishop, and performed with exemplary diligence and success the various duties of that office until stricken down by paralysis in 1866. He partially recovered, and served two years longer. Finally a second stroke of paralysis caused his death, Dec. 20, 1871. In his home bishop Baker was eminently happy, and beautifully exhibited the excellences of his character—punctuality, devotedness, and uniform piety. He possessed a ready apprehension, sound judgment, retentive memory, moderate imagination, a calm temperament, deep religious convictions, and an all-controlling conscientiousness. He was never ostentatious, impetuous, or eccentric. As a teacher he was laborious, learned, lucid; as a preacher eloquent only in unction; as a bishop sagacious, solicitous, and strictly honest. His work on the Discipline exhibits his unwavering Methodistic characteristics. See *Minutes of Annual Conferences*, 1872, p. 140; Simpson, *Cyclop. of Methodism*, s. v.

Baker, Peter F., a Methodist Episcopal minister, was born in 1790. He experienced conversion early in life, and entered the Genesee Conference in 1814. He gave early evidence of superior talents, but adversity soon beclouded them. In 1817 he was prostrated by inflammation of the lungs, which terminated in a lingering consumption causing his death, April 23, 1829. As a preacher, Mr. Baker's original turn of mind and powers of eloquence were much admired. See *Minutes of Annual Conferences*, 1831, p. 120.

Baker, Samuel, a Methodist Episcopal minister, was born in Baltimore, Sept. 13, 1793. He removed to East Tennessee with his father when about five years old; soon after was left an orphan; was noted for his uprightness of life; moved to Ohio at the age of seventeen; experienced conversion about that time; received license to preach in 1815, and in 1816 entered the Ohio Conference, in which he labored zealously until his death, Sept. 25, 1823. Mr. Baker was pious, diligent, acceptable, and useful. See *Methodist Magazine*, viii, 166; *Minutes of Annual Conferences*, 1825, p. 474.

Baker, Sarah, an English minister of the Society of Friends, was the widow of George Baker, of Askham Fields, near York. She appeared as a minister about 1814. She spoke with great simplicity, but her words were edifying and instructive. Her labors were confined to the district in which she resided. She died June 11, 1866. See (Lond.) *Annual Monitor*, 1851, p. 2; 1867, p. 10.

Baker, Thomas (1), an English clergyman and learned antiquary, was born at Crook in 1656. He was educated at the free school at Durham and St. John's College, Cambridge, where he obtained a fellowship in 1679. He was ordained priest by bishop Barlow in 1686, and became chaplain to Crewe, bishop of Durham, who gave him in 1687 the rectory of Long Newton. He incurred the displeasure of his bishop by refusing

to read James II's Declaration of Indulgence, and was disgraced for the refusal. Baker declined to take the oaths to William III, and resigned Long Newton, Aug. 1, 1690, after which he retired to St. John's College, in which he was protected till Jan. 20, 1716 or 1717, and was then, with twenty-one others, deprived of his fellowship. He continued to reside in the college until his death, July 2, 1740. The only works he published were, *Reflections on Learning, showing the Insufficiency thereof in its Several Particulars, in order to Evince the Usefulness and Necessity of Revelation* (1709–10), and the preface to bishop Fisher's *Funeral Sermon for Margaret, Countess of Richmond and Derby* (1708). His *Life* has been written by Robert Masters (1784) and by Horace Walpole (in the 4to ed. of his works). See *Encyclop. Brit.* (9th ed.) s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Baker, Thomas (2), an English Wesleyan minister, was born at Winteringham in 1802. He was converted when eight years of age, and was proposed as a candidate for the ministry in 1829. He preached on the Bedford, St. Albans, Canterbury, Rye, Swansea, and other circuits. He died of apoplexy, Dec. 3, 1848. He was a man of prayer; his preaching was practical and profitable, and he was devoted to his work. See *Minutes of the British Conference*, 1849.

Baker, Thomas (3), a Methodist Episcopal minister, was born in Monongalia County, Va., Dec. 6, 1808. He experienced conversion in 1828; received license to preach in 1832; and in 1833 was admitted into the Pittsburgh Conference, and in its active ranks served the Church until his death, April 4, 1845. Mr. Baker was a man of great meekness and deep piety. He was a plain, practical, instructive preacher. See *Minutes of Annual Conferences*, 1845, p. 620.

Baker, William (1), an English Wesleyan minister, was born at Peasmarsh, Sussex, Sept. 15, 1785. He received his first appointment in 1808; became a supernumerary in 1857; spent the remainder of his life in Gloucester, and died June 7, 1877. He was an indefatigable laborer of unsullied reputation. See *Minutes of British Conference*, 1877, p. 39.

Baker, William (2), a Methodist Episcopal minister, was born in Connecticut, Oct. 9, 1801. In 1831 he entered the Philadelphia Conference, in which he labored, bringing many to Christ, until his death, Sept. 30, 1841. Mr. Baker possessed good preaching abilities and the highest order of piety. See *Minutes of Annual Conferences*, 1842, p. 309.

Baker, William A., a Methodist Episcopal minister, was born in Westmoreland County, Pa., June 14, 1821. He removed to Ohio in early life; there experienced conversion; received license to preach in 1847; and in 1849 joined the North Ohio Conference. In January, 1862, he was appointed chaplain of the Forty-sixth Regiment of Ohio Volunteer Militia, and was in the bloody battle of Shiloh. Immediately after the battle he was detailed by the regiment to carry home the money the soldiers wished to send their friends. Soon after his arrival he was prostrated by sickness, and finally an attack of diphtheria ended his life, Aug. 25, 1862. In social life Mr. Baker was diffident and taciturn, but in the pulpit fearless and bold. See *Minutes of Annual Conferences*, 1862, p. 148.

Baker, William Richard, an English Congregational minister, was born at Waltham Abbey, Sept. 3, 1798. He was a lively, precocious, and generous lad. After having attended school successively at Colchester, Ashburton, and Witham, and spending some time as a sailor, visiting foreign ports, he received an appointment in the Prize Office, Greenwich Hospital. About this time he was converted, and soon after entered Wymondley Academy to prepare for the ministry. On leaving college in 1821 he settled at Ramsey, in the Isle of Man, and after a lapse of five years removed to Shepton Mallet. While here he became a "total abstainer" from all alcoholic liquors, and was so zealous and successful in advocacy of the cause that he was chosen secretary of the British and Foreign Temperance Society. In 1836 Mr. Baker removed to London, where for five years he was chiefly engaged in publishing and other secular labor. He next removed to St. John's Wood; thence, after ten years, he went to Anerley, and subsequently to Banstead Downs, Surrey, where he died, Sept. 28, 1861. Mr. Baker published two important volumes on temperance, entitled *The Curse of Britain* and *The Idolatry of Britain;* also a volume on theology, entitled *Man in his Relation to the Holy Ghost, Revealed Truth, and Divine Grace*, not strictly Congregational in some of its views. See (Lond.) *Cong. Year-book*, 1862, p. 220.

Bakewell, John (1), an early Methodist preacher and poet, was born in 1721. In 1749 he began to preach, and from that time to the end of his long life he was one of the most useful and honored of all Wesley's lay helpers. He was on intimate terms with John and Charles Wesley, Toplady, Madan, and other good men. He was present at the ordination of Fletcher in 1757. He resided successively in Derbyshire, London, Bedford, Kent, and Staffordshire. The first class met in his house, and there the Rev. Thomas Rutherford died. It was in his house also, at Westminster, that in 1772 another Methodist itinerant, Thomas Olivers (q. v.), wrote the immortal hymn "The God of Abraham praise." Bakewell died at Lewisham, near London, March 19, 1819, and James Creighton left his house for the last time to read the service over the body of his dear friend. The hymn "Hail, thou once despised Jesus!" will keep Bakewell's name green forever. It first appeared in *A Collection of Hymns addressed to the Holy, Holy, Holy, Triune God, in the Person of Jesus Christ, our Mediator and Advocate* (1757). It is also found in Madan's *Collection* (1760), and in Toplady's *Psalms and Hymns* (1776). Bakewell wrote other hymns of excellence, which Mr. Stevenson thinks are a legacy to the Church, and should be published. See Stelfox, in *Wesl. Meth. Magazine*, 1863; Stevenson, *City Road Chapel* (Lond. and N. Y., 1872, 8vo), p. 461; id. *The Methodist Hymn-book and its Associations* (Lond. 1874, 12mo), p. 318; Belcher, *Hist. Sketches of Hymns*, p. 79.

Bakewell, John (2), an English Congregational minister, was born at Cheadle, Staffordshire, Sept. 6, 1802. He was converted when about twenty years of age, and, on removing to Leicester, joined the Rev. Robert Hall's Church. Mr. Bakewell studied a short time at the Baptist College of Bristol, and in 1826 entered the ministry of the Methodist New Connection in the Hanley Circuit. In 1841 he was made editor of the magazines of the Connection. In 1849, feeling unequal to the itinerant life, he gave up his position as minister of that body. Mr. Bakewell then went to Notting Hill, joined the Congregational Church, and, though he never took any regular pastoral charge, preached often as supply until his death, Oct. 25, 1863. Mr. Bakewell was retiring in disposition, benevolent, and eminently pious. His appeals were earnest and sometimes tearful. He was a man of prayer. See (Lond.) *Cong. Year-book*, 1864, p. 199.

Bakewell, Thomas Lancaster, an English Wesleyan preacher, was born in 1816. He was converted when young, and entered the ministry in 1837. His faithfulness, diligence, and piety promised much, had not typhus fever cut short his life, Sept. 18, 1838. See *Minutes of the British Conference*, 1839.

Bakshi (*teacher*), in Mongolian mythology, was an honorary title of the oldest Mongolian priests, the Gellongs. They taught spiritual schools, were greatly honored, and grew rich by the gifts of the people.

Balaamites. See Nicolaitans.

Balacho, in Hindû mythology. The philosopher Shigemuni had sent out five hundred of his disciples to

convert the world. The evil spirits, fearing that it would be snatched from their grasp, took the form of charming Peris, lovely maidens, and thus misled the disciples of the philosopher. The latter, in order to bring the disciples back, changed himself into a monstrous horse, Balacho, on which they could all be carried. Unfortunately, many of them still longed for their loved ones; and suddenly, having disappeared from the back of the horse, they fell a prey to the evil dæmons. The Lama priests, who are familiar with this fable, eat no horse-flesh, which is a general food in Thibet and Tartary.

Balæus, a Syrian author who wrote several hymns, one of which was *On the Death of the High-priest Aaron*. According to Gregory Barhebræus, Balæus lived about the same time as St. Ephrem. He must not be confounded with Belæus, an Egyptian monk; nor with a disciple of St. Ephrem, whom that father, in his Testament, accuses of apostasy from the faith. See Ceillier, *Hist. des Aut. Eccl.* x, 464.

Bala-Naels (*sea-men*), in the mythology of the Caribbeans, are the Europeans. They are regarded as creations of evil spirits of the sea.

Balance *as a Christian symbol.* In this relation it appears sometimes upon Christian tombs. A sepulchral stone from the Cemetery of St. Cyriac displays this instrument in conjunction with a crown; it may also be seen upon a marble slab taken from a cemetery of the Via Latina, accompanied by a house, a fish, by a doubtful object which has been taken wrongly for a candelabrum, and by a mummy set up in a niche. A monument of the same nature represents a balance with a weight. Another example is found in the Church of St. Cecilia at Rome.

Balance with Weight. (From the Catacombs.)

Some antiquaries have supposed that the balance is symbolical of judgment or justice. It is true that it is found, doubtless with this signification, on coins of Gordian, Diocletian, and other emperors of pagan Rome. The mediæval artists, again, have frequently made use of this idea; for instance, in the tympanum of the great doorway of Notre Dame in Paris, and in that of the cathedral of Autun, where it may be considered as a translation in sculpture of the words of the Apocalypse (xxii, 12). But in the first two instances which we have mentioned — almost the only examples transmitted to us by Christian antiquity properly so called — it is important to observe that mention is made of the contract entered into between the purchasers of the tombs and the *fossores* ("grave-diggers") Montanus and Calevius. It is therefore more natural to suppose that the balance symbolizes purchase and sale.

Sometimes upon tombs the balance is simply indicative of a trade; as, for example, on the slab of a Roman money-changer found in the Cemetery of St. Priscilla. Bronze balances were found in a Frankish sepulchre of the Merovingian period, where in all probability they indicated the tomb of a monetary officer, or fiscal agent, or accountant of some kind. This is rendered almost certain by the fact that a balance in the Faussett collection was found in the same tomb with a "touch-stone" for the trial of metals. Another was found in an ancient tomb in Kent.

Balanus (**Ballvin**, or **Ballonus**), a Christian saint celebrated on Sept. 3, is said by Colgan to have been brother of St. Gerald, and one of the four sons of Cusperius, king of England. Balanus and his brothers accompanied Colman, bishop of Lindisfarne, to Iona, and retired with him into Connaught, in Ireland. Balanus took up his residence at Techsaxon, parish of Ath-na-riogh. He flourished at the close of the 7th and the beginning of the 8th century. See Colgan, *Life of St. Gerald;* Grub, *Eccl. History of Scotland*, i, 88–97.

Balapatren, in the mythology of India, was an avatar of Vishnu. He lived as a penitent, not knowing himself that he was the god Vishnu. He sought to lead men to follow the good, and destroyed the giants — for instance, Vrutarassuram — whom he slew with his ploughshare. Others call him *Bala-Rama* (q. v.).

Balaram, one of the two images which are placed on either side of the Hindû idol Jaggernaut (q. v.), in the temple which stands on the sea-coast of Orissa. On each side of the great idol is an image, one part of which is painted white and the other yellow. The first is said to be Shubudra, the sister of Jaggernaut, and the other that of Balaram, his brother. The image of Balaram, painted white, is set up in a few temples alone. At the worship of Jaggernaut, and also at that of Krishna, a short service is performed in the name of Balaram.

Bala-Rama (or **Balabhadra**). Rama, in the mythology of India, was the son of Vasudeva and of the shepherdess Rogani, and step-brother of Krishna. Some make him an incarnation of the world-snake Addisseshen; others call him an incarnation of Vishnu, in which case he is one with *Balapatras*. He was a friend of Krishna, but also of Duryodun, chief of the Kurus; therefore he sought to hinder the war between the two. As he slew a Brahmin, he was obliged to begin a long pilgrimage as a mode of penance. In the meantime the war began between his friends, in which he, however, took no part after his return. In the downfall of the entire family of the Gadawer, he saw the end of himself and Krishna, and withdrew into seclusion, where the human form left him, and he was carried alive into Paradise.

Balasfi, Thomas, a Hungarian theologian, lived at the commencement of the 17th century. He was born of a noble family, and was first rector, then bishop of Presburg. He wrote a work against Protestantism, *Tsepregi Oskola, Mellyben a Lutheranus es Kolvinista* (Posonii, 1616). See Hoefer, *Nouv. Biog. Générale*, s. v.

Balassi, Mario, an Italian painter, was born at Florence in 1604; and studied first under Jacopo Ligozzi, and afterwards with Roseli. He copied Raphael's *Transfiguration* for Taddeo Barberini, who placed it in the Church of the Conception at Rome. He painted for several other churches in Rome. He died in 1667.

Balæus, a Syriac hymn-writer of the sixth century, has but recently become known to the public through Overbeck's edition of his hymns in *S. Ephraemi Syri, Rabulæ, Balæiatiorumque Opera Selecta* (Oxford, 1865, p. 257–336). They were translated into German, with an introduction and notes, by G. Bickell, in the *Kemptner Bibliothek der Kirchenväter*, 1872, No. 67–108. See Bickell, *Conspectus rei Syrorum Literariæ* (Monast. 1871), p. 46, and his art. in Wetzer u. Welte's *Kirchenlexikon*, s. v. (B. P.)

Balbi, Giovanni (called *De Janua*, or *Jennensis*, from his birthplace), was a Genoese monk of the Order of Brother Preachers, and lived near the close of the 13th century. He must not be confounded with another Genoese, his contemporary, of the Dominican Order—

that is to say, with James (*Giacomo*), called *De Voragine*, the author of the *Golden Legend*. Balbi composed, about 1286, a kind of universal dictionary or encyclopædia, which treated of theology, natural history, orthography, prosody, etymology, jurisprudence, etc. This was entitled the *Catholicon*. Schöffer and Johann Faust published this in 1450, and it was several times republished. The author also wrote *Dialogus de Quæstionibus Animæ ad Spiritum*, and *Opus Paschale:* the latter work he prepared after having entered the Dominican Order. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Balbina is the name of two so-called Christian saints. (1.) Virgin, martyr at Rome, A.D. 130; commemorated March 31. (2.) Another whose *natale* is set down in Bede's *Martyrology* on Oct. 6.

Balbinus, Aloysius Boleslaus, a Bohemian Jesuit, who was born at Königgrätz in 1611, and died in 1689, as professor of rhetoric at Prague, is the author of *Examen Melissœum, seu Epigrammatum, Libri VI* (Vienna, 1670):—*Miscellanea Historica Regni Bohemiæ* (Prague, 1679):—*De Parochiis et Sacerdotiis Bohemiæ* (ibid. 1683):—*De Archiepiscopis Bohemiæ* (ibid. 1689). In MS. he left *Historia Collegiorum Societatis Jesu.* See Witte, *Diarium Biographicum;* Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theolog. Lit.* i, 837; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Balboa, Miguel Cavello, a Spanish missionary, lived in the 16th century. He at first served in the wars of France, then embraced the ecclesiastical profession and went to America in 1566. He established himself at Santa Fé de Bogota, where one named Juan de Orozco acquainted him with numerous documents relating to American antiquities; this was without doubt the commencement of his work of research. Having come to Quito in 1576, he occupied himself with the historical antiquities of Peru, and was encouraged in this work by Don Pedro de Pena, bishop of the ancient capital. In 1586 his book, which he had entitled *Miscellanea Austral*, was finished and dedicated to Dom Fernando Torres of Portugal, count of Villar, viceroy of Peru. This was published under the title of *Histoire de Pérou* (Paris, 1840). It formed part of the valuable collection published by M. H. Ternaux-Compans. See Hoefer, *Nouv. Biog. Générale*, s. v.

Balbuena, Bernardo de, bishop and poet of Spain, was born at Valdepenas in 1568. He accompanied his family to Mexico, and had scarcely attained his seventeenth year when he became remarkable for his poetic talent. After a time he returned to his native country, but he spent the remainder of his life at Jamaica, where he exercised the functions of judge, or at Porto Rico, where he became bishop. He was there in 1625, when the Dutch pillaged it, and lost a large library. He died at Porto Rico in 1627. He wrote *Siglo de Oro en las Selvas de Eriphile* (Madrid, 1608 and 1821). Another poem, entitled *Grandeza Mexicana*, was published (ibid. 1604). See Hoefer, *Nouv. Biog. Générale*, s. v.

Balch, Hezekiah, D.D., a Presbyterian minister, was born in Hartford County, Md., in 1741. He graduated at the College of New Jersey in 1762, and was licensed to preach by the Newcastle Presbytery in 1768. He died in April, 1810. He was widely known in the Presbyterian Church as a preacher. See Sprague, *Annals of the Amer. Pulpit*, iii, 309.

Balch, Hezekiah James, a Presbyterian minister, was born at Deer Creek in 1746. He graduated at the College of New Jersey in 1766; was licensed by the Donegal Presbytery in 1767; and was ordained by the same Presbytery in 1770. He spent his life laboring in the Southern States. He died in the summer of 1775. He was a man of fine personal appearance and an accomplished scholar. See Sprague, *Annals of the Amer. Pulpit*, iii, 417.

Balch, Lewis P. W., D.D., a Protestant Episcopal clergyman of the Diocese of Michigan, was rector, in 1853, of a church in Westchester, Pa. In 1854 he removed to Baltimore and officiated there for several years; in 1860 he began to officiate at the Church of the Holy Cross, Middletown, R. I.; in 1862 he was a professor in the Vermont Episcopal Institute, Burlington, Vt.; in 1864, was rector of Emmanuel Church, Newport, R. I.; in 1871, was rector of the Church of the Ascension, Baltimore, Md.; in the following year removed to Plymouth, N. H.; and in 1873 went to London, Ontario. He died June 4, 1875, aged sixty-one years. See *Prot. Episc. Almanac*, 1876, p. 149.

Balch, Stephen Bloomer, D.D., a Presbyterian minister, was born in Hartford County, Md., April 5, 1747. He was educated at the College of New Jersey, where he graduated in 1774. He was licensed to preach by the Donegal Presbytery in 1779, and spent several months in travelling as a missionary in the South. He died Sept. 7, 1833. See Sprague, *Annals of the Amer. Pulpit*, iii, 408.

Balch, Thomas, a Congregational minister, was a native of Charlestown, Mass. He graduated at Harvard College in 1733; was ordained pastor of the Church in Dedham, Mass., June 30, 1736; and died Jan. 8, 1774. See Sprague, *Annals of the Amer. Pulpit*, ii, 15.

Balch, Thomas Bloomer, D.D., a Presbyterian minister, was born at Georgetown, D. C., Feb. 28, 1793, and was the son of Rev. Stephen B. Balch. He was prepared for college in the school in Georgetown, taught by the Rev. David Wiley. He graduated at the College of New Jersey in 1813. He then went to Leesburgh, Va., to visit a brother, and while there united with the Presbyterian Church, then under the pastoral care of the Rev. John Mines, with whom he afterwards studied theology for a year. In the fall of 1814 he entered Princeton Seminary, where he remained about two years and a half. He was licensed to preach by the Presbytery of Baltimore, Oct. 31, 1816; and was afterwards ordained by the same Presbytery, Dec. 11, 1817, as an evangelist. From the spring of 1817 to the fall of 1819 he preached as assistant to his father, who was then pastor of the Church at Georgetown, D. C. July 19, 1820, he was installed as pastor of the churches of Snow Hill, Rehoboth, and Pitt's Creek, Md., where he spent nearly ten years in happy and useful labor. In 1824, by the action of the Synod of Philadelphia, he and his churches were included in the resuscitated Presbytery of Lewes. He continued to labor in Maryland as pastor of the three churches above named until 1829, after which he lived four years in Fairfax County, Va., preaching as he had opportunity. Then he removed to Prince William County, Va., and supplied for two years the Churches of Warrenton and Greenwich. April 28, 1836, he was received from Lewes Presbytery into Winchester Presbytery. For one year he was agent for the American Colonization Society, and traversed the state for that cause. For nine months he supplied the Church at Fredericksburg, Va.; then Nokesville Church four years, and Greenwich Church, Prince William Co., two years. He died Feb. 14, 1878, at the last-named place, which had been his residence for many years. Dr. Balch never was settled as pastor after he left Maryland, but preached in many places and did a large amount of miscellaneous work. He had a strongly literary taste, wrote much on many subjects, and published several volumes. At the time of his death he had been writing *Letters of an Octogenarian*, which were published in *The Central Presbyterian* of Richmond, Va. See *Necrol. Report of Princeton Theol. Sem.* 1878, p. 8. (W. P. S.)

Balch, William, a Congregational minister, was born in Beverly, Mass., in 1704; and was a graduate

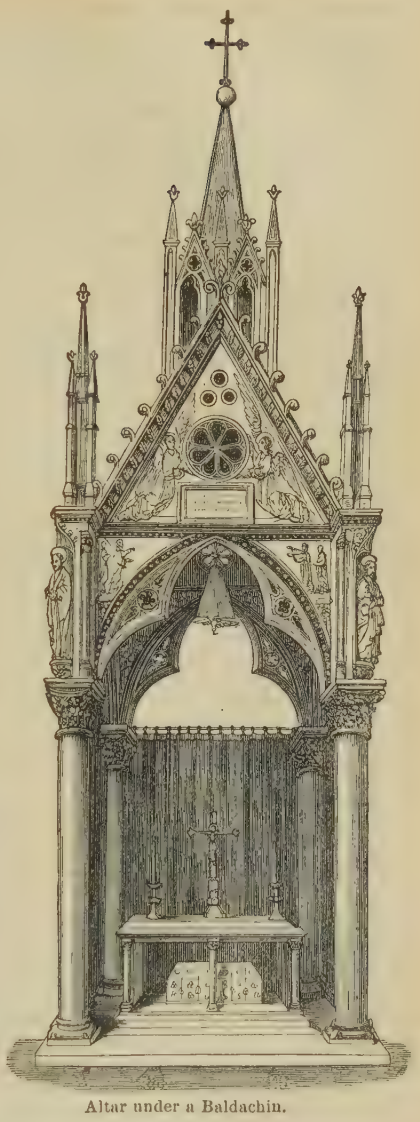
of Harvard College in the class of 1724. In 1728 he was ordained as the pastor of the Second Church in Bradford, Mass., where he remained until his death, Jan. 12, 1792. He published several discourses, among which was the Convention sermon of 1760. See *Mass. Hist. Col.* iv, 145; Allen, *Amer. Biog.* s. v. (J. C. S.)

Balchristy-People, a small party of strict Independents, formed in the village of Balchristy, in Scotland, by Mr. Smith, who, with Mr. Ferrier, both regular clergymen of the Scottish Church, left the Establishment about the time that the Glassites first appeared. From the statistical accounts published by Sir J. Sinclair, it would appear there is still a church of this name in the town of Perth.

Balcony is a name introduced into architecture by the Venetians and Genoese. It was originally a palcus, or advanced tower over a gate-house, intended to carry the machicolations. In the 15th century it was built as an ornament in front of private houses. At St. Bartholomew's, Smithfield, there is a glazed balcony; in the south-nave aisle of Westminster is one of timber—and both communicated with the superior's lodge. At Durham the old anchorage or porch in the north choir aisle was used by the prior to hear high-mass; it was reached by steps; and on the south side of the choir of St. Alban's a similar raised platform was discovered, which was probably used for the same purpose. At Westminster processions could be conveniently viewed from the projecting oriel.

Bald, Anders, a Swedish preacher, was born in 1679. He studied at Upsal, and became in 1747 pastor of the Church of St. Catherine at Stockholm. He died in 1751. He wrote, *Dissertatio de Fatis Religionis in Scandia* (Upsal, 1705): — *Passions Predikunigar* (Stockholm, 1758): — *Forklaring öfver Evangel.* (ibid. 1761): — *Betr. öfver Söndags Epistlarne* (ibid. 1768). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baldachin (Ital. *baldacchino*, from *baldacca*, cloth of Babylon or Bagdad) is a small dome which overshadows a high-altar, and is usually carried on four columns. It was formerly called the *ciborium*. The word in Italian and German is used as a synonym of the French crown and English canopy—an ornamental projection which covers the tops of stalls, doorways, niches, and windows. The canopy carried over the sovereign in processions was called a *ceele*, from *cœlum*. Baldachin also designates the canopy which Italian bishops have a right to erect over their chairs in church. Another name for the baldachin was *munera*. See Altar. The ciborium was originally the receptacle of the host, dove or tower shaped, and suspended over the altar; but as luxury increased, under the name of tabernacle it extended itself into an architectural erection above the altar, like a canopy supported by four columns, forming four arches, over which were hung rich curtains reaching to the ground, and only drawn aside at certain periods of the mass. In the centre hung the vessel containing the host. Latterly, curtains were abolished, and the form became changed into that now called the baldachin. Justinian's ciborium at St. Sophia was of silver gilt, with a canopy of silver, topped by an orb of massive gold. It supported the altar-curtains, and was crowned with a cross, which subsequently was placed upon the altar itself. When there was no canopy of this kind, a covering of precious stuff or plain linen, such as was ordered by the Council of Cologne in 1280, adorned the altar. The baldachin was ornamented with tapers on festivals, and composed of marble, wood, stone, bronze, or precious metals. It was sometimes erected over tombs. Chrysostom says the silver shrines of Diana resembled small ciboria. In 567 the second Council of Tours ordered that the eucharist should be reserved, not in a little receptacle, like images, but under the cross which crowned the ciborium. Wren designed a baldachin for the altar of St.



Altar under a Baldachin.

Paul's. In St. Mark's Cathedral at Venice is a beautiful specimen, and another at Lugo; that of Toledo is of blue velvet. The baldachin at Gerona (1320–48) is of wood covered with plates of metal, and stands upon four shafts, supporting a flat quadripartite vault covered with small figures. At Brilley and Michael Church there are canopies of wood over the altar. See Ciborium.

Baldamus, Jacob Conrad, a Lutheran theologian of Germany, was born in 1694 at Meitzendorf, near Magdeburg. He studied at Halle, and became his father's substitute at his native place. In 1765 he was appointed deacon at Mansfeld and assessor of the consistory at Eisleben, advanced in 1746 as general-superintendent, and died Feb. 5, 1755. He wrote, *Dissertatio de Veritate Religionis Christianæ Judæorum Obtrectationibus Confirmata* (Halle, 1718):—*Meditatio Theologica de Arbore Scientiæ Boni et Mali, quod ab Eventu quem Deus Prævidit, Dicta sit, et quod Testetur, a Deo Præcautum atque Prævisum esse, ne Homo Peccaret* (Magdeburg, 1732). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Baldechilda, St. See Bathilda.

Baldegundis, a Christian saint, whose deposition at Poitiers is set down in the *Hieronymian Calendar* Feb. 11.

Baldelli, Niccolò, an Italian Jesuit, was born in 1589 at Cortona. For twenty years he occupied the chair of philosophy and theology at Rome, and died at his native place in 1655. Of his *Disputationes ex Morali Theologia*, five books were published at Lyons in 1637; four other books were published in 1644. See Mazzuchelli, ii, 1, 102; Steber, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Balderic. See Baldricus.

Baldericus (or **Baudry**), St., the brother of St. Beuve, built and founded the monastery of Montfaucon, in the diocese of Rheims, for monks. In 627 he also founded a nunnery in the neighborhood of Rheims, over which his sister presided. He died about 673, and was buried at Montfaucon.

Another of the same name, bishop of Noyon and Tournai, died in 1113. Baluze has given four of his epistles in the fifth volume of his *Miscellanea*.

Baldi. See Bernard of Pavia.

Baldi, Accurzio, an Italian sculptor, born at Sansonino, in Tuscany, lived in 1584. He carved several angels in the Church of Santa Maria della Scala in Sienna. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baldi, Antonio, an Italian designer and engraver, was born at La Cava, in the kingdom of Naples, about 1692, and studied first under Solimena, and then with Magliar. The following are some of his principal works: *The Emperor Charles VI:—Don Carlos, King of the Two Sicilies:—The Communion of St. Mary of Egypt:—St. Gregory with the Subjects of Miracles.*

Baldi, Bernardino, an Italian painter of the end of the 16th century, kept a well-frequented academy at Bologna, and left a large number of pictures in the churches of that city. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baldi, Gerardo, an Italian theologian, native of Florence, taught logic and theology at Pisa, became counsellor of the Inquisition, then dean at Florence. He died Oct. 17, 1660. He wrote, *Rerum Actualitas in Ordine ad Motum; Physica Disquisitio* (Florence, 1642–44):—*Dialecticæ Institutiones:*—and *Novæ Opinandi Rationes.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Baldi, Innocenzo, an Italian theologian, was born at Bologna in 1544. He was made doctor of theology in his native place, and taught in several Carmelite convents. He died in 1608. He wrote, among other works, *Oratio de Laudibus Civitatis Parmæ* (Parma, 1587). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baldi, Lazzaro, an Italian painter, was born at Pistoja, in Tuscany, in 1623. He entered the school of Pietro da Cortona, and painted several pictures for the churches and public edifices of Rome. There is a fine work by him in the pontifical palace at Monte Cavallo representing *David and Goliath;* and in the Church of St. Luke an altar-piece of the *Martyrdom of St. Lazzaro.* He died in 1703.

Baldini, Pietro Paolo, an Italian painter, was born at Rome, and was a disciple of Pietro da Cortona. There are admirable pieces of work by him in the public edifices at Rome. His most commendable work is an altar-piece representing *The Crucifixion* in the Church of Sant' Eustachio.

Baldini, Tiburzio, a Bolognese painter, flourished about 1611. Averoldi says he executed some paintings for the churches and convents at Brescia, the best of which were *The Marriage of the Virgin with St. Joseph* and *The Murder of the Innocents*, in the Chiesa delle Grazie. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Baldock (Baldocke, Baldok, or Baudake), Ralph de, an English prelate, was educated at Merton College, Oxford. He became archdeacon of Middlesex in 1276, and dean of St. Paul's, London, in 1294. He also received the prebends of Holborn, Islington, and Newington. He was elected bishop of London Feb. 23, 1304, and the temporalities of his see were accorded to him June 1 of that year; but an appeal having been made to the pope against his election and confirmation, he was not consecrated until Jan. 30, 1306. He died at Stepney, July 24, 1313. He contributed two hundred marks towards building the Chapel of St. Mary on the east side of St. Paul's. He founded also a chantry of two priests in the same church near the altar of St. Erkenweld. He wrote *Historia Anglica* (not extant), and a *Collection of the Statutes and Constitutions of the Church of St. Paul.* See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Baldock, Thomas, an English Baptist minister, was born at Wadhurst, Sussex, March 3, 1802. He was converted at the age of eighteen, and began soon after to preach in the surrounding villages. He entered upon the pastorate at Wivelsfield in April, 1841, where he continued to labor with eminent success until his death, Sept. 26, 1873. See (Lond.) *Baptist Hand-book*, 1875, p. 274.

Baldov, Johann, a professor of Hebrew at Leipsic and Helmstädt, who died in 1662, is the author of, *Medulla Grammat. Hebr. Buxtorfio-Erpenio-Trostianæ in Succinctas Tabulas, Perspicuos Canones et Paucas Observv. Contracta* (Leipsic, 1636; 4th ed. 1664):—*Oratio de Linguæ Hebr. Pronunciatione*, etc. (ibid. 1638):—*Specimen Coronidis ad Medullam Gramm. sive Dilucidarii Biblici quoad Rem Gramm. ex Lib. I Mosis Caput I Resolutum* (Sleusing. 1639):—*Elementale Hebr.* (ibid. eod.). See Koenig, *Bibliotheca Vetus et Nova;* Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Steinschneider, *Bibliogr. Handbuch*, s. v. (B. P.)

Baldovinetti, Alessio, a distinguished Italian painter, was born at Florence in 1442. He took to painting against his father's desire, and studied with such diligence that he surpassed all his contemporaries in minuteness of detail. His principal extant works are a *Nativity* in the Church of the Annunziati; an *Altar-piece*, No. 24, in the gallery of the Uffizi; and another, No. 2, in the gallery of ancient pictures in the Academy of Arts at Florence. The great work of his life was a series of frescos from the Old Test. in the chapel of the Giantigliazzi family in the Church of Santa Trinità, containing many interesting contemporary portraits; but these were destroyed about 1760. He also designed a likeness of Dante for the Cathedral of Florence in 1465. See Vasari, *Lives of the Most Eminent Painters, Sculptors, and Architects* (ed. Lemonnier), iv, 101–107; Crowe and Cavalcaselle, *History of Painting in Italy*, ii, 372–381.

Baldred, St., was a Scotchman and disciple of St. Mungo, or Kentigern, of Glasgow. He inhabited a cell at Tyningham, in Haddingtonshire, and is said to have been eminent for his virtues and gift of miracles. For some years he inhabited a solitary island in the sea called Bass. According to Simeon of Durham, he died in 606–7. He taught the faith in the three parochial churches of Aldham, Tyningham, and Prestoune, which had been subjected to him by St. Mungo. After his death each of the three churches demanded his body; and when the people could not agree, being advised to pray God for a sign, it is said that on the morrow they found three bodies laid out each with the same pomp, and each congregation carried off one to its own church. The Church of St. Baldred of Tyningham had the right of sanctuary. At Preston Kirk some

places adjoining the church still bear his name, as Baldred's Well and Baldred's Whill, an eddy in the river. See Colgan, *Acta SS.* p. 687, 694; Bede, *Eccl. Hist.* Pref. p. xxi, xxii; Forbes, *Kal. of Scott. Saints*, p. 273, 274.

Baldrey, J., an English engraver, lived about 1790, and executed some portraits and other subjects, in the chalk style, among which the best are, *The Finding of Moses:—Diana and her Nymphs:—The Benevolent Physician.*

Baldric (**Baldry**, or **Baudrey**) is (1) a bell-rope; (2) the leathern strap for suspending the clapper from the staple in the crown of a bell.

Baldricus (*Baldericus*, or *Baudrius Aurelianensis, Burgulensis, Dolensis*), a French Benedictine, was a native of Meun-sur-Loire, educated at Angers, and afterwards abbot of Bourgueil, about 1047. He attended the Council of Clermont in 1095, and in 1108 was made archbishop of Dol, in Bretagne. He died at a great age, Jan. 7, 1131. He wrote *Historia Hierosolymitana*, in four books, in which he narrates the deeds of the Western Christians in the East from the year 1095 to the death of king Godfrey, in 1100. This history is given in the *Gesta Dei per Francos*, i, 81. Baldricus also wrote a *Life of Hugo, Archbishop of Rouen*, which is contained in the *Neuestria Pia* of Du Moustier, p. 282. The first-named work is to be depended on, but the last is said to be full of fictions. His *Account of the Monastery of Feschamp* is also given by Du Moustier, p. 227; and Surius and Bollandus (Feb. 26) have preserved his *Life of S. Robert d'Arbrissel, the Founder of the Order of Fontevrault.* Bollandus gives (Feb. 14) *Translatio itidem et Miracula Capitis S. Valentini Martyris.* His *Gesta Pontificum Dolensium*, from St. Samson to his own time, and his book *De Visitatione Infirmorum*, are still in MS. His epistle *De Bonis Monasterii S. Florentii* is in the *Spicilegium* of D'Achery, iii, 459; and he is said to have written a Latin poem on the Conquest of England by William of Normandy. See Cave, *Hist. Lit.* ii, 194; *Biog. Univ.* iii, 267; Thurot, *Revue Historique*, 1876, i, 372 sq.; Peters, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Baldridge, Samuel, a Presbyterian minister, was born in North Carolina, March 21, 1780. He studied in a school of Samuel Doak, afterwards chartered as Washington College. Oct. 5, 1807, he was licensed at Salem Church, Tenn., and was appointed to supply within the bounds of the Presbytery until the next stated meeting. Oct. 11, 1808, he was ordained pastor of the united churches of Rock Spring and Glade Spring. In 1809 he was appointed commissioner from the Presbytery of Abingdon to the General Assembly. In 1810, at his request, he was dismissed to the Presbytery of Washington, Synod of Kentucky. He settled at Lawrenceburg, Ind. It was missionary ground, and there were no means of support, and for this purpose he opened a school, academical in its grade. He was appointed to supply statedly at Lawrenceburg and Whitewater, and thus he continued for two years teaching, and preaching in private houses. In this time he organized several churches. Sept. 12, 1812, he was appointed to spend two weeks in the vacancies above Daytor. During his residence at Lawrenceburg he studied medicine, that he might support himself in the missionary work. In 1814 he was appointed as stated supply of Washington for one half of his time, and of London for one fourth. In 1815 he supplied London and Treacle's Creek. In the same year the Presbytery appointed hi[m] to labor ten days on Paint Creek, Deer Creek, Big and Little Darby, and the headwaters of the Miami. April 8, 1818, he was dismissed to the Presbytery of Lancaster. The next spring he received a call to the churches of Chandlersville, New Cumberland, and New Concord. This relation continued until April, 1823, when he was released from the first two, but continued at New Concord until 1824. He then removed to Jeromeville, in the bounds of the Presbytery of Richland, and took charge of the congregation; he also gave one third of his time to Parryville and the same to Rehoboth. In 1828 he was dismissed to Wabash Presbytery, and then, in division, was set off in Crawfordsville Presbytery. In 1832 he was dismissed to the Presbytery of Vincennes. He then took charge of Honey Creek and New Hope churches. He preached at Kalida, O., and at Dillsborough, Ind. He died Feb. 29, 1860. See Norton, *Hist. of the Presbyterian Church in Illinois.*

Balduin of Paderborn (known as *Balduinus Parochus*), a curate of that city who lived about 1418, composed a *Universal History* from the earliest times to his own day. See Hoefer, *Nouv. Biog. Générale*, s. v.

Balduin, archbishop of Trier, 1308–1354, was born in 1285 of a noble family. At the age of thirteen he went to Paris to complete his studies there. In 1304, on account of the war between France and Flanders, he was obliged to leave the school. About this time he joined as provost the metropolitan chapter at Trier. After the death of archbishop Gerhard II, of Mayence (1305), the bishop of Basle, Peter Aichspalt, used his influence with pope Clement V in behalf of Balduin; but, instead of the latter, Aichspalt himself was obliged to occupy the see of St. Boniface. Having returned to Paris, Balduin spent two more years there in preparing for the ministry. Being engaged with his theological and canonistic studies, he learned that archbishop Diether, of Trier, had died Nov. 23, 1307, and that he was to succeed him. Balduin, not having the canonical age—being only twenty-two years old—was dispensed by pope Clement, who consecrated him on March 11. On June 2, 1308, he took possession of his cathedral. King Albrecht having been murdered by his nephew, the duke John, Balduin's brother, count Henry of Luxembourg, was elected, whom the archbishop assisted everywhere. After having served his church and country faithfully, Balduin died Jan. 21, 1354. He edited, in 1344, *Ordinarius Horarum et Missarum.* See Wyttenbach, *Gesta Trevirorum;* Broweri et Masenii, *Antiq. et Annal. Trev.;* Sörz, *Regesten der Erzbischöfe von Trier;* Lorenzi, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Balduin, François, a famous French jurist, was born at Arras, Jan. 1, 1520, and died Oct. 24, 1574, at Paris. For a time he was tutor of Charles of Bourbon. In 1564 William of Orange called him to the Netherlands, to bring about a harmony of existing religious differences. His publication of Cassander's *De Officio Pii et Publicæ Tranquillitatis Vere Amantis Viri in hoc Religionis Dissidio* (Basileæ, 1561) entangled him in a controversy with Calvin. He published also, *Minucii Felicis Octavius, in quo agitur Veterum Christianorum Caussa, Restitutus* (Heidelberg, 1560), in which he shows that the authorship belongs to Minucius Felix and not to Arnobius:—*Discours sur le Fait de la Réforme* (Paris, 1564):—*S. Optati libri sex de Schismate Donatistarum cum Balduini Præfatione* (ibid. 1563); in the preface he tries to show the identity of the Calvinistic schisma with that of the Donatists:—*Historia Carthaginiensis Collationis olim habitæ inter Catholicos et Donatistas* (ibid. 1566) (reprinted by Migne, *P. P. Cat.* xi, 1439 sq.). See Räss, *Convertiten*, ii, 176; Nicéron, *Mémoires*, xxviii; Kaulen, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Balduin, Friedrich, a Lutheran doctor and professor of theology in Germany, was born at Dresden, Nov. 17, 1575. He studied at Wittenberg, and attended, in 1601, the Conference at Ratisbon. In 1602 he was appointed deacon at Freiburg, in 1603 superintendent at Oelsnitz, and in 1604 professor of theology at Wittenberg, taking, at the same time, the degree of doctor of theology. In 1607 he was appointed superintendent at Wittenberg, and in the same year assesssor of the consistory. He died March 1, 1627. He wrote, *Comment. in Prophet. Hag., Zachar., et Malachiam* (published

in Schmidii *Comment. in Prophet. Minores* [Leipsic, 1698]):—*Comment. in Omnes Epistolas Paullinas* (Frankfort, 1644 a. o.):—*De Communione sub utraque Specie* (Wittenberg, 1610):—*Tractatus de Casibus Conscientiæ* (ibid. 1628):—*Comment. ad Edicta Veterum Principum Romanorum de Christianis* (Halle, 1627):—*Hist. Carthaginens. Collationis, seu Disputationis de Ecclesia olim Habitæ inter Catholicos et Donatistas*, etc. See Witte, *Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* (index). (B. P.)

Balduini (*Rithovius*), Martin, first bishop of Ypres, was born at Kampen, in Brabant. In 1562 he attended the Council of Trent; and in 1570 presided in a synod held at Mechlin, in the absence of cardinal Granvelle. In 1577 he held a synod at Ypres, and published the constitutions agreed on. His death occurred at St. Omer, 1583. He left a *Commentary on the Master of the Sentences*, and a work entitled *Manuale Pastorum*.

Baldulf. See Badulf.

Baldung, Hans (or *Gruen*), a German painter and engraver, was born about 1495, at Gmünd, in Suabia. There are a number of his paintings in the cathedral at Freiburg. The following are a few of his principal paintings: *Adam and Eve in Paradise, Eve Plucking the Apple:—The Fall of Adam:—Christ and the Twelve Apostles:—Bacchus Drunk, near a Tun:—An Incantation.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Baldur, in Norse mythology, was the son of Odin and Frigga, highly honored as the most beautiful and benevolent of the Asas. His beauty was so extraordinary that there was a continual flame of fire about him, and his face shone with the brightness of the sun. He was full of eloquence, and so just that a decision made by him could not be changed. Besides all this, he was valiant and fearless; but at times frightful dreams would make him uneasy, therefore his mother adjured all things in the world not to harm him. This had been done at the advice of Odin, who had gone to the infernal regions to ask the Nornes about the dreams, and the latter had said that Baldur's destruction had been decided upon, but Odin thought to counteract it by the above advice. However, even the deities fall a prey to fate, and thus Baldur could no more escape fate than Odin himself. Frigga had exacted an oath of all plants save the young twig misletoe, which seemed too weak and insignificant to the goddess to subject it to such a strong oath. Loke (q. v.) had learned this secret from the queen, and at his bidding the twig grew. When, therefore, Baldur, knowing that he was invulnerable, gave a festival to the Asas, at which they shot at him and threw stones and lances without causing any injury, Loke went among them and placed the twig in the hand of the blind Hödur, the brother of Baldur, directed his arm to the place where Baldur stood, and the latter fell to the ground. In order to show the young god the greatest respect, it was decided to burn his body on his beautiful ship, the Ringhorn. But before the deities took this step, their sorrow was increased by the death of the lovely Nanna, Baldur's wife, who died of anguish for her husband. Two funeral piles were made on the ship, therefore, and it was decided to move it, and set fire to it from all sides. But it could not be moved from the spot. In this difficulty the Asas sent for the giantess Hyrokian, who was a great sorceress. She came riding on a fierce wolf. She drew near to the ship and gave it so powerful a push that it floated far out into the sea, and the planks, by the friction, caught fire. Thor thereupon became so exasperated that he would have crushed the giantess with his hammer, Miölner, if the other Asas had not stepped between; but as his awakened anger would not subside without the shedding of blood, it was necessary to make a sacrifice. This was the dwarf Litur, who came in his way when lighting the funeral piles. He took him, therefore, and threw him into the fire. All the Asas, many Jotes, Rhimtusses, and dwarfs were present at the solemnities. They each sacrificed something costly by throwing it into the flames. Odin also threw a costly golden ring into the fire, but it was found afterwards uninjured, and Baldur had given it the attribute that, on every ninth night, eight equally beautiful golden rings would drop from it; wherefrom it received the name Drupner (dropper). Subsequent to the funeral, Frigga said that he who desired her special favor should go to Hela (the goddess of death) and offer her a ransom for the return of her son to the world. Hermode, Baldur's brother, offered to undertake the task, and for this purpose he received his father's eight-footed horse Sleipner, on which he rode for nine days and nights through deep, dark vales and caves, until he came to the river of hell, and crossed the bridge. He was informed that in order to find Baldur he must keep to the right on the street of the dead. He did so, and came to the hedge which encircles hell. He girded his horse tighter, took a start, leaped over, and there found his brother on a stately throne in the dwelling of Hela. He asked the latter to permit his younger brother to return with him to the upper world. Hela said she did not wish a ransom, but if all things were sorry for him she would let him return; if, however, there was one living or dead creature that did not sorrow for him, he must remain. Hermode returned with rich presents and poor comfort; but the heralds sent out returned with the cheering news that even the stones wept for him. The last of the heralds, however, found in a certain cave an old woman who positively refused to grieve for Baldur. The mischievous Loke was said to live there in this form, and thus he not only caused Baldur's death, but also prevented his resurrection. Therefore the young god must remain in Helaheim until the end of the world, when he will come forth to build Gimle (heaven) with his brother.

Baldur and Hödur.

Baldwin, Abraham, a Congregational minister, was born at Goshen, Conn., May 1, 1792. He graduated at Yale College in 1820. In June, 1822, he was licensed as a candidate for the ministry by the North Association of Litchfield County, and in the same year was accepted by the Domestic Missionary Society as an evangelist. In this work he was most successful, and in January, 1824, he was ordained as an evangelist by the Northwestern Association of Vermont at Essex, Chittenden Co. Mr. Baldwin, hearing of the spiritual destitution of the French population in Lower Canada, resolved to give himself to the

work of doing them good. But upon this service he was not permitted to enter. Shortly after reaching Montreal he was seized with illness, which in a few weeks terminated his valuable life, July 12, 1826. He was a good man and full of the Holy Ghost, and through his instrumentality "much people was added unto the Lord." See *Christian Spectator*, Sept. 1827, p. 449.

Baldwin, Benjamin, a Baptist minister, was born in or near Sandisfield, Mass., in 1758. In early life he became a member of the Second Church in Sandisfield, by which Church he was licensed, and was ordained its pastor June 9, 1790. This was his only pastorate, and continued without interruption for twenty years, his death, which was caused by an apoplectic fit, taking place July 24, 1810. "He left behind him the character of an able, faithful, and successful preacher of the Gospel; beloved by his own flock, respected by all who knew him, and greatly lamented in his death." See Rev. J. Torrey Smith's *Centennial Discourse*. (J. C. S.)

Baldwin, Burr, a Presbyterian minister, was born in Weston, Fairfield Co., Conn., Jan. 19, 1779. He entered Yale College in 1805, and graduated in 1809. After finishing his theological course, he taught in an academy for a number of years, and was licensed to preach by the Litchfield Association in 1816. From 1821 to 1823 he served as a missionary in Northern New Jersey. His work was characterized by a powerful revival, in which upwards of two hundred souls were converted. At the close of the year he was called to the pastorate of the Presbyterian Church at Montrose, Pa. He was instrumental in the erection of the First Presbyterian Church of that place. A revival followed his labors and many were converted. Leaving Montrose, he was installed pastor of the Church of North Hartford, Conn., and subsequently supplied the Church at Ashfield. Revivals attended his labors in all places. He was in many respects a remarkable man. During the war of the Rebellion, he served as post-chaplain at Beverly, W. Va., and at the age of seventy-six served as a missionary in South-eastern New York, whence he returned to Montrose, where he died, Jan. 23, 1880. See *Presbyterian Banner*, Jan. 30, 1880; (N. Y.) *Evangelist*. (W. P. S.)

Baldwin, Charles, a Methodist Episcopal minister, was born in New Lebanon, N. Y., Sept. 10, 1821. He received an early Christian training; professed religion at the age of fifteen; was licensed to preach in 1843, and recommended to the Black River Conference. He died March 12, 1879. Mr. Baldwin was a diligent student, an original thinker, a man of positive and outspoken convictions, and was instrumental in bringing many to Christ. See *Minutes of Annual Conferences*, 1879, p. 60.

Baldwin, Charles R., a Methodist Episcopal minister, was born in Stockbridge, Mass., March 17, 1803. He received an excellent early education; emigrated to Virginia in young manhood, and became a successful lawyer; experienced conversion in 1833, united with the Presbyterians, and a few months later withdrew and joined the Methodist Episcopal Church. Shortly afterwards he received license to exhort, and in 1834 united with the Ohio Conference. In 1838, in addition to his pulpit labors, he was induced to take charge of the Methodist Seminary at Parkersburg. He died in 1841. Mr. Baldwin was a devoted Christian, a warm and sympathetic preacher, an affectionate and generous parent, and a firm and constant friend. See *Minutes of Annual Conferences*, 1841, p. 148.

Baldwin, David, a clergyman of the Protestant Episcopal Church, was born in Litchfield, Conn., Feb. 4, 1780. He studied under bishop Jarvis, and was ordained deacon in 1807, and priest in 1809. His first cure was the parish of Christ Church, Guilford, together with the parishes in Branford and North Guilford; subsequently he officiated in North Branford and Killingworth until disabled by bodily infirmities. He died at Guilford, Conn., Aug. 2, 1862. See *Amer. Quar. Church Rev.* April, 1863, p. 149.

Baldwin, Edwin, a minister in the Methodist Episcopal Church South, was born in Georgia in 1828. He emigrated to Mobile, Ala., in early life; served as volunteer in the Mexican War; studied and taught elocution for some time after the war; experienced conversion in 1850; immediately began preaching, and in 1854 was admitted into the Alabama Conference, in which he served till his decease, Jan. 9, 1866. Mr. Baldwin made himself an orator and a scholar by his own exertions. There was a soldierly manner in his preaching that made him very popular and powerful. He was brave, yet meek; stern, yet loving. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 39.

Baldwin, Eli, D.D., a minister of the Reformed (Dutch) Church, was born at Hackensack, N. J., in 1794. He graduated at the University College of Medicine in 1817, and at the New Brunswick Seminary in 1820. He was then ordained as a missionary to Georgetown, D. C., 1822–24; was missionary agent in New Jersey and Pennsylvania during 1824–25, and in Houston Street, New York city, 1825–39, when he died. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 170.

Baldwin, George, an English Wesleyan minister, was born at Cleobury-Mortimer, Shropshire, about 1763. He labored diligently and successfully as a local preacher In 1786 he was appointed to travel in Glamorganshire, and continued in the work for twenty-four years. He died at Burslem during the session of the Conference in London, July 30, 1810. "He lived and died as a Christian minister should." See *Wesleyan Meth. Magazine*, 1811, p. 321; *Minutes of the British Conference*, 1811; Smith, *Hist. of Wesleyan Methodism*, ii, 503.

Baldwin, Jeremiah, a Free-will Baptist minister, was born in Strafford, Vt., in 1798, and while a child removed to Bethany, N. Y. His early life was one of hardship and self-denial. While keeping a public-house in Ellington, he was converted in 1832, and at once began to hold meetings and exhort others to become Christians. He was licensed in 1833, and for many years preached in Ellington and the surrounding towns. He was ordained in 1840. Being diffident about receiving anything for his ministerial services, it is said that not so much as ten dollars were paid to him during all his term of service for preaching. He removed to Hillsdale, Mich., in 1861, where he resided during nearly all the remainder of his life. At that time Rev. Dr. E. B. Fairfield, his son-in-law, was president of Hillsdale College. Mr. Baldwin died in Byron, Shiawasse Co., Mich., March 8, 1878. See *Morning Star*, May 22, 1878. (J. C. S.)

Baldwin, John (1), a Methodist Episcopal minister, entered the itinerancy, according to Sprague's *Annals* in 1782, and according to the *General Minutes* in 1784, and was appointed to Yadkin. His after-appointments were: 1785, Wilmington; 1786, Guilford; 1787, New Hope; 1788, Salisbury; 1789, Holston; 1790, Contentny; 1791, Amelia; 1792, Brunswick; 1793, Sussex; in 1794 he was book-steward at Banks; in 1795 book-steward at Bedford; in 1796–97 book-steward for the western part of Virginia. The latter part of his life is wrapped in obscurity. See *Minutes of Annual Conferences*, 1784–97; Sprague, *Annals of the Amer. Pulpit*, vii, 162.

Baldwin, John (2), a Congregational minister, was born in Crawfordsville, Ind., April 15, 1843. After spending two terms in Wabash College, he was ordained, about 1873, in the Methodist Episcopal Church. Soon after he changed his ecclesiastical relation, and in 1879 became acting pastor of the First Congregational

Church in Leavenworth, Kan., where he died, May 10, 1880. See *Cong. Year-book*, 1881, p. 17.

Baldwin, Moses, a Presbyterian minister, was a graduate of Princeton in 1757, and after graduating studied theology. He was admitted to a master's degree at Dartmouth in 1791, and was licensed by Suffolk Presbytery. On June 17, 1761, he was ordained and settled over a Congregational Church in Palmer, Mass. He remained as pastor of this Church until June 19, 1811, when he resigned. He died in 1813. He was faithful and diligent in discharging the duties of his office. His preaching was very impressive. See Alexander, *Princeton College in the 18th Century*.

Baldwin, Samuel, a Congregational minister, was born in Sudbury, Mass., and graduated at Harvard College in 1752; was ordained at Hanover, Dec. 1, 1756, and died in 1784. See Sprague, *Annals of the Amer. Pulpit*, i, 386.

Baldwin, Samuel Davies, D.D., a minister in the Methodist Episcopal Church South, was born in Worthington, O., Nov. 24, 1818. He graduated with high honor at Woodward College, Cincinnati, O.; experienced conversion while a student at college, and in 1842 entered the Kentucky Conference. In 1848 he was transferred to the Tennessee Conference, and continued one of its most active and efficient workers until his decease, Oct. 8, 1866. Thousands of conversions testified to his ministerial qualifications. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 57.

Baldwin, Theron, D.D., a Congregational minister, was born at Goshen, Conn., July 21, 1801. While a school-teacher, he was converted and united with the Church, and a year later, when he was twenty-one years old, he began preparation for college under the tuition of his pastor, Rev. Joseph Harvey, D.D. In a little more than a year he entered Yale College, and duly graduated in 1827, when he immediately began study in the theological department. He was especially conspicuous in the organization of a society among the students for the evangelization of the Mississippi valley and points beyond. All arrangements were completed in the spring of 1829, and efforts were at once begun to procure the funds for the contemplated seminary in Illinois, which was a part of the scheme of the organization. In a few months the requisite sum (ten thousand dollars) was pledged to the cause. Mr. Baldwin and Rev. J. M. Sturtevant were ordained at Woodbury, Conn., Aug. 27, 1829, and set apart for the work in Illinois, for which state they immediately departed; and Illinois College was founded at Jacksonville by these two men. Mr. Baldwin at the same time began preaching at Vandalia, and subsequently organized the first Illinois Sunday-school Union at Jacksonville, of which he was appointed secretary. In 1831 the trustees of Illinois College selected him as agent to solicit funds for the institution in the East; and two years after he returned to Illinois, and entered the service of the American Home Missionary Society as an agent for reaching the emigrants moving westward. Meantime, Capt. Benjamin Godfrey was proposing to found the Monticello Female Academy and was urging Mr. Baldwin to become its principal. Accepting the position, he dissolved his connection with the American Home Missionary Society in 1837, and for the rest of his life was directly identified with education in the new states, and was not inaptly called a "missionary educator." He died at Orange, N. J., April 10, 1870. See *Cong. Quarterly*, 1875, p. 213.

Baldwin, Thomas, a Congregational minister, was born in Cavendish, Vt., Sept. 30, 1797. He was for twelve years a farmer in Plymouth, Vt. He studied theology with Rev. W. C. Burnap of Chester, and Rev. Justin Parsons of Weston. He was ordained June 15, 1836, at Peru, Vt., and resigned in 1845, but continued to fill the pulpit until July 10, 1849, when, after a pastorate of thirteen years, he removed to Plymouth, where he was acting pastor until September, 1851. In 1852 he went to San Antonio, Tex., but in May, 1853, again returned to Plymouth, where he remained as acting pastor until January, 1858. He then successively was acting pastor at Lowell, Vt., from 1858 to 1861; then again at Plymouth from 1862 to 1873, and South Wardsborough in 1874. He was without charge at Plymouth until 1875, when he went to live with his son. He died in Clarksburg, West Va., May 26, 1878. See *Cong. Year-book*, 1879, p. 37. (W. P. S.)

Baldwin, Truman, a Presbyterian minister, was born at East Granville, Mass., Sept. 27, 1780. He fitted for college in his native town, and graduated at New Haven in 1802. He then studied theology for three years. The Hampshire South Association licensed him in 1804, and, full of the missionary spirit, he went to a vacant field in Vermont, and then, in 1807, undertook a pastorate at Charlotte in that state. His seven years there were highly prosperous. In 1815 he accepted the invitation to the recently organized Church at Pompey East Hollow, N. Y. Here he labored thirteen years, and then, in 1829, took charge at Cicero. During his residence in both of these places, he did much mission work, established several churches, and helped four candidates for the ministry to enter college. Ill-health caused him to suspend his activity for a time. He resumed labor at East Aurora for one year and at Darien Centre for another year, and then accepted a call to Somerset, Niagara Co., where he spent four years. Unable to continue the pastoral work, he opened a classical school at Middlefort, and promoted religion in the community so that a flourishing Presbyterian Church sprang up. He died at Cicero, N. Y., July 27, 1865. See Wilson, *Presb. Hist. Almanac*, 1867, p. 272; *Presbyterianism in Central New York*, p. 456.

Baldwin (or **Baldwyn**), **William**, an English schoolmaster and divine of the 16th century, was born in the West of England, and spent several years at Oxford in the study of logic and philosophy. He is said to have followed printing in order to promote the Reformation. Among his various literary labors, he was one of the editors of the *Mirrour for Magistrates*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Baldwin, William H., a Universalist minister, was born about 1802. He embraced Universalism early in life; engaged in mercantile pursuits in early manhood; studied and practiced law; and subsequently obtained a fellowship of the Ballou Association, under whose auspices he preached till the close of his life at Blanchester, O., Nov. 19, 1852. Mr. Baldwin was an upright man, a warm friend, an active citizen and patriot, and a faithful Christian. See *Universalist Register*, 1864, p. 19.

Balentine, Hamilton, a Presbyterian minister, was born January, 1817, at Churchtown, Lancaster Co., Pa. He was licensed by the Presbytery of New Brunswick, Feb. 2, 1848, and ordained as an evangelist by the same presbytery, May 29, 1848. He prepared for college at Lawrenceville, N. J. He graduated at the College of New Jersey in 1845, and in the same year entered Princeton Seminary, and graduated in 1848. Having devoted his life to the foreign missionary work, and an urgent call having come for help to the Indian missions, he went to Kowetah, a station among the Creek Indians, and devoted himself to this work. Next year he was appointed to assist in giving instruction at Spencer Academy, among the Choctaws. In 1852 he opened a school for females among the Chickasaws. He also had charge of the boarding-school, and labored as an evangelist in the surrounding country. He died Feb. 21, 1876. See *Necrolog. Report of Princeton Theological Seminary*, 1878, p. 55.

Balestra, Antonio, an Italian painter, was born at

Verona in 1666, and studied three years under Antonio Belucci. In 1694 he gained the prize of the Academy of St. Luke, and was employed to paint several pictures for the churches and palaces of Rome. Balestra established a school in Venice, and his example and lectures promoted the fame of that school. In the Church of Santa Maria Mater Domini at Venice is one of his best works, representing the *Nativity;* and in the Church of Sant' Ignazio at Bologna is a picture by him of the *Virgin and Infant, with St. Ignatius and St. Stanislaus.* His other works are, *Two Soldiers*—one standing, the other sitting:—*The Virgin Mary in the Clouds with St. John:*—*The Three Angels with Abraham.*

Bal-Esvara, in the mythology of India, was the surname of Siva, under which the Siva cultus spread far to the west. The fruitful portion of the god, the Linga, has been distributed among thirty-one parts of the earth; the largest part, called Bal-Linga, was given to the shore of the Kamudvati (Euphrates). This myth is designed to express that the Linga of Bal (Baal) was born again as Bal-Esvara. He ruled, worshipped by all, under the name of Lil-Esvara (*the joy imparting*), in Nineveh (as king Ninus). His wife, Paravadi, had divorced herself from him because of his unfaithfulness, and had fled to the North-land, where she was worshipped as fire-queen, enclosed in a Samitree, as Samirama (Semiramis). Bal-Esvara found her in Askalastan (Askelon). They united again and lived on the shore of Hradanieta (Tigris). Others relate that they inhabited certain wild districts, in the form of doves, under the names of *Kapot-Eswara* and *Kapot-Esi.*

Balfour, John, a Scottish clergyman, was elected to the see of Brechin in 1470, and assisted in the consecration of bishop Livingston of Dunkeld. John was also bishop in 1501. See Keith, *Scottish Bishops*, p. 164.

Balfour, Robert, D.D., a Scotch divine, was born in Edinburgh about 1747, and was educated in that city. After being licensed to preach, he was presented to the parish of Lecropt, where he officiated for about five years; and in 1779 he was removed to the Outer High-Church, in the city of Glasgow, which charge he held till his death, Feb. 13, 1818. Dr. Balfour was a man of sterling piety, of kind disposition, and of much power in the pulpit. During a long life he maintained an unblemished reputation, and discharged his duties as a Christian minister with rare fidelity. See *The Christian Herald* (New York), 1818, p. 694.

Bali, in Hindû mythology, was a mighty ruler of India who reigned in the second periodic age; and, as he was a great philosopher and disciple of Sakra, he carried the name of *Mahabeli Sakrawati.* He was descended from the family of the Erunia, was a grandson of Pragaladen, and was held identical with *Baali.* The latter was a favorite of Brahma, and, with his assistance, he conquered the whole earth. He would even have besieged heaven if Vishnu had not come to the assistance of the god of the sun, Indra. Bali acknowledged his nothingness and frailty, became humble and pious, and begged Vishnu, clasping his knees, to be allowed to remain continually in his presence. The god granted his petition, and made him ruler of the infernal regions (named Balisatma, after him), where Bali has his perpetual abode. During the cold season Brahma is with him; during the hot season, in which all things would die, Vishnu is his protection. The preserver and destroyer, Siva, remains at his side when the rain overflows all things. His great festival is celebrated in September, at which time of the year spring begins in Malabar. Among the ruins of Mawalipuram and in the river Mavaliganga his name is believed to be found; and it is thought that Bali was a half-historic person, and that he was a great conqueror.

Related to Bali, or possibly identical with him, is Baali, king of the Affen, an incarnation of the god Indra, the sun.

Balinese Version *of the Scriptures.* Balinese is a language spoken in the island of Bali, which lies to the east of Java; being about seventy miles long, and containing a population of about three quarters of a million. It is but recently that the people of Bali received a part of the Gospel in their vernacular, viz. the Gospel of St. Mark; the translation of which was undertaken by the Rev. R. Van Eck, of the Utrecht Missionary Society, in 1875, and printed in 1877. (B. P.)

Balinghem, Antoine de, a French Jesuit and educator, was born at St. Omer in 1571, and died at Rysel, Jan. 24, 1630. He wrote, *Loci Communes S. Scripturæ* (2 vols. fol.):—*Summarium Vitæ S. Franc. Xaverii:*—*Series Canonizationis S. Ignatii:*—*De Sanguine Christi, nostræ Redemptionis Pretio:*—*Meditationes* in *Hymnum Veni Creator Spiritus*, etc. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Swertii *Athenæ Belgicæ;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Balisatma, in Hindû mythology, is the empire of Bali, or the world below; otherwise called *Padalam.*

Balkh, the ancient *Bactra* or *Zariaspa*, was formerly a great city; but is now, for the most part, a mass of ruins, situated on the right bank of the Adirsiah or Balkh river, in a large and fertile plain eighteen hundred feet above the sea. The ruins, which occupy a space of about twenty miles in circuit, consist chiefly of fallen mosques and decayed buildings of sunburnt bricks. The antiquity and greatness of the place are recognised by the native populations, who speak of it as the *Mother of Cities.* Its foundation is mythically ascribed to Kaiomurs, the Persian Romulus; and it is at least certain that, at a very early date, it was the rival of Ecbatana, Nineveh, and Babylon. For a long time the city and country were the central seat of the Zoroastrian religion, the founder of which is said to have died within its walls. It was the seat of the principal Persian *pyræum*, or fire temple, and the residence of the *archimagus*, or chief priest. In the 7th century there were in the city and vicinity about a hundred Buddhist convents, with three thousand devotees; and there were also a large number of *stupas* and other religious monuments. In the 10th century Balkh is described as built of clay, with ramparts and six gates, and extending half a parasang (about two miles). There were several important commercial routes from the city, stretching as far east as India and China. See *Encyclop. Brit.* (9th ed.), s. v.

Balkis, in Oriental mythology, was the name of the queen of Sheba, according to the traditions of the Arabs. She was the daughter of Hadad, the twenty-first king of Yemen. Through the bird Hudhud, Solomon and the queen wrote each other most loving letters, until Balkis began a journey—which the imagination of the Orientals describes as the most magnificent ever seen by gods and men—and came to Solomon, whereupon they were married.

Ball, in Hindû mythology, is a spirit with three heads, reigning in the east of hell. He teaches the science of making one's self invisible. Sixty-six legions of spirits are his servants.

Ball, Charles B., a Congregational minister, was born in Lee, Mass., in 1826. Graduating at Williams College in 1846, he entered upon the practice of law in Springfield, Mass. He afterwards studied theology at East Windsor, Conn., and was ordained at Wilton in 1858, where he only preached a year, dying Jan. 27, 1859. See *Congregational Quarterly*, 1859, p. 225.

Ball, Dyer, M.D., a Presbyterian minister, was born at West Boylston, Mass., June 3, 1796. He was educated at Yale College; studied theology at New Haven Seminary, and subsequently at Andover, Mass.

In 1831 he was licensed by a Congregational council, and became pastor of a Congregational Church. In 1833 he was sent to Florida as agent for the Home Missionary Society. In 1837 he graduated at the Medical College of Charleston, S. C., and in 1838 was sent as a missionary to China, where his great life-work was performed. He died March 27, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 121.

Ball, Eli, a Baptist minister, was born in Marlborough, Vt., Nov. 2, 1786, and united with a church in Boston in 1805. Having pursued a course of theological study under private instruction, he preached for several years in Harwich, Mass.; Wilmington and Lansingburg, N. Y.; and Middletown, Conn. He removed South in 1823, and was successively pastor in Lynchburg, Va., and of a church in Henrico County, in which latter place he remained seven or eight years. He performed much service for several of the organizations of his denomination in Virginia and Georgia; was for a short time a professor in Richmond College and editor of the *Richmond Herald*. In 1848 he visited Africa, for the purpose of gaining information regarding the Liberian mission. As he was preparing to make another visit, he died in Richmond, July 21, 1853. See *Baptist Encyclop.* p. 64, 65. (J. C. S.)

Ball, Eliphalet, a Presbyterian minister, graduated at Yale. In 1763 he was assigned by the synod to the Presbytery of Dutchess County. He was dismissed from his charge at Bedford in December, 1768, and in 1772 resumed it and remained till 1784. Having spent four years at Amity, in Woodbridge, Conn., he removed with a part of the Bedford Congregation, in 1788, to Saratoga County. The settlement is known as Ballston. He died in 1797. See Webster, *Hist. of the Presb. Church in Amer.* 1857.

Ball, Heman, D.D., a Congregational minister, was born at West Springfield, Mass., in 1764. He graduated at Dartmouth College in 1791; studied theology under Dr. Lathrop of West Springfield, and was ordained pastor of the Church in Rutland, Vt., Feb. 1, 1797. He died Dec. 17, 1821. See Sprague, *Annals of the Amer. Pulpit*, i, 537.

Ball, John, a Methodist Episcopal minister, was born in Fairfax County, Va., Sept. 1, 1812. He received an early religious training, experienced conversion at the age of fifteen, and in 1837 was admitted into the Baltimore Conference, in which he labored faithfully until his decease, Feb. 15, 1846. Mr. Ball was a young man of great promise, being strong in body and mind, and energetic. See *Minutes of Annual Conferences*, 1846, p. 8.

Ball, Mason, a Baptist minister, was born in West Boylston, Mass., Sept. 20, 1798, and was a graduate of Union College in the class of 1828. During the years 1830–31, he acted as an agent of the American Baptist Missionary Union, and in 1832–33 supplied churches in New Bedford, Middleborough, and Bellingham, Mass. He was ordained in his native place, Sept. 26, 1833, and preached at Amherst, Mass., from the time of his ordination until Oct. 20, 1836. On closing his engagement with the Church in Amherst, he became pastor of the Church in Princeton, Mass., where he remained until March, 1841, and then removed to Amherst, N. H., where he was pastor three years, 1841–44. He then accepted a call to Southborough, Mass., and subsequently returned to Amherst, Mass., both these pastorates covering a period of about six years (1844–50). His last pastorate was in Wilmington, Vt., continuing from Sept. 7, 1851, to Aug. 7, 1853. He removed to Amherst, Mass., in 1853, where he continued to reside until his death, which occurred in 1874. (J. C. S.)

Ball, Reuben, a Baptist minister, was born in Maine about the year 1780. He was ordained and became pastor of the Church in Hartford, Me., in 1811. Here he remained not far from a year, and then was called to the pastorate of the Church in Bridgton, Me., where his ministry continued for fourteen years (1812–26). He died in Greene, Me., in 1827, "much lamented by the people over whom he had presided so long and with so much ability and piety." See Millett, *Hist. of the Baptists in Maine*, p. 435. (J. C. S.)

Ball, Thomas, a Puritan divine, was born in Shropshire, England, in 1590, and was educated at King's College, Cambridge. He died in 1659. He published a *Life of Dr. John Preston*, and *Pastorum Propugnaculum* (London, 1656). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ball, William (1), an English minister of the Society of Friends, was born at Bridgewater, Somersetshire, Jan. 1, 1801. Though he had an abiding conviction from childhood of his duty to preach the Gospel, he did not submit to this call until the year 1846. From a child he was a diligent student, and showed extraordinary readiness in composition of all kinds, poetry as well as prose. He had a great love for solitude, and seldom appeared to his own family or friends except at meal-times. He died June 30, 1878. See (Lond.) *Annual Monitor*, 1879, p. 8.

Ball, William (2), an English Wesleyan minister, was brought into the work in 1815, and died July 18, 1824. "He was a young man of much personal worth and ministerial promise." See *Minutes of the British Conference*, 1824.

Ball, William Spencer, an English Congregational minister, was born in London, Oct. 16, 1815, of pious parents. He was converted when about seventeen, and shortly afterwards began to preach in Banbury. In 1843 Mr. Ball began a two years' course at Cotton End, after which he preached two years at Cadman, Hampshire; four years at Stainland, Yorkshire; and four years at Newton-le-Willows, where he died, Feb. 6, 1861. Mr. Ball was unassuming in manner, clear in judgment, deep, earnest, and unaffected in piety. He reached men's hearts by the force of his Christian character; and, although his preaching had in it nothing dazzling, his ministry was eminently successful. See (Lond.) *Cong. Year-book*, 1861, p. 221.

Balla, Filiberto, an Italian Jesuit, was born Feb. 2, 1703, near Asti. He taught philosophy and theology at Cremona, then at Turin. He died about 1770. He wrote, *Notizie Istoriche di San Savina, Vescovo e Martire* (Turin, 1750):—*Risposta alle Lettere Teologico-morali scritti dal P. N. N., sotto Nome d'Eusebio Eramiste*, etc. (Modena, 1754). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ballantine, Henry, a missionary of the American Board of Commissioners for Foreign Missions to Ahmednuggur, India, was born in Schodack, N. Y., in 1813. He graduated at the University of Ohio and at Andover, Mass.; was ordained at Columbus, O., in 1835, and in May of that year sailed from Boston for Western India, where he labored among the Mahrattas with great fidelity and success until his death, which occurred at sea when four and a half days from Liverpool, while on his way back to the United States, Nov. 9, 1865. See *Appletons' Annual Cyclop*, 1865, p. 655.

Ballantine, William G., a Congregational minister, was born in Westfield, Mass. He graduated at Harvard College in 1771; studied divinity with Rev. Dr. Parsons of Amherst; was ordained pastor of the Church in Washington, Mass., in 1774, and died Nov. 20, 1820. See *Cong. Quarterly*, 1859, p. 43.

Ballard, Edward, D.D., a Protestant Episcopal clergyman of the diocese of Maine, a graduate of the General Theological Seminary, was engaged for several years, until about 1856, as a teacher in Cheshire, Conn. In 1858 he became rector of St. Paul's Church, Brunswick, Me., and held this pastorate at the time of his

death, which occurred Nov. 14, 1870, at the age of sixty-four. See *Prot. Episc. Almanac*, 1871, p. 118.

Ballard, Josiah, a Congregational minister, was born in Petersborough, N. H., April 14, 1806. He was fitted for college at Monson Academy, taught the classics in Westfield Academy for a year and a half, and studied theology privately. In 1836 he was ordained in Chesterfield, N. H., and settled over a Congregational Church in Nelson, N. H. In 1841 he removed to Sudbury, Mass., where he remained as pastor eleven years. In 1852 he was installed over a Church in New Ipswich, N. H., and in 1855 he became a stated supply of the Church at Plympton, Mass. He was finally installed over the Church in Carlisle, Mass., Sept. 15, 1859, at which place he died, Dec. 12, 1863. See *Obituary Record of Yale College*, 1864.

Ballard, Thomas, an Irish Wesleyan Methodist minister, was born at Borris-O'Kane, County Tipperary, in 1796. He was converted in his fourteenth year under the labors of Gideon Ouseley, and was appointed to a circuit in 1818. He prosecuted his labors with unwearied diligence for forty-six years, when he became a supernumerary. He died at Holywood, County Down, March 10, 1875. Mr. Ballard was genial, kind, tender-hearted; immovable in matters of principle, yet reluctant to wound the feelings of any. He ably defended Methodism when it was assailed. A sympathetic and faithful pastor, Mr. Ballard was truly a pious man, and one who feared God above many. See *Minutes of the British Conference*, 1875, p. 33.

Ballarini, Ippolito, an Italian theologian, was a native of Novara. He first entered the Benedictine Order, then that of the Camaldules. In 1545 he became abbot of St. Michael of Murano at Venice, and general of his order in 1556. He died in 1558. He wrote, *Tractatus de Diligendis Inimicis*, with no indication of place or date; an Italian translation of this by Morosini is found (Venice, 1555):—*Tractatus super Orationem Dominicam.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Balleganach, Ferquhard de, a Scottish prelate, was bishop of Caithness before 1309. He is said to have been a strenuous defender of the liberties of the Church, and to have died in 1328. See Keith, *Scottish Bishops*, p. 212.

Ballenstedt, Johann Georg Justus, a German theologian, was born in 1756 at Schöningen. He was pastor at Pabstorf, in Prussia. He wrote *Die Urwelt*, a work widely known throughout Germany, and which contains important information concerning geology. See Hoefer, *Nouv. Biog. Générale*, s. v.

Ballerini, Antonio, a Jesuit and famous writer, was born at Bologna Oct. 10, 1805. He pursued his studies at his native place, and completed them at Rome, where he had joined his order Oct. 13, 1826, as subdeacon. He received holy orders in 1839, and having completed his last year of probation, he was in 1844 appointed professor of church history at the Gregorian university. To this period belongs his *De Scriptoribus Ecclesiasticis, qui in Erroris Semisclassiaris discrimen Vocantur.* In 1856 he was appointed to the chair of moral theology, which he occupied until his death, Nov. 27, 1881. He published, *Principi della Scuola Rosminianà, Exposti in Lettere Famigliari da un Prete Bolognese* (Milan, 1850):—*Sylloge Monumentorum ad Mysterium Conceptionis Immaculatæ Virginis Deiparæ Illustrandum* (2 vols. Rome, 1854, 1856):—*De Morali Systemate Sancti Alphonsi Mariæ de Ligorio* (ibid. 1864):—*Compendium Theologiæ Moralis Adnotationibus A. Ballerini Locupletatum* (ibid. 1866):—a revised edition of Gury's book, 2d ed. 1869; *Jus et Officium Episcoporum in Ferendo Suffragio pro Infallibilitate Romani Pontificis* (ibid. 1869). (B. P.)

Ballet, François, a French theologian of Paris, lived in the early half of the 18th century (1702–62). He was rector of Gif and preacher to the queen. He wrote, among other works, *Histoire des Temples des Païens, des Juifs et des Chrétiens* (Paris, 1760):—*Panégyriques des Saints* (ibid. 1758):—*Vie de la Sœur Françoise Bony, Fille de Charité* (ibid. 1761). See Hoefer, *Nouv. Biog. Générale*, s. v.

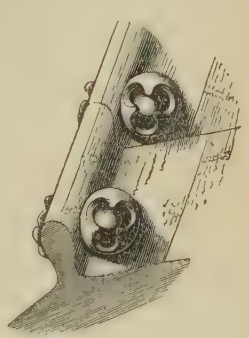
Ballew, James R., a minister in the Methodist Episcopal Church South, was born in Buncomb County, N. C., Nov. 29, 1836. He was converted in early life; received license to exhort in 1859; in 1860 was licensed to preach and admitted into the Holston Conference, and served in its active ranks till his death, Nov. 8, 1864. Mr. Ballew was a young man of much promise. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 63.

Ballew, John C., a minister in the Methodist Episcopal Church South, was born in Burke County, N. C., but the date is unrecorded. He embraced religion in 1800, and in 1803 entered the Virginia Conference. In 1813 he located, but again resumed the active work of the ministry in 1814, and continued faithful until old-age compelled him to retire, in 1827. He died in Livingston County, Mo., Jan. 15, 1848. Mr. Ballew was well versed in the Bible and an excellent man. See *Minutes of Annual Conferences of the M. E. Church South*, 1849, p. 231.

Balleygr (*the bright-eyed*), in Norse mythology, was the surname of *Odin*, because he had bright, fiery eyes.

Ball-flower is an ornament resembling a ball placed in a globular flower, the three petals of which form a cup round it. This ornament is usually found inserted in a hollow moulding, and is generally characteristic of the Decorated style of the 14th century; but it sometimes occurs, though rarely, in buildings of the 13th century, or Early English style, as in the west front of Salisbury Cathedral, where it is mixed with the tooth ornament. It is, however, rarely found in that style, and is an indication that the work is late. It is the prevailing ornament at Hereford Cathedral, in the south aisle of the nave of Gloucester Cathedral, and the west end of Grantham Church; in all these instances in pure Decorated work. A flower resembling this, except that it has four petals, is occasionally found in very late Norman work, but it is used with other flowers and ornaments, and not repeated in long suits as in the Decorated style. A similar ornament is of frequent occurrence in the 12th century in the west of France. See Niche; Rib; Window, etc.

Ball-flower.



Example of Ball-flower on the Spire of Salisbury Cathedral (cir. 1300).

Ballingall, Thomas, a minister of the British Wesleyan Methodist Connection, was born in Edinburgh in 1786. At the age of nineteen he heard Methodist preaching, obtained pardon through faith, and by the study of Wesley's writings was induced to abandon the Calvinistic creed, in which he had been brought up. In 1812 he was accepted for the Methodist ministry. In 1853 he retired from the itinerancy, and settled at Kentish-Town, London, where he died, March 10, 1868. He was diligent in study, laborious in circuit duty,

1786. At the age of nineteen he heard Methodist preaching, obtained pardon through faith, and by the study of Wesley's writings was induced to abandon the Calvinistic creed, in which he had been brought up. In 1812 he was accepted for the Methodist ministry. In 1853 he retired from the itinerancy, and settled at Kentish-Town, London, where he died, March 10, 1868. He was diligent in study, laborious in circuit duty, strict and faithful in administration. His sermons were exact and orderly in method, and accurate in language. See *Minutes of the British Conference*, 1868, p. 22.

Ballizein (*βαλλίζειν*). The Council of Laodicea (can. 53) says, "Christians ought not at marriages *βαλλίζειν ἢ ὀρχεῖσθαι*—to use wanton balls or dancings—but dine or sup gravely, as becometh Christians." Some by the word *βαλλίζειν* understand playing on cymbals and dancing to them; but the word denotes something more, viz. tossing the hands in a wanton and lascivious manner; and in that sense there was good reason to forbid it. The third Council of Toledo forbids it under the name of *ballimathiæ* (q. v.), which they interpret to be wanton dances joined with lascivious songs. The Council of Agde (can. 39) forbids the clergy to be present at such marriages where obscene love-songs were sung or obscene motions of the body were used in dancing. The like canons occur in the Council of Lerida. See Bingham, *Christ. Antiq.* bk. xvi, ch. xi, § 15; bk. xxii, ch. v, § 8. See DANCING.

Ballon, LOUISE BLANCHE THÉRÈSE PERRUCARD DE, a French nun, founder of the Reformed Bernardines, was born in 1691 at the château of Vanclie in Savoy. While very young she entered the convent of St. Catherine-sur-Annecy, and undertook the reform under the direction of St. Francis of Sales. She introduced this new discipline at Saint-Jean-de-Maurienne, at Grenoble, at Seyssel, at Vienna, at Lyons, and in other monasteries. Her constitutions were approved at Rome in 1631. She died Dec. 14, 1668. Her religious works were published by P. Grossi of the Oratory (Paris, 1700). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ballonus. See BALANUS.

Ballou, HOSEA, D.D., *Jr.*, a Universalist minister, grand-nephew of Hosea Ballou, Sr., the Universalist patriarch, was born at Halifax, Vt., Oct. 18, 1796. In 1815 he became pastor at Stafford, Conn., and subsequently at Roxbury and Medford, Mass. In 1853 he became president of Tufts College, Somerville, Mass., and entered upon his duties in 1855. In 1822 he became one of the editors of the *Universalist Magazine* (now *The Trumpet*), and in 1832 assisted his uncle in establishing the *Universalist Expositor* (subsequently the *Universalist Quarterly*). He published, *The Ancient History of Universalism* (1829):—an edition of Sismondi's *History of the Crusades* (1833):—and a *Collection of Psalms and Hymns for the Use of Universalist Societies and Families* (1837). He died at Somerville, May 27, 1861.

Ballvin. See BALANUS.

Balme, HENRI DE (not *de Palma*), a learned French Franciscan, native of Balma (Isère), died Feb. 23, 1439. He wrote a book on mystic theology, commencing with this saying, "Viæ Sion lugent," which is attributed to St. Bonaventura, and is still to be found among his smaller works. This book formerly existed, under the title *De Triplici Via ad Sapientiam*, among the MSS. of the Library of St. Victor of Paris. At the Pauline Library at Leipsic there are other mystic treatises bearing his name, which by their titles—*De Imitatione Christi, De Compunctione, De Interna Consolatione*—bear a resemblance to the works of Thomas à Kempis. See Hoefer, *Nouv. Biog. Générale*, s. v.

Balmer, ROBERT, D.D., a Scottish divine, was born in 1787. He became professor of systematic theology to the United Secession Church, and died in 1844. He published *Academical Lectures and Pulpit Discourses* (Edinburgh, 1845). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Balmes, ABRAHAM BEN-MEÏR (*ben-Abraham ben-Moses ben-Chiskija*) DE, a Jewish physician, philosopher, and grammarian of Italy, was born at Lecci. He practiced medicine at Padua, and became professor of philosophy in the university there, both Jews and Christians attending his lectures. He died in 1521 or 1523. Being a linguist and man of letters, he translated the works of Averroes from the Arabic into Latin, which translations are printed in the edition of Averroes's *Opera* (Venice, 1542). At the request of the celebrated printer D. Bomberg, he wrote a very valuable and often-quoted Hebrew grammar, מִקְנֵה אַבְרָם, in which he frequently opposed David Kimchi, and which was the Ewald among the Hebrew students. It was edited with a Latin translation and a treatise on the accents by Calo Calonymus (ibid. 1523). See Fürst, *Bibl. Jud.* i, 82; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 51; Kalisch, *Hebrew Grammar*, ii, 34; Da Costa, *Israel and the Gentiles*, p. 485; Etheridge, *Introd. to Heb. Lit.* p. 451; Basnage, *Histoire des Juifs* (Taylor's transl.), p. 724; Grätz, *Gesch. d. Juden*, ix, 235; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 119; Dessauer, *Gesch. d. Israeliten*, p. 434. (B. P.)

Balmung, in Norse fable, was the name of the sword carried by the strong-horned Siegfried.

Balmyle, NICOLAS DE, a Scottish clergyman, was clerk in the monastery of Arbroath, and afterwards parson of Calder. In 1301 he was made chancellor of Scotland at Candlemas, and in 1307 was removed to the see of Dunblane. He probably died in 1319 or 1320. See Keith, *Scottish Bishops*, p. 174.

Balnaves, HENRY, a Scottish Protestant, was born at Kirkcaldy, in Fife, in the reign of James V, probably in 1520, and educated at the University of St. Andrews. He completed his studies on the Continent, and on his return to Scotland entered the family of the earl of Arran, but was dismissed in 1542 for embracing the Protestant religion. In 1546 he was implicated in the murder of cardinal Beaton; and having taken refuge in the Castle of St. Andrews, which was afterwards compelled to surrender to the French, he was taken with the garrison to France. While confined at Rouen he wrote his work entitled *Confession of Faith*, but it was not published until 1584. He returned to Scotland about 1559, and, having joined the Congregation, was appointed one of the commissioners to treat with the duke of Norfolk on the part of queen Elizabeth. In 1563 he was made one of the lords of session, and was appointed by the General Assembly, with other learned men, to revise the *Book of Discipline*. He died at Edinburgh in 1579.

Balot. See AOURA.

Balridge, SAMUEL, M.D., a Presbyterian minister, was born at Guilford, N. C. He was licensed by Abingdon Presbytery in 1802, and labored with much success within its bounds. He died Feb. 29, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 76.

Balsamo, Giustiniano, an Italian theologian, was a native of Messina. He became canon and chorister of the cathedral of his native city, then commissary of the Inquisition in Sicily. He died in 1670. He wrote *Discorso sopra Favorita Lettera della S. Vergine* (Messina, 1646). See Hoefer, *Nouv. Biog. Générale*, s. v.

Balsamo, Ignacio (1), a Jesuit, native of Messina, died in that place in 1659. He wrote, *Lettera di Nostra Signora alla Città di Messina; Canzone* (Messina, 1653):—*Martirio de' Santi Placido e Compagni; Canzone e Rime* (ibid. eod.).

He must not be confounded with *Lorenzo Balsamo*, a Sicilian poet, native of Palermo, and the author of the *Canzoni Sacre* and the *Octaves*, published in the

Muse Siciliane (Palermo, 1653). See Hoefer, *Nouv. Biog. Générale*, s. v.

Balsamo (or **Balsamone**), **Ignacio** (2), an Italian Jesuit, was born in Pouillé in 1543. He served the interests of his order for thirty-five years, and his superiors employed him in many important missions. He died Oct. 2, 1618. He wrote in Italian *Instruction upon Religious Perfection and upon the True Method of Praying and Meditating* (Cologne, 1611). This work was translated into Latin. See Hoefer, *Nouv. Biog. Générale*, s. v.

Balsămus, a mythological name among the Spanish Priscillianists according to Jerome (Barbelo). It is evidently *Baal-Samin*, the "Lord of heaven," a well-known divinity of the Phœnicians, Carthaginians, Mesopotamians, etc. See Chwolsohn, *Ssabier*, ii, 158 sq.

Balsemus (*Baussence*), St. (1), a martyr, is the patron saint of Ramern, in Champagne. He died in the year 407, and his festival is kept Aug. 16.

Balsemus, St. (2), a hermit, and nephew of St. Basolus, whose cell he occupied after his departure, and whose self-denying life he followed. He died on Aug. 15. See Baillet, *Vies des Saints*.

Balshaw, Robert, an English Wesleyan minister, was born at Altrincham, Jan. 7, 1828. He entered the ministry in 1852, and died in the fulness of his strength at Kilburn, London, Nov. 21, 1877. Constitutionally prone to despondency, his spirits wore a tinge of sadness on account of the wickedness of men. He was unusually gifted in prayer, and many were converted through his labors. He was a good man; pure in heart, of quick spiritual sensibilities, of large and loving sympathies, devout, reverent, prayerful. See *Minutes of the British Conference*, 1878, p. 24.

Balter, Suen, a Swedish theologian, was born in 1713. He studied at Upsala, where he received his degree, and later became provost of the Cathedral of Wexiö. He died Nov. 19, 1760. He wrote, among other works, *Vär Frätsares Jesu Christi Historia* (Wexiö and Stockholm, 1755–60). See Hoefer, *Nouv. Biog. Générale*, s. v.

Balthasar, Augustin (1), a Lutheran theologian of Germany, was born at Anklam, in Pomerania, Sept. 23, 1632. He studied at Wittenberg, and died Nov. 20, 1688, as doctor and professor of theology at Greifswalde, where he also presided at the consistory as general superintendent of Pomerania. He wrote, *De Prisca Hæresi Nicolaitarum:—De Justificatione Hominis Peccatoris coram Deo:—Disputationes de Aquis Supracœlestibus*. See Pipping, *Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Balthasar, Augustin von (2), a famous jurist of Germany, was born May 20, 1701, at Greifswalde, where he also studied and attained the highest academical degrees. He died June 20, 1786, as doctor and professor of law and director of the consistory. He wrote, *Disputatio de Pœna Adulterii ex Jure Divino et Humano* (Greifswalde, 1719):—*De Deo Mali Absoluto* (ibid. 1737):—*De Jure Principis circa Baptismum* (ibid. 1742):—*An et quatenus Nativitas Christi, Restauratæ Humanæ Salutis Medium, Ratione Investigari Possit?* (ibid. 1745):—*De Diis Gentium Tutelaribus* (eod.):—*Historia Universi Juris, tam Divini quam Humani. in Tabula* (1753):—*Jus Ecclesiasticum Pastoral* (1760–63):—besides a number of works referring to civil law. See Meusel, *Gelehrtes Deutschland;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* ii, 16. (B. P.)

Balthasar, Jacob Heinrich von, a Lutheran theologian of Germany, was born Oct. 2, 1690, at Greifswalde, where he also died, Jan. 2, 1763, as doctor and professor of theology and general superintendent of Pomerania. He wrote, *Sammlung einiger zur pommerschen Kirchen-Historie gehörigen Schriften* (Greifswalde, 1723):—*Censura Confessionis Fidei Anno* 1724 *Berolini Editæ* (ibid.):—*Demonstratio Veritatis et Divinæ Originis Librorum Novi Test. ex Clementis Romani Testimoniis* (ibid. 1724):—*Theses Theologicæ ad Ductum Epitomes Formulæ Concordiæ* (ibid. 1726):—*Historia Creationis Mosaicæ Capite* 1 *Gen. Exposita* (ibid. 1749):—*Disp. I–IV, de Doctrina Polycarpi de Scriptura S., de Deo Triuno, de Filio Dei, atque Ecclesia* (ibid. 1731, 1738):—*Die Lehre von der Menschwerdung Jesu Christi* (ibid. 1732):—*Disp. de Articulis Fidei* (ibid. 1740):—*Historie des Torgischen Buches* (ibid. 1741):—*Disp. de Electione Absoluta in Art. xi Formulæ Concordiæ non Adserta* (ibid. 1743):—*Disp. de Peccato Protoplastorum Primo* (ibid. 1754):—*Disp. de Fide Infantum Præsumta* (ibid.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 330, 807. (B. P.)

Balthere (1), a famous anchoret who lived at Tyningham, in East Lothian. He died March 6, 756 (Sim. Dun. *Chron.* ad 756, *Hist. Dun.* ii, 2). Alcuin commemorates his sanctity and his victory over evil spirits (*De Pontiff. et Sanctis Ebor.* ver. 1318–1386). His church at Tyningham was destroyed by the Danes in 941, (Sim. Dun. ad ann.); it possessed extensive estates, which afterwards belonged to the patrimony of St. Cuthbert. Mabillon states that his name occurs in the Benedictine calendars on Nov. 27, and that his relics were removed to Durham in the 11th century (*Acta SS. Ord. S. Bened.* Sæc. iii, pt. 2, p. 509), and refers to an article on the subject in the Bollandist *Acts*, March 6 (see Forbes [bishop], *Kalendar of Scottish Saints*, s. v. "St. Baldred"). (2) A priest who gave eight "mansæ" to Evesham soon after its foundation (*Chron. Evesham.* ed. Macray, p. 18).

Baltzer, Adolf, a German Protestant theologian, was born May 16, 1817, at Berlin, where he studied theology, which he continued at Halle. In 1845 he came to the United States, and commenced his labors in the state of Missouri. In 1849 he was called as pastor of St. Paul's to St. Louis, but in the following year went to St. Charles, where he labored for eight years, when he was appointed professor of the German Theological Seminary at Femme Osage, Mo., which was founded by the German Evangelical Synod of the West. In 1866 he succeeded the Rev. Mr. Wall as president of the synod and occupied that position until his death, Jan. 28, 1877. Baltzer was a man of great energy and gubernatorial ability, and to these qualities the Evangelical Synod of North America, as it is now called, owes in part its growth. (B. P.)

Baltzer, Johann Baptist, one of the most prominent Roman Catholic theologians of Germany in the 19th century, was born July 16, 1803, at Andernach on the Rhine. He studied at Bonn under Hermes, graduating in 1827; was ordained as priest in 1829 at Cologne, made doctor of divinity in 1830, and appointed ordinary professor of dogmatics at Breslau in 1831. In 1843 he became a member of consistory, in 1846 canon, and in 1861 honorary doctor of philosophy of the Breslau faculty. His interest in the Hermesian, and afterwards in the Güntherian, controversy [see Hermes; Günther] was the cause of his being suspended in 1860 by the prince-bishop of Breslau; but he was afterwards reinstated by the government. He died Oct. 1, 1871, at Bonn. He wrote, *Litterarum Sacrarum Doctrina de Conditione Morali, in qua Primi Homines ante Lapsum et post eundem Vicerint* (Breslau, 1831):—*Hinweisung auf den Grundcharakter des hermesianischen Systems* (Bonn, 1832):—*Ueber die Entstehung der in neuerer Zeit im Protestantismus und im Katholicismus hervorgetretenen Gegensätze*, etc. (ibid. 1833):—*De Modo Propagationis Animarum in Genere Humano* (ibid. eod.):—*Beiträge zur Vermittelung eines richtigen Urtheils über Katholicismus und Protestantismus* (Breslau, 1839, 1840):—*Das christliche Seligkeits-Dogma, nach katholischem und protestanti-*

schem Bekenntnisse (2d ed. Mentz, 1844):—*Theologische Briefe* (1st series, ibid. eod.):—*Neue theologische Briefe* (1st and 2d series, Breslau, 1853):—*Die biblische Schöpfungsgeschichte, insbesondere die darin enthaltene Kosmogonie und Geogonie in ihrer Uebereinstimmung mit den Naturwissenschaften* (Leipsic, 1867). See *Literarischer Handweiser für das kathol. Deutschland*, No. 42, col. 55; No. 43, col. 105; No. 110, col. 525; Zuchold, *Bibl. Theol.* i, 67; Franz, *Johannes Baptista Baltzer* (Breslau, 1873); Metzer, *Johannes Baptista Baltzer's Leben, Wirken, und wissenschaftliche Bedeutung auf Grund seines Nachlasses und seiner Schriften dargestellt* (Bonn, 1877), reviewed in Schürer's *Theolog. Literaturzeitung*, 1879, col. 228. (B. P.)

Balue, JOHN DE LA, a French cardinal, principal minister of Louis XI, was born about 1421 at Verdun. His father, a miller according to one authority, a shoemaker or tailor according to others, was made lord of the burgh of Angle, in Poitou, where Balue appears to have spent his early years. Having entered the priesthood, he attached himself to Jean Juvénal des Ursins, bishop of Poitiers. At the death of this prelate, Balue, being executor of the will, appropriated to himself what belonged to others. He sought to hide this from Louis XI, who made him his secretary and chaplain, in 1464 counsellor clerk in the Parliament of Paris, and in 1465 bishop of Evreux. Louis XI, attacked by the formidable league called "Du Bien Public," was defended by Balue and Charles of Melun. For these services Balue received in 1467 the bishopric of Angers, and in the same year was made cardinal. But at last he was arrested, and confessed his crimes. The pope attempted to interfere; but the king, determined to punish him, imprisoned him at Loches in one of the iron cages which Balue himself had invented. Here he remained eleven years, until Sextus IV procured his liberation (1480), when he retired to Rome. In 1484 the pope sent him as legate *a latere* to France, where he conducted himself in a bold and impudent manner before the king. On his return to Italy he was made bishop of Albano, then of Prenesta, by Innocent VIII, successor of Sextus IV. He was, moreover, provided with rich benefices, and received the title of "Protecteur de l'Ordre de Malte." He died at Ancona in October, 1491. According to one, he was a man of gross ignorance; according to another, a man of gentle spirit and great learning. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baluster (corruptly *banister* and *ballaster*) is a small pillar usually made circular, and swelling in the middle or towards the bottom (*entasis*), commonly used in a balustrade. A wide baluster-shaft occurs in the Romanesque styles of the 11th and 12th centuries in England and elsewhere. These have evidently been turned in a lathe in many instances, and it has been observed that in Yorkshire they bear a great resemblance to the spokes of a cart-wheel at the present day, also turned in a lathe in the same manner. From that period it was disused till the revival of Classical architecture in Italy.

Baluster of St. Albans.

Balustrade is a range of small balusters supporting a coping or cornice, and forming a parapet or enclosure.

Balustrum, a name sometimes applied to the chancel-rails, or *cancelli* (q. v.)

Balzo, CARLO DI, an Italian theologian, lived at Naples near the close of the 16th and the commencement of the 17th century. He wrote, *De Modo Interrogandi Dæmonem ab Exorcista*:—*Praxis Confessariorum*:—*Tractatus de Judicio Universali*:—*Selecta Casuum Conscientiæ*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bambaginoli, GRAZIOLO, an Italian theologian, was born at Bologna. He was an ardent papist at the period in which the papal power began to decline, and was, with his father, banished in 1334. In his exile he wrote a moral poem entitled *Trattata delle Virtù Morali*, dedicated to Robert, king of Naples. A commentary upon the *Divina Commedia* of Dante is attributed to him. He died before 1348. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bambam, HARTWIG, a German Lutheran theologian, studied at Wittenberg, and became deacon of St. Peter's at Hamburg. He died in 1742. He wrote, *Apparatus Enthymematico-exegeticus*:—*Pietistisches Catechismus*:—*Merckwürdige Historien in den Religions-Streitigkeiten mit den Reformirten*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bamberger, Johann Peter, a Protestant theologian of Germany, was born at Magdeburg in 1722. For a number of years he preached at the Reformed Church in Berlin, and at Trinity Church there. In 1780 he was appointed court and garrison preacher at Potsdam, and died Sept. 4, 1804. Besides his own *Sermons*, he published translations from the English, and thus introduced Hoadly, Lowth, Benson, Anderson, Farmer, Entik, Watson, Knox, Gerard, and others to the German public. He also published the *British Theological Magazine* (1769–74, 4 vols.), and a *Collection of Biographical and Literary Anecdotes* formed the basis of his *Sammlung biographischer und literarischer Anekdoten von den berühmtesten grossbrittanischen Gelehrten des XVIII. Jahrhunderts* (1786–87, 2 vols.). See Döring, *Die gelehrten Theologen Deutschlands*, i, 41 sq.; Winer, *Handbuch der theol. Lit.* i, 9, 147, 393, 463, 571; ii, 86. (B. P.)

Bamberger, Seligmann Baer, a Jewish rabbi of Germany, was born at Wiesenbronn, near Kitzingen, in the year 1807. At the age of fourteen he went to Fürth to attend the Talmudical lectures there. In 1840 he was appointed to the rabbinate at Würzburg, where he became the centre of orthodox Judaism. In 1864 he founded a seminary for Jewish teachers, and had, besides, a school in which he lectured on Talmudical topics. He died Oct. 13, 1878. Bamberger exerted a great influence in the congregations belonging to his superintendency. He also published some works pertaining to Jewish ritualism, which are mentioned in Lippe's אסף המזכיר, or *Bibliographisches Lexikon der gesammten judischen Literatur der Gegenwart* (Vienna, 1879), s. v. (B. P.)

Bambini, GIACOMO, an Italian painter, was born at Ferrara about 1560, and was a scholar of Domenico Mona. He painted historical subjects, chiefly for the convents and churches of Ferrara, the principal of which are the three altar-pieces in the cathedral representing *The Annunciation*, *The Flight into Egypt*, and *The Conversion of St. Paul*. He died in 1622.

Bamboo. This plant is regarded as sacred among the Japanese, who entertain the idea that it has a supernatural influence over their destiny. The bamboo is deposited in the armory of the emperor of Japan as an emblem of his sacred majesty.

Bamboo-bridge. The inhabitants of the island of Formosa believe that the souls of wicked men are tormented after death by being cast headlong into a bottomless pit full of mire and dirt; and that the souls of the virtuous pass safely over it upon a narrow bamboo-bridge, which leads directly to Paradise. But when the souls of the wicked attempt to pass over it, they fall over on one side into the abyss below. See AL-SIRAT.

Bamford, George W., a Methodist Episcopal minister, was born in Vermillion County, Ind., March 23, 1824. He experienced religion in 1845, received license to preach in 1851, and in 1854 was admitted into the Iowa Conference, in which he worked diligent-

ly until his decease, April 18, 1871. Mr. Bamford was blameless in life and successful in his ministry. See *Minutes of Annual Conferences*, 1871, p. 239.

Bamford, Stephen, a Methodist preacher in the British provinces, was born near Nottingham, England, in 1770. When a youth he enlisted in the 29th Regiment of Foot, was with the duke of York in Holland in 1793, and assisted in quelling the great rebellion in Ireland in 1798. He was converted while there, and soon became a zealous local preacher. In 1804 he came with his regiment to Halifax, N. S. In 1806 he entered the ministry, and for twenty-eight years travelled and preached with great success in the maritime provinces. In 1810 he was ordained by bishop Asbury; in 1836 he attended the Wesleyan Conference in Birmingham, England, and on returning assumed a supernumerary relation in St. John, N. B. He subsequently removed to Digby, N. S., where he died, Aug. 14, 1848. Bamford's preaching was unique in ingenuity of thought, aptness in illustration, and religious quaintness; powerful in its sweetness, unction, and pathetic appeal. He was greatly beloved for his many excellences of character, and his labors did much to establish Methodism in the provinces. See Burt, in (Lond.) *Wesl. Meth. Mag.* Sept. 1851, art. i; Huestis, *Memorials of Wesleyan Preachers in Eastern British America* (Halifax, 1872), p. 13; *Minutes of the British Wesleyan Conference* (of which Bamford was reckoned a missionary), 1849 (8vo ed.), p. 179; Cooney, *Autobiography of a Wesleyan Missionary* (Montreal, 1856), p. 241, 249–251; Smith [T. W.], *Hist. of Methodism in Eastern British America* (Halifax, 1877), i, 400.

Bamler, KASPAR, a Lutheran theologian of Germany who lived in the early half of the 17th century, was pastor at Zwickau and Schneeberg. He wrote, *Predigten über den dritten Psalm* (Leipsic, 1599):—*Acht Predigten über den Propheten Jonas* (ibid. 1600). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bampfield (or **Bampfylde**), FRANCIS, an English Baptist minister, was born at Portimon, Devonshire, about the year 1610, being descended from an ancient and honorable family. His parents having consecrated him to the work of the Christian ministry, he was sent, at the age of sixteen, to Waldham College, Oxford, where he took the degree of A.M. in 1638. Soon after leaving the university, he received orders in the Established Church, and was appointed to a living in Dorsetshire. Here he performed most faithfully his duties as a minister, spending a small annuity of his own in works of Christian charity among his parishioners. On the breaking-out of the civil war in England, he was an open, avowed loyalist as well as a zealous conformist. Such was the zeal he displayed that he was appointed a prebendary in the Cathedral of Exeter, entering upon the duties of his office May 15, 1647. He was not blind, however, to the fact that a great reform needed to be effected in the Church of England; and, as a conscientious minister, he set himself to do what he could to bring it about. The trouble and persecution which he encountered resulted in his enlisting himself on the side of the Parliament. In 1655 he became a minister of the parish in Sherborne. The passage of the Uniformity Act, with the conditions of which he was altogether dissatisfied, was the occasion of his resigning his position. He now was exposed to the persecuting spirit of the times, which assailed him with great virulence. For eight years he was imprisoned in Dorchester jail. In his confinement he preached almost every day, and his labors were signally blessed to his fellow-prisoners. Being discharged in 1675, he resumed his preaching, and was again imprisoned for a few months. It was about this time that he became an avowed Baptist. For several years he preached in London, where he experienced all kinds of annoyance in his work. At length he was committed to Newgate, and, after undergoing many indignities, he died in consequence of the hardships to which he had been subjected, Feb. 15, 1684. His biographer says that "he was a man of great learning and judgment, and one of the most celebrated preachers in the West of England. After he became a Baptist he lost much of his reputation among his former friends, but preserved his integrity to the last." Among his published writings were the following: *Judgment for Observation of the Jewish Sabbath, with Mr. Ben's Answer* (Lond. 1672):—*All in One; All Useful Sciences and Profitable Arts, in One Book of Jehovah Ælohim* (ibid. 1677, 2 pts.):—*Historical Declaration of the Life of Shim Asher* (ibid. 1681, fol.):—*Grammatical Opening of Some Hebrew Words in the Bible* (1684). See Haynes, *Baptist Cyclop.* i, 50, 54; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. C. S.)

Bampton, JOHN, an English Carmelite, lived about 1341. He was a subtle scholastic, and wrote *Lecturæ Scholasticæ in Theologia*, etc.

Bana (*the word*), the name given in common conversation to the sacred writings of the Buddhists; the books in which the writings are contained are called *Bana-Pot*, and the structure in which the truth is preached or explained is called the *Bana-Maduwa*. The praises of the *Bana* are a favorite subject with the native authors; and the language in which they express themselves is of the strongest and most laudatory description. The sacred books are literally worshipped, and benefits are expected to result from this adoration as from the worship of an intelligent being. The books are usually wrapped in cloth, and are often placed upon a rude altar near the roadside, that those who pass by may place money upon them and obtain merit.

Banban. In Irish hagiology there are several Banbans given. (1.) Two of these are probably the same person, *Banban the Wise*, attached to separate days, May 1 and 9. Colgan (*Tr. Thaum.* p. 176) is of the opinion that the Bambanum to whom St. Patrick committed the Domnach Mor, or large basilica in Magh-Sleacht, was Banban the Wise. He also supposes him to have been a son of Richella, sister of St. Patrick. In *Tr. Thaum.* he is called presbyter, but at May 1 the *Mart. Tallaght* calls him bishop. (2.) Bishop of Leithglinn, commemorated Nov. 26; the abbot of Claenadh (Clane, County Kildare), who died A.D. 777. (3.) Another bishop, put by *Mart. Doneg.*, etc., on Dec. 3.

Bancel, LOUIS, a French theologian of the Dominican Order, was of Valence, in Dauphiny, and first occupied the chair of theology of St. Thomas, founded in 1654, in the University of Avignon, by D. de Marinis. He acquitted himself well in the performance of these functions, and was several times elected dean of the doctors in theology of Avignon. He died Dec. 22, 1685. He wrote, *Moralis D. Thomæ Doctoris Angelici, Ordinis Prædicatorum ex Omnibus ipsius Operibus, exacte Deprompta*, with additions:—in particular, *Opusculum de Castitate* (Avignon, Offray):—*Brevis Universæ Theologiæ tam Moralis quam Scholasticæ Cursus in Gratiam Studentium editus juxta Inconsulta Tutissimaque Doctoris Angelici D. Thomæ Dogmata*:—*Traité de la Chasteté*, in 3 pts.:—*Traité de la Vérité de la seule Religion Catholique et Romaine.* These last two works are found in MS. in the convent of the order at Avignon. See Hoefer, *Nouv. Biog. Générale*, s. v.

Banchi, SERAFINO, an Italian Dominican, was born at Florence near the middle of the 16th century. A *protégé* of Catherine de' Medici, he went to France while very young, and this was his adopted country. In 1593 he denounced the project of Barrière of assassinating Henry IV, and refused the archbishopric of Angoulême. He died in Paris in 1622. He wrote *Apologie contre les Jugements Téméraires de ceux qui ont pensé servir la Religion en faisant assassiner le Roi de France* (Paris, 1596). See Hoefer, *Nouv. Biog. Générale*, s. v.

Banchin, an Augustine monk of London, who lived in the early part of the 14th century, assisted in the Council at London against Wycliffe in 1332, and wrote, *Contra Positiones Wicliffi:—Determinationes Variæ*, etc. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Banck, Nicolaus von, a German theologian who lived in the latter half of the 17th century, was of the Dominican Order, and performed various functions, among others those of rector of the general studies at Grätz. He wrote, *Solenniores Assertiones Theologicæ ex Universa Summa D. Thomæ Depromptæ* (Salzburg, 1687). See Hoefer, *Nouv. Biog. Générale*, s. v.

Banck, Peter van der, a Flemish engraver, was born at Paris in 1549, and acquired eminence under Francis de Poilly. In 1674 he visited England, and engraved many portraits of distinguished persons intimately connected with English history. He died in 1697. The following are some of his principal religious prints: *The Virgin and Infant with Elizabeth and St. John* and *Christ Praying on the Mountain.*

Bancroft, DAVID, a Congregational minister, was born in Rindge, N. H., Feb. 10, 1809. The first sixteen years of his life were passed at home, his father removing to Grafton, Vt., in 1811. At the age of seventeen he was apprenticed to an uncle in Worcester, Mass., to learn the mason's trade. A short time after he was engaged as a clerk in a dry-goods house in Cambridgeport, Mass., where he was converted under the preaching of Dr. Beecher. Two years after, he fitted for college, and in 1835 graduated at Amherst. In 1838 he graduated at the Theological Institute of Connecticut, and began labor at once at Willington, Conn., where in 1839 he was ordained to a pastorate which lasted nearly twenty years. From Willington he went to Prescott, Mass., June 3, 1858, where he died, March 11, 1875. See *Cong. Quarterly*, 1876, p. 63.

Band (*figuratively used*). Government and laws are bands that restrain from sin and draw into the path of righteousness (Psa. ii, 3; Jer. v, 5). Slavery, distress, fears, and perplexity are called bands because they restrain liberty, and create irritation (Lev. xxvi, 13; Ezek. xxxiv, 27; Psa. xxviii, 22). Sinful customs or meretricious allurements are bands; they enslave, weaken, degrade, and embitter the soul; they are fetters that at first may seem soft as silk, but are found at last to be stronger than iron (Isa. lviii, 6; Eccles. vii, 26). The wicked often "have no bands in their death;" that is, they frequently die without any peculiar distress, fear, or perplexity, such as might be expected to stamp their real character and condition on the verge of their future woe (Psa. lxxiii, 4; Eccles. vii, 15; ix, 2). Faith and love are bands which unite and fasten every believer to Christ, and to the whole body of his holy people (Col. ii, 19). The authority, arguments, instances, and influence of divine love, because they draw and engage us to follow the Lord in a way suited to our rational nature, are generally supposed to be intended in Hos. xi, 4 by "the bands of a man."

Band of Panelling, Cranford St. John's (cir. 1420).

Band, *in architecture*, is a flat face or fascia, a square moulding, or a continuous tablet or series of ornaments, etc., encircling a building or continued along a wall. Bands of panelling on the outer surface of the wall are very usual in rich work of the Perpendicular style, especially on the lower part of a tower, and sometimes higher up between the stories also, as in the rich Somersetshire towers, and in Northamptonshire and Oxfordshire, and, indeed, wherever rich churches of this style are found. This kind of ornament is, however, used in the earlier styles also, though less frequently. See also a good illustration from Yelvertoft Church under PERPENDICULAR STYLE.

Band is also a name for the moulding or suite of mouldings which encircles the pillars and small shafts in Gothic architecture, the use of which was most prevalent in the Early English style. Bands of this description are not unfrequently met with in very late Norman work, but they show that it is verging towards the succeeding style; they are also occasionally to be found in early Decorated work. When the shafts are long they are often encircled by several bands at equal distances apart between the cap and base. See TABLET.

Band of a Shaft, Whitby Abbey (cir. 1250).

Bandage, NUNS', is the linen band which nuns wear over their foreheads to signify that they have closed their eyes to all worldly objects. See NUN.

Bandaya (Sanscr. *a person entitled to reverence*), the name given to the priests of Nepaul. They are divided in that country into four orders: *bhikshu*, or mendicants; *srawaka*, or readers; *chailaka*, or scantily robed; and *arhaute* or *arhata*, adepts.

Bandel, JOSEPH ANTON VON, a German theologian, was chamberlain of the two princes, Louis and Frederick of Würtemberg, and died June 7, 1771. He wrote numerous works of controversy stamped with a certain violence, among which we cite, *Katholisches Kriegsgericht über den Glaubens-Deserteur* (1752):—*Consilium utriusque Medici ad Justinum Fabronium, de Statu Ecclesiæ et Potestate Papæ ægerrime Febricitantem* (1764). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bandelli, MATTEO, an Italian theologian, was born at Brescia in the 13th century. He entered the Dominican Order, and was sent in 1298 by Boniface VIII as prefect and governor of the Church of Constantinople. He wrote, *Luoghi Communi di Tutta la Santa Scrittura.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bandello, VITTORIO DI, an Italian Dominican, was born in 1435 at Castel Nuovo. He studied at Bologna, became professor of theology, and in 1501 general of his order. He was one of the most violent adversaries of the immaculate conception of the Virgin, and treated the Franciscans who defended the doctrine as impious, ignorant heretics, until Sixtus IV, by his bill of 1483, favored the belief of the Franciscans. Bandello died at Atomonte, Calabria, Aug. 27, 1506. He wrote, *Libellus Recollectorius de Veritate Conceptionis B. Mariæ Virginis* (Milan, 1749), a work refuted by a friar named Luigi della Torre:—*Tractatus de Singulari Puritate et Prærogativa Conceptionis Salvatoris* (Bologna, 1481). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bandemundus, a monk of the monastery of Eluo (St. Amand), in Hainaut, about 680, was a disciple of the sainted bishop of Maestricht, St. Amand (died 679), and wrote his life, which is to be found in Surius, and also in Bollandus under Feb. 6, as well as Mabillon, *Hist. Ord. Benedict.* ii, 709 (Cave, *Hist. Lit.* i, 597).

Bandiera, DOMINICHINO, an Italian theologian, a native of Modena, lived in the early half of the 17th century. He became apostolic prothonotary and professor of ethics at the Sapienza of Rome. He wrote, *De*

Hominis Activa Vita, seu Moralis Disciplinæ Compendium (Rome, 1630):—*Super Adagio Veteri, Veritas Odium Parit, Problema Ethicum ad Libr. IV Moral. Aristotelis* (ibid. 1631). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bandt, Richard Otto, an English Methodist preacher, was born in Germany, Jan. 5, 1847. He emigrated to Australia in his youth, was educated at a Jesuit college, but attended the Bible Christian ministry, and was converted, and laid himself out for service in the Church and among the railway men at Burra. In 1869 he joined the itinerant ministry, and gave promise of much usefulness, being able to preach in English, French, and German; but his career was cut short by death in 1872. See *Minutes of the Bible Christian Conference*, 1873.

Banduri, Anselmo, an Italian Benedictine of the Society of Meleda (Malta), was born at Ragusa, in Dalmatia, in 1671. He went to France in 1702 in order to perfect himself in the sciences. The grand-duke of Tuscany provided for all his wants. The Academy of Inscriptions received him among its members in 1715, and nine years after the duke of Orleans chose him for his librarian. He died at Paris, Jan. 14, 1743. The scholar De la Barre is supposed to have shared the composition of the works of Banduri, one of which is entitled *Imperium Orientale*, etc. (Paris, 1712), and another, *Numismata Imperat. Rom.*, etc. (ibid. 1718). These two works are the most complete of any which exist upon the medals of the Lower Empire of Rome and Constantinople. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bane, Claudius de, a French theologian, was first brought before the public in the religious reformation. He embraced Catholicism, and then became counsellor of the presidial of Nîmes, whose functions he performed for more than forty years. He died in 1658. He wrote *L'Écriture Abandonnée par les Ministres de la Religion Prétendue Réformée*, a posthumous work published in 1658. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bane, John, an English Baptist minister, was born at Acle, near Great Yarmouth, Norfolk. In his youth he followed the sea, and was taken a prisoner of war by the French and confined at Arras for upwards of five years. While in prison he became a Christian. After his liberation in 1814, he returned to England, and subsequently entered the ministry, and was settled at Aylsham, Norfolk. Here he remained for twenty-nine years, and then removed to Downham, in the same shire, and was pastor eight years. His last settlement was at Malton, Yorkshire, where he died, Aug. 29, 1855. See (Lond.) *Baptist Handbook*, 1856, p. 44. (J. C. S.)

Banes, Domingo, a Spanish theologian, was born at Valladolid in 1527. He studied at Salamanca, entered the Order of the Preaching Friars, and taught theology at Avila, at Alcalá de Henares, at Valladolid, and at Salamanca. He died at Medina del Campo, Nov. 1, 1604. He wrote, *De Generatione et Corruptione, sive in Aristotelis eosdem Libros Commentaria et Quæstiones* (Salamanca, 1585; Cologne, 1614):—*Relectio de Merito et Augmento Charitatis* (Salamanca, 1590):—*In Aristotelis Dialecticam:—Institutiones Minoris Dialecticæ, hoc est Summulæ* (Cologne, 1618):—*Commentaria Scholastica in Primam Partem Summæ S. Thomæ, nec non in Secundam*, etc. (Salamanca, 1584–94; Venice, 1602; Douay, 1614–16). See Hoefer, *Nouv. Biog. Générale*, s. v.

Banfield, James, an English Wesleyan missionary, was born at Devonport in 1812. He entered the ministry in 1839, labored two years in England and thirty-six in the West Indies, much esteemed and beloved, and died in St. Martin's, July 31, 1876. See *Minutes of the British Conference*, 1875, p. 35.

Bang, Johann Otto, a Danish theologian, was born Sept. 9, 1712, at Hillerod. He was professor at the University of Copenhagen, and died about 1780. He wrote, *Disputatio Logicam esse Limam Judicii* (Copenhagen, 1734):—*De Tutissima Explicatione Matth.* (ibid. 1738):—*Introductio in Ep. Judæ* (ibid. 1752). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bang, Niel, a Danish theologian and historian, was born Aug. 3, 1614. He became bishop in 1663, and died in 1676. He wrote *Oratio de Historia Græciæ* (1638). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bangen, Johann Heinrich, a Roman Catholic theologian and jurist of Germany, was born at Rheda in 1823; was made a priest in 1849; in 1856 was appointed ecclesiastical counsellor and *defensor matrimonii et promotor fiscalis*, and in 1862 cathedral dean. He died Oct. 31, 1865, at Tivoli, near Rome. He wrote, *Die römische Curie, ihre gegenwärtige Zusammensetzung und ihr Geschäftsgang* (Münster, 1854):—*Instructio Practica de Sponsalibus et Matrimonio* (ibid. 1858–60). See Zuchold, *Bibl. Theol.* i, 68; *Literarischer Handweiser für das katholische Deutschland*, 1866, col. 80. (B. P.)

Banghart, George, a Methodist Episcopal minister, was born near Bridgeville, N. J., March 10, 1782. He experienced religion in his youth, received license to preach in 1810, and in 1812 entered the Philadelphia Conference. In 1837 he became a member of the newly formed New Jersey Conference, and in 1856, on the division of the conference, he fell into the Newark Conference, in whose active ranks he served till about 1861, when he became superannuated. He died Feb. 9, 1870. As a preacher, Mr. Banghart was earnest and pathetic; as a pastor, laborious and sympathetic. See *Minutes of Annual Conferences*, 1870, p. 70.

Bangius, Thomas, a Lutheran theologian of Denmark, was born at Flemlos, Feb. 18, 1600. He studied at Copenhagen, where in 1631 he was appointed professor of Hebrew. In 1653 he was made doctor of theology, and died Oct. 27, 1661. He wrote, *Observationes Philologicæ:—Exercitationes Octo Literariæ Antiquitatis:—Exercitatio Glottologica de Ortu Linguarum:—Exegesis et Vindicatio quorundam Dictorum S. Scripturæ:—De Nephilimis Gigantibus:—Hermes et Pan Hebraicus, quo Vivum Absoluti Hebr. Lexicographi Exemplar Proponitur* (Hafn. 1641). See Witte, *Memoriæ Theologorum;* Vinding, *Academia Hafniensis;* Bartholini, *De Scriptoribus Danis;* Bayle, *Dictionnaire Historique et Critique;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Steinschneider, *Bibl. Handbuch*, s. v. (B. P.)

Bangor Use, in ecclesiastical phraseology, is (1) Ancient rites, according to the use of the Church of Bangor; (2.) A form for celebrating holy communion, substantially agreeing with the ancient Sarum Missal, but yet having several liturgical peculiarities of its own, commonly used in the diocese of Bangor and some parts of Wales prior to the Reformation. MS. office-books containing this rite appear to have been all destroyed; only fragments of the same, and those imperfect, exist. None were printed. A rare vellum copy, small folio, of a Bangor pontifical is preserved in the cathedral library there.

Bangs, Heman, a Methodist Episcopal minister, was born in Fairfield, Conn., in April, 1790. He professed conversion at the age of ten, but having no encouragement, soon went back into sin and folly; was reconverted at the age of eighteen; soon after received license to preach, and in 1815 entered the New York Conference. He was fifty-four consecutive years in the active ministry—thirty-three in the pastorate, three as agent of Wesleyan University, and eighteen as presiding elder. Almost his entire life was spent in and about New York city and New Haven. He died Nov. 2, 1869. Mr. Bangs excelled as a preacher. He was eminently original and practical. His sermons were always new

and short. He had no superior as a pastor; was sociable, sympathizing, and solicitous. His presence was a perpetual sunshine in his home. See *Minutes of Annual Conferences*, 1870, p. 104; Simpson, *Cyclop. of Methodism*, s. v.

Bangs, John D., a Methodist Episcopal minister, was born at Kortright, N. Y., May 7, 1813. He received a careful religious training; was converted at the age of fourteen; soon began exhorting his fellow-citizens to embrace religion; received license to preach in 1835, and in 1836 united with the New York Conference. He died July 21, 1838. Mr. Bangs was a diligent, able, pious minister. See *Minutes of Annual Conferences*, 1839, p. 671.

Bangs, William H., a Methodist Episcopal minister, and nephew of Dr. Nathan and Heman Bangs, was born in 1806. He was converted at fifteen, preached without license while yet a probationer, and was appointed class-leader at seventeen. After a few years of activity in business pursuits, he joined the New York Conference in 1837, and was ordained deacon in 1841. His successive appointments were Bedford, Cortland, Westport, New Milford, Weston, and Westport circuits, Middlebury, Newtown and East Village, Mount Vernon and East Chester, Patchogue, Greenport, Glen Cove, Bridgehampton, Cutchogue and Mattituck, North New York, Mianus and Pound Ridge, and Upper New Rochelle. He died suddenly at Ocean Grove, N. J., Oct. 5, 1880. During thirty-nine years of active work, he preached more than 11,000 sermons and received 3000 converts into the Church. He never took a week's vacation during the thirty-nine years; forty-one conference roll-calls never noted an absence, and during the whole period of two thousand and twenty-eight Sundays he only lost eighteen from all causes. See *Minutes of Annual Conferences*, 1881.

Banians, a religious sect in the empire of the Mogul. The word is sometimes used in a general and extended sense to denote the idolaters of India as distinguished from the Mohammedans; but in a more restricted sense it is applied to the Vaishyas (q. v.). In the Shaster they are called *Shuddery*, and they follow the occupation of merchants or of brokers. Should a Banian quit his mercantile occupation and give himself wholly up to the performance of religious duties, even though he still retain his caste, he is regarded as a Brahmin of a more devout kind. The Banians are the great factors by whom most of the trade of India is managed. They claim it as almost a matter of sacred right that all mercantile arrangements should be conducted through them. They are found, accordingly, everywhere throughout Asia, where they are not only merchants, but act as bankers, and give bills of exchange for most of the cities of Hindustan.

Banira was probably a Gallic local goddess near Lausanne. She is only mentioned on an inscription found there.

Banker, in liturgical phraseology, is (1) a covering for a bench; (2) hangings of cloth; (3) the side-curtains of an altar.

Banker Expeditionary, *at the Court of Rome*. An officer who undertakes the procuring of bulls, dispensations, etc., at the court of Rome or in the legation of Avignon, whether in the chancery or penitentiary.

Bankputtis was the god of the sea among the ancient Prussians, "the foam-forming," "the agitator of the waves."

Banks of Piety (or *Monts de Piété*, as the French call them) are common in Popish countries. They are professedly designed for the benefit of the poor, but really intended to promote the interests of the Church. They are, in fact, spiritual pawnbroking establishments, conducted on the usual principles of these institutions, but the profits of which go to the papal treasury. They were approved by the fifth Lateran Council. See Montes.

Banks, David F., a Protestant Episcopal clergyman of the diocese of New York, was elected rector of St. Luke's Church, Nashua, N. H., in 1861; in 1864 he was rector of Christ Church, Norwich, Conn.; and in the following year Grace Church at Yantic was added to his charge. About 1871 he removed to Yonkers, N. Y., as rector of St. Paul's Church; in 1877 he went to Fairfield, Conn., where he died suddenly, Aug. 29, 1878, aged forty years. See *Prot. Episc. Almanac*, 1879, p. 168.

Banks, Edward, an English Wesleyan minister, commenced his ministry in 1803, and died Nov. 9, 1823, aged fifty. He was a zealous and pious man, and many were converted under his ministry. See *Minutes of the British Conference*, 1824.

Banks, John (1), a minister of the Society of Friends, was born in Sunderland, Cumberland Co., England, in June, 1637. He became a Christian at the age of sixteen, and at the age of twenty-two was recognised as a minister. He entered at once upon that life of suffering for conscience' sake so common among Friends in the period in which he lived. At one time he says his associates in prison, where he was thrust because he would not pay certain fees, were "a Bedlamman and four with him for theft, two notorious thieves, two moss-troopers for stealing cattle, and a woman for murdering her child." For several years he travelled extensively through Great Britain and Ireland. A full account of his different journeys, together with a large number of his letters written to his wife and others, may be found in his *Memoirs*. He has also left an account of a long imprisonment of nearly seven years which he endured in the city of Carlisle (1684–91). The last fourteen years of his life he lived in the County of Somerset. His death took place Aug. 6, 1710. Several of his epistles and other papers may be found in *The Friends' Library*, ii, 1–68. (J. C. S.)

Banks, John (2), D.D., an Associate minister, was born in Stirling, Scotland, about 1763, and was educated in his native country. He was for some time a minister in the Presbytery of Edinburgh, but resigned his charge and crossed the ocean in 1796. He preached for some time to the Associate Congregation in New York city, and declined a call from that body in 1798. He was installed as pastor at Cambridge, N. Y., in September, 1799. Here he remained until June, 1802, when he became pastor at Florida, N. Y. He remained in this charge fourteen years, during which time he gave private instruction to boys and young men. In 1816 he removed to Philadelphia as permanent supply, and soon after opened a select school for instruction in Latin and Greek. Afterwards he took charge of the grammar-school connected with the university, and taught several pupils Hebrew. In 1818 he was installed as pastor of the congregation which he had served as supply for two years. In May, 1820, he was elected professor of theology in the Eastern Theological Seminary at Philadelphia. He continued to discharge the duties of his professorship and pastorate until his death, April 10, 1826. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 52.

Banks, Joseph, a minister of the Associate Church, son of Dr. John Banks, was born at Florida, N. Y., July 27, 1806. He graduated at the University of Pennsylvania in 1823, and was a student of theology under his father at the time of the latter's death, in 1826. He was licensed by the Associate Presbytery of Philadelphia, Oct. 1, 1828, and shortly after went South, and was ordained Oct. 15, 1831, by the Associate Presbytery of Carolina as pastor of Bethany and Sardis churches, S. C., and Pisgah and Nob Creek, N. C. He subsequently

settled in the congregations of Northfield, Stow, and Springfield, O.; but, in consequence of feeble health, resigned his charge and accepted an appointment as chaplain in the Western Penitentiary of Pennsylvania, at Allegheny City. He was appointed missionary to the island of Trinidad, July 27, 1843, and labored in that field for eight years. On his return in 1851 he established a semimonthly paper entitled *The Friend of Missions*. He died at his residence in Mercer, Pa., April 8, 1859. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 53.

Banks, Matthew, an English Wesleyan minister, was born at Rotherham, Feb. 23, 1798. He was converted in early life, entered into revival work with great zeal, received his first appointment to Antigua, W. I., in 1826, and soon saw a great revival on that island characterized by extraordinary scenes. He returned to England in 1837, retired from the active ministry in 1860, and died at Bridlington, June 15, 1878. Mr. Banks was quick and decisive in action, independent in judgment, and an original thinker. His preaching was earnest, fervently Protestant, and was successful in awakening sinners. See *Minutes of the British Conference*, 1878, p. 45.

Banks, Robert, an Irish Wesleyan minister, was converted when twenty-one, and soon began to be very active in preaching throughout the counties of Wicklow and Wexford. He began his regular ministry in 1792, became a supernumerary at Athy, or Carlow (Hill, *Alphab. Arrangem.* [1846]), in 1824, and died at Carlow, April 24, 1855, in the eighty-ninth year of his age. "Faithful as a minister, he walked before his house with a perfect heart." See *Minutes of the British Conference*, 1855.

Bankson, James, a Methodist Episcopal minister, was born in Oglethorpe County, Ga., Jan. 8, 1795. He was taught to know the Scriptures from his infancy; emigrated with his parents at the age of eight to Illinois, where he received a very imperfect English education; but, embracing religion at the age of fourteen, he applied himself earnestly to reading and study, and became a good scholar. In 1813 he entered the Illinois Conference, and labored diligently on its frontier circuits till his death, Sept. 4, 1831. See *Minutes of Annual Conferences*, 1833, p. 214.

Bannard, John, a Methodist Episcopal minister, was born in Falwell, England, Jan. 6, 1820. He was converted in his nineteenth year; graduated at Union College in 1846; taught during several subsequent years in Jonesville Academy, and in 1850 united with the Troy Conference, which he served till his decease, May 11, 1853. Mr. Bannard was amiable, humble, devout, a good scholar, and an able preacher. See *Minutes of Annual Conferences*, 1854, p. 374.

Banner, a square flag carried in processions after Roman Catholic custom, and usually designating the parish to which it belongs by the image of the patron saint. In the chapel of orders of knighthood, as in St. George's Chapel, Windsor, the Chapel of the Order of the Garter, the banner of each knight—i. e. a little square flag bearing his arms—is suspended at his installation over his appropriate stall. The installation of a knight is a religious ceremony, hence the propriety of the act. It is not uncommon to place banners taken in battle over the tombs of victorious generals. Banners were formerly a part of the ornaments of the altar, and were suspended over it "that in the Church the triumph of Christ may evermore be held in mind" (Durand). A *heraldic banner* is attached to the staff on which it is carried by one side, while the *ecclesiastical banner* is suspended from the top of the staff by means of a yard. See Pugin, *Gloss. of Eccl. Ornament and Costume.*

Banners in church and processions were adopted from Constantine's use of the labarum—the cross-banner —which was carried in the van of his army. They were used to commemorate the Easter victory of our Lord. The sacred banner of the Maccabees had the initial letters of the Hebrew words forming the text Exod. xv, 11. The emperor Heraclius in 621 took a picture of the cross to battle in his war with Persia, and carried the cross on his shoulders up Calvary as an act of thanksgiving, which was the origin of the festival of the Exaltation of the Holy Cross. The earliest instances of banners in England are those of two guthfana, war-vanes or standards, which were given by bishop Leofric to Exeter Cathedral. But St. Augustine before this had entered the gates of Canterbury with a banner of the cross carried before his procession, singing a litany. The banner of St. Cuthbert was of white velvet with a red cross of the same material, and contained in the centre St. Cuthbert's corporax cloth. It was fringed with red silk and gold, and had three silver bells attached to it. It was of great weight, and five men assisted the bearer when it was carried in procession. Pope Gregory III sent a banner which he had blessed to the king of France. Leo III gave one to Charlemagne; and Alexander II sent another to William of Normandy for his invasion of England. Philip II of France also received a papal banner. King Henry V carried a cross-banner in his expedition against the Lollards; and in the rising of the North in 1570 the rebels carried a banner embroidered with the five wounds, a chalice, and a cross, with the legend *In hoc signo vinces* ("thou shalt conquer by this sign"). The banners of St. John of Beverley, St. Peter of York, and St. Wilfrid of Ripon were carried on a sacred car, crowned with a cross, by archbishop Thurstan in 1138, at the battle of the Standard, or Northallerton, an imitation of the caroccio invented by Eribert, archbishop of Milan, in 1035; and beneath the banner of St. John, carried by a priest, Edward I fought against the Scots. Henry II carried the banner of St. Edmund of Bury to the battle of Fornham, Oct. 16, 1673. Round the shrine of St. Cuthbert at Durham the banners of the king of Scotland, lord Neville, and other noblemen were placed as ornaments and acts of homage. The earl of Surrey borrowed St. Cuthbert's banner (which was carried at Flodden), and, as Skelton says, that of St. William of York in his Scottish campaign. Ferdinand and Isabella chased the Moors out of Granada, led by the cross-banner. The English Henrys and Edwards fought beneath the banners of St. Edmund the Confessor and St. George. In later days captured flags were suspended round the dome of St. Paul's, and the banners of the Bath and St. George at Westminster and Windsor. Henry VII offered the banner of St. George at St. Paul's after his victory at Bosworth. The oriflamme, or banner of St. Denis, was always carried before the kings of France in battle, as by Philip le Bel and Louis le Gros; and regimental colors invariably receive benediction by a priest before their presentation. Pope Pius V in 1568 "baptized" the duke of Alva's babel, or standard, by the name of Margaret. After the Reformation in England, Cartwright mentions "bells and banners in rogations, the priest in his surplice saying gospels and making crosses." In parish processions banners are still carried in front of choirs at Peterborough, Southwell, and other places. At Salisbury, before the Reformation, three large banners were carried on Ascension-day—two in the midst, of the cross, and one in advance, representing the Lion of Judah; while in the rear was his trophy, the image of a dragon. At Canterbury they included the arms of noble benefactors. In some places till recently a lingering relic of banners might be seen in the garlands suspended upon the poles which were carried at the perambulation of parishes. Casalius says the procession resembles a celestial host rejoicing in the triumph of Christ, and displaying the sign of the cross and banners to the discomfiture of the powers of the air. And Cranmer said, "We follow His banner as Christ's soldiers, servants, and men of war,

for the remembrance of him, declaring our proneness and readiness in all things to follow and serve him"—a thought which beautifully harmonizes with the admonition at holy baptism, that we should serve under Christ's banner, and fight manfully against his enemies, continuing his faithful soldiers and servants unto our lives' end (Psa. xx, 5). Banners were used at weddings and funerals; the lesser guilds borrowed those of the parish church.

Bannister, Edward, D.D., a Methodist Episcopal minister, was born in Phelps, N. Y., Dec. 14, 1814. In 1838 he graduated from the Wesleyan University, Conn., taught school at Vienna, N. Y., and, having joined the Genesee Conference, was stationed at Barrington; but was discontinued at his own request, and studied medicine for a few months. In 1840 he preached a short time at Le Roy, N. Y. In 1841 he became a teacher in Gouverneur Seminary, N. Y., and in 1842 joined the Black River Conference, spending the two following years as pastor at Ogdensburgh and Syracuse. In 1844 he became a teacher in the Oneida Conference Seminary, and in 1850 opened a school in San José, Cal. From 1854 to 1860 he was pastor and presiding elder in various appointments in that state; in 1860–67 was president of the University of the Pacific at Santa Clara, but afterwards returned to the active ministry, and died at Marysville, Cal., Sept. 27, 1871. See *Alumni Record of Wesl. Univ.* s. a. 1838.

Bannister, Stephen, an English Congregational minister, was born in Portsea in 1801. He began his ministry at Epping, where he preached about fifteen years, and then retired to Coventry. He subsequently spent a few years successively at Cheltenham, Cardiff, and Crediton. Thence he removed to Gloucester, where he died, Feb. 2, 1874. See (Lond.) *Cong. Year-book*, 1875, p. 311.

Bannister, William, an English Wesleyan missionary, commenced his labors in New Brunswick in 1833, laboring in Petitcodiac, Fredericton, and Grand Menan. In 1838 he removed to the West Indies, where he became one of the most efficient ministers. From 1846 he was chairman and general superintendent of the missions in the St. Vincent and Demerara district. He died of the cholera at Barbadoes, July 9, 1854. He was most indefatigable in relieving the suffering in that sad period. See *Minutes of the British Conference*, 1854.

Banoell, Ludovicus, a French Dominican, and professor of theology and philosophy at Avignon, where he died Dec. 22, 1685, is the author of, *De Militia Angelica S. Thomæ:—Moralis Divi Thomæ* (2 vols.):—*Cursus Universæ Theologiæ tam Moralis quam Scholasticæ* (6 vols.). See Echard, *De Scriptoribus Ordinis Dominicanorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bañolas, Leon de. See Ralbag.

Baodan, king of Ireland, lived in the 6th century. He ascended the throne about 565, was removed by Colman, son of Dermod, and, vanquished and pursued, he took refuge in a monastery governed by Columba, who afterwards became a Pictish disciple. But even here he was pursued and massacred. Columba, indignant at the violation of the sacred place, demanded vengeance, and raised a crusade which resulted in the death of Colman. The successor of Baodan was Hugh II, or Aodh, son of Immeric. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baotan. See Baedan; Baithen.

Bapchild (or rather **Witenagemote**), Council of (*Concilium Baccanceldense*). Of these there are said to have been two.

I. Held between A.D. 696 and 716 at Bapchild, near Sittingbourne, in Kent; a Kentish Witenagemote, at which abbesses and presbyters, as well as bishops and abbots, were present, and where the celebrated Privilege of Wihtred was enacted, granting to the Kentish metropolitan a free election in the case of abbots, abbesses, priests, and deacons. The date cannot be precisely determined. Spurious forms of the *Privilegium* extend it to the election of bishops and to the whole of Saxon England.

II. Held A.D. 798, if at all; said to have been under Kenulf, king (not of Kent, but) of Mercia, and archbishop Athelard, with bishops (two lists, both spurious), abbots, and an archdeacon; and to have prohibited lay interference with churches and monasteries, in compliance with a mandate of pope Leo III. The decree, however, is *verbatim* that of the (genuine) Council of Cloveshoo of A.D. 803, from which also one of the lists of bishops is partially taken. The copy at Canterbury, however, has no signatures.

Baptæ (from *βάπτω, to wash*), a name formerly applied to the priests of the Thracian goddess Cotys, or Cotytto, and was derived from a practice in their festivals of washing in tepid water. Buttmann, however, in his *Mythologus* denies that the name Baptæ was applied to the priests referred to. See Cotys.

Baptism, Angel of. Tertullian speaks of an angel who is present at baptism, and who prepares the waters of the font, and under whose auspices men are prepared by the cleansing of the font for the following gift of the Holy Spirit. His language is not inconsistent with a belief that this may have been a mere individual speculation of his own rather than a doctrine generally accepted in his time. No parallel to this language has hitherto, so far as the writer knows, been alleged from any other early writers. But in more than one of the early *Ordines Baptismi* there will be found expressions derived, in all probability, from this very passage of Tertullian.

Baptism of Desire (*baptismus flaminis*) is a phrase used for the desire experienced by an unbaptized person living in a heathen country or beyond the influence of the Visible Church to receive the sacrament of baptism, which desire, with a sincere intention and hearty repentance, is regarded by theologians as standing in the place of, or as equivalent to, actual baptism —*baptismus fluminis.*

Baptism of Tears is a phrase for that repentance in which the shedding of tears forms a part, and by which a sinner is restored to the favor of God and to communion with his Church.

Baptismal Regeneration. A writer in the *Cyclopædia Britannica* (9th ed. s. v. "Baptism") has these striking remarks on the origin of this dogma:

"In studying the statements made by the early fathers upon baptism, we find not so much a distinct and definite doctrine as gropings towards a doctrine, and it is not until we come to St. Augustine that we can find any strict and scientific theory of the nature and effects of the sacrament. The earlier theologians sometimes make statements which imply the most extreme view of the magical effects of the sacrament, and at other times explain its results in a purely ethical way. Thus, for example, Hermas says, 'Our life is sanctified by water;' while Tertullian expressly declares, 'Anima non lavatione sed responsione sanciturr.' It should never be forgotten that the abundant use of metaphorical language by the Greek fathers, and the want of a strictly theological terminology, prevent our finding anything like the precise doctrinal statements which became familiar in the Western Church; while the prevalence of curious Greek physical speculations, which taught the creative power of water, mingled with and distorted ideas about the effects of water in baptism. It was St. Augustine, the great theologian of the Western Church, who first gave expression to exact dogmatic statements about the nature and meaning of baptism. The real difficulty to be explained was the connection between the outward rite and the inward spiritual change; or, to put it more precisely, the relation between the water used and the Holy Spirit, who alone can regenerate. The Greek theologians had shirked rather than faced the difficulty, and used terms at one time exaggerating the magical value of the element, at

another insisting on the purely ethical and spiritual nature of the rite; but they never attempted to show in what precise relation the external rite stood to the inward change of heart. It is true that one or two theologians had almost anticipated Augustine's view, but the anticipation was more apparent than real; for the theology of the Greek Church in this, as in most other doctrines, is greatly hampered by the mystical tendency to represent regeneration and kindred doctrines much more as a species of chemical change of nature than as a change in the relations of the will. Augustine insisted strongly on the distinction between the sacrament itself and what he called the 'res sacramenti'—between the inward and spiritual and the outward and material; and by doing so Augustine became the founder of both the modern Roman Catholic and the modern Protestant views. Apart from certain modifying influences, it would not be difficult for the orthodox Protestant to subscribe to most of Augustine's views upon baptism, for he insists strongly on the uselessness of the external sign without the inward blessing of the Spirit. But in this doctrine, as in most others, Augustine's doctrine of the Church so interfered as to make practically inoperative his more spiritual views of baptism. The Church, Augustine thought, was the body of Christ; and that in a peculiarly external and physical way, and just as the soul of man cannot, so far as we know, exert any influence save upon and through the body, so the Spirit of Christ dispenses his gracious and regenerating influences only through the body of Christ, i. e. the Church. But the Church, Augustine thought, was no invisible spiritual communion. It was the visible kingdom of God, the visible 'civitas Dei in peregrinatione per terras;' and so entrance into the Church, and the right and possibility of participating in the spiritual benefits which members of the Church can alone enjoy, was only possible by means of a visible entrance into this visible kingdom. Thus, while Augustine in theory always laid greatest stress upon the work of the Holy Spirit and upon the spiritual side of baptism, he practically gave the impulse to that view of the sacrament which made the external rite of primary importance. It was the Holy Spirit who alone imparted spiritual gifts to the children of God. But the one way by which the benefits of this Spirit could be shared was in the first place through baptism. Baptism was thought to be necessary to salvation, and all who were unbaptized were unsaved. In this way Augustine, while recognising the spiritual nature of the sacrament, held views about the importance of the rite which were as strong as those of any Greek theologian who had mingled confusedly in his mind Christian doctrines and the maxims of pagan philosophy about the creative power of the element of water. Of course such a doctrine of the importance of the baptism with water had to be modified to some extent. There were cases of Christian martyrs who had never been baptized, and yet had confessed Christ, and died to confess him; for their sakes the idea of a baptism of blood was brought forward; they were baptized not with water, but in their own blood. And the same desire to widen the circle of the baptized led the way to the recognition of the baptism of heretics, laymen, and nurses. It was the Augustinian doctrine of baptism which was developed by the schoolmen, and which now is the substance of modern Roman Catholic teaching. The schoolmen, whose whole theology was dominated by the Augustinian conception of the Church, simply took over, and made somewhat more mechanical and less spiritual, Augustine's doctrine. They were enabled to give the doctrine a more precise and definite shape by accommodating to it the terms of the Aristotelian philosophy. They began by distinguishing between the matter and the form of baptism. Had Augustine had this distinction before him, he would probably have called the water the matter, and the action of the Holy Spirit the form which verified and gave shape to the matter; but the whole idea of the schoolmen was much more mechanical, the magical idea of the sacrament came much more into prominence, and the spiritual and ethical fell much more into the background; and with them, while water was the *materia sacramenti*, the *forma sacramenti* was the words of the rite—'I baptize thee,' etc., etc. Thus insensibly the distinction between the external rite and the work of the Holy Spirit, which Augustine had clearly before him in theory at least, was driven back into its original obscurity; and while it was always held theoretically that the grace conferred in baptism was conferred by the Holy Spirit, still the action of the Spirit was so inseparably connected with the performance of the rite that the external ceremony was held to be full warrant for the inward spiritual presence and power; and it was held that in baptism grace was conferred *ex opere operato*. The actual benefits which were supposed to come in this way were freedom from original sin, and forgiveness of it and all sins committed up to the time of baptism, and the implanting of a new spiritual life—a life which could only be slain by a deadly sin. The scholastic doctrine of baptism is the doctrine of the Roman Catholic Church, and the restatements made by Möhler on the one hand, and Jesuit theologians on the other, do not do more than give a poetical coloring to the doctrine, or bring out more thoroughly the magical and mechanical nature of the rite."

Baptismerium, the mediæval title of a service-book containing the ritual used in administering baptism.

Baptismia (*βαπτισμία*) and **Baptismios** (*βαπτίσμιος*), Greek terms for *godmother* and *godfather* respectively.

Baptisms, Register of. Such record was first ordered to be kept by the injunctions of Cromwell in 1538, and the regulation was renewed by Canon 70 of the Synod of London, 1602–3, which orders "ministers to keep a register of christenings, weddings, and burials;" the said register to be kept in "a sure coffer with three locks and keys." In the Church of Rome the baptismal register is directed to be kept in the sacristy, and the register of each baptism ought to be signed by the father, if present, and by the sponsors. In most modern churches similar records are required.

Baptist, Edward, D.D., a Baptist minister, was born in Mecklenburg County, Va., May 12, 1790, and was a graduate of Hampden Sidney College. Changing his relations from the Presbyterian Church, which he joined at the age of eighteen, he became a Baptist, and was ordained in 1815 and settled in Powhatan County. Dr. Baptist occupied a very prominent position in his denomination in Virginia, and took an active part in promoting its interests in the state. In 1835 he removed to Marengo County, Ala., and was for many years pastor of a Church in Uniontown. He was a somewhat prolific writer, contributing many articles to the Richmond *Religious Herald*, etc. He died March 31, 1863. See *Baptist Encyclop.* p. 72. (J. C. S.)

Baptista (Battista) of Ferrara, surnamed *Panœtius*, an Italian monk of the Order of Carmelites, lived in the latter half of the 15th century. Versed in literature, both sacred and profane, he left a number of works, for the most part unpublished, among which we cite, *Chronica sui Ordinis:—De Ruina Romani Imperii:—De Monte Sina:—Vita Mechtildis:—Chronica Ferrariensis:—Sermones Varii.* He also translated into Latin several discourses of St. John Chrysostom. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baptista (Bautista), Alfonso (or **Juan Ildefonso**), a Spanish Dominican and theologian, lived in the early half of the 17th century. He taught theology at Saragossa, and wrote, *Commentaria in Primam Secundæ D. Thomæ:—Apologia por la Autoridad de los Doctores de la Iglesia y Santos Padres, contra un Memorial intitulado Á los Juezes de la Verdad y Doctrina* (Saragossa, 1628), in response to the Jesuit Juan Bautista Posa. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baptista (Bautista), Anselmo, a Spanish theologian, lived in the early half of the 17th century. He was a monk of the Order of Citeaux at Huestas, and wrote, *Relacion de las Vidas y Triunfos de los Gloriosos Martires, de los Milagros de Nuestra Señora de Loreto:—Ars Amandi Deum*, translated into Italian and Spanish. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baptista (Battista), Giovanni, an Italian Jewish convert of the 15th century, and physician by profession, is the author of *Liber de Confutatione Hebraicæ Sectæ* (Strasburg, 1500), which he dedicated to cardinal Bernardo Caravajal. The whole is divided into three sections: the first treats of the first advent of the Messiah, with an explanation of thirteen prophecies; the second, of his second advent in the time of Gog, i. e. the Antichrist, at which time the remnant of the Jews shall be saved; the third deals with the manner of refuting the Jews. In conclusion, he admonishes all those Jews who have found the Saviour to remain steadfast in the faith, and to live according to the Gospel. See Wolff, *Bibl. Hebr.* iii, 353 sq.; Fürst, *Bibl. Jud.* i,

84; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Kalkar, *Israel und die Kirche*, p. 31 sq. (B. P.)

Baptista, Gregorio, a Portuguese theologian, a native of Funchal, lived in the early half of the 17th century. He first entered the Benedictine Order, and became doctor of theology and general preacher of the order, then went over to the Franciscans. He wrote, a *Commentary on the 13th Chap. of St. John* (Coimbra, 1621); the first part was published, but the two others were not:—*Completas da Vida de Christo Cantadas a Harpa da Cruz, por ille Mismo*, translated from Portuguese into Spanish by Ferd. de Camargo. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baptista (Battista), Hortensio, an Italian bishop and theologian, native of Frosignone, died in 1594. He was doctor of theology and bishop of Veroli, and wrote *Comment. de Rerum Universitate*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baptista (Bautista), José, a Mexican theologian, lived in the latter half of the 16th century. He belonged to the Order of St. Francis, was keeper of the convent of Letzuca, and taught theology. He wrote, *Informationes Confessariorum in India vel America:—De Casibus Conscientiæ circa Confessiones Occurrentibus:—Placitas Morales de los Indios:—De Miseria et Brevitate Vitæ*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baptiste DE SAULIS, a French theologian of the 15th century, belonged to the Order of the Cordeliers. He wrote *Une Somme de Cas de Conscience* (Paris, 1449). He must not be confounded with Battista surnamed *Trovamala*, a theologian who also wrote, about 1580, a *Summa Casuum Conscientiæ*, of which Bellarmine (*De Scriptor. Eccles.*) speaks in eulogistic terms. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baptisti, PIETRO, an Italian theologian, a native of Perugia, of the Franciscan Order, died July 13, 1677. He wrote, *Scala dell' Anima per Giungere in Breve alla Contemplatione, Perfettione e Unione con Dio*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baptsanski, DEDAIUS, a Hungarian monk of the Order of St. Francis, lived in the early half of the 18th century. He wrote *Fasciculus Myrræ* (Vienna, 1701), a dissertation concerning the Passion. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bar, another name of the Chaldæan god *Bilgi*.

Bar, Alexander, a Scottish prelate, was consecrated bishop of the see of Moray in 1362, and was such until 1390. He was witness to several charters in the nineteenth year of king Robert II. He died May 15, 1397. See Keith, *Scottish Bishops*, p. 141.

Bar, François de, a learned French Benedictine, was born in 1538 at Seizencourt, near St. Quentin. From 1574 he was grand prior of the Abbey of Anchin (Order of St. Benedict), upon the Scarpe, and was well versed in ecclesiastical history. His works remain unpublished; but at the period of the Revolution they were transported from the Library of Anchin to that of Douay, where they are still preserved. He died March 25, 1606. We notice among his works, *Epistolæ:—Cosmographia:—Opera Varia:—Compendium Annalium Ecclesiasticarum Cæsaris Baronii:—Historia Archiepiscopatus Cameracensis et Cœnobiorum ejus:—Historia Monastica:*—and several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bar, Louis, cardinal-bishop of Chalons-sur-Marne, brother and heir of Edward III, resigned in 1419 in favor of René of Anjou, his nephew, against whom Adolphus VIII, duke of Berg, bore arms, but without success, claiming a right to the duchy of Bar through his wife, sister of cardinal Louis. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bar, Louis de, a French theologian, was a native of Sens. At the age of thirty he went to Rome, where he embraced the ecclesiastical calling; became secretary of the cardinal of Ferrara; was appointed legate to France to Charles IX, and accompanied to Spain the cardinal Ugo Buoncompagno (afterwards pope Gregory XIII), who appointed him prodatary. After the death of this pontiff, De Bar gave his attention wholly to his functions as dean of the apostolic subdeacons of St. Peter's at Rome, and to the relief of the poor. He died in 1617. He wrote, among other works, *Ex quatuor Evangelistarum Textu Confecta Narratio*, which was published four months before the death of the author. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bara, a festival formerly celebrated with much magnificence at Messina, in Sicily, representing the Assumption (q. v.) of the Virgin Mary. The word was also employed as the designation of a huge machine exhibited during the festival. It was fifty feet high, and at the top of it was a girl fourteen years of age representing the Virgin, and standing on the hand of an image of Jesus Christ.

Bara (or **Barra**), JOHN, a Dutch engraver, was born in the year 1575. He published some plates in England, dated 1624 and 1627. The following are a few of his principal sacred prints: *A Landscape with Susanna and the Elders:—Christ and his Disciples going to Emmaus:—The Parable of the Sower.*

Barabara-Wasfu is the uncreated supreme god of the Malabars.

Barabbino, SIMONE, an Italian painter, was born near Genoa about 1585, and studied under Bernardo Castello. One of his best works is *The Dead Christ*, with the Virgin, St. Michael, and St. Andrew, in the Church of San Girolamo. He died imprisoned for debt; but Zani says he was living in 1664. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Baraca. See BARAKA.

Barăchus was bishop of Bacatha, or Metrocome, in Palæstina Tertia, in the middle of the 4th century. When Justinian, at the request of St. Sabas, erected a church at Jerusalem in honor of the Blessed Virgin, Barachus was made superintendent of the works (Cyril. *Scythop. Vit. S. Sabæ*, No. 73). In 536 he attended the council held at Jerusalem against Anthimus and the Monophysites. See Labbe, *Concil.* v, 268.

Baradæus. See ZANZALUS, JACOB.

Baradātus (or **Varadatus**) was a celebrated hermit near Antioch in the 5th century. After many years of utter seclusion in a cell so small that he could neither stand nor lie in it, he was at last induced by Theodotus, the bishop of Antioch, to come forth. He appeared wrapped in skins from head to foot, with the exception of his mouth and nostrils. Among other eminent monks and hermits, he was consulted by the emperor Leo after the Council of Chalcedon (Theodotus, *Phil.* 27; Evagrius, *Hist.* ii, 9; Nicephorus, *Hist.* xv, 22; Assemani, *Biblioth. Orient.* c. 19).

Baræas (Βαραίας) is mentioned as one of Manes' disciples in the Greek form of abjuration (ap. Cotelier, *Patres Apost.* i, 545).

Barænus, JUSTUS, a Dutch theologian, little known, who lived in the 17th century, wrote *Epist. ad Abr. Scultetum* (Antwerp, 1620), in which he defended the doctrines of Lutheranism. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baraga, FRIEDRICH, D.D., a Roman Catholic bishop and missionary among the North American Indians, was born at Treffen, Carniola, June 29, 1797. He was educated at the University of Vienna; entered holy

orders in 1823; came to America in 1830, and spent the remainder of his life in connection with the Chippewa and Ottawa missions in Michigan. In 1853 he became bishop of Marquette and Sault Ste. Marie. He died Jan. 19, 1868. He published a number of works in the Chippewa language, including a grammar and dictionary, and a German work on the *History, Character, and Habits of the North American Indians* (1837).

Barahona, PETRUS (surnamed *Valdivieso de*), a Spanish Franciscan who lived in the 17th century, is the author of, *De Arcano Verbo, sive de Vivo Dei Sermone:—Interpretatio Literalis, Mystica, et Moralis in Psalmum lxxxvi:—Commentatio in Epistolam ad Galatas:—Comm. in Epist. ad Hebræos.* See Antonio, *Bibl. Hisp.*; Wadding, *Bibl. Script. Minorum*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Baraka (Arab. *benediction*), a name applied by the Coptic Church [see COPTS] to the unleavened bread used in the eucharist before it has been consecrated.

Barallots, a heretical sect of Bologna, Italy, who are said to have had all things in common, even their wives and children.

Barălus (or **Barulas**), an infant ("parvus, nec olim lacte depulsus")—mentioned by Prudentius (*Hymn* x, Περὶ στεφάνων), Eusebius Gallicanus, the author of Homily 48 in the works of St. Augustine, and others—to whom St. Romanus of Cæsarea, martyred at Antioch, and Asclepiades, the prefect, his judge, referred the question concerning the truth of the Christian religion. Baralus, having declared Christ to be the true God, was forthwith put to the torture by Asclepiades, and martyred with Romanus. The story has but small authority. See Ruinart, *Acta Sinc.* p. 360; Baillet, iii, 321.

Baranovius (*Baranowski*), ALBERTUS, a Polish theologian of the Roman Catholic Church, was at first bishop of Przemisl. In 1604 he was appointed to the diocese of Wladislaw, and finally was archbishop of Gnesen, where he died, in 1615. He wrote, *Constitutiones Synodi Diœcesanæ Vladislaviensis anno* 1607 *Celebratæ* (Cracow, 1607):—*Concilium Provinciale Regni Poloniæ anno* 1607 *Celebratum* (ibid. 1611):—*Synodus Diœcesana Gnesnensis Habita* 1612 (ibid. 1612). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Baranyi, PAUL, a Hungarian Jesuit and theologian, lived in the early half of the 18th century. In his native country he gained great renown as a preacher, and wrote *Imago Vitæ et Mortis*, or *Az Életnek es Halálnok Kepe* (Tyrnau, 1712), a collection of funeral orations in the Hungarian language. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baranzane (or **Baranzano**), JEAN ANTOINE (surnamed *Redemptus*), a Barnabite monk, was born at Serravalle, in Piedmont, in 1590. He was one of the first in the 17th century who threw aside the Aristotelian opinions in philosophy. He was on intimate terms with Bacon, and died at Montargis, Dec. 23, 1622. His works are, *Uranoscopia, seu Universa Doctrina de Cœlo* (Geneva, 1617):—*Novæ Opiniones Physicæ* (Lyons, 1619, 8vo):—and some devotional works, etc. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Barara-Kied (or **Radien Kieddie**) was the son of Radien Atzie, according to the mythology of the Lapps. His father was the first of the deities; and, next to his father, he was the supreme god, the creator of the universe. The magicians of the Lapps represent him on their drums in the form of a huge house.

Barashnom, in Persian mythology, is the greatest ceremony of purification. A holy priest well instructed in the divine service washed the penitent in a sacred spot. The latter thereupon remained first three, then nine, days in a specially selected and secluded place, still continuing his purifications.

Barathus, JOHANNES, a Belgian Carmelite of the 15th century, is the author of, *De Revelatione Divinorum:—Postilla in Apocalypsin:—Postilla in Epistolam ad Hebræos:—De Utilitate Scripturæ.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Swertii *Athenæ Belgicæ*. (B. P.)

Baratz, a document granted by the Turkish sultan to the Greek patriarchs and bishops, sanctioning them in the exercise of their ecclesiastical functions. It gives them power to appoint or depose the inferior clergy, to grant licenses for marriages, to issue divorces, to collect the revenues belonging to the churches, to receive the legacies bequeathed to them—in short, to enjoy all the privileges, and to perform all the duties, belonging to their high station.

Barawa Fire was an Indian discovery, similar to the Greek fire in that it continued burning under water. Beshukerma, or Visvakarma, is said to have discovered it when the good genii, Devas, fought against the evil Assurs.

Barax (or **Baraze**), CYPRIEN, a French missionary, was sent by the Jesuits, to which order he belonged, on a mission to the house of Moxes, and to other savage tribes of South America. He called them together, taught them to cultivate the soil, to weave cloth, and other useful arts. He spent twenty-seven years in this work, and finally suffered martyrdom at the hands of the Baures, a savage nation whom he attempted in vain to convert. He died Sept. 16, 1702, aged about sixty-one years. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barba, GIOVANNI, an Italian advocate and bishop, a native of Naples, had charge of representing the government of Naples among the twelve consistorial advocates. It was owing to Barba that pope Clement XII instituted the society of studies already projected by Sextus V. He died Sept. 11, 1749. He wrote *Delle Arte e del Methodo delle Lingue, Libri III* (Rome, 1734). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barba, *Saint*. See BARBARA, ST.

Barbarano, FRANCESCO, an Italian theologian of the Capuchin Order, was a native of Vicenza, and died in 1656. He wrote *Orologio Spirituale; cioè Prediche per Tutte le Feste della S. V.* (Vicenza, 1641):—*Direttorio alla Vita Spirituale e Cristiana* (Venice, 1647):—*Historia Ecclesiastica della Città, Territorio e Diocesi di Vicenza* (Vicenza, 1649–53):—*Giojello Spirituale del Cristiano* (ibid. 1651, 1657). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbarelli, GIORGIO (called *Giorgione*), a distinguished Italian painter, was born at Castel-franco, near Treviso, in 1477, and attended the school of Giovanni Bellini at Venice. He soon manifested great ability, and was the first of the Venetian painters who broke through the timid and constrained style that prevailed at the time of Bellini, and introduced a freedom of outline, a boldness of handling, and a vigorous effect of chiaro-oscuro which were unknown before him. He died in 1511. Of his oil-paintings the principal are, the picture of *St. Omobono*, in the school of Sarti at Venice:—*Christ Bearing his Cross*, in the Church of San Roch:—and in the school of San Marco, a picture of that saint appeasing the tempest. One of his most esteemed works is the *Finding of Moses*, at Milan.

Barbarians, BISHOPS FOR. In ordinary cases, the election of a bishop required the consent or suffrage, not only of the clergy of the diocese over which he was to preside, but of the faithful laity also. This rule was applicable only to countries already Christian. When a bishop was to be sent out to a distant or barbarous nation, it was required by the Council of Chalcedon that he should be ordained at Constantinople, to which city, as the new Rome, equal privileges with "the elder, royal Rome" were now to be assigned. Athanasius

ordained Frumentius at Alexandria to be bishop of the Ethiopians. See Bingham, *Christ. Antiq.* (index). See In partibus Infidelium.

Barbarigo, Giovanni Francesco, a learned Italian prelate, nephew of the following, was born at Venice in 1658. He was successively ambassador to the court of Louis XIV, prior of the Church of St. Mark at Venice, bishop of Verona, cardinal and bishop of Padua. He published at his own expense the works of St. Zeno (Padua, 1710). He died at Padua, Jan. 27, 1730. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbarigo, Gregorio, an Italian prelate, was born at Venice, Sept. 25, 1625. Destined at first for a public administration, he afterwards embraced an ecclesiastical course, having studied at Padua both law and theology. He became canon and domestic prelate, and received from pope Alexander VII the care of the infected districts lying beyond the Tiber, a mission which he performed with zeal. In 1657 he was made archbishop of Bergamo, where his charity gained for him the surname of "the new Charles Borromeo." In 1660 he was made cardinal. From the bishopric of Bergamo he passed to that of Padua in 1663. He established in this last-mentioned place a seminary which he endowed, and where he introduced professors of Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin, and at the same time attached to the establishment a printing-house provided with the type for all these languages. He died at Padua, June 18, 1697. Miracles are said to have been worked at his tomb, and Clement XIII declared his beatification, July 16, 1761. We have from this prelate, among several regulations for his Church, twenty-five letters, written in Italian at Magliabecchi, in the *Epistolæ Clarorum Venetorum ad Antonium Magliabecchum.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbaro, Daniello, an Italian theologian of the 16th century, a native of Venice, was coadjutor of the patriarch of Aquila. In 1548 he was sent on an embassy to Edward VI of England. He attended the Council of Trent, where he distinguished himself. He died in 1569, aged fifty-seven years. He wrote *Græcorum Patrum Catena in Psalmos Quinquaginta Davidis* (Rome and Venice, 1588), and many other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbarossa, Christoph, a Lutheran theologian, was born in 1562. He studied at Wittenberg, was in 1597 pastor at Luneburg, in 1599 pastor and superintendent in Oldenburg, and died in 1623. He wrote, *Delineatio Historiæ Passionis Jesu Christi:—Analysis Catechetica:—Postilla Postillarum Practica:—Epistel-Evangelien und Passions-Postillen.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Barbary, Religion of. The states of Barbary is a general name for the whole northern coast of Africa, with the exception of Egypt. The inhabitants are chiefly zealous and bigoted Mohammedans—more bigoted, indeed, than the communion of Islam in any other country. From their *tolbas*, or spiritual instructors, very little real knowledge is derived. There is no connection between the ministers of religion and the government, as in other Mohammedan countries; nor is there any corporate body, like the *ulema* in Turkey, to preserve and maintain the doctrine and discipline of the Church. The veneration of the people is bestowed almost exclusively upon a class of persons called *marabouts*, who, through absurd pretensions to supernatural power and an intercourse with invisible beings, raise themselves to the character of saints. Idiots and madmen are uniformly reputed holy. The higher class of saints, or marabouts, are second only to the king, if they do not rival him. The emperors of Morocco have been long accustomed, by high pretensions to sanctity, to heighten the respect of their subjects. A marabout discharges the duties of a priest, is an averter of evil, and a manufacturer of talismans and amulets, besides performing many strange tricks with the view of exciting wonder and admiration. He has the privilege of granting sanctuary to any accused person, whether innocent or guilty, and even of affording protection to any one who has incurred the displeasure of the sovereign himself. In the Barbary states superstitions of various kinds prevail. The great mass of the people have a firm belief in an evil eye. Serpent-charmers are to be found exciting the wonder of all observers. Among the inhabitants of the northern coasts of Africa deceased relatives are held in great veneration. Every Friday evening "the feast of the dead" is held, when the people repair to the tombs of their ancestors, who are supposed to be present on that evening, and to share in the festival which is celebrated there. See Broughton [Mrs.], *Six Years' Residence in Algiers.*

Barbāta, in Roman mythology, was a surname of *Venus*, from a bearded statue of her erected to ward off evil from the Roman women who lost their hair in consequence of an epidemic disease.

Barbato (or **Barbatia**), a celebrated Italian jurisconsult, was born at Messina, in Sicily, in the 15th century. He wrote on the second book of the decretals, on the Clementines, relative to the cardinals, etc., and died at Bologna, July 21, 1479.

Barbātus was a surname of the Asiatic *Bacchus* among the Romans, because here he appeared manly, dressed and bearded, much different from his usual youthful appearance.

Barbātus, St., bishop of Benevento, was born about the end of the year 603. In his youth he was employed in preaching, and was made curate of the Church of St. Basil, in Morcona. He strove to destroy the remnants of superstition among the Lombards, and in 663 was made bishop of Benevento. He attended the Council of Rome in 680, under pope Agatho, and died Feb. 19, 682. See Baillet, Feb. 19.

Barbauld, *Mrs.* **Anna Letitia,** an eminent Christian writer of hymns, was born at Kibworth, Leicester, England, June 20, 1743. She was the daughter of Rev. John Aikin, LL.D., who for several years had charge of a flourishing academy. Her brother, John Aikin, M.D., like his sister, was a distinguished author. His sister early developed remarkable literary ability, and received an accomplished education. At the age of thirty (1773) she published a volume of miscellaneous poems, which was so well received that four editions of the work were called for within a year after publication. She was married in 1774 to the Rev. Rochemont Barbauld, a descendant of a family of French Protestants. Soon after their marriage Mr. and Mrs. Barbauld opened a select school in the village of Palgrave, which met with great success. Athough busily occupied with her work as a teacher, Mrs. Barbauld found time to engage in literary pursuits. She prepared for the press her *Early Lessons for Children* and her *Hymns in Prose for Children;* in 1775 her *Devotional Pieces*, composed from the Psalms and the book of Job. In 1790 she published *A Poetical Epistle to Mr. Wilberforce on the Rejection of the Bill for Abolishing the Slave-trade*, and in 1792 *Remarks on Gilbert Wakefield's "Inquiry into the Expediency and Propriety of Public and Social Worship."* Mrs. Barbauld was associated with her brother in the production of *Evenings at Home*, a work in six volumes, commenced in 1792 and completed in 1795. Mr. Barbauld became pastor of a congregation at Newington Green, and with his wife made a home at Stoke-Newington. In 1804 Mrs. Barbauld published *Selections from the "Spectator," "Tatler," "Guardian," and "Freeholder."* She wrote also this year a *Life of Samuel Richardson.* In 1810 she edited the *British Novelists*, a series which was published in fifty volumes, and

in 1811 wrote a poem, *Eighteen Hundred and Eleven*. She died March 9, 1825. Her rank among the English female writers is a high one. Her hymns are among the best sacred lyrics in the language, and not a few of them have found their way into our best collections. The best known of these are:

"Praise to God, immortal praise,
For the love that crowns our days;"

the Easter hymn,

"Again the Lord of life and light
Awakes the kindling ray;"

also the hymn,

"Awake, my soul! lift up thine eyes!
See where thy foes against thee rise;"

and the hymns of which the following are the first lines: "How blest the sacred tie that binds," "Come, said Jesus' sacred voice," "Our country is Immanuel's land." See Aikin [Miss Lucy], *Memoir of Mrs. Barbauld;* Cleveland, *English Literature of the 19th Century*, p. 167, 168; Frost, *British Poets*, p. 35; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. C. S.)

Barbauld, Rochemont, an English dissenting minister, was born of French parents in England in 1748. He received the rudiments of his education at home; was intended by his father for the Church of England, though educated at the Dissenting Academy at Warrington to avoid the expense, and hazard to the morals, of a university education, and in 1773 entered the Dissenting ministry at Highgate, where he preached about a year. In the year following he removed to Palgrave, Suffolk, and took charge of a neighboring congregation of Dissenters in Norfolk. There he taught a very flourishing school. Eleven years later he removed to Hampstead, thence to Stoke-Newington, where he remained until about the time of his death, which occurred Nov. 11, 1808. Mr. Barbauld was liberal in theology, a man of active benevolence, of free and courageous spirit, and possessor of a winning simplicity and natural enthusiasm. See Whittemore, *Modern History of Universalism*, p. 248.

Barbe, the name given to a pastor among the ancient Waldenses (q. v.). See BARBETS.

Barbe, a Flemish engraver, was born at Antwerp about 1585, and probably studied under the Wierixes. He visited Italy and became proficient in drawing. The following are some of his best prints: *The Annunciation:*—*The Nativity:*—*The Virgin Mary and St. Joseph Arriving at Bethlehem:*—*Christ on the Mount of Olives:*—*The Repose in Egypt:*—*The Holy Family, with the Infant Jesus Embracing St. Joseph.*

Barbe, a French Lazarite and preacher of the 18th century, had charge of the Seminary of the "Bons Enfants" at Paris. He wrote, *Prières Touchantes et Affectives*, in which are explained in few words the gospels for all the Sundays of the year and for Lent (Paris, 1712):—*Prières durant la Sainte Messe* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbe, PHILIPPE, a Roman Catholic minister, was born at London in 1723 of French parentage. Having studied at the College of Louis the Great at Paris, he took holy orders. He was shortly after called to the head of the College of Longres, and afterwards to that of Chaumont. Being recalled to Paris in 1785, he was placed in charge of the translation of the works of the Greek fathers for the collection which M. de Juigné, archbishop of Paris, was preparing. At the period of the Revolution he went to Chaumont, where he died soon after, in 1792. He wrote, *Fables et Contes Philosophiques* (Paris, 1771). Barbier, in his *Dictionnaire des Anonymes*, attributes to him wrongfully the work entitled *Fables Nouvelles, Divisées en 6 Livres* (ibid. 1762). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbelites was one of the names given to certain Ophitic Gnostics (Epiph. i, 85 B), taken from *Barbelo*, a personage in their mythology. Theoderet (*Hist. Eccl.* i, 13) calls them *Barbeliotæ*, apparently on no independent authority. The common text of Irenæus (p. 107) speaks of "multitudo Gnosticorum Barbelo;" but Mr. Harvey reasonably suggests that *Barbelo* came in from the margin. This sentence refers to a "multitude" of heretics, "some" only of whom are said in the next sentence to have "imagined" (ὑπέθεντο) Barbelo (Borboriani).—Smith, *Dict. of Christ. Biog.* s. v.

Barber, Aquila, a minister of the British Wesleyan Methodist Church, was born in Bristol, Jan. 14, 1797. He was converted at the age of eighteen, was received into the ministry in 1821, became a supernumerary in 1863, settled at Gainsborough, and died April 21, 1870, having had the rare joy of seeing four of his sons called to the ministry. He was distinguished by a firm attachment to the Church, by cheerfulness and uprightness, and by his faithfulness and ability as a preacher. He wrote, *A Brother's Portrait; Memorials of the Late Rev. William Barber, with Memorials of his Wife Written by Himself* (Lond. 1830, 8vo). See *Minutes of British Conference*, 1870, p. 31.

Barber, Cyrus, a Baptist missionary, was born in Portsmouth, R. I., March 27, 1807. He pursued his studies at the Hamilton Literary and Theological Institution. The Missionary Union appointed him as one of its missionaries July 22, 1839, and he was set apart for his work by ordination at Newport, R. I., in September of that year. He sailed with his wife from Boston Oct. 22, 1839, and reached Calcutta Feb. 20, 1840. He and Mrs. Barber, and Miss Rhoda Bronson, a sister of Rev. Dr. Bronson, were originally designated to the department among the Nagas, but it was decided that the two former should confine their labors to the Assamese. Accordingly, they took up their residence in Sibsagor, a town having a population at the time of eight thousand inhabitants, situated on the river Dikho, ten miles from the Brahmaputra. Here, for several years, Mr. Barber labored with great zeal, and a blessing followed his work. Officers and residents attached to the civil and military service of the East India Company rendered substantial aid to the mission. In February, 1845, a Church was formed in Gowahati, to which place Mr. Barber had removed. On account of ill-health, he left his station with the hope that a temporary absence might recruit his wasted strength. He died at sea, and was buried in Mozambique Channel Jan. 31, 1850. See Gammell, *History of Missions* (chapter on Assam); *The Missionary Jubilee*, p. 237. (J. C. S.)

Barber, Daniel Montgomery, a Presbyterian minister, was born in Montour County, Pa., March 16, 1800. He graduated from Washington College, Pa., in 1824, and was ordained Nov. 21, 1827, by Northumberland Presbytery as an evangelist, and appointed to labor on the Susquehanna river. In 1833 he accepted a call to the First Church, Williamsport, Pa., and after 1858 labored in other places. He died at Milton, Pa., Oct. 30, 1865. See Wilson, *Presb. Hist. Almanac*, 1867, p. 122; *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 52.

Barber, Edward, a Baptist minister, was born in Exeter, R. I., Sept. 23, 1768. He was ordained pastor of a Baptist Church at Union Village, Sept. 25, 1794, and died July 1, 1834. He was distinguished as a preacher, a pastor, and a counsellor. See Sprague, *Annals of the Amer. Pulpit*, vi, 194.

Barber, Eldad, a Congregational minister, was born in East Windsor, Conn., Sept. 24, 1801. He completed his theological course in Yale College in the summer of 1829, having spent the winter of 1828–29 under the direction of the American Sunday-school Union in Ohio. He was ordained as a missionary under appointment of the American Home Missionary Society Aug. 26, by the Litchfield South Association, at

Woodbury, Conn., and for the next two years preached in the Presbyterian Church in Marion, O. From April, 1832, to October, 1835, he had charge of the Huron Institute in Milan, O., supplying also neighboring churches. He was pastor of the Presbyterian Church in Florence, O., from 1837 until his death, March 27, 1871. See *Obituary Record of Yale College*, 1871.

Barber, Francis, a Baptist minister, was born in Pembroke, Mass., Dec. 22, 1806, and was a graduate of Waterville College in the class of 1834. He was licensed to preach in 1832. After leaving college, he pursued the three years' course of study at the Newton Theological Institution, and was ordained as an evangelist in Middleborough, Mass., Oct. 20, 1837, with a view to missionary labor in the West. He received an appointment from the Board of the Baptist General Convention April 15, 1839, as a missionary among the Shawnee Indians, and labored among this tribe until his mission was broken up by "border ruffians" in 1856. During the remainder of his life, he lived on his farm, five miles west of Lawrence, Kan., where he died, Feb. 13, 1863. (J. C. S.)

Barber, George M., a Methodist Episcopal minister, was born in Rush County, Ind., Sept. 25, 1824. He joined the Church in his twelfth year, and was converted in his fifteenth. He entered Asbury University in 1845, remained two years, then studied medicine in Rushville two years, and entered the medical department of the University of New York. In 1857 he graduated at Pennsylvania University, Philadelphia; moved to Cornersville in 1859, and there practiced medicine until 1866, when he removed to Madison, Ind. In 1868 he united with the South-east Indiana Conference, and labored with marvellous success until his decease, Aug. 14, 1874. Over seven hundred conversions bear witness to Mr. Barber's zeal and fidelity during his short ministry. He was warm-hearted and energetic. His great success, however, lay in his personal labors from house to house. See *Minutes of Annual Conferences*, 1874, p. 96.

Barber, George Richard, an English Congregational minister, was born in the Fen district, Cambridgeshire, of Primitive Methodist parents. He was converted at the age of eighteen, changed his ecclesiastical views soon after, and accepted the Congregational pastorate at Castle Camps, Cambridgeshire, where he labored two and a half years. His death occurred April 16, 1878. See (Lond.) *Cong. Year-book*, 1879, p. 297.

Barber, John, an English Wesleyan minister, was born in Kinder, Derbyshire, Dec. 16, 1757. He was converted in 1778, and in 1782 was taken from his business as a weaver, and appointed by Wesley to the Birmingham Circuit. He subsequently labored on the Huddersfield, Manchester, London, and Bristol (1814) circuits. As a leading member of the Committee of Privileges, he was largely instrumental in saving the Methodist societies from the subversion of their religious liberty contemplated in a bill introduced in the House of Lords. He died in Bristol, April 28, 1816, being then for the second time president of the Conference. Barber's piety, sympathy, independence, and zeal for God and the truth were conspicuous. There was probably none more intimately acquainted with the doctrines and usages of Methodism. See *Wesleyan Meth. Mag.* 1818, p. 241, 321; Smith, *Hist. of Meth.* ii, 540; iii, 4; *Minutes of the British Conference*, 1816; *Wesleyan Takings* (Lond. 1841), i, 299.

Barber, Jonathan, a Presbyterian minister, was born at West Springfield, Mass., in 1712. He graduated at Yale College in 1730, and was licensed to preach in 1732. He preached for some years on Long Island. In 1740 he went South, and was superintendent of the Orphan House in Georgia seven years. He died in 1783. See Sprague, *Annals of the Amer. Pulpit*, iii, 82.

Barber, Samuel, a Congregational minister, was born in Dublin, Ireland, Dec. 31, 1779. Soon after his birth, his parents removed to Manchester, England. On Sept. 1, 1801, he left Manchester to become a student in Rotherham College. His last day at Rotherham he received an invitation from the Church at Ulverstone, Lancashire, which he accepted, and after laboring there for a considerable time was ordained, June 14, 1807. He removed to Bridgenorth, Shropshire, May 22, 1809, and opened an academy, in which he continued from 1812 to 1844, in the meantime performing his duties as pastor. He resigned his charge in December, 1845, and withdrew from the Church. An illness of three years now undermined his health, and he died Oct. 24, 1854. He was a man of sterling worth, strict fidelity; a faithful minister and a devoted servant of God. See (Lond.) *Cong. Year-book*, 1855, p. 204.

Barber, Thomas, an Irish Wesleyan minister, first heard the Gospel preached by Methodists at Sidare, County Fermanagh. He was convicted of sin under the ministry of John Wesley, who admitted him into the Church. His love for souls soon led him to engage in missionary work on the Londonderry Circuit. His first appointment was to Sligo in 1779. After a most active service, he became a supernumerary in 1808, and died in 1826. Barber guided Adam Clarke's earliest religious course. He was a man of agreeable eccentricities, indefatigable energy, and great success. See *Minutes of the British Conference*, 1826; Stevens, *Hist. of Methodism*, iii, 437.

Barber, William, an English Wesleyan missionary, was born in Bristol, of pious parents, whose training of him resulted in his early conversion. By diligence he acquired a respectable learning. In 1824 he was sent to Gibraltar as missionary to the Spaniards, but, after laboring with success for four years, was cut off at his post by the ravages of an epidemic fever, Oct. 26, 1828. See *Minutes of the British Conference*, 1829; Barber [Rev. Aquila], *Memoirs* (Lond. 1830).

Barberi, Filippo del, an Italian theologian, a native of Syracuse, lived in the latter half of the 15th century. He was appointed inquisitor of the faith in Sicily, and in the isle of Malta and of Gozo in 1481. Among other works, he wrote, *Tractatus de Discordia inter Eusebium, Hieronymum, et Aurelium Augustinum; Approbatus Sibyllarum et Prophetarum Dictis Omniumque Gentilium Philosophorum et Veterum Poetarum qui de Christo Vaticinati sunt atque aliqua Prædixerunt:—Donatus Theologus, quo Theologicæ Quæstiones Grammatica Arte Solvuntur* (these works were published at Rome, 1481):—*Libellus de Animarum Immortalitate:—Libellus de Divina Providentia Mundi Gubernatione, Hominum Prædestinatione atque Reprobatione* (the author here teaches the doctrine of St. Thomas):—*Sermonum Quadragesimalium Volumen Pergrande:—Dominicarum ac Sanctorum Volumen.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Barberini (not **Barberino**), **Antonio** (surnamed *Il Vecchio*), an Italian prelate and theologian, brother of Urban VIII, was born at Florence in 1569. In 1585 he joined the Capuchins; in 1624 was appointed cardinal bishop at Sinigaglia and librarian of the Vatican at Rome. He died Sept. 11, 1646. He is the author of, *Constitutiones Synodales et Decreta pro Diocesi Senogallensi* (Rome, 1627):—*Tractatus de Antiquo Modo Eligendi in Religione Capuccinorum* (ibid. 1640):—*Ordinationes pro Bono Regimine Religionis Capuccinorum* (ibid. eod.). See Bernardus a Bononia, *Bibl. Capuccinorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Barberini, Bonaventura, an Italian theologian and prelate, was born at Ferrara in 1674. At the age of sixteen he entered the Capuchin Order, from which ill-health led him to withdraw and enter the Franciscan Order. He performed various subordinate ecclesiastical

functions, and was finally made archbishop of Ferrara by pope Benedict XIV. He died Oct. 15, 1743. He wrote, *Orazione Italiane* (Forli, about 1718), upon various subjects, which proved a great success:—*Prediche dette nel Sacro Palazzo Apostolico per il Corso di Diecinove* (Venice, 1752). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barberini, Francesco, an Italian prelate, nephew of Urban VIII, was born in Florence, Sept. 23, 1597. He was sent as legate by his uncle to France and Spain, and was afterwards vice-chancellor and librarian of the Vatican, bishop of Sabina, later of Porto, and finally of Ostia, and likewise cardinal. He had to leave Rome on the accession of Innocent X, but was permitted to return, and became dean of the sacred college. He died Dec. 10, 1679. He was learned in the languages, translated the twelve books of Marcus Aurelius from the Greek, and prepared a catalogue of the papal library. See *Biog. Universelle*, s. v.

Barberini, Maffeo. See URBAN VIII.

Barberini Manuscript (CODEX BARBERINUS), which belongs to the Barberini Library at Rome, No. 225, and is now designated by the letter Y, is a fragment (six leaves) of John's gospel, written on vellum, in folio, probably of the 8th century. It contains John xvi, 3–xix, 41 prefixed to a Codex of the gospels (*G* 392) furnished with Theophylact's commentaries, of the 12th century. The text is mixed, and lies about midway between Cod. A and Cod. B, i. e. between the Vatican and Alexandrinus. Scholz imperfectly collated the fragment, and Tischendorf published it entire, with a fac-simile, in his *Monumenta Sacra Inedita*, in 1846. See MANUSCRIPTS, BIBLICAL. (B. P.)

Barberino, ANTONIO (*the younger*), an Italian prelate and poet, nephew of Urban VIII, was born at Rome in 1608. He was archbishop of Rheims, and was made cardinal in 1628. He died in 1671. He wrote some Latin and Italian poems, which were published in the *Ædes Barberinæ* of Jerome Tesio (Rome, 1642). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbeyrac, JEAN, a famous French jurist, was born March 15, 1674, at Béziers, where his father was a minister of the Gospel. After the Revocation of the Edict of Nantes, he went with his parents to Lausanne, where he pursued his theological studies. In 1694 he went to Frankfort-on-the-Oder, and finally settled at Berlin, where he was appointed, in 1697, tutor at the French College. Giving up his theological studies, he betook himself to the study of jurisprudence. In 1706 he published the famous Latin treatise of Puffendorf in French, with notes, *Du Droit de la Nature et des Gens*, whereby he achieved such a renown that the Academy of Lausanne extended to him a call as professor of law and history in 1710. In 1714 he was appointed rector of the academy, an honor which he received for three succeeding years. But, being a conscientious man and unable to subscribe fully to the *Formula Consensus*, he accepted a call to Gröningen, where he died, March 3, 1744. Besides a number of articles published in *Nouvelles de la République des Lettres*, *Bibliothèque Britannique*, *Nouvelle Bibliothèque*, and *Bibliothèque Raisonnée*, he translated from the Latin a treatise of Puffendorf, under the title *Traité des Devoirs de l'Homme et du Citoyen* (1707), and of Noodt, *Traité du Pouvoir des Souverains et de la Liberté de Conscience* (eod.). From the English he translated Tillotson's sermons (1706–16). He wrote *Traité du Jeu*, from the standpoint of the natural and moral law (1709), and translated the famous treatise of Grotius *De Jure Belli et Pacis* (1724). He also wrote *Traité de la Morale des Pères de l'Église* (1728), and published *Histoire des Anciens Traités depuis les Temps les plus Reculés jusqu'à Charlemagne* (1739). See Gardes, *Oratio Funebris in Obitum J. Barbeyrac* (Gröningen, 1744); Laissac, *Notice Biograph. sur Barbeyrac* (Montpellier, 1838), which received the prize from the Société Archéologique de Béziers; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 491. (B. P.)

Barbi (or **Barbāti**, i. e. *bearded*). The lay brethren of several orders, especially those of the order of Grandmont, who had the management of the temporalities, were so called. We find mention of a distinct order of Friars Barbi in Alberici in 1113 and 1240.—Landon, *Eccles. Dict.* s. v.

Barbiani, Andrea, an Italian painter, was born at Ravenna about 1680. Lanzi says he studied under P. Cesare Pronti, in whose style he painted subjects of history. Some of his works are to be seen in the churches and public edifices at Ravenna and Rimini. The best of them are the four evangelists, in the vault of the cathedral of Ravenna. He died in 1754. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Barbiani, Giovanni Battista Simone, an Italian painter, was born at Ravenna and flourished about 1635. He probably studied under Bartolommeo. He died in 1650. His finest oil-paintings are at Bologna, being two of St. Andrew and St. Joseph in the Church of the Franciscans. His best fresco painting is the *Assumption of the Virgin*, in the dome of the Chapel of Our Lady del Sudare at Ravenna. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Barbican is an advanced work before the gate of a castle or fortified town, or any outwork at a short distance from the main works, generally serving the purpose of a watch-tower. There are barbicans remaining at York, Scarborough, Alnwick, and Carlisle castles. This term is especially applied to the outwork intended to defend the drawbridge, called in modern fortifications the *tête du pont*. It was frequently constructed of timber. It often consists of two walls parallel to each other with an arch or a gate at each end to defend the principal gate, which is midway between them.

Barbier, François DE SALES, a French theologian, was born in 1759. After studying at the abbey of Bellelai, he became a regular canon of that abbey, and there taught mathematics and belles-lettres. During the Revolution, the school was broken up, and he travelled in Germany, but afterwards returned. He died April 1, 1824. He translated a *History of Brabant* into French from the German of Schmidt. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbier, Louis, a French prelate, the son of a tailor of Étampes, said to have been the first bishop who wore a wig. He became professor in the College of Plessis, almoner of Gaston, and finally bishop of Langres. He died in 1670. See *Biog. Univ.* iii, 348; Hook, *Eccl. Biog.* i, 508; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Barbiere, DOMENICO DEL (surnamed *Fiorentino*), an Italian painter and engraver, was born at Florence about the year 1506, and was instructed by Il Rosso, who took him on a visit to France, where Il Rosso was invited by Francis I to adorn the palaces Fontain and Meudon, in which his pupil greatly assisted him.

Barbieri, GIOVANNI FRANCESCO (called *Guercino*), an Italian painter, was born at the village of Cento, in Ferrara, in 1590. Before he was ten years old, he painted a figure of the Virgin on the façade of his father's house which would have been thought a very remarkable production even at a more advanced age. At different periods of his life he followed three different styles. In early life he imitated Michael Angelo Caravaggio in his violent contrasts of light and shadow. After visiting Bologna, Venice, and Rome, he chose a style distinguished by a grander and more elevated

taste and design. In the middle of his life he commenced his stupendous work of the dome of Piacenza. Malvasia gives a list of one hundred and six altar-pieces for the churches, one hundred and forty-four large historical pictures besides his great fresco works, and numerous Madonnas, portraits, landscapes, and private collections. Later in life, after the death of Guido, the great fame of that painter induced him again to change his style, but in this great undertaking he fell into feebleness and languor. In this weak state he painted most of his works for the churches at Bologna, also *The Marriage of the Virgin*, in the Church of San Paterniano at Faro. He left a great number of beautiful drawings, which are highly valued. He died in 1606.

Barbin, JEAN, a French minister of the Reformed religion, lived in the latter half of the 17th century. He wrote *Les Devoirs des Fideles Réfugiés* (Amsterdam, 1688). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbo, Luigi, an Italian prelate and historian, was born in 1381. He was the son of a Venetian senator of the family of Paul II. After having embraced a religious life, he instituted a reform among the pupils of St. Augustine. He assisted at the Council of Constance, and became bishop of Treviso, where he died in 1443. He wrote, *History of the Reform of the Augustines: — Discourses: —* and *Meditations*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbo, Paolo, an Italian ecclesiastic, was born at Soncino. He entered the Order of St. Dominic, and became doctor in theology. He taught at Milan, Ferrara, and Bologna, and died Aug. 4, 1494, being at the time prior of the Monastery of Cremona. Among other works, he wrote *Epitome Quæstionum in* 4 *Libros Sentent. a Principe Thomistarum J. Capreolo Tolosano Disputatarum* (Pavia, 1522; and elsewhere). See *Biog. Univ.* iii, 350.

Barbolius, DEMETRIUS. See BARBUGLI, DEMETRIO.

Barbosa, Agostinho, a Portuguese prelate and jurist, was born in 1590. He went to Madrid and to Rome, and, destitute of resources, spent his time in the public libraries, recording at night what he had gained through the day. When the Portuguese monarchy was restored, Barbosa, who was still attached to Spain, was made bishop of Ugento by Philip IV, but died in 1649, soon after having assumed his bishopric. Among other works, he wrote, *Formularium Episcopale:—Repertorium Juris Civilis et Canonici:—Variæ Juris Tractationes* (Rome, Venice, Paris, and Lyons):—*De Officio et Potestate Parochi* (Rome, Venice, and Lyons). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbosa, Antonio, a Portuguese missionary of the 17th century, belonged to the Society of Jesuits, and was placed in charge of a mission in Cochin China. He wrote *Dictionarium Linguæ Annamiticæ* (published by P. de Rhode, Rome, 1651). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbosa, Caetano (surnamed *Constantino*), a Portuguese preacher, was born at Evora in 1660. He became one of the best preachers of Portugal, and was commended for his inexhaustible charity. He wrote *Sermão de Soledade* (Lisbon, 1691). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbosa (Machado), Diogo, a celebrated Portuguese prelate and historian, was born in Lisbon, March 31, 1682. He studied at the University of Coimbra, and in 1724 took holy orders. Four years afterwards he became abbot of St. Adrian's in Lisbon, and finally bishop of Oporto. He died in 1770. He is the author of *Bibliotheca Lusitana Historica, Critica e Chronologica. Na qual se Comprehende a Noticia dos Authores Portuguezes, e das Obras que Compuserão desde o Tempo da Promulgação da Ley da Graça até o Tempo Presente* (Lisbon, 1731–59, 4 vols. fol.). This is the most important work for the Portuguese literature. A smaller work of his is *Summario da Bibliotheca Lusitana* (ibid. 1786–87). See Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Barbosa, Domingos, a Brazilian Jesuit and poet, was a native of Bahia. He taught theology, took charge of the novices of the Convent of Bahia, and went to Rome as attorney-general of the province of Brazil. On his return he was given the oversight of the College of Pernambuco, and in 1685 died at Bahia, where he held the position of rector. He left in manuscript a poem entitled *Passio Servatoris Nostri*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbosa (Machado), Ignacio, a Portuguese ecclesiastic and historian, was born in Lisbon in 1586. He studied at Coimbra, went to Bahia as a judge, but on the death of his wife entered holy orders, and died in 1634, leaving a few religious works. See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Barbosa, Jozé, a Portuguese theologian and historiographer, brother of Diogo, was born in Lisbon in 1674. He entered the Order of the Theatines, and died in 1750, leaving a number of works on the history of the royal family, for which see *Biog. Universelle*, s. v.

Barbosa, Manoel, a Portuguese jurisconsult, brother of Agostinho, was born at Guimaraens, and died in 1639, being nearly ninety years old. He became royal advocate in Alentejo. Among other works, he wrote *De Potestate Episcopi* (Lisbon, 1638), and some esteemed commentaries on the laws of Portugal. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Barbosa, Pedro, a celebrated Portuguese theologian and jurisconsult in the latter part of the 16th century, was born at Viana, in the diocese of Braga. He was first professor of law at Coimbra, and afterwards royal chancellor. In 1595 he published his *Commentaria ad Interpretationem Tituli Digestorum, Soluto Matrimonio*, etc. (2 vols. fol.). After his death, which occurred in 1606, were published some other of his works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbosa, Simon Vaz, a Portuguese theologian, brother of Pedro, was born at Vimieiro in the second half of the 16th century. He accompanied his brother Agostinho to Rome, and became professor at Coimbra and canon of the collegiate church of his native place. He left *Tractatus de Dignitate, Origine, et Significationibus Mysticis Ecclesiast., Graduum Officii Divini Vestium Sacerdotalium*, etc. (Lyons, 1635, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbosa, Vicente, a Portuguese Theatine, was born at Redondo in 1663, and died in Lisbon in 1711. He wrote an interesting work upon the island of Borneo, taken from the writings of the Theatine envoys sent to convert the inhabitants (Lisbon, 1692). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbour (Barber, Barbere, or Barbar), John, a Scottish clergyman, poet, and historian, was born in the period from 1316 to 1330, the place as well as the date being involved in obscurity. He became archdeacon of Aberdeen, and died in 1396. His only extant production is entitled *The Bruce*, and is a chronicle in Scotch verse of the warlike deeds of Robert I (1306–29) in his efforts for the independence of his country. It was published by Pinkerton with notes and a glossary (Lond. 1790, 3 vols. 12mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Barbour, Samuel, an English Congregational minister, was born in the County Antrim, Ireland, Jan. 4, 1803. In early life he studied at Glasgow University, but was unable to remain long enough to take his de-

gree. He joined the Methodist Society, and became a local preacher. His views afterwards changed, and he joined the Congregationalists and was ordained as an evangelist in connection with the Leeds Mission. In a short time he became superintendent of the mission, having several under his direction, as well as their work to plan. Much of this work was in holding out-door meetings. He was engaged for some years in public controversy, contending valiantly and successfully against Swedenborgianism, Mormonism, socialism, Romanism, and the Barker development of infidelity. He died Oct. 4, 1855, with firm faith in Christ. See (Lond.) *Cong. Year-book*, 1857, p. 166.

Barbugli (Lat. *Barbalius*), DEMETRIO, an Italian Jesuit and theologian, lived in the early half of the 18th century. Among other works, he wrote, *Lezioni Spirituali ad Uso delle Monache, formate sopra alcuni Documenti di S. Bernardo* (Venice, 1727, 1752):—*Enchiridion Propositionum Damnatarum* (Rimini, 1729). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barbus, MARCO, an Italian prelate of the 15th century, was a native of Venice. He studied law at Padua, then went to Rome; was made bishop of Vicenza and archbishop of Aquilea, then cardinal, in 1457. He died at Rome, March 11, 1490. He wrote, *Relatio Legationis in Partibus Septentrionalibus:—Decreta de Cœlibatu:*—a translation of the *Responsiones Gennadii ad Mahometum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barcellos, FRANCISCO, a Portuguese ecclesiastic and poet, entered the Convent of Pena in 1525, and eventually became prior of the Convent of St. Mark, near Coimbra. He died June 29, 1570, leaving several Latin poems, of which the chief is entitled *Salutiferæ Crucis Triumphans in Christi Gloriam* (Coimbra, 1503). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barcelona, COUNCILS OF (*Concilium Barcelonense*). Of these several are mentioned, chiefly of a provincial character. The following are of some importance:

I. Held A.D. 540 by Sergius the metropolitan and six suffragans; passed ten canons upon discipline.

II. Held Nov. 1, 599, in the Church of the Holy Cross, at which twelve bishops of the province of Tarragona were present, Asiaticus of Tarragona presiding. They drew up four canons, of which the first two relate to the crime of simony; the third forbids the elevation of a lay person to a bishopric, the king's mandate notwithstanding; the fourth condemns the marriage of virgins consecrated to the service of God, and of penitents of either sex. See Mansi, *Concil.* v, 1605.

III. Held in 1068 by the legate-cardinal Hugo the White. Raymond, count of the principality, being inclined to do away with the use of the Gothic office, the abbots present, from the whole of his dominions, unanimously agreed to exchange it for the Roman rite. They further decreed that the clergy in future should live in entire continence, and not be married, as had hitherto been permitted.

Barceloneta, UGONE DI, an Italian theologian and preacher, was born in Piedmont about 1230. He was of the Dominican Order, and became cardinal of St. Sabina. His sermons gained for him great renown. He wrote, *Manipulus Curatorum* (Lyons, 1599):—*Compendium Theolog. Veritatis:—Dialogus de Creatione Mundi* (in manuscript, preserved in the Library of Venice). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barchnam (or **Barkham**), JOHN, an English divine and antiquary, was born at Exeter in 1572, and was admitted to Exeter College, Oxford, in 1587. He became a skilful linguist, a curious critic, an antiquary, especially in coins, and an able theologian. He died at Bocking, Essex, in 1642. He contributed to Speed's *History of England*, wrote a preface to Crakanthorpe's *Defensio Ecclesiæ Anglicanæ* (Lond. 1625), and published *The Display of Heraldry* (ibid. 1610). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Biog. Universelle*, s. v.

Barclay, Charles Wesley, a Methodist Episcopal minister, was born in 1817. Concerning his early life there is no record. He entered the Genesee Conference in 1840, and labored faithfully until dropsy of the chest compelled him to desist from all active labor, and shortly caused his death, Jan. 25, 1847. Mr. Barclay was fervid in piety and devoted in life. See *Minutes of Annual Conferences*, 1847, p. 164.

Barclay, Christian, an English minister of the Society of Friends, daughter of Gilbert Molleson, a merchant of Aberdeen, Scotland, and the wife of the celebrated Friends' Apologist, Robert Barclay, was born in 1647. She was religiously inclined from her childhood, and at the age of sixteen became an avowed Christian. She was approved as a minister among Friends. She was married to Robert Barclay in 1669. She was a diligent minister of the Lord Jesus, and her preaching was attended with the power and presence of the Divine Spirit. After a life of great usefulness, she died Dec. 14, 1722. See *Piety Promoted*, ii, 354, 355. (J. C. S.)

Barclay, Cuthbert C., a clergyman of the Protestant Episcopal Church, was born in New York city. He studied theology at Jubilee College, Ill.; was ordained deacon in 1855, and priest in the following year; officiated in Rock Island; as assistant in St. James's Church, Chicago; as rector of St. Paul's, Syracuse, N. Y.; of St. John's, North Haven, Conn.; of St. Thomas's, Bethel, Conn.; and then became rector of All-Saints' Church, New York city, which position he held at the time of his death, Feb. 7, 1863, at the age of thirty-three. He was the author of a *Catechism on the Nicene Creed*. See *Amer. Quar. Church Rev.* April, 1863, p. 152.

Barclay, David (1), a prominent member of the Society of Friends, father of Robert Barclay, a distinguished Quaker, was born at Kirktounhill, Scotland, in 1610. He received a liberal education; travelled in Germany; enlisted in the army of Gustavus Adolphus, king of Sweden, and soon rose to the rank of major; returned to his native land at the breaking-out of the civil wars; was made colonel; quelled an insurrection by the earl of Crawford in 1646; the same year routed the marquis of Montrose; in 1647 drove the marquis of Huntly into the Highlands; and was made governor of Strathboggie. When Cromwell's party came into power in Scotland, colonel Barclay lost his commission. Subsequently, however, he was three times elected a member of Parliament, in which position in 1656 he vigorously opposed the crowning of Cromwell as king. Notwithstanding this, after the Restoration he was imprisoned in Edinburgh Castle as "a trustee under the usurper;" but was at length liberated without trial. In 1666 he became a member of the Society of Friends, on account of which he was subjected to various indignities. See *The Friend*, vi, 282.

Barclay, David (2), a Presbyterian minister, after graduating at Princeton, studied theology, and was ordained by the Presbytery of New Brunswick Dec. 3, 1794, and installed pastor of the Church at Bound Brook, N. J. He remained there until April, 1805, when, on account of some troubles, in June of that year he removed, and became pastor of Knowlton, Oxford, and Lower Mount Bethel churches, N. J. He continued here till 1811. On April 25, 1819, Mr. Barclay was dismissed to the Presbytery of Redstone, and took up his residence in Punxutawney, Pa., where he died, in 1846. Mr. Barclay had much trouble with his congregations; and one of his elders, Mr. Jacob Ker, published a volume of more than four hundred pages entitled *The Several Trials of David Barclay before the Presbytery of New Brunswick and Synod of New York and New Jersey*. He was a man of decided ability; quick, earnest,

energetic in his speech, and imprudent in temperament. See Alexander, *Princeton College in the 18th Century*.

Barclay, George, an English Baptist minister, was born at Kilwinning, Ayrshire, March 12, 1774. In early life he was connected with a sect called the Antiburghers, and afterwards joined the Congregationalists. In 1803 he united with the Baptists. At the close of this year a Church was formed in his native place, which subsequently removed to the neighboring village of Irvine, of which he was chosen the pastor. After a faithful ministry of about thirty-six years, he died, at his residence in Hamilfield, July 2, 1838. See (Lond.) *Baptist Hand-book*, 1839, p. 21. (J. C. S.)

Barclay, John, an English minister of the Society of Friends, was born in Clapham in 1797, became a Christian before reaching his majority, and began his ministerial labors in the autumn of 1823, and was "recognized" as such by Friends in Cornwall in 1825. After residing in Alton, and in Croydon for a time, he took up his abode in Stoke Newington. "His engagements in the line of ministry were not frequent, but he was at times led to address his friends in a weighty and feeling manner, endeavoring to turn their attention from a dependence on man, and from all that is superficial in religion, to a single reliance on the great Head of the Church." For the purpose of promoting the spiritual welfare of the members of the Society, he edited and published a series of selections from the writings of Friends eminent for their piety. In family visitation he was especially blessed. He died May 11, 1838. See *Testimony of Deceased Ministers at the Yearly Meeting*, 1839, pp. 3–9. (J. C. S.)

Barclay, Joseph, LL.D., third Anglican bishop of Jerusalem, graduated at Trinity College, Dublin, in 1854. He commenced his experience in the mission field under the Rev. Dr. Stern, at that time in charge of the Constantinople station of the London Jews' Society. Three years later, at the request of the committee, he removed to Jerusalem, where, as incumbent of Christ Church and examining chaplain to bishop Gobat (q. v.), he faithfully discharged his duties until 1870. Having returned to England, he became rector of Stapleford, Herts, in 1873. When bishop Gobat died, in 1879, Dr. Barclay was appointed his successor. His episcopate lasted only two years, his death occurring Oct. 22, 1881. He is buried in the Protestant cemetery on the southern slope of Mount Zion, close by the tombs of his predecessors, Alexander and Gobat. Dr. Barclay was peculiarly fitted to fill his office. In addition to his knowledge of Hebrew, he was well acquainted with several of the modern languages, and able to preach in English, German, Spanish, Turkish, and Arabic. He is the author of *The Talmud* (Lond. 1878), being a translation of several treatises of the Mishna. (B. P.)

Barclift, Wilson, a Methodist Episcopal minister, was born in Perquimans County, N. C., Oct. 24, 1804. He was early taught the duties of a religious life by his pious mother, but did not realize the joys of Christian experience until 1824. In 1826 he entered the Virginia Conference, in which he labored till his decease, Aug. 9, 1833. Mr. Barclift was characterized by his devotedness to the Church and his success in her upbuilding. See *Minutes of Annual Conferences*, 1834, p. 278.

Barcolo, George, a minister of the Reformed (Dutch) Church, was born at New Utrecht in 1775. He graduated at Columbia College, N. Y., in 1795, studied theology under Dr. J. H. Livingston, and was licensed by the Classis of New York in 1798. He was pastor at Hopewell and New Hackensack from 1805 to 1810, and died at Preakness, N. J., in 1832. See Corwin, *Manual of the Ref. Church* (3d ed.), p. 170.

Barcos, Martin de, a French theologian, was born at Bayonne in 1600. He was a nephew of John Duvergier de Hauranne, a famous abbot of St. Cyran, and his master was Jansenius, bishop of Ypres, then professor of theology at Louvain. He had charge of the education of the son of Arnauld of Andilly, and in 1644 succeeded his uncle in the Abbey of St. Cyran, where he introduced certain reforms. His intimacy with Dr. Anthony Arnauld caused him to play an important part in the disputes concerning Jansenism. He died Aug. 22, 1678. His principal works are, *La Grandeur de l'Église Romaine établie sur l'Autorité de Saint Pierre et Saint Paul:—Traité de l'Autorité de Saint Pierre et Saint Paul, qui réside dans le Pape, Successeur de ces deux Apôtres* (1645):—*De la Foi, de l'Espérance, et de la Charité* (1691):—*Exposition de la Foi de l'Église Romaine touchant la Grace et la Prédestination* (Cologne, 1700 or 1697); this first appeared anonymously in 1697, and was seized and condemned by the archbishop of Paris and Noailles. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barcus, W. R., a Methodist Episcopal minister, was born near Richmond, O., May 8, 1844. He experienced conversion at the age of fourteen; by his own efforts gained a good education; served his country in the "hundred-day service;" received license to preach in 1870; and in 1871 entered the Pittsburgh Conference, which he served until death, Sept. 29, 1875. Mr. Barcus was brilliant, practical, modest, fearless. See *Minutes of Annual Conferences*, 1876, p. 32.

Bard, David, a Presbyterian minister, was born in Leesburg, Va. He was licensed by the Presbytery of Donegal, probably in the spring of the year 1777. At the meeting of Presbytery, April 17, 1778, he announced his intention of taking a chaplaincy in the army, but changed his mind the following June. In October, 1778, he received a call to the great Cove in Virginia, and was ordained June 16, 1779. He supplied this church for one year, and then accepted a call to the united congregations of Kittoctan and Green Spring, Va.; the salary to be paid in wheat, rye, and corn. In 1782 he applied for release from this charge. Subsequently he was called to Bedford, Pa., in which charge he served three years; and in 1789 he made application for dismissal to the Presbytery of Transylvania, Ky., from the Presbytery of Carlisle. He returned this certificate the same year and accepted a call from the Frankstown congregation, and was stated supply at the same time of Sinking Valley. In 1799, after serving the congregation of Frankstown for ten years, the relation was dissolved at his own request. He was representative to Congress from the district in which he resided for twenty-two years. Mr. Bard was an antifederalist, and opposed to the administration of the elder Adams. He died March 12, 1815. See *Hist. of the Presbytery of Huntingdon*, 1874; Alexander, *Princeton College in the 18th Century*.

Bard, Isaac, a Presbyterian minister, was born near Bardstown, Nelson Co., Ky., Jan. 13, 1797. He was prepared for college under Rev. James Blythe, D.D., ex-president of Transylvania University, at Lexington, and united with the Church at Bardstown, on profession of his faith, at about sixteen years of age. He had never graduated at any college when he entered Princeton Theological Seminary in 1817. Here he remained about two and a half years, and before he left was licensed, April 27, 1820, by the Presbytery of New Brunswick. He entered the senior class of Union College at Schenectady, N. Y., and regularly graduated thence in 1821. While in Union College he partially supplied a Reformed Dutch Church in the vicinity. On leaving Schenectady, Mr. Bard returned to Kentucky, where he was received and ordained by Muhlenburg Presbytery, July 26, 1823, at Greenville, Muhlenburg Co., Ky. At the same meeting of Presbytery a call from Greenville Church for his ministerial services was presented, and he at once began his labors there. Soon after, he received a similar call from the Church of

Mount Pleasant for a portion of his time. This double relation he sustained ten years; but, after the dissolution of the pastoral relation, he continued to reside throughout the whole of his long life near Greenville; and during most of these years supplied those places as well as the Mount Zion and Allensville churches, preaching zealously and almost constantly, but never again assuming the pastoral office. After the division of the Presbyterian Church in 1862, he adhered to the Southern General Assembly. Mr. Bard lived to be the ministerial patriarch of all that region, at the time of his death being the oldest member of his synod, enjoying vigorous health and embracing every opportunity. He died June 29, 1878. See *Necrol. Report of Princeton Theol. Sem.* 1879, p. 11. (W. P. S.)

Bard, Nathaniel, a Free-will Baptist minister, was born in Sumner, Oxford Co., Me., Sept. 2, 1814. He was converted in 1835, and was licensed to preach by the Bowdoin Quarterly Meeting in 1840. He was ordained in 1841. The churches which he served during the thirty-five years of his active ministry were those of Webster, Wales, Litchfield, Durham, Richmond Corner, North Freeport, Bowdoinham, Monmouth, and Lisbon Falls, Me. During all this long period his residence was in Lisbon. At the time of his death, which occurred at Lisbon May 30, 1874, he was one of the oldest and most active ministers of the Bowdoin Quarterly Meeting, and filled a prominent position as a safe adviser and counsellor in all matters pertaining to the welfare of his denomination. See the *Morning Herald*, June 17, 1874. (J. C. S.)

Bardaisan. See Bardesanes.

Bardas, patriarch of Constantinople, was brother of the empress Theodora, mother of the emperor Michael III., and was tutor of this prince after the death of Theophilus in 842. He re-established the sciences in the empire, which had declined after Leo the Isaurian, who had burned the library at Constantinople. In order to acquire more authority, he caused the death of Theoctistus in 856, who was general of the troops of the emperor Michael III., and secured his position. He shut up his sister, the empress, in a cloister, drove St. Ignatius from the patriarchal see, and gave it to Photius, his nephew, in 858. This injustice was the source of a schism in the Greek Church about 860. He sought to gain control of the empire, but was assassinated by his enemy Basil, April 21, 866. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barde, Jean Charles, a Reformed minister of Switzerland, was born at Geneva, Sept. 29, 1803, where he also prepared himself for the ministry. In 1827 he went to Lyons, where he labored for ten years. From thence he went to London, where he ministered to the Swiss congregation, and returned to his native place in 1830, where he was destined to labor till his end. Barde was no brilliant preacher, but he soon became the nucleus of Christian activity, which he developed in the formation of evangelical societies and other Christian enterprises tending to promote new spiritual life everywhere. He died July 12, 1878, greatly lamented by the Christians of the Church of Geneva. (B. P.)

Bardesanistæ. See Bardesanes.

Bardewit was a god of the Wends, worshipped in Wolgast. He had five heads, and was the god of peace, of merchandise, and of the five senses.

Bardi, Francesco, an Italian Jesuit, who was born at Palermo in 1583, and died March 28, 1661, is the author of *Disputatio Moralis de Conscientia:—Quæstiones ex Theologia Morale.* See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Mongitor, *Bibliotheca Sicula;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bardi, Geronimo (1), an Italian monk of the Camaldule order, was born in Florence about 1544. He distinguished himself by his erudition, but eventually became a secular priest. He died March 28, 1594, as curate of St. Matthew and St. Samuel, Venice, leaving several historical works; for which see *Biog. Universelle*, s. v.

Bardi, Geronimo (2), a Roman Catholic philosopher and theologian of Italy, was born at Rapallo, in Genoa, March 7, 1603. He studied at Genoa and Parma; entered the Jesuit order in 1619, but retired from it in 1624, on account of ill-health, and in 1667 began to practice medicine. He died after 1678. He wrote, *Prolusio Philosophica:—Encyclopædia Sacra et Profana:—Propædeumata et Dilucidationes in Platonis Timæum:—Prælectiones et Comm. in Aristotelis Meteora, Parva Naturalia et Problemata.* See Oldoin, *Athenæum Romanum;* Jöcher, *Allgemeines Gelehrten-Lexikon* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bardiāninus was a Christian martyr in Asia, commemorated Sept. 25.

Bardili, Christoph Gottfried, a German doctor and professor of philosophy, who was born May 18, 1761, at Blaubeuern, and died June 5, 1808, at Stuttgart, is the author of *Epochen der vorzüglichsten philosophischen Begriffe* (Halle, 1788):—*Significatus primit. vocis προφήτου ex Platone Erutus, cum Novo Tentamine Interpretandi 1 Cor. xiv* (Göttingen, 1786):—*Ursprung des Begriffs der Willensfreiheit* (Stuttgart, 1796). See Winer, *Handbuch der theolog. Lit.* i, 281, 399, 482. (B. P.)

Bardin, Jean, a French historical painter, was born at Montbar in 1732, and was instructed first by the elder Lagrence, but finished his studies at Rome. His picture of Christ disputing with the doctors gained him admission into the Academy of France in 1795. His subjects partake of poetry, history, and religion. He died in 1809.

Bardĭtus was the war-song of the Germans, which they began by softly murmuring and then increasing to the loudest tones; and from the sound of the same they thought they could discern the success of the battle. The Romans adopted it later, on account of its inspiring effect.

Bards were sacred singers among the Gauls and Gaelic tribes, and accompanied the warriors to the field of battle and glorified their deeds. Their instrument was a kind of lyre, probably with five strings. It is doubtful whether the Germans called these poets by this name, but they were well acquainted with the poets and their songs. Charles the Great had such heroic poems collected, but pope Silvester had them burned subsequently. The bards existed longest in Scotland, where they afterwards became philosophers and priests. The poems of Ossian, collected by Macpherson, are noted specimens of these wild compositions, and fragments of many similar productions among the early Welsh are extant. The troubadours of the Middle Ages were the lineal descendants of these heathen poets. So old Homer is represented as having sung his immortal epic through the cities of Greece, and Arabia has even to modern times been famous for such strolling minstrels who were capable of improvising as well as of studied recitative. Religious themes are always characteristic of these effusions, and the popular mythology has been thus kept alive from age to age. Among the Celtic and Scandinavian tribes the immortality of the soul was from the earliest times a prominent doctrine of their bards, as we learn from their first mention by Roman writers. The sacred books of the Hindûs are substantially mythological poems, and indeed the earliest literature of most nations consists chiefly of versiform legends of heroes and demigods. See Poetry.

Bardsley, Samuel, an English Wesleyan minister, was received on trial in 1768, and for half a century labored with zeal and success. On his way from the Conference of 1818 to his circuit, Manchester, he died suddenly (Aug. 19) at an inn in Delph (between Manchester and Leeds), leaning upon his travelling companion, Rev. Francis Wrigley. "He was much be-

loved, not because of his pulpit talents, for they were of no very brilliant order, but for his transparent simplicity of character and purpose, his unassuming manners, and genuine Christian feeling" (R. A. West). Bardsley had been for some time the oldest preacher in the connection. See *Minutes of the Brit. Conference*, 1819; West, *Sketches of Wesleyan Preachers*, p. 193–197; Smith, *Hist. of Methodism*, iii, 43; Stevens, *id.* iii, 255; *Wesleyan Takings*, vol. i.

Bardwell, Horatio, a Congregational minister and missionary, was born in Belchertown, Mass., Nov. 3, 1788. In 1809 he went to Stamford, Conn., where he pursued his studies till November, 1811, when he entered the theological seminary at Andover, where he took the course. He was licensed to preach by the Haverhill Association, July 6, 1814; was ordained a missionary at Newburyport on June 21, 1815; and sailed for India, from the same place, Oct. 23 of same year. He resided some years as a missionary in Bombay, and returned to this country in 1821. After laboring as an agent for the board for nearly two years, he obtained a dismission on account of impaired health. In October, 1823, he was installed pastor of the church in Holden, Mass., where he labored till 1832, when he received from the American Board of Commissioners for Foreign Missions the appointment of general agent for the New England States. From 1836 to 1864 he was pastor in Oxford, Mass. Here he died, May 5, 1866, from injuries received during the burning of his dwelling-house. Dr. Bardwell's publications are a *Sermon on Evangelizing the Heathen;* two on *Christian Baptism;* and a *Memoir of Rev. Gordon Hall* (1834). See *Cong. Quarterly*, 1866, p. 304.

Bardwell, William, a Methodist Episcopal minister, was born in Whately, Mass., in 1814. He experienced conversion at the age of seventeen; graduated at Wesleyan University, Conn., in 1842; and in 1844 joined the New England Conference. In 1849 his health failed, and he gradually declined until his death, March 27, 1851. Mr. Bardwell excelled as a pastor. He was pious, ardent, benevolent, and laborious. See *Minutes of Annual Conferences*, 1851, p. 574; *Alumni Record of Wesl. Univ.* s. a. 1842.

Barebone, Praise-God. The person who had this singular name was a Baptist minister in London. In 1640 he became pastor of a colony that separated from Rev. Henry Jersey's Church. Besides preaching, he carried on the secular occupation of a leather-seller in Fleet street. Rapin, in his second volume of the *History of England*, tells us that he "passed among his neighbors for a notable speaker, being used to entertain them with long harangues upon the times. This pointed him out to the notice of Cromwell, who nominated him a member of the legislative body that succeeded the Long Parliament in 1653." Such a man could not fail to make himself conspicuous in such a body; and from the special prominence which he attained as one of the most active members of the assembly, it was called, by way of derision, "Barebone's Parliament." When this Parliament dissolved, he seems to have ended his connection with the government, being dissatisfied with the course which Oliver Cromwell took in setting himself up as "lord protector" of England, and assuming an authority that seemed to have all the qualities belonging to the rightful possessor of the throne. After the restoration of Charles II, the government regarded him with a jealous eye, and upon some pretext he was seized and committed to the Tower. It is very evident that he was a strong republican, and held views which, although accepted in these days, were exceedingly obnoxious at the time. It is not known what were his circumstances in the later years of his life, nor when he died. It is said that he had two brothers whose names were more remarkable even than his own. The name of one of them was Christ-came-into-the-world-to-save Barebone; and that of the other was And-if-Christ-had-not-come-into-the-world-thou-hadst-been-damned Barebone. For short, this latter was called "Damned Barebone." See Wilson, *History of Dissenting Churches*, i, 47–49. (J. C. S.)

Barēca (Βαρηκά), a village mentioned by Eusebius as lying near Azotus (*Onomast.* s. v. Βαρακαί); probably the present village *Burka*, an hour north-east of Esdûd (Van de Velde, *Memoir*, p. 291). See Bene-berak.

Bareipisasu was a Malayan protecting god of the battle-field.

Barella, Cristoforo, an Italian theologian, lived in the latter half of the 17th century. He completed his studies at Milan, and became secretary of Visconti, bishop of Cremona, and assisted in the spiritual services of another Visconti, archbishop of Milan. He wrote *Elogj d' Uomini Illustri che* 1658 *Pugnarono in Difesa di Trevi* (MS.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barelli, Francesco Luigi, an Italian monk and biographer, was a native of Nice. He belonged to the Order of the Barnabites, and finally went to Bologna. He died in 1725. Among other works, he wrote, *Memorie dell' Origine, Fondazione, Avanzamenti, Successi e Uomini Illustri in Lettere e in Santità de' Barnabiti* (Bologna, 1703, 1707):—*Vita del P. Anton. Maria Zaccaria, Fondatore degli Barnabiti* (ibid. 1706). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barenger, André Thomas, a French theologian of the Augustinian Order, who lived in the latter half of the 17th century, wrote *La Guide Fidelle* (*sic*) *de la Vraie Gloire*, presented to the duke of Burgundy about 1687. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bärensprung, Sigmund, a Lutheran theologian of Germany, who died in 1738 as provost and inspector at Neu-Angermünde, in Prussia, is the author of, *Erklärung der Worte, Epist. Jud.* 4:—*Theses vom Binde- und Löseschlüssel* (Leipsic, 1702):—*Collatio cum Th. Ittigio de Confessione Privata* (Halle, 1704):—*Unterschied der evangelischen und socinischen Lehre* (Frankfort, 1717; Leipsic, 1721):—*Die Wiederbringung aller Dinge in ihrem ersten guten Zustande der Schöpfung* (Frankfort, 1739, published after his death). See Winer, *Handbuch der theol. Lit.* i, 476; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Barezzi (Lat. *Baretius*), Francesco, an Italian theologian, lived in the early half of the 17th century. He was the son of Barezzo of Cremona, and became vicar-general and bishop of Torcello. He wrote, *Additiones ad Manuale Confessorium Mart. Navarri* (Venice, 1616):—*Greg. Sayri Thesaurus Casuum Conscientiæ e Additt. Franc. Baretii* (ibid. 1618):—and several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barfield, Abraham, an English Dissenting minister, was born about 1771, and was educated for the ministry at Homerton. He was ordained first pastor of a Church at Ashwell, Herts, in 1797, and removed to Baker street, Enfield, in June, 1804. He died March 4, 1806. Mr. Barfield was amiable, affectionate, benevolent, and pious. As a preacher, he was truly evangelical in sentiment, "a workman that needed not to be ashamed, rightly divining the word of truth." His character in all the relations of life was such as to win universal respect. See *Theological and Biblical Magazine*, May, 1806, p. 214.

Barfknecht, Christopher, a German theologian, was born in 1657. After studying at Königsberg, he visited the other German universities, and went to perform pastoral functions at Coeslin, which he soon left on account of the dissensions in the civil council. In 1702 he went to Wittenberg, where he died, in 1739. He wrote, *Der Schulredner* (Berlin, 1686):—*Lippi Aurelii Brandolini Augustani Eremitæ Oratio de Virtutibus Domini Nostri Christi* (1708). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barford, WILLIAM, D.D., an English divine, was admitted into King's College, Cambridge, in 1737; was chaplain to the House of Commons, and died in 1792. He published a *Sermon* and a Latin oration. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barge-board (or **Verge-board**) is a board generally used on the verge of gables where the covering of the roof extends over the wall. It usually projects from the wall, and either covers the rafter, that would otherwise be exposed, or occupies the place of a rafter. On the gables of houses and church-porches, particularly on those of wood, barge-boards are very extensively used, but on the gables of the main roofs of churches

George Inn, Salisbury, cir. 1350.

they occur very rarely. The earliest barge-boards known to exist are of the 14th century. After that time they were used most abundantly, and were of very various designs, and in later examples they not unfrequently supported a hip-knob on the point of the gable. They are usually either feathered or panelled, or pierced with a series of trefoils, quatrefoils, etc., and the spandrels carved with foliage; when feathered, the cusps or points of the principal featherings sometimes have flowers carved on them. As Gothic architecture advanced, the barge-boards continued gradually to lose much of their rich and bold effect.

Barger, JOHN S., a Methodist Episcopal minister, was born in Culpepper County, Va., Dec. 5, 1802. He experienced conversion in his nineteenth year, and two years later entered the Kentucky Conference. In 1831 he was transferred to the Missouri Conference, and in the next year to the Illinois Conference, of which he remained an honored member till his death, Jan. 4, 1877. Two years Mr. Barger served as agent for M'Kendree College, two for Illinois Wesleyan University, and one year as chaplain in the army. He was remarkable for his fine, gentlemanly appearance, melodious voice, fluent speech, and deep and uniform Christian experience. See *Minutes of Annual Conferences*, 1877, p. 133.

Barghiocho, GIOVANNI BATTISTA, an Italian theologian and Jesuit who died at Rome in 1664, wrote *Epigrammata Sacra*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bargi, PAULIN. See BERTI.

Bargrave, ISAAC, D.D., an English clergyman, was born in 1586, and educated at Clare Hall, Cambridge. He was taxor of Cambridge University in 1612, and chaplain to Sir Henry Wotton in one of his embassies. He became dean of Canterbury in 1625, and died in January, 1643. His publications consist of a few single sermons. See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barham, RICHARD HARRIS, an English clergyman and author, better known by his assumed name of *Thomas Ingoldsby*, was born at Canterbury, Dec. 6, 1788. He was educated at St. Paul's School, London, and Brasenose College, Oxford. Having been admitted to holy orders, he was appointed curate of Ashford, in Kent, from which he removed to Westwell, a few miles distant. About the year 1814, he became rector of Snargate, in Romney Marsh, Kent, and at the same time curate of Wareham. In 1821 he was elected canon of St. Paul's, London, and from that time gave much attention to literature. In 1824 he was appointed priest in ordinary of the Chapel Royal, and shortly afterwards was presented to the rectory of the united parishes of St. Mary Magdalene and St. Gregory by St. Paul's, London. In 1842 he was appointed divinity reader in St. Paul's Cathedral, and was permitted to change his living for the more valuable rectory of St. Augustine and St. Faith's, London. He died June 17, 1845. He was the author of the celebrated *Ingoldsby Legends* which began to appear in *Bentley's Miscellany* in 1837, and have since been published in three vols. 8vo, with a *Memoir* by his son. He was a frequent contributor to the periodicals of his day, and wrote considerable poetry of a high order. See Knight, *Eng. Cyclop. Biog.* i, 533; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *English Review* (Lond.), 1847, p. 59; Hart, *English Literature* (Phila.), p. 449.

Barhishads, in the mythology of India, are subordinate deities belonging to the society of the great Pitris. They call themselves descendants of Atri. Their descendants are the Cinarras, Dailas, Danawas, Gandharwas, Garudas, Jabshas, Raishasas, and Uragas, all spirits of higher, or deities of lower, order.

Bari, TOMMASO, an Italian theologian who lived probably in the latter half of the 17th century, wrote *Rhetorica Ecclesiastica* (1691). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baria, GERONIMO, an Italian theologian, native of Nice, lived at the commencement of the 17th century, and wrote *Pontificum Decreta et Constitutiones pro Regularibus* (Turin). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barile, GIOVANNI DOMENICO, an Italian theologian, lived in the early half of the 18th century. He belonged to the Order of Theatines, and distinguished himself as a preacher. He wrote, *Le Moderne Conversazioni Giudicate nel Tribunale Coscienza* (Ferrara and Rome, 1716):—*Scuola di Teologi che Verità Aperta al Mondo Cristiano d' oggidì, osia l' Amor Platonico Smascherato* (Modena, 1716; published under the anagram of *Nicodemo Belari*). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barillon, HENRI DE, bishop of Luçon, was born in Auvergne, March 4, 1639. He founded a large number of charitable institutions, and died at Paris in April, 1699. He wrote, *Statuts Synodaux de Luçon* (1681):—*Ordonnances Synodales du Diocèse de Luçon* (Paris, 1685):—*Prônes et Ordonnances du Diocèse de Luçon* (Fontenay, 1693). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barindus. See BARRFIN.

Baring, Daniel Eberhard, a German librarian, was born Nov. 8, 1690, at Hamburg. He studied at Helmstädt; in 1719 was appointed librarian at Hanover, and died Aug. 19, 1753. He wrote, *Beiträge zur hannöverischen Kirchen- und Schulhistorie* (Hanover, 1748):—*Das Leben Ant. Corvini* (ibid. 1749). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 797. (B. P.)

Baring, Nicolaus, a Lutheran theologian of Germany, was born March 9, 1607, at Zarentin, in Mecklenburg. He studied at Helmstädt; in 1632 was army chaplain; in 1636 pastor at Wilkenburg; in 1641 pastor at St. Ægidius's in Hanover; and in 1642 commenced his theological lectures at Rostock, where he died in

1648. He wrote, *Epithalamion Davidicum:—Dissertatio Epistolica de Crucis Signo a Constantino Conspecto:—Disquisitio quod Maria Magdalena non fuerit Peccatrix illa Luc. vii*, 37. See Meiers, *Nachrichten von der Reformation in Hannover;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Baringer, JOHN, a minister in the Methodist Episcopal Church South, was a native of Montgomery County, Va. In 1828, then a young man, he joined the Holston Conference, and after filling important stations for about seven years located. In 1838 he re-entered the active ranks, and continued faithfully until 1842, when failing health caused him to become superannuate, which relation he sustained until his death, July 17, 1850. Mr. Baringer was pious and devoted. See *Minutes of Annual Conferences of the M. E. Church South*, 1851, p. 331.

Barjac, GABRIEL, a Genoese theologian who lived in the latter half of the 16th century, wrote *Introductio in Artem Jesuiticam, in eorum Gratium qui ejus Artis Mysteriis aut jam Initiati, aut prope Diem Initiandi sunt, Conscripta* (1599). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bar-Joseph BEN-ELCHANAN, a Jewish rabbi of the 17th century, is the author of אַרְבַּע חֲרָשִׁים, a dogmatico-homiletical commentary on the historical books of the Old Test. divided into four parts. The first part, entitled בֵּית דָּוִד, treats of those passages which have reference to David's house; the second, קִנְאַת אֶפְרַיִם, speaks of the kings of Israel after the division of the kingdom, and of the so-called Messiah, the son of Joseph; the third, רוּחַ חֵן, speaks of Elijah and other prophets; and the fourth, רַב בְּרָכוֹת, treats of the priests and of the Noachites. The work was published at Frankfort-on-the-Oder in 1680. See Fürst, *Bibl. Jud.* i, 84; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum tam Impressorum quam Manu Scriptorum* (Wilna, 1880), i, 48, No. 935. (B. P.)

Bar-Juchne is the name of a fabulous bird described by the rabbinical writers. One of them says that when she extends her wings she causes a total eclipse of the sun. The Talmud declares that one of her eggs once fell out of her nest and broke down three hundred cedars and inundated sixty villages.

Barkdull, THOMAS, a Methodist Episcopal minister, was born in Columbiana County, O., June 24, 1813. He joined the Church in his nineteenth year; studied for the ministry at Norwalk Seminary; received license to exhort in 1834, and in 1835 was licensed to preach and received into the Ohio Conference. For thirty-three years he travelled and preached with great diligence and zeal. He died Jan. 4, 1869. Mr. Barkdull was warm and open-hearted in temperament, genial in disposition, and as a preacher evangelical, earnest, and logical. See *Minutes of Annual Conferences*, 1869, p. 283.

Barker is the poetical name of *Anubis*, the dog-headed deity of the Egyptians. He was also called *Hornanubis*, his sagacity being so great that some thought him the same as *Mercury*.

Barker, Cyrus, a Baptist missionary, was born in Portsmouth, R. I., March 27, 1807. He pursued his literary and theological studies at the Hamilton Literary and Theological Institution, and was ordained to the work of the Christian ministry at Newport, R. I., September, 1839, and was appointed a missionary by the Baptist Board of Foreign Missions July 22, 1839. He sailed from Boston, Oct. 22, 1839, and reached Calcutta, Feb. 20, 1840. His first station was at Jaipur, Assam, where he arrived May 14, 1840. He remained here a little over one year, and then removed to Sibsagor, a town of eight thousand inhabitants, on the river Dikho. Subsequently he took up his residence in Gowahati, which had become the chief place in Assam for missionary purposes. Here Mr. Barker devoted himself with zeal and success to his work for several years. A Church was organized in February, 1845, mission-schools were established, and much good was accomplished. On account of his health, Mr. Barker was compelled to leave his work. It was thought that a sea voyage would benefit him, and he embarked with this hope; but the expectations of himself and friends were disappointed. He died at sea, and was buried in Mozambique Channel Jan. 31, 1850. See *The Missionary Jubilee*, p. 184, 237. (J. C. S.)

Barker, David, an English Methodist preacher, came out from Mexborough, near Doncaster; was born in 1796; early converted to God; began to preach; entered the ministry of the New Connection in 1817, and travelled in eight important circuits. He was a man of rare talents, good memory, sound judgment, gentle spirit, well-stored mind, great humility, melting compassion, correct taste, and deep piety. He was killed by the overturning of a coach near Bolton, March 19, 1831. See *Minutes of the British Conference*.

Barker, Davis Robert, a Congregational minister, was born in Hope, Me., July 16, 1813. He graduated from the Oberlin Theological Seminary in 1843, and was immediately ordained as an evangelist. In the same year he became acting pastor of the churches in Johnston and Fowler, O. From 1845 to 1847 he served the churches in Canfield and Boardman; from 1847 to 1864 was with the churches of Mercer and West Lackawannock, Pa., alternating with East Salem and Greenville, exchanging the two latter for Millbrook after Feb. 18, 1857; and from 1864 to 1869 served the churches at Randolph and Townville, Pa. In 1869 he began pastoral work at College Springs, Ia., where he was installed Oct. 17, 1870, and where he died, Oct. 22, 1875. See *Cong. Quarterly*, 1876, p. 420.

Barker, Frederick, D.D., an English prelate, son of Rev. John Barker of Baslow, Derbyshire, was born in 1808. He was educated at Grantham School and Jesus College, Cambridge, graduating in 1831. He became incumbent of Upton, Cheshire; of St. Mary's, Edge Hill, Liverpool; and of Baslow, Derbyshire. He was consecrated metropolitan bishop of Australia in 1847, and his diocese was entitled the bishopric of Sydney, New South Wales. He died at San Remo, Italy, April 7, 1882.

Barker, George, an English Wesleyan minister, was born at Bramley, near Leeds. He was called into the work in 1813, was useful in every circuit, and died suddenly Jan. 8, 1829, aged thirty-six. See *Minutes of the British Conference*, 1829, p. 449.

Barker, Imlah Goulding, a Baptist minister and teacher, was born in Virginia, Sept. 8, 1812. He took the three years' course of theological study at Newton, Mass. (1836–39), and was ordained at that place in August, 1839. He at once entered upon his duties as professor of Hebrew in Richmond College, Va., where he remained three years (1839–42). He died at Savannah, Ga., in 1842. (J. C. S.)

Barker, Isaac, a Congregational minister, was born in Unity, N. H., Dec. 15, 1792. From 1816 to 1844 he was a Methodist minister, but did not receive his ordination until June 10, 1827. After he had changed his ecclesiastical relation, he was pastor for five years of the Congregational churches which he had organized at Rockford and Cannon, Mich. From 1861, for one year, he was acting pastor in Laphamville, and then resided there without charge until 1867. Subsequently he lived at Rockford, where he died Feb. 13, 1880. See *Cong. Year-book*, 1881, p. 17.

Barker, John (1), an English Dissenting minister, was born about 1683, and was educated at Attercliffe, Yorkshire. In 1709 he was chosen assistant preacher to a congregation in Crosby Square, London, which was under the pastoral care of the eminent Dr. Benja-

min Grosvenor. Six years later the congregation in Mare street, Hackney, elected him pastor, as successor to the pious and excellent Mr. Matthew Henry. This charge Mr. Barker held till 1738, when he resigned, to the great grief of his people. After residing at Epsom, Surrey, about three years, he accepted a call from the congregation at Salters' Hall. Here he remained as long as he was able to perform the duties of his office; but in 1762 he was compelled to retire from work. After this he lived about one year. Mr. Barker was a man of eminent abilities, and united sound learning with ardent and unaffected piety. His preaching was solid, serious, and convincing. In 1748 he published a volume of sermons, and was preparing a second volume for the press, but was prevented completing his design. His purpose, however, was carried out by his executors, who, in 1763, issued the second volume. See (Lond.) *Theological and Biblical Magazine*, Oct. 1806, p. 413.

Barker, John (2), D.D., a Methodist Episcopal minister, was born in Yorkshire, England, March 17, 1813. He emigrated to America with his parents when three years old; graduated at Geneva College in his nineteenth year, and soon afterwards experienced conversion and received license to preach. His talents as an educator being recognised, he was appointed professor of mathematics in Genesee Wesleyan Seminary, at Lima, N. Y. In 1839 he became vice-president and professor of natural philosophy and chemistry in Allegheny College. In 1846 he was elected professor of ancient languages in Transylvania University, Ky., and in 1848 president of Allegheny College. That same year he entered the Pittsburgh Conference, but continued to fill the office of president till his death, by paralysis, Feb. 26, 1860. As a preacher, Dr. Barker was original, able, lucid, and often eloquent; as a man, amiable and witty. See *Minutes of Annual Conferences*, 1860, p. 69; Simpson, *Cyclop. of Methodism*, s. v.

Barker, Jonathan, an English Wesleyan minister, was born in Manchester in 1763. He entered the service in 1793; retired from its active duties in 1832, but labored as much as possible until within a few weeks of his death, when his health entirely failed. He died March 16, 1839. See *Minutes of British Conference*, 1839.

Barker, Joseph, a Congregational minister, was born in Bradford, Conn., Oct. 19, 1751. He graduated at Yale in 1771, was ordained over the First Church in Middleborough, Mass., in 1781, and died July 25, 1815. Mr. Barker took a lively interest in politics, and for one term or more represented his district in the United States House of Representatives. See *Cong. Quarterly*, 1859, p. 41.

Barker, Nehemiah, a Congregational minister, was born in 1720. He graduated at Yale in 1742, and was ordained in Killingly, Conn., in 1755, where he remained until 1756. In 1757 he removed to Long Island, N. Y., preaching in Southold and Aquebogue. He died in Mattituck, L. I., March 10, 1772. See *Cong. Quarterly*, 1860, p. 183.

Barker, Thomas Burgess, an English Congregational minister, was born near Sheffield, Jan. 10, 1800. He received the rudiments of his education from the minister of his native place, and afterwards was sent to Hoxton and Highbury colleges, where he studied for the Independent ministry. He was settled at Bere Regis, Christchurch, Tollesbur . Tamworth, and Ewell, and was much beloved by his congregations. On retiring from the ministry, he settled at Stoke Newington, where his best years were devoted to the education of youth in schools, and in connection with the Young Men's Christian Association. He was the founder of Abney House School, one of the largest and most flourishing schools for boys in the north of London. He was for some time chaplain of Abney Park Cemetery, of which place he published a guide. His death occurred April 25, 1881. See (Lond.) *Cong. Year-book*, 1882, p. 285.

Barker, Thomas Richard, an English Congregational minister, was born in London, Nov. 30, 1798. His father entered him in Christ's Hospital in 1807, where his progress was so rapid and thorough that he attained the rank of Deputy Grecian in 1815. About this time he was converted, and, deciding to enter the ministry, he entered Homerton Old College in 1821 for its special preparation. He preached successively at Alresford, Hants, 1822; at Harpenden, near St. Albans, 1824; and at Uxbridge in 1833. In 1838 Mr. Barker accepted a call to become classical, Hebrew, and resident tutor at Springhill College, Birmingham, where he labored until his death, Nov. 23, 1869. See (Lond.) *Cong. Year-book*, 1871, p. 302.

Barkey, Anton Cornelius, a Protestant theologian of Germany who was born in 1741 at Cleverskerke, and died July 4, 1782, is the author of, *Disputatio de Pseudo-doctoribus quorum Mentio fit* 2 *Pet. ii*, 2 (Leyden, 1767):—*Oratio de Doctrinæ et Ethices Christianæ præ Philosophica Præstantia et Dignitate* (Steinfurt, 1770):—*Disputatio de Adfectibus Veritati Noxiis* (ibid. eod.). See Meusel, *Gelehrtes Deutschland;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Barkey, Nicolaus, a German theologian, father of the preceding, was born Sept. 11, 1709. In 1732 he was vicar at Middelburg, and in 1754 was called to Bremen as pastor of St. Stephen's, and professor of theology at the gymnasium there. In 1765 he went to The Hague as pastor of the German Congregation, where he died after 1778. He wrote, *Disputatio Inauguralis ad Psa. xviii* (Gröningen, 1754):—*Oratio Inauguralis de Admirabili Operum Divinorum Harmonia* (Bremen, 1755):—*Disp. in aliquot Loca ex Prioribus Actorum Apost. Capitibus* (ibid. 1766). He also edited the *Nova Bibliotheca Bremensis*, *Bibliotheca Hagana*, and *Museum Haganum*. See Meusel, *Gelehrtes Deutschland;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Barksdale, Clement, an English clergyman, was born in 1609, and educated at Merton College, Oxford, having entered as servitor in 1625. He took holy orders, and in 1637 supplied the place of chaplain of Lincoln College at the Church of All-Saints. At the Restoration, Charles II gave him the living of Naunton, in Gloucestershire, where he remained until his death, in 1687. His publications consist chiefly of little religious tracts which were printed from time to time (1640–79). Besides these he published a poem, *Nympha Libethris; or, The Cotswold Muse* (1651). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barlaam, St. The modern Roman martyrology places the festival of Sts. Barlaam and Josaphat on Nov. 27 as of two actual saints worshipped by the Indians on the confines of Persia. Huet and others hold the history of these saints to be a mere romance. Baronius, however, receives it as true. See Huet, *Orig. des Romans*, p. 49.—Landon, *Eccles. Dict.* s. v.

Barlaamites, a sect of Christian heretics in the 14th century, were followers of *Barlaam* (q. v.).

Barlass, William, an Associate minister, was born near Perth, Scotland, and preached for some years at Whitehill, where he continued until 1797. He came to New York in 1798, and afterwards engaged as a bookseller until his death, Jan. 7, 1817. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 38.

Barlow, Ann, a minister of the Society of Friends, was born in 1787 at Darlington, England. She was the daughter of pious parents, who gave her a guarded Christian education. At the age of eleven years she was converted, and became a member of the Wesleyan Methodist Society. In 1842 she embraced the doctrines and principles as held by the Friends, and continued to be a useful minister of their society until the

infirmities of age prevented her activity. She died March 10, 1867. See *Annual Monitor*, 1868, p. 9.

Barlow, Daniel B., a Methodist Episcopal minister, was born in Richland District, S. C., Aug. 9, 1806. He was converted when about twenty, and in 1829 was admitted into the Mississippi Conference, in which he filled many important stations with dignity and usefulness. On the division of the conference, he became a member of the Alabama Conference. He died Dec. 12, 1838. See *Minutes of Annual Conferences*, 1839, p. 668.

Barlow, Joel, an American preacher, diplomatist, and poet, was born at Reading, Conn., in 1755, and was first sent to Dartmouth College, but returned to New Haven, where he graduated in 1778. Shortly after this he was licensed a Congregational preacher, and joined the American army as a chaplain. At the close of the war, he resumed the study of law, in which he had previously been engaged, and settled in Hartford, where he established a weekly newspaper. While here, he adapted Watts's version of the Psalms to the use of the General Association of Connecticut, adding to it several original hymns. In 1788 he went to England as agent for the Scioto Company, but, finding himself associated with a party of swindlers, he resigned his office and went to Paris, where he became a zealous adherent of the Girondists. In 1795, while yet in Paris, he was appointed by president Washington consul to Algiers. He returned to Paris and resumed some commercial speculations in which he had formerly been engaged and through which he realized a fortune. In 1805 he returned to the United States and established himself in Washington. In 1806 he instituted a scheme for a national academy under the patronage of the government, but it failed. In 1811 president Madison appointed him minister to France. Napoleon, desiring his advice in diplomatic affairs, in the autumn of 1812, while on his Russian campaign, invited him to a conference at Wilna, Poland. Being attacked with inflammation of the lungs while on the journey, he died at Zarnowitch, a small village near Cracow, Dec. 22, 1812. His first poem was written in 1778. In 1791, on receiving his master's degree, he recited a poem called *The Prospect of Peace*, which was subsequently merged in *The Columbiad*. The germ of his great epic was *The Vision of Columbus* (1787), and attained greater popularity on both sides of the Atlantic than was the fate of the more pretentious work. His most popular poem, entitled *Hasty Pudding*, was written while at Chambéry, in Savoy. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Encyclop. Brit.* (9th ed.), s. v.; *Appletons' American Cyclop.* s. v.; Duyckinck, *Cyclop. of Amer. Lit.* i, 408.

Barlow, Luke, an English Wesleyan minister, was born at Congleton, Cheshire, Sept. 23, 1786. He was appointed prayer-leader at sixteen, commenced his ministry in 1807, retired in 1848, and died at Harbeck, near Harrogate, Aug. 5, 1861. Mr. Barlow was a genial, gentle man of spotless character; diligent, faithful, and well read in theology. See *Minutes of the British Conference*, 1861, p. 24; *Wesleyan Meth. Magazine*, 1864, p. 102.

Barlow, Thomas, a preacher in the United Methodist Free Church, was born of Wesleyan parents at Darlington, Devonshire, Aug. 7, 1810. He was converted to God in his youth, and at seventeen began to preach the Gospel. His love of freedom induced him in 1835, during the Warrenite disputes, to leave the Wesleyans, and join the Association Methodists, and again in 1851, when the reform movement began, he identified himself with it and entered the ministry. He labored hard for nineteen years, until 1870, when he was chosen book steward to the United Methodist Free Churches, in which office he served with fidelity till his health failed in 1874, when he became a supernumerary, and resided at the East End of London, preaching as he had strength to the end of life. He died June 29, 1880, and was interred in Ilford Cemetery. He was courteous, conscientious, devout, intelligent. See *Minutes of the Assembly*.

Barlow, William (1), D.D., an English prelate was descended from a family of this name in Lancashire. He became fellow of Trinity Hall, Cambridge, and afterwards dean of Chester. His account of the celebrated Hampton Court Conference is well known (Lond. 1604). It professes not to be an account of the conference at large, but, to use the author's own words, it is "as an *extract*, wherein is the substance of the whole." Various attempts have been made by the Dissenters to invalidate its authority, but in vain. Barlow was consecrated bishop of Rochester June 30, 1605; was translated to Lincoln in 1608, and died Sept. 7, 1613. His principal works, besides the above, are, *Defence of the Articles of Faith* (Lond. 1601), a *Life of Dr. R. Cosin*, and a few translated *Sermons*. See Landon, *Eccles. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barlow (or **Barlowe**), **William** (2), an English divine and eminent mathematician, was the son of William Barlow, bishop of Chichester, and was educated at Balliol College, Oxford, where he graduated in 1564. About this time he went to sea and learned much of the science of navigation. About 1573 he took holy orders, and in 1585 became prebendary of Lichfield. He was installed treasurer of Lichfield Oct. 17, 1589, and died May 25, 1625. He wrote several works on subjects connected with practical navigation, the most remarkable of which was *The Navigator's Supply* (Lond. 1597). He was the first English writer on the nature and properties of the magnet, and the inventor of the compass-box as now used at sea. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Le Neve, *Fasti*, i, 582, 592.

Barlow, William (3), a clergyman of the Protestant Episcopal Church, was pastor of St. Paul's Church in Syracuse, N. Y., and subsequently of Ogdensburg. He died at Chicago, Ill., Feb. 24, 1850. See *Amer. Quar. Church Rev.* 1850, p. 159.

Barmmidbar RABBA is the title of a Midrash (or exposition) on Numbers. It contains twenty-three chapters. The age of its compilation is uncertain, but internal evidence points to the 11th or 12th century. According to Zunz, the work was written by two different authors. See his *Gottesdienstliche Vorträge der Juden* (Berlin, 1832), p. 258–262. (B. P.)

Barnabæus, HIERONYMUS, a priest of the Congregation of the Oratory at Rome who died July 18, 1662, is the author of *Purpura Sancta, s. Vita Purpurati S. Rom. Eccles. Principis Cæs. Baronii, etc., cui Accedunt Elogia Baronio ab Illustribus Viris Attributa. Opera Greg. Fritz* (Vienna, 1718). See Winer, *Handbuch der theol. Lit.* i, 858; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Oldoin, *Athenæum Romanum*. (B. P.)

Barnabas, ST., LEGEND AND FESTIVAL OF. There is a tradition that he became a believer after witnessing the miracle wrought by our Lord at the pool of Bethesda, and that he was one of the seventy disciples (Eusebius, *Hist. Eccl.* i, 12; ii, 1). It is also said that he was the first preacher of Christianity at Rome, that he converted Clemens Romanus to the faith, and that he founded the churches of Milan and Brescia. But these and other statements are unworthy of credit. There is a general agreement of testimony about the time, place, and cause of his death. From very early times he has had the credit of martyrdom. It is believed that he was stoned to death by the Jews of Salamis in Cyprus about A.D. 64. Tradition says that his death took place on June 11, and that he was buried at a short distance from the town of Salamis. Nothing, however, seems to have been heard of his tomb until about A.D. 478.

Alexander, a monk of Cyprus, who wrote (*Eulogy of*

St. Barnabas) about the beginning of the 6th century, gives an account of the martyrdom and burial of Barnabas, and then asserts that, in consequence of the many miraculous cures that had occurred in the neighborhood of the tomb, the spot had been called the "place of healing." But the discovery of the cause of these miracles was made in the following way. Peter the Fuller, patriarch of Antioch, was endeavoring to bring Cyprus under his episcopal sway, on the plea that the Word of God in the first instance was carried from Antioch to Cyprus. The Cypriotes resisted this claim on the ground that their Church had from the time of its founders been independent of the see of Antioch. Anthemius, the bishop of Cyprus, a timid and retiring prelate, was scarcely a match for an opponent so able and experienced as Peter. But he was encouraged by Barnabas himself, who appeared to him several times in a vision. At the saint's bidding, he searched a cave in the neighborhood of the "place of healing," and found a coffin containing the body of Barnabas and a copy of Matthew's gospel. He proceeded to Constantinople, where the dispute was heard before the emperor Zeno, and in support of his claim to remain independent he announced that the body of Barnabas had lately been discovered in his diocese. On hearing this, the emperor gave his decision in favor of Anthemius, bade him send at once to Cyprus for the copy of Matthew's gospel, and as soon as it arrived had it adorned with gold and placed in the imperial palace. After conferring great honors on Anthemius, the emperor sent him back to Cyprus with instructions to build a magnificent church in honor of Barnabas near the spot where the body was found. This order was strictly carried out; the body was placed at the right hand of the altar, and June 11 consecrated to the memory of the saint.

There is every reason to believe that in the Eastern Church these legendary events were the origin of the festival. No church, however, was built to the saint's memory at Constantinople. From early times the day was kept in the Eastern Church in honor of Bartholomew as well as of Barnabas. When the name of the former was added is quite uncertain. In A.D. 886 the day was the joint festival of the two saints. It has been asserted, but not proved, that the festival was not kept in Eastern earlier than in Western Christendom. The day occurs as the Feast of Barnabas in the calendar of the Venerable Bede: if this was inserted by that author, the day was observed in the Western Church in the 8th century. It does not, however, occur in all the old service-books. In the *Martyrologium Romanum* it appears as the festival of Barnabas only.

Barnaby, JAMES, a Baptist minister, was born in Freetown, Mass., June 25, 1787. He graduated at Brown University in the class of 1809, and was ordained in July, 1811, as pastor of the Church in Harwich, Mass., where he remained until 1819, when he removed to New Bedford, Mass. His pastorate here was for four years. Subsequently he was pastor of several churches, but his longest ministry was with the Church with which he was originally settled. At four different times he was called to this Church, and the whole period of his connection with it was thirty-nine years. His entire ministry covered a period of nearly sixty-seven years. During this time he baptized not far from two thousand eight hundred persons. He died at Harwich, Dec. 10, 1877. (J. C. S.)

Barnard, A. F., a Methodist Episcopal minister, was born in Dixfield, Me., Jan. 30, 1806. He experienced conversion in 1826; entered the Maine Wesleyan Seminary in 1829, where he pursued his studies for about a year and a half, and in 1832 joined the Maine Conference. During his ministry, he received twenty-three different appointments, two of which were in the East Maine Conference, and in all of which he succeeded well, and in some had glorious revivals. He died March 27, 1867. See *Minutes of Annual Conferences*, 1867, p. 133.

Barnard, Edward, an American clergyman, was born in 1721. He obtained an excellent education, became minister at Haverhill, Mass., and died in 1774. He published *Sermons*, etc. (1754, 1765, and 1773). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barnard (or **Bernard**), **John** (1), D.D., an English divine, was first a student of Cambridge, but removed to Oxford, where he became a fellow of Lincoln College in 1648. He afterwards became rector of Waddington, in Lincolnshire, and died in 1683. His works include, *Censura Cleri* (1660), against scandalous ministers not fit to be restored to the Church's livings, etc.:—*Theologo-historicus; or, The True Life of the Most Reverend Divine and Excellent Historian, Peter Heylyn, D.D.* (1683). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barnard, John (2), a minister in Andover, Mass., was born in 1690, and died in 1758. He published several sermons and discourses. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barnard, Thomas (1), a Congregational minister, was born at Hadley, Mass., about 1662. He graduated at Harvard College in 1679; was called as an assistant to the Rev. Francis Dane, pastor of the Church at Andover, Mass., in January, 1682, and was ordained in March following. When Mr. Dane died in February, 1699, Mr. Barnard succeeded to the pastorate. During four or five years before the division of the town into two parishes, the contention was warm in regard to the site for a new meeting-house; but in 1709 the division was amicably made, and Mr. Barnard, who had conducted himself throughout the controversy with prudence, was given the choice of the parishes. Eventually he was settled as minister of the North Parish. He died in Andover, Oct. 13, 1718. He is described as "one of the best of men and of ministers." See Sprague, *Annals of the Amer. Pulpit*, i, 198.

Barnard, Thomas (2), a Unitarian minister, was born Aug. 17, 1716, probably at Andover, Mass. He graduated at Harvard College in 1732, and was ordained and installed pastor of the First Church in Newbury, Mass., Jan. 31, 1739. He was, by his own request, dismissed Jan. 18, 1751; removed to Newburyport, studied law, became a practitioner at the bar, and was a representative of the town to the General Court. He subsequently re-entered the ministry, and was installed as pastor of the First Church in Salem, Mass., Sept. 18, 1775. Here he continued till the close of his life, Aug. 15, 1776. See Sprague, *Annals of the Amer. Pulpit*, viii, 14.

Barnard, Thomas (3), D.D., a Congregational minister, was born at Newbury, Mass., Feb. 5, 1733, being the son of Rev. John Barnard of Andover, Mass. He graduated at Harvard in 1748, was ordained over the North Church, Salem, in 1766, and died Oct. 1, 1814. See *Cong. Quarterly*, 1859, p. 41.

Barnardiston, GILES, a minister of the Society of Friends, was born in Clare, Suffolk, England, about 1624. His parents, who were persons of repute in the world, gave him an education consistent with their rank. After passing through the common schools, he was placed at the university, where he pursued his studies for six years, intending to take orders in the Episcopal Church. When civil war broke out in England, he was appointed a colonel in the army. Becoming weary of the service, he threw up his commission and retired to private life, and not long after joined the then greatly despised and persecuted Quakers, and proved to be one of the most earnest and zealous preachers among them. At once he became an object of the scorn and contempt in which the Friends were held in that ungodly age. He was despoiled of his goods to a large amount and exposed to innumerable

hardships. He was, however, most diligent and faithful in the performance of his duties. We are told that "he visited many parts of his own nation, and was also on the Continent; and in all places where he went he left a good report and savor." The heresies of one Jeffery Bullock, a professed Friend, called forth a reply from Barnardiston, in which he clearly set forth the teachings of Holy Scripture concerning some of the cardinal doctrines of the common evangelical faith. About the year 1677, he was imprisoned in London for conscience' sake, and during the next three years was more than once incarcerated. He died at his house in Chelmsford, Nov. 11, 1680. George Whitehead says of him: "My soul was deeply affected with his innocent life, sincere and tender spirit to God, and with his humble example among his people in word, in conversation, in charity, in spirit, in faith, in purity, in gravity, and sound speech that could not be condemned." See *Friends' Library*, iv, 1–10. (J. C. S.)

Barnaud, Jean, a French theologian and Jesuit, was born at Charolles in 1575, and died at Lyons, Nov. 1, 1640. Sotwel attributes to him a book entitled *Doctrina Christiana*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barnden, James, an English Methodist preacher, was born at Maidstone, Kent, Jan. 2, 1806. He was brought up religiously; converted in early life; entered the Bible Christian ministry in 1828, and travelled with much acceptance in nineteen circuits. He became a supernumerary in 1870 at Dymock, Gloucestershire, where he suddenly died, Feb. 27, 1875.

Barnes, Albert, D.D., one of the most prominent theologians of the Presbyterian Church, was born at Rome, N. Y., Dec. 1, 1798. He studied at Hamilton College with a view of becoming a lawyer, but the Christian experiences he had had there induced him to give up his fondly cherished plan for the work of the ministry; and upon graduating in 1820 he pursued a four years' course of theological study at Princeton, N. J. He was licensed to preach by the Presbytery of Elizabethtown, April 23, 1823. His first pastorate was at Morristown, N. J., and in 1830 he accepted a call to the charge of the First Presbyterian Church of Philadelphia, with which Church he retained official connection to the day of his death, Dec. 24, 1870.

Dr. Barnes was not only the friend of the rich, but also of the oppressed, especially of the slave, whose early, open, and faithful friend he was. "That native modesty which was so peculiarly a trait of his whole life never seemed to be in antagonism with the highest moral intrepidity. He thought, he spoke, he acted, from the sense of right which was so strong an element in his nature. Often in peril, and sometimes in actual experience, of implicating important personal relations, his sympathy with the oppressed never wavered or slumbered. His faith in the emancipation of the slave and the elevation of the colored people of the country, though often confessed to be dark respecting the process, was firm respecting the final event. As to his theological position, widely as men may have differed as to the soundness of some of his doctrinal statements and positions, they did not differ as to the purity of his motives and the guilelessness of his spirit. As he approached the close of his life, his own testimony was that "the objects of eternity became overpoweringly bright and grand." Yet he did not lose his interest in this world as the scene of the development of the great plans of God. He cherished to the last the cheerfullest views of the world, of the certain progress of the race, of the destiny of man.

At Philadelphia, Dr. Barnes prepared those works which made his name a household word wherever the English tongue is spoken. The first of these was his *Notes Explanatory and Practical on the Gospels* (Phila. 1832), designed for Sunday-school teachers and Bible-classes, which soon attained a larger circulation, both in Europe and America, than any similar work. This was followed, in rapid succession, by *Notes on the New Testament* (11 vols.), on *Job* (2 vols.), on *Isaiah* (2 vols.), on *Daniel*, and on the *Book of Psalms* (N. Y. 1870, 3 vols.). By excessive literary labors, carried on chiefly by lamplight in the early morning, he nearly lost his sight. He also published, *The Atonement in its Relations to Law and Moral Government* (Phila. 1859):—*Lectures on the Evidences of Christianity in the Nineteenth Century* (N. Y. 1868):—*Practical Sermons Designed for Vacant Congregations and Families* (Phila. 1860):—*The Way of Salvation* (ibid. 1863), illustrated by a series of discourses:—*Miscellaneous Essays and Reviews* (N. Y. 1855, 2 vols.):—*Prayers for the Use of Families* (ibid. 1870), etc. See *Lives of the Leaders of Our Church Universal* (ibid.), p. 767 sq. (B. P.)

Barnes, Albert Henry, Ph.D., a Congregational minister, son of the preceding, was born in Morristown, N. J., Feb. 11, 1826. He was prepared for college at an academy in Philadelphia, and graduated at Yale College in 1846. He united on profession of faith with Yale College Church while a student, and studied theology one year in the Divinity School of Yale College, but subsequently entered the senior class in Princeton Seminary and remained one year. He was licensed by the New Haven East Association (Congregational) Aug. 15, 1850. Having accepted a call to become pastor of the Presbyterian Church of Lawrenceville, Pa., he was ordained at that place by the Presbytery of Pennsylvania, and installed pastor Dec. 6, 1854. He was released in 1860, after which he established a school in Philadelphia, which he taught from 1861 to 1870. He died May 6, 1878. Mr. Barnes was the author of a volume entitled *Popular Mistakes in Education*. He also wrote frequently for the newspapers, and especially for the *New York Times*. He was an earnest student, especially of the older English literature. See *Necrological Report of Princeton Theological Seminary*, 1879.

Barnes, Benjamin Nichols, a Methodist Episcopal minister, was born in Southampton County, Va., Nov. 15, 1808. He received a careful religious training; experienced conversion in 1827; was licensed to exhort in 1829, and in 1830 joined the Virginia Conference, in which he travelled six years, graduating in all the orders of the Church. In 1836 he located and went to Indiana, and in the following year entered the Indiana Conference, wherein he served till his decease, Sept. 6, 1838. Mr. Barnes was a self-educated man. He possessed excellent preaching qualifications, and was a young man of great promise. See *Minutes of Annual Conferences*, 1839, p. 662.

Barnes, Charles Curtis, a Methodist Episcopal minister, was born in Granville, Mass., in March, 1813. He experienced conversion in 1832, began preaching three years later, and in 1836 entered the New England Conference. On the division of the conference about 1840, he became a member of the Providence Conference, in which he did excellent service, and finally died, Nov. 29, 1846. Mr. Barnes was courteous and steadfast as a friend; conscientious, fervid, and uniform as a Christian; evangelical, diligent, and successful as a preacher. See *Minutes of Annual Conferences*, 1847, p. 108.

Barnes, David, D.D., a Unitarian minister, was born in Marlborough, Mass., March 24, 1731. He graduated at Harvard College in 1752, and commenced preaching shortly after. He received and accepted a call from the Second Church in Scituate in June, 1754. In 1780 he delivered the Dudleian Lecture at Harvard College. When the controversy which resulted in the division of the Congregational Church of Massachusetts began, it was well understood that his sympathies were on the liberal side. He died April 26, 1811. See Sprague, *Annals of the Amer. Pulpit*, viii, 32.

Barnes, Elisha, a Baptist minister, was born in Farmington, N. Y., April 18, 1753. He was originally a

Congregationalist, but about 1793 became a Baptist, and served the Baptist Church in Canaan as pastor thirteen years. He died in August, 1806. See Sprague, *Annals of the Amer. Pulpit*, vi, 621.

Barnes, Francis, D.D., an English divine, was born about 1745, and was early remarkable for his acuteness and aptitude for learning. He was educated at Eton and at Cambridge University. In the latter place he resided during the rest of his life, his position there being master of St. Peter's College and professor of casuistry. He died in 1838. Dr. Barnes was considered one of the best Greek scholars of his day. See (Lond.) *Christian Remembrancer*, Oct. 1838, p. 634.

Barnes, James Charles, a Presbyterian minister, was born in Carshalton, Surrey, England, April 10, 1789. He received a theological education at Princeton Seminary, N. J., was ordained by Transylvania Presbytery, and entered upon his Master's service at Lancaster, Ky., in 1819. His other fields of labor were Paint Lick and Rockcastle, Ky.; Dayton, O.; Hainesville, Mo.; and Somerset, Ky. He died at Stanford, Ky., March 15, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 95.

Barnes, James S., a Protestant Episcopal clergyman of the Diocese of New York, entered the ministry in 1858, and soon after became connected as pastor with Christ Church, Brooklyn, N. Y., officiating until 1865 as assistant minister. In that year he was unemployed, but in 1866 became assistant minister of St. Peter's Church in the same city, in which position he continued to serve until 1872. In 1873 he was appointed missionary to St. John's Church, Yonkers, N. Y. The last two years of his life he ceased to perform active ministerial labor. He died Dec. 22, 1876. See *Prot. Episc. Almanac*, 1878, p. 168.

Barnes, John, a Methodist Episcopal minister, was born Jan. 16, 1812. He became a Christian at the age of eighteen; soon after began a course of study at the Oneida Conference Seminary, and in 1840 entered the Oneida Conference. After several years of faithful labor, failing health obliged him to retire from active work, and he died March 24, 1847. See *Minutes of Annual Conferences*, 1847, p. 146.

Barnes, Joshua (1), a learned English divine, was born in London in 1654. He was educated at Christ's Hospital, and at Emmanuel College, Cambridge, where he graduated in 1686. He was chosen Greek professor at the University of Cambridge in 1695, and died Aug. 3, 1712. He published a large number of works, among which were, *Geramia* (1675):—a poetical paraphrase of the *History of Esther* (1676):—*Select Discourses* (1680):—and *The History of Edward III* (1688). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barnes, Joshua (2), a Methodist Episcopal minister, was born in Frederick County, Md., in 1775. He embraced religion in early life; moved to Ohio in his youth; received license to exhort in 1804, and in 1805 entered the Ohio Conference. Two years later he located and became a merchant, which proved extremely detrimental to his spiritual interests. In 1812 he was powerfully reclaimed, again licensed to preach, and in 1816 removed to Illinois. In 1836 he entered the Illinois Conference, and served with zeal and fidelity until his death, Nov. 18, 1839. See *Minutes of Annual Conferences*, 1841, p. 149.

Barnes, Seth, was a Universalist minister, concerning whose birth and life scarcely anything is recorded. His field of labor seems to have been confined to Minneapolis, Minn., where he died suddenly, Aug. 12, 1866. Mr. Barnes was characterized by kindness and faithfulness. See *Universalist Register*, 1867, p. 75.

Barnes, Thomas (1), a Puritan divine of the 17th century, was a graduate of Cambridge University. Among his productions is *The Wise Man's Forecast against the Evil Time* (Lond. 1624). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barnes, Thomas (2), D.D., a learned English Presbyterian divine, was born at Warrington, in Lancashire, Feb. 13, 1747. He was educated at the academy at Warrington, and was ordained a preacher in 1769, when he was settled over the congregation at Cockey Moor, near Bolton. Here he labored twelve years with great success. In May, 1780, he removed to Manchester, where he labored as co-pastor of a large and wealthy congregation for thirty years. In 1786 he became principal of an academy at Manchester, but resigned in 1798. During the remainder of his life, he gave attention, in addition to his ministerial labors, to the advancement of the interests of the Manchester Infirmary. He died June 28, 1810. He contributed to various periodicals, and published a few sermons. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barnes, Thomas (3), was the "father of Universalism in Maine." The date of his birth is not recorded, but he had arrived at maturity previous to 1772, about which time he embraced the Universalist faith, and soon began preaching it in Maine. In 1789 he removed to Oxford, Mass.; in 1792 to Woodstock, Conn.; and in 1799 settled in Poland, Me. In 1802 he was ordained over the united societies of Norway, New Gloucester, Falmouth, and Gray, Me. In 1804, in Norway, he finished the first Universalist meeting-house in Maine. His after-history and the date of his death are not accessible. See Whittemore, *Modern History of Universalism*, p. 316, 390.

Barnes, Zetto, a Methodist Episcopal minister, was born in Onondaga County, N. Y., Oct. 4, 1807. He had religious convictions from early childhood; experienced conversion at the age of twenty-two, and in 1834 united with the Oneida Conference. In its effective ranks he continued till 1863, when he became superannuated. The circumstances of his death are painful, being the result of insanity, of which he showed signs for nearly a year. It occurred Sept. 22, 1864. As to his Christian character, no doubt can be entertained; for the amount and kind of work that he performed for so many years was proof of his being thoroughly imbued with the spirit of experimental piety. See *Minutes of Annual Conferences*, 1865, p. 69.

Barneveldt, Jan van Olden, grand-pensionary of Holland, whose influence upon the religious history of his country entitles him to a place here, was born at Amersfoort, in the province of Utrecht, in 1547. He studied law, and commenced practice as an advocate at The Hague in 1569. He felt deeply his country's wrongs under the yoke of Spain, and served as a volunteer at the sieges of Haarlem and Leyden. In 1576 he was appointed counsellor and chief pensionary of Rotterdam. On the death of William the Silent in 1585, Barneveldt, as ambassador to England and France, offered these governments the protectorship of the Confederated States. On their refusal, he exerted all his powers to carry through the election of Maurice of Nassau as stadtholder of five provinces. He was then raised to the dignity of advocate-general of Holland and West Friesland. At the close of 1586 the earl of Leicester, who had been invested with absolute power in the provinces, was recalled to England. The official career of Barneveldt was one of eminent success and of satisfaction to the States; and when he proposed to resign his post in 1592, he was urgently entreated to remain. In 1598 the treaty of Vervins called Barneveldt to France, where he obtained from Henry IV a large promise of pecuniary help. In the same year he arranged with Elizabeth the public debt and securities which England then held from the republic. In 1603 he again appeared at the English court and secured an alliance with James I, to which Sully, as the representative of France, was a party. He next secured the

treaty of peace between Spain and the republic, dated April 9, 1609, and to continue twelve years. Although the foundation of Dutch political independence, this treaty brought upon him the suspicions of the bigoted clergy and the sworn enmity of the stadtholder Maurice. The struggle of Arminians and Gomarists was already raging, and the two parties were led by Barneveldt and Maurice respectively. Maurice was aiming at the sovereign power; Barneveldt resolutely maintained the freedom of the republic. The clerical party, with Maurice as their leader, were determined to have Calvinism adopted as the state religion, and to tolerate no other; Barneveldt and the Arminians contended that each province should be free to adopt the form which it preferred. Barneveldt was the champion of the supremacy of the civil authority and the prime-minister of Protestantism. New difficulties arose in the question of the National Synod, or of the right of the States-General to enforce Calvinism on the seven provinces by means of an ecclesiastical synod; the enlisting of Waastgelders in the state of Utrecht; the occupation of Overyssel and Guelderland by the prince. In 1618 Barneveldt was illegally arrested, along with Grotius and Hoogerbeets, by a secret order which was afterwards adopted by the States-General. During the sittings of the Synod of Dort, he was brought to trial (March 7, 1619) in the most illegal and oppressive manner; found guilty of asserting the right of the provinces to settle each its own religion, and executed at The Hague, May 13, 1619. See Deventer, *Gedenkstukken van Olden Barneveldt en zijn Tijd* (The Hague, 1862–65, 3 vols.); Motley, *Life and Death of John of Barneveld* (N. Y. 1874); Groen Van Prinsterer, *Maurice et Barnevelt, Étude Historique* (Utrecht and Lond. 1875).

Barney, Godfrey W., a Methodist Episcopal minister, was born in Herkimer County, N. Y., in 1795. He professed conversion in his youth, and in 1827 joined the Genesee Conference. In 1836 he became a member of the Black River Conference; was superannuate between 1837 and 1847; re-entered the effective lists in 1848; again was superannuate in 1849, and sustained that relation until his decease, May 12, 1863. See *Minutes of Annual Conferences*, 1864, p. 105.

Barney, James Ormsbee, a Congregational minister, was born in Providence, R. I., Sept. 30, 1795. In 1821 he graduated at Brown University. His theological studies were pursued under direction of Calvin Park, D.D., and Jacob Ide, D.D. He was ordained pastor of the Church of Seekonk, Mass. (now East Providence, R. I.), Feb. 4, 1824, and was dismissed May 13, 1850. For two years he was seamen's chaplain and acting pastor of the Fourth Church in Providence, R. I. In June, 1852, he returned as acting pastor to Seekonk, and remained there until 1868. From 1869 to 1874 he filled the same position in the Church at Berkley, Mass. After this, he resided without charge in East Providence, where he died, March 7, 1880. See *Cong. Yearbook*, 1881, p. 17.

Barnhart, Thomas, a Methodist Episcopal minister, was born in Maryland, May 22, 1823. He entered the Baltimore Conference in 1845; was appointed presiding elder of Juniata District in 1865; elected to Chicago General Conference in 1868; removed to Iowa in 1876, and died in that state, at Red Oak, while presiding elder of Council Bluffs District, May 8, 1880. He was a worthy gentleman and a faithful minister. See *Minutes of Annual Conferences*, 1880, p. 253.

Barnhurst, Washington, a Baptist minister, was born at Philadelphia, Dec. 30, 1830, and united with the Broad Street Church in that city when he was sixteen years of age. His college course was pursued at Lewisburg University, where he graduated in 1851, and his theological course at the Rochester Seminary. His ordination as pastor of the Church at Chestnut Hill, Pa., took place Sept. 8, 1853, on leaving which place he went to Burlington, N. J., and in 1856 took charge of the Third Church in St. Louis, Mo. In all these pastorates he was greatly blessed with revivals of religion. The constant and exhausting labors of these years of ministerial work broke down his health, and in 1860 he left the pastorate and sought to recruit on a farm in Miller County, Mo., where he died, April 29, 1862. See *Baptist Encyclopædia*, p. 81. (J. C. S.)

Barnic, St., a Celtic bishop, whose burial-place in Cornwall is thus given by William of Worcester, p. 113: "St. Barnic episcopus, Anglicè *Seynt Barre*, sepelitur in ecclesia de Fowey; et ejus festum per tres dies proximè ante festum St. Michaelis." Leland (*Itin.* iii, 33) gives his full name as St. *Fim-barrus* (i. e. "fine hair"). *Barrocus* seems another form of the name, and there are several saints of the same name in Ireland (see Whitaker, *Cathedral of Cornwall*, ii, 214). The St. "Barrus," bishop of Cork, of the *Acta Sanctorum*, Sept. 7, 142, is commemorated on Sept. 25.

Barnuevo, *Don* Sebastian de Herrera, a Spanish painter, sculptor, and architect, was born at Madrid, according to Palomino, in 1611. He was instructed in painting by Alonso Cano. Many of his productions are to be found in the churches and convents at Madrid, the best of which among the paintings are, the *Beatification of St. Augustine*, in the great Chapel of the Augustine Recollets, and the *Nativity*, in the Church of San Gerónimo. He died at Madrid in 1671.

Barnum, Caleb, a Presbyterian minister, was licensed by the Fairfield East Association May 30, 1759, and was ordained and settled pastor of a Congregational Church at Franklin, Mass. He remained here eight years, and then resigned on account of difficulties in the congregation. Early in the Revolutionary War Mr. Barnum was appointed chaplain in the western army, but died in camp in 1776. Mr. Barnum was admitted to an *ad eundem* master's degree at Harvard in 1768. See Alexander, *Princeton College in the 18th Century*.

Barnum, Nelson, a Methodist Episcopal minister, was born in Shoreham, Vt., Jan. 12, 1811. In 1844 he entered the Michigan Conference, and in 1846 was appointed to the Indian mission work about Lake Superior, where he spent the remainder of his life among that benighted people. He died Aug. 5, 1854. Mr. Barnum was an amiable companion, an affectionate parent, an exemplary Christian, and a zealous minister. See *Minutes of Annual Conferences*, 1854, p. 440.

Barnwell, William H., a clergyman of the Protestant Episcopal Church, for many years rector of St. Peter's in Charleston, S. C., died at Frankford, Pa., in February, 1863. See *Amer. Quar. Church Rev.* April, 1863, p. 152.

Baro, Bonaventura. See Baronius.

Baroccio (or **Barocci**), Fiori Federigo d' Urbano, an eminent Italian painter, was born at Urbino in 1528. He studied under Battista Veneziano until he was twenty years of age, then went to Rome, and was invited by cardinal della Rovere into his palace, where he executed some fresco paintings. During the pontificate of Gregory XIII he returned to Rome, and painted two fine pictures for the Chiesa Nuova, representing the *Visitation of the Virgin to Elizabeth* and the *Presentation in the Temple*, which are thought his greatest efforts. He died in 1612. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Baroes was bishop of Edessa, to which see he was translated from Haran by the emperor Constantius, A.D. 361. Sozomen, however, states that Baroes (together with Eulogius) was not consecrated to any definite see, but was raised to the episcopate while he remained in his monastery, as a token of honor for his services to the Church. Baroes was banished by the Arian Valens to Egypt—first, to the island of Aradus;

then, with the view of checking the crowds that flocked to the holy confessor, to Oxyrynchus, in the Thebaid; and finally to a fortress named Philæ, on the barbarian frontier, where he died in extreme old age, A.D. 378, the same year in which his persecutor died, in or after the disastrous battle of Adrianople. His name stands in the *Martyrologium Romanum* on Jan. 30.

Baron, Bonaventura. See BARONIUS.

Baron, Jaime, a Spanish Dominican of the Convent of St. Ildefonsus at Saragossa, was born in 1665, and died in 1734. He published, in Spanish, *The Girdle of Chastity* of St. Thomas Aquinas:—*The Nun Instructed in her Duties* (1 vol. 4to):—*The Third Order of St. Dominic*, etc.

Baron, John, a preacher of the United Methodist Free Church, was a Lancashire lad, born near Bacup, among the "common people." A diligent Sunday scholar, a devoted teacher; converted at nineteen, he began to preach, and as a home missionary did good service for God among the poor in several circuits. While yet in rising manhood, he died at Ilkeston, Feb. 7, 1862, suddenly, but gloriously, having lived a most useful life and left a precious memory. See *Minutes of the Sixth Annual Assembly.*

Baron (or **Baronius**), **Martin,** a Polish theologian, lived in the early half of the 17th century and wrote, *Icones et Miracula Sanctorum Poloniæ* (Cologne, 1605):—*Vita, Gesta, et Miracula B. Stanislai* (Cracow, 1609):—*Vitæ, Gesta, et Miracula Sanctorum quinque Fratrum Polonorum Eremitorum Casimiriensium Sancti Romualdi* (ibid. 1710). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baron, Richard, an English Dissenting minister, but most noted for his zeal as a political writer, was born at Leeds, Yorkshire, and educated at the University of Glasgow, which he left with honorable testimonials in 1740. The next account we have of him he was ordained pastor of the Dissenting meeting at Pinners' Hall, Broad Street, London, in 1753. Much of his time and talents was employed in the cause of religious liberty, especially in editing books and collecting tracts on that subject. He died at Blackheath, Feb. 22, 1768. His publications include *A Cordial for Low Spirits* and *The Pillars of Priestcraft and Orthodoxy Shaken* (1768).

Baron, Robert, a Scottish clergyman, was professor of divinity in Marischal College, New Aberdeen, and was well known for his excellent abilities. He was elected to the see of Orkney in the early part of the 17th century, but, being forced by the perversity of the times to flee out of the kingdom, he died at Berwick, having never been consecrated. See Keith, *Scottish Bishops*, p. 227.

Baron, Vincent, a French Dominican, was born at Martres, in the diocese of Rieux, May 17, 1604. He joined his order at Toulouse, and for some time acted as teacher of philosophy and theology. He openly held religious disputes with Calvinistic preachers, and thus became known to his order, which elected him twice as prior. Towards the end of his life he retired to Paris, devoting his time entirely to pious exercises and literary work. He died there Jan. 21, 1674. His *Theologia Moralis* (Paris, 1665, 2 vols.) was put on the *Index*, but in 1667 and 1668 he published a second edition. He also wrote, *Le Christianisme Établi sur les quatre Principaux Mystères de la Foi* (ibid. 1660):—*L'Hérésie Convaincue, ou la Théologie des Luthériens Réduite à quatre Principes et Réfutée d'une Manière toute Nouvelle; avec l'Examen de l'Ouvrage du Ministre Claude contre l'Eucharistie* (ibid. 1668). For his other works, see Wildt's article s. v. in Wetzer und Welte's *Kirchen-Lexikon;* also Touron, *Histoire des Hommes Illustres de l'Ordre de S. Domin.* (Paris, 1743–49), v, 489; Hoefer, *Nouv. Biog. Générale*, s. v.; Werner, *Der heilige Thomas von Aquino*, i, 764, 863; iii, 441, 451, 547. (B. P.)

Baroncino, PORPORINO, an Italian theologian and antiquarian, a native of Faenza, who lived in the latter half of the 17th century, wrote, *La Galleria Cesarea aperta*, etc. (Faenza, 1672):—*Ad Kalendarium Romanum Amiterni effossum Minuscula Commentaria Ludicrum Geniale* (Naples, 1680, under the name of Porporino di Faenza). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barone, MARCELLO, an Italian theologian of the Order of Dominicans, was first prior, then vicar-general, of the Society of St. Mark at Naples. He died in 1699. He wrote, *Rime Spirituali* (Naples, 1678, 1679):—*De Exacto Annorum Numero ac Mundi Creatione Opusculum Chronologicum* (ibid. 1694). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baroni, CAVALCADO GASPARE ANTONIO, a reputable Italian painter, was born at Roveredo in 1682, and studied under Balestra. He executed five works in fresco for the choir of the Church of the Carmelites of that city. His best works are the prophets *Elijah* and *Elisha* and the *Last Supper*. He died in 1759. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; *Biog. Universelle*, s. v.

Baronius, Domenico, a Florentine priest, lived in the 16th century and wrote strongly against the Roman Church. He seems to have concurred with the Vaudois, and was equally rejected by the Catholics and sectaries.

Baronius (Baro or **Baron), Bonaventura,** an Irish monk, nephew of Luke Wading, was born at Clonmel, in the County of Tipperary, near the commencement of the 17th century. His true name was *Fitzgerald.* He studied at Rome, and there became a Franciscan, and died March 18, 1696. His principal works are, *Metra Miscellanea* (Rome, 1645):—*Opuscula Varia* (Würzburg, 1666):—*Theologia* (Paris, 1676). He followed the opinions of Scotus. He also wrote *Annales Ordinis SS. Trinitatis Redemptionis Captivorum*, etc. (Rome, 1686, fol.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baronius, Justus, a French theologian, was born at Xanten, in the duchy of Cleves. He renounced Calvinism at the commencement of the 17th century, and gave himself up to pope Clement VIII. He wrote, *Motifs de la Conversion*, etc.:—*Traité de Préjugés et de Prescription contre les Hérétiques:*—and a collection of letters entitled *Epistolarum Sacrarum ad Pontif. Libri Sex* (Mentz, 1605). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baronius, Martin. See BARON.

Barontus, *saint* and *hermit*, lived at Berry in the 7th century. After passing some years in the married state, he quitted the world, and retired with Agloalda, his daughter, into the Abbey of Lonrey. Under the influence of a vision, he requested permission of the abbot Francardus to quit the abbey and betake himself to some solitude. After visiting the tomb of St Peter, he settled himself in a cell at Pistoia, in Tuscany, where he was joined by Dizier and four others, who submitted themselves to his course of discipline. St. Barontus died first, and miracles are said to have been wrought at his tomb. A monastery was built (March 27, 1018), whither Restaldus translated his body. His festival is marked on March 25.

Barozzi (*da Vignola*), GIACOMO, an Italian architect, was born in 1507. While young he studied painting at Bologna, but, not succeeding, he turned his attention to perspective. At the same time he studied architecture, and visited Rome, where he measured nearly all the ancient edifices that still remained in that city. In his latter days he produced a valuable treatise on the five orders of architecture, which has become the alphabet of architects. He erected a mag-

nificent palace at Minerbo, near Bologna, for the count Isolani; the house of Achille Bochi; the façade on the bank, and the canal of Navilio at Bologna. After the death of Michael Angelo, he was appointed architect of St. Peter's, and erected the two beautiful lateral cupolas.

Barr, Absalom K., a Presbyterian minister, was born in Rowan County, N. C., Oct. 4, 1806. In 1821 he entered Chapel Hill University, N. C., where he graduated in 1826; entered Union Theological Seminary at Prince Edward, Va., in 1828; was licensed by Concord Presbytery, N. C., Oct. 5, 1832, and labored for two years in Mecklenburgh County. He was opposed to the institution of slavery, and removed to the state of New York in 1835, where he preached in Onondaga and Yates counties. From 1843 to 1854 he preached in Richland County, O., and, his health then failing, he employed his time in colportage. He died June 5, 1859. See Wilson, *Presb. Hist. Almanac*, 1862, p. 176.

Barr, Andrew, a Presbyterian minister, was born at Columbus, O., Jan. 20, 1820. He was educated at Jefferson College, Pa., and Princeton Theological Seminary. He labored in Ravenswood, Va.; Truro and Crestline, O.; Wysox, Pa.; and finally as chaplain of the 141st Regiment of Pennsylvania Volunteers. He died April 11, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 92.

Barr, Daniel, an English Wesleyan missionary, was sent to the island of Jamaica in 1831. He died at Morant Bay, Oct. 17, 1835. He was affectionate, upright, consistent. See *Minutes of the British Conference*, 1836.

Barr, Gideon T., a Methodist Episcopal minister, was born near Quarryville, Pa., Dec. 4, 1832. He was deeply impressed with religious motives in early childhood; experienced conversion at the age of seventeen; received license to preach in 1855, and in 1856 entered the Philadelphia Conference. He died July 1, 1867. Mr. Barr was pleasing and attractive in address, buoyant in spirit, affable in conversation, studious and thoughtful in habit, careful and effective in preaching. See *Minutes of Annual Conferences*, 1868, p. 37.

Barr, Hugh, a Presbyterian minister, was born in North Carolina in 1790. In 1820 he was ordained by the Shiloh Presbytery, and sent as a missionary to Northern Alabama, and was settled at Courtland in that state, where he remained for fourteen years. In 1835 he joined the Illinois Presbytery, and was stationed at Pisgah, Morgan Co. In 1836 he settled at Carrollton, Ill., where he remained until his death, in 1852. See Wilson, *Presb. Hist. Almanac*, 1863, p. 287.

Barr, Isaac G., a Methodist Episcopal minister, was born in Tennessee in 1811. He removed to Marion County, Ill., where he was converted in 1831, and, after having exercised his gifts as exhorter and local preacher, in 1835 was admitted into the Illinois Conference, in which he did faithful service until his decease, in 1844. Mr. Barr was a sincere Christian, an affectionate parent, a diligent man, a laborious student, and an excellent preacher. See *Minutes of Annual Conferences*, 1845, p. 662.

Barr, Jacob, a Methodist Episcopal minister, was born about 1753. In the Revolutionary War, he was among the first in South Carolina to enter the contest for American independence. About 1786 he experienced religion, soon made himself useful as class-leader, exhorter, and local preacher, and was finally ordained elder. Twenty years of his life were spent as justice of the quorum. He died June 15, 1823. See *Methodist Magazine*, vi, 400.

Barr, John A., a Presbyterian minister, was born in Rowan County, N. C., in 1832. He was brought up piously, and was converted early. He graduated at Davidson College, N. C., in 1854, and afterwards studied at Union Theological Seminary, Va., and graduated at Columbia Seminary, S. C., in 1857. The same year he was licensed by Concord Presbytery, N. C., and, after laboring for some time in that state, settled in 1860 in White County, Ark., and served the Church in Searcy till his death, July 18, 1863. See Wilson, *Presb. Hist. Almanac*, 1867, p. 424.

Barr, John T., A.M., an English Wesleyan minister, was born in Liverpool in 1802. His mother's pious training gave him to the Church when young. In 1826 he was admitted into the ministry, and labored successfully for thirty-three years. He died March 10, 1859. See *Minutes of the British Conference*, 1859.

Barr, Joseph W., a Presbyterian minister, was born in Liberty township, Trumbull Co., O., July 22, 1802. He was converted in 1823. He graduated at Western Reserve College at Hudson, O., in 1830, and studied theology in Princeton Seminary, N. J. In 1832 he was ordained by the Philadelphia Presbytery, and expected to sail immediately to the foreign mission-field; but before the vessel started he was attacked with cholera, and died near Petersburgh, Va., Oct. 25, 1832. See Sprague, *Annals of the Amer. Pulpit*, iv, 445.

Barr, Ninian, a Wesleyan Methodist minister, was born in Glasgow, of parents belonging to the Church of Scotland. At the age of sixteen he found salvation in a revival at the Methodist Church. He was received by the Conference in 1816, and appointed to Newfoundland, where he labored faithfully for ten years. His remaining life was spent in the work in Great Britain. He retired from the activities of the itinerancy in 1854, and resided henceforth at Arbroath, Scotland, where he died, Dec. 20, 1865, in the seventy-first year of his age. He was a man of sound judgment, honorable in conduct, of genial temper, although constitutionally nervous; an original, thoughtful, earnest preacher, and successful in winning souls. See *Minutes of the British Conference*, 1866, p. 17; Wilson, *Newfoundland and its Missionaries* (1866), p. 239.

Barr, Peter, an English Congregational minister, was born in Glasgow, studied for the ministry at the Edinburgh Theological Hall, and began his colonial ministry in 1864 at Caversham, New Zealand, as assistant. Thence he removed to Yorke Peninsula, thence to Truro, South Australia, where his labors told with great and good effect. He died Dec. 6, 1875. See (Lond.) *Cong. Year-book*, 1877, p. 344.

Barr, Sauney, a Methodist Episcopal minister, was born in 1835. He experienced conversion in 1856; lived a consistent Christian life in connection with the Presbyterians for ten years; then joined the Methodist Episcopal Church, received license to exhort in 1872, to preach soon after, and in 1873 entered the Mississippi Conference, wherein he labored till his death, in 1875. He was learned and faithful. See *Minutes of Annual Conferences*, 1876, p. 14.

Barr, Thomas, a Presbyterian minister, was born in Derry, Westmoreland Co., Pa., April 2, 1775. He was converted after he had reached manhood, and was licensed by the Hartford Presbytery at Brookfield, Trumbull Co., September, 1809. He labored in Euclid, O., from 1810 to 1820, and in Wooster, Wayne Co., from 1820 to 1828, when he took an agency for the General Assembly's Board of Missions. For the last year and a half of his life he preached in Reeshville, Ind. He died Aug. 28, 1835. See Sprague, *Annals of the Amer. Pulpit*, iv, 442.

Barr, Thomas D., a Methodist Episcopal minister, was born in Rutherford County, N. C., April 22, 1814. He was trained in the Presbyterian Church; was converted when nine years old; united with the Methodist Episcopal Church at fourteen; went to Alabama in 1833, was received into the Alabama Conference in 1839, and died at Marianna, West Fla., Sept. 4, 1843. He labored with zeal and profit. See *Minutes of Annual Conferences*, 1843–4, p. 463.

Barr, Thomas Hughes, D.D., a Presbyterian minister, was born at Greensburg, Pa., Nov. 19, 1807. At the age of nineteen he united with the Church at Wooster, of which his father was pastor. In 1835 he graduated at the Western Reserve College, Hudson, O., and in the fall of the same year entered Princeton Seminary, where he was regularly graduated in 1838. He was licensed by the Presbytery of New Brunswick, April 24 of that year. Having accepted a call to the united churches of Wayne and Jackson, Wayne Co., O., he was ordained and installed by the Presbytery of Wooster June 23, 1841. The pastoral relation existing between him and the Church of Wayne was dissolved April 21, 1847, but he continued to be pastor of the Jackson Church more than thirty-six years, until his death. During the last few years of his life he was very feeble. He died at Canaan Centre, O., Nov. 29, 1877. During his long ministry in this one charge, he had acquired a vast influence over all classes of the whole community. His knowledge of the Scriptures in the original was very thorough. He was also a profound theologian, but nevertheless modest, retiring, humble, discerning, wise. See *Necrological Report of Princeton Theological Seminary*, 1878. (W. P. S.)

Barr, William H., D.D., a Presbyterian minister, was born in North Carolina in 1779. He was educated at Hampden Sidney College, studied theology privately, was licensed by the Concord Presbytery in 1806, and became a missionary in the lower parts of South Carolina. In 1809 he accepted a call from Upper Long Cane Church to become their pastor, where he remained until his death, Jan. 9, 1843. See Sprague, *Annals of the Amer. Pulpit*, iv, 384.

Barradas (or **Barradius**), Sebastian, a Portuguese theologian, was born in 1542. He was of a noble family, and belonged to the Jesuit Order. He taught at Coimbra and at Evora both rhetoric and philosophy, and so brilliant was he as an instructor that he was surnamed the St. Paul of Portugal. His conduct was like to that of a saint; and he was held in such high veneration that even a piece of his apparel was sought for. He died April 14, 1615. He wrote, *Comment. in Historiam et Concordiam Evangelicam:—Itinerarium Filiorum Israël ex Ægypto in Terram Promissionis.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Barral, Vincent, a monk of Lerins in 1577, and afterwards titular abbot, who died at Palermo, left *Chronologia SS. et Aliorum Virorum Illustrium ac Abbatum Sacræ Insulæ Lerinensis* (Lyons, 1693, 4to). See Landon, *Eccles. Dict.* s. v.

Barraso, Miguel, a Spanish painter and architect, was born at Consuegra in 1538, and studied painting in the school of Bicerra. He executed for Philip II, in the principal cloister of the Escurial, *The Resurrection, Christ Appearing to the Apostles, The Descent of the Holy Ghost*, and *St. Paul Preaching*. He died at Madrid in 1590.

Barrass, Edward, a Baptist minister, was born at Nailstone, Leicestershire, England, Oct. 7, 1790. At the age of about forty he came to America, and received (March 31, 1833) from the Church in Flemington, N. J., a license to preach. He was afterwards ordained, and was pastor of churches in Warren County, N. J.—viz. Delaware, Oxford, and Mansfield—and subsequently of two churches in Pennsylvania. After a brief illness, he died at Montana, N. J., Sept. 16, 1869. In the churches of which he was the pastor "his work and worth are held in grateful remembrance." See *Baptist Encyclopædia*, p. 81, 82. (J. C. S.)

Barratt, George M., a Methodist minister, was born in Shropshire, England, in 1811. He united with the Church at seventeen, was accepted by the Wesleyan Missionary Committee, and in 1837 was sent to New Brunswick. He preached at various points in New Brunswick and Nova Scotia; became a supernumerary in 1873, after forty-two years' toil; settled at Carleton, N. B., and died there Aug. 14, 1878. His zeal and faithfulness won many to Christ. See *The Wesleyan*, Sept. 1878.

Barre, Jean Jacques de la, a French Protestant theologian who was born at Geneva in 1696, and died in 1751, wrote, *Pensées Philosophiques:—Dialogues sur Divers Sujets.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Barre, Nicolas, a French philanthropist, founded in 1678 the order of Brothers and Sisters of Christian and Charitable Schools. This order is obliged by its statutes to devote itself entirely to the education of poor children of either sex. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barreira, Balthazar, a Portuguese of Lisbon, entered the Company of Jesuits at Coimbra in 1556. During the dreadful plague of Lisbon in 1569, his charity and attention to the sick were unbounded, and continued even after he had himself sickened with the disease. His excellence being thus proved, he was sent as missionary to Angola in 1580, where he learned the language and was blessed with vast success. In his sixty-fifth year, after his return to Portugal, he was sent to Cape Verd, whence he proceeded to Sierra Leone, on the coast of Africa. He died in 1612 at Ribeiro Grande. See *New Gen. Biog. Dict.* iii, 223; Landon, *Eccles. Dict.* s. v.

Barreira (or **Barreria**), **Petrus.** See Barrière.

Barrell, Noah, a Baptist minister, was born at Hartford, Washington Co., N. Y., May 5, 1794. He entered the ministry about 1822, and was pastor of fifteen churches in the states of New York, Ohio, and Wisconsin. During his ministry, he baptized not far from twelve hundred converts. He is said to have been "a man of good natural endowments, of most gentle and winning spirit." He died at Geneva, Wis., April 16, 1875. See *Baptist Encyclop.* p. 82. (J. C. S.)

Barreto, Francisco, a Portuguese ecclesiastic, was born at Montemayor in 1588. He was a Jesuit, and was sent to the Indies as a missionary, where he taught philosophy and theology. As visitor of his society he afterwards went to Malabar and to Goa, and died at the latter place, Oct. 26, 1663. He wrote *An Account of Missions in Malabar*, in Italian. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barrett, Alfred, an English Wesleyan minister, was born at Attercliffe, near Sheffield, Oct. 17, 1808. When fifteen years of age he united with the Wesleyan Methodist Society; entered the ministry in 1832; was governor of Richmond Theological Institution for many years; spent the closing years of his life in retirement, and died at Clapton, Oct. 26, 1876. "He was a man of high intellectual capacity and of refined and cultivated tastes. He was a hard student. Some of his works are valuable; and his sermons, carefully prepared and hallowed by much fervent prayer, were remarkable for beauty of language and depth of thought, as well as for energy and unction. . . . Powerful in the pulpit, unrivalled in the Bible class, and not less remarkable for the faithful and fruitful discharge of pastoral duties, he was also diligent in the more subordinate functions of his office." Mr. Barrett combined dignity and refinement with that courtesy, gentleness, and affection which won him many friends. William Arthur calls him "the lovely Alfred Barrett—a pearl of great price" (*Life of Dr. S. D. Waddy*, by his youngest daughter, p. 345). Owing to a constitutional tendency, his soul was sometimes for weeks under a cloud of sadness and gloom. Mr. Barrett wrote the following: *The Pastoral Office; with Special Reference to the Wesleyan Methodists* (Lond. 1839, 8vo):—*Pastoral Addresses* (1824; ibid. 1845, 2 vols. 12mo):—*Catholic and Evangelical*

Principles Viewed in their Present Application (ibid. 1843, 8vo):—*Life of Mrs. Cryer* (ibid. 1845, 12mo):—*Christ in the Storm; or, The World Pacified* (ibid. 1849, 12mo):—*The Boatman's Daughter* (ibid. 1847, 18mo):—*Discourse on Modern Mental Philosophy, with Strictures on Mr. J. D. Morrell* (ibid. 1850, 12mo):—*Life of Rev. J. H. Bumby, with a Brief History of the New Zealand Mission* (ibid. 1852, 18mo):—*Devotional Remains of Mrs. Cryer, with an Introduction* (ibid. 1854, 16mo):—*The Ministry and Polity of the Christian Church, Viewed in their Scriptural and Theological Aspects* (ibid. eod. 12mo):—sermon on Psa. cxix, 18, in *Sermons by Wesleyan Methodist Ministers* (1850):—*Consolator; or, Recollections of the Rev. J. Pearson* (ibid. 1856, 12mo):—a sermon on *Knowing our Fathers' God*. See *Minutes of the British Conference*, 1877, p. 14; Osborn, *Wesleyan Bibliography*, p. 66.

Barrett, Benjamin, an English Wesleyan minister, was born in Eccleshill, near Bradford, in 1779. He was converted at fourteen, admitted to the rank of a local preacher at nineteen, entered the itinerancy in 1807, and, after thirty-two years of pious, unassuming, faithful service, died May 24, 1839. See *Minutes of the British Conference*, 1839.

Barrett, Edward Semans, a Congregational minister, was born in Cavendish, Vt., Oct. 17, 1810. He graduated at Middlebury College in 1838; taught at Canton, N. Y., at the same time pursuing theological studies. He commenced preaching at Weston, Vt., where he was ordained in 1841. In 1844 he was a member of the legislature of Vermont. From 1845 to 1852 he was a teacher in Leicester, and from 1848 to 1850 superintendent of schools in Addison County. In 1861 Mr. Barrett was appointed clerk in the Pension Office at Washington, D. C., where he continued until his death, July 18, 1866. See *Cong. Quarterly*, 1867, p. 42.

Barrett, Elisha D., a Presbyterian minister, was born in Northampton, Mass., in 1789. After a preparatory training, he entered Williams College, and was graduated in 1813. After graduation, he removed to Virginia and opened a high-school, his patrons being mostly slave-holders. He also organized a Sunday-school, to which the blacks as well as whites were invited. As the instruction of the blacks was contrary to law, he was threatened with its penalties if he did not desist. Despite all threats, he continued, declaring that there was a higher law which had superior claims upon him. His school was not closed, and he conducted it with success. He was ordained and installed pastor of the Presbyterian churches of Plumb Creek and Glass Run, where he labored many years with great success. His late years were spent in Illinois and Missouri. In his eighty-eighth year he taught a private class in Latin and Greek. His last sermon was preached when he was ninety years of age. He closed his long and useful life in Sedalia, Mo., Nov. 6, 1880. See *Presbyterian*, Dec. 1, 1880. (W. P. S.)

Barrett, George J., a Methodist Episcopal minister, was born in Mechanicsville, N. Y., Feb. 22, 1818. He professed religion in early life; became a teacher among the Chippewa Indians at Green Bay, Wis., in his eighteenth year; and in 1839 entered the Illinois Conference. Ten years later ill-health obliged him to locate. On recovering, he began preaching for the Congregationalists, and remained with them fifteen years. In 1863 he re-entered the Illinois Conference, and continued zealous and faithful until his death, Feb. 19, 1877. Mr. Barrett won the reputation of being the wittiest man ever connected with the Illinois Conference. Always cheerful and buoyant, he scattered sunshine wherever he went. He was conscientious and strong in all his convictions; was brave, and wielded a scathing irony against all that he thought to be wrong; was generous and eloquent. See *Minutes of Annual Conferences*, 1877, p. 134.

Barrett, Henry C., a Free-will Baptist minister, was born Jan. 19, 1848, and united with the Church at the age of seventeen. He graduated at the State Normal School at Mansfield, Pa., and in September, 1874, went to Hillsdale to prepare for the ministry, where he remained two years. He accepted a call to the Church in Hinckley, O., and commenced his duties in July, 1876. In the midst of great usefulness, and with bright hopes of success in his ministry, he was called away, after an illness of three weeks, Jan. 28, 1878. See *Morning Star*, Feb. 27, 1878. (J. C. S.)

Barrett, John, D.D., an Irish clergyman and educator, was born in Dublin in 1753. He was educated at Trinity College, of which he became a fellow in 1778, a member of the senior board in 1791, and librarian in 1792, having served as assistant during the preceding eight years. He died Nov. 15, 1821. Dr. Barrett was a fine scholar, and distinguished in particular for a memory which was almost miraculous. He was, however, exceedingly eccentric in his habits, and rarely passed beyond the precincts of his college. He published, *An Inquiry into the Origin of the Constellations that Compose the Zodiac, and the Uses they were Intended to Promote*:—*An Essay on the Earlier Part of the Life of Swift*:—*Evangelium secundum Matthæum ex Codice Rescripto in Bibliotheca Collegii SSæ. Trinitatis juxta Dublin.* See the (Lond.) *Annual Register*, 1821, p. 245, 656; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barrett, Myron, a Presbyterian minister, was born at North-east, N. Y., Sept. 9, 1816. He was prepared for college at Burr Seminary, Vt. He graduated at Yale College in 1844, after which he went to Columbus, O., and taught four years. He afterwards entered Union Theological Seminary, N. Y., where he spent about two years, and then entered the senior class in Princeton Seminary, N. J., where he was regularly graduated in 1851. He was licensed April 16 of that year by the Presbytery of New York, and received a call from the Church at Pontiac, Mich., but did not accept it. He went to Detroit, Mich., preached a few weeks in the First Presbyterian Church of that city, and then was chosen assistant pastor, and filled the pulpit for fifteen months during Dr. Duffield's absence in Europe. Mr. Barrett was ordained as an evangelist by the Presbytery of Detroit, in the First Church of Detroit, March 9, 1852; was installed pastor of the First Presbyterian Church at Newton, Sussex Co., N. J., June 26, 1854, and here he continued about five years. His health then failing, he resigned his charge, continuing, however, to preach as he had opportunity. He spent the following summer in the employ of the American Tract Society, and then made three successive engagements of six months each to supply the Church at Stroudsburg, Pa., but declined to accept its call. He preached for one year as assistant pastor to the South Church, New Haven, Conn., and afterwards supplied for periods of various length churches at White Plains, N. Y., and elsewhere, being seldom unemployed upon the Sabbath. He died May 8, 1876. Mr. Barrett was a man of quick perceptions and logical intellect. His convictions of truth were clear and intense, and gave power to his preaching. He was active and useful as a citizen, and as a man and a Christian commanded the unwavering respect of all who knew him. See *Necrological Report of Princeton Theological Seminary*, 1877.

Barrett, Samuel, D.D., a Unitarian minister, was born in Royalston, Mass., in 1794. He was educated in Wilton, N. H., and at Harvard College, where he graduated in 1818, and subsequently at the Theological School at Cambridge. In 1825 he became pastor of the Twelfth Congregational Society, and for a time edited the *Christian Register*. In 1860 he retired to Roxbury, where he resided till his death, June 24, 1866, though for some time previous to his demise he served

as Unitarian pastor in Boston. See *Appletons' Annual Cyclop.* 1866, p. 568.

Barrett, Selah, a Free-will Baptist minister, was born in Stafford, Tolland Co., Conn., Feb. 25, 1790. When he was a child his father moved to Vermont. Here, at the age of twenty-two, he was hopefully converted, and joined the Strafford Church, this being the first Free-will Baptist Church formed in the state. In the fall of 1817 he removed to Rutland, O., and in 1837 was licensed to preach by the Meigs Quarterly Meeting. His ordination took place in September, 1849, in Cheshire, O. Here he preached more than in any other place, although he labored in different churches in his own quarterly meeting and in that of Athens. He died in Rutland, July 12, 1860. See *Free-will Baptist Register*, 1861, p. 91. (J. C. S.)

Barrett, William D., a Methodist Episcopal minister, was born in Virginia, July 19, 1797. He received a careful religious training; experienced conversion in his nineteenth year; soon began exhorting, and in 1817 joined the Virginia Conference. Four years later he located on account of ill-health; removed to Ohio, and in 1830 entered the Ohio Conference, and in it labored diligently till his death, Feb. 22, 1839. Mr. Barrett was open-hearted and frank as a man, confident and unwavering as a friend, affectionate as a parent, and devoted and zealous as a minister. See *Minutes of Annual Conferences*, 1840, p. 52.

Barrez. The Carmelites were formerly called "Frères Barrez," or *Barry Friars*, because their habit for a time was party-colored—part black and part white. This was about 1285. They afterwards resumed the white dress, which was their original habit. See Collier, *Hist. Dict.* vol. iv; Landon, *Eccles. Dict.* s. v.

Barrfinn (**Barrindus, Barinthus,** and also **Finbar** and **Findbar,** *white hair*), the name of three Irish ecclesiastics:

1. Son of Ædh, or Achadh, of the family of St. Bridget, who was related to the Irish king called the Lawgiver, who reigned A.D. 164–174 (Todd, *St. Patrick*, p. 287). His festival is Nov. 8.

2. Bishop of Druim-cuilinn (now Drumcullen, Kings Co.) and of Cillbairrfhinn, celebrated May 21. His date as given by Usher (*De Brit. Eccl. Prim.* [Dublin, 1639]) is A.D. 590; but Lanigan (*Eccl. Hist. Irel.* ii, 221) thinks he must have flourished earlier. Usher counts him among the three hundred who formed the second order of Irish saints, and quotes from the *Life of St. Carthagus*, calling him abbot of Druim-cuilinn, on the borders of Munster and Leinster. Kilbarron Parish, Diocese of Raphoe, County Donegal, receives its name from this saint. See *Stat. Acc. Ireland*, i, 462.

3. Abbot of Inis-damble, on the borders of Kensalach in Leinster, whose festival is celebrated January 30. Some appear to confound him with No. 1 above.

Barri, Giacomo, a Venetian painter and engraver, lived about 1650. He etched a fine plate of the *Nativity*, after P. Veronese; also some plates after his own designs; and in 1651 he published a work of some merit, entitled *Viaggio Pittoresco d'Italia.*

Barrientos, Genes de, a Spanish theologian, studied at Salamanca, entered the Dominican Order, and made himself known as a theologian and preacher. Applauded at the court of Charles II for his eloquence, he did not remain to be dazzled by his success, but consecrated himself to foreign missions. In 1685 he went to the Philippine Islands, and became successively titular bishop of Troy and suffragan of the archbishop of Manilla. He died in 1694. He wrote *Reflexiones Theologicas* (Manilla, 1684). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barrientos, Lopez de, a Spanish theologian, was born at Medina del Campo in 1382. He entered the Dominican Order, and became professor of theology at Salamanca. He held this position from 1416 to 1433, when he was placed in charge of the education of the prince Henry by the king of Castile, John II. In 1438 he was appointed bishop of Segovia and grand-chancellor of Castile, and in 1440 assisted the king at the States-General of Valladolid. In 1442 he became bishop of Avila, and, after bringing about a reconciliation between prince Henry and the king, his father, he became bishop of Cuenca and inquisitor-general of all Castile. He refused the bishopric of Compostella, and remained at Cuenca till his death, which occurred May 21, 1469. The poor were his heirs. He wrote, *Clavis Sapientiæ:—Index Latinus ad Sancti Antonini, Archiepiscopi Florentini, Summam Theologicam:*—and several other works which remain unpublished. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barrière, François, a French Jesuit and theologian who lived in the early half of the 18th century, wrote *Les Grandes Veritez de la Religion pour purifier le Chrestien, le conformer à Jésus-Christ, et l'unir à Dieu* (Toulouse, 1704, 3 pts.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barrière, Jean de la, founder of the Order of the Feuillants, was born at Saint Ceré in 1544. At the age of eighteen he was appointed to the Abbey of the Feuillants, of which he took possession in 1565. He died as a prisoner at Rome in 1600. His varied fortunes are recounted under the article Feuillants.

Barrière (or **Barreria**), **Pierre de,** a cardinal, and bishop of Autun, a native of Rodez, lived at the close of the 14th century. He refused to accept the cardinalate at the hand of pope Urban VI, because he believed that this pontiff had not been legally elected, but accepted it later from Clement VII. He wrote a treatise upon schism, directed against John of Lignano, defender of Urban; it was published in Duboulay's *Histoire de l'Université de Paris*, vol. iv. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barrimiit, in Mongolian mythology, is the name of the six perfections which the priests of the religion of Lama are required to reach—namely, sanctification from worldliness, true zeal, holiness, virtue, devotional meditation, and wisdom.

Barrindus. See Barrfinn; also Barry.

Barringer, Joseph, a Methodist Episcopal minister, was born near Buffington's Island, O., May 7, 1817. He was converted in his seventeenth year, and in 1838 entered the Ohio Conference, in which he served the Church till his decease, Sept. 3, 1871. Mr. Barringer was an able preacher, a sound theologian, a logical and lucid speaker. See *Minutes of Annual Conferences*, 1871, p. 249.

Barringer, William, a minister in the Methodist Episcopal Church, South, was born in Cabarras County, N. C., Feb. 18, 1816. He was educated at Chapel Hill; entered mercantile business at Concord; experienced a powerful conversion in 1842, and in 1844 joined the South Carolina Conference, in which he served with diligence and fidelity until his sudden death, March 17, 1873. Experimental religion was Mr. Barringer's great theme, and he exhibited it as the controlling power of his life. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 804.

Barrington, Shute, a prelate of the Church of England, was born in 1734. He was educated at Eton and at Merton College, Oxford, of which he became a fellow; was ordained in 1757; obtained various preferments, and at length, in 1769, the bishopric of Llandaff; in 1781 that of Salisbury; and ten years after that of Durham, which he held till his decease, in March, 1826. Bishop Barrington was a man of deep piety, a patron of all religious and philanthropic institutions, and wholly devoted to the great work com-

mitted to his care by the Church. His talents were acknowledged to be considerable, and his various publications, which consisted of Biblical criticisms, tracts, sermons, and charges, were all consecrated to the glory of God.

Barritt, John, an English Wesleyan minister, was born at Owlet Hill, near Colne, Lancashire, in 1756. He was converted at the age of seventeen, and was called into the ministry by Wesley in 1786. He travelled eighteen circuits; became a supernumerary in 1817, and died March 8, 1841. He was a good man and a useful laborer. See *Minutes of the British Conference*, 1841, p. 156; *Wesleyan Meth. Magazine*, 1843, p. 177.

Barritt, John Wesley, an English Wesleyan minister, son of the preceding, entered the ministry in 1817, preached at Banff, Peterhead, Ayr, Middleham, and Grantham, and became a supernumerary at Middleham in 1825; resumed work at Walsingham in 1830; retired again in 1838; resided at Halifax, Colne, and other places; received a great shock to his mental powers by an accident in 1855; and died in Manchester, Nov. 3, 1861, in the seventieth year of his age. See *Minutes of the British Conference*, 1862, p. 15.

Barritt, Myron. See BARRETT.

Barrius (or **Barrocus**). See BARRY.

Barrocus, ST., a disciple of St. Cadoc, in the 6th century. When Cadoc sailed from the island Echni to Barrew with his disciples Barruc and Gualches, he found that they had forgotten his enchiridion, and sent them back for it, saying, "Go, not to return." The irritable and revengeful character of Celtic saints is noted by Giraldus. A sudden storm overset their boat, and Barruc lies buried in the island of Barry, to which he gave his name. This account is late, and there is an evident use of Nennius in it. Giraldus Cambrensis, whose family took its name from Barry Island, describes the saint's shrine in his time thus: "Cujus et reliquiæ in capella ibidem sita, hederæ nexibus amplexata, in feretrum translatæ continentur." His feast-day is variously stated as Nov. 29 (Cressy, *Church History*, xx, 18) or Sept. 27 (Ritson, *Arthur*, p. 157).

Barrois, HUMBERT, a French theologian of the Benedictine Order. He entered the Order of Moyen Moutier in 1711, became abbot in 1727, and was invested with the principal honors of the Society of St. Vanne. He published various works upon the constitution of his order and upon other subjects. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barroll, WILLIAM, a missionary of the Church of England, was a native of Wales. He was licensed to preach by the bishop of London, and immediately on his arrival in Maryland succeeded his uncle, the Rev. Hugh Jones, in the rectorship of North Sassafras Parish, Cecil Co. When the livings were taken away from the clergy in Maryland in 1776, he removed to Elkton, Md., and taught school for the support of his family. He died in North Sassafras Parish in 1778, aged about forty years. See Sprague, *Annals of the Amer. Pulpit*, v, 12.

Barron, THOMPSON, a Universalist minister, was born in Billerica, Mass., April 17, 1816. He was left an orphan at the age of eight; learned the carpenter's trade; gave himself a liberal education, and began preaching in 1836. In 1837 he was ordained at Bridgewater, Vt., in which vicinity he preached until 1841, when he removed to Winchester, N. H. He afterwards removed to Concord, N. H., in 1846; to Dayton, O., in 1851; to Marietta, O., in 1853; to Muscatine, Ia., in 1856; returned to Enfield, N. H., in 1858; afterwards labored in Wentworth; and lastly removed to Newport, same state, where he retired to a small farm, and there continued until his death, Jan. 4, 1870. Mr. Barron was a man of positive theological views, impetuous temperament, of marked independent character, and very limited popularity. See *Universalist Register*, 1871, p. 100.

Barrow, David, a Baptist minister, was born in Brunswick County, Va., Oct. 30, 1753. He united with the Church in his seventeenth year, and began to preach when he was eighteen. He was ordained in 1774, and had the pastoral care of three churches in Virginia, itinerating much also in that state and in North Carolina. He was exposed to many of the persecutions which in those times the Baptists suffered. "In 1778 he was seized at one of his meetings by a gang of twenty men, dragged a half-mile, and forcibly dipped under water twice, with many jeers and mockeries." In 1798 he removed to Montgomery County, Ky., and became pastor of the Church at Mt. Sterling. He was a warm advocate of antislavery, and was regarded as a leader in the abolition movement in the section of the state in which he lived. He died Nov. 14, 1819. Among his published writings were a book against slavery and a treatise in defence of the doctrine of the Trinity. See *Baptist Encyclop.* p. 83. (J. C. S.)

Barrowclough, Samuel, a minister of the Methodist New Connection, a native of Stainland, Yorkshire, was born in 1756, and devoted himself in early life to the Methodists. He joined the New Connection at the time of the division, and in 1804 entered their ministry; travelled in thirteen circuits, laboring with great success, some of his converts being eminent Christians. He was an eloquent and able divine; but in 1820 his health failed, and he retired to Manchester, and died there Dec. 1, 1821. See *Minutes of the Conference*.

Barrowclough, William, an English Wesleyan minister, and a young man of deep piety and promising gifts, was appointed by the Wesleyan Missionary Society to Sierra Leone in November, 1855. He labored there for three months, was seized with a fever, and died, much lamented, April 3, 1856. See *Minutes of the British Conference*, 1856.

Barrowes (or **Barrowe**), HENRY, a Brownist, was executed at Tyburn with John Greenwood, April 6, 1592, "for writing and publishing sundry seditious books and pamphlets tending to the slander of the queen and government." He wrote, *A Brief Discoverie of the False Church; as is the Mother, so is the Daughter* (Lond. 1590):—and *Platform which may Serve as a Preparation to Drive away Prelatism* (1593). See Brook, *Lives of the Puritans;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barrowists, a name which was sometimes applied to the *Brownists* (q. v.), after one of their leaders.

Barrows are mounds of earth which have in many countries been raised over the remains of the dead. Their use was prevalent among many of the ancient inhabitants of Europe. Virgil attributes it to the ancient Romans, and Herodotus mentions it as being a practice among the Scythians. Many monuments of this kind are to be found in both England and Scotland, while in Scandinavia the practice of building them has prevailed for many centuries. The usual form of the Scandinavian barrows is either round or oblong, and some of them have rows of upright stones set around them. Barrows with stone chambers were earliest in use. Of the oblong some have been found to contain two cinerary stone chests, one at each end, and occasionally one in the middle. Round barrows were commonly raised over stone vaults or mortuary chambers in which the dead body was deposited, either buried in sand or laid out on a flat stone, and sometimes in a sitting posture. Barrows in considerable number were often raised on a field of battle, high ones surrounded with stones for the chiefs, and low mounds of earth for the common soldiers. Among the wooden barrows mentioned there were those known as *ship-barrows*, made by taking a boat or ship, turning

it keel uppermost, and raising a mound of earth and stones upon it for a house of the dead. See Mallet, *Northern Antiquities* (Blackwell's ed.); Gardner, *Faiths of the World*, s. v. See MOUNDS.

Barrows, Allen, a Baptist minister, was born in Hebron, Me., July 7, 1807, and was a graduate of Waterville College in the class of 1834. He was ordained the September following his graduation as pastor of the Baptist Church at Hallowell Cross Roads (now Manchester), Me., where he remained one year, and then removed to Leeds, Me. His pastorates were: Leeds, 1835–37; Ellsworth, Me., 1837–45; Calais, Me., 1845–50; East Machias, Me., 1850–52; Leeds, 1852–54; Fayette, Me., 1854–57; Litchfield, Me., 1857–64; East Sumner as a supply, 1864–72, at which place he died, April 24, 1875. "Mr. Barrows was very firm and earnest in his opinions; sound, judicious, and instructive in his preaching, and a truly excellent man in all the relations of life." (J. C. S.)

Barrows, Eleazer Storrs, a Presbyterian minister, was born Jan. 18, 1790, in Mansfield, Conn. He graduated at Middlebury, Vt., in October, 1811; spent 1811–12 in Castleton, Vt., 1812–15 in the Carolinas, and studied divinity at Princeton in 1815–16, acting a portion of 1815 as tutor in Middlebury College. He preached in Middletown, N. Y., 1816–17; and at the close of 1817 accepted a tutorship in Hamilton College, and for three years filled the professorship of Latin in that institution. On June 29, 1819, he was received by the Presbytery of Oneida as a licentiate of the Presbytery of New Brunswick, and on June 25, 1822, was dismissed to the care of the Presbytery of Onondaga. This body ordained and installed him over the Congregational Church at Pompey Hill. Here he remained until 1828, combining the charge of the academy part of the time with that of the Church. He edited the *Utica Christian Magazine* from 1828 to 1833, also supplying the pulpit at Waterville for some time. On leaving the editorial chair, he was settled at Cazenovia until 1842. He then returned to Utica with broken health, preaching here and there according to his ability. He died July 28, 1847. He was a man of great energy, judgment, skill, and won the esteem of all. See *Presbyterianism in Central New York*, p. 459.

Barrows, George Wellington, a Congregational minister, was born at Bridport, Vt., Feb. 23, 1817. He entered Middlebury College, but did not complete the course; graduated at Union Theological Seminary, N. Y., in 1844; was ordained pastor at Salisbury, Vt., in 1845, where he labored until 1863; was twice elected to the Legislature of Vermont; was installed at Elizabethtown, N. Y., in 1864, and remained pastor there until his death, Sept. 26, 1881. Mr. Barrows was a man of firmness and decision, sweetness and evenness of temper, good sense, and perfection of character. His sermons were terse, forceful, and sound. See *Minutes of the General Association of New York*, 1881, p. 41.

Barrows, Homer, a Congregational minister, was born at Wareham, Mass., Dec. 19, 1806. He graduated at Amherst College in 1831; at Andover Theological Seminary in 1834; was pastor at Lakeville, then at Middleborough, Mass., 1836–42; at Norton, Mass., 1842–45; at Dover, N. H., 1845–52; Wareham, 1852–59; Plaistow, N. H., 1859–69; and Lakeville, 1869–72. He then removed to Andover, Mass., where he died, April 1, 1881. See *Necrology of Andover Theological Seminary*, 1880–81, s. v.

Barrows, Lorenzo Dow, D.D., a Methodist Episcopal minister, was born in Windham, Vt., July 1, 1817. He experienced religion at the age of fourteen. His academic education was in the Sanbornton and Newbury seminaries. He received license to exhort and preach in 1835, and in 1836 entered the New Hampshire Conference. He filled leading appointments in New England until impaired health led to his transfer to prominent stations farther south—such as Newark, N. J., Charleston, and Cincinnati. For three years he was president of Pittsburgh Female College, and for six years of New Hampshire Conference Seminary and Female College. In 1871 he threw himself into the cause of the freedmen, and assisted in establishing the Clark Theological School at Atlanta, Ga. He was an early and active worker in the temperance reform. He died Feb. 18, 1878. In the pulpit, on the platform, at conferences, and before legislatures, Dr. Barrows was ever ready and powerful. He was a devoted husband and father, and an exemplary Christian. He published, a revision of Holyoake's *Rudiments of Public Speaking and Debate*, showing his ability as a critic:—a *Manual of Chapel Services*, for schools and colleges. He also established the *Prohibition Herald*, which he edited over a year. See *Minutes of Annual Conferences*, 1878, p. 56; Simpson, *Cyclop. of Methodism*, s. v.

Barrows, Michael, an Irish Wesleyan minister, was born in Sligo in 1782. He was converted in his seventeenth year under a sermon by James Bell; entered the sacred work in 1805, retired to Carrickfergus in 1839, and died in Dublin, March 12, 1855. He is highly spoken of. See *Minutes of the British Conference*, 1855.

Barruel, AUGUSTIN DE, a learned French Jesuit, was born Oct. 2, 1741, at Villeneuve-de-Berg, near Viviers. After assisting Freron in the publication of *L'Année Littéraire*, he edited the *Journal Ecclésiastique* until August, 1792. He then went to England, where he published a work against the French Revolution, entitled *Mémoires sur Jacobinisme*, which was prohibited in France. After the Revolution, Nov. 9, 1799, abbé Barruel desired to return to France, and July 8, 1800, he circulated about Paris a tract warmly recommending fidelity to the consular government. This writing gained for him the favor of the First Consul, who, in order to recompense him, appointed him canon of the Cathedral of Paris. In 1803 he published, in two large volumes, an apology for the Concordat, entitled *De l'Autorité du Pape*, which was violently attacked by abbé Blanchard in three successive articles. Barruel died at Paris, Oct. 5, 1820. His principal works are, *Ode sur le Glorieux Avénement de Louis-Auguste* (Louis XVI) (1774):—*Le Patriote Véridique, ou Discours sur les Vraies Causes de la Révolution* (1789):—*Collection Ecclésiastique, ou Recueil Complet des Ouvrages faits depuis l'Ouverture des États-Généraux, relativement au Clergé* (1791–92):—*Histoire du Clergé de France pendant la Révolution* (1794, 1804):—*Mémoires pour servir à l'Histoire du Jacobinisme* (1797, 1803). These various works, all directed against the Revolution, were marred by exaggeration and harsh criticism. See Hoefer, *Nouv. Biog. Générale*, s. v.; Winer, *Handbuch der theol. Lit.* i, 468, 818; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.

Barry (Barrius, Barrindus, Barrocus, Barr, Finbar), ST., commemorated Sept. 25, has both an Irish and Scotch history. According to the Irish history, he was a native of Cork or its neighborhood, and the founder, bishop, and patron of the first Church there, spending his life in that district as a confessor. He was educated at first in Leinster under Mac-corb; and at Corcach-Mór, the "marshy place" where Cork now stands, he founded his Church and established a school. He had previously had a school at Loch Ire. All accounts agree that he visited Rome, and on his way paid a visit to St. David at Menevia. After an episcopate of seventeen years, he died at Cloyne, Sept. 25, 633 (or 630), and was buried at Cork. He is patron of Kilberry Parish, in Waterford; perhaps also of Kilberry Parish, Diocese of Dublin, County of Kildare. See Caulfield, *Life of St. Fin Barre* (Lond. 1864); and for a long list of authorities, Smith, *Dict. of Christ. Biog.* s. v.

Barry, Basil, a Methodist Episcopal minister, was

born in Ann Arundel County, Md., March 1, 1789. He joined the Church at the age of sixteen, received license to preach in 1813, and in 1815 entered the Baltimore Conference. In 1844 ill-health obliged him to retire from the active ranks, and he located at Rockville, Md., where he continued to reside until his death, Sept. 2, 1877. As a preacher, Mr. Barry was studious, Biblical, sound, and forcible; as a man, spiritual. See *Minutes of Annual Conferences*, 1878, p. 15.

Barry, Edmund D., D.D., a Protestant Episcopal clergyman, was born at Kinsale, Ireland, in 1777. His earlier studies were prosecuted under an able master in charge of the academy at Youghal, and in 1796 he was entered as fellow-commoner at Trinity College, Dublin. In 1798 he came as an exile to America, his banishment growing out of the political agitation in Ireland during 1796-97. He began his career as a teacher on Staten Island, where he remained fourteen months. In 1800 he taught at the Elizabethtown Academy. He became assistant minister of the French Church in New York in 1808, and at the same time took charge of the Protestant Episcopal Academy in that city, where he remained thirteen years. Removing to Baltimore, Md., he occupied a position as instructor in a similar institution. He returned to New York in 1824, where he established a flourishing academy. He died at Jersey City, N. J., April 20, 1852. Dr. Barry was a man of eminent piety, courteous and graceful in his manner, and beloved by a large circle of friends. See *Amer. Quar. Church Rev.* 1852, p. 326.

Barry, Edward, D.D., an English divine, was born at Bristol about 1759. He was originally intended for the medical profession, and, after the usual course of study, graduated as M.D. at St. Andrews College. Preferring to enter the Church, he received the curacy of Marylebone, London, where he was very popular as a preacher. Subsequently he obtained the living of St. Leonard's, Wallingford, where he died, Jan. 16, 1822. Dr. Barry was an energetic and successful clergyman, and an able defender of the principles of the Church of England. The following are a few of the works published by him: *A Letter to Mr. Cumberland*, occasioned by his letter to the bishop of Llandaff (1783, 8vo):—*Theological, Philosophical, and Moral Essays* (2d ed. 1791, 8vo):—*The Friendly Call of Truth and Reason to a New Species of Dissenters* (1799, 8vo; 4th ed. 1812):—*Works* (1806, 3 vols. 8vo):—a number of *Sermons*, etc. See (Lond.) *Annual Register*, 1822, p. 266.

Barry, George, D.D., a clergyman of Scotland, was born in the County of Berwick in 1748. He was educated at the University of Edinburgh, and for a short time was employed as a private tutor to the sons of some gentlemen in Orkney, by whose patronage he became second minister of the royal burgh and ancient cathedral of Kirkwall. About 1796 he removed to the island and parish of Shapinshay. He first attracted public notice by the statistical account of his two parishes, published in Sir John Sinclair's *Statistical Reports*. He was very zealous in his labors for the education of youth, and for that reason the Society for the Propagation of Christian Knowledge in Scotland about 1800 chose him one of their members and gave him superintendence over their schools at Orkney. He died May 14, 1805. Shortly after his death appeared his *History of the Orkney Islands*.

Barry, Gerald (usually called *Giraldus Cambrensis*, or *Gerald of Wales*), an English clergyman descended from a noble family, was born at the Castle of Mainaper, near Pembroke, in 1146. His early training was conducted by the bishop of St. David's, his uncle. He was afterwards sent to Paris for three years, after which he returned to England, in 1172, entered into holy orders, and received several benefices in England and Wales. He became the legate of Richard, archbishop of Canterbury, for correcting various disorders in Wales, and executed his office with great vigor. At the death of his uncle, David FitzGerald, bishop of St. David's, he was elected to the vacant see, but declined the office on account of an irregularity in the election, more especially, however, on account of the opposition of king Henry II. He then returned to Paris, and engaged in the study of civil and canon law, especially the papal constitutions or decretals. In 1179 he was elected professor of canon law in the University of Paris, but declined the honor. In 1180 he returned to England, and was appointed bishop of Menevia *pro tempore*, which function he fulfilled three or four years with great success. In 1184 he became chaplain to Henry II, and subsequently received various honorary appointments. In 1198 he was again elected bishop of St. David's, but this time the opposition of Hubert, archbishop of Canterbury, stood in the way, and after a contest of five years, in which he made three journeys to Rome, he was finally defeated. Soon after this he retired from public life, and spent the remaining seventeen years of his life in literary labors. He is supposed to have died in 1223. Among his works we note, *Topographia Hiberniæ* (Frankfort, 1602):—*Legends of Saints*:—*Liber Invectionum*:—*Gemma Ecclesiastica*:—*The Itinerary of Cambria*:—and *De Gestis Giraldi Laboriosis*. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Barry, James (1), a historical painter of the British school, was born at Cork, Ireland, in 1741. He was educated in the school of Mr. West at Dublin, where, at the age of twenty-two, he gained the prize for a historical picture representing the arrival of St. Patrick on the coast of Cashel. In 1770 he went to England, and exhibited in the Royal Academy his *Adam and Eve*, and the year following his *Venus Anadyomene*. He was elected a Royal Academician in 1777, and professor of painting in that institution, but on account of misconduct was obliged to resign. He struggled with his evil genius, poverty, and neglect, and died in the greatest indigence at London in February, 1806. The principal works of this great artist are the series of pictures in the Adelphi, which are best described by himself in his pamphlet, and which he terms a *Series of Pictures on Human Culture*.

Barry, James (2), an early Methodist preacher, entered the work in 1774, and died at Gainsborough, Lincolnshire, in 1783. "As he labored much, so he suffered much, but with unwearied patience. In death he suffered nothing, stealing quietly away." See Atmore, *Meth. Memorial*, s. v.

Barry, John, an English Wesleyan missionary, was of Irish Protestant parentage. He was appointed to the island of Jamaica in 1824, and on his return in 1832 he gave evidence before both Houses of Parliament on the negro race. He was afterwards sent to Canada and Bermuda, but, on his rupturing a blood-vessel, returned to England in 1836. He vainly tried to regain his health in Guernsey and the West Indies, and died in Montreal, June 21, 1838. "His sermons were rich in thought and chaste in expression, and delivered with great earnestness and power." See Cooney, *Autobiog. of a Wesl. Meth. Missionary* (Montreal, 1856), p. 235, 248; *Minutes of the British Conference*, 1838.

Barsaiti, Marco, an eminent Italian painter, was a descendant of a Greek family of *Friuli*. He painted a picture of *Christ Praying in the Garden*, in the Church of St. Giobbe, in 1510, which was highly extolled by Ridolfi. There are a number of his works in the churches of Friuli, and one (*The Vocation of St. Peter*) in the Church of the Certosa, which Lanzi says is one of the most beautiful pictures of the age.

Barsanians were one of the minor Egyptian sects

of the Monophysites during the latter part of the 5th century. Joannes Damascenus identifies them with the Semidalitæ (q. v.), and states that they had no valid consecration of the eucharist, but, having mixed a few crumbs of sacramental bread consecrated by Dioscorus, the Eutychian patriarch of Alexandria, with a measure of fine wheat flour, partook of the loaf made therefrom, and regarded it as a reception of the holy communion. Damascenus strangely attributes to them the tenets both of the Gajanitæ (or Julianists) and of the Theodosiani (or Severians), who held opposite doctrines as to the corruptibility of Christ's body, adding thereto something of their own.

Barsanuphians (or **Barsanuphites**) were an obscure subdivision of the Monophysites, taking their name from Barsanuphius, an Egyptian pretender to the episcopal rank. They separated from the Jacobites in the reign of the emperor Zeno, at the latter part of the 5th century, and were reunited to them in the time of the patriarch Mark, about 810. At that time they had two bishops, whom Mark at first refused to recognise, but afterwards acknowledged, and appointed them to the first vacant sees. The founder of this sect was a different person from the Palestinian anchoret. See Fleury, *Hist. Eccl.* x, 116; Neale, *Patr. of Alexand.* ii, 137, 221.

Barsanuphius, a solitary of Palestine, an Egyptian by birth, in the reign of Justinian, about 540. According to the story related by Evagrius (*Hist. Eccl.* iv, 33), he shut himself up in his cell in a monastery at Gaza, where he remained for more than fifty years, seeing and seen by no human being, and eating no earthly food. Eustochius, the bishop of Jerusalem, disbelieving the tale, commanded the cell to be broken open, whereupon fire burst out and consumed the sacrilegious disturbers of the holy man's repose. Barsanuphius was the author of *Quæstiones et Responsiones Asceticæ Variæ*, and a *Parænesis ad Proprium Discipulum*, originally printed by Montfaucon, *Biblioth. Coislin.* p. 394; and afterwards by Galland, *Biblioth. Vet. Patr.* xi; and Migne, *Patrolog.* lxxxvi, pars i, 887 sq.

Barsom, in Persian cultus, is a bundle of consecrated twigs which the priest holds in his left hand while reading the Zendavesta. They are held together by a sacred band of palm-leaves, which is called Evanguin. The tree from which the branches are taken is not mentioned; the number is decided according to the number of books which the priest reads.

Barsony (de Lovas Bereny), George, a Hungarian theologian, was born at Peterfalva near the commencement of the 17th century. He embraced the ecclesiastical profession, preached several years in Szerdahely, became canon at Gran in 1653, and was made bishop of Grosswardein in 1663. He distinguished himself by his zeal against Protestantism. He died Jan. 18, 1678. He wrote *Veritas Toti Mundo Declarata; Argumento Triplici ostendens J. C. Regiamve Majestatem non Obligari Tolerare in Hungaria Sectas Lutheranam et Calvinianam* (Raschau, 1671; Vienna, 1672). D. Joh. Posahazi published a refutation of the work, entitled *Falsitas Veritatis Toti Mundo Declaratæ*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barsotti, Giovanni Carlo, an Italian theologian who lived at Florence near the middle of the 18th century, wrote *Vita del Servo di Dio Gaetano Pratesi Marescalco Fiorentino* (Flore[illegible]e, 1756). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barsotti, Nicola, an Italian ascetic writer, was a Capuchin at Lucca near the middle of the 17th century. He wrote, *Spirituale Humane semper Peregrinæ Mortalis Vitæ Remigium, habens Portum suum Immortalem Æternam Vitam* (first printed in Italian, then in an abridged form in Latin, Vienna, 1647):—*Sermones Evangelici pro Quadragesima et Adventu* (ibid. 1667):—*Sermones de Sanctis per Annum Occurrentibus* (ibid. 1668). See Hoefer, *Nouv. Biog. Générale*, s. v.

Barstow, George, a Congregational minister, was born in Duxbury, Mass., in 1770. He graduated at Brown University in 1801; was ordained pastor of the Church in Hanson, Mass., Jan. 26, 1803; and died Feb. 11, 1821. See Sprague, *Annals of the Amer. Pulpit*, i, 646.

Barstow, Zedekiah Smith, D.D., a Congregational minister, was born in Canterbury, Conn., Oct. 4, 1790. He was admitted to college in 1811; after graduation he pursued his theological studies under the direction of president Dwight, and was licensed in New Haven, Conn., in 1814. For two years he was tutor and college chaplain in Hamilton College, and was invited to accept a professorship, but declined. He was settled over the Congregational Church in Keene, N. H., July 1, 1818, where he served fifty years. After his resignation he continued to preach for destitute parishes in the vicinity. For thirty-seven years he served as trustee of Dartmouth College; was secretary for many years of the General Association of New Hampshire, a corporate member of the American Board of Commissioners for Foreign Missions, trustee of Kimball Union Academy, trustee and secretary of Keene Academy. He was also a member of the New Hampshire Legislature, and chaplain of that body in 1868 and 1869. He died March 1, 1873. See *Obituary Record of Yale College*, 1873.

Barstucke (or **Berstucke**), in Lithuanian mythology, was the name of certain middle beings between the subdeities and men — goblins, or gnomes. The head among them was Puschkeit, governing the earth and plants. These goblins made their abode principally under elder-bushes, which were therefore sacred to them.

Bartels, August Christian, D.D., a Protestant theologian of Germany, was born Dec. 9, 1749, at Harderode, in the duchy of Brunswick. He studied at Helmstädt, and in 1773 was appointed pastor at Eimbeck, in Hanover. In 1778 he was called to Brunswick, and in 1789 was made court preacher and provost at Riddagshausen. He died Dec. 16, 1826. He was an excellent pulpit orator, and attracted both the higher and lower classes. With the exception of *Ueber den Werth und die Wirkungen der Sittenlehre Jesu* (Hamburg, 1788–89, 2 pts.), his writings were mostly sermons. See Döring, *Die deutschen Kanzelredner des 18ten und 19ten Jahrhunderts*, s. v.; Winer, *Handbuch der theol. Lit.* i, 310; ii, 65, 86, 158, 167, 173 sq., 181, 198. (B. P.)

Barthĕnos (Βαρθενώς) is given by Epiphanius (i, 82 d) as the name of the wife of Noah, meaning probably the *daughter of Enos*, as other ancient authorities state that the patriarch married Haikal, the daughter of Abarez of the sons of Enos (Dittmann, *Conflict of Adam*, p. 98, 141).

Bartholin, Thomas, a famous physician, librarian and rector of the Academy at Copenhagen, was born Oct. 20, 1616. He studied philosophy, philology, theology, and medicine at Leyden, and died Dec. 4, 1680. He wrote, *Paralytici Novi Test. Medico et Philol. Commentario Illustr.* (Copenhagen, 1673; Leipsic, 1685):—*De Cruce Christi Hypomnemata IV: 1. De Sedili Medio; 2. De Vino Myrrhato; 3. De Corona Spinea; 4. De Sudore Sanguineo* (Amst. 1670; Leyden, 1695):—*Dissertatio de Latere Christi Aperto* (ibid. 1646, and often):—*Nicolai Chronica Episcoporum Lundensium ed. Th. Bartolin* (Copenhagen, 1709):—*De Sanguine Vetito* (Frankfort, 1673). See Vinding, *Academia Hafnensis;* Niceron, *Mémoires;* Bartholini, *Dissert. de Medicis Danis;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 146, 538, 560, 834; Fürst, *Bibl. Jud.* i, 89. (B. P.)

Bartholmess, Christian Jean Guillaume, a French Protestant theologian, was born Feb. 26, 1815, at Geisselbronn, in Alsace. He studied at Strasburg, and, after completing his theological course, went to Paris as tutor of the family of the marquis de Beaucourt. Here he especially devoted his leisure hours to the study of the history of philosophy, and published *La Vie de Giordano Bruno* (1847, 2 vols.). Two years later he published *Huet et son Scepticisme*, for which he obtained the degree of doctor of philosophy. In 1850 he published *L'Histoire de l'Académie de Prusse depuis Leibnitz jusqu'à Schelling* (2 vols.). In 1853 he accepted a call as professor of philosophy to Strasburg. In 1855 he published *Histoire Critique des Doctrines Religieuses de la Philosophie Moderne* (2 vols.). He died Aug. 31, 1856, at Nuremberg. See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bartholomæus Iscanus. See Bartholomew of Oxford.

Bartholomæus, Paulinus a St., a German Carmelite, was born at Hof, Austria, in 1748, and died at Vienna in 1806. He wrote, *Systema Brahman. Liturg. Mytholog. Civile ex Monumentis Indicis Musei Borg.; Dissertationibus Hist.-criticis Illustravit* (Rome, 1791; Germ. transl. Gotha, 1797):—*India Orient. Christiana, cont. Fundat. Eccles., Seriem Episcoporum, Missiones, Schismata, Persecut.* (Rome, 1794). See Winer, *Handbuch der theol. Lit.* i, 519, 841. (B. P.)

Bartholomäi, Johann Christian, a Protestant theologian of Germany, was born Feb. 26, 1708, at Ilmenau. He studied at Jena, but on account of his poor health gave himself entirely to the study of philology and Church history, and accepted a call to the ducal library at Weimar, where he died, Feb. 1, 1776. He published, *Acta Historico-ecclesiastica* (pt. 96–120, Weimar, 1753–58):—*Nova Acta Historico-ecclesiastica* (ibid. 1758–72, 11 vols.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 580. (B. P.)

Bartholomäi, Wilhelm Ernst, a Protestant theologian of Germany, brother of the preceding, studied at Jena; in 1723 was preacher at Roda; in 1730 second deacon at Weimar; in 1731 court deacon; in 1736 court preacher and member of consistory; and died May 26, 1753. He published, *Acta Historico-ecclesiastica* (pt. 1–95, which his brother continued):—*Materien aus der Theologie, Kirchen- und Gelehrten-Historie* (Weimar, 1737–42). See Moser, *Jetztlebende Gottesgelehrte;* Neubauer, *Jetztlebende Theologen;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 580. (B. P.)

Bartholomaus, Dominicus, a minister of the Reformed (Dutch) Church, came to America in 1748. He served the Church at Zulpehocken from 1748 to 1759, when he died. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 170.

Bartholomew of Avogadri, a native of Brescia, Italy, and a professor of canon law, who flourished about 1240, wrote on the Decretals, also several epistles and a chronicle of the cities of Italy, all of which works are lost. He died in 1258, being eighty-four years old. See Dupin, *Hist. of Eccles. Writers*, ii, 435; Pancirol. iii, 7.

Bartholomew of Bologna, an Italian ecclesiastic who lived in the beginning of the 14th century, was a Dominican missionary. Pope John XXII consecrated him at Avignon for the bishopric of Maratha, a city situated on the confines of Armenia and Persia. He made many converts among the heathen and Mussulmans, built a great many churches and monasteries, and was appointed archbishop of Naxivan, in Armenia, which became the centre of his missionary labors. He published several treatises in the Armenian language, and translated the Psalms and some parts of the works of Thomas Aquinas into Armenian. See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bartholomew of Braganza, an Italian Dominican who held the episcopal see at Vincenza from 1250 to 1268, and died in 1270, wrote, *A Commentary on the Bible:—Scholia in Dionysium Areopagitam de Cœlesti Hierarchia:—Vitæ Sanctorum in Epitomen Redactæ: Narratio de Reliquiis Spineæ Coronæ Christi* 1260 *Vicentiam Perlatæ*, etc. See Barbaranus, *Historia Vicentina;* Ughelli, *Italia Sacra;* Echard, *De Scriptoribus Ordinis Dominicanorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bartholomew of St. Concordia, a native of Pisa, Italy, composed, about 1338, a *Summary of Cases of Conscience*, printed, together with his *Sermons*, at Lyons in 1519. See Cave, *Hist. Lit.* ii, app. p. 31; Dupin, *Hist. of Eccles. Writers*, ii, 528; Landon, *Eccles. Dict.* s. v.

Bartholomew, bishop of Exeter. See Bartholomew of Oxford.

Bartholomew of Foigni (*de Fusniaco*), bishop of Laon, was suspended about the year 1142 by cardinal Ivo, the legate of pope Innocent II, for having confirmed an unlawful divorce between Raoul, count of Vermandois, and his wife. After this he left his bishopric and became a monk of Citeaux. He wrote *Epistola Apologetica ad Synodum Rhemensem*, which is still extant, and is given in Labbe, x, 1184. See Cave, *Hist. Lit.* ii, 220; Dupin, *Hist. of Eccles. Writers*, ii, 367.

Bartholomew of Modena, an Italian Dominican, famous alike as theologian and preacher, who died in 1448, is the author of *De Christo Jesu Abscondito in Solemnitate Corporis Christi* (Venice, 1555):—*Commentat. in Regulam S. Augustini:—Concio de Veritate Stigmatum B. Catharinæ de Senis:—Comment. super Integra Psalteria:—Comment. super Evangelium Matthæi* (the two latter in MS.). See Echard, *De Scriptoribus Ordinis Dominicanorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bartholomew, bishop of Oxford. So Dupin styles an ecclesiastical writer of the 13th century who wrote a *Penitential*, which he says was in MS. in the Library of St. Victoire at Paris. But clearly he is mistaken in calling him bishop of Oxford, which see was not erected till 1542. He means *Bartholomæus Iscanus*, bishop of Exeter (Exoniensis), who was consecrated in 1161, and died Dec. 15, 1184; and who, as Godwin states, wrote several works, a list of which may be seen in Bale. Some letters written to him by John of Salisbury, bishop of Chartres, are still extant. See Godwin, *De Præs. Ang.* p. 403; Dupin, *Hist. of Eccles. Writers*, ii, 369; Tanner, *Bibl. Brit.* p. 78.

Bartholomew of Przemisl, a Polish Dominican, and preacher at Cracow, where he flourished towards the end of the 16th and beginning of the 17th century, wrote in his vernacular a commentary on the gospels of the Christian year, and in Latin, *Conciones in eadem Evangelia* and *Opusc. de Confraternitate Dei.* See Echard, *De Scriptoribus Ordinis Dominicanorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bartholomew of Urbino, an Augustine hermit, was made bishop of Urbino in 1343, and died in 1350. He completed the *Milleloquium* of St. Augustine, commenced by his master, Augustinus Triumphus (Lyons, 1555), and composed the *Milleloquium* of St. Ambrose (ibid. eod.). He wrote some other pieces. See Cave, *Hist. Lit.* ii, app. p. 44; Dupin, *Hist. of Eccles. Writers*, ii, 528.

Bartholomew, James, an English Wesleyan minister, was born at Northwich, Cheshire, in 1802. He united with the Church in his sixteenth year, entered the Conference in 1829, and was appointed to

Alexandria, Egypt. After travelling in that country and Palestine for five years, he returned to England, and was employed in the home ministry for twenty years. In 1854 he retired and removed to Gloucester, and died Sept. 9 of that year. See *Minutes of the British Conference*, 1855.

Bartholomew, John Glass, D.D., a Universalist minister, was born in Pompey, Onondaga Co., N. Y., Feb. 28, 1834. He received a liberal education, and at the age of nineteen commenced preaching. From his entrance into the ministry his pulpit labors attracted attention by his happy elocution, magnetic personal influence, and dramatic delivery. He was ordained in 1856, and appointed to the following places: Upper Lisle, Broome Co., N. Y.; two years at Oxford, Chenango Co., N. Y.; to Aurora, Ill.; in 1859 to Roxbury, Mass.; in 1865 at Church of the Redeemer, Brooklyn, N. Y.; in 1868 to Auburn, N. Y.; in 1871 to Syracuse, N. Y.; and in 1873 to Newark, N. J., where he died, April 14, 1874. See *Universalist Register*, 1875, p. 128.

Bartholomew, Orlo, a Presbyterian minister, was born in West Goshen, Conn., in 1802. He was educated at Union College, Schenectady, N. Y., and studied theology at Auburn Seminary, N. Y. He was licensed by Cayuga Presbytery in 1836, preached in Henrietta, N. Y., for a short time, and the rest of his ministry was spent in Augusta, N. Y. He died May 7, 1864. See Wilson, *Presb. Hist. Almanac*, 1865, p. 158.

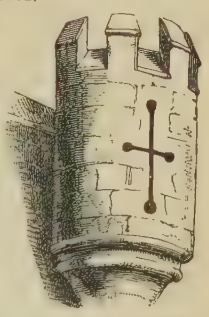
Bartholomew, Thomas, an English Wesleyan minister of the primitive stamp, was received into the ministry from the Keighley Circuit in 1782. He travelled for thirty-eight years, dying in 1819. He was humble, unassuming, and highly esteemed by all who knew him. He read Latin, Greek, Hebrew, and Syriac, and enriched his mind with the learning of Walton's Polyglot Bible. See *Minutes of the British Conference*, 1820; Smith, *Hist. of Methodism*, i, 540–541.

Barthusius, *saint* and *martyr*, was burned with another priest called Verca, with a solitary, by name Arpila, and with twenty-three other persons, in a church in which they were assembled, in the 4th century, during the persecution of the Goths, in the time of Valentinian I and Valens. See Ruinart, p. 599.

Bartine, David Wesley, D.D., an eminent Methodist Episcopal minister, son of Rev. David Bartine, an honored and useful member of the Philadelphia Conference, was born in Trenton, N. J., March 17, 1811. He received a good academical education, with some knowledge of the classics, which fitted him to become a medical student under Dr. John M'Kelway, a distinguished physician in Trenton. About this time he was converted, and joined the Methodists. He was licensed to preach, and in 1831 gave up the study of medicine, and was employed on Middlesex Mission. He was admitted on trial in the Philadelphia Conference in 1832. The people thronged to hear him at every appointment. Along the sea-shore and in the Quaker settlements he went as a flaming herald. The following appointments were his fields of labor: 1832, Tuckerton, N. J.; 1833, Camden, N. J.; 1834–35, Mariner's Bethel, Philadelphia; 1836–37, Bristol, Pa.; 1838, Sharpstown and Woodstown, N. J.; 1339–40, transferred to New Jersey Conference and stationed at Franklin Street, Newark; 1841–42, Morristown; 1843–44 Salem; 1845–46, Halsey Street, Newark; 1847–48, Camden; 1849–50, Burlington; 1851–52, transferred to Philadelphia Conference and stationed at Fifth Street, Philadelphia; 1853–54, Trinity, Philadelphia; 1855–56, Lancaster, Pa.; 1857–58, Harrisburg, Pa.; 1859–60, Green Street, Philadelphia; 1861–64, presiding elder on North Philadelphia District; 1865–66, St. George's, Philadelphia; 1867–69, transferred to New Jersey Conference and stationed at State Street, Trenton; 1870–72, transferred to Newark Conference and stationed at Trinity, Jersey City; 1873–75, Morristown; 1876–78, Calvary and Orange, N. J.; 1879, Emory, Jersey City; 1880–81, Belleville, N. J. He died in Trenton, Aug. 13, 1881.

Dr. Bartine was a noble specimen of a man—nearly six feet tall, stoutly built, straight, and vigorous; his hair was black and beautiful, his forehead high and commanding, his large dark-gray eyes were brilliant, his lips at times compressed. All these gave him a marked personal presence. His mind was of a high order, cultured and well-balanced; his imagination sublime, his voice having wonderful compass and sweetness, his diction faultless, and his gift of utterance most remarkable. His deep piety, burning zeal, and profound knowledge and use of the Scriptures made him a very successful and popular preacher. He stood forth a champion for liberty, education, temperance, Sunday-schools, and missions, but pre-eminently as a preacher of righteousness. His great popularity made him a favorite at dedications, extra meetings, and at Conference. His mightiest efforts were made at camp-meetings. Here he stood as a prince of preachers. In the deep solitude of the woods at night, when the stars peered through the trees, when the old-fashioned torch-light fires lighted up the ground and flashed over the vast congregations, and the stand was crowded with preachers, then he seemed almost inspired to preach the Word of Life with marvellous edification to the Church and wonderful awakening power to the unconverted. Thousands were swayed under his preaching like fields of grain by the wind. For fifty years he went forward untarnished in reputation, never listening to flattering overtures of other denominations for his ministry. The last decade he seemed like one of the old prophets; his venerable appearance and long flowing locks, his youthful fire and full, sweet-toned voice, made him to the last a man of mark. See (N. Y.) *Christian Advocate*, Oct. 20, 1881.

Bartizan is the small overhanging turret which projects from the angles on the top of the tower, or from the parapet or other parts of a building. It is not so common in England as on the Continent.



Bartizan, Walmgate, York.

Bartlett, Charles, a Methodist Episcopal minister, was born in New York city, July 11, 1821. He professed religion when about eighteen, studied two years at Wesleyan University, and shortly afterwards joined the New York East Conference. He labored diligently until stopped by his last sickness, which was of short duration. He died Nov. 2, 1854. Mr. Bartlett was feeble in constitution, but strong in sociability and spirituality. See *Minutes of Annual Conferences*, 1855, p. 546.

Bartlett, D., a Baptist minister, was born in Maine about 1800. He was licensed by the Church at Hartford, Me., in 1822, and ordained as pastor of the Church at Guildford, Me., in that year. Here he remained one year, and then accepted a call to the Church in Sangerville, Me., where he continued five years (1823–128), and then removed to Warren, Me. His ministry in this place was also five years in duration (1828–33). His subsequent pastorates, all in Maine, were: 1837, Dexter; 1838, Thomaston; 1842, Friendship; and 1843, Camden. The exact date of his death the writer has been unable to ascertain. See Millett, *Hist. of the Baptists of Maine*, p. 435. (J. C. S.)

Bartlett, Dwight Kellogg, D.D., a Presbyterian minister, was born at Utica, N. Y., March 30, 1832. He received his preparatory education in the Collegiate School of Poughkeepsie, N. Y., and was graduated at

Union College in 1854. He taught in Rome, N. Y., from 1854 to 1855, after which he occupied the position of tutor in Union College over three years, during two years of which time he was also engaged in the private study of theology under the guidance of Rev. Dr. Hicock. He entered Princeton Seminary in 1858, and remained there one year. He was licensed by the Presbytery of North River in 1859, and the same year ordained and installed pastor of Smithfield Church, to which he had previously preached as a stated supply. His pastoral relation to this Church was dissolved in 1862, when he was installed pastor of the Presbyterian Church at Stamford, Conn., by the Third Presbytery of New York. He remained here until 1864, when the relation was dissolved. He then accepted a call to become pastor of the Plymouth Congregational Church, Rochester, N. Y., where he was installed, and labored with great usefulness and success until 1874, when he accepted a call to the Second Reformed (Dutch) Church at Albany, N. Y., where he remained until his death, which occurred at New York, Jan. 11, 1880. See *Necrological Report of Princeton College*, 1881; *N. Y. Observer*, Jan. 20, 1881. (W. P. S.)

Bartlett, Horace, a Methodist Episcopal minister, was born in Portland, Conn., Jan. 17, 1793. He experienced conversion in 1814, and in 1822 united with the New York Conference, in which he labored with devotedness, zeal, and success. He died Feb. 3, 1858. Mr. Bartlett's life was characterized by high integrity and uniform piety. See *Minutes of Annual Conferences*, 1858, p. 99.

Bartlett, James, a minister of the Bible Christians, was born at Somerton, England, April 12, 1816. When a boy he narrowly escaped death by fire and drowning. In 1835 he gave his heart to God. In 1840 he offered himself to the work of the ministry, and was accepted. In his ministry of forty-one years he filled fourteen different appointments. He was very successful in the conversion of souls. As a pastor, he particularly excelled. His death was calm and bright. He died in 1881. See *Minutes of the Bible Christians' Conference*, 1881.

Bartlett, John, a Unitarian minister, was born in Concord, Mass., May 22, 1784. He graduated at Harvard College in 1805; remained there two years after as a student of theology; was chaplain of the Boston Almshouse about three years; was ordained as pastor of the Second Church in Marblehead, Mass., May 22, 1811; and died Feb. 3, 1849. See Sprague, *Annals of the Amer. Pulpit*, ii, 243; viii, 416.

Bartlett, Mayhew, a Baptist minister, was born in Chilmark, Mass., Aug. 11, 1829, and was a graduate of Brown University in the class of 1854. He took the course of study at Newton, Mass. (1855-58); was ordained June 3, 1858, and was pastor of the Church in West Tisbury, Mass., during the year following. He then took charge of the Church in East Tisbury, where he remained until his removal to Exeter, N. H., in 1859. His residence here covered a period of only a few months. He returned to Tisbury, where he died, Sept. 24, 1860. See *Newton General Catalogue*, p. 44. (J. C. S.)

Bartlett, Nathaniel, a Congregational minister, graduated at Yale College in 1749; was ordained minister in Reading, Conn., May 23, 1753; and died in 1810. See Sprague, *Annals of the Amer. Pulpit*, i, 638.

Bartlett, Willard, a Free-will Baptist minister, was born in Vermont, Oct. 9, 1782. When young he removed to Canada, where, at the age of thirteen, he was converted. He was licensed to preach the Gospel at twenty-two. After preaching several years, he was ordained at Wheelock, Vt., in 1814. Not long after this he removed to Melbourne, C. E., which was his home during the remainder of his life. A Church was formed in that place July 11, 1818, of which he took the pastoral charge, retaining it until the state of his health prevented his further service. He died Aug. 31, 1855. Mr. Bartlett is said to have been a man of deep thought, ready at all times to give a reason for his faith, and remarkable for his perseverance. See *Free-will Baptist Register*, 1857, p. 87. (J. C. S.)

Bartlett, William, one of the founders of the Theological School at Andover, Mass., was born in Newbury, Mass., Jan. 31, 1748. His gifts to the institution in whose prosperity he took a life-long interest were generous and timely. He endowed the chair of sacred rhetoric with a donation of twenty-five thousand dollars, and built the chapel, one of the large halls, and two professors' houses. For five or six years he paid the president's salary, and gave largely towards the foundation of another professorship. He left also in his will fifty thousand dollars to the seminary. Mr. Bartlett died Feb. 8, 1841. (J. C. S.)

Bärtling, PETER CONRAD, a German theologian, was born Nov. 24, 1680. He completed his studies, travelled in Germany and Holland, and distinguished himself by his knowledge of theology. He died in 1734. He wrote, *Zeit und Ewigkeit, oder die gegenwärtige und zukünftige Welt, in allerhand zufälligen moralischen Andachten nach Anleitung einiger Schriftsteller* (Brunswick, 1735), a posthumous work. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bartolette, CHARLES, a Baptist minister, was born in Lower Dublin, Pa., in 1783. He pursued his theological studies with Rev. Dr. Samuel Jones; having completed which, he accepted a call to become the pastor of the Church at Flemington, N. J. Under his long and useful ministry the Church enjoyed a large measure of spiritual prosperity. For thirty-six years he was the pastor of the sole Church which he served in that relation, and retired from active service only because of failing health. He removed his membership after his resignation to the Tenth Church in Philadelphia, in whose communion he died, in 1853. See *Minutes of Philadelphia Baptist Association*, 1853, p. 20. (J. C. S.)

Bartoli, PIETRO SANTE (called *Perugino*), an Italian painter and engraver, was born at Perugia about 1635. He painted in early life, but afterwards devoted himself entirely to engraving. His prints number over a thousand, a list of which may be found in Nagler's *Künstler-Lexikon*. The following are some of his principal works: *The Sepulchral Urn*, in the court of the capital: — a set of friezes, subjects from the Bible, twelve plates: —a set of several plates of the *Life of St. Peter: — The Adoration of the Magi: —The Birth of the Virgin: —Daniel in the Lions' Den.*

Bartolocci (*di Celleno*), GIULIO, a learned Italian Bernardine, was born at Celleno in 1613. He was a pupil of the Jewish convert Giovanni Battista (q. v.), who instructed him in Hebrew. In 1651 he was appointed professor of the Hebrew and Rabbinic languages at the Collegium Neophytorum et Transmarinorum in Rome, and *Scriptor Hebraicus* of the Vatican Library. He died Nov. 1, 1687. He is the author of *Bibliotheca Magna Rabbinica de Scriptoribus Hebræorum Ord. Alphab. Hebr. et Lat. Digest.* (Rome, 1675, 1693, 4 vols.). The idea and plan, and in part the material, of the work he received from his teacher, who commenced it in a chronological order, which was abandoned by Bartolocci. A continuation of the work was made by Imbonato under the title *Bibliotheca Lat. Hebr. Auct. . . . cum Indicibus* (ibid. 1694). In the latter work we have also a list, *De Scriptoribus Latinis qui contra Judæos vel de Re Hebr. Scripsere, cum Annotatt. Crit. et Histor.* Of the complete *Bibliotheca*, including the continuation by Imbonato, Brunet says, "Ces deux ouvrages se trouvent difficilement." See

Fürst, *Bibl. Jud.* i, 89; Wolf, *Bibliotheca Hebraica;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bartolomeo, *Maestro*, an Italian painter, flourished about 1236 in Florence. In the Church of the Servi in that city, according to Lanzi, is an *Annunciation*, painted in 1236, still in good preservation, which is held in the highest veneration, and is inscribed "Ecce Virgo Concipiet," etc.

Bartolozzi, Francesco, a Florentine designer and engraver, was born in 1730, and was instructed by Hughfort Ferreti in drawing, and studied engraving under Joseph Wagner of Venice. His principal religious works, executed in England about 1764, are, *Abraham and the Angels*, an etching:—*The Miracle of the Manna:*—*Job Abandoned by his Friends:*—*The Virgin and Infant:*—*Rebecca Hiding the Idols of her Father*, etc. He died at Lisbon in 1813.

Barton, Bernard, known as "the Quaker poet," was born near London, England, Jan. 31, 1784. He early developed a poetical taste, and in 1811 published a volume of poetry which, coming from such a source, awakened the admiration of scholars in England. In 1806 he removed to Woodbridge, and in 1810 became a clerk in the banking-house of Messrs. Alexander, where he remained nearly till the time of his death. At one time he thought of abandoning his business as a banking clerk, but the remonstrances of his friend Charles Lamb, who set before him the uncertainties of a merely literary life, kept the gentle poet at his desk. During the leisure hours of his profession, he devoted himself to literary pursuits. The *Edinburgh Review* gave a flattering notice of a volume of his poetry published in 1820. "The staple of the whole poems," said the critic, "is description and meditation — description of quiet home scenery sweetly and feelingly wrought out, and meditation overshadowed with tenderness and exalted by devotion; but all terminating in soothing and even cheerful views of the condition and prospects of mortality." Of his *Devotional Verses* the (Lond.) *New Monthly Magazine*, March, 1826, says, "Mr. Barton's style is well suited to devotional poetry. It has great sweetness and pathos, accompanied with no small degree of power, which well qualify it for the expression of the higher and purer feelings of the heart." Another writer says, "His religious poems, while they are animated with a warmth of devotion, are still expressed with that subdued propriety of language which evinces at once a correctness of taste and feeling." Such was the esteem in which he was held that he was honored with a pension of one hundred pounds, granted to him by the queen, during the administration of sir Robert Peel. It was said of him that, "whether at his official place at the bank or in the domestic circle, he was the same pleasant man, and had the same manners to all, always equally frank, genial, and communicative; and, as he was charitable towards all, so he was beloved by all, of whatever creed, party, or condition in life." His death took place Feb. 19, 1849. See *Selections from the Poems and Letters of Bernard Barton, with a Memoir*, by his daughter, Miss Lucy Barton; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Cleveland, *English Literature of the 19th Century*, p. 494; *Gentleman's Magazine*, Nov. 1849. (J. C. S.)

Barton, Frederic Augustus, a Congregational minister, was born at Chester, Vt., Jan. 24, 1809. He graduated at Dartmouth College in 1831, at Andover Theological Seminary in 1836; was ordained pastor at Collinsville, Conn., in 1839; was pastor there 1838–43; Chicopee Falls, 1843–46; Indian Orchard, Mass., 1858–61; East Boston, 1868–71; and Newtonville, Mass., 1871–81. During the interval of 1846–58 he was engineering in South America and elsewhere; in 1861–62 he was chaplain of the 10th Massachusetts Volunteers, and from 1862 to '68 he lived without charge at Nashua, N. H. He died in his last charge, Feb. 23, 1881. See *Necrology of Andover Theol. Seminary*, 1880–81, s. v.

Barton, John Graeff, LL.D., a Protestant Episcopal clergyman of the Diocese of New York, was born in Lancaster, Pa. In 1852 he was appointed professor of English language and literature in the Free Academy, New York city. In this position he remained throughout his active life. He died at Hamburg, N. J., May 19, 1877, aged sixty-four years. See *Prot. Episc. Almanac*, 1878, p. 168.

Barton, Joseph, an English Congregational minister, was born at Doncaster in 1803. After he had given evidence of piety he was urged to devote himself to the Episcopal ministry; this, however, he objected to, and joined the Congregationalists; was educated at Rotherham College, and became pastor at Bakewell. Mr. Barton subsequently labored successively at Brassington, Ravenstonedale, Wirksworth, and at Mattock Bath, where he died in 1874. See (Lond.) *Cong. Yearbook*, 1875, p. 312.

Barton, Titus Theodore, a Congregational minister, was born at Granby, Mass., in 1765. He graduated at Dartmouth College in 1790; was ordained over the Church at Tewksbury, Mass., in 1792, and was dismissed in 1803. His next charge was Fitchburg, 1804–13. He removed to Hilham, Tenn., and thence in 1827 northward, designing to settle in Jackson, Ill., but died very suddenly on his journey, Oct. 31, 1827. See *Cong. Quarterly*, 1859, p. 47; Sprague, *Annals of the Amer. Pulpit*, ii, 87.

Barton, William, an English Wesleyan minister, was born at St. Ives, Huntingdonshire, March 27, 1803. He united with the Methodist society at the age of twelve, studied law at Baldock, Herts; was received on trial for the ministry in 1826; labored in some of the principal circuits (Cambridge, Leeds, Birmingham, London, Bradford, etc.); was assistant secretary of the Conference, and secretary of the Southern Branch of the Theological Institution; discharged his duties at the Conference of 1856; went home never to preach again; and died at Bradford, Yorkshire, on the fifty-fourth anniversary of his birthday. Barton stood high in the estimation of his brother-ministers, and many encomiums on his character are on record. He was an eminent Christian, a faithful servant of the Church and Conference, and a thoughtful and powerful preacher. He published a *Memorial of James Fison of Thetford* (1845, 12mo), and a *Discourse on Public Worship* (1841, 18mo). See *Minutes of the British Conference*, 1857, p. 410; *Wesl. Meth. Magazine*, Dec. 1865, art. i.

Barton, Zachariah T., a Methodist Episcopal minister, was born in Clarke Co., Va., in 1846. He experienced conversion in his eighteenth year, and entered the Virginia Conference in 1872, in which he served the Church until his death, Nov. 21, 1874. See *Minutes of Annual Conferences*, 1875, p. 9.

Bartonar, a monastic officer; the overseer of bartons, granges, and farms; a granarer.

Bartram, James Thomas, an English Congregational minister, was born at Cheltenham, Oct. 1, 1824. He began his ministerial labors under the direction of the London City Mission, but was ordained pastor of the Congregational Church at Wendover, Bucks, July 3, 1851. He removed to Deal, Kent, in 1856, where he continued to labor during the remainder of his life. He died in the midst of his useful labors, June 6, 1879. He was a zealous nonconformist, but advocated his views in that Christian spirit which caused his opponents to respect and reverence him. See (Lond.) *Cong. Yearbook*, 1880, p. 309.

Baruch, Book of, *Apocryphal.* By way of supplement we add that different from the Jewish Baruch Apocrypha is a later Christian one, which was published in the Ethiopic by Dillmann under the title

Reliqua Verborum Baruchi, in his *Chrestomathia Æthiopica* (Lipsiæ, 1866); in Greek under the title *Paralipomena Jeremiæ*, by Ceriani, in his *Monumenta Sacra et Profana*, tom. v, fasc. 1 (Mediolan. 1868, p. 8–19); and in a German translation by Prætorius, in the *Zeitschrift für wissenschaftliche Theologie*, 1872, p. 230–277. (B. P.)

Baruch BEN-BARUCH *ben-Moses*, a Jewish rabbi who flourished at Salonica about the year 1600, is the author of אֵלֶּה תּוֹלְדוֹת אָדָם, or a twofold commentary on Ecclesiastes. The one, entitled קְהַלַּת יַעֲקֹב, gives an explanation according to the sense; the other, קֹדֶשׁ יִשְׂרָאֵל, contains an allegorical exposition of the book. It was published at Venice in 1599. See Fürst, *Bibl. Jud.* i, 89; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 53; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum* (Wilna, 1880), iii, 518, No. 57. (B. P.)

Baruch BEN-ISAAC, a Jewish writer, who died at Constantinople in 1664, is the author of זֶרֶךְ בָּרוּךְ, i. e. a Haggadic and homiletical commentary on the Pentateuch and the five Megilloth—i. e. the Psalms, Proverbs, Lamentations, Song of Songs, and Ecclesiastes—published at Cracow, 1646 a. o. See Fürst, *Bibl. Jud.* i, 90; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum* (Wilna, 1880), i, 162, No. 274–276. (B. P.)

Baruchus, a Scottish saint who flourished about A.D. 700, is said to have attained to the episcopal dignity. After residing some time in Ross-shire, where he was greatly venerated, he passed into Ireland, and thence into Wales, and died at Barry, in Glamorganshire.

Barwick, JOHN, an English clergyman, was born at Wetherslack, in Westmoreland, where he resided at the commencement of the civil war. Suspected by the Puritans, he left Cambridge and went to London, where he lived as chaplain to bishop Morton at Ely House. After the execution of king Charles, Barwick engaged with the same zeal in the affairs of Charles II; on which account he was arrested and sent to the Tower, where he was confined for two years, and released Aug. 7, 1652. After the declaration of Monk in favor of the king, Barwick was sent to lay before his majesty the state of ecclesiastical affairs, and was appointed his chaplain. He was afterwards appointed to a stall at Durham, and to the livings of Workingham and Houghton-le-Spring, and in 1660 became dean of Durham, which office he very shortly after resigned for the deanery of St. Paul's and rectory of Therfield, Herts. He died in 1664. His *Life of Thomas Morton, Bishop of Durham*, and his sermon preached at St. Paul's in 1661, entitled *Deceivers Deceived*, are his best-known works. His *Life*, originally written in Latin by his brother Peter, was printed in English (London, 1724).

Barzæus, GASPAR, a Jesuit, was born at Goes, in Zealand. He studied at Louvain, whence he passed into Portugal, entered the Jesuits' order at Coimbra in 1546, and was the constant companion of St. Francis Xavier, by whom he was sent to Ormuz, on the Persian Gulf. He died at Goa, Oct. 6, 1553. As a missionary, he is considered second only to St. Francis Xavier.

Barzakh is the name given by the Mohammedans to the time and condition of the soul between death and the resurrection. The souls of the believers partake, even in this state, of a part of the blessedness to follow; on the other hand, the souls of the unbelievers are banished to the place of punishment, the seventh heaven. The souls of the prophets go directly into Paradise; the martyrs, however, live in the bodies of beautiful green birds, which eat of the fruit of the trees of Paradise.

Barzena, ALFONSO, a Spanish Jesuit, surnamed "the Apostle of Peru," was born in 1528 at Cordova. He was a disciple of John of Avila, and went to Peru. He acquired the languages of Tucuman and of Paraguay, and devoted his life to the instruction of the natives. He died at Cuzco in January, 1598. Besides his Catechisms and some small ascetic treatises, he wrote, *Lexica et Præcepta Grammatica, item Liber Confessionis et Precum, in quinque Indorum Linguis, quarum Usus per Americum Australem, nempe Puquinica, Tenocotica, Catamarcana, Guaranica, Natixana, sive Moguzana* (Lima, 1590), a very rare book, reputed to be the first published in Peru. See Hoefer, *Nouv. Biog. Générale*, s. v.

Barzo, in Persian mythology, is the genius of the primordial mountain Alborji and of the water gushing therefrom, over which a mighty spirit reigns, Tashter, whose assistant therefore Barzo is.

Basacomatrius, BORROMÆUS, a French or Italian theologian of the Dominican order who lived in the early half of the 14th century, wrote *Tractatus de Philosophia et Philosophis*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Basan (or **Basanwow**), in Norse mythology, was a king and priest of the Sigambers, wise, and possessing the most useful attributes, but too desirous of conquest for a priest. He conquered, from B.C. 264 to 240, every king of Britain, and received the title of the Great Basan. Having spent his life in idol-worship, he was worshipped after death as a god of war, and his fame was celebrated in all the songs of the ancient bards.

Basan, PIERRE FRANÇOIS, a French engraver, was born in Paris, Oct. 23, 1723, and studied under Stephen Fessard and Jean Daullé. In 1767 he was chiefly employed in print-selling, and published a *Dictionnaire des Graveurs*. He died Jan. 12, 1797. The following is a list of some of his prints: *Louis XV, with Diogenes:—Cardinal Prince de Rohan:—Bacchus and Ariadne:—Christ Breaking the Bread:—The Female Gardener*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Basana, DOMINIC OF, a Christian martyr, was a citizen of Bassano, Italy, and followed the wars of Charles, the emperor, in Germany, where he received the first taste of Christ's Gospel. He became able to instruct others in this doctrine, and he travelled and worked in the Church, till at length, in 1550, he went to Placentia, and there preached to the people the true doctrine. He was taken by some officers and put in prison. From thence he was led to the chancellor's house, and was asked whether he would renounce his doctrine. He answered that he maintained no doctrine of his own, but only the doctrine of Christ, which he was ready to seal with his blood; and at the same time gave hearty thanks to God for accepting him as worthy to glorify his name with his martyrdom. Upon this, he was committed to a filthy and stinking prison, where, after he had remained a few months, he was exhorted divers times to revoke, otherwise he should suffer; but still he remained constant in his doctrine; whereupon, when the time came assigned for his punishment, he was brought to the market-place where he had preached, and there was hanged. See Fox, *Acts and Monuments*, iv, 461.

Basany, in the mythology of India, was the wife of Vaishya, created from Brahma's left hip, and therefore belonging to one of the lower castes, as the Brahmins sprang from the head, and the Kshetry from the shoulders, of Brahma.

Bascetti, CLEMENTE, an Italian theologian, was born at Monastica, and lived about 1680. He wrote, *Viridiarium Theologicum*, etc. (Venice, 1688):—*Giardinetto di Verità*, etc. (1693). See Hoefer, *Nouv. Biog. Générale*, s. v.

Basch, SIEGMUND, a Protestant theologian of Ger-

many, was born Sept. 3, 1700, at Juliusburg, in Silesia. He studied at Breslau, Jena, and Leipsic; in 1730 was pastor and co-inspector at Christianstadt; in 1734 archdeacon and assessor of consistory at Sorau; in 1751 general superintendent at Hildburghausen; and died, April 24, 1771, as first court preacher, member of consistory, and superintendent of the duchy of Weimar. He wrote, *Disputatio de Interpretatione N. T. ex Patribus Apostolicis* (Leipsic, 1726):—*Epistola de Ultimis Eliæ* (ibid.):—*Deutlicher Beweis von der Glaubwürdigkeit der heil. Schrift:*—*Pastorale Christi ex VII Epistolis ad Ecclesias Asianas* (1752). See Hamberger, *Gelehrtes Deutschland;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Baschi, Matteo, an Italian visionary, was born in the duchy of Urbino, near the close of the 15th century. He entered the Convent of Montefalconi, where a sort of religious madness seized him. He believed that it had been revealed to him that the costume of the Franciscans should be changed, and, with the sanction of the pope, Clement VII, it was attempted; but the Franciscans refused to do this, and he was imprisoned. The capuchon, or cowl, which he wished them to adopt was that from which the Capuchin friars, who adopted it, derived their name. Matteo Baschi was the first general of the Capuchin Order, and died at Venice in 1552. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bascom, Ellery, a Presbyterian minister, was born at Chester, Mass., July 5, 1798. He was educated at the academies of Tallmadge and Aurora, O., and was graduated at the Western Reserve College. He studied theology in Princeton Seminary, where he remained nearly three years, and was ordained an evangelist by the Huron Presbytery in 1833. He was never settled as a pastor. His successive fields of labor were as follows: Lower Sandusky, Williamsfield, Jackson, Wilkesville, O.; and Pleasant Hill and Kendallsville, Ind. His health failing, he removed to Janesville, Wis., preached one year at Decatur, and two years at Jefferson, Ia., when he removed to Duluth and preached two years. He then removed to Upland, Kan., where he he died, Dec. 25, 1880. See *Necrological Report of Princeton Theol. Sem.* 1882. (W. P. S.)

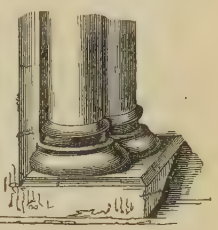
Bascom, William, a Congregational minister, was born at Orleans, Mass. He graduated at Harvard College in 1802; was ordained pastor of the Church in Fitchburg, Mass., Oct. 16, 1805; was dismissed Dec. 15, 1813; and died in 1845. See Sprague, *Annals of the Amer. Pulpit*, ii, 243.

Base is the lower part of a pillar, wall, etc.; the division of a column on which the shaft is placed. The Grecian Doric order has no base; but the other classical orders have each their appropriate bases, which are divided into plinth and mouldings, though in some examples the former of these divisions is omitted.

In Middle-Age architecture, the forms and proportions of the various members not being regulated by arbitrary rules as in the classical orders, the same capricious varieties are found in the bases as in all the other features of each of the successive styles. In the Norman style, the mouldings of the base often bear a resemblance to those of the Tuscan order, with a massive plinth which is most commonly square, even though the shaft of the pillar and the moulded part of the base may be circular or octagonal. There is often a second or sub-plinth under the Norman base, the projecting angle of which is chamfered off. In the earlier period of this style the bases generally have but few mouldings, but, as a rule, they increase in numbers and vary in their arrangement as the style advances. There is a very great variety of bases in the Norman style; often in the same building scarcely any two are alike. This seems to be especially the case in the earlier division of the style both in Normandy and in England, and the bases in the two countries are often exactly alike. In Gundulph's Crypt in Rochester Cathedral this variety of bases is found, and it continues until quite late in the style.

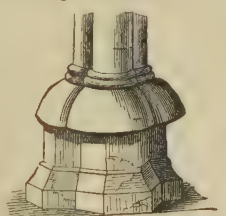
Door, Haddiscoe, Norfolk.

At the commencement of the Early English style the bases differ but little from the Norman, having very frequently a single or double plinth retaining the square form, with leaves springing out of the mouldings lying on the angles. At a later period the plinth commonly takes the same form as the mouldings, and is often made so high as to resemble a pedestal; and there is frequently a second moulding below the principal suite of the base, as at the Temple Church, London. In this style the mouldings of the base sometimes overhang the face of the plinth. The mouldings of the Early English bases do not vary so much as those of the other styles, and those which are most usual approach very nearly to the Attic base. One of the characteristics of early examples of the Early English base is that it will hold water, which is not the case in any other style.



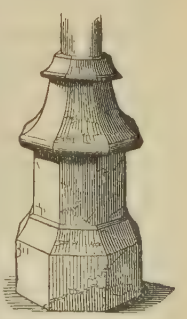
Window-shaft, Stanton Harcourt, Oxfordshire.

In the Decorated style there is considerable variety in the bases, although they have not generally many mouldings: the plinths, like the mouldings, conform to the shape of the shaft, or they are sometimes made octagonal, while the mouldings are circular, and in this case the mouldings overhang the face of the plinth. In some examples, where the shaft of the pillar is circular, the upper member only of the base conforms to it, the other mouldings, as well as the plinth, becoming octagonal. The plinths are often double and of considerable height, the projecting angle of the lower one being worked either with a splay, a hollow, or small moulding. A common suite of mouldings for bases in this style consists of a torus and one or two beads above.



Dorchester, Oxfordshire.

In the Perpendicular style the plinths of the bases are almost invariably octagonal and of considerable height, and very frequently double, the projection of the lower one being moulded with a reversed ogee or a hollow. When the shaft is circular, the whole of the mouldings of the base sometimes follow the same form; but sometimes the upper member only conforms to it, the others being made octagonal like the plinth. In clustered pillars in which there are small shafts of different sizes, their bases are often on different levels, and consist of different mouldings, with one or two



Pier, Ewelme, Oxfordshire.

Perpendicular Base.

members only carried round the pillar, which are commonly those on the upper part of the lower plinth. The characteristic moulding of the Perpendicular base is the reversed ogee, used either singly or doubly: when double there is frequently a bead between them. This moulding, when used for the lower and most prominent member of the base, has the upper angle rounded off, which gives it a peculiar wavy appearance. The mouldings in this style most commonly overhang the face of the plinth.

The above descriptions apply only where a single shaft occurs. In compound piers, which are made up of groups of single pillars, the bases become more complex.

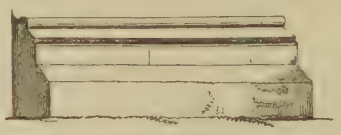
Basedow, Johann Bernhard (known also as *Bernard of Nordhalbengen*), a German theologian and sectary, was born Sept. 11, 1723, at Hamburg. He studied at Leipsic and Kiel; was in 1753 professor of practical philosophy at Soröe, in Denmark; in 1761, professor at Altona; went to Dessau in 1771, where in 1774 he founded the "Philanthropin," an institution in which education was to be achieved without any religious influence—a principle which Rousseau had laid down before him. In 1778 he retired from this institution, went to Magdeburg, where he died July 25, 1790. Lichtenberger, in his *Encyclopédie des Sciences Religieuses*, says of Basedow, "His life is that of a vulgar adventurer, and his character deserves neither sympathy nor esteem;" and, concerning his educational system, the same writer says, "He has, nevertheless, the merit of having called the attention of his age to the important problem of education, and of demanding that this should be conceived in a more rational and humane manner; but he was deceived in the method generally, and lacked the authority needed to effect a like reform." He is the author of *Philalethie, oder Neue Aussichten in die Wahrheit und Religion der Vernunft, bis an die Grenzen der glaubwürdigen Offenbarung* (Altona, 1754, 2 vols.):—*Theoretisches System der gesunden Vernunft* (1765):—*Methodischer Unterricht in Religion und Sittenlehre* (eod.). He also published *Universalgesangbuch zur gesellschaftlichen und unanstössigen Erbauung* (Berlin and Altona, 1767), changing some very fine hymns according to his own taste. See, besides the article in Lichtenberger, Meyer, *Basedows Leben, Charakter und Schriften* (Hamburg, 1791, 2 vols.); Koch, *Gesch. d. deutschen Kirchenliedes*, vi, 219 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Baselius (or **Van Basle**), **Jacob** (1), a Dutch theologian and historian, was born in 1530. He preached at Flushing and at Berg-op-Zoom, where he died in 1598. He wrote an account of the siege of this city in 1588, which was published in 1603. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baselius, Jacob (2), a Dutch theologian, son of one who bore the same name, native of Leyden, lived in the early half of the 17th century. He was pastor of Kerkwerven, and devoted himself to civil and ecclesiastical history. He wrote *Sulpitius Belgicus, sive Historia Religionis Instauratæ, Corruptæ, et Reformatæ in Belgio et a Belgis* (Leyden, 1657); translated into Dutch by Melchior Leydekker, and published in connection with the *Nederlandsche Historie* of Z. Van Boxhorn (Amsterdam, 1739). See Hoefer, *Nouv. Biog. Générale*, s. v.

Basement is the lower story or floor of a building beneath the principal one. In ordinary houses the lower story is not called a basement unless partly below the surface of the ground. In larger buildings in which an architectural arrangement is introduced, the lower story, even if above the ground, is called a basement if in the composition it serves as a pedestal or substructure for the main order of the architecture.

Base-moulding (or **Base-table**) is a projecting moulding or band of mouldings near the bottom of a wall, etc.; it is sometimes placed immediately upon the top of the plinth, and sometimes



Base-moulding.

a short distance above it, in which case the intervening space is frequently panelled in circles, quatrefoils, etc.

Basenzi, Paolo Emilio, an Italian painter, was born at Reggio in 1624, and studied under Albano. He painted a number of works for religious edifices, of which those in the Church of San Pietro are most esteemed. He died in 1666. None of his works are mentioned.

Basharites, a division of the Mohammedan sect called *Metaweilah* (q. v.).

Bashuysen, Heinrich Jacob van, a Protestant theologian of Germany, was born Oct. 26, 1679, at Hanau. He studied at Leyden and Franeker, and was in 1701 appointed professor of Oriental languages and Church history at the gymnasium of his native city. In 1703 he was made professor of theology. In 1716 he was called to Zerbst as professor of theology, history, and Oriental languages; and died Dec. 31, 1758. Bashuysen was one of the most learned scholars of his time; especially was he well versed in Rabbinical lore. He wrote, *Diss. de Fatis Ecclesiæ N. Test.* (Franeker, 1700):—*Diss. de LXX Hebdomadibus Danielis* (ibid. eod.):—*Diss. IV Positiones ad Sciagraphiam Systematis Antiquit. Hebraic.* (Hanoviæ, 1702–12):—*Diss. de Academiis Academicorumque Titulorum Origine Hebraica* (ibid. 1703):—*Diss. de Fœdere Gratiæ* (ibid. 1704):—*Diss. de Impositione Manuum* (ibid. eod.):—*Clavis Talmudica Maxima* (ibid. 1714), etc.:—*Lib. I. Observationum Sacrarum de Integritate S. Scripturæ*, occasione R. Maimonidis Tract. de Libro Legis (Latine versi) (1708). His writings fill about five printed pages in Döring's *Die gelehrten Theologen Deutschlands.* See, besides, Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 92; Steinschneider, *Bibliogr. Handbuch*, p. 18; Winer, *Handbuch der theolog. Literatur*, i, 190, 196, 526; Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v. (B. P.)

Basicles is the name of two early Christian martyrs: (1) At Rome, with Rogatus and others, under Aurelian, June 10; (2) June 12, under Diocletian, with Polymachus and others.

Basil, the friend of Chrysostom, with whom he lived on terms of the closest and most affectionate intimacy. The friends were equal in age, in rank, in property; read the same books, and studied under the same masters — Diodorus, afterwards bishop of Tarsus, and Carterius. They simultaneously resolved on adopting an ascetic life. Basil was the first to put the purpose into execution, living in solitude and devotion in his paternal home. On Chrysostom following his example, the two friends prepared to take a house and live together; but were prevented by the entreaties of Anthusa, Chrysostom's mother. The circumstances attending Basil's elevation to the episcopate, and the pious fraud by which his scruples were overcome, are narrated in the article Chrysostom. We do not know the name of his see; but, as Chrysostom promised to give him his presence and counsel frequently, it could hardly have been far from Antioch. Baronius thinks it was Raphanea (Chrysostom, *De Sacerdot.* i, 1–3; vi, 13).

Basil, *saint* and *martyr*, bishop of Amasea, in the diocese of Pontus and province of Helenopontus, is

said to have been one of the victims of the persecution set on foot, about 322, by Licinius, the colleague of Constantine, in Armenia; and especially in Pontus and the city of Amasea. The author of the *Acts* of this saint appears to say that he attracted the fury of the emperor by receiving into his house, and protecting from his violence, a virgin named Glaphyra —one of the women attached to the household of the empress Constantia; for which act he was carried to Nicomedia, killed, and thrown into the sea. His body was alleged to have been cast ashore at Sinope, carried thence to Amasea, and buried there near a church that he had built. He is commemorated April 26.

Basil, *saint* (the father of St. Basil the Great), was the son of St. Macrina the elder, but the name of his father is unknown; he was, however, a scion of a noble house in Cappadocia or Pontus. During the cruel persecution under Galerius and the Cæsar Maximin Daïa, they were compelled to flee into the deserts, where they continued for about seven years, i. e. from 306 to 313. At the end of this period they returned to Pontus, where Basil, their son (the subject of this article), soon became known for his virtues and talents. He united to vast erudition a rare gift of eloquence, which gained him a high reputation at the bar. The time of his death is not known, but the decease of his wife, St. Emmelia, probably took place in 370 or 372. The Church honors their memory on May 30.

Basil OF ACHRIDA was metropolitan of Thessalonica, and flourished about 1155. Pope Hadrian wrote to him to entreat him to forsake the Greek schism and unite himself to the Church of Rome. Basil replied, with dignity, that his Church was not schismatical, nor was the Church of Rome in any way her superior. His *Letter to Hadrian* will be found in Baronius, A.D. 1115, and (Greek and Latin) in the *Jus Græc.-Rom.* v, 307; also his *Reply* to some questions concerning certain marriages (Greek and Latin), *ibid.* p. 309. See Cave, *Hist. Lit.* ii, 231.

Basil OF ANCYRA (1), a presbyter who became a martyr for the faith under Julian the Apostate, A.D. 362, was of Christian parentage and of orthodox faith. During the reign of Constantius, he was a bold and uncompromising opponent of Arianism, and maintained the truth with great courage at the Council of Jerusalem in 335. He was more than once apprehended as a seditious person by the provincial governors, but recovered his liberty. The Arian council under Eudoxius, held at Constantinople in 360, forbade him to hold any ecclesiastical assembly. The zeal of Basil was still further quickened by the attempts made by Julian to suppress Christianity. The natural result followed; he was apprehended, and brought before the governor of the city, Saturninus, who put him to the torture, and informed the emperor of the prize he had secured. On the arrival of Julian at Ancyra, Basil was presented to him; and, having reproached the emperor with his apostasy, he suffered death by red-hot irons on June 29. His festival, probably the anniversary of his persecution, is kept both by the Greek and Latin Church on March 22.

Basil OF ANCYRA (2) attended the second Council of Nicæa (the so-called seventh General Council), A.D. 787. At the first session Basil read a lengthy apology for the tardiness of his arrival, and, abjuring the heresy as to image-worship which he had previously favored, expressed his acquiescence in the decision of Hadrian of Rome, Tarasius of Constantinople, and the holy apostolic thrones; and signed the decrees of the council. See Labbe, *Concil.* vii, 670, 887.

Basil, bishop OF ANTIOCH, succeeded Maximus II. as forty-third bishop of the see, A.D. 456. A portion of a letter addressed to him by St. Simeon Stylites is preserved by Evagrius (*H. E.* ii, 10), in which Simeon expresses his thankfulness for the declaration of the faith made at the Council of Chalcedon, and exhorts Basil to play the man in behalf of the truth. He was one of the orthodox bishops to whom a letter was addressed by the emperor Leo, requesting their counsel with regard to the disturbances caused at Alexandria by Timothy Ælurus (Labbe, *Concil.* iv, 890).

Basil OF CILICIA was, according to Photius (*Cod.* xlii, 107), a priest of the Church of Antioch when Flavianus governed that see in the reign of Anastasius, and afterwards became bishop of Irenopolis in Cilicia; for there is no reason to doubt that he was the same with the Basil mentioned by Suidas. He died *after* the year 518, and wrote an *Ecclesiastical History*, in three books. The first began A.D. 450 and ended 483; the second carried it down to 518; and the third contained the actions of the emperor Justin. "He also," writes Photius, "composed a treatise against John of Scythopolis, whom he loads with many reproaches, accuses him of Manichæism, of reducing the period of the Lent fast to three weeks, and of permitting to eat birds during that time." Also he charges him with not waiting for the communion till the sacrifice was ended, but taking the holy mysteries immediately after the Gospel, that he might the sooner get home to his own dinner. This treatise was in sixteen books; and it appears, from the summary given by Photius, that Basil decidedly held the views of Nestorius on the subject of the two natures. Suidas asserts that he also wrote a work against Archelaus, a priest of Colonea. See Dupin, *History of Ecclesiastical Writers*, i, 541; Cave, *Historia Literaria*, i, 466.

Basil OF GLEMONA, a French missionary to China in the 18th century, prepared a Chinese dictionary, entitled *Hán tsú sī ī* (1726), several copies of which have been circulated in China and Europe. It was translated into Spanish, Russian, Portuguese, and French, and served as a model for that published by Guinges in 1813, by the order of Napoleon—*Dictionnaire Chinois, Français et Latin.* Julian Klaproth published in 1820 a supplement to the work of Basil of Glemona. See Hoefer, *Nouv. Biog. Générale*, s. v.

Basil OF LYONS, a French Capuchin, who died in 1628 at Grenoble, is the author of, *Diarium Veri Christiani* (Lyons, 1617):—*Praxis Veri Christiani, Servi Dei* (ibid. 1628). See Bernardus a Bononia, *Bibliotheca Capuccinorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Basil, bishop OF PARIUM in Mysia, on the Hellespont, and confessor. A hymn in the Menæa, assigned by Harless (ap. Fabric. *Bibl. Græc.*) to April 12, but by Le Quien to March 12, commemorates his sufferings for the faith. The language employed leads Le Quien to the conclusion that he suffered in the persecutions of the Monothelite or Iconoclast emperors. See Le Quien, *Or. Christ.* i, 788; Fabricius, c. 29.

Basil OF SOISSONS, a French Capuchin, who was sent as a missionary into England in 1691, is the author of, *Défense Invincible de la Vérité Orthodoxe de la Présence Réelle de J.-C. en l'Eucharistie*, etc. (Paris, 1676 a. o.):—*Defensio, seu Vera Religio clare Demonstrata, et Novarum Sectarum Falsitas penitus Eversa* (ibid. 1676):—*Compendium Clarissimum Doctrinæ Christianæ cum Auctoritatibus S. Scripturæ* (ibid. 1678):—*Condemnatio Novatorum per Os eorum circa Materias Controversas inter eos et Catholicos Romanos* (ibid.):—*De Existentia Dei contra Infideles* (ibid.):—*Réflexions Morales sur ce Passage de l'Écriture—Utinam saperent et intelligerent, et novissima providerent, Deut. xxxii*, 8 (ibid. 1686). See Bernardus a Bononia, *Bibliotheca Capuccinorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Basil, bishop of Tiberias, at the end of the 8th century, was originally an inmate of the monastic College of the Resurrection at Jerusalem, of which he afterwards became abbot. Here he was the intimate friend of the intruding patriarch of Jerusalem, Theodore, who, while still a monk, took him as his companion on the visit paid by him to St. Stephen at the monastery of St. Saba, with the view of learning from him the future issue of his ambitious designs. Basil afterwards visited St. Stephen on his own account, and received from him an assurance that he would attain the episcopal dignity, together with a warning of the difficulties of the office. He subsequently administered the affairs of the see of Jericho, and finally became bishop of Tiberias. See Leonitus, *Vita S. Steph.* apud Le Quien, *Or. Christ.* iii, 306 sq., 665 sq., 708 sq.

Basil, bishop of Trajanopolis, in the province of Rhodope, in Thrace, and metropolitan, took part in the "Robbers' Synod" at Ephesus in 449, when he gave his verdict in favor of the orthodoxy of Eutyches and against Flavian. He was present in 451 at the Council of Chalcedon, when he joined the noisy adversaries of Theodoret, and appears on the orthodox side consenting to the deposition of Dioscorus, and accepting the same of Leo. He was one of the bishops to whom the emperor Leo wrote in 458, requesting their opinions on the disordered state of ecclesiastical matters at Alexandria, after the murder of Proterius and the usurpation of Timothy Ælurus.

Basila, Abiad, a Jewish rabbi, who died at Mantua in 1743, is the author of אֲמוּנַת חֲכָמִים, or a philosophy of Judaism (Mantua, 1730; Lemberg, 1858), in which he defends Judaism against Greek and Christian philosophers. See De' Rossi, *Dizionario Storico* (Germ. transl.), p. 53; Fürst, *Bibl. Jud.* i, 92; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum* (Wilna, 1880), i, 41, No. 769. (B. P.)

Basila, Raphael Chajim, son of the preceding, is best known as the editor of the famous Mantuan Bible with Norzi's (q. v.) commentary, published under the title מִנְחַת שַׁי. Basila added some notes, and also appended a list of nine hundred variations. The work was published at Mantua in 1742. The commentary itself was published at Vienna in 1813, and of late in the Warsaw Rabbinic Bible, 1860–66. The remark of the writer of the art. Norzi in this *Cyclopædia*, "the work of Norzi marked great progress in Biblical exegesis, but it has no longer any value," is, to say the least, a very superficial one, for Norzi never attempted exegesis, but textual criticism, as any one acquainted with the work can see from the very first page. As to its value, it is best shown by the use which Baer and Delitzsch, the latest editors of the Hebrew text, make of it. See Fürst, *Bibl. Jud.* i, 92; De' Rossi, *Dizionari Storico* (Germ. transl.), p. 53; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum* (Wilna, 1880), ii, 343, No. 1558; Dresde, *Programma quo Commendantur Raphaelis Chajim Basila, Judæi Recentioris, Exercitationes Criticæ in Diversitatem Lectionis Codicis Ebræi ab Everardo van der Hooght Observatam* (Wittenb. 1774). (B. P.)

Basilēa (*queen*), in Greek mythology. Uranus had by a number of wives forty-five children. Of these Titæa alone gave him eighteen, who, from their mother, received the name of Titans. Basilea was the oldest, and also brought up her brothers. After her father had been translated among the gods, she undertook the government of the kingdom. She then (still a maiden), in order to leave the kingdom to children of the family, married her brother Hyperion, and by him became mother of Helios and Selene. The fear that Hyperion might ultimately draw the kingdom towards himself led the brothers to an atrocious act. They killed the husband, drowned Helios, and Selene, disheartened, threw herself from the top of the house. A dream comforted the unhappy mother. Helios made known to her that he and his sister had been placed as sun and moon in the heavens, and that the Titans would receive their just punishment. Basilea (thence called *bona dea*) told the people what had happened, and they then bestowed the names of her children upon the sun and moon. She finally became insane, and at death was taken among the deities.

Venus was often worshipped as *Basilea*, but without being identified with the subject of the above sketch.

Basileus (*king*), in Greek mythology, was the surname of a number of gods—of Jupiter, of Neptune, of Apollo. Neptune especially was worshipped by this name at Trœzene.

Basilĭca, or *law books*. The large Justinian compilation of Roman law (the so-called *Corpus Juris Civilis*), because of its being written in Latin, could not satisfy the wants in the East, a Greek translation being needed. In order to avoid all ambiguity, the emperor Basilius Macedo undertook the publication of a manual (Πρόχειρος νόμος) in the year 878 (published by Zacharia, Heidelberg, 1837), which was revised in 885 (Ἐπαναγωγὴ τοῦ νόμου). Besides, he undertook Ἀνακάθαρσις τῶν παλαιῶν νόμων (*repurgatio veterum legum*) in sixty (comp. Πρόχειρος, § 3) or forty (Ἐπαναγωγή, § 1) books, which again were revised by the emperor Leo the Wise in 886, and which received the title *Basilica:* ὁ βασιλικός (νόμος) or τὰ βασιλικά (νόμιμα), consisting of sixty books. It was edited, in connection with others, by Symbatius or Sabbatius. Of a later revision under Constantine Porphyrogenitus, we read in Balsamon, *Voelli et Justelli Bibliotheca Juris Canonis*, ii, 814, but this statement is without any foundation. The Basilica are a Greek elaboration of Justinian's compilation, put together from older translations and commentaries, extracts from Justinian's *Novellæ*, promulgated after 535, and from the Πρόχειρος of Basilius. Fragments of old versions and elucidations were added as scholia from the beginning, to which others were added, till finally a kind of *glossa ordinaria* was formed, which was also published by the editors. The manuscripts of the Basilica are all incomplete, and so also the editions. Single books were edited in a Latin translation by Gentianus Hervetus (Paris, 1557), Cujacius (1566), Labbæus (1569). The Greek text, with a Latin translation and scholia, was first published by Fabrot (Paris, 1647, 7 vols. fol.). To these were added supplements by Ruhnken (Reitz, a. o.). The latest edition is, *Basilicorum Libri LX post A. Fabroti curas ope codd. MSS. a Gust. Ern. Heimbachio aliisque Collatorum Integriores cum Scholiis* edidit, editos denuo recensuit, deperditos restituit, translationem Latinam et adnotationem criticam adjecit Carol. Guil. Ern. Heimbach. (Lipsiæ, 1833–48, 5 vols.):—*Supplementum Editionis Basilicorum Heimbachianæ Libri XV–XVIII Basilicorum* edidit Carol. Ed. Zacharia a Lingenthal (ibid. 1846). On the history of the Basilica and their importance for ecclesiastical law, see Zacharia, *Historiæ Juris Græco-Romani Delineatio* (Heidelberg, 1839), p. 35 sq.; Mortreuil, *Histoire du Droit Byzantin* (Paris, 1843–1846), ii, 1 sq.; iii, 230 sq.; Biener, *De Collectionibus Canonum Ecclesiæ Græcæ* (Berolini, 1827), § 5; Mejer, in Herzog's *Real-Encyklop.* s. v. (B. P.)

Basilicāni, Nestorian followers of Basil of Irenopolis the Cilician (Dion. Areop. *Eccles. Hier.*).

Basilicapetri, Carlo, an Italian prelate, was born at Milan in 1550. After having studied jurisprudence, he joined the Barnabites, whose general he became. In 1593 he was appointed bishop of Novara, and died Oct. 6, 1615. He wrote, *De Concordantia Evangelistarum:—De Immunitate Ecclesiastica.* See Ughelli, *Italia Sacra;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Basilĭcus, a Marcionite of the 2d century (Euseb. *Hist. Eccles.* v, 13), perhaps the same as *Blastus* (Volkmar, *Hippol.* p. 27).

Basilïdes (1), *saint* and *martyr*, was an officer of the guards of Aquila, governor of Egypt, who was ordered to guard the virgin martyr Potamiæna, and to carry her to execution. On the way to the scene of her torment, when the heathen multitude pressed upon her, and polluted her chaste ears with filthy and obscene words, Basilides honorably and kindly compelled them to fall back. In return for this the holy virgin promised that, when she was gone hence, she would entreat the Lord for him. Accordingly, some time after her death, Basilides confessed himself to be a Christian, and was carried before the judge. When urged by some Christians to explain the circumstances which had led to such a determination, he declared that Potamiæna, three days after her martyrdom, came and stood over him in the night, and placed a crown upon his head, saying that she had prayed for him, and that he would soon be called away. He was brought a second time before the judge, and, remaining resolute in the faith, was ordered to be executed; and accordingly he was beheaded at Alexandria. Eusebius, from whom the above is taken, declares that the virgin martyr appeared in the same manner to multitudes of others about that time, all of whom were converted (*Hist. Eccles.* vi, 5, 8).

Basilides (2), *saint* and *martyr*, was one of the four soldiers of the army of Italy, under Maxentius, who witnessed a glorious confession at Rome, before the præfect of the city, named Aurelius. In the year 309 the præfect of Rome was one Aurelius Hermogenes, and this is probably the proper date of their martyrdom. Aurelius had heard that Basilides and his companions had openly avowed their belief that the God of the Christians was the only true God; whereupon he caused them to be cited before him, and did all in his power to induce them to sacrifice to the idols, but in vain; and he then committed them to prison. While there they converted to the faith Marcellus the jailer, and several of the prisoners. The emperor Maxentius caused them to be brought before him and severely beaten with rods of iron; but he found them immovable, and eventually ordered that their heads should be struck off. Their bodies were buried on the Aurelian road, about four and a half leagues from Rome, where it seems a chapel was afterwards built over their tomb. Their festival is kept in the Roman Church on June 12. See Baillet and Butler, June 12.

Basiliscus (1) was bishop of Comanes, or Comana, in Pontus, who, according to Palladius (*Dial. de Vita S. Joh. Chrys.* c. 11), was martyred at Nicomedia, about 312, during the persecution of the emperor Maximinus, together with the celebrated St. Lucia, priest of Antioch. When peace was restored to the Church, the body of St. Basiliscus was brought back to Comanes, and buried a short distance from the town; a church, moreover, was built over his tomb. In 407 St. John Chrysostom passed through Comanes, and his guards, not willing that he should stop in the city, caused him to pass the night in the presbytery of the church of St. Basiliscus. During the night the martyr Basiliscus appeared to St. Chrysostom, entreated him to be of good courage, and assured him that they should be together on the following day; accordingly, on the following day he died, and was buried near the martyr. Basiliscus is said to have been shod with red-hot iron shoes, and then beheaded and thrown into the river (Baronius, at May 22). The festival of St. Basiliscus is May 22, the day on which his body was translated; his martyrdom occurred Jan. 7. See Ruinart, *Acta Sinc.* p. 505; Baillet and Butler, May 22.

Basiliscus (2), *saint* and *martyr*, is said to have lived in the 4th century, to have been a soldier, and to have been martyred at Comanes, in Pontus, about 306. The Greeks mark his festival on May 22. He is probably the same as the preceding.—Landon, *Eccles. Dict.* s. v.

Another of the same name is mentioned by Ruinart in connection with St. Mamas, to whom, with Basiliscus, a church was dedicated at Constantinople, their day being July 29.

Basilisk, in the superstition of the Middle Ages, was a fabulous animal which was to come from an egg laid by a thirty-year-old cock, and which a turtle was to hatch. It was to be frightfully large, with the body of a fowl, a brazen bill and brazen claws, also a long tail, formed like three snakes, and with three points. Such an animal was regarded as dangerous from its size, and deadly from its poison, and it was supposed that it killed even with its look, and is itself invulnerable, the only weapon available against it being a looking-glass, at the presentation of which it is frightened and bursts.

Basilissa, wife of Julian, is commemorated as a martyr of Antioch (A.D. 296) in various Church lists on March 3 (Byzant.), May 20 (Jerome), June 9 (Old Rom.), or Nov. 25 (Armen.).

Basilius. See Basil.

Basilla is the name of three Christian saints in different early martyrologies: (1) Virgin martyr at Rome under Gallienus, commemorated May 20; (2) commemorated Aug. 26; (3) in Antioch, Nov. 23. See Bassilla.

Basin, Eucharistic. When the people offered bread and wine at the holy communion, as they did at first in large quantities, the ministers of the altar were obliged, after receiving it, to wash their hands before proceeding to consecrate. This they did in large vessels, or *basins*, of silver, earthenware, etc. At the present day in the Latin Church, the form is still kept up by the priest dipping the tips of his fingers in water contained in a little basin. The alms and other devotions of the faithful are, by the rubrics of the Book of Common Prayer, directed to be received in a decent basin, or, as it is otherwise called, an *alms-dish* (q. v.), which ought to be on every altar, that the alms, etc., collected by the churchwardens, deacons, or others may be received in it. See Basins.

Basin, Bernard, a Spanish theologian, canon of Saragossa, lived at the close of the 15th century. Among other works, he wrote *Tractatus de Artibus Magicis et Magarum Malefiiciis* (Paris, 1485). See Hoefer, *Nouv. Biog. Générale*, s. v.

Basin, Thomas, a French prelate, was born at Calais, France. He studied philosophy at Paris; in 1431 was assessor of the philosophical faculty of Louvain; and finally bishop of Lisieux. He was a great favorite with king Charles VII, but was obliged to leave the country under his son, Louis XI. He went to Louvain, where he lectured on jurisprudence. From thence he went to Trier, and finally to Utrecht, where pope Sixtus IV appointed him archbishop of Cæsarea and vicar to the bishop, David Burgund, of Utrecht. He died Dec. 30, 1491. He wrote, *Res suo Tempore Trajecti Gestæ:* — a treatise against Paul of Middelburg: —and left in MS. *Consilium super Processu Puellæ Aurelianensis*, i. e. a history of the Maid of Orleans. See D'Achéry, *Spicilegium*, vol. iv; Mathæus, *Analectes*, vol. ii; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Basins, Ecclesiastical Use of. Before the high-altar, and above the steps to it, were usually three basins of silver, hung by silver chains, with prickets for serges or great wax candles, and latten basins within them to receive the droppings. These tapers burned continually, night and day, in token that the house was always watching unto God. Basins were used for carrying the cruets and the ewers for the ablution of the priest's fingers. They were usually in pairs, one being used for pouring, the other for receiving the water; thus we find one engraved with the mortal life and a

second with the divine life of Christ. The material was sometimes enamelled copper or silver-gilt, and the embellishment was frequently of a heraldic rather than religious character. At Durham one basin and two cruets were used at a time. There is a beautiful basin of the time of Edward II, wrought with figures of a knight helmed by a lady at a castle gate, in St. Mary's, Bermondsey, which once belonged to the abbey there. Two enamelled basins of the 13th century at Conques are called *gemellions;* one is used as a ewer, and the other as a jug. There was also a large basin for alms, usually double gilt, used upon principal festivals, and a smaller one of less value for ordinary days. Alms-basins of Flemish manufacture and latten are preserved at St. Margaret's, Westminster.

Basinus, St., a French prelate, was born in Lorraine. He entered the Monastery of St. Maximinus at Treves, where he made such advance in Christian perfection and holiness that, upon the death of Herwinus, the monks elected him abbot of their community. Subsequently, about A.D. 670, when the see of Treves became vacant by the death of St. Numerianus (or his successor), Basinus was compelled to fill it. As archbishop of Treves, he relaxed nothing of his former strictness in discipline or morality. After filling the see for twenty-two years, he resigned his office, and St. Ludwinus, his favorite nephew, succeeded him. The remainder of his days he employed in preparing for his death, which happened towards the end of the year 700. His festival is marked March 4. See Baillet, vol. i.

Baskerville, John T., a minister in the Methodist Episcopal Church South, was born in Mecklenburg County, Va., Feb. 17, 1803. He graduated in medicine in Baltimore city in 1822; professed conversion in 1833; received license to preach in 1839, and about that time entered the Tennessee Conference. In 1843 he received an appointment to the agency of the Memphis Conference Female Institute. He thus labored as agent and as minister until 1853, when he became superannuated, which relation he sustained until his death, May 1, 1873. Mr. Baskerville was warm and impulsive in nature, and decidedly pious. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 851.

Basket, Ecclesiastical Use of. See Canister.

Basket, John C., a minister in the Methodist Episcopal Church South, was received into the Kentucky Conference in 1839, and labored with marked usefulness and popularity until his death, Aug. 27, 1844. Mr. Basket was remarkable for his amiability and zeal. See *Minutes of Annual Conferences of the M. E. Church South*, 1846, p. 56.

Basmagut, in Hindû mythology, was an evil dæmon (Danawa). Because of the sacrifice Homa, which he made by cutting up his own body and offering the pieces to Siva, the latter endowed him with the power to convert into ashes everything that he touched. But when, in love with Parvati, he sought to try his destroying power on Siva also, the latter fled to Vishnu, who assured the frightened god of his help and revenge. Vishnu appeared to Basmagut in the form of Parvati, and promised to listen to his petitions if he would learn the dance of her husband, which she danced for him. Basmagut imitated the movements of Vishnu, and the latter putting his hand on his head, Basmagut did the same, thus destroying himself.

Basmotheans (Basmothei, or Masbothæi), a name given to certain heretics who kept the Sabbath days (Clemens Alexand. and *Const. Apost.*).

Basolus (or Basiolus), St., was a hermit, born in the 6th century, in the Limousin, who, resolving to quit the world, went to Rheims to visit and consult Gilles, the bishop of that see. In A.D. 575 he entered the Monastery of Verzy, and was regarded by the abbot Dromer and the other monks as a model of perfection; but, in order to attain to a higher state, he resolved to betake himself to perfect solitude, and in 580 retired to a neighboring mountain, where he constructed a chapel and a cell, which he occupied for forty years, and died Nov. 26, about 620 (or 625). The Roman martyrology commemorates him on Nov. 26. Usuardus, who lived in the 9th century, speaks of his day as Oct. 15, the day of his translation by Hincmar of Rheims.

Basor, Anthony, a Christian martyr, was an Englishman by birth, and suffered martyrdom in the early part of the 16th century. See Fox, *Acts and Monuments*, iv, 457.

Basque Version of the Scriptures. There are at least eight dialects of the Basque language, which is a tongue utterly unlike other European languages, unless we except the Finnish, with which it appears to have some slight connection. The Basques who can read at all can, in almost every instance, read either French or Spanish; but, as a matter of course, their mother-tongue is more valued by them than acquired languages. According to the geographical position, we have the *French* and *Spanish* Basque. See *Bible of Every Land*, p. 314–318.

I. *French Basque.*—The French dialect of the Basque is spoken in the south-western extremity of France, on the frontiers of Spain. It formerly included the three subdivisions of Labour, Lower Navarre, and Soule, and it is now comprehended in the department of the Lower Pyrenees. The entire New Test. in the Basque of Lower Navarre was published at Rochelle in 1571 under the title *Jesus Christ Gure Javanaren Testamentu Berria.* It was translated by John de Liçarrague, a minister of the Reformed Church and a native of Béarn. In the dedication to Jeanne d'Albret, queen of Navarre, at whose expense it was published, the translator says: "Et peu s'en fallut que je ne desistasse entierement, voyant mon entreprise d'autant plus grande, que la langue en la quelle j'ay escrit est de plus steriles et diverses, et du tout inusitée, pour le moins en traduction." A copy of this New Test. was found in the library at the University of Oxford, and from this copy the British and Foreign Bible Society printed in 1825 at Bayonne one thousand copies of the gospel of Matthew, under the superintendence of Mr. Pyt, a minister of the Reformed Church in Béarn. The Roman Catholic bishop was opposed to the circulation of this edition, and destroyed about eight hundred copies of the same. This opposition only encouraged the British and Foreign Bible Society to publish another edition. Under the care of Mr. Montleza and the superintendence of friends at Bordeaux and Bayonne, the text of 1571 was altered in accordance with the modern forms of language, and so many changes were introduced as virtually to constitute a new version. The New Test. in this new and revised form was completed at press in 1828, and further editions soon followed. Since 1869 the same society has published the Basque New Test. in the Labourdin dialect.

II. *Spanish Basque.*—This dialect is spoken in the provinces of Biscay, Guipuscoa, and Alava. The educated class of the people can read and understand Spanish, but their native dialect has a peculiar charm for them. No portion whatever of the Scriptures appears to have been printed until the year 1838, when Mr. George Borrow, with the aid of the British and Foreign Bible Society, edited and published an edition of the gospel according to Luke. In 1848 this version of Luke was revised and amended by the translator, named Oteiza, and printed at the expense of the same society. As this translation was, however, a mixture of the Guipuscoan and the Biscayan, an edition in the pure Guipuscoan dialect was printed, at the expense of the Rev. J. E. Dalton, in 1870, to which in 1878 was added the

gospel of John, which had been also translated at the expense of the same gentleman, under the care of Señor de Brunet.

For linguistic purposes, see Bonaparte, *Le Verbe Basque en Tableaux, accompagné de Notes Grammaticales, selon les huit Dialectes de l'Euskara* (Lond. 1869); Van Eys, *Essai de Grammaire de la Langue Basque* (Amst. 1867); id. *Grammaire Comparée des Dialectes Basques* (1879). (B. P.)

Bas-relief (or **Basso-relievo**) is sculptured work the figures of which project less than half their true proportions from the wall or surface on which they are carved. When the projection is equal to half the true proportions it is called mezzo-relievo; when more than half it is alto-relievo.—Parker, *Gloss. of Architect.* s. v.

Bass, Benjamin, a Congregational minister, was a native of Braintree, Mass. He graduated from Harvard College in 1715; was ordained pastor of the Church in Hanover, Dec. 11, 1728; and died in 1756, aged sixty-three. See Sprague, *Annals of the Amer. Pulpit*, i, 350.

Bass, Henry, a minister in the Methodist Episcopal Church South, was born at Berlin, Conn., Dec. 9, 1786. He was the son of Daniel Bass, one of the daring patriots who threw the tea overboard in Boston harbor. He joined the Church in 1807, soon after began to preach, and in 1811 entered the South Carolina Conference, and for thirty-seven years did effective work. In 1848 he became superannuated, and continued to sustain that relation until the close of his life, May 13, 1860. Mr. Bass was a guileless Christian minister. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 252.

Bass, John, a Congregational minister, was born at Braintree, Mass., March 26, 1717. He graduated at Harvard in 1737, and was called to the pastorate in Ashford, Conn., where he was ordained in 1743. In 1751 he was dismissed "for dissenting from the Calvinistic sense of the quinquarticular points," having embraced the opinions of John Taylor, of Norwich, England. In 1842 Mr. Bass was employed to supply the pulpit of the First Congregational Church in Providence, R. I. In 1758, his health being poor, he entered upon the practice of medicine, and continued therein till his death, Oct. 24, 1762. The *Providence Gazette* of Oct. 30 spoke of his character in very exalted terms. Mr. Bass published *A True Narrative of the Late Unhappy Contention in the Church at Ashford* (1751), and — in answer to Rev. Samuel Niles, who had replied to the above—*A Letter to Mr. Niles, with Remarks on his Dying Testimony* (1753). See *Cong. Quarterly*, 1859, p. 265.

Bass, Rowland G., a Methodist Episcopal minister, was born in Powhatan County, Va., June 30, 1808. He was led to Christ in early life by the teachings, example, and prayers of his devoted mother; and in 1830 entered the Virginia Conference, in which he served the Church zealously until his decease, Dec. 9, 1838. Mr. Bass was a man of great excellency of character, sound in mind and theology, modest in manner, solicitous and affectionate. See *Minutes of Annual Conferences*, 1839, p. 666.

Bass, Sabbathai, a Jewish writer of Holland, was born at Kalisch in 1641. In 1689 he established a Hebrew printing-office at Dyrhenfurt, and died in 1718 at Krotoschin. He is the author of, שִׁפְתֵי חֲכָמִים, a supercommentary on Rashi on the Pentateuch and the five Megilloth (Amst. 1680 a. o.):—שִׁפְתֵי יְשֵׁנִים, an index of Hebrew literature, including the works of Christian writers, giving altogether 2360 titles, viz. 2200 of Jewish, and 160 of Christian writers (ibid. 1680; Zolkiew, 1806). He also edited some other works. See Fürst, *Bibl. Jud.* i, 92 sq.; Benjacob, *Ozar Ha-Sepharim* or *Thesaurus Librorum Hebraicorum*, iii, 609, No. 1236, 1238. (B. P.)

Bass, Stephen, a Methodist Episcopal minister, was born in Marion District, S. C., June 8, 1795. He received a careful religious training, joined the Church at the age of sixteen, soon after began exhorting, and in 1820 was admitted into the South Carolina Conference. He died Sept. 6, 1820. Mr. Bass was exemplary in piety and zeal. See *Methodist Magazine*, iv, 279.

Bassani, Jacopo Antonio, an Italian preacher and poet, was born at Venice in 1686. He belonged to the Jesuit Order, and preached in nearly all the cities of Italy. He counted among his auditors at Rome and Bologna pope Benedict XIV. He sojourned habitually at Padua, where he died, May 21, 1747. He wrote *Thirty Sermons* (Bologna, 1752). His Latin and Italian poems were published by Roberti at Padua in 1749. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bassaræ (or **Bassandes**) (*βάσσαρις*), a long robe, a name sometimes given to the *Bacchæ* (q. v.) or *Mænids*, from the long robe which they wore on festival occasions.

Bassée (or **De la Bassée**), Éloi, a French theologian, was born about 1585. He taught theology to the Capuchins of Lisle, and died in 1670. He wrote, *Flores Theologiæ Practicæ* (Douai, 1639):—*Supplementum* (1658). See Hoefer, *Nouv. Biog. Générale*, s. v.

Basseporte, Madaleine Françoise, a French painter, was born in Paris, Sept. 5, 1700, and studied under the famous Robert. In 1732 she succeeded Obriette as painter of natural history in the Royal Gardens, with a salary of one hundred pistoles a year. Her chief works are, *The Martyrdom of St. Fidelio de Sigmaringa*, after Robert:—*Diana and Endymion*, after a design of Sebastiano Conca. She died about 1780. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Basset, Fulk, an English prelate, was the son and heir of baron Gilbert Basset. In 1225 he was made provost of the collegiate Church of St. John of Beverley, and in 1230 dean of York. In 1241 he was elected bishop of London, and in 1244 was transferred to the see of Canterbury. In 1250 he began a controversy with archbishop Boniface, respecting the privileges of the see, but was overruled by the pope; in 1255, however, he succeeded in opposing the extortions of Rustand, the pope's legate. He built the church of St. Faith, near St. Paul's, and died of the plague in 1259.

Basset, Rachel, wife of Joseph Basset, was for many years an elder in the Society of Friends (Orthodox). She died at Uxbridge, Mass., Sept. 28, 1832, at the age of seventy-one years. See *The Friend*, vi, 24.

Bassett, Amos, D.D., a Congregational minister, was a native of Derby, Conn. He graduated from Yale College in 1784; was a tutor there from 1789 to 1793; was ordained pastor of the Church in Hebron, Conn., Nov. 5, 1794, and remained there until Sept. 28, 1824; was appointed, in that year, principal of the Foreign Mission School in Cornwall; was installed pastor in Monroe, Conn., in 1827. From 1810 to 1827 he was a member of the corporation of Yale College. He died in 1828. See Sprague, *Annals of the Amer. Pulpit*, ii, 294.

Bassett, Archibald, a Presbyterian minister, was born at Derby, Conn., March 21, 1772. He received a careful education, and graduated at Yale College in 1796, with the highest honors of the class for scholarship in languages. He labored for five years at Winchester, Conn.; in 1807 became pastor of the Congregational Church at Wilton, N. Y.; and from 1810 supplied several churches in that vicinity. He was one of the original members of the Delaware Presbytery, organized in 1831, and remained connected with it for the remainder of his life. He died April 29, 1859. See Wilson, *Hist. Presb. Almanac*, 1861, p. 155.

Bassett, Christopher, an English divine, was born in 1753, at Aberdare, Glamorganshire, Wales. He

was educated at a noted school in Cowbridge, and Jesus College, Oxford; ordained by the bishop of London, and became the curate of St. Anne's, Blackfriars. Here he remained several years, but his health failing he was compelled to return to his native country, where he became pastor of St. Fagan's, Cardiff. From St. Fagan's, where he labored faithfully some years, he removed to the home of his parents; but shortly afterwards took charge of Porthcery church, near his father's house. This was a short time before the end of his life. He was seized with consumption, and died at the age of thirty-one. Mr. Bassett was wholly devoted to the service of God. Wherever he went he won seals to his ministry. See *Church of Eng. Magazine*, Oct. 1847, p. 269.

Bassett, John (1), D.D., a Reformed (Dutch) minister, was born at Bushwick, L. I., Oct. 1, 1764. He graduated at Columbia College in 1786, and pursued his theological studies with Dr. John H. Livingston. He was ordained to the ministry of the Reformed Church, and settled as colleague pastor with Dr. Eilardus Westerlo, in Albany, Nov. 25, 1787. In 1804 he resigned this charge and retired from the active ministry. He was professor of Hebrew by the appointment of the General Synod of his Church from 1804 to 1812, when he resigned. He died at his native place in 1820. Dr. Bassett was a man of extraordinary erudition, and an excellent Hebrew and classical scholar. He trained a number of young men for the ministry. "In the pulpit he was noted for his sound and edifying discourses," but he was neither brilliant nor eloquent. In 1801 he translated from the Dutch, and published, a work called *The Pious Communicant*, by Rev. Peter Immens, pastor at Middelburg, Holland, 2 vols. pp. 600. He also published in 1791 a collection of *Psalms, Hymns, and Spiritual Songs for the Use of the Reformed (Dutch) Church of the United States of America*. See Rogers, *Hist. Discourse*, p. 32, 33. (W. J. R. T.)

Bassett, John (2), an English Bible Christian minister, was converted in November, 1819. In 1823 he entered the ministry, and a rich spirituality and vitalizing power attended his preaching for seven years. Fever cut short his labors at Penzance, Oct. 2, 1830. See *Minutes of the Conference*, 1831.

Bassett, John Samuel, an Irish Methodist preacher, was born at Coolfaney, County Wicklow, in 1838. He had pious parents, was converted at the age of sixteen under the Rev. Thomas Guard, and entered the ministry in 1865, in which he was studious, zealous, and faithful. He suddenly but calmly entered into rest Sept. 26, 1870.

Bassett, William, a minister of the Society of Friends (Orthodox), was a member of the Queensbury (N. Y.) Monthly Meeting. He died at Queensbury, Oct. 17, 1835, aged twenty-nine years. See *The Friend*, ix, 53.

Bassetti, Marc' Antonio, an eminent Italian historical painter, was born at Verona in 1588, and studied under Felice Riccio, but afterwards became attached to the style of Tintoretto. He painted several pictures for the churches and public edifices of Verona, among which are a picture of *St. Peter* and other saints, in the Church of San Tommaso, and the *Coronation of the Virgin*, in the Church of St. Anastasia. He died in 1630. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bassi, Francesco, a Bolognese painter, was born in 1664, and studied under Pasinelli. He had some fine works in the public edifices in Bologna, the best of which is a picture of *St. Antony Taken Up to Heaven by Angels*. He was a distinguished copyist and imitator of Guercino. He died in 1693 (according to others in 1732). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bassiānus, bishop of Ephesus, was originally a presbyter of Ephesus. The popularity he there gained by his service to the poor so excited the jealousy of Memnon, then bishop, that he, having failed to drive him from the city, forcibly ordained him bishop of Evaza (or Theodosiopolis). He, however, refused to recognise any tie to the see into which he had been thrust, and never once visited the place. The circumstances of his consecration being made known to Basil, Memnon's successor, he declared the see vacant, and admitted Bassianus to communion. On the death of Basil, A.D. 444, the inhabitants of Ephesus compelled Olympus, bishop of Theodosiopolis, to ordain Bassianus. Irregular as his ordination had been, Bassianus visited Constantinople, and succeeded in obtaining its recognition by the emperor Theodosius II. After four years he became odious to his flock, who thrust him into prison. Four months afterwards the emperor sent Eustathius, the chief Silentiary, to investigate the matter; and the case being laid before the chief bishops of the Christian Church—Leo of Rome, Flavian of Constantinople, and Domnus of Antioch—they pronounced for his deposition on the ground of forcible intrusion. On the receipt of this sentence, Bassianus was treated with the greatest indignity; his sacerdotal habit was violently torn from him, and he was cast into prison. At the Council of Chalcedon (q. v.) the see was declared vacant; but Bassianus and Stephen (ordained as his successor) were allowed to retain episcopal rank, and a pension of two hundred gold pieces was granted them from the episcopal revenues. See Tillemont, xv, 460–465, 690–692, 895; Cave, *Hist. Lit.* i, 442.

Bassiānus, bishop of Landæ, and a saint of the Roman calendar, was one of the bishops who condemned the Arian Palladius at the Council of Aquileia, and is mentioned as a friend of Ambrose. He died Jan. 19, 413, at the age of ninety.

Basilla, *saint* and *martyr*. The name of this saint appears in the ancient Roman calendar of the 4th century, given by Ruinart at the end of the *Acta Sincera*. There were two martyrs of this name. One appears to have suffered Sept. 22, 304, under Dioclesian and Maximianus, the other on May 20. See Ruinart, p. 617. See Basilla.

Bassinger, Sephrenus D., a Methodist Episcopal minister, was born at Springfield, N. Y., Jan. 27, 1802. He received a careful religious training; experienced conversion at the age of twenty; was class leader during the following ten years, when he was licensed to preach, and served the Church on several circuits, and in 1852 was sent to work among the Indians, on the Montello mission. In 1858 he was received into the West Wisconsin Conference, and did valiant work until his death, Aug. 31, 1864. Mr. Bassinger was a very laborious and successful minister. See *Minutes of Annual Conferences*, 1864, p. 186.

Bassler, Benjamin, a minister of the Reformed (Dutch) Church, was born at Berne, N. Y., 1808. He was graduated from Union College in 1830, and from the New Brunswick Seminary in 1833. He served the Church at New Rhinebeck and Sharon from 1833 to 1838, and at Farmerville from 1838 to 1866. He died at Farmerville in 1866. Mr. Bassler was of a cheerful disposition, and had a kindness of manner, with piety, which won all hearts and made him a successful worker for Christ. See Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 171.

Bässler, Ferdinand, a Protestant theologian of Germany who died at Schulpforta, in Saxony, Feb. 3, 1879, is the author of, *Das heilige Land und die angrenzenden Landschaften* (Leipsic, 1846; 2d ed. 1856):—*Evangelische Liederfreude. Auswahl geistlicher Lieder von der Zeit Luthers bis auf unsere Tage* (Berlin, 1853):—*Auswahl altchristlicher Lieder vom 2. bis 15. Jahrhundert. Im Urtext und in deutschen Uebersetzungen* (ibid.

1858):—*Abriss der Kirchengeschichte für evangelische Gymnasien* (ibid. 1876):—*Timotheus. Geistliche Ansprachen an die Schulgemeinde* (ibid. 1875). See Zuchold, *Bibl. Theol.* i, 72 sq.; Schürer, *Theolog. Literaturzeitung*, 1877, p. 600 sq. (B. P.)

Bässler, Johann Leonhard, a Lutheran theologian of Germany, was born Dec. 19, 1745, at Memmingen. He acted as pastor at different places, until in 1788 he was obliged to retire on account of broken health, and accepted a call as head of the lyceum in his native place, where he died, Oct. 9, 1811. He is the author of *Geistliche Lieder für's Landvolk* (Leipsic, 1778; 3d ed. 1782). Some of his hymns are still to be found in modern hymn-books. See Koch, *Geschichte des deutschen Kirchenliedes*, vi, 224. (B. P.)

Bassol (or **De Bassolis**), John, a Scotch Franciscan, called by the schoolmen *Doctor Ornatissimus*, lived in the 14th century, and was a disciple of Duns Scotus, with whom he went to Paris in 1304. In 1322 he went to Brabant, and died there in 1347. He wrote a commentary on Peter Lombard's four books of Sentences, printed in 1517, and some smaller works.

Bassus is the name of several early Christian saints: (1) Of Africa, *natale*, March 19; (2) *natale*, Oct. 20; (3) in Heraclea, Nov. 20.

Bassus, a heretic of the 2d century, was a disciple of Cerinthus, Ebion, and Valentinus. According to him, the life of men and the perfection of all things consisted in the twenty-four letters and the seven planets. He also asserted that salvation was not to be looked for in Jesus Christ alone.

Bast, Martin Jean de, a French priest and antiquary, was born at Gand, Oct. 26, 1753. He entered holy orders in 1775, and became curate in his native village till 1789, when he took an active part in the Brabançon Revolution. Under the imperial government he became canon of the Cathedral of Gand. In 1817 his infirmities compelled him to renounce an ecclesiastical life, and he devoted himself to numismatic pursuits. He died April 11, 1825, leaving several works on Roman, French, and Belgian antiquities, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bastard, Thomas, an English clergyman, was born at Blandford, Dorsetshire, and educated at Winchester School, whence he removed to New College, Oxford, where he was chosen perpetual fellow in 1588, and graduated two years later. For indulging too much his passion for satire he was expelled from the college. Soon after, he became chaplain to Thomas, earl of Suffolk, through whose influence he was made vicar of Bere Regis and rector of Almer in Dorsetshire. He died in Allhallows Parish, Dorchester, in April, 1618. His publications include, *Chrestoleros; Seven Bookes of Epigrames* (Lond. 1598):—*Magna Britannia* (1605):—*Five Sermons* (1615):—and *Twelve Sermons* (eod.):—besides various satires and other works. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bastian, Carl, a Protestan theologian of Germany, was born April 23, 1821, at Ströbeck, near Halberstadt. He studied at Halle, and acted as private tutor in different noble families from 1845 to 1850; and from 1850 to 1860 as religious instructor in different institutions. In 1860 he was appointed chaplain at Bernburg, in 1877 first preacher, and in 1878 superintendent there; and died May 7, 1881. He devoted his entire energy to the cause of the inner mission, in which field he developed a great activity. (B. P.)

Bastide, Louis, a French jurist and theologian, lived near the close of the 17th and the commencement of the 18th century. He wrote, among other works, *De l'Accomplissement des Prophéties* (1702), in response to a book of Jurieu:—*Caractère des Officiers de l'Évêque*, with two treatises in Latin entitled *De la Juridiction* and *De l'Usure* (Paris, 1692):—*Des Panégyriques*, mentioned in eulogistic terms by Flechier. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bastide, Marc, a French Benedictine of the Society of St. Maur, a native of St. Benedict of Sault, in Berri, who died May 7, 1668, wrote, *Traité de la Manière les Novices:—Le Carême Bénédictin:—Traité de la Congregation de Saint-Maur.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bastide, Philippe, a learned French Benedictine of the Society of St. Maur, was born at St. Benedict of Sault, in the diocese of Burges, about 1620. He was successively prior of St. Nicaise of Rheims, of Corbie, and of other large monasteries. He died at the Abbey of St. Denis, Oct. 23, 1690. We are indebted to him for two learned dissertations, *De Antiqua Ordinis Sancti Benedicti intra Gallias Propagatione*, and *De Decimas et earum Origine apud Judæos, Gentiles et Christianos.* He left other works in MS. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bastornolo. See Mazzuoli.

Basva (*bull*), in Hindû mythology, is the name of *Darmedeva*, the god of virtue, because he is represented as a bull.

Batala, a name signifying *God the Creator*, is applied to the Supreme Being by the pagan inhabitants of the Philippine islands.

Batalerius, Jacobus, a Dutch Remonstrant divine and theologian, was born Dec. 27, 1593, and died July 31, 1672. He wrote, *Examen Accuratum Disputationis Primæ Voëtiæ* (anon. s. a.):—*Confutatio Infulsi et Maledici Libri quem adversus Remonstrantes Edidit Voëtius Titulo Thersitis Heautontimorumeni:—Dissertatio de Conversione Israelitarum a Divo Paulo cap. xi ad Romanos Prædicta* (Hagæ, 1669, 18mo):—*Vindiciæ Miraculorum per quæ Divinæ Religionis et Fidei Christianæ Veritas olim Confirmata Fuit, adversus B. Spinosam* (Amst. 1674, 18mo):—*Jacob et Esau* (on Rom. ix, ibid. 1664, 18mo). See Cattenburgh, *Bibliotheca Remonstrantium;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Walch, *Bibl. Theol.* i, 719; ii, 543. (B. P.)

Batava-Gourou, the god of heaven and of justice among the Battas of Sumatra.

Batchelder, Calvin R., a Protestant Episcopal clergyman of Vermont, was rector of the Church in Highgate, Vt., from 1845 until 1860, when he became rector of Zion Church, Manchester, Vt., of which he remained pastor until about 1866. In 1877 he officiated at Bellows Falls, Vt., and in the following year became rector of Christ Church, Bethel, and St. Paul's, Royalton, in the same state. In 1873 he removed to Claremont, N. H., where he died in 1879. See *Prot. Episc. Almanac*, 1880, p. 170.

Batchelder, John, a clergyman of the Protestant Episcopal Church, called a "pioneer missionary of Iowa," died at Burlington, Iowa, March 25, 1867, aged sixty-six years. See *Amer. Quar. Church Rev.* July, 1867, p. 335.

Batcheler, John, a Methodist Episcopal minister, was born at Brookfield, Mass., Aug. 23, 1795. He was converted at the age of sixteen; received license to preach in 1817; was ordained deacon in 1821; and in 1830 was ordained elder and received into the Maine Conference. In 1841 he located, and in 1843 was put on the superannuated list, which relation he held until his decease, Feb. 15, 1873. Mr. Batcheler was a man of great devotedness to the Church, and was highly esteemed by all who knew him. See *Minutes of Annual Conferences*, 1873, p. 70.

Batcheller, Breed, a clergyman of the Protestant Episcopal Church, was a graduate of Dartmouth College, and was for many years engaged in teaching in

Pendleton, S. C., and in Philadelphia. Having been ordained in 1846, he officiated for nearly two years at Radnor, Pa., and for four years at Stanton, Del. The latter part of his life was spent in Maryland, but on account of broken health he was unable to discharge the duties of his sacred office. He died in Baltimore, Md., April 30, 1856, aged forty-nine years. See *Amer. Quar. Church Rev.* 1856, p. 302.

Bate, James, an English Wesleyan minister, was born at Dudley, Staffordshire, in 1784. He was converted at nineteen, entered the ministry in 1808, and died at Snaith, Feb. 19, 1855. He was distinguished for simplicity, sympathy, kindness, and forbearance. See *Minutes of the British Conference*, 1855.

Bate (or **Batus**), **John**, D.D., a learned English divine, was born in Northumberland, and educated in arts at York, and in philosophy and divinity at Oxford. He afterwards became prior of the Monastery of the Carmelites at York, where he died, Jan. 26, 1429. Besides a number of works on logic and kindred subjects, he wrote, *Questions Concerning the Soul:—Of the Assumption of the Virgin:—The Praise of Divinity:—An Address to the Clergy of Oxford:—A Course of Sermons for the Whole Year:*—and *A Preface to the Bible.* See Chalmers, *Biog. Dict.* s. v.

Bate, Joseph, an English Wesleyan minister, was born at Tipton, Staffordshire, Jan. 9, 1824. He united with the Church at the age of fifteen; spent three years (1845–48) at Didsbury College; was appointed in 1848 to the Diss Circuit; became a supernumerary in 1876; and died at Nantwich, March 6, 1877. He was a diligent reader and an acceptable preacher. See *Minutes of the British Conference*, 1877, p. 31.

Batelerius. See BATALERIUS.

Bateman, Charles, an English Congregational minister, was born at Walbeiton, Sussex, Nov. 22, 1802. His parents belonged to the Church of England, but in early youth he attended the Independent chapel, and later became a Sunday-school teacher and a member of the same Church. So great was his desire to extend the kingdom of God that he frequently preached on the village green to any and all who would listen. In 1830 he entered Hackney College, and two years later was ordained pastor at Abbott's Roothing, Essex. Here he labored till 1851, when the claims of a numerous family induced him to seek a more advantageous sphere. He next preached one year at Lincoln; six years at Charlesworth, Derbyshire; three years at Newmarket, Cambridgeshire; then, after three years without a charge, he preached five years at Rusholme, Manchester; and finally retired to Moss-side, Manchester, where he died, July 21, 1873. Mr. Bateman possessed considerable talent for poetry; his theological views were sound; his sermons practical, faithful, and earnest. See (Lond.) *Cong. Year-book*, 1874, p. 310.

Bateman, John, an English minister of the Society of Friends, was born at Bunhill, Norfolk, in 1732, and became an experimental Christian when but a child. At the age of twenty-six he removed from Bunhill to Chatteris, in the isle of Ely. For many years he was an elder in the Society of Friends, and the companion of preachers on their tours among the churches. He became a formally recognised minister late in life; and after he "appeared" as such his labors were confined principally to his own meeting, where he specially directed his attention to those who were favorably inclined towards the Friends as the exponents of spiritual religion. He died March 24, 1816. See *Piety Promoted*, iv, 104–106. (J. C. S.)

Bateman, Thomas, an English clergyman of the 18th century, was chaplain to the duke of Gordon, and vicar of Walpole, Lincoln. He published, *A Treatise on Tithe*, etc. (1778):—*Ecclesiastical Patronage of the Church of England* (1782):—*The Royal Ecclesiastical Gazetteer* (1781):—and *Sermons* (1778, 1780). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bateman, William, an English prelate of the 14th century, was born at Norwich, and was sent to the University of Cambridge, where he took the degree of doctor of civil law before he was thirty years of age. In 1328 he was collated to the archdeaconry of Norwich, and soon after visited Rome, where he was appointed to various ecclesiastical honors. In 1343, being made bishop of Norwich, he returned to his native country, and in 1347 founded Trinity Hall in Cambridge. He died Jan. 6, 1355, at Avignon, on a diplomatic visit to the pope. He was a man of great personal integrity and strictness of administration.

Bates, Alvan Jones, a Congregational minister, was born in the part of Brewer now called Holden, Me., April 12, 1820. He received his preparatory education at Gorham Academy and at Bangor Classical School, and graduated at Bangor Theological Seminary in 1847. He was ordained as an evangelist Sept. 27, 1849, at Lincoln, Me., where he was acting pastor from 1847 to 1865. He was acting pastor at Harwich Port, Mass., from February, 1865, to March, 1868, and at Saundersville, in Grafton, Mass., where he was installed, June 22, 1869, and remained until his death. He was chaplain from September, 1862, to January, 1865, of the 2d and 14th Maine regiments. He died in Lincoln, July 29, 1877. (W. P. S.)

Bates, Benjamin Edward, *Hon.*, a generous man of business, was born at Mansfield, Mass., July 12, 1808. He went to Boston in 1829, and commenced what proved to be a prosperous business career. He became a Christian under the preaching of Rev. Dr. Lyman Beecher, joined his Church in 1832, and became an active Christian worker. In 1847 he had his attention directed to the remarkable water-privilege at Lewiston, Me., and soon after entered into arrangements for the utilizing of this great power for manufacturing purposes. In the spring of 1863 the educational wants of the Free-will Baptists of New England were brought to the notice of Mr. Bates, and his sympathy awakened in behalf of the young of that denomination who were seeking for a more complete training than they could obtain in institutions already in existence. The appeal was not made in vain. Mr. Bates paid $100,000 towards the endowment of the college which bears his name, and subscribed another $100,000 on condition that the friends of the college raise $100,000. An effort is now making (1881) to secure this sum. He died Jan. 14, 1878. See *Morning Star*, July 3, 1878. (J. C. S.)

Bates, Charles, an English Wesleyan missionary, was converted in early life; entered the work in 1824; labored in Newfoundland and the West Indies for nearly twenty years; and died at Tortola, Dec. 16, 1841. See *Minutes of the British Conference*, 1842.

Bates, George, a Universalist minister, was born at Fayette, Me., Feb. 12, 1798. He acquired a good common-school education; learned the blacksmith's trade; was licensed to preach in 1824, and ordained in 1825. He labored in Livermore, Hallowell, Canton, Auburn, and Turner, Me., in which latter place he preached for twenty-five years. He died in Auburn, Jan. 24, 1876. Mr. Bates was a truly evangelical preacher; winning, impressive, clear, unaffected, and forcible; and the embodiment of kindness, gentleness, and hospitality. See *Universalist Register*, 1877, p. 105.

Bates, George Washington, a Methodist Episcopal minister, was born at Salisbury, Mass., Oct. 16, 1811. He experienced religion at the age of nineteen, and in 1835 entered the New England Conference, in which he remained a useful member till his death, Sept. 24, 1851. See *Minutes of Annual Conferences*, 1852, p. 38.

Bates, Henry H., a Protestant Episcopal clergyman of the Diocese of New York, was rector in Tariffville, Conn., for several years until 1859, when he became rector of the Church of the Messiah at Glenn's Falls, N. Y. Here he served until 1862, when he became a chaplain in the United States Army. He was minister of St. Paul's Church, Oak Hill, N. Y., from 1864 until his death, Jan. 14, 1868. See *Prot. Episc. Almanac*, 1869, p. 109.

Bates, James (1), a Congregational minister, was born at Randolph, Vt., Jan. 17, 1799. He graduated at Dartmouth College in 1822; studied theology at Andover; was ordained colleague with Rev. Dr. Homer at Newton, Mass., in 1827, remaining there till 1840, when he was installed at Granby, Mass. His next charge was Central Village, Plainfield (1853–55). He died at Granby, Dec. 9, 1865. See *Cong. Quarterly*, 1860, p. 377; 1866, p. 126.

Bates, James (2), a Presbyterian minister, received his education in Scotland, and was called to the pastorate of a Congregational Church at New Cumnock. His health was failing, and, being advised to change climates, he sailed for Australia in April, 1858, but died there in July following. See Wilson, *Presb. Hist. Almanac*, 1860, p. 277.

Bates, John (1), an Irish Wesleyan minister, was born at Ballymore, County Wexford. The years of his probation were spent in the north of Ireland, where his self-denying labors were remarkably successful. He was an affectionate and assiduous pastor. On account of failing health he became a supernumerary in 1862, still laboring, however, as strength permitted in his native county and at Cashel, where he settled, and where he died in 1865, in the thirty-second year of his age and the eighth of his ministry. See *Minutes of the British Conference*, 1866, p. 43.

Bates, John (2), a Baptist minister, was born at Bugbrook, Northamptonshire, England, Jan. 26, 1805. He removed to London in 1827, and procured a situation in a dry-goods store. Soon after he became a Christian and united with the Baptist Church. His thoughts soon began to be directed towards the Christian ministry, and he turned his attention to study to prepare himself for the work. He was designated as a missionary under the patronage of the Baptist Irish Society to labor in Ireland, and was stationed for one year at Ballina, on the western coast. Early in 1834 he removed to the city of Sligo, and became pastor of a small Baptist Church in that place; but soon removed to Coolany, and subsequently to Ballinacarrow, where he labored for a few months, and then returned to Ballina. From this place he made excursions in various directions as an evangelist for nine years. He left Ballina at the close of 1845. The greater part of the next four years was spent in Banbridge, in the neighborhood of Belfast, where he collected a Church of fifty members. In 1850 Mr. Bates came to the United States as missionary of the American Baptist Home Mission Society, of which appointment, however, he did not avail himself, but proceeded to Cascade, Ia., where he became pastor of a Baptist Church, which, under his faithful ministry of fifteen years, became strong and influential. In all the region around he did good service as a missionary, and was instrumental in the formation of quite a number of Baptist churches. In 1864 Mr. Bates removed to Canada, and became pastor of the Baptist Church in Dundas, near Hamilton, where he remained nearly three years, and then accepted a call to one of the most important Baptist churches in the province, that of Woodstock. Here he had a ministry of six years, which was richly blessed; but on account of failing strength he resigned in June, 1873. His last ministry was at St. George. It lasted but two years, his death occurring May 8, 1875. See Smith [J. A.], *Memoir, Sermons, Essays, and Addresses of Rev. John Bates* (Toronto, 1877). (J. C. S.)

Bates, John H., a Presbyterian minister, was a native of New Hampshire, and a member of the Presbytery of Londonderry. He had been laboring for the freedmen in Charleston, S. C., for two years previous to his death, which occurred at Glen Springs, S. C., May 10, 1871. He was a man of great devotion to the cause of Christ. See *Presbyterian*, June 17, 1871.

Bates, Joshua, D.D., an eminent Congregational minister, was born at Cohasset, Mass., March 20, 1776. Under the instruction of Rev. Josiah C. Shaw he prepared for Harvard College, teaching a select school meanwhile, and graduating in 1800, when he became assistant teacher in the Andover Phillips Academy for one year. At this time he began to study theology under Rev. Jonathan French. In 1802 he was licensed to preach, and was ordained pastor of the Church at Dedham, Mass., March 16, 1803, and in this connection he served fifteen years. In March, 1818, he became president of Middlebury College, from which position he retired at the age of sixty-four. Being in Washington, D. C., at that time, he was chosen chaplain to Congress. After a visit to South Carolina, he preached for two months at Portland, Me., and then for two years as supply at Northborough, Mass. On March 22, 1843, he was installed pastor of the Church at Dudley, Mass., and he died there Jan. 14, 1854. Dr. Bates published a large number of sermons, lectures, etc. As a college president, he was very popular and efficient. His elocution was remarkably distinct. A striking trait in his character was his punctuality. See Sprague, *Annals of the Amer. Pulpit*, ii, 465.

Bates, Lemuel P., a Presbyterian minister, was born at Blanford, Mass., Dec. 16, 1791. He was educated at Williams College, Mass., and at Princeton Theological Seminary, where he graduated in 1822. He was successively pastor of the Congregational churches in Whately and Templeton, Mass., and in 1846 he removed West, and took charge of the Presbyterian Church at Pontiac, Mich., for one year. He was next stated supply for the Presbyterian churches in Conneautville and Hermansburgh, Pa., and in 1851 he preached at Utica, O. In 1859 he was appointed to a Church in Edwardsville, Ill., where he labored until death, March 5, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 78; *Gen. Cat. of Princeton Theol. Sem.* p. 32.

Bates, Merritt, a Methodist Episcopal minister, was born at Queensbury, N. Y., July 12, 1806. When but seven years old he was thrown upon his own resources and began his life-struggle. From childhood he was in the habit of rising at four, summer and winter, and devoting the first three hours of the day to study. When his poverty forbid the luxury of a candle, the light of a pine knot served his purpose. Thus he strove until he acquired a solid English education, and became so proficient in the classics that in 1836 Middlebury College conferred upon him the honorary degree of M.A. In 1827 he entered the Troy Conference, and devoted thirty-six years of his life in its active ranks. In 1863 he became superannuated, and retired to a new farm near Travis City, Mich., where he died Aug. 23, 1869. Great zeal, diligence, and success marked Mr. Bates's course through life. See *Minutes of Annual Conferences*, 1870, p. 139.

Bates, Samuel, an Irish Methodist preacher, was born at Ballinamore in 1843. He was converted at the age of nine through the teaching of his pious father and the preaching of the Rev. Thomas Guard; entered the itinerant Irish ministry in 1866, and labored with acceptance for five years. He died at Wexford, Dec. 1, 1871.

Bates, William, a Congregational minister, the son of Joshua Bates, D.D., president of Middlebury College, Vt., was born at Dedham, Mass., Jan. 19, 1816. He graduated at Middlebury College in 1837, and at Andover Theological Seminary in 1840. Two subsequent years were spent in teaching, and very success-

fully. In 1845 Mr. Bates was ordained over the Church in Northbridge, Mass., which he supplied till 1858. On June 16 of that year, he was installed pastor in Falmouth, Mass., where he died, Sept. 9, 1859. See *Cong. Quarterly*, 1859, p. 418.

Bateson, Anthony, an English Congregational minister, was born at Wray, Yorkshire, in 1815. His conversion occurred when he was about sixteen years of age, at Settle. In 1837 he removed to Preston and joined the Grimshaw-street Chapel. He received a sanction to preach occasionally, which he did with much acceptance. He was under the instruction of his pastor, Rev. R. Slate, for a year. In 1839 he was admitted as a student to Blackburn Academy, and upon his graduation received a unanimous call from the Lee Chapel, Horwick, which he accepted, and entered upon his duties as pastor Nov. 25, 1843. He removed to Egerton, near Bolton, in 1848, where he remained only till 1853, when the Middletown Church, near Manchester, called him, and he accepted. His work was greatly blessed here; but in the midst of great usefulness, with a few days' sickness, he passed away, on Sept. 30, 1854. See (Lond.) *Cong. Year-book*, 1855, p. 206.

Bath, Levi, a Baptist minister, was born at Unadilla, N. Y., in 1819. He pursued his preparatory studies at Poultney, Vt., and was a graduate of Union College, N. Y. Michigan was the field of his ministerial labors for several years, he having had pastorates in several places in that state. In 1861 he took up his residence in Columbus, Wis., where he was pastor until obliged on account of ill-health to resign. He was elected by his fellow-citizens to fill several offices of public trust both in the town and in the county in which he lived. He died at his home in Columbus, March 4, 1876. See *Baptist Encyclop.* p. 85, 86. (J. C. S.)

Bathe (or **Bates**), William, an Irish Jesuit, was born in Dublin in 1564. His parents, although Protestants, placed him under the care of a Roman Catholic instructor, and afterwards sent him to Oxford. He left England, and in 1596 became a Jesuit. Having spent some time among the Jesuits of Flanders, he travelled into Italy, and completed his studies at Padua, from which he passed into Spain, having been appointed to govern the Irish seminary at Salamanca. He died at Madrid, June 17, 1614. He published an *Introduction to the Art of Music* (Lond. 1584):—*Janua Linguarum* (Salamanca, 1611):—and several theological treatises. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bathen (*Ibn el-Bathen*, i. e. "inner science"), in Mohammedanism, is the inner, spiritual life, which consists in the purification and enlightening of the heart. The mystical sects among them call the practice of this inner life *Tharikat* and *Habikat*, i. e. the way and the truth.

Bathenians (from *bathen*, the secret knowledge of mysteries), a name applied to the *Assassins* (q. v.)

Bath-house is a large building for bathing at certain times, and was a usual adjunct to a Benedictine monastery; at Canterbury it occupied the site of the deanery.

Bathilda (**Bathilde**, **Bathyldis**, or **Baldechilda**), St. (corrupted into *St. Bauteur* and *St. Baudour*), was by origin a Saxon, and born in England, and was exposed for sale on the coast of France, when she was purchased by Erchinoald or Archambaud, the *maire du palais* of Chlodoveus, or Clovis II; she afterwards became, through the means of Archambaud, the wife of the king, about 640. St. Gregory of Tours calls her *prudens atque elegans*, and by her Clovis had three sons — Clothaire III, Childeric II, and Theodoric III. Upon the death of the king she became regent, and used all her authority in endeavoring to discover and reform abuses in Church and State, and founded many churches and religious houses; among the latter, the celebrated monastery of Corbie, in Picardy. She also endowed, or restored, the houses of St. Vandrille, Luxeuil, Jouarre, Farmoutiers, and Corbion; and completed that of Cala (Chelles), in the diocese of Paris, which St. Clotilda, the queen, had commenced. To this last monastery she retired, when the injustice of Ebroin, or Ebrovinus, the *maire du palais*, and the violence of others of the courtiers, had compelled her to resign the government. Having thus forsaken the world, she took the vows, and gave herself up to a religious life, under the abbess St. Bertila, whom she had herself constituted at the first establishment of the community. She died Jan. 30, 680, on which day she is commemorated, and her tomb is yet to be seen at Chelles. See Ruinart, *Not. in Greg. Turon.* p. 663; Hoefer, *Nouv. Biog. Générale*, s. v.

Bathing. The common use of baths throughout the Roman empire presented to Christian converts a special difficulty and danger. Yet, as the employment was not a forbidden one, Christians would be found to enter on it and reform its evils. The public baths at Rome, which were established by emperors or placed under magisterial control, were free from the grosser evils of the mixture of the two sexes; and many of the emperors, who were, more or less, under the influence of a higher culture, sought to check them. Though the practice is but little noticed unless where its accompaniment calls for censure, it appears that the most devout Christians did not think it necessary to abstain from the public bath.

It was in the "baths" of Ephesus that John encountered Cerinthus (Eusebius, *Hist. Eccles.* iii, 38). Tertullian, with all his austerity, acknowledged that bathing was necessary for health, and that he practised it himself (*Apol.* xlii). Clement of Alexandria lays down rules, half medical and half moral, for its use (*Pædag.* iii, 9). It formed part of the complaints of the Christians of Lugdunum and Vienna, and was mentioned by them as the first sign of the change for the worse in their treatment, that they were excluded from the public baths (Eusebius, *Hist. Eccles.* v, 1). Augustine narrates how on his mother's death he had gone to the bath to assuage his sorrow, and found it fruitless (*Confes.* ix, 32). The old evils, however, continued to prevail, probably in worse forms in the provinces than in the capital. Epiphanius mentions mixed baths as common among the Jews of his time (*Hær.* 30). Clement describes the mixture of the sexes as occurring in the daily life of Alexandria (*Pædag.* iii, 5); Cyprian (*De Cult. Virg.* p. 73) and Ambrose (*De Off.* i, 18) both plead against it with an earnestness which shows that it was a danger for Christians as well as heathens. It was even necessary, after the conversion of the empire, to forbid, under pain of deposition, the clergy of all orders from frequenting baths where the sexes were thus mingled. Offending laymen were in like manner to come under sentence of excommunication. Gradually the better feeling prevailed, and the "mixed baths" fell into a disrepute like that of houses of ill-fame. It was reckoned a justifiable cause of divorce for a wife to have been seen in one.

Traces meet us here and there of a distinctly liturgical use of bathing, analogous to the ablutions of Jewish worshippers and priests, as preliminary to solemn religious acts, and in particular to baptism. The practice existed among the Essenes, and there may probably be a reference to it in the "washed with pure water" of Heb. x, 22. Tertullian condemns as superstitious what he describes as the common custom of washing the whole body before every act of prayer (*De Orat.* xi). In Western Africa there was a yet stranger usage, which Augustine characterizes as "pagan," of going to the sea on the feast of St. John the Baptist, and bathing as in his honor (*Serm.* cxcix). As preparatory to baptism, it was, however, recognised. The catechumens who were to be admitted at Easter had during the long quadragesimal fast abstained from the use of the bath;

and there was some risk in such cases, when large numbers were gathered together for baptism by immersion, and stripped in the presence of the Church, of offensive uncleanliness. The bath was therefore brought into use, and the *balneator* attended with his *strigil*, and his flask of oil and his towels, after the usual fashion. This implies that the employment was lawful for Christians to engage in. Probably for this purpose, as well as for the use of priests before they celebrated the eucharist, Constantine constructed baths within the precincts of the great church which he built at Constantinople. They were recognized as important, if not essential, appendages to the more stately churches, and were entitled to the same privileges of asylum. Popes and bishops followed the imperial example, and constructed baths in Rome, in Pavia, in Ravenna, and in Naples. See BATHS.

Bathori, LADISLAUS, *count*, a learned Hungarian theologian, lived in the latter half of the 16th century. He entered the Order of St. Paul the Hermit, and spent nearly all his life in the cloister of St. Laurent at Ofen. He wrote a translation of the Bible, and the *Life of the Saints*, in the Hungarian language. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bathrick, STEPHEN, a Free-will Baptist minister, was born in Cayuga County, N. Y., May 10, 1810. He was converted at nineteen, commenced preaching in 1832, and was ordained Sept. 23, 1833, pastor of the North Parma Church. For nine years he was pastor of this Church, at the same time performing pastoral work in the Church at Byron. He removed to Conneaut, O., about the year 1842. Subsequently he labored in New York and New England, and for a short time was in Michigan. Twenty years of his life were spent in central New York, with the exception of the brief period alluded to in Michigan. His last settlement was at Frankfort, Ill., where he died suddenly, Sept. 28, 1880. See *Morning Star*, Dec. 29, 1880. (J. C. S.)

Baths were used by the faithful before communion, by catechumens before baptism, with the use of the strigil and perfumes, and by the clergy on the eves of festivals. The latter had by the grant of Theodosius the right of sanctuary; and Constantine having built one at Constantinople, near the Apostles' Church, St. Hilary Damasus, and Adrian I followed his example at Rome. Paintings and mosaics adorned them, and bishops in their visitation enjoined their use. One at Puzzuoli still bears the name of the Bishop's Spring. See BATHING.

Bathyldis, St. See BATHILDA.

Batlân (בַּטְלָן, Chald. *leisurely*), a word formerly used among the Jews to denote a free person of full age, who had leisure to attend the service of the synagogue. It was a rule that a synagogue was to be erected in every place where there were ten *Batlanin*, but with a less number a synagogue could not be built, as ten were required to make a congregation. See SYNAGOGUE.

Batmanson, JOHN, a Roman Catholic divine, studied divinity at Oxford, became a monk, and afterwards prior of the Carthusian monastery, or Charterhouse, in the suburbs of London. He was an intimate friend of Edward Lee, archbishop of York, at whose request he wrote against Erasmus and Luther. He died Nov. 16, 1531. Batmanson wrote several works, among which are, *Animadversiones in Annotationes Erasmi in Novum Testamentum:—A Treatise against some of M. Luther's Writings:—Commentaria in Proverbia Salomonis:—In Cantica Canticorum:—De Unca Magdalenâ, contra Fabrum Stapulensem:—De Contemptu Mundi:—De Christo Duodenni.*

Baton (anc. Bourdon). See STAFF, PRECENTOR'S.

Batrachītæ. Philaster (11) mentions a sect who worshipped the frogs of the plague before the Exodus, thinking so to appease God's anger. Later writers added the name. It was probably an obscure and misunderstood heathen superstition.

Batt, GEORGE, an English Methodist preacher, was born at Burrington, Devon, in 1809. He was converted under John Smith, the Methodist revivalist, in 1831, and joined the Bible Christians in 1832. He began to preach in 1833, entered the itinerant ministry in 1837, and for thirty-four years labored in many circuits with zeal and earnestness, till failing health obliged him to locate at Wellington. There for a year he worked as he had strength. His death took place Sept. 19, 1872.

Batta Version OF THE SCRIPTURES. Batta is a language spoken by a large population on the isle of Sumatra. The Batta has three dialects—the Toba, the Mandailing, and the Daire. See *Bible of Every Land*, p. 373.

1. The *Toba* is spoken by the Battas of northern Sumatra. It is the most classical and widely spoken. The New Test. has been translated by the Rev. J. Nommensen of the Rhenish Missionary Society, and was printed at Elberfeld for the British and Foreign Bible Society, under the superintendence of the Rev. Dr. Schreiber, a former missionary, in 1878. The edition consisted of 4000 copies of the New Test., and 1500 copies of Matthew and John.

2. The *Mandailing* is spoken by 100,000 of the population of the southern part of the island. Nearly the whole of the New Test. was translated some years ago by the Rev. Dr. Schreiber, after it had been revised and improved by Mr. Leipoldt, another missionary of the Rhenish Society; it was also carried through the press by Dr. Schreiber at Elberfeld in 1878. The edition consisted of the same amount of copies as that in the Toba dialect.

For linguistic purposes see Van der Tunk, *Bataksch Leesboek bevattende stukken in net Tobasch, Mandailingsch, en Dairisch* (Amst. 1860–62), and *Kurzer Abriss einer Battäschen Formenlehre im Toba-Dialekte*, translated by Schreiber (Barmen, 1867). (B. P.)

Battaglini, MARCO, an Italian prelate and antiquary, was born March 25, 1645, of a noble family, in a little town of the diocese of Rimini. In 1690 he was appointed bishop of Nocera, in Umbria, and in 1716 was made bishop of Cesena, in the Romagna, and died Sept. 19, 1717. He is the author of, *Istoria Universale di tutti Concilii Generali e Particolari celebrati nelli Chiesa* (Venice, 1686 a. o.). See *Giomale de Letterati d' Italia*; Lami, *Memorabilia Italorum*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theolog. Literatur*, i, 655; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Battely, JOHN, D.D., an English clergyman and antiquary, was born at St. Edmund's Bury, Suffolk, in 1647. He was some time fellow of Trinity College, Cambridge, and chaplain to archbishop Sancroft, by whose favor he became rector of Adisham, Kent, prebendary of Canterbury, and archdeacon of that diocese. He died Oct. 10, 1708. In 1711 Dr. Thomas Terry published Dr. Batteley's *Antiquitates Rutupinæ*. See Chalmers, *Biog. Dict.* s. v.

Batten, Thomas, a Welsh Wesleyan minister, son of Rev. William Batten, was born at Beaumaris in 1820. He was educated at Kingswood school, and converted at the age of fifteen. He commenced his ministry in 1845, and died April 10, 1857. "His sermons had point and power." See *Minutes of the British Conference*, 1857.

Batten, William, a minister in connection with the British Wesleyan Conference, was one of the first-fruits of Methodism in North Wales, and there entered the labors of the itinerancy in 1804, retiring in 1843. Batten possessed shrewdness and sagacity, was of a cheerful disposition, and knew the reality of an experimental religion. He was chairman of the North Wales District for several years. He died at Llansantffread,

Sept. 1, 1864, in the eighty-sixth year of his age. See *Minutes of the British Conference*, 1865, p. 11.

Batter is a term applied to walls built out of the upright, or gently sloping inwards: for example, the tower of Oxford Castle, and of St. Peter's Church (Oxford), of Isham Church (Northamptonshire), and some others, batter — that is, they are smaller at the top than at the bottom, the walls all inclining inwards. Wharf walls, and walls built to support embankments and fortifications, generally batter.

Tower of Oxford Castle.

Battersby, Charles, a Methodist Episcopal minister, was born at Manchester, England, in 1836. He emigrated to the United States with his parents in his ninth year; received from his exemplar an early, careful mental and moral training; experienced conversion in his nineteenth year, while teaching near Saugerties, N. Y.; and at once began laboring from house to house for the salvation of souls. He graduated at the State Normal School at Albany in 1858; resumed his profession as teacher at Gravesend, L. I.; received license to preach, and accepted a call to supply a vacant pulpit until 1864, when he entered his remaining life-work as city missionary and tract-distributor in New York city. He joined the New York Conference in 1865, and labored under its direction to the close of his life, receiving as his first appointment the Five Points Mission, and his three subsequent ones as chaplain of the city prison. He died of typhoid fever, May 29, 1868. Mr. Battersby was extremely modest and retiring in deportment, charitable in judgment almost to a fault, unflinching in duty, ardent and sportful in his home relations. His literary attainments and preaching abilities were extraordinary, and his life exemplary. See *Minutes of Annual Conferences*, 1869, p. 89; Simpson, *Cyclop. of Methodism*, s. v.

Battey, Amos P., a Methodist Episcopal minister, was born in Rhode Island. He was converted in early life; educated for the ministry at Kent's Hill, Me.; and after one year's service under the presiding elder, joined the Maine Conference. About six years later, 1848, he became superannuated, and held that relation to the close of his life. He died at Bucksport, Me., Oct. 9, 1849. Mr. Battey was a devout man, a devoted minister, and a faithful pastor. See *Minutes of Annual Conferences*, 1850, p. 480.

Battier, Johann Rudolph, a Protestant theologian of Switzerland, was born at Basle, Nov. 9, 1693, where he pursued his theological studies. In 1730 he was appointed preacher at the orphanage of his native city, and in 1733 professor of Hebrew. He retired from this position in 1736 on account of broken health, and died in 1759. He wrote, *Disput. qua Loca Vet. Test. in Evangeliis Citata Cependit et contra Judæorum Strophas Defendit* (Basle, 1716):—*Theses Philologicæ Miscell.* (ibid. 1733). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Battista de Ferrare, so called from his native town, was a Carmelite, who flourished about 1494. He was secretary to Ercole II, duke of Ferrara, and left the following among other works: *Florida, seu Hist. Christianitatis usque ad haec Temp.*:—*Chron. Ord. Carmelit.*, etc.:—*Vita Matheldis*, etc. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Battista, Giovanni Giuda Giona (originally *Jehuda Jona ben-Isaac*), the teacher of the learned Bartolocci (q. v.), was born at Safed, in Galilee, Oct. 28, 1588, where he was also appointed to rabbiship. He was a descendant of a Spanish family, which, after their expulsion by Ferdinand, retired into Tuscany. Pius V having expelled them thence also, his parents went to the East, where Jehuda Jona was born. Having gone through his course of studies, he visited Italy, Amsterdam, Hamburg, and Poland. In the latter country he joined the Church with his wife and children in 1625, taking the name of Giovanni Battista Giona, after the bishop Lancelot of Nola, the papal nuntius at the court of king Sigismund III of Poland, who baptized him. He now gave up his Talmudical studies, while he commenced the study of the Bible. As he made his living by the sale of jewelry, the king of Poland sent him to Constantinople for the purpose of buying precious stones. He was, however, taken for a spy of the Cossacks, who had lately burned a city upon the banks of the Euxine Sea, and would have lost his life had he not been ransomed by the Venetian ambassador. He was sent to Italy, where he remained some time as teacher of Hebrew and Chaldee at the Academy of Pisa, which he left for Rome, where he was appointed professor of Hebrew and assistant librarian at the College *pro Propaganda Fide*. He died May 26, 1668. He wrote, לְמוּד הַמְשִׁיחִים, *The Doctrine of Christianity*, translated from the Italian of Robert Bellarmin, with notes (Rome, 1658):—בְּרִית חֲדָשָׁה, *The Four Gospels*, translated from the Latin into Hebrew, with a preface of Clement IX (ibid. 1668):—דְּרוּשׁ, a discourse on the Advent of the Messiah and the Outpouring of the Holy Spirit, in Hebrew and Latin (ibid. 1653). See Wolff, *Bibl. Hebr.* i, 430; iii, 312 sq.; Fürst, *Bibl. Jud.* i, 94; iii, 73; Wagenseil, *Die Erlösung Israels*, p. 137; Basnage, *Histoire des Juifs* (Taylor's transl.), p. 704; Kalkar, *Israel und die Kirche*, p. 81 sq.; Le Long-Masch, *Bibl. Sacra*, i, 144. (B. P.)

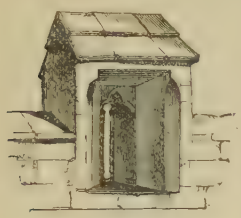
Battista, Hortensio. See Baptista, Hortensius.

Battlement is a notched or indented parapet originally used only on fortifications and intended for service, but afterwards employed on ecclesiastical and other edifices and intended for ornament only. The solid parts of a battlement are called merlons, and the intervals between them embrasures, but these are rather military terms than ecclesiastical. In the earlier battlements the embrasures appear to have been narrow in proportion to the size of the merlons. On ecclesiastical buildings the battlements are often richly panelled, or pierced with circles, trefoils, quatrefoils, etc., and the coping is frequently continued up the sides of the merlons so as to form a continuous line round them, as at

St. George's Chapel, Windsor.

St. George's, Windsor, and St. Peter's, Dorchester. On fortifications the battlements are generally quite plain, or pierced only with a very narrow, cruciform, or upright opening, the ends of which often terminate in circles, called loop-holes or oillets, through which archers could shoot. Sometimes the coping on the top of the merlons is carried over the embrasures, producing nearly the appearance of a pierced parapet, as at the leaning tower at Caerphilly. Occasionally on military structures figures of warriors or animals are carved on

the tops of the merlons, as at Alnwick and Chepstow castles. Towards the end of the 13th century, and afterwards, battlements are very frequently used in ecclesiastical work as ornaments on cornices, tabernacle work, and other minor features, and in the Perpendicular style are sometimes found on the transoms and bases of windows. It is remarkable that the use of this ornament is almost entirely confined to the English styles of Gothic architecture. In Wales a peculiar battlement is used, as at Swansea and St. David's, which has a hollow space under it to allow of the free passage of the water from the roof, an ingenious contrivance suitable to the climate. It is used chiefly in the 14th century.


Walls of York.

The Irish battlements are also very peculiar, consisting of a sort of double battlement, one rising out of the other; they are quite picturesque, but very liable to decay. The idea of them was probably taken from the Venetian battlements, which bear some resemblance to them. In Ireland there is frequently a row of holes on a level with the gutter to let off the water, instead of the English gurgoyles or the Welsh openings.

Battoni, Pompeo, an Italian painter, was born at Lucca in the year 1708, and studied in Rome under Sebastian Conca and Agostino Masucci. He was more employed on portraits than historical works. In St. Maria Maggiore is an altar-piece of the *Annunciation;* in the Pavilion at Monte Cavallo are five pictures, one of which is considered his best performance, representing *Christ Giving the Keys to St. Peter;* and in the Church of St. Girolamo, there is a *Madonna*, with saints and angels. He died at Rome in the year 1787.

Battus, Abraham, a Protestant theologian of Germany, was born at Greifswalde in 1606. He studied at Rostock and Königsberg, and was appointed in 1632 professor of logic and metaphysics at his native place. In 1650 he was made professor of theology and pastor of St. James. In 1653 he took the degree of doctor of divinity, and was appointed in 1658 general superintendent of Pomerania and Rügen. He died Sept. 23, 1674. He wrote, *Disputationes Logicæ et Theologicæ: — Oratio contra Photinianos: — Analysis Logica Epistolæ Pauli ad Romanos.* See Witte, *Diarium Biographicum; Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Battus, Bartholomæus, D.D., a Lutheran theologian of Germany, father of the preceding, was born at Hamburg, Sept. 10, 1571. He studied at Rostock and Wittenberg, was in 1596 appointed professor of metaphysics at Greifswalde, and in 1599 professor of theology and pastor of St. James. He died Nov. 3, 1639. He is the author of, *Collegium in Confessionem Augustanam: —De Justificatione Hominis Peccatoris coram Deo, Libri 3:—Disputt. XX in Epistolam ad Galatas:—Disputationes de Antichristo:—Commentatt. in Epist. ad Ephesos, Coloss., et ad Philippenses:—Oratio de Christo Servatore*, etc. See Witte, *Diarium Biographicum;* Moller, *Cimbria Litterata;* Adam, *Vitæ Eruditorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Batty, Christopher, a religious poet and preacher, was born in England early in the last century, and became a minister among a small sect of the Methodists called the Inghamites. He was an itinerating minister, and was often the companion of the Wesleys on their preaching tours, and shared with them the severe persecutions through which they were called to pass. He is best known as the author of the beautiful hymn, found in many collections, commencing with the line, "Sweet the moment, rich in blessing." See Belcher, *Historical Sketches of Hymns*, p. 81.

Batty, Edward, an English Wesleyan minister, was born in Liverpool. He was converted in youth, and entered the ministry in 1808. A few of his circuits were, Sunderland, 1813 to 1814; Isle of Wight, 1817 to 1819; Bath, 1824 to 1826; York, Nottingham, etc. He became a supernumerary in 1848, taking up his residence in Guernsey, where he had formerly (1820–21) been stationed. He still worked. He died suddenly while attending the conference at Manchester, July 26, 1849, aged sixty-six. See *Minutes of the British Conference*, 1849.

Batty, James, an English Congregational minister, was born at Dent, Yorkshire, in 1779. In the midst of this dark and irreligious town Rev. George Whitfield once preached, and in the little chapel afterwards erected there Mr. Batty became a Christian, and soon began to lead the devotions, and eventually became the pastor (about 1816), still laboring at his worldly calling for his support. He preached three times on Sunday with great acceptance, and also in the surrounding villages with great usefulness, till his death, April 7, 1856. See (Lond.) *Cong. Year-book*, 1857, p. 168.

Batty, Thomas, an English Methodist preacher, was born in 1793 at Plessey, Northumberland. He was converted at the age of fifteen, and entered the itinerant ministry of the New Connection in 1818. He travelled in seventeen circuits, and, though neither learned nor accomplished, was a successful soul-winner in every circuit. Illness prostrated him in 1843, and he retired to the city of Ripon, where he died peacefully, March 30, 1844. See *Minutes of the Conference*, 1844.

Baucio, Carlo, an Italian theologian, was born at Capua in the 17th century. He wrote, *Tractatus de Judicio Universali* (Naples, 1640):—*Varia Opuscula de Miscellaneis Practicis Casuum Conscientiæ* (ibid. 1651):—*Selecta Casuum Conscientiæ Reconditorum*, etc. (ibid. 1652). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudart, Wilhelm, a Protestant theologian of Holland, was born at 1564 at Deinse, a small village of Flanders. He studied at Emden, and was at first pastor at Sneck, then at Zutphen, where he died in 1640. He was commissioned by the Synod of Dort, with Bucer and Bogerman, to prepare a new translation of the Old Test. This appeared under the title, *Gendenkwaardige Geschiedenissen go kerkelijke ols mereldlijke*, etc. (Arnheim, 1624). He also published a collection of sentences entitled, *Apophthegmata Christiana* (Amst. 1657):—*Polemographia Auraico-Belgica* (ibid. 1622). This work was published in France under the title, *Description des Sièges, Batailles, Rencontres, etc., durant les Guerres des Pays-Bas ou de Nassau* (ibid. 1616). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudemond, abbot of the monastery of Blandin, at Gand, in Flanders, lived in 690. He wrote a history of the life of St. Amand, whose disciple he probably was. It is found published in Bolandus, *Acta Sanctorum*, vol. i. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudet, Étienne, a French engraver, was born at Blois about 1620, and studied first in Paris. He afterwards went to Rome and adopted the style of Bloemart. His best works are said to approach the style of John Baptist Poilly. He was a member of the Royal Academy of Paris, where he died in 1691. The following are some of his principal sacred works: *The Virgin Teaching the Infant Jesus to Read: — The Woman of Samaria: — Adam and Eve: — The Nativity: — The Communion of the Primitive Christians:—Moses Treading on the Crown of Pharaoh:—Worship of the Golden Calf:—Moses Striking the Rock.* See *Biog. Universale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Baudet, Gui, bishop of Langres, was born at Beaune,

in Franche Comté, at the close of the 13th century. He was first professor of law, then chancellor of France in 1334, under Philip of Valois. He died in 1339. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudillius, *saint* and *martyr*. The name of this saint has been corrupted in various ways, but *Baudillius* is that assigned to him by St. Gregory of Tours (*De Gloria Mart.* i, 78). Very little is known about him, but the common opinion is, that he was born in that part of Celtic Gaul which lay towards the Loire; that he was married, and bore arms, although he is also said to have been subdeacon in the Church of Orleans. He suffered martyrdom at Nismes, in the 3d or 4th century, and is a saint of some celebrity in Spain and France. His festival is marked on May 20, and an account of him will be found in the *Acta Sanctorum*.

Baudouin DE NINONE, canon of the abbot Church of Ninone in Belgium, and a monk of the Premonstrant Order, who lived at the end of the 13th century, left a chronicle from the birth of Christ to the year 1294, which is preserved among the MSS. of his abbey. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudouin, François, a French theologian and lawyer, was born at Arras, Jan. 1, 1520, and taught law successively at Strasburg and Heidelberg. He was the orator of Antony of Bourbon at the Council of Trent. He died at Paris, Nov. 3, 1573, leaving some historical and literary works, especially on Roman jurisprudence. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudouin, Gabriel, a French preacher of the Congregation of St. Vincent de Paul, and founder of the great Hospice of the Infant Jesus at Warsaw, was born April 5, 1689, at Avesnes, in Flanders. In 1717 he came to Poland, and there distinguished himself for more than half a century by his religious virtues and labors. He died at Warsaw, Feb. 10, 1768. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudouin, Louis Marie, a French priest, and founder of an order of nuns called the Ursulines of Jesus, was born Aug. 2, 1765, at Montaign, diocese of Luçon. He finished his studies at the Seminary of the Lazarites at Luçon, and took refuge in Spain during the Revolution. At the renewal of the amnesty accorded to the clergy, he returned to France and devoted himself to the Sables d'Olonne. There, in concert with a pious woman, he resolved to found a society for young women, for the purpose of giving a Christian education to the young, especially those connected with the order. This resulted in the founding of the above-mentioned society. He died at Chavanges, Feb. 12, 1835. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudran, BARTHÉLEMY, a French Jesuit and theologian, was born about 1730 at Vienne, in Dauphiny, and died at Lyons near the close of the 18th century. A number of his works have been published together under the title *Œuvres Spirituelles de Baudran* (Lyons, 1777). He afterwards published anonymously, *L'Âme Contemplant les Grandeurs de Dieu*, with *L'Âme se Préparant à l'Éternité* (ibid. 1778):—*L'Âme Élevée à Dieu* (ibid. 1776):—*L'Âme Affermie dans la Foi* (ibid. 1777):—*L'Âme Interieure*, or *Conduite Spirituelle dans les Voies de Dieu* (ibid. 1776). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudrand, HENRI, a French theologian, was born in Paris in 1637. He was director of theology and rector of St. Sulpice at Paris, and died at Beaune, in Gatinais, Oct. 18, 1699. He wrote *Recueil Manuscrit des Actes de la Faculté de Théologie de Paris*. This MS. is preserved in the library of the Seminary of St. Sulpice. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudrexel, PHILIP JAKOB, a Suabian theologian and musical composer, who was born at Fies about 1635, and died about 1700, was the author of, *Primiciæ Musicalis* (Ulm, 1664, 4to):—*Psalmi Vespertini* (Cologne, 1668, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Baudri (or **Baudry**). See BALDERICUS.

Baudry (*d'Asson*), ANTOINE, a French Jansenist theologian, was a native of Poitou. At the age of thirty he left his native country, where he possessed a rich priory, and in 1647 entered at Port Royal des Champs, near Paris. On the suppression of Port Royal in 1662, he established himself in a house on the Faubourg St. Anthony, where he died, in 1668. He wrote *Placet pour les Abbesses, Prieures et Religieuses de Port Royal, contre M. l'Archevêque de Paris* (Paris, 1664). He published, in collaboration with Pont-Chateau of St. Martha, Anthony Arnauld, and Varet, *Morale Pratique des Jésuites* (Bologna, 1669 sq.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bauduer, GILLES ARNAUD, a French theologian, was born at Peyrusse-Massas, near Auch, in March, 1744. He studied Hebrew and Greek, and taught theology in the Seminary of Auch. He died in 1787. Besides some unfinished MSS., he published a translation of the Psalms (Paris, 1783). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bauduin, DOMINIC, a French theologian and orator of Flemish extraction, was born at Liege, Nov. 14, 1742. He devoted himself to the instruction of the young, and was for a long time professor of history at Maëstricht. He died Jan. 3, 1809. His principal works are, *Essai sur l'Immortalité de l'Âme* (Dijon, 1781), republished under the title, *De l'Immortalité de l'Homme*, or *Essai sur l'Excellence de sa Nature* (Liege, 1805):—*La Religion Chrétienne Justifiée au Tribunal de la Politique et de la Philosophie* (ibid. 1788, 1797). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bauer, Adolph Gaspard, a Protestant theologian of Germany, was born at Heltstadt, Feb. 27, 1662. He studied at Leipsic and Wittenberg; was in 1687 pastor at Silda and Harkeroda, in the County of Mansfield; and died March 4, 1719. He published, *Disputatio de Religione Christiana* (Wittenberg, 1685):—*De Jehova Elohim Provisore et Vitæ Socialis Consultatore ex Gen. ii*, 18 (ibid. 1686):—*De Inductione* (ibid. 1687):—*De Lexiologia Sacra in* 1 *Cor. ii*, 1 (ibid. eod.):—*De Beatitudine Dei ex* 1 *Tim. vi*, 15, 16 (ibid. eod.). See Leporin, *Leben der Gelehrten in Deutschland*, i, 85; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bauer, Andreas, a Protestant theologian of Germany, was born at Zeitz, March 10, 1590. He was professor of theology and archdeacon of St. Nicolai at Leipsic, where he died, Nov. 1, 1638. He wrote *Dissertationes de Vera, Reali, ac Substantiali Carnis ac Sanguinis Christi in Actione Cœnæ Præsentia*. See Götze, *Elogia Theologorum;* Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bauer, Bruno, a Protestant theologian of Germany, was born at Eisenberg, in the duchy of Altenburg, Sept. 6, 1809. In 1834 he was private lecturer of theology at Berlin, and from 1839 to 1842 at Bonn, where, however, the *venia docendi* was taken from him on account of his *Kritik der evangelischen Geschichte des Johannes* (Bremen, 1840) and *Kritik der evangelischen Geschichte der Synoptiker* (Leipsic, 1840, 3 vols.; 2d ed. 1846). After that he lived at Berlin, and died at Rixdorf, near Berlin, April 13, 1882. Bauer was a representative of the left Hegelian wing and an extreme rationalist. Besides the above-named works, he published, *Kritik der Geschichte der Offenbarung* (Berlin, 1838):—*Kritik der Evangelien und Geschichte seiner Ursprungs* (ibid. 1850–52, 4 vols.):—*Kritik der paulischen Briefe* (ibid. 1850–52, 3 pts.):—*Christus und die Cäsaren* (ibid. 1879):—*Einfluss des englishen Quäkerthums auf die deutsche Cultur* (ibid. 1878):—*Philo, Strauss, und Renan und das Urchristenthum* (ibid. 1874). (B. P.)

Bauer, Christian Friedrich, a Lutheran theologian of Germany, was born Oct. 27, 1696, at Hopfgarten, in Thuringia. He studied at Leipsic, and died as doctor and professor of theology at Wittenberg, Sept. 28, 1782. He wrote, *Disput. de Melchisedeco ex Hebr. vii*, 2 (Leipsic, 1720):—*Einleitung zur Hebräischen Accentuation* (ibid. 1747):—*Interpretatio Prophetiæ Joelis* (ibid. eod.):—*Decades III Disputationum Theologic. ad Vindicandos Textus V. T. pro Christo in N. T. Citatos* (Wittenberg, eod.):—*Regia Davidis Theologia, quam Liber Psalmorum Tradit* (ibid. 1750):—*Collectio Nova Disputt. ad Vindicandos Textus V. Test.* (ibid. 1752). See Dunkel, *Nachrichten*, i, 585; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 94; Steinschneider, *Bibliogr. Handbuch*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bauer, Christoph, a Lutheran theologian of Germany, was born at Schneeberg in 1718. He studied at Wittenberg, and in 1744 was appointed deacon at Gräfenhaynichen, where in 1766 he also acted as superintendent. In 1768 he was called to the same office in Wurzen, where he died in 1778. He wrote, *Die vorwitzige Kunst den Heiland durchs Loos um Rath zu fragen, aus den Quellen des Heidenthums hergeleitet und geprüft* (Wittenberg, 1755):—*Praktische Prüfung der Gründe, womit D. Heuman unsere Abendmahlslehre bestritten, aus der Patristik und Kirchengeschichte* (ibid. 1765):—*Sedes Doctrinæ Biblica de Æterna Filii Dei Generatione, Psalmo ii* (Leipsic, 1775). See Dietmann, *Chursächsische Priesterschaft*, iv, 67; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 356, 453. (B. P.)

Bauer, Friedrich Gottlieb, a German theologian, son of Adolph Gaspard, was born at Silda, March 11, 1691. He studied at Jena, and died at Quenstedt, Feb. 21, 1740. He wrote, *Disputatio de Harmonia Vitæ Jehoschaphati Regis Judæ adductum Cap. Postr. Libr. 1 Reg. et 2 Chron. c. xvii–xxi* (Jena, 1713):—*De Monogamia ex Veteri Fœdere Assorta in Malach. ii*, 15, 16 (ibid. eod.). See Trinius, *Gottesgelehrte auf dem Lande*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bauer, Johann Friedrich Christoph, a Protestant theologian of Germany, was born at Uffenheim, May 2, 1803. He studied at Erlangen; in 1826 was appointed vicar at Würzburg; in 1829 pastor at Marktbreit; and in 1839 dean and pastor at Würzburg, where he died Jan. 24, 1873. He published, *Vom kirchlichen Indifferentismus im protestantischen Volke* (Bamberg, 1839):—*Gamaliel oder die Garantien der Kirche* (ibid. 1840):—*Ueber die Theilnahme der Geistlichen an der Armenpflege in ihren Gemeinden* (Nürnberg, 1841). See Zuchold, *Bibl. Theol.* i, 75. (B. P.)

Bauer, Johann Jakob, a Lutheran theologian of Germany, was born at Genkingen, in Würtemberg, June 20, 1729. He studied at Tübingen, and died there Jan. 29, 1772, as doctor and professor of theology. He wrote, *Disput. de Sanguine Christi in Cœlis extra Corpus Existente* (Tübingen, 1752):—*Comment. Operationes Dei in Animis Hominum esse Miracula* (1758):—*Tentamen Exegeseos Nova Psa. xvi* (1759):—*Diss. Inaug. de Regendis Limitibus Critices Textus Hebraici* (1760):—*Stricturæ quædam ex Philosophia Hebræorum*, etc. (1766):—*Accentus Hebraici, Institutum Plane Incomparabile* (1768):—*Dissert. Inaug. de Inscript. Sepulcrali, quam Hiobus Moribundus sibi ipsi Visus, Poni Voluit, Fide in Goëlem Messiam Plenissima, cap. xix*, 23–27 (1770):—*Theses ad Crisin Vet. Test. Pertinentes* (1772):—*Diss. Philolog. Hermeneutica in Orac. Rom. i*, 17 (1774):—*Disp. quæ Annotationes ad Psalmum lxviii Sistit.* See Böck, *Gesch. der Universität Tübingen*; Meusel, *Gelehrtes Deutschland*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bauer, Karl Gottfried, a Lutheran theologian of Germany, was born at Frohburg, Aug. 24, 1765. In 1785 he was pastor at his native place; in 1809 archdeacon, and in 1837 pastor at St. Nicolai in Leipsic, where he died in 1843. He wrote, *Paragraphen als Grundlage zu Vorlesungen über Homiletik* (Leipsic, 1826):—*Die rechte Jubelfreude der Augsburgischen Confessionsverwandten* (ibid. 1830):—*Mahnungen der Zeit an die Vorstände der evangel.-protest. Kirche* (ibid. eod.):—*Was sind in der gegenwärtigen Zeit evangelisch-protestantische Christen der Ehre ihrer Kirche schuldig?* (ibid. 1831):—*Bedenken über verschiedene in der evangel. Landeskirche des Königreichs Sachsen sich regende Wünsch* (ibid. 1833), etc. See Winer, *Handbuch der theol. Lit.* ii, 18, 60, 92, 133, 160, 196; Zuchold, *Bibl. Theol.* i, 74, ii, 1517 sq. (B. P.)

Bauer, Karl Ludwig, a Protestant theologian and philologist of Germany, was born at Leipsic, July 18, 1730. In 1756 he was rector at Lauban, and in 1766 at Hirschberg, in Silesia, where he died Sept. 7, 1799. He wrote, *Philologia Thucydideo-Paulina* (Halle, 1773):—*Logica Paulina*, etc. (ibid. 1774):—*Rhetoricæ Paulinæ* (ibid. 1782). See Winer, *Handbuch der theol. Lit.* i, 80, 112, 132; Zuchold, *Bibl. Theol.* i, 74. (B. P.)

Bauerschubert, Joseph, a Roman Catholic theologian of Germany, was born in 1766 at Birnfeld. He performed his first ministerial functions at Würzburg, but soon after the outbreak of the French Revolution he was persecuted and deposed from his office. He died Sept. 24, 1797, as chaplain at Hausen, near Fährbrück, in the Würzburg diocese. He is the author of, *Erbauungsbuch für Katholiken* (Frankfort-on-the-Maine, 1793):—*Sermons* (8 vols., Erfurt and Leipsic, 1795–1801; some volumes were edited by Laubender). See Döring, *Die Gelehrten Theologen Deutschlands*, i, 54; Winer, *Handbuch der theol. Lit.* ii, 145, 150. (B. P.)

Baufeti, Guillaume, bishop of Paris, was at first physician of king Philip of Valois, and died in 1320. He wrote a small treatise entitled, *De Septem Ecclesiæ Sacramentis* (Leipsic, 1512; Lyons, 1567). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bauge (or **Baugi**), in Norse mythology, was a Jote, brother of Suttung, who possessed the costly *Meth*, a drink which possessed the power of imparting the art of poetry and eloquence. Odin, desirous of possessing the same, made several fruitless propositions to the giant. He then took on the appearance of a servant, and, after slaying the nine servants of Bauge, offered to do the work of the nine laborers if Bauge would give him a taste of the Meth. Bauge promised, and, when the work was completed, led the god to the mountain where his brother lived. The entrance was blocked up by a huge rock, which Odin ordered Bauge to cut into. Bauge bored through it, and Odin converted himself into a snake and crept in. He now changed himself into the most beautiful man, and won by his songs and form the love of Gunlöde, the daughter of Suttung, and she favored him for three nights, consenting to his taking three draughts of the poetic Meth, which she guarded. Odin thus drank all of the Meth and flew away in the form of an eagle, but not without danger, for Suttung sought to overtake him in the same form. Odin had nearly reached Asgard, when he lost some of the Meth. This fell to the poor poets. The rest of the Meth Odin preserved in vessels. The gods very seldom gave it away, and then only to their favorites.

Bauge, Étienne de, bishop of Autun in 1113, renounced his bishopric in order to enter the monastery at Cluny. John Monteleon published in 1517 a work by this bishop upon *Les Ordres Ecclesiastiques et les Ceremonies de la Messe*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baugher, Henry Lewis, D.D., a Lutheran divine, was born at Abbotstown, Pa., July 19, 1804. He graduated at Dickinson College in 1826, and studied theology at Gettysburg, Pa., and Princeton, N. J. He became pastor of a church at Boonsboro', Md., in 1829, and was a teacher at Gettysburg, Pa., from 1830 to 1832. He was professor of Greek and belles-lettres in Pennsylvania

College, Gettysburg, from 1832 to 1850, when he became its president, a post which he held until his death, April 14, 1868.

Baughman, John A., a Methodist Episcopal minister, was born in Hartford County, Md., Aug. 2, 1802. He removed in early life with his parents to Ohio, experienced conversion in his nineteenth year, and in 1823 entered the Ohio Conference. He labored twelve years in Ohio, and thirty-two in Michigan. He was a true pioneer preacher. Mr. Baughman died in Detroit, Mich., March 1, 1868. He was a man of extraordinary physical strength, with a trumpet voice, cheerful temper, and untiring energy; a favorite both among children and adults. See *Minutes of Annual Conferences*, 1868, p. 175; Simpson, *Cyclop. of Methodism*, s. v.

Bauldri, Paul, a French theological historian, was born of Protestant parents in 1639 at Rouen. He studied at Saumur and Oxford, was in 1685 appointed professor of church history at Utrecht, and died Feb. 16, 1706. He published, Lactantii *De Mortibus Persecutorum cum Notis Variorum:—Syntagma Calendariorum:—Considerationes Criticæ in Jobi cap. xxxi*, 31. See Burmann, *Trajectum Eruditum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 909; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bauldry, Michael, a French Benedictine of the 17th century, whom Ziegelbauer styled "primum Latiniacensis, tum Malleacensis cathedralis ecclesiæ magnum priorem," is the author of, *Manuale Sacrarum Ceremoniarum juxta Ritum S. Romanæ Ecclesiæ* (Paris, 1646; 4th ed. Venice, 1703; 6th ed. 1719 a. o.). See Winer, *Handbuch der theol. Lit.* i, 625; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Baulthorn (or **Bölthorn**), in Norse mythology, was a forefather of Odin on the mother's side. His daughter was called Bestla, and was married to Bör, the son of Bures. Baulthorn was grandfather likewise of Wile, and We, by Bestla.

Baum, Johann Wilhelm, a Protestant theologian of Germany, was born in the year 1806. When he was ten years of age he was taken to Strasburg, into the house of his uncle, where he prepared himself for the ministry. After completing his studies he was appointed assistant at St. Thomas's, and afterwards first preacher there. At the close of the Franco-Prussian war, the German government appointed him professor at the University. He died as doctor and professor of theology, Oct. 29, 1878. Baum has made himself known by his writings touching the history of the Reformation, as well as that of his own time. Thus he published, *Franz Lambert von Avignon* (Strasburg and Paris, 1840):—*Theodor Beza nach handschriftlichen Quellen dargestellt* (Leipsic, 1843):—*Johann Georg Stuber, der Vorgänger Oberlins im Steinthale und Vorkämpfer einer neuen Zeit in Strassburg* (Strasburg, 1846):—*Capito und Butzer*, being the third part of "Leben und ausgewählte Schriften der Väter und Bessünder der reformirten Kirche." For a number of years he assisted his colleagues, Reuss and Cunitz, in the edition of Calvin's works, published in the *Corpus Reformatorum*. The University of Strasburg owes to him a large collection of letters, which belong to the period of the Reformation in Alsace. He belonged to the liberal Protestant party of his country. See M. Baum, *Johann W. Baum, ein protestantisches characterbild aus dem Elsass* (Bremen, 1880). (B. P.)

Baumann, Christian Sacale, a Protestant theologian of Germany, was born at Berlin, Nov. 30, 1725, and died about the close of that century, leaving several memoirs on religious subjects. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baumann, Gottlob, a Protestant theologian of Germany, was born Oct. 10, 1794, at Besigheim. He studied at Tübingen, was in 1822 pastor at Notzingen, and accepted in 1839 a call to Kemnath, near Stuttgart, where he died, Oct. 3, 1856. He is the author of, *Christliches Hausbüchlein*, of which 30,000 copies were sold. Besides, he wrote some hymns, which are still found in German hymn-books. See Knapp, *Leichenrede mit Lebenslauf* (Stuttgart, 1856); Koch, *Geschichte des deutschen Kirchenliedes*, vii, 43. (B. P.)

Baumann, John V. W., a Methodist Episcopal minister, was born at Beaufort, O., Feb. 22, 1841. He became an orphan at the age of eleven, experienced religion in 1858, received license to preach in 1859, and in 1863 graduated from the Illinois Wesleyan University. He served as supply in the Central Illinois and Illinois Conferences in 1864, and in 1866 joined the Illinois Conference, in which, through excessive labor and exposure, he brought upon himself disease of the lungs, of which he died, July 17, 1867. As a student Mr. Baumann was earnest, manly, and persevering; as a pastor methodical, faithful, laborious, and successful; as a Christian pure. See *Minutes of Annual Conferences*, 1867, p. 224.

Baumbach, Johann Balthasar, a German Orientalist, was professor of Hebrew and Greek at Heidelberg, where he died, Sept. 6, 1622. He is the author of, *De Libro Psalmorum:—De Trium Linguarum Orientalium, Hebr. Chald. et Syræ, Antiquitate et Utilitate*, etc.:—*De Appellationibus Dei, quæ in Scriptis Rabbinorum Occurrunt:—De Urim et Thumim et Bath-Kol.:—De Modo Disputandi cum Judæis.* See Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Steinschneider, *Bibliographisches Handbuch*, p. 19, No. 181; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Baume (*Montrevel*), Claude de la, cardinal-archbishop of Besançon, was born in 1531. He had as vicar-general Anthony Lulle, father of the famous Raymond Lulle of the Isle of Majorca. It was this Anthony Lulle who collected the synodal statutes of the diocese of Besançon, and published them under the title, *Statuta Synodalia Bisont. Eccles. Metrop., cum Tractat. Summariis* (Lyons, Rouille, 1560). Baume-Montrevel distinguished himself by his zeal against the Calvinists, whom he drove out of his diocese. His uncle, Peter de Baume, bishop of Geneva, driven from his see by the Calvinists, become cardinal-archbishop of Besançon. Claude de la Baume died June 15, 1584. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baumeister, Karl August, a Protestant theologian of Germany, was born at Görlitz, Aug. 21, 1741. In 1779 he joined the Moravian Brethren, who elected him in 1814 as their bishop. He died at Herrnhut, Aug. 8, 1818. He is the author of some fine hymns, which are to be found in the Moravian hymn-book. See Koch, *Geschichte des deutschen Kirchenliedes*, vi, 448; Knapp, *Evangelischen Liederschatz*, p. 1324. (B. P.)

Baumgarten, Jakob, a Lutheran theologian of Germany, father of Sigismund Jakob, was born Aug. 30, 1668, at Wolmirstädt, near Magdeburg. He studied at Leipsic and Erfurt; went to Halle with A. H. Francke, who appointed him, in 1697, inspector of the pædagogium, which was founded in 1695. In 1701 he was appointed pastor at his native place. In 1713 he was called to Berlin as garrison preacher, and in 1717 was appointed pastor of the Friedrichswerder and Dorotheenstadt Congregation. He died June 29, 1722. He is the author of some hymns. See Baumgarten, *Funebralia* (Berlin, 1722); Koch, *Geschichte des deutschen Kirchenliedes*, iv, 380 sq. (B. P.)

Baumgarten-Crusius, Ludwig Friedrich Otto, a distinguished German theologian, was born at Merseburg, July 31, 1788. He entered the University of Leipsic in 1805, and studied theology and philosophy. In 1812 he was appointed professor extraordinary of theology at Jena. Here he remained during the rest of his life, ultimately becoming the head of the theological faculty. He died May 31, 1843. His theological lectures took a wide range, including all departments except Church history. His principal strength lay in the treatment of the history of Christian dogmas.

The most important of his numerous published works are, *Lehrbuch der Christlichen Sittenlehre* (1826):—*Grundzüge der biblischen Theologie* (1828):—*Lehrbuch der Dogmengeschichte* (1832):—*Ueber Schleiermacher, seine Denkart, und seine Verdienst* (1834):—and *Compendium der Dogmengeschichte* (1840). Commentaries on several of the books of the New Test., gathered from his papers, were also published after his death.

Bäumlein, Wilhelm, a Protestant theologian of Germany, who died in 1866, is the author of, *Versuch, die Bedeutung des Johanneischen Logos aus den Religionssystemen des Orients zu entwickeln* (Tübingen, 1828):—*Commentatio de Habacuci Vaticiniis* (Heilbronn, 1841). See Zuchold, *Bibl. Theol.* i, 79; Fürst, *Bibl. Jud.* i, 95. (B. P.)

Baumunk, John, a German Reformed minister, was born at Reichenbach, Hesse-Darmstadt, Feb. 15, 1824. He emigrated to America in 1837, and was licensed to preach by the Miami Classis of Seven Mile, Butler Co., O., in 1852. He accepted a call from Samuel's, near Millville, O., the same year; also another at Seymour, Jackson Co., Ia., during the year 1856, where he labored with success until Sept. 16, 1857, when he died of insanity. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 406.

Bauny, Étienne, a French theologian, was born at Mouzon (Ardennes) in 1564. In 1593 he entered the Jesuit Order, and there taught successively classical studies and ethical theology. He attributes to conscience, says abbé Boulliot, the power of imputing to his enemies the supposed crimes, without calumny, of killing without becoming guilty of homicide; of appropriating the goods of another without stealing; and of disclosing numerous means of gaining heaven in spite of all. Nevertheless, his works were examined and sanctioned by his order. He died at St. Pol de Leon, Brittany, Dec. 4, 1649. Some of his works are as follows: *Constitutiones Synodales Diœcesis Leonensis* (Paris, 1630):—*Extrait d'un Livre intituli Somme des Péchés*, etc.:—*Summa Casuum Conscientiæ* (ibid. 1631):—*Theologia Moralis* (ibid. 1640). These moral works of Bauny were condemned at Rome by a decree, Oct. 26, 1640, and censured by the assembly of the clergy at Mantes in 1642, and by pope Urban VIII in 1642. See Hoefer, *Nouv. Biog. Générale*, s. v.

Baur, Samuel, a Protestant theologian of Germany, was born at Ulm, Jan. 31, 1768. He studied at Jena and Tübingen, and died May 25, 1832, as pastor at Alpek, near Ulm. He published, *Archiv skizz. Religionsvorträge* (Hildburghausen, 1793–1805, 8 vols.):—*Repertorium für alle Amtsverrichtungen eines Predigers* (1805–35, 12 vols.):—*Praktisches Handbuch für alle Kanzel- und Altargeschäfte* (Tübingen, 1829–31, 4 vols.):—*Materialien zu extemporirbaren Kanzelvorträgen* (1828–30, 2 vols.):—*Andachten bei der Beicht und Kommunion* (Ulm, 1819):—and a number of other homiletical and ascetical works, for which see Winer, *Handbuch der theol. Lit.* ii, 125, 135 sq., 182 sq., 187 sq., 203, 337, 367, 385, 391, 396, 398; Zuchold, *Bibl. Theol.* i, 81 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Baur, Valentin F., a Protestant theologian of Germany, was born in 1757, and died as professor of theology at Tübingen, July 2, 1813. He is the author of, *Ueber das Verhältniss der praktischen Theologie zur wissenschaftlichen* (Tübingen, 1811):—*Predigten* (ibid. 1808–10, 2 vols.):—*Zum Nachdenken über die christliche Confirmationshandlung* (ibid. 1813). See Winer, *Handbuch der theol. Lit.* ii, 2, 130, 374; Zuchold, *Bibl. Theol.* i, 82. (B. P.)

Bauriegel, Karl Ernst, a German doctor of philosophy, and teacher at the seminary in Plauen, was born at Pulgar, in March, 1809, and died July 25, 1841. He wrote, *Protestantische Glaubenslehre für Volksschullehrer* (Leipsic, 1841):—*Religionsgeschichte für Volksschullehrer und Volksschulen* (Neustadt, 1845). See Zuchold, *Bibl. Theol.* i, 82; Winer, *Handbuch der theol. Lit.* (suppl.), p. 216. (B. P.)

Bauriegel, Johann Christoph, a German teacher, was born at Kesselsham in 1773, and died at Pulgar, near Leipsic, in 1851. He wrote, *Religionsbuch zum Hausgebrauche für Kinder* (Neustadt, 1835; 2d ed. 1840):—*Die Hauptstücke des Katechismus Lutheri mit Erklärungen* (ibid. 1837):—*Der Unterricht in der christl. Religion für Kinder* (ibid. eod.):—*Katechisationen über Gottes Wesen, Werke, und Wille* (ibid. 1838–39, 8 pts.):—*Vollständiger Auszug aus Dinter's Katechisationen* (3d ed. 1841, 2 vols.):—*Die Bibel für Schule und Haus* (Grimma, 1840). See Zuchold, *Bibl. Theol.* i, 82 sq.; Winer, *Handbuch der theol. Lit.* (suppl.), p. 217. (B. P.)

Baury, Alfred, D.D., a clergyman of the Protestant Episcopal Church, was of French descent, and brother-in-law of bishop Henshaw. His first parish was in Guilford, Vt.; in 1822 he became rector of St. Mary's, Newton Lower Falls, Mass., where he remained until April, 1851. He afterwards officiated in St. Mark's, Boston; and at the time of his death was rector of Trinity Church, Bridgewater, and of St. Paul's, Hopkinton. He died at Boston, Dec. 26, 1865. He was an able preacher. See *Amer. Quar. Church Rev.* April, 1866, p. 127.

Bause, Johann Friedrich, a German engraver, was born at Halle, in Saxony, in 1738. He is said to have learned the art without an instructor, and to have imitated the style of J. G. Wille. He died at Weimar in 1814. The following are two of his sacred plates: *The Repentance of St. Peter* and *The Three Apostles.*

Bautain, Louis Eugéne Marie, D.D., a French philosopher and theologian, was born in Paris, Feb. 17, 1796. At the École Normale he adopted the views of Cousin, and in 1816 was called to the chair of philosophy in the University of Strasburg. In 1828 he took orders, and resigned his chair in the university. He still remained at Strasburg, however, for a number of years delivering lectures; and in 1849 he set out for Paris as vicar of the diocese. In 1853 he was made professor of moral theology at Paris, and held that post until his death, Oct. 18, 1867. In philosophy he was a scholastic of the Anselmic school, but in theology he showed Hegelian tendencies. Among his works the most important are, *Philosophie du Christianisme* (1833):—*Psychologie Experimentale* (1839; new ed. entitled *Esprit Humain et ses Facultés*, 1859):—*Philosophie Morale* (1842):—*Conférences sur la Religion et la Liberté* (1848):—and *La Morale de l'Évangile Comparée aux Divers Systèmes de Morale* (1855). For others see Hoefer, *Nouv. Biog. Générale*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.

Bava, Andrea, an Italian theologian, was born at Cavagnola, in Montferrat, in the latter half of the 16th century, and wrote, *Trattato della Sede* (Genoa, 1557):—*Istruzione della Vita Cristiana* (Turin, 1564; improved ed. ibid. 1567). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bavière, Jean de (called *Sans Pitié*), bishop of Liége, lived at the commencement of the 15th century. He filled the country with troubles and scandals. The people of Liége revolted against him, and opposed to him Thierry of Harnes. Jean vanquished them in the bloody battle of Othee, and deprived them of their liberty and privileges. He allied himself with the count of Hainaut and the duke of Burgundy against France. In 1418 he obtained the subdeaconry, left the bishopric of Liége, and married the widow of Anthony, duke of Burgundy. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bavithin, St., succeeded St. Colomb as abbot of Hy. He died Jan. 9, 599, having written a *Life of St. Colomb* in Irish verse, and some *Prophecies.*

Bavo, St. (whose propet name was *Allovin*), the patron saint of Ghent, in Flanders, and of Haarlem, in Holland, was born about 589. Upon the death of his

wife, he was brought to repentance through the preaching of St. Amandus. Bavo confessed to him his sins, sold all his goods and gave to the poor. Returning to St. Amandus at Ghent, he retired into the monastery which that saint had lately founded there in honor of St. Peter. After a time, he was admitted to the clerical office; and, being attached to the person of St. Amandus, benefited by his example and instructions. After visiting the most celebrated monasteries of France, he resolved upon his return to Ghent to endeavor to unite the austerity of the life of an anchorite to the observation of a conventual rule. A huge, hollow beech-tree formed his cell, which, after a time, he exchanged for a little hut in the forest of Malmedun, near Ghent; and again for the monastery of St. Peter, where he lived in total seclusion, practising the most unheard-of mortifications. He died Oct. 1, 653, or thereabouts. Many miracles are recounted as having been worked at his tomb in the Abbey Church of St. Peter, which monastery was subsequently called by the name of St. Bavo, and secularized in 1537. In 1540, when the Church of St. Bavo was converted into a citadel, the new canons were transferred to the parish Church of St. John, which was, in 1559, erected into a cathedral, and called thenceforwards the Cathedral of St. Bavo. The name of this saint occurs on 1 Oct. in martyrologies as ancient as the 9th century. See *Acta SS.* April, i, 874; May, ii, 494; Baillet, Oct. iii, 15; Butler, vol. x.

Bavosi, Alfonso, an Italian theologian, was born at Bologna. He was canon regular of the Order of St. Augustine, and was several times elected general. He died May 5, 1628. He wrote, *Controversiæ Miscellaneæ* (Venice, 1580, 1589; Bologna, 1607):—*Disputationes Catholicæ in quibus Præcipue Græcorum quorundam Opiniones Orthodoxæ fidei Recipiuntur*, etc. (ibid, eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bawden (or **Bawdween**), William, an English clergyman who was born in 1762, undertook a translation of the Domesday Book, which was to be completed in ten volumes; but he died in 1816, leaving only two volumes finished, which were published (Lond. 1809, 1812). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bawdkin. See Baldachino.

Bawor, in Norse mythology, was a dwarf who lived in stones and never made his appearance.

Baxmann, Rudolf, a German licentiate of theology, was born at Stendal in 1832, and died July 2, 1869, on the same day on which the University of Göttingen had honored him with the doctorate of divinity. He is best known as the author of, *Die Politik der Päpste von Gregor I bis auf Gregor VII* (2 vols.):—*Friedrich Schleiermacher, sein Leben und Wirken* (Bonn, 1864):—*Philippi Melancthonis Epistulæ Tres, nunc Primum Editæ et Commentario Instructæ* (Vitebergæ, 1860). (B. P.)

Baxter, Andrew, a Scotch philosophical writer, was born at Aberdeen, in 1686, and educated at the university of the town. He was employed as private tutor to young gentlemen, among whom were lords Gray, Blantyre, and others. With the latter he travelled, and resided six years on the Continent. He published an *Enquiry into the Nature of the Human Soul* (Lond, 4to; 2d ed. 2 vols. 8vo). An appendix was subsequently published, and dedicated to the widely known John Wilkes. In 1779 Dr. Duncan collected from the MSS. of Baxter, and published, *The Evidence of Reason in Proof of the Immortality of the Soul Independent of the More Abstruse Inquiry into the Nature of Matter and Spirit.* Mr. Baxter published, for the use of his pupils and his son, a piece entitled *Mathe sive Cosmotheoria Puerillis* (Lond. 1740, 2 vols.). His treatise on the soul has been highly commended, and by no less authority than Dugald Stewart. Though he was not a graduate, he acquired a large amount of learning. He died in Aberdeen in 1750. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Baxter, Benjamin Stephens, a Congregational minister, son of Rev. Elihu B. Baxter, was born at Cornwall, Vt., Aug. 8, 1809. In early life he was a carpenter, and began to preach in 1836, assisting Rev. Sherman Kellog, the evangelist. Although he had previously labored with the Congregationalists, he was ordained Sept. 25, 1842, as a Free-will Baptist minister, in Waterbury, Vt., and the following year preached in East Whitehall, N. Y. During several succeeding years he labored as an evangelist with different denominations. In 1854 he resumed his relations with the Congregational Church, and became acting-pastor in Campton, Ill., in 1855, serving until 1857. The year following he preached in Plano, Ill. From 1859 to 1862 he ministered in Burns and Leon, Wis.; 1862 to 1864 in Biroqua and Portland; 1864 to 1868 in Mauston; 1868 to 1870 in Tomah; 1870 to 1872 in Hale; 1873 to 1877 in Mauston, where he remained without charge thereafter until his death, which occurred June 14, 1879. See *Cong. Year-book*, 1880, p. 11.

Baxter, John, one of the first Wesleyan missionaries, was a native of England, a local preacher, and an employé in the Royal Dock Establishments at Chatham, Kent. In 1779 he went to the island of Antigua, W. I., where he was invested with a lucrative government office. Renouncing this in 1785 (Myles says 1786), he became a missionary among the slaves of the islands. Next to Nathaniel Gilbert, he may be considered the founder of Methodist missions in the West Indies. "He was greatly beloved by the negroes, and loved them in an equal degree; and went to glory (1806) from among them in the triumph of faith." See Myles, *Chron. Hist. of the Methodists*, p. 173; Smith, *Hist. of Wesl. Methodism* (see Index, vol. iii); Stevens, *Hist. of Methodism*, iii, 208.

Baxter, Joseph, a Congregational minister, and a lineal descendant of Richard Baxter of England, was the son of Lieut. John Baxter of Braintree, Mass., and was born June 4, 1676. He was a graduate of Harvard College in the class of 1693, and was ordained April 21, 1697. He offered his services as a missionary to the North American Indians, but they were so greatly under the influence of the Jesuit Ralle that they declined the offer. Mr. Baxter died May 2, 1745. See Allen, *Amer. Biog.* s. v.; Sprague, *Annals of the Amer. Pulpit*, i, 319. (J. C. S.)

Baxterians, the followers of the nonconformist divine Richard Baxter (q. v.).

Bay is a principal compartment or division in the architectural arrangement of a building, marked either by the buttresses or pilasters on the walls, by the disposition of the main ribs of the vaulting of the interior, by the main arches and pillars, the principals of the roof, or by any other leading features that separate it into corresponding portions. The word is also sometimes used for the space between the mullions of a window, properly called a light; it is occasionally found corrupted into *day*.

Bay, Andrew, a Presbyterian minister, was born in Ireland. He was ordained by the New-Side Presbytery of Newcastle in 1748, and installed pastor of Round Hill Church, N. Y., and of Marsh Creek in Adams Co., Pa. He remained until 1760, and became pastor of Deer Creek Church, which relation he sustained seven years, when he was sent by the synod to the South to supply the vacancies which supplicated help. He visited the south branches of the Potomac, Wilmington, Newbern, Edenton, and Williamsburg. He also travelled extensively in Virginia and North and South Carolina. He made a tour of New England, and was sent by the synod in 1768 to the vacancies above Albany, N. Y. The congregation was, for its convenience, annexed to the New York Presbytery, which

Bay joined in 1773, having accepted a call to Newtown, L. I., and after remaining a year was dismissed, he refusing to submit to the jurisdiction of the synod. He died in 1776. (W. P. S.)

Baya (**Beya**, or **Vey**), St.—commemorated Nov. 1 or 3—who is venerated at Dunbar, in Lothian, is said to have inhabited the island of Little Cumbrae, in the Clyde. She died on the island, and a chapel was raised over her remains, and may be the one now in ruins bearing her name. King places her in the 9th century.

Bayadere (from the Portuguese *balladeira*, i. e. ballet-dancer), is a professional dancing and singing girl of India. In the language of India they are called *Devadasis*, and are divided into various classes. The first live in the temple of Vishnu and Siva; they dance and sing during the solemnities of the worship. Those in the second class are called *Natshes*, or Natch-girls, and perform the same duties as above, but they do not belong to any particular pagodas. The third class are called *Vestiatris*, and those of the fourth *Cancenis*. The latter are placed under the care and supervision of an old woman, and are hired out by the latter, single or in greater numbers, in order to participate in festivities. They are taken from all ranks in life, are chosen for their beauty, and subjected to severe physical training, by which they acquire great variety and facility of motion. Most of these, that assist at the formal services of particular divinities in the temples, likewise serve the passions of the Brahmins so long as their beauty remains. If children are born to them, the girls are brought up to the occupation of their mothers, and the boys are trained to be musicians. They receive a fixed allowance of food and money, to which some classes add the income of an infamous profession. See Dance.

Bayanne, Alphonso Hubert (de Lattier), *duke de*, a French cardinal, was born at Valencia, Dauphiny, Oct. 30, 1739. He was auditor of the rote at the court of Rome in 1777, was appointed senator, April 6, 1813, and voted the forfeiture of the emperor in 1814. He was created peer of France by Louis XVIII, and assisted at the Champ de Mai, but was retained upon the list of peers, and refused to sit as judge in the trial of Marshal Ney. He died in Paris, July 26, 1818. He wrote a very rare and interesting medical work entitled, *Discorso sopra la Mal 'aria e le Malattie che Cagionano Principalemente in Varie Spiaggie d'Italia* (Rome, 1793). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bayard, Lewis P., D.D., a clergyman of the Protestant Episcopal Church, was a son of the Hon. Samuel Bayard, of Princeton, N. J. He graduated from the College of New Jersey in 1809; became rector of Trinity Church, Newark, N. J., in May, 1813; resigned his charge in 1820, and then preached in various places in the surrounding country; was the first Episcopal minister who officiated in Paterson, N. J.; and died at Malta, on his return from the Holy Land, Sept. 2, 1840. See Sprague, *Annals of the Amer. Pulpit*, v, 740.

Bayart, in the sagas of the Middle Ages, was the famous horse of the four Heimon children, on which they all sat, and whose fleetness, courage, and strength made them so dangerous to the king of France, that the forgiveness of four of their atrocious deeds was conditioned on the sacrifice of this noble steed. The oldest son, Renaud, was obliged to tie a millstone to the horse's neck, and throw it into the Seine; but it worked its way up again and swam to the shore. The weight was doubled and redoubled, but every time it gained new power and courage when it saw its rider. At last a millstone was tied to each foot, and around the neck, and Renaud was ordered away. The noble animal again came out of the water, but, not seeing its master, lost its strength and sank.

Bayer (de Boppart), **Conrad**, bishop of Metz from 1415, was of the same family as Thierry Bayer de Boppart. This prelate first occupied his time in exterminating the brigands who were desolating the country, and bringing about a reconciliation between the people of Messina and the duke of Lorraine. He went to Rome to solicit the archbishopric of Treves for his nephew, James of Sterck. On his return he took the part of René of Anjou against Anthony of Vaudemont, was taken prisoner with René, and purchased his liberty with ten thousand talents of gold. Thanks to his generous ally, René also returned to his estate. The bishop of Metz employed him to introduce reforms and to subdue revolting vassals. In 1438 René bore arms into Italy. At that time, in concert with Erard of Chatelet, Bayer governed the two duchies. Bayer, in order to repulse them, in view of the financial crisis, laid taxes upon the estates of René, for which he was arrested, and gained his liberty only upon harsh conditions. The people of Messina received him in triumph, aided in paying the debts, and allied themselves with him in 1439 and 1440 to take revenge on the duke of Lorraine. Bayer consecrated the latter years of his life to the administration of his diocese. He protected artists, and called a number around him. He died April 20, 1459. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bayer (y Subias), **Francisco**, a Spanish painter, was born at Saragossa, March 9, 1734. He was early instructed by an obscure painter, and soon after sent to Madrid, where he entered the school of Antonio Gonzales Valasquez. He painted several pictures for the churches of Madrid, among which were those of the life of St. Bruno, at the Carthusians. In 1765 he was received into the Academy at Madrid, and in 1788 made painter to the king. He died in August, 1795. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bayer, Francisco Perez, a Spanish antiquary who was born at Valentia in 1711, and died in 1794, wrote, *De Numis Hebræo-Samaritanis* (Valent. 1781), and *Numm. Heb. Sam. Vindiciæ* (1790). These are standard works on the subject to which they relate.

Bayer, J. Adam, a German Reformed minister, was born at Zweibrücken, Rhine Baiern, Dec. 26, 1807. He came to America, and in 1831 became pastor of some congregations in Westmoreland County, Pa. Subsequently he served Meadville and French Creek, in Crawford Co., Pa., from 1833 to 1836; Dansville, Livingston Co., N. Y., from 1838 to 1844; Fort Wayne, Ind., 1845, withdrawing after a short time and returning to Dansville, N. Y., where he died, Aug. 24, 1878.

Bayer, Johann, a Hungarian theologian, was born at Eperies, and was called in 1650 to the University of Wittemberg, where he became professor of philosophy. He wrote, *De Notitia Dei Naturali* (Wittemb. 1659), and some other works indicated by Haranyi. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bayer, Johann Wolfgang, a German Jesuit missionary, was born at Schlesslitz, Bavaria. He was sent in 1749 to Peru, in order to propagate the Christian faith. After the dispersion of his order in 1722 he returned to his native country. Murr has published an abridged account of the travels of P. Bayer (Nuremb. 1776). He died in 1796. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bayer (de Boppart), **Thierry**, a French prelate, exchanged in 1365 the bishopric of Worms for that of Metz. The historians of his time have spoken in high terms of his personal qualities. He terminated the discussions raised between the inhabitants of Metz and his predecessor, formed an alliance with the dukes of Lorraine and Bar, and with Charles IV combated the duke of Milan, concerning which affair he went as ambassador to Rome. The new strifes with the inhabitants of Messina, the quarrels with the clergy which he wished to settle, and the wars with the dukes of Lorraine and Bar

occupied and disturbed all the rest of his life. He died Jan. 10, 1384. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bayes, Joshua, an English Presbyterian minister, was born in 1671, and died in 1761. He was one of the writers who completed Matthew Henry's *Commentary on the Holy Scriptures*. He also published a work against *Popery* (2 vols. 1735). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bayfield, Richard, an English martyr, was for some time a monk of Bury. He was converted by some godly men of London, who went about visiting and preaching to friends in the country around. For reading the New Test. in Latin he was cast into prison, whipped with a gag in his mouth, and then put in the stocks for nine months. He was released through Dr. Barnes. He prospered in the knowledge of God mightily after this, and was beneficial to Tyndale and Frith for their works in Germany, France, and England. He afterwards went to London, and was there betrayed. The articles laid against him by the bishop of London were numerous. After his examination he was taken to Newgate, and there burned, Nov. 23, 1531. See Fox, *Acts and Monuments*, iv, 680.

Bayless, John Clark, D.D., a Presbyterian minister, was born at Louisville, Ky., Jan. 7, 1819. His mother died while he was an infant, but he was sedulously trained by a pious grandmother in the precepts and practices of gospel truth. He was graduated from Centre College, Ky., in 1836. While a student he was converted during a revival in Danville, united with the Church there, and was baptized by the Rev. Dr. John C. Young. He entered Princeton Seminary in June, 1837, and remained until September, 1838, when the state of his health compelled him to leave. He returned, however, in August, 1839, and remained until he had completed his course in the spring of 1841. He was licensed by the Presbytery of Louisville, Sept. 23, 1841, and spent his first year of ministerial labor at Cloverport, Ky., and vicinity. At the end of this time he became pastor of the church at Jeffersonville, Ind., for two years, and, in addition, was for one year chaplain to the penitentiary. In 1844 or 1845 he removed to Covington, Ky., where he succeeded in building up a flourishing church, and sent out a colony to organize a second church (now North Street) in that growing city. In 1852 he removed to north-eastern Kentucky, and took charge, for a part of his time, of Bethesda Church (now Ashland Church), in Boyd County. Here began that great evangelistic work in which he spent the last twenty years of his life, and which extended not only through north-eastern Kentucky, but all contiguous parts of West Virginia. On this wide and needy field preaching points and Sabbath-schools were established. Iron-furnaces were made centres of work. New churches were organized wherever practicable. Thus he soon had five or six organized churches under his care, and each was a centre of extended mission work. In April, 1866, he severed his connection with Ashland Church, still continuing his work as an evangelist. In 1867 he bought a mountain farm near Grayson, Carter Co., Ky., and henceforth resided there, still, however, earnestly continuing his missionary labors. But his health grew more and more feeble, and for four or five years before his death he was able to travel very little, especially in winter. He died May 23, 1875. Dr. Bayless espoused the Southern side during the civil war, and at the time of his death was in connection with the Presbytery of Ebenezer, of the Southern Assembly. He was a man of great ability, and of strong and clear views on all subjects to which he gave his attention. He was an earnest, effective, and instructive preacher. He was especially fond of children, and gave much time and labor to efforts to instruct and benefit them in every way. His end was full of Christian joy and even of triumph. See *Necrological Report of Princeton Theol. Sem.* 1876, p. 23. (W. P. S.)

Bayless, Lewis C., a Presbyterian minister, was born in New York city, Sept. 26, 1838. He was educated at the New York Free Academy, and studied theology at the Seminary at Princeton, N. J. He was ordained by the New York Presbytery in 1862, and installed pastor of the Eighty-fourth Street Presbyterian Church, New York city. He died Aug. 18, 1864. See Wilson, *Presb. Hist. Almanac* 1866, p. 95.

Bayley, Abner, a Congregational minister, was born at Newbury, Mass., in 1716. He graduated from Harvard College in 1736, was ordained pastor of the church in Salem, N. H., Jan. 30, 1740, and died March 10, 1798. See Sprague, *Annals of the Amer. Pulpit*, ii, 389.

Bayley, C., D.D., an English divine, was born about 1752, near Whitchurch, Shropshire. He was sent to the grammar-school, where by assiduity he made great progress in learning, staying there until he became the master. To his advancement in literature his excellent grammar in the Hebrew language bears sufficient testimony. He entered the ministry as curate of the Rev. John Fletcher, vicar of Madeley, Salop, and subsequently labored with the Rev. Dr. Conyers, at Deptford. After much labor and perseverance, he erected a church in Manchester, and in 1788 became its first pastor. Dr. Bayley retained this charge till his death, which occurred April 2, 1812. His diligence in pastoral duty, his faithfulness in the ministrations of the pulpit, and his purity of life, were such as to place him in the front rank of the servants of Christ. He published *The Christian's Choice* (Manchester, 1801, 12mo). See (Lond.) *Christian Observer*, August, 1812, p. 477.

Bayley, James, a Congregational minister, was born Sept. 12, 1650. He graduated from Harvard College in 1669, was ordained at Danvers in October, 1671, resigned his charge in 1680, and died in 1707. See Sprague, *Annals of the Amer. Pulpit*, i, 186.

Bayley, John, a minister of the Methodist Episcopal Church South, was born at Newcastle-under-Lime, Staffordshire, England, March 13, 1814. In his youth he became a bold and decided infidel. He came to America in 1836, was converted in 1839, and in 1840 joined the Virginia Conference. In 1845 he visited England, returning to his work the following year. In 1860 he again visited England, to recruit his health, and returned in 1869. He died in Lynchburg, Va., Feb. 25, 1880. Mr. Bayley was a close student. The Bible was his chief study, and his preaching was always accompanied with the unction of the Spirit. Socially, he was entertaining, cordial, pure, and was eminently successful in winning souls to Christ. He was continually writing for papers and periodicals, and he wrote and published many interesting books. Among them are, *Confessions of a Converted Infidel:—Marriage as it is and as it should be:—Pleasant Hours;* also many smaller pamphlets, viz.: *Shakespeare—Was He a Christian?—Facts About America for the People of England*, etc. See *Minutes of Annual Conferences of M. E. Church South*, 1880, p. 235.

Bayley, Josiah, a Unitarian minister, was born at Newbury, Mass., in 1723. He graduated at Harvard College in 1752, and was ordained pastor of the Church at Hampton Falls, N. Y., Oct. 19, 1757. He died Sept. 12, 1762. See Sprague, *Annals of the Amer. Pulpit*, viii, 15.

Bayley, Robert Slater, F.S.A., an English Congregational minister, was born at Lichfield, in 1801. He was converted early in life, educated for the ministry at Hoxton College, and settled first at Louth, in 1833. In 1835 he removed to Sheffield, where he labored ten years. From Sheffield Mr. Bayley went to Queen-street Chapel, London, where he labored till his invitation to Eignbrook Chapel, Hereford, in 1856. He died Nov. 15, 1859. Mr. Bayley was the author of, *Nat-*

ure Considered as a Revelation:—History of Louth:—Lectures on the Early History of the Christian Church:—The New Hebrew Concordance; and many sermons, lectures, etc. See (Lond.) *Cong. Year-book*, 1860, p. 175.

Bayley, William, an English minister of the Society of Friends, was born about the year 1630, and was for some time a Baptist minister at Poole. He united with the Friends about the year 1655, and, as the "testimony" about him says, "travelled up and down in many places in the service of the Lord." He is spoken of as being singularly gifted by the Holy Spirit, and an "able minister of the New Testament." He underwent the personal sufferings usual in that age with his associates. In order to provide for the wants of his family, he followed the seas as master of a ship. His last voyage was made to Barbadoes. On his return from visiting Friends in that island he died, April 1, 1675, in lat. 46° 36′. See *Piety Promoted*, i, 73. (J. C. S.)

Baylis, Frederick, an English Congregational minister, was born at Rodborough, Gloucestershire, in 1826. Soon after his conversion he was accepted by the London Missionary Society, and sent to Fakenham and Rotherham to fit himself better for their work. In 1850 he was ordained at Southampton. On Sept. 14, 1850, Mr. Baylis left for India. He labored first at Madras, and finally at Neyoor, South Travancore. In August, 1854, the charge of the entire mission devolved on Mr. Baylis; also the general oversight of the medical department, for which he had been happily prepared by his early education. His death occurred May 17, 1877. Mr. Baylis was possessed of great energy and patient determination. He was indefatigable, self-possessed, and cheerful. His varied abilities and attainments qualified him for all departments of missionary labor. He had the confidence and esteem of both the English and native authorities of the province. Besides discharging his missionary duties, Mr. Baylis contributed numerous works to Tamil Christian literature, and for several years was joint, and afterwards sole, editor of the illustrated Tamil magazine, *The Désopakári*. See (Lond.) *Cong. Year-book*, 1878, p. 306.

Bayliss, Samuel, a Congregational minister, was born at Stratford-on-Avon, England, Jan. 9, 1812. His early years were spent in New York and Philadelphia, and from 1832 to 1842 he was engaged in business in Rochester, N. Y. From 1842 to 1853 he was agent of the American Tract Society; but May 1 of the latter year he was ordained an evangelist in Brooklyn, N. Y. As a result of his labors the Warren Mission Church in Brooklyn was organized in the following year, and he remained in pastoral charge of it until 1866, when he was elected secretary and agent of the Brooklyn Association for Improving the Condition of the Poor. He continued to hold this position until 1877. His death occurred in Brooklyn, Feb. 12, 1879. See *Cong. Year-book*, 1880, p. 12.

Baylor, *Hon. and Rev.*, R. E. B., a licensed preacher of the Baptist denomination, was born in Bourbon County, Ky., May 10, 1791. He studied law in his native state, and, having been admitted to the bar, he removed to Alabama, and practiced at Cahaba and Tuscaloosa. For two terms he represented the Tuscaloosa district in Congress. His conversion took place in 1839, and soon after he was licensed to preach. He removed to Texas not long after, where he was a member of the Texan Congress for a time, and for twenty-five years a circuit judge, and for a short time was on the Supreme bench. "Wherever he held courts he there also preached, often deciding cases on the bench during the day, and holding a protracted meeting at night." "His religious character aided him no little in his judicial career at a time when violence, lawlessness, and misrule prevailed among the people. He thoroughly identified himself with the people of God wherever he went." He was a generous friend and contributor to "Baylor University"—called so from him—an institution of high character, situated in Independence, Washington Co., Texas, established in 1845. Mr. Baylor spent most of his time during the last ten years of his life in attending religious meetings. He died Dec. 30, 1873. "His memory is precious among all classes of people in the State of Texas. See *Baptist Encyclopædia*, p. 89.

Bayly (or **Bailey**), **Anselm**, LL.D., an English clergyman, who died in 1794, was sub-dean of his majesty's Chapel Royal, and published a number of educational and theological works (1751–89). His most pretentious work was, *The Old Testament, English and Hebrew, with Remarks Critical and Grammatical on the Hebrew, and Corrections of the English* (Lond. 1774, 4 vols. 8vo). "In this edition the authorized version, with a few alterations, chiefly in the punctuation, is printed so as to face the Hebrew; a few notes are added of an explanatory kind; the *Keri* readings are conveniently placed on the margin; and summaries of the books are appended. The work is of little value, except as it supplies a legible Hebrew text. The text is pointed, but only the *athnach* and *soph-pasuk* accents are inserted." Dr. Bayly published also a *Hebrew Grammar*, and a *Practical Treatise on Singing* (ibid. 1771).

Bayly, Benjamin (1), an English clergyman, was rector of St. James's, Bristol, and died about 1720. He published, *An Essay on Inspiration* (Lond. 1707):—and *Sermons on Various Subjects* (2 vols. 1721). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bayly, Benjamin (2), an Irish Methodist preacher, was born at Moneygrath, County Carlow, Oct. 13, 1807. He was converted at twenty-one, received into the Methodist Society by the Rev. Robert Huston, became a class leader and local preacher, and began in 1832 the career of an itinerant minister. During forty-two years he was in labors more abundant, and witnessed remarkable revivals of the work of God. He became a supernumerary in 1874, preaching as health permitted, but died at Enniskillen, Aug. 10, 1879.

Bayly, John, an English clergyman, son of bishop Lewis Bayly, was born in Herefordshire in 1595, and educated at Exeter College, which he entered in 1611. After completing his collegiate studies, he took orders and received some preferments from his father. He afterwards became one of the king's chaplains, and guardian of Christ's Hospital in Ruthyn. He died in 1633. His published works include, *The Angel Guardian* (1630):—and *The Light Enlightening* (eod.).

Bayly, Thomas, an Irish prelate, was bishop of Killala and Achonry, and died in 1670. He published, *Theophilact's Comments on St. Paul* (Lond. 1636). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bayne (or **Baine**), **James**, minister in Edinburgh, was born in 1710, and died Jan. 17, 1790. He was a protégé of the duke of Montrose, and was so celebrated a preacher that he was popularly called "the Swan of the West." He published, *Discourses on Various Subjects* (1778):—and a *Sermon* against Foote's *Minor*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bayne, John, a Methodist Episcopal minister, was born in Somerset County, Md., in 1796. He experienced conversion when about twenty-one; soon began active service as exhorter and local preacher; and in 1821 entered the Philadelphia Conference, in which he labored with zeal and fidelity until the close of his life, Aug. 6, 1851. Mr. Bayne was a warm friend, a firm Methodist, and a plain, energetic, and useful minister. See *Minutes of Annual Conferences*, 1852, p. 20.

Bayne (or **Baynes**), **Paul**, an eminent English Puritan divine, was educated at Withersfield, in Essex, and at Christ College, Cambridge, of which he became fellow. Shortly after his graduation he was chosen lecturer of St. Andrew's Church, in which office he con-

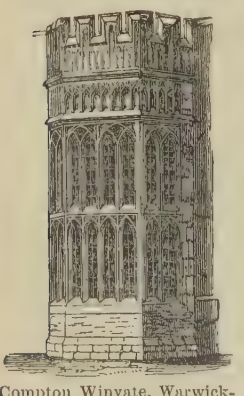
tinued until silenced for certain opinions advanced in his lectures. He died at Cambridge in 1617. He wrote, *The Diocesan's Trial* (1621):—*A Commentary on the 1st and 2d Chapters of St. Paul to the Colossians; together with Divers Places of Scripture Briefly Explained* (Lond. 1634, 4to):—*Help to True Happiness, Explaining the Fundamentals of Christian Religion* (3d ed. 1635):—*A Commentary on Ephesians* (1643), and some other works.

Bayne (or **Baines**), **Ralph**, D.D., an English prelate, was a native of Yorkshire, and was educated at St. John's College, Cambridge. He afterwards went to Paris, where he was for some time royal professor of Hebrew. He remained abroad until the accession of queen Mary, when he was consecrated bishop of Lichfield and Coventry. On the accession of Elizabeth he was deprived and for some time imprisoned, but afterwards lived in the bishop of London's house. He died in 1559. He published, *Prima Rudimenta in Linguam Hebraicam* (Paris, 1550).

Baynes, Joseph, an English minister of the Society of Friends, was born at Kissington, Westmoreland Co., in 1633. He was converted in 1652, through the preaching of George Fox, and united with the Quakers. Some time after this he began to preach, and commended himself to those whom he addressed of like faith, as one who "truly loved and feared the Lord, making it his daily care to keep his conscience void of offence towards God and man." For the non-payment of tithes, and for other reasons, he was despoiled of his goods and frequently imprisoned, all which "he endured with steadfastness and great patience." For many years during the latter part of his life he travelled in England. He took special interest in the spiritual welfare of the young. He died Jan. 26, 1714. See *Piety Promoted*, ii, 145–147. (J. C. S.)

Bayon, Nicolas, a French theologian, was born at Pont-à-Mousson, about 1570. He was canon of the Cathedral of Verdun. He wrote, *De Sacramentis et Sacrificiis Missæ* (Verdun):—*De Decem Præceptis Decalogi et Quinque Præceptis Ecclesiæ* (ibid. 1622):—*Solutions des Cas de Conscience*, etc. (ibid. 1620). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bay-window is a window forming a bay or recess in a room, and projecting outwards from the wall either in a rectangular, polygonal, or semicircular form, often called a *bow*-window. Bay-windows do not appear to have been used earlier than the Perpendicular style; but at that period they were very frequently employed, particularly in halls, where they are invariably found at one end, and sometimes at both ends, of the dais; and the lights are generally considerably longer than those of the other windows, so as to reach much nearer to the floor. Semicircular bay-windows were not used till Gothic architecture had begun to lose its purity, and were at no period so common as the other forms. Windows of this kind are sometimes used in upper stories, and in such cases are supported on corbels or on projecting suites of mouldings. See Oriel.


Compton Winyate, Warwickshire.

Baza, in Persian religion. The Persians give sins a certain weight, which must be balanced by good deeds or penances. Baza is such a weight of sins as equals 90 staters or 22½ Arabian drachms.

Bazan, Ferdinando, archbishop of Toledo, was born in 1627. His taste for literature led him to establish an academy of the learned in his own house. He died in 1702. He wrote some works, which are unpublished, in Spanish and Italian. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bazend, another name for the Zend Avesta (q. v.).

Bazin, George W., a prominent Universalist, was born at Portsmouth, N. H., in 1794. He there learned the printer's trade; removed to Boston in 1820; became connected with the *Universalist Magazine* as printed in 1828, and continued his connection with it for forty years, excepting about six years which he spent in the office of the *Eastern Argus*. He died Dec. 21, 1873. See *Universalist Register*, 1874, p. 141.

Bazin, Jean Baptiste, a French theologian and hagiographer, was born at Auxonne, Jan. 14, 1637. He was in 1673 procurator-general of the Order of the Cordeliers of Dijon. He died at his native place, Jan. 30, 1708. He wrote, *Praxis Recollectionis Animæ* (Paris, Degollier, 1686):—*La Grand'-Messe et la Manière de l'Entendre et d'y Assister Saintement* (Lyons, 1687):—*Éclaircissements sur la Sainte Messe* (ibid. 1688):—*Abrégé de la Vie de Saint Jean Capistran*, etc. (ibid. 1698). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bazin, Nicolas, a French engraver, was born at Troyes, in Champagne, in 1636, studied under Claude Mellan, and established himself at Paris as an engraver and print-seller. He died about 1706. The following are some of his principal religious works: *The Portrait of the Virgin; The Annunciation; Christ Crowned with Thorns; The Crucifixion; St. Jerome and St. Peter* (two plates). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bazius, Johannes, bishop of Wexiö in Sweden, was born in 1581, and died in 1649. He wrote, by order of his government, a history of the Swedish Church, entitled *Inventariam Ecclesiæ Sueco-Gothicorum, continens Integram Historiam Ecclesiæ Suecorum, libris viii. descriptam, usque ad annum* 1642 (Linköping, 1642, 4to).

Bazur was an Oriental magician. All amulets of the Persians are called *Bazuband* after him.

Bazzani, Giuseppe, an Italian painter, was born at Reggio, in 1690, and studied under Gio. Canti. Many of his fresco paintings are at Mantua and in the convents in its vicinity. He was director of the Academy at Mantua, where he died in 1769. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Beach, Aaron Crowell, a Congregational minister, was born at South Orange, N. J., Dec. 28, 1805. After leaving the academy at Bloomfield, N. J., he entered Yale College, graduating in 1835, and three years after from Yale Theological Seminary. In June, 1842, he was ordained pastor of the church in Wolcott, Conn., where he remained exactly fifteen years. From Feb. 1859, to April, 1876, he was pastor of the Millington Church in East Haddam; and after this he remained without charge. He died at East Haddam, Conn., July 30, 1881. See *Cong. Year-book*, 1882, p. 23.

Beach, Anson F., a Methodist Episcopal minister, was born at Cheshire, Conn., in 1810. He experienced conversion at the age of nineteen, soon began preaching, and in 1833 united with the New York Conference. In that body, with but a short intermission as supernumerary, he labored earnestly to the close of his life, Oct. 6, 1847. See *Minutes of Annual Conferences*, 1848, p. 225.

Beach, H. W., a Methodist Episcopal minister, was admitted into the Upper Iowa Conference in 1858, but became superannuated, on account of ill-health, in 1863. At the close of one year, he made another year's effort to keep in the effective ranks, but bodily weak-

ness obliged him to resume a superannuated relation, which he sustained until his decease, Dec. 19, 1878. See *Minutes of Annual Conferences*, 1879, p. 50.

Beach, Isaac Closson, a Presbyterian minister, was born at New Milford, Conn., March 2, 1802. He studied theology in private, and after being licensed by the Litchfield South Association, in 1828, preached in Washington and Bethel, Conn. He served as an agent of the American Bethel Society in Ohio in 1829–30. He was then ordained pastor of the Presbyterian Church in New Paltz, Ulster Co., N. Y., where he remained about five years. After eighteen months' service as pastor of a church in Newburgh, N. Y., he removed, in 1848, to Northern Illinois, where he labored for three and a half years as a home missionary. His next remove was to Southern Ohio, where he had charge of the Church at North Bend about three years. Thence he went to Cincinnati, and spent between three and four years as pastor of the Sixth Presbyterian Church. His health again failed, and in September, 1858, he settled in Kansas, residing first at Wyandotte and afterwards at Olathe. Until 1862 he was general missionary of the Presbyterian Church for the territory, travelled largely, and organized churches. He died Feb. 23, 1873. See *Obituary Record of Yale College*, 1873.

Beach, James, a Congregational minister, was born at Winchester, Conn. He graduated from Williams College in 1804, and studied theology under Rev. Asahel Hooker; was ordained pastor in Winsted, Conn., in 1805, resigned his charge in 1843, and died June 10, 1850, aged seventy years. See Sprague, *Annals of the Amer. Pulpit*, ii, 319.

Beach, John, a Christian martyr, was burned at Rochester, April 1, 1556, because of his faithful adherence to the Gospel. See Fox, *Acts and Monuments*, viii, 130.

Beach, Lyman, a Methodist Episcopal minister, was born at Wallingford, Conn., Dec. 21, 1792. He received a careful bringing-up, experienced conversion at the age of seventeen, and was licensed to exhort in 1813. He served in the war with Great Britain, and became a backslider. He purchased a farm in 1818, in Stockbridge, N. Y. He rejoined the Church in 1820, and was relicensed to exhort; was licensed to preach in 1822, and employed one year by the presiding elder, and in 1828 entered the Oneida Conference. He served the following charges: Palatine and East Brockett's Bridge, Camden, Lebanon, Brookfield, Norwich, Westmoreland, Litchfield, Deansville and Clinton, Sangerfield, Augusta, Smyrna, Hamilton, Brookfield (again), Onondaga, Onondaga Mission, Camillus, Lowell, Westmoreland (again), Bennett's Corners and Indian Missions; and in 1858 was superannuated. He lived in Verona until 1874, and then went to Augusta, N. Y., where he remained until his decease, Jan. 30, 1880. Mr. Beach was a man of great influence, excellence of character, superior ministerial gifts, sound judgment, ready command of language, and pleasing address. See *Minutes of Annual Conferences*, 1880, p. 80.

Beach, Stephen, a clergyman of the Protestant Episcopal Church, was born at Wallingford, Conn., March 15, 1790. Although lacking the advantages of a collegiate education, he became a good scholar and an excellent preacher. He was ordained deacon Oct. 20, 1815, immediately after which he officiated in St. Albans, Fairfield, and Sheldon, Vt., for several years. On Aug. 24, 1817, he was ordained priest. In 1822 he became rector of Salisbury, Conn., in 1833 he removed to Essex, in the same state, taking charge also of St. Stephen's Church, East Haddam. In 1836 he resigned the parish at Essex, and assumed the rectorship at East Haddam, where he died, Jan. 14, 1838. As a preacher, his sermons were remarkably clear, earnest, and instructive, and he excelled in extemporaneous address. See Sprague, *Annals of the Amer. Pulpit*, v, 532.

Beacock, William, an English Wesleyan missionary, went to the West Indies in 1815, and labored in the island of St. Vincent's. He died Aug. 29, 1817, of a fever induced by a cold when sailing in an open boat for Prince Rupert's Bay. "His charity, diligence, humility, resignation, and love have rarely been excelled." See *Minutes of the British Conference*, 1818.

Beacom, James, a Methodist Episcopal minister, was born at Pittsburgh, Pa., Aug. 15, 1817. Following his natural inclinations, he became a votary of the histrionic art, and acquired some celebrity therein. He was the associate of Forrest, and also Parsons, who, like him, abandoned the stage for the Christian ministry. He experienced conversion at the age of thirty, and soon afterwards entered the Pittsburgh Conference. He grew in knowledge and grace with a rapidity rarely surpassed, and labored with great zeal and fidelity until near the close of his life, when he became superannuated, and retired to Pittsburgh, where he died, April 21, 1862. See *Minutes of Annual Conferences*, 1862, p. 43.

Beacon Turrets occur at Llandrillo-yn-Rhos, at St. Burian's, Hadley, and St. Michael's Mount, under the modern name of *St. Michael's Chair;* they carried a light in a pot suspended on an iron frame, to guide travellers or ships. The cage for the cresset remains at Hadley Tower. Octagonal lanterns are found at Boston, in the west tower of Ely, at All Saints', York, and other places which served the same purpose. St. Hilary Tower was yearly whitewashed by the port of St. Ives, to render it conspicuous at sea. At Bow Church, Cheapside, and Winchester, there were beacons.

Beadle is a title of—(1) certain university officials known also as *bedells* of divinity, arts, and law, who formally attend the authorities upon public occasions, to perform certain prescribed duties; (2) a lay officer who preserves order in churches and chapels. See Acolyth.

Beadle, Elias Root, D.D., LL.D., a Presbyterian minister, was born at Cooperstown, N. Y., Oct. 13, 1812. He united with the Church at the age of seventeen, and soon after commenced his preparation for the ministry, spending parts of two years under the tuition of Rev. Dr. E. N. Kirk, then pastor of the Fourth Presbyterian Church at Albany, N. Y. In 1835 he was licensed to preach, and in 1836 was ordained. His health being much shattered in consequence of his labors as a city missionary, he accepted an invitation to become the pastor of the First Presbyterian Church in Albion, N. Y., where he remained for two years; at the end of which time he accepted an appointment as a missionary among the Druses of Mount Lebanon, Syria, and sailed from this country in June, 1839. The war in Syria prevented his entrance upon the work for which he had been set apart, and, after three years' missionary labor in different parts of Syria, he went to Constantinople, with the hope that Providence might open some field for work in Turkey. To recruit his health, he decided, after a time, to return to his native land. In 1840 he went to New Orleans, where he continued for nine years "in labors abundant and most fruitful, in zeal ardent, in perils oft, amid epidemics and panics, sicknesses and calamities." As the result of his persistent toils, three Presbyterian churches were formed in New Orleans, of one of which he was pastor for several years. In 1852 he returned north, and became pastor of the Pearl-street (Congregational) Church in Hartford, Conn.—a new church, of which he was the first minister. Here he continued for ten years, with but little relaxation from his ministerial labors, and then yielded to the pressure of disease, and was obliged to spend eight months in the West Indies to recruit his wasted energies. Returning to Hartford, he continued his labors for a time, and then resigned. After spending some time in the Old World, he returned to the United States, and having accepted a call to the pastorate of the Sec-

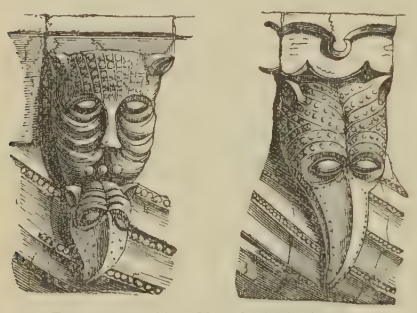
ond Presbyterian Church, Philadelphia, he was installed Nov. 12, 1865, where for thirteen years he had a successful ministry. His death, which was sudden, occurred Jan. 6, 1879. In some respects, Dr. Beadle was a remarkable scholar, being well-informed upon all the sciences, but his specialties were mineralogy and conchology, in which latter science he was one of the very highest authorities in America. The museum of Brown University has been greatly enriched from his valuable collections. See Dr. Herrick Johnson's *Memorial Sermon*. (J. C. S.)

Beadon, RICHARD, D.D., an English prelate, was born about 1739, and educated at Cambridge, where he became fellow of St. John's College. He obtained a prebend in London in 1771, and another in 1775, and became archdeacon of London the same year. He was chosen master of Jesus College, Cambridge, in 1781, and vice-chancellor of the University in 1782. He was consecrated bishop of Gloucester June 7, 1789, and translated to the see of Bath and Wells in 1802. He died April 21, 1824. He published a few sermons. See Le Neve, *Fasti* (Index).

Beadulf. See BADULF.

Beadwin. See BADUVINI.

Beak-head is a term applied to an ornament which is very frequently used in rich Norman doorways, resembling a head with a beak. There are many



Beak-heads, Iffey Church, Oxfordshire.

varieties of this ornament. It is sometimes called *cats-head*, having then a tongue hanging out instead of a beak.

Beal (or **Beale**) **John**, an English divine and philosopher, was born in 1603, and died in 1683. He contributed many papers to the *Philosophical Transactions* (1666–77). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Beal, William, an English Wesleyan minister, was born at Devonport, in 1785. He was converted at the age of seventeen, and appointed teacher, by Dr. Coke, in the first Sunday-school established at Liskeard. He was received into the ministry in 1808, and for sixty-four years he did the work of an evangelist with ability, purity, and fidelity. In the early part of his ministry, he endured privation and persecution as a pioneer home-missionary in a part of Devon where Methodism was scarcely known, among a people sunk in ignorance and apathy. He was a conscientious and faithful student, and his sermons were practical, rich in experience, pervaded throughout by deep thought. He pursued antiquarian studies with enthusiasm. He was affectionate and eminently simple-hearted and single-minded. He became a supernumerary in 1848, spent the evening of his days in genial activity, amid calm and sunshine, and died at Liskeard, June 18, 1872. He published the following works: *The Fatal Tendency of False Principles;* a sermon, 2d ed., with a Postscript to Rev. Dr. Cleeve (Exeter, 1819, 12mo):—*Three Letters to Messrs. Littlejohns and Moass, Committed to the Devon County Bridewell for Preaching in an Unlicensed Place*, etc. (ibid. 1823, 8vo):—*Infant Baptism* (Weymouth, 1823):—*Remarks on the Abrahamic Covenant, Infant Baptism, and Christian Education* (ibid. 1824, 8vo):—*Two Lectures on Geology and Geognosy* (Devonport, 1826, 8vo):—*Letters to the Young on Religion and Mental Improvement* (Bristol, 1830):—*Geology, Geography, and Chemistry* (London, 1830, 12mo):—*The Fathers of the Wesley Family* (Weymouth, 1833, 12mo; 2d edition, with many additions London, 1860, 8vo):—*Biog. Notices of Revs. Bartholomew and John Wesley* (ibid. 1839, 8vo):—*God, through Christ, the Only Fount and Cause of Being and Well-being to Man* (Portsmouth, 1845, 8vo):—*Britain and the Gael; or, Notices of the Old and Successive Races*, etc. (2d ed. Liskeard, 1860, 8vo). See *Minutes of the British Conference*, 1872, p. 34; Osborne, *Wesl. Bibliogr.* p. 67; Everett, *Wesl. Takings*, i, 352.

Beale, HENRY MARSHALL, A.B., an Irish Wesleyan minister, was born at Mount Mellick, in 1820. His parents were once Quakers. He entered the ministry in 1845, and after a few years accepted a tutorship in the Connectional School, where the influences of his gentle and cheerful temper, pure mind, and upright conduct were fully recognized. Disease was, however, rapidly developing, and under it he finally sank, Dec. 17, 1855. See *Minutes of the British Conference*, 1856.

Beall, ISAAC I., a Methodist Episcopal minister, was born in Fairfield County, O., Sept. 18, 1823. He was dedicated to the ministry from infancy, and enjoyed the privileges of an early religious education. He chose and prepared himself for the legal profession, was converted in 1848, soon began preaching, and in 1849 entered the Ohio Conference, in which he served on eight different appointments. He died Oct. 27, 1860. See *Minutes of Annual Conferences*, 1861, p. 167.

Beals, DAVID, a Congregational minister, was born at Dalton, Mass., Jan. 28, 1829. He graduated from Amherst College, 1857, and from the Connecticut Theological Institute in 1860. The middle year of his theological course was spent in the Union Seminary, N. Y. He was ordained in East Hartland, Conn., June 10, 1863, where he remained four years and a half. While preaching as acting pastor at Southwick, Mass., he died Sept. 28, 1868. See *Alumni Records of Conn. The. Ins.* p. 84. (J. C. S.)

Beaman, H. H., a Baptist minister, was born in 1849. In early life he was frail in health, and was obliged to pursue his studies under private tutors. At the age of seventeen he was converted, and became a member of the Church in Athol, Mass. He was a decided, active Christian from the outset of his religious life, and about a year after joining the Church he felt himself called to enter the ministry. After preaching for a time at Warwick, Mass., he went to the Theological Institution at Newton, Mass., and remained there two years (1870–72). On leaving the seminary, he accepted a call to the pastorate of the churches of Hampton Falls and Seabrook, N. H., his ordination taking place Oct. 2, 1872. After a successful pastorate of four years, he was called, in 1876, to Bridgewater, Mass., where he remained another four years, and then removed to North Oxford, Mass. He died Aug. 10, 1881. "He was a good preacher, a faithful pastor, a kind and conscientious man. He fell at the post of duty, with the harness on." See *The Watchman*, Sept. 22, 1881. (J. C. S.)

Beamer, VALENTINE M., a Methodist Episcopal minister, was born in Clark County, O., Dec. 14, 1821. He labored on his father's farm until twenty-one years old; and in the winter, after leaving home, was converted, Feb. 7, 1843. In 1845 he united with the Ohio Conference, and served the charges of North Lewisburg and Washington circuits, Wayne and Coal River circuits. In the fall of 1849 he located, and in September, 1851, he was readmitted into the travelling connection in the North Indiana Conference. His appointments in that Conference were, Knightstown Circuit,

Logansport Station, New Castle Circuit, Agent of the M. E. Tract Society, Muncie Station, New Castle Circuit, Richmond Station, Pendleton Circuit; Berry-street Station, Fort Wayne; Main-street Station, Peru; Miami Circuit, Elkhart Station; 1866 supernumerary; Mexico Circuit, Kokomo Station; Logansport District, Noblesville Station; 1876 supernumerary; Xenia Circuit, Alto Circuit, Jerome Circuit. He died June 27, 1880. He possessed more than an ordinary amount of native talent, and his eloquence was sometimes of a high order, while his sermons were always interesting and instructive. His ministry was eminently successful in the salvation of many souls. See *Minutes of Annual Conferences*, 1881.

Beam-light is the lamp which burns before the holy sacrament; so called, because set on the rood-beam above the altar, in distinction from a light set upon a perch or swinging stand, or those placed in bowls suspended from the vault.

Beam-rood is the beam crossing the chancel arch, on which the rood or crucifix is fixed; sometimes the top of the chancel screen.

Bean, a saint whose day is Oct. 26; but nothing is known of him except that he was venerated at Wester Foulés, and at Kinkell, in Strathearn, Scotland. See BEVAN, *St.* He is not to be identified with St. Bean of Mortlach, but he probably is St. Bean, the uncle of St. Cadroë, or St. Bevan of Tamhlact-Menan. See *Martyr. Donegal.*, by Todd and Reeves, p. 337–9, n.; Reeves, *Eccles. Ant.* p. 113; Gordon. *Monast.* ii, 270; Bishop Forbes, *Kalendar of Scottish Saints*, p. 239, 277.

Bean, Benaiah, a Free-will Baptist minister, was born at Salisbury, N. H., June 30, 1793. He was baptized by Rev. Joshua Quimby in 1812; moved to Whitefield, N. H., in 1821, and became a member of the Church in that place at the time of its organization. He was licensed to preach in 1823, and ordained Aug. 24, 1828; and was pastor of the Church at Whitefield for ten years, during which several revivals were enjoyed. In 1838 he moved to Bethlehem, N. H., and was pastor there for eight years. In 1850 he became pastor of what was called the Clarkville and Pittsburg Church, and subsequently of the Church at Stewartstown, N. H. He died in Colebrook, N. H., Dec. 17, 1856. See *Free-will Baptist Register*, 1858, p. 87. (J. C. S.)

Bean, Henry, an English Congregational minister, was born in London, June 2, 1796, of pious parents, and was converted about the age of twenty. He preached two years as an evangelist at Burslem, North Staffordshire; studied four years at the academy at Idle, and in 1824 was ordained at Upper Chapel, Heckmondwike, where he continued pastor until his death, March 7, 1862. Mr. Bean's power in the pulpit lay in his earnestness; the words he uttered came straight from his heart. He was a well-read man, a rapid speaker, a genial, faithful Christian. He left fifteen or sixteen hundred sermons fully written, and an immense number of skeletons—the produce, for the most part, of the hours he devoted to study before breakfast. See (Lond.) *Cong. Year-book*, 1863, p. 205.

Bean, John, a Methodist Episcopal minister, was born at Stratford, Vt., Sept. 23, 1817. He was converted at fourteen; removed to Illinois; commenced his itinerant life in Wisconsin in 1845; labored until he could do so no longer; retired in 1870; and died of apoplexy, near Baraboo, Wis., where he resided, May 1, 1880. He was an excellent revivalist, and preached with spiritual power; hundreds were converted under his ministry. See *Minutes of Annual Conferences*, 1880, p. 240.

Bean, Joseph, a Congregational minister, was born in Boston, March 7, 1718. In 1741, under the preaching of Whitefield and Tennant, he became a Christian. Abandoning his calling as a trader, he devoted himself to preparatory studies, and at length graduated at Harvard College in 1748. He was ordained the third minister of Wrentham, Mass., Nov. 24, 1750, and remained pastor of the Church for more than thirty years. He died Dec. 12, 1784. See *Panophit*, v, 481–488; Allen, *Amer. Biog.* s. v. (J. C. S.)

Bean, William, an English Congregational minister, was born at Bridgewater, Nov. 19, 1800. He was converted early in life, educated by private tutors, and was ordained pastor at Whitchurch, Hants. Thence he removed to Hope Chapel, Weymouth, where his pastorate continued eight years, after which he became pastor of Livery-street Chapel, Birmingham. On removing to London, he was for twelve months evening lecturer at Clapham Common. Mr. Bean's final charge was at Worthing, where he labored from 1855 to 1863, and then retired to London, where he died, Nov. 14, 1871. Mr. Bean had a commanding presence, great energy of character, and a warm and brotherly heart. See (Lond.) *Cong. Year-book*, 1872, p. 306.

Beane, SAMUEL, a Congregational minister, was born at Lyman, N. H., March 1, 1812. He was educated at the Haverhill (N.H.) Academy, where he was converted, at Dartmouth College (graduated 1836), and at Andover Theological Seminary. He was ordained pastor of the Church in Great Falls, N. H., 1841, serving there three years. In 1846, he was installed pastor at Little Compton, R. I., the Church of which was bitterly divided on the slavery question, but had been united and harmony restored by Mr. Beane. He removed to Beloit, Wis., in 1857, conducting a female seminary for three years. His health improving, he returned east and was installed in Norton, Mass., 1860, where he labored until his death, after a protracted and painful illness, May 6, 1865. Mr. Beane was a model pastor, and a scriptural and earnest preacher. See *Cong. Quarterly*, 1867, p. 200.

Beanland, BENJAMIN, an English Wesleyan preacher in the early times, was called upon to endure grievous sufferings for the truth's sake. He had many narrow escapes and wonderful deliverances. After continuing for some time a local preacher, he yielded to solicitations and gave himself wholly to the work of the ministry. There being then no settled provisions for the Methodist preachers, Beanland was hard pressed, and, when his clothes were nearly worn out, he returned home; "sooner than being damned for debt, he would work and thus provide himself with what he wanted." The sequel proved he erred in this step. In spite of his industry, he was actually cast into prison for debt, and the remainder of his days were spent in distress; and he died under a cloud, "a monument" (in the opinion of Charles Atmore) "of the just displeasure of God against those who, for want of confidence in him, desert the path of duty." He had uncommon ministerial gifts, and was an acceptable and useful preacher. No dates can be found. See Atmore, *Meth. Memorial*, s. v.

Beanus, a Scottish prelate, was the first bishop to the see of Aberdeen. He was bishop in 1015, and is said to have administered his diocese for thirty-two years with prudence and integrity. He died in 1047, and is commemorated as a saint on Dec. 16. See Keith, *Scottish Bishops*, p. 101.

Bear, Charles W., a Methodist Episcopal minister, was born near Mount Jackson, Pa., Oct. 23, 1826. He was trained "in the nurture and admonition of the Lord;" was converted in 1842; licensed to exhort in 1858, to preach in 1859, and in the same year entered the Erie Conference. He did valiant service until his decease, Oct. 26, 1865. Mr. Bear was a man of fine social qualities, possessed a good English education, and rare preaching abilities. As a disciplinarian he was thorough, and as a pastor had marked success. See *Minutes of Annual Conferences*, 1867, p. 143.

Bear, Jacob, a German Reformed minister, was probably born in eastern Pennsylvania, March 4, 1810,

and licensed to preach either by the Susquehanna Classis or the Synod in 1836. He was settled first at Spring Mills, Pa., and remained there three years. In 1840 he had charge of twelve congregations in the vicinity of Shanesville, O.; preached there seven years, and then removed to West Point, Iowa Territory, where he died, Feb. 1, 1855. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 488.

Bearcroft, George, an English Congregational minister, was born at Leigh-Sinton, Worcestershire, Nov. 18, 1782. He was religiously inclined from childhood; ordained to the ministry in 1826, at Cradley; and there died, Aug. 2, 1861. See (Lond.) *Cong. Year-book*, 1862, p. 222.

Bearcroft, Philip, D.D., an English clergyman, was born May 1, 1697, and elected scholar of the Charter-house in 1710. He went thence to Magdalen Hall, Oxford, in 1712, and graduated in 1716. He became fellow of Merton College, and took holy orders. In 1724 he was appointed preacher to the Charter-house, and in 1738 one of the king's chaplains. In 1743 he became rector of Stormouth, in Kent, and master of the Charter-house, Dec. 18, 1753. He died Nov. 17, 1761. His only published work was a *Historical Account of Thomas Sutton, Esq., and of his Foundation in the Charter-house* (London, 1737). See Chalmers, *Biog. Dict.* s. v.

Beard. The practice of the clergy in ancient times in respect to wearing beards was in conformity with the general custom. Long hair and baldness by shaving being alike in ill-repute as unseemly peculiarities, the clergy were required to observe a becoming moderation between either extreme. The fourth Council of Carthage ordered that the clergy should "neither cultivate the hair, nor shave the beard." The contrary practice, however, having obtained in the later Roman Church, it has been contended that the word "shave" was an interpolation in the canon. But this has been disproved on the testimony of the Vatican and many other manuscripts; and long after it was the custom of the French bishops to wear short hair and long beards. See SHAVING.

Beard, Calvin M., a Universalist minister, was born in Wayne County, N. C., Sept. 5, 1822. He was reared under Methodist influence; was educated at Falling Creek Academy, with the Methodist ministry in view; embraced Universalism in 1848; moved to Union County, Ill.; spent some time in school-teaching; and in 1865 entered the Universalist ministry, wherein he labored until his death, Dec. 10, 1871. Mr. Beard possessed an unsullied character, and lived to do good. See *Universalist Register*, 1873, p. 119.

Beard, Edgar, a Methodist Episcopal minister, was born in Connecticut, Oct. 29, 1830. He removed to Michigan when about twenty years of age; experienced religion in 1853; received license to preach in 1854, and entered Albion College for better ministerial qualifications. In 1858 he entered the Michigan Conference. For fourteen years Mr. Beard served the Church with zeal and earnest devotedness. He died March 4, 1873. See *Minutes of Annual Conferences*, 1873, p. 97.

Beard, George, an English Wesleyan minister, was born at Southwark in 1793. He was converted when seven; became local preacher at eighteen; was appointed a missionary to the West Indies in 1826; labored there until 1838, then on various circuits in England until 1866, when he became a supernumerary. The evening of his life was spent at Charlestown, Cornwall, where he died, April 5, 1877. His sermons were simple, original, earnest. See *Minutes of the British Conference*, 1877, p. 34.

Beard, John, a Presbyterian minister, was born in Sumner County, Tenn., Dec. 24, 1800. He was educated at Gallatin; was licensed by the Nashville Presbytery, April 3, 1823; and ordained by the same Presbytery, April 6, 1826. After several years of labor in Tennessee, he removed to Illinois, thence to Missouri, and finally to Kansas. He died in Atchinson County, Aug. 12, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 475.

Beard, Nicholas, an English minister of the Society of Friends, was born, in 1622, at Rottingdean, Sussex Co., and from his youth was interested in the subject of spiritual religion. He often rode many miles to hear the best-reputed teachers that the times afforded. In 1655, he was converted under the preaching of George Fox, and not long after began to preach the Gospel. In this work he was engaged for many years in his own and the neighboring counties, enduring many outrageous persecutions. He died May 2, 1702. See *Piety Promoted*, i, 357. (J. C. S.)

Beard, Richard, D.D., a Presbyterian minister, was born in 1799. He graduated from Cumberland College, Ky., and was immediately appointed professor of Latin and Greek in that college. He afterwards spent five years as professor in Sharon College, and in 1843 was elected president of Cumberland College, where he remained ten years and a half. When the chair of systematic theology was established in the Cumberland University, he was called to it, and continued actively in discharge of its duties until a few days before his death, which occurred in Lebanon, Tenn., Nov. 6, 1880. He published *Systematic Theology* (3 vols. 8vo);—*Biographical Sketches* (2 vols.):—one volume of *Essays and Reviews*, and *Why am I a Cumberland Presbyterian?* He was in favor of the union of the Cumberland Presbyterian Church with the Northern Presbyterian Church, and was appointed by the General Assembly to consider the matter. He was called to the moderator's chair several times. See *N. Y. Observer*, Dec. 16, 1880. (W. P. S.)

Beard, Spencer Field, a Congregational minister, son of Dr. David Beard, was born at West Brookfield, Mass., July 4, 1799. He entered Yale College in 1818, but retired on account of broken health; however, in 1824 he graduated from Amherst College, and in 1827 from Andover Theological Seminary. From 1827 to 1828 he was agent of the American Board of Commissioners for Foreign Missions. In 1829 he was ordained pastor of the Church at Methuen, and was dismissed in 1832. From 1832 to 1835 he was acting-pastor at Norton, Mass., and from 1835 to 1837 of Greenville, Conn. He was installed at Montville, Conn., July 5, 1838, remaining until 1846; and in 1848 was acting-pastor at Waquoit (East Falmouth), Mass. After serving in this position until 1853, he removed without charge to Andover, Mass., where he resided until his death, Jan. 8, 1876. See *Cong. Quarterly*, 1877, p. 409.

Beard (or **Bearde**), **Thomas,** D.D., an English divine and author of the Elizabethan period, became prebendary of Lincoln in 1612. He is best known as the compiler of the *Theatre of God's Judgments* (London, 1597). He published also, *A Retractive from the Romish Religion* (1616):—*Antichrist the Pope of Rome* (1625):—*Pedantius* (1631). See Le Neve, *Fasti*, ii, 206; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Beardsall, FRANCIS, an English Baptist minister, was born at Sheffield, Sept. 6, 1799. He was converted at the age of seventeen, while attending a Methodist class-meeting, and became a class-leader and local preacher in that denomination. Jan. 1, 1828, he joined a Baptist church in Loughborough, where he pursued his studies. After acting as an assistant to Rev. Mr. Stock at Castle Donnington, he became pastor of a Church at Market Harborough, and in 1834 removed to Manchester. Here he remained several years, and in the spring of 1842 embarked for America. He died on the voyage, June 25, 1842. See *Report of English Baptist Union*, 1843, p. 2. (J. C. S.)

Beardsly, NEHEMIAH BEACH, a Congregational minister, was born at Stratford, Conn., June 20, 1780.

He graduated at Yale College, and studied theology in private. He was licensed to preach by the Hampshire South Association in October, 1806, and for several years performed home missionary work in Maine. In January, 1816, he was ordained, and settled over the Congregational Church in Chester, Conn., where he labored for more than six years. From April, 1824, to 1831 he was pastor of the Congregational Church in Union, Conn. This was his last charge. He died in Somers, Conn., Feb. 28, 1868. See *Obituary Record of Yale College*, 1868.

Bearing-cloth is a christening robe or mantle, in which children were carried to the font. One of the 16th century, made of blue satin, and embroidered with silver lace and fringes and gold vignettes, is preserved at Bitterley Court, Salop.

Bearparke, WILLIAM, an English Congregational minister, was born at Ingleby Cross, Yorkshire, July 31, 1828. From childhood he was marked by serious and thoughtful habits. He became a member of the Church at Appleton-on-Wisk in 1848, and soon after was admitted to the Home Missionary Academy at Pickering. In 1852 he was ordained pastor at Mickleby, and there labored ten years. In 1863 he removed to Stokesley, where he died, Jan. 23, 1864. Mr. Bearparke was a diligent reader, had a well-furnished mind, and his sermons were marked by great excellence. See (Lond.) *Cong. Year-book*, 1865, p. 220.

Bear-worship. Among the Ostiah Tartars in Siberia the bear is held in great veneration. It is sacrificed to their gods as being the most acceptable victim they can select. As soon as they have killed the animal they strip off its skin and hang it on a very high tree in presence of their idol. They now pay homage to it, and utter doleful lamentations over the dead bear, excusing themselves for having put it to death by attributing the fatal deed to the arrow and not to the person that shot it. This part of their worship arises from the idea that the soul of the bear will take the first opportunity of revenging itself upon the murderers.

Beast, AS A SYMBOL. See SYMBOLISM.

Beates, WILLIAM, an American Lutheran minister, was born in 1777. He was the senior member of the Lutheran Synod of Pennsylvania, and died at his residence in Lancaster, Pa., Aug. 17, 1867, while administering the ordinance of the Lord's Supper to his family. See *Appletons' Annual Cyclopædia*, 1867, p. 573.

Beatitudes. In the Liturgy of St. Chrysostom the Beatitudes are ordered to be sung by the choir on Sundays, instead of the third Antiphon. Dr. Neale takes them, no doubt rightly, for the Beatitudes of the Sermon on the Mount.

Beaton (or **Bethune**), JAMES, a Scottish prelate, was first chanter in the Church of Glasgow, and in 1543 got the Abbey of Aberbrothock, which he held until 1551, when he was preferred to the see of Glasgow. He was consecrated at Rome in 1552, and held the see of Glasgow until 1560; at which time he, perceiving the wild fury of the reformers in pulling down churches and monasteries, thought it prudent, for the preservation of the acts and records of his Church, to transport them out of his kingdom; so he took the opportunity and went away into France with the forces of that nation the same year, and carried with him all the writs pertaining to the see of Glasgow. He was appointed by queen Mary her ambassador at the court of France, and her son king James VI continued him in the same character, notwithstanding their difference in religious sentiments. After all these various changes, the king, by act of Parliament, restored bishop Beaton to the temporality of the see of Glasgow, which he enjoyed until his death, April, 1603. By his last will he left all his goods to the Scots College in Paris. See Keith, *Scottish Bishops*, p. 259–262.

Beatrici, NICCOLO, a French engraver, was born at Thionville, in Lorraine, about 1500. He probably lived in Rome from 1532 to 1562. His style resembles that of Agostino Veneziano. The following is a list of some of his works: *Bust of Pius III*; *Pope Paul III*; *Pope Paul IV*, dated 1558; *Cain Killing Abel*; *Joseph Explaining the Dream*; *The Nativity of the Virgin*; *Magdalene and St. John*; *The Prophet Jeremiah*; *The Adoration of the Magi*.

Beattie, Alexander, a Presbyterian minister, was born in County Antrim, Ireland, July 21, 1824. He was educated at Belfast College, and studied theology at the Belfast Theological Seminary. He emigrated to Canada and subsequently to the United States. He was ordained by the Ouachita Presbytery of Arkansas in 1851, and labored first at Ebenezer and Mount Carmel, next at Three Creeks, Scotland, and Eldorado, then at La Pile and Carolina, and finally at Arkadelphia, where he died, Aug. 16, 1865. See Wilson, *Presbyterian Historical Almanac*, 1866, p. 346.

Beattie, Alexander O., a Presbyterian minister, was born at Ecclefechan, Scotland, Aug. 17, 1773. His education was limited. He was licensed in 1807, and appointed to a church in Kincardine. In 1825 he was called to Gordon-street Church, Glasgow, where he remained for thirty-two years. He was successful and very popular as a minister. He died June 10, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 271.

Beattie, John, a minister of the Reformed (Dutch) Church, was born at Salem, N. Y., in 1784, of Scottish parents, and was brought up among the Scotch Presbyterians. He studied under Dr. Proudfit, and was licensed by the Classis of New York in 1808. He became missionary in west New York and Canada, 1809 to 1810, where he had much hard labor, but heroically went forward where duty called. He was pastor at New Utrecht, L. I., 1809 to 1834; stated supply at Buffalo, 1838 to 1842; and pastor there from 1842 till his death, Jan. 22, 1864. See Corwin, *Manual of the Ref. Church of America* (3d ed.), p. 172.

Beattie, Matthew, a Presbyterian minister, was born in 1786, and ordained as minister of the congregation of Dunscore, Scotland, in 1817. He died June 23, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 271.

Beattie, William, an English Wesleyan minister, was converted at the age of thirteen, gave himself to the work of the ministry in 1848, was trained at the Didsbury Theological Institution, and died at Crickhowell, County Brecon, Wales, Dec. 31, 1852, in his twenty-sixth year, and the second of his ministry. By his exemplary conduct he won the esteem of all. See *Minutes of the British Conference*, 1853.

Beatty, Charles, a Presbyterian minister, was born in Antrim, Ireland, in 1715. He removed to America after having received a classical education. While travelling as a peddler he was induced by Tennent to prepare for the ministry. He was taken on trial by the New Brunswick Presbytery, Oct. 12, 1742, and was licensed the next day and sent to Nottingham. In 1743 he was called to the Forks of Neshaminy, and was ordained and installed in the fall of that year. The synod sent him to Virginia and North Carolina in 1754, and he accompanied Franklin in the defence of the frontier, after the burning of the Moravian missionaries by the Indians. Franklin speaks of him as the zealous and devoted chaplain. He was advised by the synod in 1759 to go as chaplain to Col. Armstrong's regiment. In 1760 he was sent by the corporation of the widows' fund to Great Britain. The same year Beatty and Duffield were sent as missionaries to the frontiers of the provinces, to preach two months in those parts in accordance with the instructions of the corporation. Beatty

published his tour in Great Britain, two pamphlets on Indian missions, and a sermon entitled, *Double Honor is Due to the Laborious Gospel Minister*. He sailed for the West Indies, but died Aug. 13, 1772, soon after reaching Barbadoes. (W. P. S.)

Beatty, Samuel Miller, a Methodist Episcopal minister, was born at Hagerstown, Md., Dec. 4, 1805. He embraced religion at the age of nineteen, received license to preach in 1831, and in 1841 entered the North Ohio Conference. From 1861 to the close of the war he served in the United States Hospital in Cleveland, and afterwards in the Bethel agency, one year in Cleveland, and the remainder of his life in Toledo, where he died, Nov. 22, 1876. Mr. Boatty was tall, erect, and well-developed; his features noble and beaming with good-nature; frank and genial in manner. His culture of mind was largely the result of observation, he never having had many school privileges. His life was highly exemplary. See *Minutes of Annual Conferences*, 1877, p. 110.

Beātus. See Benedict; Beoædh.

Beatus, a Spanish theologian of the Benedictine order, and abbot of the monastery of Val-Gabado in Asturia, died in 789. He wrote, *Libri de Adoptione Christi Filii Dei*, against *Elipandus*, published in the collection *Veter. Scriptor.*, of Peter Stevart: — a *Commentarium* upon the Apocalypse of St. John, which is unpublished. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beatus, Gabriello, an Italian theologian and mathematician, was born in 1607. He entered the Jesuit order, and was successively professor of philosophy, of theology, and of mathematics. He died April 6, 1673. He wrote, *Usus Speculi Plani: — Natura in Arctum Coacta: — Sphæra Triplex: — Quæstiones Morales*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beau, Jean Baptiste le, a French Jesuit, was born, in 1602, in the Comtat-Vénaissin, and died at Montpellier in 1670. He wrote, the *Life of François d'Estaing, Bishop of Rhodez* (Clermont, 1653, 4to, in French), and that of *Bartholomeo dos Martyres, Archbishop of Braga*, in Latin.

Beaucaire, François de Réguillon, a learned French prelate and theologian, was born in 1514, at the château of Cresta. He was at first preceptor of the Cardinal Charles of Lorraine, whom he accompanied to Rome, and who gave to him the bishopric of Metz. He also went to the Council of Trent, and there spoke with great eloquence and zeal against the pretensions of the Ultramontanes, and upon the necessity of the Reformation. Beaucaire retired to Bourbonnais after having resigned his bishopric, and there composed his *Rerum Gallicarum Commentaria, ab anno* 1541 *ad annum* 1562 (Lyons, 1625). He died in 1591. He also wrote *De Infantium in Matrum Uteris Sanctificatione* (Paris, 1565 and 1567); and some verse, which is found in *Deliciæ Poetarum Gallorum Illustrium*. His *Histoire de France* did not appear until after his death, as he had desired. See Hoefer, *Nouv. Biog. Générale*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.

Beauchamp, Robert, an Irish Methodist preacher, was born in Limerick, April 28, 1798. He was honorably connected with Irish Methodism from the days of Mr. Wesley, was converted in his youth, joined the Methodists, entered the ministry in 1824, and for thirty-nine years faithfully discharged the pastoral office. He became a supernumerary in 1864, removed to England, and resided first at Newark, then with his son in London (John Beauchamp, Esq., treasurer of the Wesleyan Thanksgiving Fund). He was a spotless example of holy living, and peacefully died in London, April 28, 1873.

Beauclerk, James, D.D., an English prelate, became canon of Windsor in 1738, and was consecrated lord bishop of Hereford May 11, 1746. He died Oct. 20, 1787, aged seventy-eight. He published a *Sermon Preached before the Lords* (1752). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Le Neve, *Fasti*.

Beaufort, Daniel Augustus, of Huguenot descent, was pastor of the Church of the "New Patent," in London, in 1728; of the Artillery in 1728; and of the Savoy, and probably Spring Gardens, in 1741. Subsequently he went to Ireland, where he held the living of Navan, and was appointed dean of Tuam. His descendants are still in England, one of whom arrived at considerable distinction as a novelist. He was somewhat celebrated in his day as a religious controversialist. See Smiles, *Huguenot Refugees*, p. 398, 399. (J. C. S.)

Beaufort, Eustache de, a French monk of the order of Cistercians, was born in 1635. He embraced the monastic life contrary to his inclination, in order to satisfy his vanity and that of his family. After several years he was appointed to the abbey of Sept Fonts. He at first lived in luxury and debauchery, but in 1663 he repented of this course, and proposed to the friars a rigid reform; but they, after reproaching him severely, abandoned him. Eustache then rebuilt his monastery, and soon after, by the example of Rance, he assembled a new society, which submitted to more rigid regulations. He died Oct. 22, 1709. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaufort, Henry, an English prelate of considerable celebrity, was born about 1370. He was a natural son of John of Gaunt, duke of Lancaster, and was half-brother to King Henry IV. He studied at Oxford and Cambridge, but received the principal part of his education at Aix-la-Chapelle. He became prebendary of Lincoln in 1389, dean of Wells in 1397, chancellor of Oxford University the same year, bishop of Lincoln in 1398, and bishop of Winchester in 1404. He repeatedly filled the office of lord-chancellor, and was involved in all the most important political movements of his times. He was present at the Council of Constance, and voted for the election of Pope Martin V., by whom he was subsequently made a cardinal. When the cardinal's nephew, Henry V. of England, proposed to levy a new impost on the clergy, in order to raise money for carrying on the war against France, Beaufort was the chief opponent of the measure; yet he loaned the king, out of his own private purse, £28,000, a sum which seems to indicate that he was the wealthiest subject of his time in all England. His service in this affair was soon recognized by the pope, who sent him as legate into Germany to organize a crusade against the followers of John Huss. This undertaking failed, and the cardinal, having expended, in levying an English army against France, the moneys granted from Rome for other purposes, fell under the papal displeasure. In 1431 Beaufort conducted the young king, Henry VI., to France, to be crowned in Paris as king of France and England. Here he also endeavored in vain to reconcile the duke of Bedford, regent of France, with the offended duke of Burgundy. Cardinal Beaufort died at Winchester, in 1447. His memory is stained by his suspected participation in the murder of his great political rival, the duke of Gloucester, who headed the lay opposition to the despotism of ecclesiastical statesmen, and by the fact that he presided over the tribunal which sentenced the Maid of Orleans to perish at the stake. See Milner, *History of Winchester;* Gough, *Life of Beaufort*, in *Vetusta Monumenta*, vol. ii; Le Neve, *Fasti* (Index).

Beaugendre, Antoine, a French Benedictine of the Society of St. Maur, and librarian of the abbey of Saint-Germain-des-Prés, was born in Paris in 1628. He published a new edition, with notes, of the works of Hildebert, bishop of Mans, archbishop of Tours at the time of his death, and of Marbod, bishop of Rennes, which was printed at Paris in 1708. He died Aug. 16, 1708. He also wrote, *Vie de Messire Joly, Chanoine et Instituteur des Religieuses Hospitalières de Dijon*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaugrand, Martin, a French theologian, was born at Troyes, in 1620, and died in 1698. He was for twenty-five years director of the convent of the Ursulines of Troyes, and published a *résumé* of the doctrine of St. Augustine, entitled, *Sancti Augustini Doctrinæ Christianæ Praxis Catechistica* (Troyes, 1678). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaulieu, Eustory (or **Hector**) **de**, a French poet and theologian, a native of Beaulieu (Lower Limousin), wrote in the early half of the 16th century. He was successively organist of the cathedral, comedian, Catholic priest, and Protestant minister. He wrote, *Doctrine et Instruction des Filles Chrétiennes Désirant Vivre selon la Parole de Dieu, avec la Repentance de l'Homme Pécheur* (1565):—some songs and a collection of poems, published at Lyons in 1537, entitled *Divers Rapports*. He is also the author of *Prologues:—Deux Moralités:—l'Enfant Prodigue*, etc. According to Beauchamps he changed his name from *Eustory* to *Hector*, which occasioned the mistake of Duverdier, who makes a representation of two different authors. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaulieu, Louis le Blanc de, a French minister and professor of theology at the Calvinist Academy of Sedan, was born, in 1614, at Beaulieu, a small city of Lower Limousin. He was noted for the wisdom of his principles and for his conciliatory spirit. He was twice chosen—first by the marshal of Fabert, and then by Turenne—to form a plan for the union of Catholics and Protestants, but his negotiations did not succeed. He died Feb. 23, 1675. He left, *Sermons*, a *Traité de l'Origine de la Sainte Écriture* (London, 1660), and a collection entitled *Theses Sedanenses* (Sedan, 1675). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaulieu, Luke de, an English clergyman, was chaplain to Lord Jeffries; became prebendary of London in 1686, and prebendary of Gloucester in 1687. He died in May, 1723. His *Theological Works* were published in 1674–1706. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Le Neve, *Fasti*.

Beaulieu, Simon de, a French prelate, was a native of Beaulieu in Champaign. He was at first archdeacon of Chartres and Poitiers, then canon of Bourges and of St. Martin of Tours, and was elected archbishop of Bourges. Boniface VIII. appointed him cardinal, and made him his legate to France and England. He held a synod, of which he has written the *Actes*. He died at Orvieto, Aug. 18, 1297. He also wrote some epistles. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaumont, Christophe de, a noted French prelate, was born, July 26, 1703, at La Roque, in the diocese of Sarlat. In 1741 he was made bishop of Bayonne, in 1745 archbishop of Vienne, and in 1746 of Paris. He very rigorously sustained the bull *Unigenitus* against the Jansenists, and forbade the administration of the sacraments to those about to die unless they could prove by a certificate that they had formerly confessed to the priest of the parish. But the Parliament immediately took the matter in hand, and declared that the sacraments could not be refused on this ground, since the bull *Unigenitus* was not a rule of faith. The archbishop was supported by the king but the Parliament persisted in their determination, and, when such a case of refusal occurred, had the revenues of the archbishop confiscated. The king forbade the Parliament to interfere in spiritual affairs, and followed his action by banishing all its members to foreign parts; but it was to no purpose. He was finally compelled to yield, since most of the other French bishops declared that the presentation of a certificate of confession was not necessary for the administration of the sacraments. Beaumont died in 1781. To great courage and firmness he added inextinguishable charity. See Ferlet, *Éloge Funèbre de Mgr. de Beaumont* (Paris, 1784); Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Gieseler, *Ecclesiastical History*, v, 180; Zuchold, *Bibl. Theol.* i, 85. (B. P.)

Beaumont, Claudio Francesco, an Italian painter, was born in 1694. After studying some time in his native city, he visited Rome, where he applied himself to copying the works of Raphael, Guido, and the Caracci. On returning to Turin, he was employed to decorate the royal palace, where he painted in fresco, in the library, various symbolical subjects relative to the royal family of Sardinia; and in the other apartments he represented the *Rape of Helen* and the *Judgment of Paris*. In the Chiesa della Crocé is a fine picture of *The Descent from the Cross*. The king of Sardinia conferred on him the honor of knighthood, in whose service he died, in 1766.

Beaumont, Geoffrey de, A French prelate and peer, was born at Bayeux, at the commencement of the 13th century. He was legate of the holy see in Lombardy, and accompanied, as chancellor, Charles of Anjou, brother of St. Louis, to the kingdom of Naples. In 1265 he brought to the king of Sicily the aid of three thousand horses, which he had collected at Mantua. On his return, being appointed bishop of Laon, he performed the service of peer, in 1272, at the coronation of Philip the Bold. He died in 1273. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaumont, Guillaume Robert Philippe Joseph Jean de, a French ascetic writer, was born at Rouen near the close of the 17th century, and died in 1761. He wrote, *L'Imitation de la Vierge* (1758):—*Devotion au Divin Cœur de Jésus* (Rouen, 1751):—*Vives des Saints* (1757):—*Exercises du Parfait Chrétien* (eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaumont, John, an English Wesleyan preacher, and father of the eloquent Rev. Joseph Beaumont, M.D., was converted in early life; entered the ministry in 1786, and travelled until his death at Macclesfield, Nov. 8, 1822. "He possessed considerable musical talents, and some of his sacred compositions will long be esteemed." See *Minutes of the British Conference*, 1823.

Beaumont, Joseph, D.D., an English divine, was born at Hadleigh, Suffolk, March 13, 1615. At the age of sixteen he was placed in Peterhouse, Cambridge, where he made great progress in learning, and subsequently became fellow, tutor, and moderator. In 1643 he was ejected from his fellowship on account of his adherence to Charles I. He was ejected from three other preferments received during the Rebellion for a like reason. In 1650 he became domestic chaplain to bishop Wren. At the Restoration he was made first chaplain to Charles II. In 1662 he was appointed master of Jesus College, Cambridge, and in 1663 master of Peterhouse. The same year he was instituted to the rectory of Teversham, near Cambridge, and in 1664 to that of Barley, Hertfordshire. In 1665 he had a controversy with Dr. Henry More on account of certain doctrines advanced by the latter in his *Mystery of Godliness*, which he thought subversive of the English ecclesiastical constitution. Dr. Beaumont received the thanks of the university for his services on this occasion, and in 1670 was elected to the divinity chair. He died Nov. 23, 1699. His *Poems in English and Latin* were published in 1749. His principal work was *Psyche, or Love's Mystery*, in twenty-four cantos, displaying the intercourse between Christ and the soul (1648). He is said to have left all his critical and polemical works to his college, strictly forbidding the printing of any of them.

Beaune, Jean de, a French ecclesiastical writer of the 14th century, was a native of Beaune, in Burgundy. He entered the Dominican order at Dijon, and was inquisitor at Carcassonne from 1316 to 1333. He wrote *Sententiæ Plures ab Inquisitore Latæ;* published with the Latin *History of the Inquisition*, by Philip of

Limborch (Amsterdam):—*Acta Plura contra Albigenses Hæreticos, anno* 1318 *mense Maio et Mart* seq. He also wrote some similar works under lengthy titles. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaune, Rénaud de, a French prelate, son of baron de Samblançay, was born at Tours in 1527. He was chancellor of the duke of Alençon; but he afterwards chose the ecclesiastical profession, and was appointed successively bishop of Mende, archbishop of Bourges, and then, in 1596, of Sens. Clement VIII, irritated that this prelate had justified Henry IV, and that he had proposed to create a patriarch in France, obliged him to wait six years for his bulls. De Beaune firmly maintained the rights of France on all occasions, before the assembly of the clergy, before the states of Blois, where he presided in 1588, and especially at the conference of Surêne, when he announced that Henry IV had decided to make abjuration. Rénaud de Beaune became grand-almoner of France, and commander of the orders of the king. He died in 1606. He wrote *Decreta Concilii Provincialis Bituricensis:—Discours dans l'Assemblée du Clergé* (1605):—*Oraison Funèbre de Marie Stuart* (1573):—*Sermon Funèbre sur la Mort du Duc d'Anjou, Frère de Henri III* (1584):—*Harangue dans les États de Blois:—Reformation de l'Université de Paris* (Paris, 1601–67). See Hoefer, *Nouv. Biog Générale*, s. v.

Beaupère, Jean (in Latin *Johannes Pulchripatris*), a French theologian, was born at Nevers in 1380. At the commencement of the 15th century he completed his studies at the University of Paris, and devoted himself to ecclesiastical labors and honors. He was successively master of arts, doctor and professor of theology, rector of the university (1413), canon of Paris, Besançon, Rouen, chancellor of Notre Dame of Paris, and deputy of the university for the nation of Normandy at the council of Bâle. He took part in the process of condemnation of the Maid of Orleans in 1430, where he distinguished himself by his want of truth and his iniquity. In the process of re-examination in 1450, he excused himself for his conduct by the violence exercised by the English concerning the judges who condemned that heroine. He died about 1450. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaupied, Jean François, a French theologian, abbot of St. Spire of Corbeil, died in 1759. He wrote *Les Vies et Miracles de Saint Spire et de Saint Jen* (not St. Len), *Premier et Troisième Évêque de Bayeux* (Paris, 1736). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beauport, Benjamin, a French theologian, who lived in the latter half of the 16th century, wrote *Monotessaron Evangeliorum* (Paris, 1552, 1560); which is, notwithstanding the Latin title, a concordance of the gospels written in French. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaupuis, Charles Walon de, a French theologian, was born at Beauvais, Aug. 9, 1621. He was closely allied with the monks of Port Royal, whose schools he directed at Paris. After the suppression of these schools in 1650, he went into retirement. He died Feb. 1, 1709. He wrote, *Maximes Chrétiennes, Tirées des Lettres de l'Abbé de St. Cyran* (Paris, 1678):—*Nouveaux Essais de Morale, Contenant Plusieurs Traités sur Differents Sujets* (1699). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beauregard, Jean Nicolas, a French Jesuit preacher, was born at Metz, June 16, 1731. The originality and eloquence of his sermons gained for him great success. The sermon which he preached during Lent, in 1789, produced a profound sensation. He took refuge in London during the Revolution, and there preached against the emigrants, whom he accused of being the direct abettors of the Revolution by their intrigues. Attracted to Germany by the princess Hohenlohe, who showed him great favor, he there continued his ministry, ever with his wonted success. His sermons, unpublished, were bequeathed, it is said, to the Jesuits of Russia. He died in 1804 at the chateau of Gronincq, Suabia. His *Analyse* was published at Lyons and Paris in 1825. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beauséant Avant was the war-cry of the Templars, in allusion to their colors—black for their foes, and white for friends, side by side; for which the old French word was *bauçant* (piebald). The Hospitallers' flag was red with a white cross.

Beausobre, Charles Louis de, a French Protestant theologian, son of Isaac, was born at Dessau, March 24, 1690. In 1713 he was appointed preacher to the French congregation at Buchholz, near Berlin. In 1715 he accepted a call to Hamburg, but he soon returned to Berlin, where he died, March 10, 1753, as pastor of the French congregation and member of the Academy of Sciences. He published *Le Triomphe de l'Innocence* (Berlin, 1761); being a defence of the French Reformed Christians against their opponents. He also edited from his father's writings, *Supplement à l'Histoire de la Guerre des Hussites* (Geneva, 1745):—*Sermons sur le xii chap. de l'Épitre aux Romains* (Lausanne, 1744):—*Sermons sur la Resurrection de Lazare* (1751). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; *Nouv. Bibl. Germ.* xvii; *Mémoires de l'Academie de Berlin*, 1753. (B. P.)

Beauteville, Jean Louis Dubuisson de, bishop of Alais, was born at Beauteville in 1708. In 1755 he was sent to the assembly of the clergy, where he ranged himself on the side of moderation. The mandate which he published in 1762 against the *Recueil des Assertions* gained for him a number of enemies, especially on the part of his colleagues. Nevertheless he enjoyed great consideration, more especially on the part of the Protestants than among the Catholics of Alais. He was a learned prelate, full of religious fervor, devoted to his duty, and charitable towards the poor. Some of his writings created a public sensation; among others one entitled, *Sur la Mort de Louis XV et sur le Sacre de Louis XVI.* He had prepared a work against the report of M. de Brienne, at the assembly of the clergy of 1765; but was prevented from presenting it by his death, which occurred March 25, 1775. He was in correspondence with Clement XIV concerning means for terminating the divisions which were disturbing the Church of France. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beauvais, Councils of (*Concilium Bellovacense*). Of these there were several.

I. Held in April, 845. Ten bishops were present. Hincmar was here elected to the archbishopric of Rheims, which had been vacant ten years. A sort of agreement (consisting of eight articles) was drawn up between Hincmar and Charles, the king, which the latter promised to observe religiously. See Labbe, *Concil.* vii, 1811.

II. Held Dec. 6, 1114, by Conon, legate and cardinal, assisted by the bishops of three provinces. Here sentence of excommunication was passed upon the emperor, Henry V, and Thomas Seigneur de Marle, accused of cruelty and robbery. Several decrees made by the later popes, for the preservation of Church property, and others relating to discipline, called for by the circumstances of the times, were renewed; also the case of certain heretics was discussed, whom the populace had burned at Soissons, without waiting for the sentence of the ecclesiastical court, fearing that it would be too lenient. The case of Godfrey, who had left his bishopric of Amiens, and retired to the monastery of Chartreuse, was deferred for consideration at a future council. See Labbe, *Concil.* x, 797.

III. Held in October, 1120, by the legate Conon and the bishops of three provinces. At this council the canonization of Arnulphus, bishop of Soissons, took

place. The then bishop of Soissons, holding in his hand the book containing the life of Arnulphus, certified to the truth of its contents. The day was then settled, with the abbot of Oudenbourg, on which the body of Arnulphus should be raised from the ground; and this was accordingly done May 1 of the following year. See Labbe, *Concil.* x, 882.

Beauvais, Gilles François, a French Jesuit and ascetic writer, was born in 1695 in Brittany. He published the *Almanach du Clergé* from 1664 to 1668. He died at Paris in 1773. Among other works, he wrote, *l'Éducation d'un Grand Roi* (Paris, 1718, 1759):—*Vie du P. Azevedo, Jésuite* (ibid. 1744):—*Lettres Morales et Chrétiennes d'une Dame à sa Fille, sur les Moyens de se Conduire avec Sagesse dans le Monde* (ibid. 1758). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beauvais, Jean Baptist Charles Marie de, bishop of Senez, was born at Cherbourg in 1731. He completed his studies at the College of Harcourt, under Lebeau, successor of Rollin. The noble appearance of his physiognomy was in harmony with that of Fénélon. His eloquence was charming, and he devoted himself entirely to the ecclesiastical calling. He acquired a reputation and became preacher at the court. He resigned his bishopric in 1783, and the viscount of Paris appointed him, in 1789, deputy to the States-General. He died April 4, 1790. An edition of his *Sermons, Panégyriques, et Oraisons Funèbres* was published (Paris, 1807). See Hoefer. *Nouv. Biog. Générale*, s. v.; Winer, *Handbuch der theol. Lit.* ii, 115; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.

Beauvais, Nicholas Dauphin de, a Parisian engraver, was born about 1687, and studied under John Audran. He engraved part of the dome of St. Paul's, after sir James Thornhill. Some of his plates are: *The Virgin with the Infant Jesus upon a Pedestal, with Saints below; Mary Magdalene in the Desert; Thunder; The Descent of the Holy Ghost.*

Beauvau, René François de, a French prelate, was born in 1664, at the Château du Rivau. After having completed his studies, and received the cap of doctor in the Sorbonne in 1694, he was appointed canon and grand-vicar of the Church of Sarlat, of which his uncle was bishop. Six years later he was himself made bishop of Bayonne. Here, by his ability, his zeal, his gentleness and charity, he won the affection and esteem of all in his diocese. He was convinced of their faithfulness by a circumstance which tested the sincerity of their sentiments. In 1707 Louis XIV called him to the bishopric of Tournay, which spread consternation throughout Bayonne, as the people were so reluctant to part with him. But all effort to retain him was in vain, for Louis would not change his plans, declaring it to be necessary that Tournay should have such a man as this one. Tournay was besieged and taken by prince Eugene, and M. de Beauvau rendered excellent service to the inhabitants. He afterwards retired to Paris, where Louis XIV, in recognition of his valuable services, defrayed his expenses with silver from the royal treasury. Tournay having been given to the emperor, M. de Beauvau resigned his bishopric, and became in 1713 archbishop of Toulouse, and in 1719 of Narbonne. He also had charge of the political government. As president of the states of Languedoc for twenty years, he there exhibited the same virtues as upon the different episcopal sees which he occupied. It is to his patronage that we are indebted for the *Histoire du Languedoc*, by the friars of St. Maur; also the *Description Géographique*, and the *Histoire Naturelle*, of the same province, by the Society of Montpellier. He died Aug. 4, 1739. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beauvilliers, Marie de, abbess of Montmartre, daughter of the count of Saint Aignan, a gentleman attached to the duke of Alençon, was born April 27, 1574. At the period of the siege of Paris in 1590, Henry IV became enamoured of her, and installed her at Senlis; but he abandoned her when he met Gabrielle d' Estrées, her cousin. The abbess returned to the convent of Montmartre, where she had for more than fifty years a struggle against the disorders and lack of discipline of her subordinates, the nuns of the order of St. Benedict of Ferrières. She died April 21, 1656. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beauxalmis (Beauxamis, or Beaulxamis), Thomas, a French theologian, of the order of the Carmelites, was born at Melun in 1524. He was curate of St. Paul at Paris, but was removed for having refused to inter Maugiron and other favorites of Henry III. He governed his congregation of Alby in quality of vicar-general, from 1570 to 1578, and was often employed by king Henry III in important affairs of Church and State. He was afterwards made prior of Ville-Preux, and died at Paris, May 1, 1589. He wrote, in Latin, a *Commentary on the Harmony of the Gospels* (Paris, 1650):—*A Defence of the Worship, Veneration, Intercession, etc., of the Saints* (ibid. 1566, 8vo):—*Homilies on the Gospels in Lent* (ibid. 1567, 8vo); and many other works, in defence of his Church and against Protestant writers. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beaver (or **Bever**), John (called also *Biever*, and in Latin *Fiber*, *Fiberius*, *Castor*, and *Castorius*), a Benedictine monk of the abbey of Westminster, lived near the commencement of the 14th century. He wrote, a *Chronicle* of the affairs of England, from Brutus down to his own time:—*De Rebus Cœnobii Westmonasteriensis.* These two works, often cited by the English historians, are still unpublished. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bebee, Gilbert, a Baptist minister, was born at Norwich, Conn., in 1800. At the age of seven he became a Christian, and at sixteen began preaching in New York city. He was ordained there in 1818, and began his ministerial life as an itinerant preacher. In 1836 he became pastor of the Church in Middletown, N. Y., where he remained during the rest of his life. He commenced the publication, in New Vernon, N. Y., in 1832, of the *Signs of the Times*, devoted to the Old-school Baptist cause, and continued his editorial charge of the paper after his removal to Middletown. He was a preacher of remarkable power and a vigorous writer. He was a disbeliever in the missionary and Sunday-school work, holding that God had no need of these. His physical powers and mental vigor he retained to the last, preaching on the day before his death, which took place at Middletown, May 2, 1881. (J. C. S.)

Bebel, Balthasar, a Protestant theologian, was born at Strasburg in 1632. In 1661 he was made professor of theology at his native place; in 1662 he received the degree of doctor of divinity; and in 1686 he was called as professor and general superintendent to Wittenberg, where he died, Oct. 2, 1686. He is the author of, *Antiquitates Ecclesiæ in 3. Prioribus post Natum Chr. Sæculis* (Strasburg, 1669):—*Antiquitates in 4. Sæculo* (ibid. 1679-80, 2 vols.):—*Memorabilia Historiæ Ecclesiast. Recentioris a Tempore Reformationis* 1517 *Cœptæ, usque ad annum* 1680 *Perductæ, Continuata deinceps Supplementis usque ad annum* 1730 (edita per Ch. A. Hausen, Dresden, 1731); and some other works. See Winer, *Handbuch der theol. Lit.* i, 547, 579; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Becan is the name of several saints.

1. The son of Cula, and contemporary of St. Columba, lived at Imlech-Fiaich, now Einlagh, County Meath, Ireland. He was so famous in his day that some place him among the twelve apostles of Ireland. He is commemorated April 5.

2. Of Cluain-aird-Mobecong, commemorated May 26. He was brother of St. Corbmac, in whose *Life* his mon-

astery is called Killbrecain (or Cluainaird-Mobecoc) in Munster. O'Clery puts the site of this church in Muscraighe Breoghain, and attaches him also to Tigh Chonaill, in Ui-Briuin Cualann; adding, from the *Life of St. Abban*, that he himself built a church at Cluainaird-Mobecoc, and left Becan in it with the office of the holy Church, as in every church he blessed. Here St. Becan continued till his death, A.D. 689 (or 690). In the *Annals of Ireland* he is known by the diminutives *Dabeoc* and *Dubecoc*. See Lanigan, *Eccles. Hist. Irel.* ii, 21, 129; O'Donovan, *Four Masters*.

3. Surnamed *Ruim* (or *Ruimim*); commemorated March 17, was the son of Ernan, and a near relative of St. Columba, and of the early abbots of Hy. Leaving Ireland, he went first to Iona, and then into a solitary place. There he lived for several years, while his uncle, Segenius, was abbot of the island. He died March 17, 677.

Becan, Martin, a noted French Jesuit, who flourished in 1550–1624, was for a long time professor of philosophy and theology in the colleges of his order. He was a favorite with the emperor Mathias, who retained him at Vienna, and with his son Ferdinand II, who made him his confessor. This position and his writings give us an insight into the zeal with which he supported that policy of which the Thirty Years' war was the final result. On sundry occasions he wrote against king James I, and he even went so far, especially in his *Controversia Anglicana de Potestate Regis et Pontificis* (Mayence, 1612), as to defend the legitimacy of attacking the life of kings. The Roman see found it wise to condemn the work. His *Opuscula Theologica* (Mogunt. 1610–21, 5 parts in 4 vols.) contain the following treatises:

Vol. I. De Calvinistarum et Catholicorum Prædestinatione; De Deo et Autore Peccati: De Justificatione, Justitia Bonorum Operum, Auxiliis Gratiæ Christi. De Circulo Calvinistico contra Parænm. Quæstiones Calvin. Aphorismi Doctrinæ Calvin. De Differentia inter Pelagianos, Calvinistas, Catholicos in Prædestinat. De Off. Angelorum. Refut. Plessæi de Eucharistia. II. De Fide Hæreticis Servanda; de Antichristo Reformato; an Ecclesia Rom. Defecerit; de Cœna Calv., Luth., Catholicor., Communione sub Utraque. Refutatio Apologiæ Regis Angl. de Primatu Ecclesiæ. Refut. Torturæ Torti. De Purgatorio Calvin. De Sacrificio Naturæ, Legis, Gratiæ. III. Examen Plagæ Regiæ contra Graseri Calvin. Comment. in Apocal. De Fide Deo Servanda. Privilegia Calvinistarum. Quæstt. Batavicæ. Dissidium Anglicanum. Duellum c. Tokero. De Pontifice Vet. Testam. IV. Tituli Calvinistar. De Primatu Regio Ecclesiæ. Examen Concordiæ Anglic. Epist. ad J. Sartorium de Eucharistia. Ad Georg. N., ex Calviniano factum Catholicum, de compar. Eccl. et Synagogæ. De Oratione pro Defunctis. V. Invocatio Sanctorum. Judex Controversiarum. Ad Pareum de Colloquio Swalbac., de Fide Hæreticis Servanda. De Ecclesia Christi, Catholicorum, Luth. et Calv. De Eccl. Republica contra Marc. Ant. de Dominis.

He also published *Manuale Controversiarum hujus Temporis* (Würzburg, 1623; Heidelberg, 1759–60). His *Opera Omnia et Posthuma* were published at Würzburg, 1649. See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 18, 341, 401, 456, 461, 479; Alegambe, *Bibl. Scriptorum Societatis Jesu*; Val Andreas, *Bibl. Belg.* (B. P.)

Becan, Wilhelm, a Flemish theologian and poet, was born at Ypres in 1608. He was a Jesuit, and distinguished himself by his eloquence and poetry. He died at Louvain, Dec. 12, 1683. He wrote, *Introïtus Triumphalis Ferdinandi Austriaci in Flandriæ Metropolim Pandanum* (Antwerp, 1636); with engravings from the designs of Rubens:—*Idylles et Elégies*; published with the works of P. Hoschius. See Hoefer, *Nouv. Biog. Générale*, s. v.

Becandella, Mary, a French martyr, was burned at Fontaine, France, in 1534, for finding fault with a sermon which a friar preached. See Fox, *Acts and Monuments*, iv, 397.

Becart (or **Becardus**), Jean, a Flemish theologian, of the order of the Premonstrants, who died in 1635, wrote, *S. Thomæ Cantuariensis et Henrici II Monomachia de Libertate Ecclesiastica* (Cologne, 1624), under the name of *Richard Brumæus*, and is also the author of *Annales Præmonstratenses*. See Swertii *Athenæ Belgicæ*; Jöcher, *Allgemeines Gelehrten-Lexicon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Becc (or **Beg**), an Irish saint whose day is Oct. 12, was the son of De, and seems to have been attached to the court of Diarmait of Tara, about A.D. 500, when his prophecies appear to have had a wide reference and acceptance. O'Donovan (*Four Masters*, i, 197) places his death at A.D. 557. Colgan (*Acta SS.* 713, c. 4, § 3) gives his genealogy from Colla-da-chrioch; but the ancient pedigree represents him as eighth from Niall of the Nine Hostages.

Beccafumi, Domenico (called *Micarino*), an eminent Italian painter, sculptor, and engraver, was born at Siena in 1484. He visited Rome and studied the works of Michael Angelo and Raphael. He painted several pictures for the churches and cathedrals of Siena. He was living, according to Lanzi, in the year 1551. The following are some of his principal prints: *The Nativity; St. Peter holding a Book and the Keys; St. Jerome kneeling before a Crucifix*.

Beccanceld, Council of (*Concilium Becancel-dense*), is the name of two provincial synods.

I. Held in 692, by Wihtred, king of Kent, at Beccanceld, in Kent (probably Bapchild, near Sittingbourn). Besides the king, there were present Brihtwald, archbishop of Canterbury, Tobias of Rochester, and several abbots, abbesses, and "wise men." The chief object of the council appears to have been to consult about the repairing of the churches in Kent, injured in the wars with the West Saxons. King Wihtred then, with his own mouth, renewed and confirmed the liberties and privileges and possessions of the Church in his kingdom; forbidding all future kings, and all aldermen and laymen forever, all dominion over the churches, and all things belonging to them. He further directed that, upon the death of any bishop, abbot, or abbess, the event should be immediately made known to the archbishop, and a worthy successor be chosen with his consent. See Johnson, *Eccles. Canons*; Labbe, *Concil.* v, 1356.

II. Held about 796, by Athelard, archbishop of Canterbury, in which the privileges granted to the churches by Wihtred and others were solemnly confirmed. This deed of confirmation is signed by the archbishop, twelve bishops, and twenty-three abbots. See Johnson, *Eccles. Canons*; Labbe, *Concil.* vii, 1148; Wilkin, *Concil.* i, 162.

Beccaria (or **Beccariis**), Anton de, a Dominican of Ferrara, who died in 1543 as bishop of Scodri, in Dalmatia, is the author of *Glossemata super Psalmos Secundum* 4. *Sensus*:—*Expositio Jobi*:—*Homiliæ* 50 *super Epistolas Canonicas Petri*, etc. See Échard, *De Scriptoribus Ordinis Dominicanorum*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Becchio (or **Becchius**), Guglielmo, an Italian theologian, bishop of Fiesole, native of Florence, who died in 1480, wrote, *Commentaria in Aristot. Ethic. Libr.*:—*Interpretatio super Primum Sentent.*:—*Dubitatur an Deus?*—*Liber de lege Mahomethana*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Becci, Giovanni Battista, an Italian theologian, a native of Castiglione, entered the Benedictine order at Monte Cassino, and became abbot of Arezzo; this office he held at the time of his death, which occurred in 1687. He was especially known by his anagrams. He wrote, *Jac. Cavaccii Elogia Illustrium Anachoretarum* (Rome, 1662):—*Veritas Anagrammate Explorata ad Varia Texenda Encomia* (Padua, 1668). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bec-crespin, Jean du, a French theologian and

miscellaneous writer, nephew of Philip of Bec, was born about 1540. On his return to France from a journey in the East, he took part in the civil wars which were so numerous at this epoch, and was wounded in 1577 under the walls of Issoire. Authorized by the king to withdraw from the service, he was provided for at the abbey of Mortimer; became bishop of St. Malo in 1599, and counsellor of the crown. He died Jan. 12, 1610, leaving *Paraphrase des Psaumes*:—*Sermons*, upon the Lord's Prayer (Paris, 1586):—*Discours de l'Antagonie du Chien et du Lievre* (1593):—*Histoire du Grand Tamerlan* (Lyons or Brussels, 1602). See Hoefer, *Nouv. Biog. Générale*, s. v.

Becerra, Dominico, a Spanish preacher of the 16th century, was a native of Seville. He was made prisoner by the Moors of Algiers, and conducted to Rome. He wrote *El Frattado dos Costumbres* (Venice, 1589). See Hoefer, *Nouv. Biog. Générale*, s. v.

Becerra, Fernando, a Spanish hagiographer who lived at the commencement of the 17th century, wrote, *La Vida e Morte de los SS. Martyres Fr. Ferando*, etc. (Cadiz, 1617):—*Relazion del Martyrio del P. Fr.-P. de Zuñiga, en los reynos del Zapon*, 1622, which is found in manuscript in several libraries of Spain. See Hoefer, *Nouv. Biog. Générale*, s. v.

Becerra, Gasparo, a Spanish painter, sculptor, and architect, was born at Bajeza, Andalusia, about 1520. He studied at Rome under Michael Angelo. He carved in wood images of Christ, of the Virgin, and of saints, which were among the most beautiful ornaments of the Spanish churches. He was one of the first to conceive the idea of painting statues. His chief work is the statue of the Virgin, made by order of queen Isabella of Valois, which is admired at Madrid. He left some remarkable fresco paintings. He died at Madrid in 1570. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Becerril, Alonzo, a Spanish sculptor, lived near the close of the 16th century. Nearly all of his works are in silver. He made for the Cathedral of Cuença crucifixes, reliquaries, chandeliers, and a splendid *ostensoir* which is admired to this day. For this last article he received 16,755 ducats, and the weight of it was 1600 marks. He left a large number of statuettes and bass-reliefs, which were highly esteemed for the delicacy of their execution. The work of Becerril is largely executed in Gothic style. He is one of the masters who have contributed largely towards the restoration of architecture to its primitive simplicity. See Hoefer, *Nouv. Biog. Générale*, s. v.

Becerril, Francisco, brother of Alonzo, who died in 1573, and **Cristobal**, his son, who died in 1584, were also two commendable artists. They executed works for the Church of St. John at Alcarnon which were very highly esteemed. See Hoefer, *Nouv. Biog. Générale*, s. v.

Becga (or **Begga**), an Irish saint, whose day is Feb. 10. It is said by Colgan (*Tr. Thaum.* p. 121) that when St. Patrick was in East Meath he left at the Church of Techlaisran, in that county, two of his disciples, *Begu* a virgin, and Lugaidh a priest, probably brother and sister, the children of Gauran. Near the church-door was a well and a tomb, the latter having the name of Feart-Bige, or Bega's tomb.

Bechada, Grégoire, a Limosin poet, composed in verse a recital of the *Conquête de Jerusalem* at the commencement of the 12th century. This poem, one of the most noteworthy of the French literature of this epoch, has not come down to us. The author worked on it for twelve years. Geoffrey, abbot or prior of Vigeois, a contemporary author, mentions it, with some details, in his *History*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Becher, Carl Anton Eduard, a Protestant theologian of Germany, was born at Hildburghausen, May 6, 1741, and died as pastor at Oldisleben, in Thuringia, July 30, 1802. He wrote, *Abhandlung vom Sabbath der Juden* (Halle, 1775):—*Ueber Toleranz und Gewissensfreiheit*, etc. (Berlin, 1781):—*Vermischte Abhandlungen zur Pastoraltheologie gehörig* (Leipsic, 1782). See Fürst, *Bibl. Jud.* i, 95; Winer, *Handbuch der theol. Lit.* i, 487; ii, 40. (B. P.)

Bechman, Fridemann, a Lutheran theologian of Germany, was born July 26, 1628, at Elleben, in Thuringia. He studied at Jena, where he became professor of philosophy in 1656. In 1668 he was appointed professor of theology, taking at the same time his degree as doctor of divinity. He died March 9, 1703. He is the author of, *Annotationes Uberiores in Compendium Theol. L. Hutteri* (Leipsic, 1696):—*Theologia Polemica* (Jena, 1702):—*Dissertatio de Omnipræsentia Dei Secundum Substantiam* (ibid. 1688):—*Theologia Conscientiaria, sive Tractatus de Casibus Conscientiæ* (ibid. 1692, 1705, 1713). See Winer, *Handbuch der theol. Lit.* i, 296, 342, 417, 499; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Pipping, *Memoriæ Theologorum*; Zeumer, *Vitæ Professorum Jenensium*. (B. P.)

Bechor-Schor, Joseph, a French rabbi who flourished about 1160, is the author of a commentary on the Pentateuch, פֵּרוּשׁ עַל הַתּוֹרָה (Constantinople, 1520). In 1856 A. Jellinek published *Genesis* and *Exodus* according to a Munich MS. (Leipsic). See Fürst, *Bibl. Jud.* i, 95; Zuchold, *Bibl. Theol.* i, 85; Levy, *Die Exegese bei den französischen Juden vom* 10. *bis* 14. *Jahrhundert* (Leipsic, 1873), p. 21 sq.; Zunz, *Zur Geschichte und Literatur*, p. 74 sq. (B. P.)

Bechtel, John, a German Reformed minister, was born Oct. 3, 1690, at Bergstrasse, in the Palatinate. He emigrated to Pennsylvania in 1726, and began to preach at Germantown in 1728 without ordination. He was, however, ordained in 1742 by Rev. David Nitschman, a bishop in the Moravian Church, as a minister in the German Reformed Church of that place. Two years later he was dismissed for holding different doctrinal views. He died April 16, 1777. See Harbaugh, *Fathers of the Germ. Ref. Church*, i, 312.

Becius, Jan, a Dutch Protestant theologian, was born in Holland in 1622. He was minister at Middleburg, and one of the defenders of Socinianism. He died near the close of the 17th century, leaving, *Apologia Modesta et Christiana* (1668):—*Probatio Spiritus Autoris Arii Redivivi* (1669):—*Institutio Christiana* (Amst. 1678). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beck, Cave, an English theologian who lived in the middle of the 17th century, wrote *The Universal Character by which All Nations May Understand One Another's Conceptions, Reading out of One Common Writing their Own Tongues* (1657). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beck, Christian Daniel, a Protestant theologian of Germany, was born at Leipsic, Jan. 22, 1757. In 1782 he was appointed professor of philosophy, and in 1785 professor of Greek and Latin literature, at Leipsic, where he died, Dec. 13, 1832. He wrote, *Monogrammata Hermeneutices Librorum Novi Fœderis* (Leipsic, 1803):—*Commentarii Histor. Decretor. Relig. Christ. et Formulæ Lutheranæ* (ibid. 1801):—*Consilia Formulæ Compositæ, Recitatæ, Traditæ, Editæ, Defensæ, et Prudentissima et Saluberrima Explicuit* (ibid. 1830):—*Commentationes Criticæ Quinque de Glossematis in Veteribus Libris* (ibid. 1832). See Winer, *Handbuch der theol. Lit.* i, 107, 592, 865; Zuchold, *Bibl. Theol.* i, 86. (B. P.)

Beck, Francis, an English theologian who lived in the early half of the 18th century, wrote *A Complete Catalogue of All the Discourses, Written both For and Against Popery, in the Time of King James II, and an Alphabetical List of the Writers on Each Side* (Lond. 1735). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beck, Jacob Christoph, a Swiss doctor and theologian, was born at Basle, March 1, 1711. In 1737 he was appointed professor of history in his native place, in 1744 professor of theology, and in 1759 professor of Old-Test. exegesis. He died in 1785. He wrote, *Disputatio de Diluvio Noachico Universali* (Basle, 1738):—*Synopsis Institutionum Universæ Theologiæ Naturalis et Revelatæ, Dogmaticæ, Polemicæ, et Practicæ* (ibid. 1735):—*Biblisches Wörterbuch oder Concordanz* (ibid. 1770, and often, 2 vols.):—*De Partibus Orbis quas ante Diluvium Noachicum Homines Incoluisse Videntur* (ibid. 1739):—*Epitome Hist. Eccl. Vet. Testamenti* (ibid. 1770):—*Disputatio de Codicibus Manuscriptis Græcis* (ibid. 1774):—*De Editionibus Principibus Novi Test. Græci* (ibid. 1775):—*Biga Editionum Novi Test. Syriaci* (ibid. 1776). See Winer, *Handbuch der theol. Lit.* i, 175; Fürst, *Bibl. Jud.* i, 95; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Steinschneider, *Bibliogr. Handbuch*, No. 184, p. 19; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Beck, Johann Tobias, one of the most prominent Protestant theologians of the 19th century, was born Feb. 22, 1804, at Balingen, in Würtemberg. He studied at Tübingen; was in 1827 pastor at Waldthaun, and in 1829 teacher and preacher in Mergentheim. In 1836 he accepted a call as professor of theology at Basle, and remained there till 1843. In that year he accepted a call to Tübingen, where he remained until his death, Dec. 28, 1878. The great influence which he had exercised at Basle caused him to be honored by the Basle faculty with the doctorate of divinity when he left there for Tübingen. Greater yet was his influence in the latter place, where he was the complete antipode of Baur, the father of the hypercritical "Tubingen school." He was most popular as a professor. All modern novelties he treated with the silence of utter contempt, professing to know nothing but the Bible as the book of life. His writings are very numerous. Thus he wrote, *Versuch einer pneumatisch-hermeneutischen Entwickelung des neunten Kapitels im Briefe an die Römer* (Mergentheim, 1833):—*Christliche Reden* (Stuttgart, 1834–60, 6 vols.):—*Einleitung in das System christlicher Lehre* (ibid. 1838, 1870):—*Leitfaden der christl. Glaubenslehre* (ibid. 1869):—*Gedanken aus und nach der Schrift* (Tübingen, 1868):—*Ueber die wissenschaftliche Behandlung der christlichen Lehre* (ibid. 1865):—*Umriss der biblischen Seelenlehre* (Stuttgart, 1871; Eng. transl. *Outlines of Biblical Psychology*, Edinburgh, 1877):—*Erklärung der zwei Briefe Pauli an Timotheus* (edited by Julius Lindenmeyer, Gütersloh, 1879), etc. See Zuchold, *Bibl. Theol.* i, 87 sq.; *Worte der Erinnerung an Dr. Johann Tobias Beck* (Tübingen, 1879). (B. P.)

Beck, John (1), D.D., a German Reformed minister, was born in the borough of York, Pa., April 10, 1830. He graduated at Marshall College in 1848, and pursued the regular course of study at Mercersburg Theological Seminary until 1850, when he was licensed to preach. He first served the Funkstown charge, Md. In 1854 he accepted a call to the Third-street Reformed Church in Easton, Pa., where he continued to labor earnestly and faithfully until his death, April 19, 1877. He stood high among the ministry of his denomination, having filled various positions of trust and responsibility, and being at the time of his death the president of the Mother Synod. He was an able, though not a great, preacher. He possessed a broad, catholic spirit, and a modest, retiring disposition. His well-stored mind, consistent life, genuine good-humor, delicacy of feeling, warmth of affection, and unceasing pastoral care, rendered him an efficient servant of his Master. See Harbaugh, *Fathers of the Germ. Ref. Church*, v, 278.

Beck, John (2), a Moravian missionary, was born at Creuzendorf, Upper Silesia, June 7, 1706. He was converted in 1731; was cast into a dungeon of the castle of Suppau in 1732, because of his refusal to recant the religious principles which he had imbibed; and shortly after escaping therefrom he made his way to Herrnhut, Upper Lusatia. Here he found a congregation of the United Brethren, which he joined, and under its direction proceeded as a missionary to Greenland, March 10, 1734, arriving on Aug. 19. He afterwards paid several visits to his native country, at the first of which he was ordained a deacon of the Brethren's Church. In 1759 he returned from his last European visit to his station at New Herrnhut, where he labored till 1761, when he removed to Lichtenfels, at which place he died, March 19, 1777. Mr. Beck was an humble, earnest Christian, thoroughly devoted to his work, and successful in the accomplishment of much good among those whom he served in the Gospel. See *The* (N. Y.) *Christian Herald* 1821, p. 609, 641.

Beck, Matthias Friedrich, a Protestant theologian of Germany, was born at Kaufbeuren, May 23, 1649. He studied at Jena; was in 1679 deacon, and in 1696 pastor, of the Church of the Holy Ghost at Augsburg, where he died, Feb. 2, 1701. He is best known by his *Targum seu Paraphrasis Chaldaica in 1 et 2 Librum Chronicorum cum Versione Latina et Notis* (Augsburg, 1680–83); which A. Rahmer used in his *Targum zur Chronik* (Thorn, 1866). See Winer, *Handbuch der theol. Lit.* i, 53; Fürst, *Bibl. Jud.* i, 95; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Beck, Michael, a Protestant theologian and Hebraist of Germany, was born at Ulm, Jan. 14, 1653. After having studied at Jena, he devoted himself, under the direction of a rabbin who had become Christianized, to the study of the Oriental languages and of philosophy; and from 1674 he himself prepared lectures in philology, and, like most of the learned Germans, he travelled, resorting to Jena, then to Strasburg. On his return he was made professor of Hebrew. At the same time he undertook pastoral functions, which he performed under various titles at Munster and Erslung. He died March 10, 1712. Some of his principal works are, *Disputatio de Judæorum Phylacteriis* (Jena, 1675, 1684):—*Disputatio de Duplici Accentuatione Decalogi; de Accentuum Hebræorum Usu Musico*, in the *Thesaurus Disputationum Theologiæ*, vol. i:—*De Parenthesi Ebrea*, published about 1707. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beck, Thomas J., a Baptist minister, was born in Buncombe County, N. C., Dec. 2, 1805; and was converted and united with the Rehoboth Church in Wilkes County, Ga., in 1833. His ordination in 1835 took place at New Providence Church in Warren County. The churches which he served during a period of twenty-seven years were in Warren, McDuffie, and several other counties of Georgia. He had, at the time of his death, the pastoral oversight of four churches. He died in Warren County, Ga., Sept. 2, 1862. "He was very successful in winning souls to Jesus, and building up and strengthening the churches he served; and, according to his talents and education, few have done more for the denomination in Georgia than he." See *Baptist Encyclop.* p. 92. (J. C. S.)

Becker, Carl, a Protestant theologian of Germany, was born Feb. 6, 1803, at Gusten, in Anhalt-Cöthen. He received his early education at the gymnasium in Bernburg, and in 1823 he entered the missionary institution of father Jänicke at Berlin. He then studied at Halle and Berlin, and for some years labored among the Jews in connection with the London Society for Promoting Christianity among the Jews. In 1844 he accepted a call to the pastorate at Pinne, in the duchy of Posen; and in 1849 he accepted a call to Königsberg, in the Neumark. He devoted the latter part of his life entirely to the mission among the Jews, and died Jan. 23, 1874, at Ludwigslust. He followed out the maxim of the great apostle, and became a Jew unto the Jews. His writings are given by Zuchold, *Bibl. Theol.* i, 88. (B. P.)

Becker, Cornelius, a Lutheran theologian of Germany, was born Oct. 24, 1561, at Leipsic. In 1588 he was called as deacon to Rochlitz; in 1592 he accepted a call for the same position at St. Nicolai, in his native place, and in 1594 he was appointed pastor of the same Church. In 1599 he obtained the degree of doctor of divinity, and was appointed professor of theology. He died May 25, 1604. He wrote, *De Auctoritate Ecclesiæ in Scripturis Interpretandis:—Analysis Psalmis Secundi:—der Psalter Davids gesangweis zugerichtet* (Leipsic, 1602, and often). He also wrote some hymns, which are still in use. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Koch, *Gesch. des deutschen Kirchenliedes*, ii, 219 sq.; Weinrich, *Christl. Leichenpredigten* (Leipsic, 1610), vol. i; Wimmer, *Ausführliche Liedererklärung* (Altenburg, 1749), ii, 324–328. (B. P.)

Becker, Johann Heinrich, a Lutheran theologian of Germany, was born at Rostock, Aug. 14, 1698. He studied at Jena, Halle, and Wittenberg; was in 1725 pastor of St. Nicolai, in his native place; in 1730, professor of ethics; in 1736 he was made doctor of divinity, and in 1743 professor of theology. He died in 1772. He wrote, *Disputatio de Pathologia Sacra* (Rostock, 1722):—*De Angelorum Lapsorum ex Inferno per Christum Speranda Restitutione, ex Ebr. ii*, 16 (ibid. 1736):—*Utrum Potius in Voluntate an Vero in Intellectu Vitium sit Atheismus?* (ibid. 1737). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; *Neues Gelehrtes Europa*, ii, 618. (B. P.)

Becker, Johann Herrmann, a German theologian, brother of the preceding, was born at Rostock, Dec. 10, 1700. Besides theology he studied jurisprudence, at his native place, Halle, Jena, Erfurt, Leipsic, and Helmstädt. In 1734 he was appointed archdeacon of St. Mary's, in his native place; he accepted a call in 1746 as professor of theology and pastor of St. James, at Greifswalde; and in 1747 he was made doctor of theology. In 1751 he accepted a call to Lübeck, as pastor of St. Mary's; and he died April 7, 1759. He wrote, *Fundamentum Prælectionum Physico-dogmaticarum* (Rostock, 1725, 1736):—*Anthropologia Physico-theologica* (ibid. 1734):—*Diss. Inauguralis Theol. de Fide Infantum Præsumpta* (Greifswalde, 1747):—*De Virtute Baptismi ad Salutem Vera Effectiva* (ibid. 1749):—*Theoriæ Jobææ Specimen, ad loca Job ix*, 9, 28; *xxxi*, 32 (Lübeck, 1752):—*De Gloria Apparitionis Filii Dei in V. T. utrum Audiat μορφὴ θεοῦ, Phil. ii*, 6 (ibid.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; *Neues Gelehrtes Europa*, vol. xii; Heinsius, *Kirchen-Historie*, vol. iv. (B. P.)

Beckham, James Christopher, a minister in the Methodist Episcopal Church South, was born in Orange County, N. C., Nov. 15, 1833. He embraced religion in 1846; received license to exhort in 1854; and in 1856 was licensed to preach, and admitted into the Arkansas Conference. In 1860 he located, and in 1865 re-entered the effective list. In 1867 failing health obliged his supernumeration, which relation he sustained until his decease, March 8, 1868. Mr. Beckham was an excellent minister, highly esteemed and successful. See *Minutes of Annual Conferences of the M. E. Church South*, 1868, p. 271.

Beckhaus, Moritz Johann Heinrich, a German Protestant doctor of theology, was born at Düsseldorf, April 3, 1768. For a time he acted as pastor at Mühlheim, Gladbach, and Iserlohn, and in 1815 he was called as professor of theology to Marburg, where he died in 1829. He wrote, *Ueber die Aechtheit der sogenannten Taufformel, Matt. xxviii*, 19 (Offenbach, 1794):—*Ueber die Integrität der prophetischen Schriften des alten Bundes* (Halle, 1796):—*De Dictione Tropica N. T. Judicanda et Interpretanda* (Marburg, 1819):—*Bemerkungen über den Gebrauch der apokryphischen Bücher des Alten Testaments zur Erläuterung der neutest. Schreibart* (Leipsic, 1808). He also translated and edited with notes, Heringa, *Ueber den Begriff der Unentbehrlichkeit und den rechten Gebrauch der bibl. Kritik* (from the Dutch, Offenbach, 1804). He likewise edited Münscher's *Lehrbuch der christl. Kirchengeschichte* (Marburg, 1826), and *Lehrbuch der christlichen Dogmengeschichte* (ibid. 1819). See Winer, *Handbuch der theol. Lit.* i, 82, 86, 92, 110, 130, 537, 592; ii, 95; Fürst, *Bibl. Jud.* i, 95. (B. P.)

Beckington (Bekyngton, or De Bekenton), Thomas, LL.D., an English prelate, was born in the parish of Beckington, in Somersetshire, towards the close of the 14th century. He was educated at New College, Oxford, of which he became a fellow. He was presented to the rectory of St. Leonard's, near Hastings, in Sussex, and to the vicarage of Sutton Courtney, in Berkshire. He was also prebendary of Bedwin, York, and Lichfield, archdeacon of Buckingham, and master of St. Catherine's Hospital, near the Tower, in London. About 1429 he was dean of the Court of Arches, and a synod being then held in St. Paul's, London, which continued about six months, Beckington was one of three appointed to draw up a form of law, by which to proceed against the Wycliffites. He was held in high favor by Henry VI, and was by him made secretary of state, keeper of the privy seal, and, in 1443, bishop of Bath and Wells. He died at Wells, Jan. 14, 1465. He wrote some works which have no present value. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Beckley, Hosea, a Congregational minister, was born at Berlin, Conn., in 1780. He graduated from Yale College in 1803; was ordained pastor in Dummerston, Vt., March 2, 1808; remained until Oct. 15, 1837; and died in 1843. See Sprague, *Annals of the Amer. Pulpit*, ii, 326.

Beckmann, Bernhard, a German Protestant theologian, a native of Wesel, lived in the latter half of the 17th century, and wrote *Methodus Conciliandi ac in Veritatem Religionis Christianæ, Concordiæ et Tolerantiæ Fraternæ Instituendi Ecclesias Protestantium, etc.* (Frankfort-on-the-Oder, 1663). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beckmann, Dothler, a German preacher and historian, was born in 1645, at Yundern, in Holstein. His principal work is *Die Historie des Lebenslaufes unsers Herrn J.-C. aus den 4. Evangelisten.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Beckwith, Andrew J., a minister in the Methodist Episcopal Church South, was born at Fredericksburg, Va., March 13, 1833. He was early impressed with religion, which he embraced at the age of fourteen; and in 1854 entered the Virginia Conference. In 1862, while stationed on King George Circuit, the advance of the Federal army drove him from his work, and he went to Florida to improve his health. He died Nov. 27, 1866. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 101.

Beckwith, Baruch B., a Presbyterian minister, was born at Lyme, Conn., in 1805. He graduated from Williams College in 1827, and from Auburn Seminary in 1830, and spent a fourth year of theological study at New Haven, Conn. He became pastor at Athol, Mass., 1831–34; then at Castine, Me., 1837–42; and last at Gouverneur, N. Y., 1846–60, where he died, July 4, 1870. Mr. Beckwith was influential in the proceedings of the Presbytery and Synod. His mind was constantly busy. No one could fail to esteem him highly for his work's sake. See *Presbyterianism in Central New York*, p. 463.

Beckwith, James, an English Wesleyan minister, was born in Durham in 1796. He was piously trained; converted in early life; entered the ministry in 1814; became a supernumerary in 1827 at Pontefract, at Sunderland in 1830; in 1841 resumed the regular work; and died July 25, 1852. He was a sound theologian, an intelligent preacher, and a man tried by affliction. See *Minutes of the British Conference*, 1852; Carroll, *Case and his Contemporaries*, iii, 308.

Beckwith, John Hubard, A.M., a Congregational minister, was born at Acworth, N. H., Jan. 16, 1811. He was ordained at Middlesex, Vt., 1843, and dismissed in 1845. He was acting pastor at Johnson from 1845 to 1848. He was installed at Middletown in June, 1849, where he remained until Oct. 16, 1855. He then became acting pastor successively at the following places, viz.: at Irasburg, from December, 1855, to December, 1858; at Barton, from 1858 to 1859; at Bristol, from 1859 to 1860; at Raymondsville and Norfolk, N. Y., from 1862 to 1864; in 1864 he was chaplain of the Second United States Colored Infantry; at Evans's Mills, N. Y., from 1865 to 1867; at Washington, D. C., from 1868 to 1871; then, again, acting pastor at Parishville, N. Y., until 1872; at Massena, from 1873 to 1876; at Munnsville, from August, 1876, to October, 1877. He died at Chateaugay, N. Y., Nov. 9, 1877. He published *Immersion not Baptism* (1858, small 16mo; republished in 1876). (W. P. S.)

Beckwith, William, an English Wesleyan minister, was born in 1803. He entered the ministry in 1826, and was stationed at Pontefract, Spilsby, Boston, Brackley, Newport, etc. He died of cancer at Teignmouth, Devon, Jan. 9, 1844. His preaching displayed thought, and clear views of truth. See *Minutes of the British Conference*, 1844.

Beckwith, William W., a Presbyterian minister, was born at Watertown, N. Y., Aug. 13, 1830. He graduated from the Union Theological Seminary, New York city, in 1868; and died at Utica, N. Y., Oct. 13, 1876, being at the time a member of the Saginaw Presbytery. See *Gen. Catal. of Union Theol. Sem.* 1876, p. 132; *Minutes of General Presb. Assembly*, 1877.

Becmann, Christian, a German Protestant theologian, was born at Berne in 1580; and died March 17, 1648. Some of his principal works are, *Origines Latinæ Linguæ:—Exercitationes Theologicæ contra Socinianos:—Anatomia Universalis Triumphans:—Schediasma Philologicum:—De Usu Logicæ:—Comparationum Logicarum Libri IV.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Becquet, Antoine, a French Celestine, was born in Paris in 1654, and became librarian to the house of his order in that city. He died Jan. 20, 1730. He wrote *Gallicæ Cœlestinorum, Congr. Ord. Sancti Benedicti, Monasteriorum Fundationes, Virorumque Vitâ aut Scriptis Illustrium Elogia Historica, Servato Ordine Chronologico* (Paris, 1719, 4to). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bectoz, Claudine de, called "the Scholastic Sister," was a learned French nun, born about 1480, in the vicinity of Grenoble. She entered very young the abbey of St. Honorat, in Provence, of which she became abbess, and where she died in 1547. She was celebrated for her profound erudition and skill in Latin composition, evinced in the letters which she wrote; none of which, however, have reached our time. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beda. See Beatus; Bede; Beoædh.

Beda, Natalis (or Noel), a French theologian, was a native of Picardy, being born in the diocese of Avranches near the close of the 15th century. He was principal of the College of Montaign, at Paris, in 1502; and syndic of the faculty of theology about 1520. He was opposed to all and every kind of reform. In 1521 he obtained from the Sorbonne a condemnation of the writings of J. F. Stapulensis. He chiefly distinguished himself by his opposition to the wish of the king, Francis I., to obtain the sanction of the Sorbonne to the divorce of Henry VIII of England. So far did Beda carry matters, that he was arrested in 1536, condemned to make the *amende honorable* in the Church of Notre-Dame, and was sent prisoner to Mont Saint-Michel, where he died in the following year. He wrote against Erasmus, who answered in a rejoinder, entitled *Supportationes Errorum in Censuris Natalis Bedæ;* and in which he accused Beda of 181 lies, 310 calumnies, and 47 blasphemies. Beda also wrote, *De Unica Magdalena* (Paris, 1519):—*Apologia pro Filiabus et Nepotibus Annæ* (ibid. 1520):—*Contra Commentarios Fabri in Evangelio Lib. ii* (ibid. 1526):—*In Erasmi Paraphrases* (ibid.):—*Apologia adversus Clandestinos Lutheranos* (ibid. 1529). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; *Biog. Universelle*, s. v. (B. P.)

Bed'awi (plur. *Bedawin*, French *Bedouin*) is the Arabic term for a dweller in tents, in distinction from the *fellahin*, or fixed cultivators of the soil. See Arabia.

Beddome, Benjamin, an English Baptist minister, was born Jan. 23, 1717, his father being also a Baptist minister. He was baptized in London in 1738, and in 1746 became pastor of a Church in Bourton-on-the-Water. Some time after this he had a severe illness, upon his recovery from which he wrote a hymn found in some collections, commencing,

> "If I must die, oh, let me die
> Trusting in Jesus' blood!"

His ability as a preacher attracted the attention of the Church in London with which, on his conversion, he had connected himself, and they vainly endeavored to obtain his services as a successor to their pastor, who had died. Mr. Beddome remained in his pastorate at Burton till his death, Sept. 5, 1795. A volume of his hymns was published in 1818, with a preface by Robert Hall, who says, "The man of taste will be gratified with the beautiful and original thoughts which many of them exhibit; while the experimental Christian will often perceive the most sweet movements of his soul strikingly delineated, and sentiments portrayed which will find their echo in every heart." See Belcher, *Historical Sketches of Hymns*, p. 83–87. (J. C. S.)

Bede (a *prayer*). *Bede-roll* was a catalogue or list of the departed, who were prayed for every Sunday from the pulpit. *Bedeman* (or *precular*) is a prayer-man, one who says prayer for a patron or founder, hence an almsman. In all the cathedrals of the New Foundation, there are several bedesmen on the Foundation, who wear the Tudor rose on their breast, and serve as bell-ringers and assistant-vergers. Beads of jet were regarded as having virtue to help; beads of mystill were mixed beads; they were sometimes of wood and sometimes of stone, and, in England, often called a pair of paternosters, or, by the common folk, *preculæ*, or Ave-beads. A belt of paternosters is ordered to be said at the death of a bishop in the English Council of Cealcythe, of the 9th century. Abbot Paul, who inhabited the desert of Sceta, according to Sozomen, recited the same prayer three hundred times a day, and counted them by means of an equal number of little stones, like the cubes used in mosaic work, which he kept in a fold of his robe, and cast away one by one. In a painting of the 11th century, representing the burial of St. Ephraem, the monks carry chaplets in their hands, or suspended at their girdles. Alan, archbishop of Mechlin, in the 16th century, says that such crowns lasted in England from the time of Bede until the 7th century, and were hung upon church-walls for public use. The famous lady Godiva, of Coventry, according to William of Malmesbury, bequeathed a threaded chain of jewels, used by her at prayer-time, as a necklace to St. Mary's image. A similar chaplet is mentioned in the *Life of St. Gertrude*, in the 7th century. Most probably Peter the Hermit, about 1090, introduced the fashion with the Hours of our Lady among the Crusaders, having seen the beads of the Mohammedans. The Indians use beads, and the Jews have a chaplet called *Meah Berakoth*. The ascription of the chaplet to Venerable Bede is no doubt due to the similarity of name; but St. Dominic, in 1230, may be regarded as the author of the permanent use of the beads. The *Rosary* is a modern name.

The Lady Psalter consisted of fifteen Paternosters, and a hundred and fifty Aves; the latter representing the Psalms of David, in place of which they were recited. The name of bede was transferred to the knobs on the prayer-belts, and when pilgrims from the East introduced chaplets of seeds or stone, to round beads strung upon a string, which were used in place of a girdle, studded with bosses or notched on the part which trailed upon the ground. "Hail Mary" was unknown till 1229 or 1237, and then was used simply in the Angelic Salutation (Luke i, 28–42). Urban IV, in 1261–64, added the rest of the words to "Jesus Christ;" but the prayer or invocation is barely three hundred years old. See BEADS.

Bede. Beside BEDE THE VENERABLE and BEOÆDH (q. v.), there were three others. (1) A name occurring in the pedigree of the kings of Lindisfari, as father to Biscop. See BENEDICTUS BISCOP. (2) BEDA MAJOR, a priest mentioned by Bede himself as present with St. Cuthbert at his death. His epitaph, written by his pupil Suring, is given by Mabillon, *Analecta* (ed. nov. p. 381). He fixes the date at A.D. 681, Feb. 9; but as Cuthbert died soon after this, in 687, the epitaph must belong to another Bede. (3) A monk contemporary with Charles the Great. Mabillon (*Iter Italicum*, p. 144), gives an epitaph recorded by Romanus as existing formerly in the Church of St. Peter at Rome; and Ware refers to Raphael of Volateria for the story that his tomb was at Genoa. A *Life of Beda junior*, who died at Genoa about 833, is given in the *Acta SS. Boll.* April, i, 867–873.

Bede, THE VENERABLE, *Hymns of.* At the end of his *Ecclesiastical History of the English Nation*, Bede gave a list of his numerous writings up to the year 731. In the list we find *Liber Hymnorum Diverso Metro sive Rhythmo*, and *Liber Epigrammatum Heroico Metro sive Elegiaco*. But both are lost, hence it is difficult to decide which of the eleven hymns generally ascribed to Bede really belong to him. "The longest of his hymns," says the author of *Christian Life in Song*, p. 140 sq., "is a comparison of the six days of creation with six ages of the world; the sixth day, in which Adam was created, corresponding to the sixth age, in which 'He by whom man was created himself became man'—when, as Eve was formed out of the side of the sleeping Adam, the bride of Christ also was raised to life through him who slept in death upon the cross. The seventh age was, Bede believed, to be the age of quietness, when Christ shall command the Sabbath, and keep it with his own; and the eighth age is to be sublime above all the ages, when the dead of the earth shall arise, and the just shall see forever the face of Christ, and be like the angels on the heavenly heights." The best-known of his hymns are:

> "Hymnum canamus gloriæ,
> Hymni novi nunc personent,
> Christus novo cum tramite
> Ad patris ascendit thronum;"

or in Mrs. Charles's translation:

> "A hymn of glory let us sing;
> New hymns throughout the world shall ring;
> By a new way none ever trod,
> Christ mounteth to the throne of God."

This hymn treats of the ascension of Christ. Another is for the holy innocents, viz.:

> "Hymnum canentes martyrum
> Dicamus innocentium,
> Quos terra flentes perdidit,
> Gaudens sed æthra suscipit.
> Vultum patris ter sæcula,
> Quorum tuentur angeli
> Ejusque laudant gratiam
> Hymnum canentes martyrum;"

or in Dr. Neale's translation:

> "The hymn for conquering martyrs raise:
> The victor Innocents we praise:
> Whom in their woe earth cast away,
> But heaven with joy received to-day.
> Whose angels see the Father's face
> World without end, and hymn his grace:
> And while they chant unceasing lays,
> The hymn for conquering martyrs raise."

Concerning this hymn, Dr. Neale remarks: "Although it stands in unfavorable contrast with the *Salvete Flores Martyrum* of Prudentius, it is somewhat strange that no part of it should have been introduced into any English breviary. It will be observed that the first and last lines of every verse are identical. This somewhat frigid conceit (*Epanalepsis*, as the grammarians call it) Bede seems to have borrowed from the *Elegy* of Sedulius, which is composed on a similar plan." Trench, in his *Sacred Latin Poetry*, gives the text of another of Bede's hymns:

> "Salve tropæum gloriæ,
> Salve, sacrum victoriæ
> Signum, Deus quo perditum
> Mundum redemit mortuus;"

the English of which runs thus in *Lyra Messianica*, p. 225:

> "Cross! whereon my Saviour bled,
> Dying to redeem our loss,
> Now with living trophies spread,
> Welcome, welcome, happy cross!"

Bede's hymns were for the first time published by Cassander in his *Hymni Ecclesiastici* (Paris, 1556), in which he attributes eleven hymns to Bede. The last editor of the works of Bede, Dr. Giles, has not been able to find any MS. containing these hymns, and, though not excluding them, expresses (vol. i, p. clxxi) many doubts regarding their authenticity. (B. P.)

Bedee, THOMAS, a Unitarian minister, was a native of Sandwich, N. H. He graduated at Harvard College in 1798; was ordained, and installed pastor of the Church in Wilton, N. H., March 2, 1803; was dismissed Jan. 15, 1829; and died in 1848. He published some single sermons. See Sprague, *Annals of the Amer. Pulpit*, viii, 243.

Bede-house is an almshouse, so called because in ancient times the statutes by which such institutions were governed usually provided that the inmates should piously recite their beads daily for the well-being, whether alive or departed this life, of the founder or founders.

Bedel, a bidder, crier, or summoner. See BEADLE.

Bedel, ABRAM, a Baptist minister, was born in Maine about the year 1800. He became a member of the Church in Amherst, Me., from which he received a license to preach in 1824. He preached for some time as an itinerant minister, and in 1825 was successful in gathering the Church in Crawford, Me. He preached as an evangelist in this and neighboring towns till his ordination in 1832 as pastor of the First Church in Camden. In 1833 he removed to Gardiner, where he was pastor five years, 1833–38. On leaving this place he devoted himself to evangelistic work for several years. We have not learned the precise date of his death. See Millett, *Hist. of the Baptists of Maine*, p. 435. (J. C. S.)

Bedell. See BEADLE.

Bedell, Mahlon, a minister of the Methodist Episcopal Church South, was born Oct. 10, 1806. He was reared by pious parents, and experienced conversion early in life. While young he began to preach in connection with the South Carolina Conference. On the formation of the Georgia Conference he became one of its active members, and on its division joined the Florida Conference, in which he labored until near his decease, Nov. 28, 1865. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 32.

Bedell, William, a Methodist Episcopal minister, was born at West Plattsburg, N. Y., Nov. 25, 1820. He was converted in 1840, and immediately began to prepare for the ministry. He was licensed as an exhorter in 1842, a local preacher in 1844, and was admit-

ted to the Troy Conference in 1848. His ministry of thirty-three years was within the bounds of the Troy Conference, and included seventeen different appointments. On Jan. 23, 1881, he was stricken down with paralysis, and remained apparently unconscious until his death, four days later. He was unselfish, possessing a rich Christian experience, diligent in his labors, and many were converted under his ministry. See *Minutes of Annual Conferences*, 1881, p. 93.

Bedera, (1) a hospital; (2) an ancient name for the dwelling-house or room of the chaplain to a religious community; (3) a residence for bedesmen.

Bederic, HENRY (surnamed *Bury*, from his birthplace, St. Edmundsbury), an English preacher and theologian, was an Augustine monk, and lived about 1380. He gave himself to preaching, and also wrote several works, among which are, *Quæstiones Theologicæ*:—*Commentarium in Magistrum Sententiarum*:—*Sermones per Annum et de B. Virgine*. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bederoll, Bedesman. See BEDE.

Bedford, Hilkiah, an English clergyman, was born in London, July 23, 1663. He was educated at Bradley, in Suffolk, and at St. John's College, Cambridge, of which he became a fellow. For refusing to take the oaths at the Revolution he was ejected from his preferment in Lincolnshire, and he afterwards kept a boarding-house for the Westminster scholars. In 1714 he was fined one hundred marks and imprisoned three years, for writing, printing, and publishing *The Hereditary Right of the Crown of England Asserted* (1713, fol.); the real author of which was George Harbin, another nonjuring clergyman. Bedford translated *An Answer to Fontenelle's History of Oracles*, and *The Life of Dr. Barwick*; and published *A Vindication of the Church of England* (1710), and some other works. He died Nov. 26, 1724. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bedford, John, a distinguished English Wesleyan minister, was born at Rothwell, Wakefield, July 27, 1810. He was received into the ministry in 1831; was appointed assistant secretary to the General Chapel Committee in 1855; succeeded Wm. Kelk as general secretary in 1860; retired from office 1872; was appointed secretary to the Board of Trustees for Chapel Purposes in that year; was elected president of the Conference in 1867; and died at Chorlton-cum-Hardy, near Manchester, Nov. 20, 1879. Mr. Bedford's diligence and punctuality were unfailing. His energy was felt in all the departments of his service. He was a fearless and ready debater, sometimes appearing hard and exacting. For many years he was writer of the official Conference letters, and one of the assistant secretaries of the Conference. He published *Letters on Doctrines and Systems of the Wesleyan Methodists* (Bolton, 1842), against the reform movement in the Connection; and *Funeral Sermons for the Duke of Wellington* (Stockport, 1852) and *Rev. Dr. Newton* (ibid. 1854). See *Minutes of the British Conference*, 1880, p. 17.

Bedford, Thomas, an English nonjuring clergyman, son of Hilkiah Bedford, was educated at Westminster School and St. John's College, Cambridge, where he was matriculated, Dec. 9, 1730. Being a nonjuror, he never took a degree; but, going into orders in his own party, officiated among them in Derbyshire, fixing his residence at Compton, near Ashbourne. He died at Compton in Feb. 1773. He edited Simeon of Durham's *De Exordio atque Procursu Durhelmensis Ecclesiæ* (printed by subscription, 1732). He also published a *Historical Catechism* (2d ed. 1742). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bedford, William, an English Congregational minister, was born at Norwich, Dec. 16, 1790. He was converted about the age of twenty; received his academical training at Old College, Homerton; and in 1820 was ordained pastor of the Independent Church at Narborough. Here he labored till 1860, and then retired to Great Snoring, Norfolk, where he died, Dec. 17, 1863. Mr. Bedford was noted for great liberality. His preaching was characterized by earnestness, fidelity, and an experimental acquaintance with Gospel truths. He excelled in letter-writing. He rarely lost an opportunity, either by voice or pen, of commending the Gospel of Christ. See (Lond.) *Cong. Year-book*, 1865, p. 220.

Bedmar, ALPHONSO, *marquis de*, a Spanish cardinal, was born in 1572. He was at first ambassador of Philip III before the republic of Venice, and united, it is said, in 1618, with the duke of Ossone, viceroy of Naples, and with don Pedro of Toledo, governor of Milan, to destroy the state before which he represented his monarch. He collected the strangers in the city, and assured himself of their services by the power of his silver. The plan was to fire the arsenal of the republic and to seize the more important posts, but the conspiracy was discovered. He died Aug. 2, 1655. There is attributed to him a treatise, in Italian, against the liberty of the republic of Venice, entitled *Squittinio della Liberta Veneta* (Mirandole, 1612), and translated into French by Amelot of Houssaie (Ratisbon, 1677); but others, with more reason, attribute this to Velser. The Library of Lyons contains a MS. of Bedmar in Italian. This is a recital made to Philip III, king of Spain, upon the ancient government, the revenues, the land and naval forces, the tribunals, the councils, the commercial and political reports of the republic of Venice. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bedrashi, ICDAJA. See PENINI.

Bedwell, WILLIAM, a learned English ecclesiast, was born in 1562. He was well-versed in the Oriental languages, and died May 5, 1632. He published, *Commentarius Sal. Jarchi, Aben-Ezræ et Dav. Kimchi in Prophetam Obadiam* (London, 1601):—*Description of Jottenham High Cross, with an Ancient Poem called the Tournament of Jottenham, by Ge. Pilkinton* (ibid. 1631):—*Specimen Dictionarii Arabici* (1599). This work is also found in manuscript at the National Library of Paris. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bedwini, a Celtic bishop, whose name occurs in the stories about Arthur, is said to have lived at Cellwig. He is conjecturally connected with Bodmin. See Rees, *Welsh Saints*, p. 238; Whitaker, *Cathed. of Cornwall*, i, 45; ii, 234.

Bee, *Saint.* See BEGA.

Beebe, Abijah Pratt, a Presbyterian minister, was born at Jackson, N. Y., 1813. He graduated from Oneida Institute in 1837; studied theology in Union Theological Seminary for three years, graduating in 1840. He was ordained May 2, 1843; was stated supply and pastor at Oriskany, N. Y., from 1842 to 1845; was an invalid at New York Mills for three years from 1845; and was located at Elgin, Ill., but still an invalid, during 1848-49. He died at Rome, N. Y., Sept. 6, 1849. See *Gen. Catal. of the Union Theol. Sem.* p. 25.

Beebe, Alexander, LL.D., a distinguished editor in the Baptist denomination, was born at Newark, N. J., Sept. 29, 1783, and graduated from Columbia College, N. Y., in 1802. Shortly after, he became a law-student in the office of Ogden Hoffman, sen., his fellow-students being Washington Irving and James K. Paulding. Having been admitted to the law, he practiced his profession for a time in New York city, and then removed to Skeneateles, N. Y., where he practiced fifteen years, and, as a lawyer, advanced to a high position in his county. Soon after his conversion he retired from his profession, and in 1825 became the editor of the *Baptist Register*, which he conducted with great ability, retaining his connection with it until a short time before his death, in November, 1856. See *Baptist Encyclop.* p. 93. (J. C. S.)

Beebe, Edmund Murphy, a Methodist Episcopal minister, was born at Springfield, Mass., April 24, 1805. He was converted at the age of eighteen; in 1829 he entered the New England Conference, and in it did valiant service until his death, March 19, 1845. Mr. Beebe led a pious, blameless life. See *Minutes of Annual Conferences*, 1845, p. 616.

Beebe, Warner, a Free-will Baptist minister, was born at Solon, Cortland Co., N. Y., about 1810. His father removed to Canandaigua, N. Y., in 1812, and to Liverpool, Medina Co., O., in 1823. The son was converted in 1825, licensed to preach by the Strongsville Quarterly Meeting in March, 1834, and ordained Dec. 11, 1835. He died at Liverpool, Oct. 6, 1854. Mr. Beebe is said to have been a man of much decision of character; diligent, faithful, and prompt in the discharge of his duties. During the twenty years he labored in the ministry, he sacrificed much and suffered many privations. See *Free-will Baptist Register*, 1856, p. 87. (J. C. S.)

Beech, Hugh, an English Wesleyan minister, was born at Chesterton, near Newcastle-under-Lyme, June 3, 1787. He was converted in 1806, admitted into the ministry in 1810, and died in his last charge, Cheadle, Staffordshire, Feb. 22, 1856. He was cheerful, buoyant, generous, simple, beloved, an able preacher and faithful pastor. He conducted the singing in Conference for twenty years. See *Life*, by his son, Rev. John H. Beech (Lond. 1856); *Minutes of the British Conference*, 1856.

Beecher, Elijah Parkes, a Methodist Episcopal minister, was born at Rensselaerville, N. Y., Dec. 7, 1810. He experienced conversion when about twenty-five, and in 1840 entered the Oneida Conference. After fifteen years of laborious service, he was transferred (1855) to the Wisconsin Conference. In 1865 he was appointed agent of the American Bible Society, which office he held with credit four years, and then retired from all stated service, but held himself ready for volunteer work whenever health and opportunity afforded a chance, until his decease, Nov. 3, 1877. Mr. Beecher was very earnest and enthusiastic, never allowing a winter to pass without gathering in many from the ranks of sin, through extra revival services. See *Minutes of Annual Conferences*, 1878, p. 67.

Beecher, John Sydney, a Baptist minister, was born at Hinesburg, Vt., in 1820. Having completed his literary and theological education, he received an appointment as missionary to Burmah. In 1846 he commenced his labors in Arracan, where he remained for ten years. He then dissolved his connection with the Missionary Union. He subsequently came under the auspices of the Free Mission Society, and occupied himself in the work of preparing young men for the Christian ministry. On account of failing health, he left the field of his labor with the intention of returning to the United States, but died in England, Oct. 22, 1866. See *Appletons' Annual Cyclop.* vi, 579. (J. C. S.)

Beeck, Jan (1), a Flemish painter, was born at Looz, and was a monk of the Convent of St. Lawrence, near Liege, of which he became the abbot in 1509. He died in 1516. He painted most of the pictures in the church of his convent, and is considered, after the brothers Van Eyck, to be the most eminent among the ancient painters of Liege.

Beeck (or Beius), Jan (2), a Dutch Protestant theologian, lived in the middle of the 17th century. Among other works, he wrote *Verantwording voor de verdrukte Waerheyt* (Amsterdam, 1683). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beeck, Johann Martin, a Protestant theologian of Germany, was born at Lübeck, Dec. 2, 1665. He studied at Wittenberg and Jena; and in 1693 was called as pastor to Kurslack, near Lübeck, where he died, Sept. 7, 1727. He wrote, *Disputatio de Plagio Divinitus Prohibito Exod. xxi*, 16:—*Explanata Prophetarum Loca Difficiliora* (1688):—*Universa Christologia, in Notabili Titulo, Filio Hominis, quoad Oraculum Joa. i*, 51 *Demonstrata* (Wittenberg, 1689). See Theiss, *Hamburg. Gelehrten-Geschichte*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Beede, Hugh, a Free-will Baptist minister, was born at Sandwich, N. H., Dec. 9, 1807. He became a Christian in 1833; was licensed in May, 1840; and ordained as pastor of the North Sandwich Church in 1841. His successive pastorates after leaving North Sandwich were Tamworth, Upper Gilmanton, Meredith, and New Hampton. In 1851 the state of his health was such as to lead him to retire from the pastorate and devote his time to farming during the week and to preaching on the Sabbath. In this way he labored with the Second Church in New Hampton, and the Third at Holderness, until 1859, when he returned to his native town and purchased a farm, which was his permanent home. He died Jan. 27, 1879. See *Morning Herald*, March 19, 1879. (J. C. S.)

Beeke, Henry, D.D., an English clergyman and political economist, was born in 1751. He was consulted in financial affairs by Mr. Pitt and Mr. Vansittart (afterwards Lord Bexley). He died in 1837. He published *Observations on the Income Tax* (1799), and *A Letter on Peace with France* (1798). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Beekman, Jacob T. B., a minister of the Reformed (Dutch) Church, graduated at Union College, N. Y., and at New Brunswick Seminary, N. J., in 1825. He was licensed by the Classis of Philadelphia in that year; served as pastor in the Presbyterian Church at Middletown, N. J., during 1825–36; was without charge in 1836–47; and died in 1874, aged seventy years. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 174.

Beeks, Greenbury C., a Methodist Episcopal minister, was born in Virginia, Nov. 7, 1809. He joined the Church in his boyhood; soon after with his parents moved to Brookville, Ind.; was early licensed to preach, and in 1836 was received into the Indiana Conference. His health failing shortly afterwards, he studied medicine, graduating at Indianapolis, and afterwards at Louisville, Ky., Medical College. For a few years he practiced his new profession, but his heart was not in his work, and in 1856 he again entered the itinerant ranks. In 1860 he entered the Union army as chaplain, and afterwards became surgeon, where he served till he was brought home sick. After recovering, he removed to Fort Wayne, where he practiced medicine eight years, then travelled in search of more vigorous health, first in Texas and then in Florida, where he died, Oct. 23, 1878. Mr. Beeks was a very careful, methodical man, an able preacher, a genial companion, and an ardent friend. See *Minutes of Annual Conferences*, 1897, p. 55.

Beeltha was a goddess of the Sabæans who is supposed to be identical with Baaltis.

Beelzebub. "A few months since a peasant man found near Ekron, five miles southwest of Ramleh, on the great maritime plain of Philistia, a stone seal about one inch square on the face, bearing a peculiar device, and which I purchased

Ancient Seal, presumed to be a representation of Beelzebub.

for a trifle, not considering it of any great value. Since then many antiquarians, to whom impressions were sent, have pronounced the device an image of Beelzebub, the great Fly-god, and the only one ever discovered. He is represented as a man of the Assyrian type, with short beard and four wings. In his hands he holds two apes or monkeys, denoting, perhaps, his office as 'prince of devils'" (De Hass, *Travels in Bible Lands*, p. 424).

Beeman, Jacob, a Methodist Episcopal minister, was born at Kent, Conn., March 12, 1780, of pious Baptist parents. He joined the Methodists in the morning of life; was licensed to preach in 1808; and in 1809 entered the New York Conference, wherein he labored twenty-six consecutive years. He then retired from active service, and finally died of paralysis, Feb. 15, 1868. He won the highest esteem of all. See *Minutes of Annual Conferences*, 1868, p. 99.

Beer, Bernhard, a Jewish writer, was born at Dresden in Saxony, July 20, 1801. Being the son of a wealthy family, he received an excellent education in the Bible and the Talmud, as well as in modern languages. In Mendelssohn's writings he found a great delight; and he regarded him as his example in life. He especially labored in behalf of his co-religionists, whose condition he tried to ameliorate. He founded societies for the benefit of his brethren, and contributed many valuable works to Jewish literature. In 1834 he took the degree of doctor of philosophy, and he was the first who preached in German in his native country. He died July 1, 1861. He wrote, besides a number of valuable contributions to different periodicals, אִמְרֵי יֹשֶׁר, moral religious discourses (Leipsic, 1833):—*Philosophie und philosophische Schriftsteller der Juden* (translated from the French of Munk, with additions and notes, ibid. 1842):—*Das Leben Abrahams nach Auffassung der jüdischen Sage mit erläuternden Anmerkungen* (ibid. 1859):—*Das Buch der Jubiläen und sein Verhältniss zu den Midraschim* (ibid. 1856–57):—*Abel*, in *Die Orient.* vol. iv:—*Aaron*, in Wertheimer's *Jahrbuch* (Wien, 1855):—*Leben Mosis* in the *Jahrbuch für Geschichte der Juden und des Judenthums* (Leipsic, 1863, 3 vols.). See Fürst, *Bibl. Jud.* i, 96; Kayserling, *Bibliothek jüdischer Kanzelredner*, ii, 99 sq.; Frankel, *Dr. B. Beer, ein Zeit- und Lebensbild*, in his *Monatsschrift*, 1863, p. 41 sq., 81, 121, 174, 245, 285, 325, 365, 405; Wolf, *Dr. B. Beer, eine biographische Skizze* (Berlin, 1863); id., the preface to Beer's *Leben Mosis* in the *Jahrbuch für Geschichte der Juden* (Leipsic, 1863), p. 3–10; Zuchold, *Bibl. Theol.* i, 91. (B. P.)

Beer, Friedrich Wilhelm, a Hungarian Protestant theologian, was born at Presburg, Jan. 4, 1691, and died in 1756. His principal works are: *Diss. de Pseudo-Theologis* (Jena, 1713):—*Sciagraphia Epistolarum Paulinarum et Relig. N. Testamenti*:—*Tractatus de Philosophia Practica*:—*Lineæ Physices.* These last-mentioned works are in manuscript. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beer, Johann, a German visionary, born at Schweidnitz, in Silesia, raised quite a tumult on account of the spirits he claimed to have seen upon the Riesengebirg. He died in 1600, leaving *Gerwinn und Verlust himmlischer und irdischer Güter* (Amst. 1639). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beer, Peter, a Jewish writer, was born Dec. 19, 1716, at Neubitschow, and died Nov. 9, 1838, as teacher of the Jewish High-school at Prague. He wrote, *Israelitische Geschichte von der Schöpfung bis nach dem Exil* (Prague, 1796, and often):—*Geschichte der Juden von ihrer Rückkehr aus der babylonischen Gefangenschaft bis nach Zerstörung des zweiten Tempels* (Wien, 1808):—*Das Judenthum oder Versuch einer Darstellung aller wesentlichen Glaubens-, Sitten- und Ceremoniallehren heutiger Juden* (Prague, 1809-10, 2 vols.):—*Handbuch der mosaischen Religion* (ibid. 1818):—*Geschichte, Lehren und Meinungen aller bestandenen und noch bestehenden religiösen Sekten der Juden und der Kabbala* (Brünn, 1822–23, 2 pts.):—*Leben und Wirken des Rabbi Mosis ben Maimon* (Prague, 1834). See Fürst, *Bibl. Jud.* i, 97; Winer, *Handbuch der theol. Lit.* i, 521; Derenbourg, in *Wissenschaftliche Zeitschrift für jüdische Theologie*, i, 97–123, 210–224, 414–427. (B. P.)

Beere, John, an English minister of the Society of Friends, was born at Weymouth, Dorset Co., in 1659, and professed his faith in Christ when a young man. At the age of thirty-four he entered upon the work of the ministry, confining his service chiefly to the county in which he lived. He was a faithful and acceptable preacher of the truth for ten years. He died July 5, 1703. See *Piety Promoted*, i, 359. (J. C. S.)

Beers, Daniel, a Presbyterian minister, was born at Fairfield, Conn., Jan. 24, 1787. He received license to preach in 1812; was ordained pastor of a Church at Lexington, N. Y., in 1813; served the Church at Madison, N. J., for a few months in 1829; and died June 24, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, p. 291; Tuttle, *Hist. of the Presb. Church in Madison, N. J.*, p. 68; Aikman, *Hist. Discourse Concerning the Presb. Church of Madison, N. J.* (1876), p. 21.

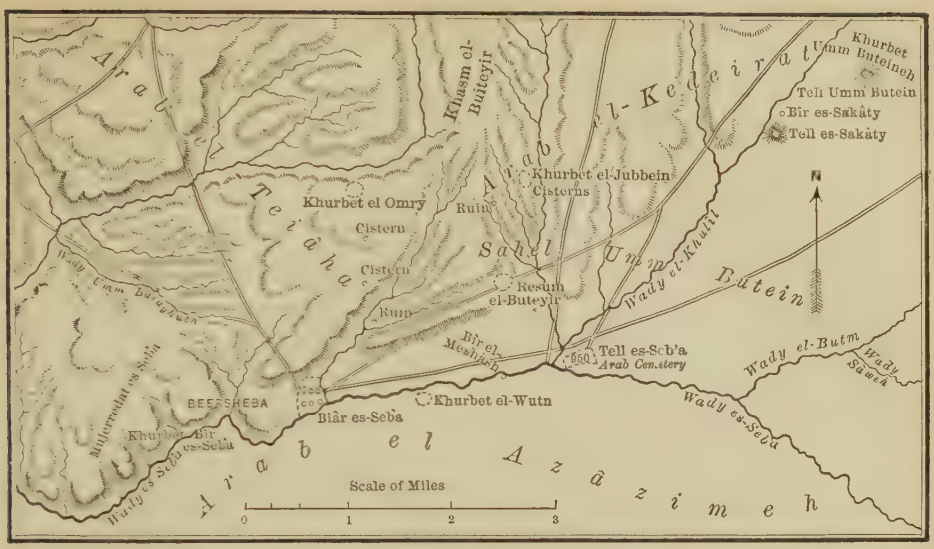
Beers, Ebenezer O., a Methodist Episcopal minister, was born at Washington, Conn., June 24, 1818, of devout parents. He experienced conversion at the age of ten; became successively class-leader, exhorter, and local preacher; and in 1840 entered the New York Conference, in which he labored with zeal and fidelity until his death, Feb. 9, 1847. See *Minutes of Annual Conferences*, 1847, p. 123.

Beers, Hawley Baxter, a Methodist Episcopal minister, was born at Cold Spring Harbor, L. I., April 23, 1810. He was powerfully converted in 1831, and in 1836 entered the itinerant ranks of the Indiana Conference. When that conference was divided he became a member of the North Indiana Conference. In 1866 his failing health obliged him to take the superannuated relation, which he sustained until his death, May 7, 1873. See *Minutes of Annual Conferences*, 1874, p. 52.

Beers, Robert, a Methodist Episcopal minister, was born near Concord, Pa., Feb. 13, 1806. He experienced religion in his twentieth year, and in 1835 joined the Baltimore Conference. In 1861, through illness, he was compelled to retire from active service, and taking a supernumerary relation, he remained such to the close of his life, Feb. 15, 1870. See *Minutes of Annual Conferences*, 1870, p. 56.

Beersheba. The last person who has carefully examined this locality is lieut. Conder, who thus describes it (*Tent-work in Palestine*, ii, 94 sq.):

"The scenery was tame and featureless, with a single dark *tell* in front, and white marl peaks capped with flint to the west. . . . We ascended the *tell* or mound of Seb'a, which is two and a half miles east of the wells of Beersheba, and thence we had a fine view of the great boundary valley which limited our work on the south, joining the long ravine which comes down from Hebron, and running west in a broad, flat, gravelly bed, between high walls of brown earth. The pebbles were white and dry, yet water-worn, for, as we found in the following spring, a river will occasionally flow for hours along the wady bed. East of us were remarkable chalk-hills called el-Ghurrah, and on the west a low ridge shut out the maritime plain. To the north were the hills of Judah, dotted with lotus-trees; and to the south stretched the endless desert of the wanderings. . . . The desert of Beersheba is a beautiful pasture-land in spring, when the grass and flowers cover the gray mud, as in the Jordan valley; but in November it is very desolate. Not a tree exists near the wells, and only the foundation of a once flourishing town of the 4th century remains. . . . The sides of all the wells are furrowed with the ropes of the water-drawers; but we made one discovery which was rather disappointing —namely, that the masonry is not very ancient. Fifteen courses down, on the south side of the large well, there is a stone with an inscription in Arabic, on a tablet dated, as well as I could make out, A. H. 505, or in the 12th century. The stone must be at least as old as those at the mouth. . . . The wells have no parapets." See Well.



Map of the Vicinity of Beersheba. (From the Ordnance Survey.)

Canon Tristram thus describes the ancient remains on the north of the wady (*Bible Places*, p. 22):

"Long lines of foundations mark the ancient city, or rather village—a very large, unwalled place with a garrison. The ruins are about half a mile in extent, but scattered, and include the foundations of a Greek church, with apse, sacristy, and aisles. Only a fragment of the apse remains above the pavement, although in the 14th century some of the churches were still standing. . . . Among the ruins are the traces of a Jewish fortress—a circular tower or keep of double walls, each four feet thick, and with a like space between them. There are many fragments of pottery strewn about, with occasional bits of glass, and the squares or 'tesseræ' of Roman mosaics."

Beeth, William, a learned Englishman of the Dominican order, who lived at the commencement of the 16th century, wrote, *Lecturæ Scholasticæ:—Commentarium in Libros Sententiarum.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Beg. See Becc.

Bega (Beza, Beya, Begga, or Bee), St., a Cumbrian virgin of whom nothing is clearly known. According to Alban Butler (Sept. 6), she was an Irish virgin, an anchoret of the 7th century, and founded a monastery in Copeland. He also mentions a place in Scotland called Kilbees after her. According to the life of her seen by Leland (Col. iii, 36), after founding her monastery in Cumberland, she founded another north of the Wear; then went to Hert, where she becomes identical with *St. Hein*, and then to Tadcaster; winding up her career at Hackness, as identical with *St. Begu*. The Aberdeen Breviary contains lessons for two saints, with either of whom she might be identified.

(1.) St. Bega, venerated at Dunbar, who lived on the island of Cumbria, where she was visited by St. Maura, and dying, Sept. 3, was buried on her island. The rector of Dunbar, attempting to remove her remains, was driven back by a storm.

(2.) St. Begga, an Irish princess, who, married against her will, fled to Oswald and Aidan in England, and became the first abbess of nuns in England. She lived on a desert island, and in old age resigned her abbacy to St. Hilda, under whose rule she ended her days, Oct. 31. After four hundred and sixty years her remains were removed to Whitby. Here are perhaps some reminiscences of St. Hein. She was probably a local saint of the 8th century. The monastery bearing her name was founded as a cell to St. Mary's at York, in the reign of Henry I. Under the name St. Begha she is honored at Kilbagie and Kilbucho, in Scotland; but her greatest foundation was at St. Bee's, which takes its name from her. It was founded in A.D. 656. In treating of the Anglo-Saxon nuns, Montalembert, *Monks of the West*, deals with the difficulties connected with St. Begha, but does not decide whether the traditions do not really belong to two or more individuals.

Begagh, St. See Begha.

Begas, Karl, a German painter, was born at Heinsberg, near Aix-la-Chapelle, Sept. 30, 1794. He studied first under Philippart, and then went to Paris, where he continued his studies under Gros. Among his earlier works was a *Madonna della Sedia*, which attracted the attention of the Prussian king, and gained for the artist the position of painter to the Prussian court. He died in Berlin, Nov. 24, 1854. Among his best works are, *Henry IV. at the Castle of Canossa; The Sermon on the Mount;* and *Christ on the Mount of Olives.*

Begault, Giles, a French preacher, was born in 1660. He was canon and archdeacon of his native city. His contemporaries compare him to Flechier for eloquence. He died at Nismes about 1715. He wrote, *Panégyriques et Sermons sur les Mystères, avec des Discours Académiques, des Compliments et des Lettres* (Paris, part i, ii, 1711; part iii, 1717; part iv, v, 1727). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beg-bile, an Irish saint, son of Tigermach—commemorated Oct. 12—descended from Conall Galban, was related to St. Columba, and lived at the close of the 6th century. He was brother of St. Conan-dil.

Begelmir, in Scandinavian mythology, was the last of the ice-giants. He escaped destruction in the blood of Ymir, wherein all his brethren were drowned, by building a ship in which he and his wife took refuge. After the reconstruction of the earth, he repeopled it.

Begeman, Augustus L. W., a German Reformed minister, was born July 14, 1810, at Bremerlehe, kingdom of Hanover, in North Germany, and emigrated to America in 1833. He was licensed to preach by the Classis of West Pennsylvania, at Pittsburg, and ordained to the ministry, April 30, 1834. From this time until 1836, he served several congregations in Ohio. He continued in this field of labor for four years, when he re-

moved to Wayne County, O., and there took charge of nine congregations. In 1843 he preached at Columbus for a German congregation. His health failing him, he was obliged to give up his charge. He removed to Mansfield in 1845, where he continued about two years. He died of epilepsy at Columbus, Sept. 4, 1848. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 290.

Begghe, St., duchess of Brabant, daughter of Pepin the Old, died in 692 or 698. She married Anchises, son of Arnould, bishop of Metz, and was mother of Pepin Heristal. On her husband's death she devoted herself to a religious life, and founded the monastery of Ardenne in 680. See Hoefer, *Nouv. Biog. Générale*, s. v.

Begging Friars. See Mendicants.

Begh (or **Le Bègue**), Lambert, priest of the diocese of Liege, is often recognized as the founder of the *Béguines* (q. v.). He preached with zeal against the disorders of the clergy, especially against simony, which particularly irritated the ecclesiastical body. Ralph, bishop of Liege, who carried on this vice to a scandalous extent, arrested Begh, and imprisoned him for a long time at the chateau of Rivogne; then conveyed him to Rome, in order to make it appear that he had been guilty of preaching without authority. Pope Alexander III, informed of these motives, received Begh honorably, and permitted him to return to his country, with all the necessary power to exercise freely the functions of his office. On his return from Rome, he assembled all the daughters and widows in order to form a religious order. These were called Béguines. They were first established at Neville, in Brabant, whence they spread into Flanders, Holland, and Germany. Begh died in 1177.

According to others, this person was a French so-called heretic, who lived near the close of the 13th century. He is said to have taught that man in this life is capable of perfection; by which he probably meant a state of entire Christian purity. He refused to worship the popish host, and, according to his enemies, opposed the practice of the popular acts of piety. His doctrines were condemned at the Council of Vienna in 1311. See Hoefer, *Nouv. Biog. Générale*, s. v.

Begha (also called **Bez** and **Begagh**), St., a Saxon virgin, in order to avoid a marriage fled into Scotland, and received the veil at the hand of bishop Aidan. See Bega.

Begu, a nun of Hackness, Yorkshire, for more than thirty years, is said to have had a supernatural intimation of the death of St. Hilda in 674. She has been sometimes supposed to be identical with *St. Bega* (q. v.).

Beguin, Daniel, a French Jesuit theologian, was born at Château Thierry, Oct. 14, 1608, and died March 19, 1696. He wrote, *De Veritate Divinitatis Jesu Christi* (Paris, 1680):—*Les Vérités Fondamentales du Salut, en Forme de Méditations* (ibid. 1686):—*Retraite ou Exercices qu'il faut faire Tous les Mois pour se Disposer à Bien Mourir* (Rheims, 1700). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beguin, Nicolas, a French theologian, who lived in the latter half of the 16th century, wrote *Eucharistia, sive Dominicæ Cœnæ Institutio et de Paschale Domini, adversus Misoliturgarum atque Calvinistarum Blasphemias atque Imposturas* (Paris, 1564). See Hoefer, *Nouv. Biog. Générale*, s. v.

Behallok, in the mythology of India, was the second section of the infernal regions (Atal), the dark abode of evil dæmons.

Beham (or **Böhem**), **Bartel** (or **Barthelemy**), a German painter, and a very distinguished engraver, was born at Nuremberg about 1496. He was the elder brother of the eminent Hans Sebald Beham, and resided in Italy, where he studied under Marc' Antonio Raimondi at Rome and Bologna. The following are some of his best prints: *William, Duke of Bavaria; Bust of Leonard van Eyck; Adam and Eve, with Death before the Tree; Judith Sitting on the Body of Holofernes; The Virgin Suckling the Infant*, very fine; *Susanna Brought before the Elders*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Beham, Hans Sebald, an eminent German engraver, was born at Nuremberg in 1500, and was instructed by his younger brother Bartel. He engraved on wood and copper. The following are some of his prints: *Adam and Eve in Paradise; The Death of Dido; A Woman Sitting on a Lion; The Virgin Holding the Infant Jesus in her Arms, with a Parrot and an Apple*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Behemb, Martin, a Lutheran theologian of Germany, was born Sept. 16, 1557, at Lauban, in Upper Lusatia. He studied at Strasburg, and was appointed in 1581 deacon in his native city. In 1586 he became pastor of Trinity Church, and preached there for about thirty-six years. He died Feb. 5, 1622. His sermons on the passion of our Lord were published in 1614, under the title, *Spectaculum Passionis Jesu Christi*. In manuscript he left sermons on the Psalms, on which he preached for eighteen years, under the title *Urim and Thummim*. Behemb was also a fine hymn-writer, and some of his hymns are also translated into English, as, *O Königaller Ehren, Herr Jesus* (in Winkworth's *Lyra Germ.* ii, 41: "O King of Glory! David's Son!") —*O Jesu Christ, mein's Lebens Licht* (ibid. p. 276: "Lord Jesus Christ, my Life, my Light!") See Hoffmann, *Lycei Laubani Rector* (Lauban, 1707); Nöldeke's *Biographical Sketch*, prefixed to his edition of Behemb's *Hymns* in Schirk's *Collection*, ix (Halle, 1857); Koch, *Gesch. d. deutschen Kirchenliedes*, ii, 227 sq. (B. P.)

Behesht, in Persian mythology, is the condition of blessedness in the abodes of Ormuzd, which the souls of the pious reach, while sinners are banished to the kingdom of Ahriman.

Behm, Ernest Leopold Friederich, a French Protestant theologian, who was born at Wolfenbüttel, June 8, 1700, and died Dec. 20, 1742, is the author of *Commentatio de Heinrich Heinecken* (Lubeck, 1725):—*Die Grundlehrehen des Christenthum* (1729):—*Interpretatio Locorum quorumdam quæ in Luthero Aliisque Theologio Sæculi Reformationis Nonnullis Difficultatem in Articulo Prædestinatione Habere Videntur* (Helmstädt, 1729). See Hoefer, *Nouv. Biog. Générale*, s. v.

Behm, Johann (1), a Lutheran theologian of Germany, was born June 23, 1578, at Königsberg, in Prussia. He studied at Leipsic; obtained the degree of doctor of divinity at Wittenberg in 1608; and accepted a call in 1609 as professor of theology to his native place, where he died, April 27, 1648. He wrote, *Thema Theologicum de Æterna Filii Dei Divinitate Ebionitarum Blasphemiis Oppositum*:—*Disputationes viii de Voluntate Dei*:—*Disputatt. xx contra Osiandri Sententiam de Justificatione*:—*Dissertatio de Quæstione: An Petrus Fuerit Romanus Episcopus aut Pontifex Primus?*—*De Quæstione: An Maria Absque Omni Peccato Concepta, Nata et Mortua Sit?*—*De Servo Arbitrio*:—*De Vero V. T. Deo, Uno Eodemque cum eo qui Pater est Domini Nostri Jesu Christi*:—*De Termino a Quo et ad Quem lxx Annorum Captivitatis Babylonicæ*:—*De Generatione Filii Dei ab Æterno*:—*De περιχωρήσει Duarum in Christo Naturarum Personali*, etc. See Witte, *Memoriæ Theologorum*; Arnold, *Historie der königsbergischen Universität*; Hartknock, *Preussische Kirchen-Historie*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Behm, Johann (2), a Lutheran theologian of Germany, great-grandson of the preceding, was born at Preussisch-Holland, April 17, 1687. He studied at Jena; became an adjunct to the philosophical faculty at Königsberg in 1712; was in 1717 professor of Greek and theology; in 1733, member of Consistory; and died Feb.

17, 1753. He wrote, *De Antiqua Ratione Compellandi Episcopos per Coronam* (Königsberg, 1712):—*De Lotione in Obeundis Sacris Gentilium Judæorum et Christianorum* (ibid. 1715):—*De Nimbo Sanctorum* (ibid. 1716):—*De Symbolo Lutheranorum; Verbum Domini Manet in Æternum* (ibid. 1717):—*De Fidelium Paraclesi, in Heb. vi*, 17 (ibid. 1745). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 515, 615, 638; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Behm, Michael, a Lutheran theologian of Germany, son of Johann (1), was born at Königsberg, Sept. 29, 1612. He studied at different universities, and received the degree of doctor of divinity in 1638; was in 1639 adjunct of the theological faculty in his native place, and in 1640 professor of theology. In 1645 he attended the colloquy at Thoren as delegate of his university. He died Aug. 31, 1650. He wrote, *De Quæstione, utrum Jesus se ob Missionem in Mundum Joh. x*, 36 *Filium Dei Appelluverit?—De Gratia et Libero Arbitrio ac Hominis Conversione:—De Sacramento Baptismi:—De Sensu Vocis ἀναστήσας.* See Witten, *Memor. theol. Dei* (Francof. 1675), vi, 761–769; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Koch, *Gesch. des deutschen Kirchenliedes*, iii, 204 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Behme, David, a Lutheran theologian of Germany, was born April 2, 1605, at Bernstadt, in Silesia. When twenty-five years of age, he was appointed court-preacher to prince Henry Wenceslaw of Münsterberg, and *pastor primarius* at Vielgutt. In 1638 he was called as court-preacher of Oels and counsellor of Consistory at Bernstadt, where he died, Feb. 9, 1657. He is the author of some hymns, one of which, *Herr nu lass in Friede*, was translated into English by C. Winkworth, (*Lyra Germ.* ii, 280: "Lord, now let thy servant"). See Sinapius, *Olsnographia* (Leipsic, 1707), ii, 487 sq.; Koch, *Gesch. des deutschen Kirchenliedes*, iii, 56. (B. P.)

Behmenists, a sect of mystics which arose in Germany in the beginning of the 17th century, deriving its name from Jacob Behmen or *Bœhm* (q. v.).

Behra, in the mythology of India, is the sea near Brahma's dwelling (Brahmaloga), which has the property of rejuvenating every one bathing there.

Behram, in Persian mythology, is the Ized of fire, the king of all beings, with a shining body, the assistant of Ardibehesht against the Deos. Behram appears in all possible forms, and is represented as the all penetrating, enlivening, and fructifying power. Thus, in the form of the wind, he loosens the fetters of winter; as a bull, he crushes the evil with his power; as a ram (the noblest Oriental symbol), he is represented as adorned with golden ears and horns; as a lamb (a symbol of abundance), he represents the wealth of pastoral people; as a horse, symbol of swiftness. He is also depicted as a camel, and as the bird of Ormuzd. Finally, as a youth, with flaming eyes, continually in victorious battle against the evil, he is one of the mightiest genii on the side of light. Behram is also the planet *Mars*.

Behrendt, Johann Friederich, a German theologian, was born at Lubeck. He was well-versed in philology, in Roman antiquities, and in Latin poetry. He died June 16, 1757. His principal work is, *Harmonia Systematis de Hodierna Animarum Creatione cum Creatoris Sanctitate et Peccati Originalis Propagatione* (Berlin, 1744). See Hoefer, *Nouv. Biog. Générale*, s. v.

Behrens, Michael, a German theologian, was born at Buxtehude, Sept. 22, 165[illegible] and died at Wandsbeck, Jan. 5, 1728. His principal works are, *Altar der Heyden, der Atheisten der Christen, etc.* (Hamburg, 1692):—*Die dreifache Welt der Christen, der Phantasten und der Begauberten* (ibid. 1697):—*Das Recht der Natur aus der Natur* (ibid. 1703). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beier, Hartmann, a Protestant theologian of Germany, was born at Frankfort-on-the-Maine, Sept. 29, 1516. He studied at Wittenberg, where he formed a friendly alliance with Luther. He died Aug. 11, 1577. Besides his commentaries on the Bible, he wrote *Quæstiones in Libellum de Sphæra Joannis de Sacrobusto* (Wittenberg, 1573). Also attributed to him is the book entitled *Pro Fictitio Missæ Sacrificio Argumenta Erronea Sophistarum Pontificiarum, cum Refutationibus;* published under the name of *Andreas Epicimus* (Magdeburg, 1551); translated into French (Lyons, 1564). See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Beierlenk (or **Beyerlinck**), Laurent, a Flemish theologian, was born at Antwerp in April, 1578. He studied at Louvain, entered the Jesuit order, and became professor of rhetoric in the College of Vaulx. For a short time he was curate of Herent, near Louvain, and taught philosophy in an adjoining monastery. He was next made assistant of the chief-priest at Louvain, and in 1605 was called to Antwerp as director of the seminary and chief canon of the city. He died there, June 7, 1627, leaving, among other works, *Magnum Theatrum Vitæ Humanæ:* a farrago of theology, history, and philosophy, originally collected by Conrad Lycosthenes, and arranged by Theodore and James Swingler, in alphabetical order (Cologne, 1631, 8 vols. fol.):—*Biblia Sacra Variarum Translationum* (Antwerp, 1616, 3 vols. fol.):—*Opus Chronographicum:* from 1570 to 1612. See *Biog. Universelle*, s. v.

Beigwir, in Norse mythology, was the servant of the god Freyr, as also was Beyla, his wife. When Ægir spread a feast for the deities, at which Loke caused much dispute, both sought as much as possible to add to the joy of the feast.

Beiram, a Turkish or Persian word meaning *feast*, is the name applied to the two great Mohammedan festivals. The first of these, called generally the Greater Beiram, is the day following the Ramadan, or month of fasting. It lasts strictly for only one day, though the common people generally extend it to three, and is a period of great animation and enjoyment. What is called commonly the Lesser Beiram follows the first at an interval of sixty days. It is the feast of sacrifices, at which all Mohammedans imitate the offerings of animals which are then being made at Mecca to commemorate Abraham's offering of Isaac. It lasts four days, and is not of so sacred a character as the first Beiram. See *Encyclopædia Britannica* (9th ed.), s. v.

Beiram, *Haji*, a saint highly revered among the Turks, whose name was perhaps derived by corruption from the Persian word *baharam*. He was sheik, and founder of an order of dervishes which he called Beirami. He was born at Sal, a village near Angora, not far from the river Chouboukfchou, and died in 876. His tomb is a spot to which frequent pilgrimages are made. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beishwanr Atma, in the mythology of India, is the fire of the universe. It has its head in both worlds; the sun is its eye, the wind its breath, the ether its thought, the water its marrow, the earth its foot. It is, therefore, the all-penetrating soul of the world.

Beissar, in Oriental mythology, was the son of Kham (Ham), and the son-in-law of Essilimun, a mighty astrologer, who became superior to all those following a like profession. He saved himself and his whole family in Noah's ark. The most celebrated of his sons was called Mizraim, who was the progenitor of twenty-six Egyptian kings, and built Memphis.

Beissel, Johann Conrad, a German minister, was born at Eberbach, in the Palatinate, in 1690. He studied at Halle, but, having joined the Dunkers, was obliged to remove to America, and came to Pennsylvania in 1720. He there became the founder of a religious community at Ephrata, Lancaster Co., over which he presided about thirty years. He established the new sect of Seventh-day Dunkers, or German Seventh-day Bap-

tists. Among his publications are hymn-books in German and Latin, and ninety-nine mystical oracles. He died at Ephrata in 1768.

Beit-Allah (Arabic, *the house of God*), the appellation given by the Mohammedans to the Temple of Mecca, which is remarkable as containing the *Kaaba* (q. v.). The temple of Mecca forms a very spacious square, about a quarter of a mile in each direction, with a triple or quadruple row of columns. A number of steps lead down into the interior, in which stands the Kaaba or house of the prophet, and with it the black stone brought down by the angel Gabriel to form its foundation. In the Koran, Mohammed says, "We have established a house or temple as a means whereby men may acquire great merit." Such is the veneration in which Beit-Allah is held by the Mohammedans, that all sorts of criminals are safe within it, and the very sight of its walls from a distance imparts merit to a man. The ancient Arabians were accustomed to adorn this building by inscribing on the outside of it the works of their most distinguished poets, written in letters of gold or silk. The Mohammedans have always covered its walls and roof with rich brocades of silk and gold, formerly furnished by the caliphs, and afterwards by the governors of Egypt. The mosque or temple has nineteen gates, and is adorned in its interior with seven minarets, irregularly distributed. The Mohammedans, in whatever part of the world they may be, must pray with their faces towards the Beit-Allah at Mecca, which they call *Keblah* (q. v.)

Beit-Ghomdan was an ancient celebrated Arabian planet-temple in the city Sanaa, sacred to Venus.

Beja, Francisco Luis, an Augustine monk (surnamed *Perestrello*, probably from a village in Portugal of that name, where he was born), lived at the commencement of the 17th century, and wrote, *Responsa Casuum Conscientiæ* (Bologna, 1587; Venice, 1591):—*Contractilius Libellariis:—Collegium Sacrum Bononiense:—De Venditione Rerum Fructuosarum ad Terminum.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Beja, Frey Antonio de, a Portuguese critic, was born in 1493. He entered into holy orders in 1517, and exercised a strange ministry, quite celebrated in his day, especially writing a work against astrologers, which was printed by Germam Galharde in 1523. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bejaranus (Bejarano, or Bexerano), Petrus, a Spanish Dominican preacher, a native of Seville, lived at the commencement of the 17th century. Besides a volume of sermons, we have from him *Resolucion de las Monedas y Especies de Perlas de la Isla Margarita* (1600). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beka, Sibert, a Belgian Carmelite friar, a native of Gueldre, lived about 1320. He was highly learned in philosophy, history, and canonical law. His principal work is a commentary on Thomas Aquinas. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bel (or **Belius**), Matthias, a Lutheran theologian and historian, was born at Otsova, in Hungary, March 24, 1684. He studied at Halle, and, after his return to his native country, he obtained the position of rector of the Protestant schools at Neusohl. He afterwards became historiographer of the emperor Charles VI. He died Aug. 29, 1749, being at the time a member of the London, Berlin, and St. Petersburg academies of sciences. His works, published in the Bohemian language, represent the translations of Arndt, Thomas à Kempis, and other ascetical works. He likewise prepared a translation of the N. T. He also wrote, in Latin, *Prodromus Hungariæ Antiquæ et Hodiernæ* (Nuremberg, 1723):—*Notitia Hungariæ Novæ Historico-geographica* (Vienna, 1735–42):—*De Vetere Litteratura Hunno-Scythica Exercitatio* (Leipsic, 1718):—*Amplissimæ Historico-critica Præfationes in Scriptores Rerum Hungaricarum.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bela, in Norse mythology, was a giant whom the god Freyr killed in a duel, by striking him on the head with the horns of a deer.

Belaksham (or **Bilaksham**), in the mythology of India, is an island beyond the Dead Sea. Its circumference measures 200,000 gossinei (about four miles); on it there grows a tree 1100 gossinei high; many high mountains and large streams traverse it; its inhabitants live one thousand years, are fire-worshippers, and their wives are made fruitful only by the look of the men. It is surrounded by bodies of sweet water.

Belamia is a vestment, probably a sort of tunic, mentioned in the second chapter of the Rule of Fontevrault, made by Robert d'Arbrissel.

Belanger, Thierry, a celebrated French painter, was born at Nancy about 1596, and was a friend of Callot, Leclerc, Chasseul, and all those artists who threw so much *éclat* on the peaceful reign of Charles III, duke of Lorraine. He studied under Voult, in Paris. He painted in fresco the hall of the convent at Nancy, which was destroyed in 1718; *The Twelve Cæsars*, in colossal grandeur, for the Château de Morainville; a *Conception of the Virgin* in the Church of Notre Dame. His greatest works, however, are in the Church of the Minimes, at Nancy; among these are, a figure of *Christ; The Virgin on her Death-bed, Surrounded by the Apostles and Cherubim; The Assumption of the Virgin* —a very large painting. Belanger died at Nancy about 1660.

Belatucadr, in Celtic mythology, was the surname of the god of war, only known by an inscription "Marti Balatucadro."

Belbog (or **Bolbog**), in Wendian mythology, was the wise god of the good. At Julin he was worshipped, as also in Jüterbog, as an old man, dressed in white, crowned with laurels, with a palm-branch in his hand. Everywhere sacrifices were brought to him, in order that he might protect from the evil purposes of Tschernebog. Among the Russians he was called *Bielbog*, and had a temple in Kiew, where he was held to be the god of thunder.

Belcher, Joseph, a Congregational minister, graduated from Harvard College in 1690; was ordained at Dedham, Mass., Nov. 29, 1693; and died suddenly April 27, 1723, aged fifty-three years. See Sprague, *Annals of the Amer. Pulpit*, i, 219.

Beldagon, a form of the deity or demiurgus Bel, as the creator of life from the waters. He was represented as a divine being, half man and half fish, and he was practically the same deity as Oannes, or Dagon (q. v.)

Belden, William (1), a Congregational minister, was born at Wilton, Conn., July 16, 1781. He first studied law, and was for a short time engaged in practice in Norwalk. He soon left this, and prepared himself for the ministry of the Gospel. In October, 1812, he was settled as pastor of the Congregational Church in Greenfield, where he remained until 1821, being at the same time engaged in teaching in the academy of that place. He went to Fairfield, and was there occupied a few years in teaching. In 1824 he went to New York city and opened a classical school, which he taught for several years. He was principal of one of the public schools, and subsequently an instructor in the Normal School in that city. These offices he continued to hold until 1853, when he resigned on account of advancing age. After 1858 he resided in Brooklyn. He died March 20, 1861. See *Obituary Record of Yale College*, 1861.

Belden, William (2), a Presbyterian minister, was born at Weston, Conn., Aug. 20, 1811. He graduated

at Union College in 1835, after which he entered the Union Theological Seminary, where he graduated in 1839. He remained as a resident licentiate one year, and was ordained by the New York Presbytery in 1840. He accepted a call to Newark, N. J., and continued in this charge for two years. From thence he became a stated supply of the Church in Milford, Pa., which he occupied for two years, and resigned to accept the post of teacher in New York city in 1845. For twenty-seven years he labored unremittingly in this field, while at the same time he took an active interest in the various enterprises of the Church. He died at Dover, N. J., June 18, 1874. (W. P. S.)

Belejambe, Pierre, a modern French engraver, was born at Rouen in 1752. He executed some fancy subjects, and a few prints for the collection of the Palais Royal. Among others are the following: *The Circumcision; The Adoration of the Magi;* and *The Holy Family.*

Belelli, Fulgencio. See Bellelli.

Belĕnus (**Belĭnus**, or **Belis**) was the surname of Apollo on two inscriptions at Aquileja. The name is perhaps related to the Cretian-Pamphylian *Abelius;* also to the Gallic *Abellis*, and to the Laconian word *Bela*, brightness, sun's brightness.

Belfield, James F., an English Wesleyan minister, was born in Manchester, Sept. 30, 1843. He united with the society in early life; was educated at Wesley College, Sheffield, during the governorship of that institution by Dr. Waddy; entered the ministry in 1864; and died at Rugeley, Stafford, July 19, 1879. He was conscientious and devout. He was failing in health and the shadow of death was ever before him. See *Minutes of the British Conference*, 1879, p. 41.

Belforti, Michael Angelo, an Italian monk of the Order of Olivetans, who lived at Perugia in the early half of the 18th century, wrote, *Panegirici Lirici e Morali* (Milan, 1716):—*Brevis Chronologia Cœnobiorum, Virorumque Illustri Usu Congregationis Montis Oliveti* (ibid. 1720). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belfour, Hugo James (or John), an English clergyman and dramatic writer, was born in 1802, and died in 1827. He published, under the pseudonym of *St. John Dorset*, two dramatic pieces entitled *The Vampire* and *Montezuma*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Belfrage, Henry, D.D., minister at Falkirk, in Scotland, who was born in 1774, and died in 1835, published, *Practical Discourses for the Young* (1817):—*Practical Exposition of the Assembly's Shorter Catechism:—A Monitor to Families* (1823); and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; McKerrow, *Life of Henry Belfrage* (1837).

Belfry is a bell-tower, or campanile, usually forming part of a church, but sometimes detached from it, as at Evesham, Berkeley, Chichester Cathedral, Walton, Norfolk, and Ledbury, Herefordshire, etc. At Lapworth, Warwickshire, the belfry is connected with the church by a covered passage. This term is also applied to the room in the tower in which the bells are hung. At Pembridge, in Herefordshire, there is a detached belfry built entirely of wood, the frame in which the bells are hung rising at once from the ground, with merely a casing of boards. See Tower.

Belgrado, Giacopo, a learned Italian Jesuit, was born at Udine, Dec. 16, 1704, and died April 17, 1789. He published a large number of scientific works, of which the greater part are in Latin. The principal of these are, *Ad Disciplinam Mechanicam Nauticam et Geographicam, Acroasis Critica et Geographica* (Parma, 1741):—*De Lignorum Equilibrio Acroasis* (ibid. 1742):—*De Analyseos Vulgaris Usu in Re Physice* (ibid. 1761):—*Theoria Cochlæ Archimedis* (1767). At the age of eighty-one years, he gave a dissertation, full of new ideas, upon Egyptian architecture. See Hoefer, *Nouv. Biog. Générale*, s. v.

Belgrave (Lat. *Bellogravus*), Richard, an English theologian, and monk of the Order of Carmelites, lived at the commencement of the 14th century, under the reign of Edward II. He wrote, *Determinationes Theologicæ:—Quæstiones Ordinariæ.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Belhomme, Humbert, a learned French Benedictine of the Congregation of St. Vanne and St. Hidulphus, was born at Bar-le-Duc, Dec. 27, 1653. He was distinguished for his eloquence, being the first who preached in the Cathedral of Strasburg after its cession to France. In 1703 he was made abbot of Moyen-Moutier, and during his long superintendence of its affairs he rebuilt its structures, and collected the valuable library which was formerly there. He died Dec. 12, 1727. He wrote, *Historia Mediani Monasterii* (Strasburg, 1724, 4to):—also a *Fragment of the Chronicle of Jean de Bayon;* and some other historical pieces:—besides *Remarks on some Decisions of the Rota concerning the Abbeys of St. Mihiel and Sénones;* published under the name of *Dominique Doyen* (Naples, 1700):—a small work concerning the *Power of the Reformed Benedictines to Possess the Perpetual Benefices of their Order* (without his name). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Beli (in Hindû mythology). See Bali.

Beli (in Norse mythology). See Bela.

Beligatti, Cassio, an Italian Capuchin, was born at Marcerata, in 1708. He remained as missionary for eighteen years in Thibet and in the kingdom of the Great Mogul. After his return, he edited, upon the invitation of cardinal Spinelli, prefect of the Propaganda, a *Thibetian Alphabet* (Rome, 1773); and two grammars, one of the language of Hindostan, the other of the Sanscrit idiom. He was the co-laborer of P. Giorgi, who in his celebrated work explained the MSS. found in Tartary in 1721. He died at Rome in 1791. See Hoefer, *Nouv. Biog. Générale*, s. v.

Belin, Alphonse, a French theologian, lived in the latter half of the 17th century. He wrote, *La Vérité de la Religion Catholique, et la Fausseté de la Religion Pretendue Réformée* (Nevers, 1683). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belin, Gabriel de, St., a French jurist and theologian, was born at Champagne in 1546. He entered the Order of the Cistercians, and was appointed abbot of Marimond. He died Sept. 14, 1590. He published in 1580 the *Coutume du Bassigny.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Belin, James L., a minister in the Methodist Episcopal Church South, was born in South Carolina in 1788. He entered the South Carolina Conference in 1811, and labored zealously until his sudden death, May 19, 1859. Mr. Belin was a good, pure-hearted, experimental preacher. He was charitable and exemplary in life. See *Minutes of Annual Conferences of the M. E. Church South*, 1859, p. 150.

Belin, John Albert, a learned French prelate, was born at Besançon about 1610. He took the Benedictine vows at the Abbey of Faverney, Dec. 19, 1630. Having completed his studies, he was sent to the Abbey of Cluny, to the Priory of Charité-sur-Loire, then to Paris and other places, where he distinguished himself as a preacher. Having secured for the son of Colbert the vote of all the monks for the election to the Priory of Charité, he obtained of this minister the bishopric of Belley in 1666. He died in his diocese in 1677. He wrote, *Les Emblemes Eucharistiques* (Paris, 1647):—*Les Fidèles Pensées de l'Âme pour la Porter à son Devoir* (ibid. eod., 1660):—*Pierre Philosophale* (ibid. 1653):—*Les Aventures du Philosophe inconnu à la*

Recherche et Invention de la Pierre Philosophale (Paris, 1664); an interesting work directed against the alchemists:—*Preuves Convaincantes des Vérités du Christianisme* (Paris, 1666). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beling, Richard. See Belling.

Belingan. See Bellingan.

Belinuncia, in Gallic mythology, was a poisonous plant, possessing a magic effect, sacred to Belenus or Belinus, from whom its name. The Gauls poisoned their arrows and lances with it. It was also said to produce rain and stormy weather, if dug up by a virgin at midnight during the new-moon, while if gathered during the full-moon it produced aridity.

Belĭnus, Belis. See Belenus.

Belisana, in Gallic mythology, was the discoverer of the arts, and worshipped by the Gauls. All accounts about her are doubtful, as also the account that she is represented as a maiden sitting on a tree-stump, on the famous eight-cornered pillar near Cussi la Colonne. She is thought to have represented *Minerva.*

Belit, an Assyrian goddess, analogous to the Accadian *Nin-gelal.*

Belknap, Giles N., a Methodist Episcopal minister, was born at Randolph, Vt., May 13, 1811. He was converted in 1832; received license to preach in 1840; moved to Shiawasse County, Mich., in 1848, and in the same year entered the Michigan Conference. On account of ill-health he held a superannuated relation during 1857 and 1858. During the other years of his ministry he labored willingly and faithfully. He died April 13, 1866. Mr. Belknap excelled as a pastor. His preaching was direct, earnest, and full of pathos. See *Minutes of Annual Conferences*, 1866, p. 157.

Bell. The body of a Corinthian or Composite capital, supposing the foliage stripped off, is called the bell; the same name is applied also to the Early English and other capitals in Gothic architecture which in any degree partake of this form.

Bell of a Capital.

Bell, Alexander (1), an English Wesleyan minister, was born in 1788. He was converted when seventeen years of age, under Rev. William Bramwell, and was called to the ministry in 1810. He died Feb. 3, 1851. He occupied some of the most important circuits, and was an eminently useful minister and a burning and shining light. See *Minutes of the British Conference*, 1851; *Wesleyan Centenary Takings*, i, 334.

Bell, Alexander (2), a Methodist Episcopal minister, entered, in 1855, the Pittsburg Conference, in which he did excellent service for twelve years, when he was disabled by an attack of apoplexy. He soon manifested alarming symptoms of insanity, and was removed to the Columbus Asylum, where he died, Nov. 18, 1867. Mr. Bell was an earnest, able, and acceptable minister. See *Minutes of Annual Conferences*, 1868, p. 112.

Bell, Angus, a Methodist Episcopal minister, was born in Scotland about 1827, of respectable, pious parents, who gave him a careful education. He spent several of his early years in marine life. Upon abandoning the sea he travelled through several of the Southern States, and finally settled at Evansville, Ind., where he was converted. Soon after he was licensed to preach, and labored as supply in various places in Indiana. In 1857 he entered the Kentucky Conference. In 1861 he was violently persecuted by secessionists, and his life was threatened; he therefore temporarily left his work. About this time he was attacked by hemorrhage of the lungs, and died Sept. 13, 1861. Mr. Bell was an excellent man, but subject to extreme elevations and depressions in his religious experience, though of unblemished character. He was somewhat eccentric, yet never offensive. See *Minutes of Annual Conferences*, 1862, p. 8.

Bell, Ann Mercy, an English minister of the Society of Friends, was born in London in 1706. For several years she was a teacher in a Friends' school in her native city. Her conversion took place in early life, and she was impressed that it was her duty to preach. Her ministry was at first in her own immediate vicinity, but gradually extended to many parts of England. It was not confined to persons in her own denomination, but reached the various sects of Christians. In 1753 she went to London, where she was much occupied in preaching in the streets and market-places, and "such was her ardor and love for the people that she frequently preached three or four times a day in different places." She died of apoplexy, Dec. 30, 1775. See *Piety Promoted*, iii, 105–106. (J. C. S.)

Bell, Benjamin (1), a Congregational minister, was born in Dutchess County, N. Y., Jan 21, 1752. He graduated from Yale College in 1779; was ordained pastor in Amesbury, Mass., Oct. 13, 1784; resigned his pastorate in March, 1790, and died in 1836. See Sprague, *Annals of the Amer. Pulpit*, ii, 87.

Bell, Benjamin (2), a Methodist Episcopal minister, was born in Montgomery County, N. C., Nov. 15, 1801. He experienced conversion in 1818; received license to preach in 1825, and in 1826 entered the South Carolina Conference, in which he was very successful, and only missed one year, and that on account of ill-health, until his decease, June 27, 1838. Mr. Bell was an able, devoted, ardent Christian gentleman. See *Minutes of Annual Conferences*, 1839, p. 663.

Bell, David L., a minister in the Methodist Episcopal Church South, was born in Kentucky. His father was a Baptist preacher. He was converted in 1841, and in 1842 entered the Arkansas Conference. In 1844 he was ordained deacon and transferred to the Texas Conference, where, soon after, from pecuniary embarrassment, he was obliged to locate. In 1849 he re-entered the active ranks, but was attacked by pneumonia on his return home and confined until his death, Jan. 25, 1850. Mr. Bell was an agreeable companion, a dauntless preacher, a conscientious Christian, and a faithful pastor. See *Minutes of Annual Conferences of the M. E. Church South*, 1850, p. 299.

Bell (*née* **Wynn**), **Deborah,** an English minister of the Society of Friends, was born at Bradford, York-

shire, in 1689. She became a Christian when quite young, and at the age of nineteen began her ministerial work with modesty and timidity, but grew strong by experience. She visited many parts of England, Scotland, and Wales, and was twice in Ireland. In 1738 she made her last visit to several places in Hertfordshire, where, though very feeble in body, she "was strong in spirit, and proved a great comfort to the Friends where she went." She died Sept. 2, 1738. See *Piety Promoted*, ii, 258, 259. (J. C. S.)

Bell, Fielding, a minister in the Methodist Episcopal Church South, was born in Stafford County, Va., June 19, 1801. He graduated at St. Mary's College, Md., and in 1832 moved to St. Louis, Mo., and entered upon the practice of medicine. In 1839 he moved to Floydsburg, Ky., where he received license to preach, and in 1840 entered the Kentucky Conference. In 1860 he was transferred to the Louisiana Conference, and appointed to the Concordia Mission, where he labored until the work was broken up by the war. In 1865 he resumed his service, and was appointed to Waterproof and St. Joseph, where he continued until within a few days of his decease, which occurred Aug. 28, 1867. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 135.

Bell, Hamilton, a Presbyterian minister, was in May, 1740, taken on trial by Philadelphia Presbytery, and licensed Sept. 30. Having spent some time at Nottingham, he was received by Donegal Presbytery, Oct. 27, 1741, and April 7 he received a call to Nottingham, and was ordained Nov. 11, 1742. He was also invited to Donegal, to Lancaster, and to White Clay. The spring after being ordained, he was admonished, and in the fall suspended. In February, 1744, he published his renunciation of the presbytery in the newspapers. He appealed to the synod in May, 1744, and they appointed a committee to meet and determine the affair. It met at Donegal in June, and deposed him; and the synod approved the sentence in 1745. See Webster, *Hist. of the Presb. Church in Amer.* 1857.

Bell, Henry, a minister in the Methodist Episcopal Church South, was born in North Carolina, Feb. 28, 1799. He was converted in early life, but did not join any religious sect until about thirty-five years of age. He moved to Tennessee when about eighteen, was licensed to preach in 1841, spent eleven zealous, laborious years in the local ranks, and then, in 1852, entered the Memphis Conference, in which he served as health permitted, until his death, July 26, 1874. Mr. Bell had very limited educational privileges in early life, but by persistent personal application became a well-read man. He was plain, practical, and forcible in his preaching, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. 64.

Bell, Hiram, a Congregational minister, was born at Antrim, N. H., Dec. 16, 1807. His preparatory studies were pursued at the Kimball Union Academy, and he graduated from Williams College in 1836. In 1839 he graduated from East Windsor Theological Institute. From 1840 to 1850 he was pastor of the Church in Marlborough, Conn. In the latter year he was installed at Killingworth, Conn., remaining there until 1864; and from May of that year until death, June 18, 1876, he was acting pastor of the Church in Westchester, Conn. See *Cong. Quarterly*, 1877, p. 409.

Bell, Jacob, an English minister of the Society of Friends, was born in London, April 17, 1737 (O.S.), where he resided the most of his life. He became a Christian in early life, and his "first appearance in public testimony" was in 1774, when he was about thirty-seven years of age. In the discharge of his ministerial duties, he visited most of the meetings in Great Britain, also those in the Isles of Wight, Guernsey, and Jersey. He often held meetings among persons of other religious denominations. He died at Plaistow, Essex Co., the place of his last residence, Dec. 19, 1806. See *Piety Promoted*, ii, 382–383. (J. C. S.)

Bell, James (1), an Irish Wesleyan minister, was born in the north of Ireland, 1759. He was converted when after twenty. He was appointed to a circuit in 1790, and labored for thirty-seven years, chiefly as a missionary, preaching in the English and Irish tongues, oftentimes at fairs and markets, and exposed to much danger. When unable longer to fulfil the duties of the ministry, he retired to Dublin, where he still did missionary work. He died Dec. 8, 1844. See *Minutes of the British Conference*, 1845.

Bell, James (2), a Wesleyan minister in Canada, was born in the County of Wexford, Ireland, in 1810. He was converted in early life; came to Canada in 1831; entered the ministry of the then newly formed "Canadian Wesleyan Methodist Church" in 1834; retired from the active work in 1863; settled in London, Ont., in 1867; and died in that city, May 31, 1879. Bell was a mighty wrestler with God and an irresistible pleader with men. His whole soul sometimes seemed on fire; it flashed from his eyes, flamed from his tongue, and burned into the souls of those who heard him. He was a man of warm friendships and of uniform and unspotted integrity. See *Minutes of London* (Ont.) *Conference* (Toronto, 1879), p. 32.

Bell, John (1), an English Wesleyan minister, of Episcopal parents, was born at Hull, Oct. 19, 1788. He united with the Church at the age of fourteen, and was received as a probationer in 1811; he was sent to Newfoundland in 1816, and labored in St. John's, Island Cove, and Harbor Grace; returned to England in 1823; became a supernumerary in 1851, and died after much affliction, Oct. 26, 1855. He was a faithful pastor. See *Minutes of the British Conference*, 1856; Wilson, *Newfoundland and its Missionaries* (Cambridge, Mass., and Halifax, N. S., 1866, 12mo), p. 237.

Bell, John (2), a Methodist Episcopal minister, was born in Accomac County, Va., in 1792 or 1793. He experienced conversion in his twenty-first year; soon was promoted to class-leader, exhorter, and local preacher; and in 1827 entered the travelling ministry. For two years previous to his decease he held a superannuated relation. He died Aug. 14, 1859. Mr. Bell did valiant work for the Church. He was humble, guileless, patient, courteous, and generous. See *Minutes of Annual Conferences*, 1860, p. 56.

Bell, John (3), an English Wesleyan missionary, was born at Stokesley, Yorkshire, Nov. 21, 1812. He was converted when twelve years old, entered the itinerancy in 1836 (Haslingden and Oakham circuits), and sailed for Antigua, W. I., Oct. 31, 1838. After a few months of earnest work, he was stricken with yellow fever, of which he died, Aug. 16, 1839. See *Minutes of the British Conference; Wesl. Meth. Mag.* 1841, p. 979.

Bell, John (4), an English minister of the Society of Friends, was born in Cumberland County in 1681. He took up his residence in London in 1708, was a member of the Savoy meeting, from which he received a certificate approving him as a minister, and commending him to Friends in Holland, among whom he purposed to labor. For a time, he resided in Bradford, York County, and in 1715 removed to London, where he remained during the rest of his life, and died in 1761. He was the compiler of one volume of *Piety Promoted*. See *Piety Promoted*, iii, 205–206. (J. C. S.)

Bell, John (5), an English minister of the Society of Friends, was born in London in 1774, and became a Christian in early life. Engaging in secular pursuits, he was greatly prospered in his business, and, as a "steward" of God, generously distributed the good things which came into his hands. He began to speak as a minister in 1797, and subsequently, at different times, in company with other ministers he made religious visits in different parts of England and Scotland.

He died Jan. 14, 1849. See *Testimonies at Yearly Meeting*, 1849, p. 28–31. (J. C. S.)

Bell, John Foster, a Methodist Episcopal minister, was born near Lewistown, Pa., Oct. 16, 1844. He was converted at the age of thirteen; and in 1869 was licensed to preach and admitted into the Central Pennsylvania Conference, in which he labored with great energy and fidelity until his decease, March 5, 1878. Mr. Bell was a model young man, cultured in manner, mind, and spirit. See *Minutes of Annual Conferences*, 1878, p. 37.

Bell, John W., a young Wesleyan missionary, died at Gambia, West Africa, of fever, accelerated by an imprudent journey through a dangerous swamp, Dec. 17, 1874. He had been but recently accepted by the Missionary Committee, and had scarcely entered upon the duties of his mission. See *Minutes of the British Conference*, 1875, p. 35.

Bell, Richard, an English Wesleyan minister, was born at Leeds, June 4, 1820. He was converted when eighteen years of age; entered the ministry in 1849; became a supernumerary in 1873; took up his residence at Beverley; and died Nov. 14, 1874. Mr. Bell had a cultivated mind; his preaching was attractive and edifying; he promoted the religious instruction of the young; and his amiableness of disposition and blamelessness of life secured the esteem and love of the people. Mr. Bell wrote, *The Claims of the Bible* (3d ed. Lond. 1857, 12mo): — *The Human Mind* (Leicester, 1860, 12mo): — *The Great Possession* (Lond. 1867, 12mo, pp. 460): — *Existence after Death* (ibid. 12mo). See *Minutes of the British Conference*, 1875, p. 16; Osborne, *Meth. Bibliography*, s. v.

Bell, Robert (1), an Irish Methodist preacher, was born in 1815, in the County of Cavan. The Methodist preachers lodged and preached in his father's house, spoke kindly to the boy, and at the age of eighteen he was converted and joined the society. He began to preach soon afterwards, and entered the ministry in 1844. He died peacefully, Nov. 2, 1866. His preaching was earnest and powerful.

Bell, Robert (2), an English Congregational minister, was born at Colne, Lancashire, July 11, 1806. He early became a Christian, and, showing unusual abilities as a public speaker, he was introduced by his pastor to Airedale College, where he made preaching his special study. His health was delicate, yet he settled at Stainland, and remained there eleven years, infusing new life into the people, and augmenting the Church both in numbers and in spiritual power. He subsequently labored at Sowerby Bridge, Brighouse, Salterforth, and Huddersfield. Here he died, Dec. 12, 1869. See (Lond.) *Cong. Year-book*, 1871, p. 304.

Bell, Samuel, M.A., Ph.D., an English Congregational minister, was born at Leeds, June 3, 1793. In his eighteenth year he became a member of the Church; in 1813 was admitted as student at Hoxton Academy, and at the close of his course was stationed at Wrexham. Here he preached five years; then removed to Lancaster, where he labored twenty-two years; and then went to Stockwell, near London, where he conducted an academy for young gentlemen sixteen years. He died July 22, 1861. Mr. Bell was a devoted Christian, a man of strict conscientiousness and great benevolence. See (Lond.) *Cong. Year-book*, 1862, p. 222.

Bell, T. H. D., a Methodist Episcopal minister, was born in Coshocton County, O., March 7, 1836. He received a careful religious training; experienced conversion in his fourteenth year; spent two years at West Bedford Academy as a student, and then engaged in school-teaching. He was an unusual and remarkable teacher. In some of his schools nearly every scholar was converted through his prayers and example. In 1864 he was licensed to preach, and in 1866 entered the North Ohio Conference, in which he served the Church valiantly, and died in the midst of his labors, March 31, 1878. Mr. Bell was an excellent man, a faithful and useful preacher; tall and manly in form, genial in spirit, and a loving companion. See *Minutes of Annual Conferences*, 1878, p. 37.

Bell, Thomas M., a Methodist Episcopal minister, was born in Pennsylvania, July 4, 1832. He removed to Indiana in early manhood; experienced conversion at the age of eighteen; soon became class-leader; worked at his trade until the breaking-out of the civil war, when he enlisted and served three years; and in 1869 entered the North Indiana Conference. On account of his feeble health he was only able to labor six years. In 1875 he became superannuated, and died Sept. 2, 1878. Mr. Bell was brave and true in the army, and watchful and zealous in his ministry. See *Minutes of Annual Conferences*, 1879, p. 56.

Bell, Walter A., a Methodist Episcopal minister, was born in 1830. He received a careful religious training, and spent most of his youth in Claysville, O. He was converted at his father's family altar. Being poor his literary advantages were very limited, and to remedy them he, after toiling hard all day, pushed his intellectual labors far into the night. He was duly licensed to exhort and to preach, and finally entered the Pittsburg Conference, in which he labored as his health permitted until his decease, April 22, 1859. Mr. Bell was a Christian gentleman of the finest sensibilities and most approved manners. See *Minutes of Annual Conferences*, 1859, p. 117.

Bell, William (1), a Scottish prelate, was elected to the see of St. Andrews in 1332, but did not succeed in obtaining a confirmation. So the see of St. Andrews was vacant until 1341. See Keith, *Scottish Bishops*, p. 24.

Bell, William (2), D.D., an English clergyman, was born in the parish of St. Dunstan's-in-the-West, London, Feb. 4, 1625, and educated at Merchant Taylor's School, and at St. John's College, Oxford. In 1648 he was ejected from the university by the republicans, and afterwards travelled in France. About 1655 he had a small benefice in Norfolk conferred upon him, but was not admitted by the triers. At the Restoration he became chaplain in the Tower of London. In 1662 he became vicar of St. Sepulchre's, London, and in 1665 prebendary of St. Paul's. In 1667 he was promoted to the archdeanery of St. Albans, and made one of his majesty's chaplains in ordinary. In 1668 he became one of the lecturers of the Temple. He died July 19, 1683. His only publications were a few sermons. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bell, William (3), a minister of the Church of Scotland, was born in 1704, and died Sept. 20, 1779.

Bell, William (4), a Universalist minister, was born at Windsor, Vt., June 16, 1791. He was strictly trained in Calvinism; removed to South Hampton, N. H., in 1797; attended school at East Kingston and Concord, N. H., and at Newburyport, Mass.; learned the printing and silver-plating business; and in 1818 removed to Charlestown, Mass., and embraced Universalism. He received a private theological training under the Rev. Hosea Ballou, and began to preach in 1824 at Haverhill, Mass. He spent the first ten years of his ministry in Salem and Washington, N. H., and Springfield and Woodstock, Vt., during which period he edited and published five volumes of *The Watchman and Christian Repository*. Thence he removed to Lansingburg, N. Y.; thence to Bennington, Vt.; thence to Milford, Mass.; thence to Lowell, where for a time he assumed the editorial labors of the *Star of Bethlehem*; and in 1849 to Boston, where, with the exception of three years spent in Charlestown, he remained until his death, April 30, 1871. Mr. Bell was not great in either natural endowments or acquirements, but a man of sound mind,

amiable disposition, strong faith, and decided religious feeling. See *Universalist Register*, 1872, p. 130.

Bell, William (5), an English Wesleyan missionary, was born at Lowth, Lincolnshire. His zeal and steadfastness when a local preacher, as well as his bodily vigor, induced the conference to send him—upon his entering the itinerancy in 1822—as a missionary on the River Gambia, West Africa. Shortly after his arrival he was assailed with a violent fever, which occasioned his death, March 15, 1822, aged twenty-seven. See *Minutes of the British Conference*, 1822.

Bell, William Gilmor, a Presbyterian minister, was born at West Alexander, Pa., Dec. 11, 1812. His preparatory education was obtained in his native town, and he graduated from Washington College in 1836. He went directly from college to Princeton Seminary, where he studied between two and three years. He was licensed by the Red Stone Presbytery in 1837, and ordained in 1840 by the Presbytery of Missouri, and on the same day installed pastor of the Church at Booneville, Mo., where he labored over fourteen years. During this period he had charge of a seminary for young ladies, which he organized in 1843, and presided over until 1858. After this he organized a Church at Union, fifteen miles from Booneville, and supplied it from 1848 to 1860. He then removed to Texas, and supplied the Warrensburg Church after his return. In 1869 he again removed to Texas, and engaged in the work of the American Bible Society, supplying the Georgetown Church. He next labored as a missionary, supplying various churches. In 1880 he was commissioned by the Board of Home Missions to labor at Fort Concho and vicinity, but was overtaken by sickness at Perkins Ranch, twenty-three miles west of Coleman, Texas, and died Sept. 23, 1880. See *Necrological Report of Princeton Theol. Sem.* 1881, p. 57. (W. P. S.)

Bell, W. W., a Presbyterian minister, was born in Greene County, Tenn., July 30, 1799. He professed religion when quite young, and was licensed by the Knoxville Presbytery in 1834. In 1855 he removed to the West and joined the Missouri Presbytery; later he joined the Kansas Presbytery, of which he was a faithful member until his death, March 11, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 234.

Bella, Ardellio della, an Italian Jesuit and preacher who lived at Spalatro, in Dalmatia, near the commencement of the 18th century, wrote *Dizzionario Italiano, Latino, Illirico* (Venice, 1728). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bella, Geronimo, an Italian theologian and poet, was born at Carra, in Piedmont, and lived in the latter half of the 17th century. He was prior of St. Andrews of Mondovi, chief-priest of Coni, doctor of civil and canon law, and vice-general of the Church of Salvees. He wrote, *Il Genio Regale Appagato* (Mondovi and Coni, 1646):—*Il Sole Beneficio* (ibid. 1647):—*L'Aurora Opportuna* (Coni, 1655):—*Le Palme del Giacinto* (ibid. 1664):—also some *Panegyriques*. These works of the poet breathe the spirit of the time. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Bella, Stefano della, a Florentine engraver, was born May 18, 1610. He was the son of a goldsmith, and intended for that profession; but he soon manifested a genius for drawing, and was placed under the instruction of Cesare Dandini. He visited Paris in 1642, where he executed some plates for Heinrich, the uncle of Israel Sylvestre. He died at Florence, July 12, 1664. The following are some of his principal religious works: *The Virgin Suckling the Infant Jesus; The Triumph of our Church; John the Baptist Getting Water with his Cup; The Virgin with the Infant Jesus on her Knee; The Holy Family; The Repose in Egypt, with St. Joseph Reading, Leaning against a Tree;* a round plate of the *Flight into Egypt, with the Heads of Angels.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bellah, James, a Methodist Episcopal minister, was born in North Carolina. At the age of twenty-two he was converted, and in 1816 entered the South Carolina Conference, in which for seventeen years he travelled and preached with zeal and usefulness, when failing health obliged him to desist from active service. He died in 1835. See *Minutes of Annual Conferences*, 1835, p. 345.

Bellah, Morgan, a minister of the Methodist Episcopal Church South, was born in Oglethorpe County, Ga., Nov. 24, 1799. His vigorous mind never had the discipline of a thorough education, but by diligent study he became a useful preacher. He joined the North Georgia Conference in 1833 and labored faithfully within its bounds until 1869, when he was superannuated. He died in Barnesville, Ga., March 26, 1880. He was a practical, earnest preacher, a safe expositor, and a spiritual exhorter. His manner was dignified and serious, his spirit humble and meek, his life true, loving, and pure. See *Minutes of Annual Conferences of the M. E. Church South*, 1880, p. 193.

Bellaise, Julien, a learned French Benedictine of the Society of St. Maur, was born at St. Symphorien, in the diocese of Avranches, in 1641. In concert with Lenourry and Jean Duchesne, he revised the manuscripts of St. Ambrose. His death prevented his completing a new edition of the *Councils and Monuments of Normandy.* He died at the Abbey of St. Ouen of Rouen, March 23, 1711. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellaize, Hugues François Régis de, a French prelate, was born in 1732, and died at Paris, Sept. 20, 1796. He became bishop of St. Brieuc, and perished during the French Revolution. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellamy, Adey, an English minister of the Society of Friends, was born at Framlingham, Suffolk Co., in 1739, and in early life made a profession of his faith in Christ. For many years he resided in London, where he was engaged in trade. He first appeared as a minister in the forty-first year of his age, "in which character he was well accepted by his friends." He was useful in his vocation, not only in his native land, but also in the island of Guernsey, where he made two religious visits, and in the south of France. In the year 1789 he removed to High Wycombe. He died peacefully, March 29, 1810. See *Piety Promoted*, iv, 11, 15. (J. C. S.)

Bellamy, David, a Baptist minister, was born in 1805. He became pastor of a Church in Skeneateles, N. Y., in 1833, and subsequently of a Church in Manlius. Ill-health compelled him to retire from the pastorate in 1839. He entered the service of the American and Foreign Bible Society, and the more active life he led while travelling for the society so far restored him that he again resumed his ministerial work, and became pastor of the Church in Ithaca, N. Y., and subsequently of the Stanton-street Church in New York city, with which he remained until 1846. He then united with others in the formation of what is now the Calvary Church in New York, and became its pastor, sustaining that relation for about three years. Afterwards he was pastor successively of churches in Arcadia, Mt. Morris, and Rome, where he died, Oct. 1, 1864. See *Appletons' Annual Cyclop.* v, 618.

Bellamy, George, an English Wesleyan missionary, after preaching seven years in England, was sent as a missionary to the West Indies in 1817. Here four years of work and affliction was all he bore. He died in Demerara, Nov. 2, 1821. See *Minutes of the British Conference*, 1822.

Bellamy, Joseph, D.D., a Congregational minister, was born at New Cheshire, Conn., in 1719. He graduated from Yale College in 1735, and soon after devoted himself to theological study. Two years after

his graduation he was licensed to preach by the Association of New Haven County, Conn. For some time he supplied a small congregation in Bethlehem, then a parish in Woodbury. A revival followed his preaching in the latter place, and he was urged to become pastor of the church. Accordingly in the spring of 1740 he was duly ordained, and this pastorate continued until the close of his life, a period of fifty years. Soon after his ordination began the "great awakening," which extended through several years. Until 1742 he remained with his own people, but was so impressed with the magnitude of the work that, having procured a supply for his own pulpit, he went into different parts of the country, preaching everywhere with remarkable power. Not only in Connecticut, but in some of the neighboring colonies he aroused the people. It is said that he resembled Whitefield in respect to fervor, but exceeded him in logic. After being satisfied that these itinerant labors were no longer required, he devoted himself again to his parish work. Then he began the great undertaking of his life, as many think—his preparation for the press of the work entitled, *True Religion Delineated.* It was printed first at Boston, in 1750; was subsequently reprinted in Scotland; and its popularity was great, not only in Great Britain but in America. Somewhere about 1757 he received an invitation to become pastor of the First Presbyterian Church in New York city, which he declined. A considerable part of his usefulness consisted in preparing young men for the ministry, and he became distinguished as a theological teacher. He died at Woodbury, Conn., March 6, 1790. Besides the work already mentioned, Dr. Bellamy published a large number of sermons, essays, and letters. In 1811 his entire works were published in New York, in three volumes octavo. He is still considered one of the most distinguished and useful writers of his time. There was undoubtedly a great deal of the love of dominion in his nature, which made him appear impatient of contradiction. He was a mortal enemy to Antinomianism. He was considered one of the most powerful preachers of his day, exercising perfect self-command and freedom of utterance, accompanied with impassioned gesture. See Sprague, *Annals of the Amer. Pulpit*, i, 404.

Bellamy, Samuel, an English Congregational minister, was born at Lincoln, April 4, 1803. He was converted early in life, joined the Congregational Church, received his collegiate discipline at Huxton Academy and Highbury College, and was ordained to the pastorate at Leeds in 1828. On resigning his charge at Leeds, Mr. Bellamy preached successively at Clutton, Somersetshire, ten years; ten years at Sheffield; seventeen years at Buckingham; and finally retired to Sheffield, where he died, Nov. 23, 1877. Mr. Bellamy published *The Betrayal*, a sacred poem in five books; *A Sermon on Baptismal Regeneration*, and *A Course of Lectures on the Prodigal Son.* See (Lond.) *Cong. Yearbook*, 1879, p. 298.

Bellamy, Thomas, a Presbyterian minister, was born at Great Grimsby, Lincolnshire, England, in 1804. He was licensed and ordained by Black River Congregational Association in 1831. He labored in the ministry for thirty years in Copenhagen, Evans's Mills, Penfield, Alexandria, and Charlotte, all in the state of New York, and died May 1, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 75.

Bellange, Jacques, a French painter and engraver, was born at Chalons about 1610, and studied under Claude Henriot, a painter of Nancy, and Simon Vouet. As a painter, little is known of him. The following are his principal religious plates: *The Annunciation; The Holy Family, with St. Catherine and St. John; The Adoration of the Magi; The Resurrection of Lazarus; Christ bearing his Cross; The Dead Saviour lying on the Knees of the Virgin Mary; The Martyrdom of St. Lucia.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bellarini (and not **Bellavini**), Giovanni, an Italian theologian, a native of Castelnuovo, entered the Society of Barbanites in 1575, and was frequently associated with St. Charles Borromeo, whom he highly esteemed. He taught theology at Pavia and at Rome, and founded the houses of his order, of which he was superior, at Novara and Spoleto. He died at Milan in 1630. His principal works are, *Praxis ad Omnes Veritates Evangelicas cum Certitudine Comprobandas* (Milan, 1626):—*Doctrina Concilii Tridentini et Catechismi Romani de Symbolo Apostolorum* (Rome, 1630):—*Speculum Humanæ atque Divinæ Sapientiæ* (Milan, 1630):—*Memorial des Confesseurs et des Penitents, tiré Principalement de la Doctrine du Concile de Trente et du Catechisme Romain* (from the Italian by Remy, Paris, 1677). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellati, Antonio Francesco, an Italian theologian and preacher of the Jesuit order, was born at Ferrara, Nov. 2, 1665. He took the sacred habit at sixteen years of age, and passed his novitiate at Bologna, where he continued his studies till 1688, completing his vows in 1699. He was one of the most famous preachers of his time. He became rector of the college at Piacenza in 1712, and died March 1, 1742. A collection of his works was published at Ferrara in 1744, in four volumes —the first containing, *Le Prediche* (1744); the second, *Oragioni e Discorsi* (1745); the third, *Trattati Sacri e Morali* (1746); the fourth, *Altri Trattati, Esortagioni Domestiche; altri Prediche, Lettere, e la Vita dell' Autore* (1748). He was, of his kind, one of the best Italian writers of the 18th century. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Bellātor, a presbyter, and a friend of Cassiodorus, at whose request he wrote *Commentaries on Ruth*, appended by Cassiodorus to Origen's *Exposition*, to complete a comment on the Octateuch. He also wrote *Commentaries* on *Tobit*, *Esther*, *Judith*, *Maccabees*, and *Wisdom*, all of which have perished. He translated two books of Origen's *Homilies on Esdras;* and Huet regards him as the author of the extant Latin version of some of the works of that father. See Cassiodorus, *De Inst. Div.* c. i, 540, c. v, 542, etc.; Cave, *Historia Literaria*, i, 525; Sigebert, *De Ill. Eccles. Script.* c. 89.

Bellay, Eustache du, a French prelate, nephew of René, became the successor of Jean du Bellay as bishop of Paris, and governed his diocese with great wisdom. He showed much zeal at the Council of Trent in sustaining episcopal rights, and opposed the introduction of the Jesuits into France. He died at Bellay, in Anjou, in 1565, after having resigned his see. See *Biog. Universelle*, s. v.

Bellay, René du, a French prelate, younger brother of Jean, was first counsellor clerk at the Parliament of Paris, and in 1538 received the bishopric of Grasse, which he afterwards resigned in favor of Benedict Taillecorne, tutor of the children of France. He took charge of the offices of the Church of Paris during the absence of his brother, Jean, who went as ambassador to London (1533–34). He was appointed bishop of Mans Sept. 27, 1535, and devoted his leisure to horticultural labors. He died in 1546. His garden at Tournaye was, according to C. Gesner, the most beautiful not only of France, but of continental Europe. The introduction of tobacco into France is probably due to him. Two unpublished letters of this learned bishop are found, addressed to his brother the cardinal, preserved in the National Library; also *Missale ad Usum Ecclesiæ Cenomanensis* (Paris, 1541, 1546, 1548). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bell-clerks were two functionaries formerly attached to the pope's chapel at Rome. They probably derived their name from the duty being assigned them of ringing a bell when the pope was on a journey with the holy sacrament. While attending the pope on these

occasions they were dressed in red, but at chapel their dress was purple and they wore surplices. It was necessary that one of them should be a priest, so that he could carry the sacrament from the horse to the place where it was to be used on a journey. It was their office to decorate the altar, light the wax tapers, cover the tables of the altar, prepare the seat for the officiating priest, arrange the benches and cushions in order, dress the assistant, take care of the censer, and present the wine and water to be made use of in the mass.

Bellefonds, Léonard Gigault de, a monk of the 17th century, founded at Rouen the monastery of Notre Dame des Anges, of the Order of St. Benedict. His *Œuvres Spirituelles* were published at Paris in 1719. See Hoefer, *Nouv. Biog. Générale*, s. v.

Belleli, Fulgencio (or Francesco), a pious and learned Italian theologian of the Order of the Augustins, of whom he became general, was born in 1675 at Buccino, in the diocese of Couza (kingdom of Naples), and died at Rome in 1742. In his work *De Inventione corporis Augustini* (Venice, 1728), he maintained, contrary to the opinion of Muratori, that the body of St. Augustine existed at Pavia and was transported in the 8th century. He published two other works on Augustine, *De Statu Creaturæ ante Peccatum* (Antw. 1711) and *De Reparatione Naturæ post Lapsum* (Rome, 1737, 2 vols.), the former of which was condemned by the Inquisition. See Hoefer, *Nouv. Biog. Générale*, s. v.; Wetzer u. Welte, *Kirchen-lexikon*, s. v.

Bellemère, Gilles de, a French canonist and prelate who died in 1409, was successively bishop of Lavaur, of Puy-en-Vélay, and of Avignon. He left several works on jurisprudence (Lyons, 1548, 7 vols.; 1586, 6 vols.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellenden, Adam, a Scottish prelate, was first minister at Falkirk in 1608, where he continued until 1615, when he was promoted to the see of Dunblane, and from there to the see of Aberdeen in 1635. Here he sat until 1638, when he was excommunicated with the rest of his order by the wild assembly at Glasgow. He went to England and died soon after. See Keith, *Scottish Bishops*, p. 181–182.

Bellenghi (and not **Bellenchi**), Filippo Maria Albertino, an Italian prelate and learned Camaldule, was born at Forlimpopoli (and not at Forli), Sept. 22, 1758. Having received the degree of doctor of theology and of canonical law at Rome, he was successively rector of the parishes of Faënza and Perugia, abbot of Sassoferrato and of Avellana. At last Bellenghi became procurator-general of his order, and Leon XII appointed him archbishop of Nicosia, and made him apostolic visitor of the orders of friars in Sardinia. He died March 2, 1839. Besides many of his works which remain in MS., we notice, *De Veritate ac Divinitate Sacræ Magorum Historiæ, Dissertatio Historico-theologico-critica* (Pisauri, 1786):—*De Jesu Christi Reliquiis, Dissertatio Theologico-critica* (Faventiæ, 1761):—*Animadversiones in Sacrarum Reliquiarum Cultus Vetustatem, ac Prohibitatem adversus Iconoclastas Protestantes, aliosque Religionis Catholicæ Rituum Nuperos Criticos* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belleo, Carlo, an Italian theologian and poet, was a native of Ragusa, and died at Padua in 1580. He wrote, *De Secundarum Intentionum Natura Tractatus* (Venice, 1589):—*De Multiplici Sensu Scripturæ Tractatus.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Belle-Perche, Pierre de, a French prelate and statesman, was born of very obscure parentage at Lucenai, in Nivernais. He was first doctor regent in civil law at Orleans, then counsellor of Parliament. Philip the Fair especially drew him into intimate relations with himself about 1296, and confided to him many important missions. Belle-Perche had charge of the negotiations of Flanders in 1300, then was sent to England, and afterwards to Rome. He negotiated for the treaty of peace of Amiens in 1302, between France and England. In 1303 he returned to Rome, and in 1305 was sent to the archbishop of Bordeaux, who became pope under the name of Clement V, and accompanied him to Italy. In 1306 his important services gained for him the bishopric of Auxerre and the title of chancellor of France. He was well-versed in canonical law, and was one of the principal counsellors of Philip the Fair, and took an important part in the enterprises of this prince, who passed a great part of his life in contest against the spiritual power. He died at Paris, Jan. 17, 1307. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellermann, Christian Friederich, a Protestant theologian and scholar of Germany, son of Johann Joachim, was born at Erfurt, July 8, 1793. He was from 1818 to 1825 pastor of the Protestants of Lisbon; travelled in Portugal and Spain, and went to Naples in 1827 as chaplain of the Prussian ambassador; and returned to Berlin in 1835, in order to assume the pastoral charge of the parish of St. Paul. He died at Berlin, Feb. 6, 1874. His principal works are, *Inhalt und über die ältesten christlichen Begräbnissstätten, und besonders die Katakomben zu Neapel mit ihren Wandgemälden* (Hamburg, 1839):—*Katechismus der christlichen Lehre* (Berlin, 1842; 2d ed. 1854):—*Inhalt und Verfasser der einzelnen Bücher der heiligen Schrift* (ibid. 1848):—*Luther auf der Coburg* (ibid. 1853):—*Bugenhagen in Braunschweig* (ibid. 1854):—*Melanchthon in Heidelberg* (ibid. 1855):—*Das Leben des Johannes Bugenhagen* (ibid. 1859):—*Ueber die reactionären Bestrebungen in der evangelischen Kirche* (ibid. 1850). See Hoefer, *Nouv. Biog. Générale*, s. v.; Zuchold, *Bibl. Theol.* i, 102. (B. P.)

Bellerŏphon (or **Bellerophontes**), in Greek mythology, was the son of the Corinthian king Glaucus and of Eurymede. He unintentionally killed his brother, and therefore fled to king Prœtus, in Argos. But as the latter's wife became enamoured of him, and he did not favor her love, she accused him to her husband of evil intentions and violence to her person. The king did not care to avenge himself on his guest, but sent him with a letter to his wife's father, Jobates, king of Lycia, asking him to execute Bellerophon. Jobates likewise refused to kill him as a guest, but exposed him to dangers to which he might fall a victim. The deities stood by him because of his innocence, and sent him the winged horse Pegasus (q. v.), by the aid of which he subjected the Solymi, an Asiatic nation, the Amazons,

Bellerophon Slaying the Chimæra.

and the Chimæra (q. v.). Jobates was so touched thereby that he gave Bellerophon his daughter Philonoë as a wife, and appointed him his successor. His end was not so happy as his life. The deities, out of envy, began to hate him, and threw him from his Pegasus; lame, he wandered about lonely and sad, in bitter anguish of heart fleeing the paths of men. Philonoë bore him three children, Isander, Hippolochus, and a daughter Laodamia. Mars slew the first in a battle; Diana robbed him of his daughter; but Hippolochus inherited his father's kingdom.

Bellet, CHARLES, a French ecclesiastical writer, was born at Quercy in 1702, and became prebendary of the Cathedral of Montauban. He had great success in preaching, but, being silenced through the enmity of the Jesuits, he gave himself to literary labors. His principal works are *L'Adoration Chrétienne* (Montauban, 1754):—*Des Droits de la Religion* (ibid. 1764). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bell-gable (**Bell-turret**, or **Bell-cot**). In small churches and chapels that have no towers there is very frequently a bell-gable or turret at the west end in which the bells are hung; sometimes these contain but one bell, sometimes two, and occasionally three, as at Radipole, near Weymouth. A few of these erections may be of Norman date, but the greater number are

Bell-gable, Little Casterton, Gloucestershire.

later; many of them are Early English, in which style they appear to have been very frequent. Besides the bell-gables above referred to, there is often found a smaller erection of very similar kind on the apex of the eastern end of the roof of the nave. This is for the sancte-bell (q. v.).

Belli, Francesco (1), an Italian theologian and scholar, was born in 1577, at Arzignano, in Vicentin. He travelled in France and Holland, and died in 1644. He wrote, *La Caterina d'Alessandria*, a tragedy in verse (Verona, 1621, 1622, 1660):—*L'Esequie del Redentore, Sacra Rappresentazione, in Prosa* (Vienna, 1653):—*Le Osservazioni di Fr. Belli ne' suoi Viaggi d'Olanda et di Francia* (Venice, 1632). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belli, Francesco (2), an Italian theologian (perhaps brother of the preceding), of the Order of Franciscans, a native of Sciacca, in Sicily, lived about 1600. He wrote *Libro della Verita Christiana, vel quale s' apportano molte Figure dell' Antico Testamento Intorno à Misteri di Nostra Fide* (Padua, 1601). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belli, Nicola, an Italian ecclesiastic, was born at Mazzara, in Sicily, and lived in the second half of the 17th century. He preached with success in many cities, and was superior of several houses of the Order of Hospital Priests, to which he belonged. He published two vols. of *Panegyrics* (Rome, 1669–72). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belli, Paolo, an Italian Jesuit, was born at Messina in 1588; joined his order in 1603; and died at Messina, Jan. 15, 1658. He wrote, *Gloria Messanensium, seu de Epistola Deiparæ Virginis ad Messanenses* (Messina, 1647):—*Theatri Mamertini Descriptio Poetica*:—*Historia Dominicæ Passionis ex iv Evangel. contexta* (Venice, 1643):—*Il Sacrifizio d'Abramo* (Rome, 1648):—*Cappellanum seu Eleemosynarium Christi pro Sanctis Animabus Purgatorii* (Messina, 1654, 1677). He also left (MS. in 2 vols. fol.) *Millelogium Encomiasticon Marianum, Mille Titulis Totidemque Elogiis in Laudem B. Mariæ Virginis.* See Mazzuchelli, *Scrittori d'Italia* (Brescia, 1753); Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v. (B. P.)

Bellièvre, Albert, a French prelate, elder son of Pomponne de Bellièvre, chancellor of France, was made archbishop of Lyons in 1599. During his episcopate the convent of the Church of Ste. Clare was founded by Louise de Langes. Having fallen into a state of imbecility in 1602, he resigned his office, and died in 1621. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellièvre, Claude, brother of the preceding, succeeded him as archbishop of Lyons in 1604. In 1606 he presided over an assembly of the clergy, and admitted into his diocese the fathers of the third Order of St. Francis, better known as *Tercellians* or *Picpus*. He died April 26, 1612. See Hoefer, *Nouv. Biog. Générale*, s. v.

Belling (or **Beling**), RICHARD, son of sir Henry Belling, was born near Dublin, and became distinguished among the Confederated Irish Roman Catholics. He was secretary to the council established at Kilkenny in 1641, and was sent to Rome to solicit aid. He died at Dublin in September, 1677. During the usurpation of Cromwell he retired into France, where he composed *Vindiciarum Catholicorum Hiberniæ libri* 2, under the assumed name of *Philopater Irenæus*. The first book treats of the affairs of Ireland, from 1641 to 1649. The second contains the refutation of a letter written by Paul King, a Franciscan, concerning those affairs. John Poncius, also a Franciscan, wrote against this work of Belling, who replied to him. The authorship of this work is also attributed to Dr. Callaghan.—Landon, *Eccles. Dict.* s. v.

Bellingan (or **Belingan**), JEAN BAPTISTE, a French Jesuit, rector of the House of the Professed, at Paris, was born at Amiens, Oct. 31, 1666, and died March 9, 1743, leaving, *Retraite Spirituelle sur les Vertus de Jésus-Christ* (Paris, 1731, 12mo):—*De la Connaissance et de l'Amour de N. S. Jésus-Christ* (ibid. 1734, 12mo):—*Retraite Spirituelle pour Tous les Etats, a l'Usage des Personnes du Monde et des Personnes Religieuses* (ibid. 1746, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellini, Jacopo, an old Venetian painter, was born about 1405, and studied under Gentile Fabriano, and is said by Ridolfi to have been one of the most reputable painters of his day. There are several of his works in the public edifices at Venice, which were highly esteemed at the time, especially in the Church of the Confraternity of St. John the Evangelist, representing different subjects from the lives of our Saviour and the Virgin. He died in 1470.

Bellini, Philippo, an Italian painter, was born at

Urbino, and flourished about 1594. Among his principal works are, the *Martyrdom of St. Guadenzio;* fourteen pictures of the *Works of Charity; The Marriage of the Virgin*, in the Dome at Ancona.

Bellino (or **Bellini**), an Italian painter little known, of the Venetian school, lived about 1500. He painted the Madonnas which are ordinarily attributed to Gentile and Giovanni Bellini, the style of which he imitated perfectly. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellisomi, Carlo, an Italian prelate, was born at Pavia, Oct. 30, 1736. He was made cardinal in 1785 by Pius VI, and was sent, in 1801, by Pius VII to the Congress of Lyons, where he showed himself favorable to the project of forming the kingdom of Italy. Napoleon, in evidence of his satisfaction, sent him a snuff-box ornamented with his portrait. Bellisomi died Aug. 9, 1808. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellman, Henry Wise, a minister in the Methodist Episcopal Church South, was born in Lycoming County, Pa., March 11, 1824. He experienced religion when about sixteen; soon afterwards received license to preach, and in 1849 entered the Baltimore Conference. His health failed in 1853, and in 1856 he took a local relation. He studied law and practiced it until 1859, when he again entered the itinerancy, and toiled cheerfully and with great energy until his decease, in 1860. Mr. Bellman was an earnest, faithful, exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 238.

Bello, Marco, an Italian painter of the first period of the Venetian school, was a native of Argiveta, and lived about the middle of the 15th century. He painted *The Circumcision of our Lord*, at Rovigo. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellochio, Pietro, an Italian theologian of the order of Reformed Franciscans, a native of Ancona, lived near the middle of the 17th century. His principal works are, *Esercizi Spirituali* (Venice, 1623):—*Ammonizioni e Istruzioni per le Giovani Secolari che Desiderano Passare allo Stato Religioso* (Rome, 1650). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellogranus, Richard. See Belgranus.

Bellōna, in Greek and Roman mythology, was the sister of Mars, or his nurse, or his wife, or daughter, the goddess of war. When Mars went to the battle-field, she prepared for him his wagon and his horses. Her temple in Rome was greatly celebrated; the senate assembled in it when transactions were carried on with ambassadors of an enemy. The priests of this goddess were foreigners. At their festivals they cut themselves with knives. The common people held them as holy men. Bellona had two other temples in the cities Comana in Pontus and in Cappadocia.

Bellonarii, the priests of *Bellona* (q. v.), who were employed in offering sacrifices to her mingled with a portion of their own blood. Hence March 24, the day consecrated to this goddess, was called the day of blood.

Belloni, Giovanni, an Italian theologian and jurist, was canon of Padua, and taught with honor moral philosophy in this place. He died in 1623. He wrote *Discorso Incorso olle ninfe Najadi d'Omero, Impresa degli Ricourati Academia di Padova* (Padua, 1601). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellostenecz, John, an Illyrian lexicographer and preacher, who died in 1675, wrote *Gazophylazium Linguæ Illyricæ:—Sermons*, in the Illyrian language. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellows, Henry Whitney, D.D., an eminent Unitarian divine, was born in Boston, June 11, 1814. His ancestors were among the early colonists of Massachusetts Bay. The name is "said to be French in origin, and the French spelling to be *Belles-eaux*." Tradition assigns the same origin to the New England family of *Ballou*. Dr. Bellows's great-grandfather was the Bellows from whom Bellows Falls, Vt., takes its name. John Bellows, the father of Dr. Bellows, was an eminent merchant of Boston. Losing his mother at the age of seven years, he was sent to a boarding-school at Jamaica Plains, near Boston. After spending a year or two at this school, he was sent into the country at Walpole, where he remained a year. Subsequently he spent four years at the celebrated school conducted by Dr. Cogswell and George Bancroft, at Round Hill, Mass. He embodied his grateful reminiscences of this seminary in a paper contributed to *The Harvard Register*. He entered Harvard College in 1828. Dr. Hale says: "He was a delicate boy. I have heard him say that he was indisposed to the sports of boys, shy and timid, small for his age, extremely sensitive to blame, rather dreamy and solitary, homesick at school and at college." He was only fourteen when he entered college, but so well advanced was he that he had small occasion for study; and during two years he studied very little, but passed his days often in the practical pursuit of ornithology, in company with Mr. Nuttall, the naturalist, in the neighboring fields and marshes. After his entrance upon his junior year he read more and studied harder. He became also interested in religious matters, for which he had a natural proclivity. It is stated that when only seven years old he had resolved to be a clergyman. After graduation, Dr. Bellows occupied a year as an assistant in a school for girls kept by his brother John, at Cooperstown, N. Y., teaching French, German, Italian, Greek, and mathematics. He then entered the Divinity School at Cambridge, leaving it to go to Louisiana as the tutor of a young gentleman named Baldwin. His father, through commercial reverses, had lost his wealth, and the son desired to support himself. He returned to Cambridge in 1835, and completed the course at the Divinity School, supporting himself by teaching private pupils. After his graduation in divinity he went to take charge of a congregation at Mobile, Ala. As he proceeded to this station, he preached in various Southern cities. At Mobile his preaching met with considerable success, but Dr. Hale says that "the awful shadow of slavery frightened him away." Soon after his return to the North, Dr. Bellows was invited to become pastor of the First Congregational Church (Unitarian) in Chambers Street, New York. The salary offered him was not large, yet he accepted the invitation and went vigorously to his work. He was ordained in 1838, and kept his position until the day of his death, a period of forty-four years. During this time the Church, always growing, has removed, first to Broadway, and afterwards to the Church of All Souls. This success was attained only by hard work, by extraordinary devotion to the duties of his calling, and by a persistence which overcame every obstacle. As a pastor he had few superiors; in his pulpit work he was popular. He died Jan. 30, 1882.

Few men were more widely or more favorably known in New York than Dr. Bellows. He was eminently social, and his was a familiar and friendly face and speech at all times and upon all public occasions. He was naturally gregarious, and liked to feel himself near to the current of passing events and contemporary interests. When the War of the Rebellion broke out, Dr. Bellows suggested the Sanitary Commission, and he became its president. At first the Commission confined itself to distributing valuable tracts, but the scope of its operations was soon enlarged. It received generous gifts from wealthy citizens, while the poor gave their mite. It established hospital transports, wagons, ambulances, railway ambulance-cars. It aided the transferance of the wounded soldier from the battle-field to the hospital. On the railroads it had its hospital cars, kitchens, dispensaries, and surgeons' cars. It had its sanitary and hospital inspectors. It cared everywhere for sick or needy soldiers, in or out of active service. It had

Homes for the wives, mothers, and children of soldiers. It had "feeding stations" where the tired and hungry soldier could receive a gratuitous meal. It looked after the payment of pensions, back-pay, and bounties. It printed hospital directories. It supplied, whenever permitted to do so, our prisoners at Andersonville, Salisbury, and Richmond. Its medicines, cordials, and provisions were upon every flag-of-truce boat. In the camps, it extended its mercies to the Confederate prisoners-of-war. It expended $3,000,000 in money, and dispensed many millions' worth of supplies. Of this most useful and beneficent society Dr. Bellows was the persistent and active spirit. It is said that while travelling hither and thither in its behalf he never failed to preach on Sunday in the Church of All Souls, except when he went to California and brought back its gift of $1,000,000 to the Commission. So wide was the range of its work that its affairs were not fairly closed until 1878, when Dr. Bellows deposited its archives in the Astor Library. Civil-service reform and like subjects found a strong advocate in Dr. Bellows. He was one of the founders of the Union League Club, and one of the original members of the Century Club. He was also a member of various other associations, such as the New England Society, the New York Historical Society, the Phi Beta Kappa Society, and the Harvard Alumni Association. His labors in connection with the Unitarian Church in this country can hardly be overestimated. He was the first president of the National Unitarian Conference when it was formed in 1865, which position he held until 1879.

Dr. Bellows was the chief originator of *The Christian Inquirer*, a Unitarian newspaper published in New York and started in 1846. He devoted himself with great energy to the establishment of Antioch College, in Ohio. In 1853 he delivered the Phi Beta Kappa oration at Harvard College. He also delivered the annual sermon before the Divinity School at Cambridge. In 1857 he gave a course of Lowell lectures in Boston on the "Treatment of Social Diseases," which was published in book-form. The same year he delivered another series of lectures in the Academy of Music, New York, on the "Relations of the Theatre to the Public Interest," which was likewise printed in volume. In 1866 he was editor of *The Christian Examiner*, and kept this position until 1871. His *Restatements of Christian Doctrine* was published in 1860. After a journey abroad he published *The Old World in its New Face* (1868, 2 vols.). He also published a large number of pamphlets. His life has been too usefully busy to permit the production of many books. See *N. Y. Tribune*, Jan. 31, 1882; Duyckinck, *Cyclop. of Amer. Lit.* ii, 776.

Bellows, Thomas, an English Wesleyan preacher, died April 16, 1833, aged twenty-four, and in the first year of his ministry He was "a young man of deep piety and good abilities." See *Minutes of the British Conference*, 1833.

Bellunello, Andrea, an old Venetian painter, was born at San Vito, in the Frioul, where he flourished in the latter half of the 15th century, and where he was considered the Apelles of the age. Lanzi says his masterpiece is a *Crucifixion* in the council-chamber at Udine, and that his works, though possessing merit for the age, have neither beauty of form nor color.

Belluti, Buonaventura, a Sicilian theologian and philosopher, of the Franciscan order, was born at Catana in 1599. He travelled for a long time, and taught philosophy at Cracow, and in several cities of Italy. He died May 18, 1676. He wrote several philosophical treatises in Latin, at first published separately, but afterwards republished in two vols., under the title, *Philosophiæ ad Mentem Scoti cursus Integer* (Venice, 1678 and 1727). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bellville, John Latta, a Presbyterian minister, was born at New Castle, Del., Dec. 21, 1800. His classical studies were pursued for four and a half years under his brother, while he at the same time aided his brother as assistant teacher in his school. He was licensed by the New Castle Presbytery in 1827, and in May following was commissioned by the Committee on Missions to labor in Dayton, O., and its vicinity. When he returned from Ohio he entered Princeton Seminary, and spent six months in study. Returning to Ohio, he was ordained by the Presbytery of Miami in 1828, and labored for two years as stated supply at Washington and Miamisburg. He first preached in a log schoolhouse, and then in a cotton factory. He was installed pastor of the Washington Church in 1830, and labored with success for ten years. He preached at Middletown one Sabbath of every month. After the pastoral relation was dissolved, he accepted a call to the Bellfontaine Church, and labored with zeal and success until an attack of bronchitis compelled him to resign. His health was such that for two years he was wholly laid aside. After this he took charge of the academy at Centreville, Montgomery Co., O., where he taught four years, when his health again gave way, and he removed to Dayton, where he died, Sept. 21, 1880. See *Necrological Report of Princeton Seminary*, 1881, p. 27. (W. P. S.)

Belmeis (or **Beaumes**), **Richard de** (1), an English prelate in the reign of Henry I, was advanced to the see of London through the influence of Roger Montgomery, earl of Shropshire, and was consecrated July 26, 1108. He was three years warden of the marches between England and Wales, and lieutenant of the county of Salop. For a time he expended the entire revenue of his office in the building of St. Paul's cathedral; but subsequently directed his liberality towards the building of a convent of canons regular, called St. Osith de Chich, near Colchester. He died Jan. 16, 1127.

Belmeis (or **Beaumes**), **Richard de** (2), an English prelate in the reign of king Stephen, was nephew to the preceding. Before he came of age he was appointed by his uncle archdeacon of Middlesex. He became bishop of London in October, 1151, and died May 4, 1162, "leaving behind him a reputation for singular eloquence." According to Dr. Richardson, he was the writer of the *Codex Niger*, or *Black Book of the Exchequer*. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Belmen (Judith iv, 4). For this place lieut. Conder proposes the present *Bel'ameh* (*Tent-work*, ii, 335), which he likewise gives as the representative of Baalhamon and Ibleam (*ibid.* p. 335, 337); in the last case, at least, by a clear error for *Jelâmeh*.

Belo, Lorenzo, an Italian bishop and canonist, died in 1586. His principal works are, *Tractatus de Mortuis Coemeterio Restituendis* (Brescia, 1562; Venice, 1587):—*Opusculum de Potestate Pontificia*, etc., in manuscript at the Library of the Vatican. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beloe, William, an English clergyman and author, was born at Norwich in 1756. His preliminary training was under Dr. Parr at Stanmore, and his subsequent education was at Corpus Christi College, Cambridge, where he graduated in 1779. For a time he assisted Dr. Parr in a school at Norwich, and was afterwards curate and vicar of Eltham. Not finding his income sufficient for his support, he began to write for the periodicals of London. During the American Revolution he advocated the cause of the colonies, but was on the conservative side during the French Revolution; and in 1793, in conjunction with archdeacon Nares, he established the *British Critic* as the organ of High-church principles. In 1796 he was presented to the rectory of Allhallows, London-wall. In 1797 he became prebendary of Lincoln, and, in 1805, of St. Paul's. In 1804 he was appointed one of the assistant librarians to the British Museum. He died April 11, 1817. His literary

works are numerous. Among them we note, his translation of *Herodotus* (1791):—*Anecdotes of Literature and Scarce Books* (1806–12, 6 vols. 8vo):—and *The Sexagenarian, or Memoirs of a Literary Life* (published posthumously, 1817). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Belomancy, in Greek religion, was a certain way of fortune-telling, by means of sacred inscribed arrows. They were either mixed together and then one drawn as a lot, or one was thrown into the air and the fortune told by the direction it took. See DIVINATION.

Belomo. See BELUOMO.

Beloochee Version OF THE SCRIPTURES. This dialect is spoken in Beloochistan, south of the Indus, on the Arabian Sea. A version into this dialect was commenced by the late Dr. Leyden. After his death it was transferred to the care of the Serampore missionaries, who availed themselves of the aid of the learned natives previously employed by Dr. Leyden. How much of the New Test. was translated we are unable to state, for the first three gospels were the only parts which were printed at Serampore in 1815. See *Bible of Every Land*, p. 74. (B. P.)

Belothŭron (*βηλοθήρον*) or **Bemothŭron** (*βημόθυρον*), a Greek term for the veil in front of a church.

Belshar, WILLIAM, an English Baptist minister, was born in 1765. He was converted in early life, and united with the Church in Green Walk, Blackfriars. He pursued his studies at Bristol Academy, and was ordained pastor of the Church in the Pithay, Bristol. From this place he removed to Worcester, where he was pastor twenty years, at the same time teaching. Subsequently, for a short time, he was pastor at Henrietta Street, London, and then at London Street, Greenwich. He died in 1849. See (Lond.) *Baptist Hand-book*, 1850, p. 40. (J. C. S.)

Belsta, in Scandinavian mythology, was the daughter of the giant Bolthorn, and the wife of Borr, the son of the first man.

Belsunce de Castel Moron, HENRI FRANÇOIS XAVIER DE, a French prelate, was born at the Château of La Force, in Perigord, Dec. 4, 1671. He entered the Jesuit order, and became grand-vicar of Agen, and finally bishop of Marseilles in 1709. He signalized his zeal and charity during the pestilence which desolated that city in 1720 and 1721. He died there, June 4, 1755. Millevoye has celebrated him in a poem entitled *Belsunce*, or *La Peste de Marseille*. The king, in order to recompense Belsunce, appointed him, in 1723, bishop of Laon; but he refused this in order to devote his life to the Church. He also refused, in 1729, the archbishopric of Bordeaux. He was indemnified by two rich abbeys, and the privilege of carrying to the grand-chamber of Parliament all the affairs concerning the benefices of his diocese. But to the close of his life Belsunce entertained, without doubt, a strong attachment for the Jesuits, and persecuted as Jansenists the faithful whom he had saved from the pestilence. This is the only blemish on his life, otherwise so glorious and virtuous. He published a large number of works, among which we cite *L'Antiquité de l'Église de Marseille, et la Succession de ses Évêques* (Marseilles, 1747–51). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beltis (or **Belat**), in Babylonian mythology, was the sister and consort of the deity Bel. She was the goddess of war as well as of nature, and was called "the Mother of the Gods." According to Herodotus, every woman living in Babylon was compelled to prostitute herself to a stranger in the Temple of Beltis once in her life. Her analogue was the *Mylitta* of Greek mythology. See BAALTIS.

Belton, JAMES S., a minister in the Methodist Episcopal Church South, was born in Newbury District, S. C., Sept. 7, 1833. He was converted in 1850; licensed to preach in the year following; graduated at Lagrange College in 1852; and in the latter part of the same year joined the Tennessee Conference, and was transferred to the Alabama Conference. After serving that conference one year he was appointed missionary to China, and in 1855 sailed for that distant land, where he labored two years, and then was compelled by ill-health to return home. He landed in New York and there died, March 17, 1856. He was lovely in character, diligent in labor, and extraordinary in piety. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 708.

Beltrand, HERNANDO DOMINGO, a Spanish Jesuit sculptor and architect, was born at Vittoria, in Biscay, about 1500, and studied in Italy, where he became so skilful that Palomino Velasco did not hesitate to place him above the most famous artists of his time. He formed his style by studying Michael Angelo; and many statues of Christ, of natural grandeur, executed by Beltrand, appear worthy of being attributed to the illustrious master he had chosen. The Escurial and the Imperial College at Madrid, also the chapel of the same city, and the great altar of the College of Alcala de Herarez, were decorated with these statues. He died in 1590. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Beluomo (or **Belomo**), **Angelo**, an Italian theologian, who lived at Rocca-Contrada about 1625, wrote *Theorica Justitiæ Aphorismis Comprobata* (Firmi, 1625). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beluomo, Gotard, an Italian theologian of the Jesuit order, a native of Castiglione, who lived in the early half of the 17th century, wrote, *Microcosmus Immobilis seu Compendium Universæ Philosophiæ* (Mantua, 1655):—*Initium Sapientiæ, Considerazioni per la Salute dell' Anima* (Bologna, 1660):—*Le Fiamme del Santuario, osia Affetti Particolari nelle Meditazioni della Passione di G.-C.* (Venice, 1627):—*Il Pregio e l'Ordine delle Orazioni Ordinarie e Mistiche* (Modena, 1678). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belus, in Oriental mythology. The word signifies *master* among the Orientals, and is the surname of deities and kings. Thus the sun was called Belus among the Babylonians. See BAAL. There are three mythical persons known to us that carried this name: (1) Belus was the first king of Assyria, who founded the culture of this country. He dried up the swamps, led off standing waters, dug channels, and thus made the country habitable and fruitful. He fixed the standard of reckoning times and seasons, and had his observations engraven in burned tables of clay, and preserved in the so-called Babylonian tower. This Belus seems to be often identified with the god Baal. (2) The Egyptian Belus was a son of Neptune and Libya, the father of Danaus and Egyptus; also, as some affirm, of Cepheus and Phineus. He led a colony to Babylon, according to Diodorus, and may possibly be one and the same with the former Belus. (3) Belus was the father of Dido and Anna, as also of Pygmalion, among the Phœnicians.

Belvedere, FERDINANDO, an Italian theologian of the Franciscan order in the Marche d'Ancona, who lived in the early half of the 17th century, wrote, *Simbolice Conclusioni* (Ancona, 1628):—*Discorsi Morali sui Precetti di Pittagora* (Iesi, 1641). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belviso, GIOVANNI STEFANO, an Italian theologian, a native of Vercelli, who lived in the early half of the 16th century, wrote *Libro Degli nove Viaggi che Fece la Virgine Santissima con Gesù* (Vercelli, 1570). See Hoefer, *Nouv. Biog. Générale*, s. v.

Belvisolti, LORENZO (called the *venerable father Ignace*), an Italian preacher, was born at Santia in 1686, and entered the Order of St. Francis in 1716. He devoted himself to preaching, and distinguished himself by his oratorical talents, his virtue, and his austerity

of manner. He died at Turin in 1770. The municipal body of Turin demanded that he should be canonized. He wrote several treatises on practical religion, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Belvoir (*fine view*), a Frankish fortress mentioned in connection with the Crusades, as having been destroyed by Saladin after the capture of Safed in 1188, seems to be the *Kaukab* of the Arabian historians, and the present *Kaukab el-Hawa* ("meteor of the air"), on the heights west of the Jordan valley, between Beisan and the lake (Robinson, *Bib. Res.* iii, 178, 226).

Belzarbi was a form of the deity Bel, to whom a temple was erected at Babylon by Nabukudaruzur or Nebuchadnezzar.

Beman, NATHAN S. S., D.D., an eminent Presbyterian minister, was born at New Lebanon, N. Y., in 1785. He was educated at Middlebury College, where he graduated in 1807. He afterwards studied theology, and became pastor of a Congregational Church in Portland, Me., in 1810. A few years after this he went as a missionary to Georgia, and gave especial attention to establishing educational institutions. In 1822 be became pastor of the first Presbyterian Church of Troy, N. Y., where he remained more than forty years. In 1831 he was moderator of the Presbyterian General Assembly, and became the leader of the New-school branch in 1837. He resigned his pastorate in 1863, and during the remainder of his life resided either in Troy or at Carbondale, Ill., where he died, Aug. 8, 1871. He published numerous single sermons, addresses, and essays, and a volume entitled *Four Sermons on the Atonement*. He was also one of the compilers of the *Hymn-book* of the New-school Presbyterians. He was widely known as an active temperance reformer, and as a member of various missionary organizations. The American Board owed its success largely to the influence and labors of Dr. Beman and his associates. See *The Presbyterian*, Aug. 26, 1871.

Bembo, PIETRO (Lat. *Petrus Bembus*), a celebrated Italian prelate and scholar, was born at Venice, May 20, 1470. He was son of a senator, who was distinguished for his learning. His father being sent as ambassador to Florence, young Bembo commenced his studies in that city, and afterwards continued them at home. His style was in accordance with that of the time. In order to study Greek, so much desired at that time in Italy, under a more highly renowned master, viz. the celebrated Lascaris, Bembo went to Messina, where he spent two years. He at length finished his course of philosophy at Padua. Choosing a literary career, Bembo assumed the ecclesiastical garb, that he might the better devote himself to study. Among the princes of Italy who especially favored him was Alphonso d'Este, duke of Ferrara, and through him he gained the friendship of the famous Lucretia Borgia. In order to advance his education he spent some years at the court of Urbino, which was another literary resort. In 1502 he commenced to write a little in the Italian language, and published in 1525 a work entitled *Prose*. In 1512 he attached himself to Julian de Medicis, whom he accompanied to Rome, and obtained soon after the commandery of Bologne from Julius II. Leo X, a pontiff more favorable to literature and art than Julius was, being on the throne, made Bembo his intimate secretary. The distinguished men, the cardinals Bibiena and Julius de Medicis, the poets Tebaldeo and Accolti, the artist Raphael, and the principal lords of Rome were the friends of Bembo. Many positions of ease and luxury were offered him. At the death of Leo X, his protector, the beautiful Morosina, who had borne Bembo several children, enabled him to erect at Padua a temple of the Muses; also a library, one of the most beautiful of the time, and made a collection of medals and monuments of antiquity, among which we notice the famous Isiac table. On the accession of Clement VII, Bembo returned to Rome to pay homage to the new pope; and on his return to Padua he accepted the position of historiographer of Venice, and traced the history from 1486 to 1530, which history was not published until four years after his death. It was written in Latin, but has been translated and published in Italian under the title *Istoria Vinizrana* (Venice, 1552). This work naturally led to the appointment of Bembo as librarian. Being constituted cardinal by Paul III, he went to Rome, where he allied himself with one of the distinguished men of his time, the English cardinal Polus. Bembo now changed his course, renounced profane literature, and studied the fathers and theologians; and was successively made bishop of Gubbio and of Bergamo. He died Jan. 18, 1547. Many honors were bestowed upon him for his learning and merit. He was the chief of Ciceronians of his epoch. He was a purist in Italian as in Latin. In prose he wrote less his language than that of Boccaccio, and represented less his ideas than those of Petrarch. His works of various kinds were published under the title *Opera di P. Bembo* (Venice, 1729). See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Bement, WILLIAM, a Congregational minister, was born at Ashfield, Mass., April 5, 1806. He was a graduate from Dartmouth College, and at once, in 1828, became a teacher in Mobile, retaining that position until 1830, when he entered Princeton Theological Seminary. After studying at this institution for two years, he completed his course in the Yale Theological Seminary in 1833. From 1833 to 1850 he was the ordained pastor of the Congregational Church at East Hampton, Mass. He was installed March 5, 1851, at Elmira, N. Y.; from which he was dismissed Nov. 7, 1854, and continued to reside in that city until the close of his life. Becoming interested in educational matters, he was chosen superintendent of the public schools in Elmira in 1859, and held that position until 1866. He died in Manhattanville, N. Y., in August, 1876. He was a contributor to the *New Englander* and other periodicals. See *Cong. Quarterly*, 1877, p. 409.

Bemilucius, in Celtic mythology, according to some, was a national deity of the Gauls; according to others, it was a local surname of *Jupiter*. Near Flamigny, in Burgundy, there was found a statue which bore the name inscribed.

Bemis, STEPHEN, a Congregational minister, was born at Westminster, Mass., in 1774. He graduated from Dartmouth College in 1798; was ordained pastor of the Church in Harvard, June 3, 1801, resigned his charge, June 3, 1813; and died Nov. 11, 1828. See Sprague, *Annals of the Amer. Pulpit*, i, 537.

Ben, in Norse mythology, was the god of the sea among ancient Angles and Saxons.

Benaglia, CYPRIANO, an Italian theologian, was born at Brescia, Aug. 26, 1676. He entered the Society of Monte Cassino; taught at Brescia, in 1699, mathematics and moral philosophy; was professor of canonical law at Padua in 1705, and filled several important offices in his order, especially that of prior. He died Feb. 28, 1750. He wrote, *Examen Philosophiæ Novæ et Veteris* (Brescia, 1699):—*Prælectiones in Jus Canonicum;* still in MS. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benan Hasha, in Oriental mythology (*the society of God*). The Arabians understand by this all the deities which they worshipped previous to the founding of Islam by Mohammed.

Benard, DOMINIQUE LAURENT, a French ecclesiastic and theologian, was born at Nevers in 1573. Having become prior of the College of Cluny, he wished to revive the order of St. Benedict, which shortly after led to his conceiving the idea of a model congregation, of which Louis XIII confided to him the direction. Thus was founded the Order of Benedictines of St. Maur. He died April 21, 1620. He wrote, *Règles des Abbayes et Monastères des Filles Religieuses de l'Ordre de Sainct-*

Benoist., Traduites de Latin en Français (Paris, 1608): —*Parœnèses Chrestiennes* (Paris, 1616); and several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benares, the holy city of the Hindûs, is the ecclesiastical metropolis of India, and the resort of pilgrims from all quarters. It is situated on the north bank of the river Ganges, in the province of Allahabad and presidency of Bengal. It may be said to form the grand depository of the religion and learning of Hindustan. This city is accounted so sacred that all who die within its precincts are assured of salvation, and for that reason it is a scene of extensive resort. There are said to be eight thousand houses in Benares occupied by Brahmins, who live upon the alms and offerings of the pilgrims. The banks of the river at this place are studded everywhere with shrines and temples, and in the city itself domes and minarets are seen in vast numbers. The greatest of these structures was levelled to the ground by Aurengzebe, who erected in its stead a mosque, which now forms the principal ornament of Benares. The houses of the mendicants are adorned with idols, while the principal streets are lined with mendicants of various Hindû sects, presenting every conceivable deformity. Some are seen with their legs or arms distorted by long continuance in one position; others with their hands clenched until the nails have grown through at the back. A stranger passing through the streets is saluted with the most pitiful cries from these swarms of beggars. Besides these there are many wealthy devotees, who have secured their wealth by dishonesty or oppression, or have come under political censure, who come to Benares to wash away their sins in the sacred waters of the Ganges, or expiate their crimes in gaudy ceremonies and extensive charity. Many thousands of dollars are given away by a single individual in the course of a year. Bulls are reckoned sacred among the Hindûs, and are numerous in the streets of Benares; no one being permitted to disturb them in their occupancy of any part of the city. Monkeys are also held sacred, and may be seen clinging to the roofs and projections of the temples.

There are three missions in Benares—the Church of England, the London, and the Baptist Missionary Society. The mission in connection with the Church of England was established in 1817, and has a church capable of holding three or four hundred persons, two normal schools for training Christian teachers, a large college, and several girls' schools. The mission of the London Missionary Society was founded in 1821, and is situated in the suburbs of the city. A substantial church was erected about 1846. The mission of the Baptist Missionary Society originated in 1817, as an outpost of the Serampore mission. It maintains an orphanage for the support and education of native children. See Gardner, *Faiths of the World*, s. v.; *Encyclopædia Britannica* (9th ed.), s. v.

Benary, Ferdinand, a Protestant theologian and Orientalist of Germany, was born of Jewish parentage, March 22, 1805, at Cassel. He studied Oriental languages at Halle under Gesenius. In 1829 he joined the Christian Church, and in 1835 received the degree of doctor of divinity at the Halle University in consideration of his work *De Hebræorum Leviratu; accedunt Conjectanea quædam in Vetus Testamentum* (Berolini, 1835). About this time he received a call as professor of Oriental languages from St. Petersburg, but he declined this offer at the wish of the minister Altenstein, who appointed him professor of theology at the university in Berlin, where he lectured on Old-Test. exegesis, Shemitic languages, and paleography. He died Feb. 7, 1880. (B. P.)

Ben-Asher, Aaron *ben-Moses*. By way of supplement to the art. Aaron ben-Aser, we add the following. He was born at Tiberias in the beginning of the 9th century. He is noted for having placed the vowels and accents under the text of the Hebrew Bible known as the *Asher-Codex* (q. v.). His work on the accents, entitled ספר דקדוקי הטעמים, has lately been edited by S. Bär and H. L. Strack under the title *Die Dikduke Ha-Teamim des Ahron ben-Mosheh ben-Ascher und andere alte grammatisch-massoretische Lehrstücke*, etc. (Leipsic, 1879), and forms a very valuable contribution to the history of the text of the Old Test. (B. P.)

Benat Allah (*daughters of God*), in ancient Arabian mythology, was the name of a multitude of inferior deities of the feminine gender. Their characteristics are not certainly known.

Benatura is an Italian term for a *Holy-water Stoup* (q. v.).

Benazie (Lat. *Benasius*), Bernard de la, a French theologian, was born at Agen in 1634, and died there April 5, 1723, as canon of the Church. He wrote a large number of antiquarian works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Benbenaste, Samuel, a Spanish rabbi of the 13th century, wrote, besides his grammatical works, a translation in Hebrew of the book *De Consolatione Philosophiæ*, by Boëtius. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benbenista ben-Jacob, an Italian rabbi who lived in the latter half of the 17th century, wrote *Pulcherrima Inquisitio Animæ* (Venice, 1685), in collaboration with some other members of his family. See Hoefer, *Nouv. Biog. Générale*, s. v. See Benveniste.

Benbenista, Vidal, a Spanish rabbi, a native of the province of Aragon, lived in the early half of the 15th century. He was one of the sixteen Jews who took part in the controversy in the presence of pope Benedict XIII. He wrote and spoke Latin with elegance. A part of his argumentation is found in the *Historia Judæorum* of Gentius (p. 231). We also have from him a book entitled *Message* (Constantinople, 1517). See Hoefer, *Nouv. Biog. Générale*, s. v.

Benbeniste. See Benveniste.

Bence, Jean, a French theologian, was born at Rouen in 1568. He was one of the first priests of the Congregation of the Oratory, and a member of the Sorbonne, and was one of those who contributed the most, with the cardinal of Berulle, towards the establishment of this congregation in France. Bence died at Lyons, April 24, 1643. He wrote, *Manuale in Sanctum Jesu Christi Evangelium* (Lyons, 1626, 1682):—*Manuale in Omnes D. Pauli Apostoli Epistolas; Itidem in Septem Canonicas Epistolas* (ibid. 1628–38, 1679–82). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Ben-Chayim. See Abraham ben-Chayim.

Bench-table (*banc*) is a line of stone seats occurring in churches, cloisters, and porches. Mediæval benches are found in England and France, but nowhere in Spain and Italy, where kneeling only was permitted, as in England even in the time of archbishop Arundel, when all persons sat on the floor in sermon-time. When permanent pews, or benches for the purpose of hearing sermons, were built in the 15th century, the bench-table disappeared. In the latter part of the 17th century the French began to use fixed seats.

Benci (or **Bencio**), **Francesco**, an Italian Jesuit, was born at Acquapendente in 1512. He pursued his studies under the celebrated Anthony Muret, and devoted himself especially to Latin poetry and eloquence. His Latinity is pure and rich. He died May 6, 1594. He wrote, *Annuarum Litterarum de Rebus Societatis Tomi Quatuor* (Rome, 1589):—*Quinque Martyres e Societate Jesu in India, Poema Heroicum* (Venice, 1591; Antwerp, 1612):—*Carminum Libri Quatuor, ejusdem Ergastus et Orationes Viginti Duæ* (Rome, 1590). See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Benci (or **Bencio**), **Georgio**, an Italian theologian, was born at Rimini, and entered the Company of Jesuits at Bologna in 1665. He was sent to Brazil in 1681, and died at Lisbon in 1708, leaving several works, among them, *Œconomia Christiana, sive de Ratione Agendi cum Servis* (Rome, 1705, 12mo):—*De Probabilitate Quoad Intellectum* (ibid. 1713, 4to).

Bend, Joseph Grove John, D.D., a clergyman of the Protestant Episcopal Church, was born in the city of New York about 1762. For a time he resided with his parents on the island of Barbadoes, and received an excellent commercial education, as well as some knowledge of the classics. For a while he was book-keeper in a counting-house. In July, 1787, he was ordained deacon in New York, and elected assistant minister, in December following, of Christ Church and St. Peter's in Philadelphia. In 1789 he was a delegate of the diocese of Pennsylvania to the General Convention which completed the independent organization of the Church in the United States. On June 17, 1791, he was elected rector of St. Paul's in Baltimore, Md., and on the same day was made a member of the standing committee of the diocese. A second Church was organized in 1796 under his charge, named Christ Church, to which an associate rector was appointed. He was one of the most active promoters of the Baltimore Library and of the Baltimore General Dispensary. The estimation in which he was held is manifest by his having been always elected a member of the standing committee, always a delegate to the General Convention, always a secretary of the Diocesan Convention and a member of its most important committees. He died in Baltimore, Sept. 13, 1812. See Sprague, *Annals of the Amer. Pulpit*, v, 353.

Ben-David. See Ben-Ephraim.

Ben-David, Abraham. See Abraham ben-David.

Ben-David, Lazarus, a Jewish philosopher, was born at Berlin, Oct. 18, 1762. He studied philosophy and mathematics, and lectured on philosophy at the University of Vienna from 1793 to 1798. He then went to Berlin, devoting his time to literary pursuits, and died there March 24, 1832. He wrote, *On the Object of Critical Philosophy* (Vienna, 1796):—*Philotheos, or, the Origin of our Perception* (Berlin, 1802):—*On the Religion of the Hebrews before Moses* (ibid. 1812, 1872):—*A History of the Jewish Calendar* (1817):—*On the Jewish Belief in a Future Messiah* (1823):—besides a number of works relating to philosophy. See Fürst, *Bibl. Jud.* i, 101 sq.; Grätz, *Gesch. d. Juden*, xi, 151 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 818. (B. P.)

Benden, Alice, an English martyr, was brought before the judge in Cranbrook, in the county of Kent, Oct. 15, 1556, and asked why she would not go to church? She answered that she "could not do so with a good and clear conscience, because there was so much idolatry committed against the glory of God." For this simple and truthful answer she was sent to prison, where she lay nine weeks in stocks, with only a little bread and water to nourish her. She was finally relieved of her sufferings by burning, June 19, 1557. See Fox, *Acts and Monuments*, viii, 326.

Bendidēa, a Thracian festival held in honor of the goddess *Bendis* (q. v.), and celebrated with great mirth and revelry. From Thrace the Bendidēa were introduced into Athens, where they were celebrated annually on the 20th day of the Grecian month Thargelion.

Bendidēon was the temple erected to the worship of Bendis in the Piræus at Athens.

Bendis, in Greek mythology, was a goddess of the moon in Thrace, sometimes identified with *Diana*, sometimes with *Proserpina*. She had the surname *Dilonchos*, "the goddess with the double spear," because she was represented with two spears in her hand. Her worship was extended from Thrace and Lemnos to the remainder of Greece. In the Piræus near Athens a yearly festival was celebrated June 4, called *Bendidēa*.

Bendtsen (or **Bendt**), **Bernhard**, a Danish doctor of philosophy, and rector at Fredericksborg, was born there Feb. 3, 1763, and died Dec. 16, 1830. He is the author of *Spec. Exercitatt. Crit. in Vet. Test. Libr. Apocryph. e Scriptis Patrum et Antiquarum Versionum* (Göttingen, 1789), and other works, for which see Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bendtsen, Frederic Carl, brother of the preceding, was a Danish theologian. From 1798 to 1809 he performed various ecclesiastical functions. He wrote, *De Venia Peccatorum* (Copenhagen, 1794):—*Num Extat Diabolus* (ibid. 1797). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bene, Leone ben-David del, a Jewish writer, who died at Ferrara in 1677, is the author of כסאות לבית דוד, a philosophical dogmatic of Judaism, divided into eight sections, edited by De' Rossi (Verona, 1646). Basnage, in his *History of the Jews* (Engl. transl. by Taylor, p. 727), tells us: "He is accused of having taken it from his father, who also taught at Ferrara, and only changed the title; for he had entitled it *The City of David*—עיר דוד. He put his name to it, and assumed the honor of it." See De' Rossi, *Dizionario Storico* (Germ. transl.), p. 56; Fürst, *Bibl. Jud.* i, 102. (B. P.)

Bene-berak. Lieut. Conder regards this as identical with the present *Ibn-Ibrak* (*Tent-work*, ii, 335), a village laid down on the Ordnance map at 4½ miles S. of E. from Jaffa; and Tristram coincides in this location (*Bible Places*, p. 51). It is the spot called *Barak* by Schwarz (*Palest.* p. 141).

Benedetti, Maria, an Italian priest and painter of the school of Modena, was born at Reggio about 1650. He was a pupil of Orazio Talami, and excelled in ornaments and perspective. His best work is the vault of the Church of St. Anthony at Brescia. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benedetti, Zaccaria, an Italian poet and theologian, lived in the early half of the 16th century. He belonged to the Order of Carthusians, and wrote, *Vita Sancti Brunonis*, in verse (Paris, 1524):—*Origo Ordinis Cartusiani* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Benedetto. See Benedict.

Benedetto da Rovezzano, an eminent Italian sculptor, was born at Rovezzano, near Florence, about 1480. In 1500 he executed the fine monument to Pietro Soderini and Oddo Altoviti, in the Church of the Carmine at Florence. He was employed conjointly with Sansovino and Boccio Bandinelli, on the works of sculpture in the cathedral of that city. In 1515 he was employed by the monks of Vallombrosa to erect a fine monument to the memory of St. Jean Gualbert, the founder of their order. This work took him ten years to complete. He died about 1550. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Benedicāmus Domĭno (*Let us bless the Lord*), a liturgical form of words, said by the priest at the end of all the canonical hours, with the exception of matins. The response to it is always *Deo gratias*. It is also said at the end of the mass in those masses in which *Gloria in excelsis* is not said, and which are not masses for the dead, in which the corresponding form is *Requiescat in pace*. The custom of substituting *Benedicamus* for *Ite missa est* in these masses is derived from the old practice of the Church, according to which after masses for the dead, or those for penitential days, the people were not dismissed as at other times, but remained for

the recitation of the psalms, which were said after the mass.

Benedicĭte (*Bless ye*) is part [ver. 35 to the middle of ver. 66] of the prayer of Azarias in the furnace, which occurs between the 23d and 24th verses of Dan. iii in the Sept., but is not in the Hebrew. It is used in the lauds of the Western Church, both in the Gregorian, including the old English, and Monastic uses, among the psalms of lauds, on Sundays and festivals, immediately before Psa. cxlviii, cxlix, cl. It usually has an antiphon of its own, though in some uses the psalms at lauds are all said under one antiphon. The antiphonal clause, "Praise him, and magnify him forever," is only said after the first and last verses. *Gloria Patri* is not said after it, as after other canticles.

In the Ambrosian lauds for Sundays and festivals, *Benedicite* occurs with an antiphon varying with the day, and preceded by a collect which varies only on Christmas-day and the Epiphany. During the octave of Easter *Hallelujah* is said after each verse.

Benedicite also occurs in the private thanksgiving of the priest after mass; in the Roman office in full; in the Sarum the last few verses only.

In the Mozarabic breviary this canticle is found in the lauds for Sundays and festivals in a somewhat different form, with a special antiphon, and is called *Benedictus*. It begins at ver. 29; the antiphonal clause is omitted altogether till the end; and the opening words of the *Benedicite proper* are never repeated after their first occurrence.

In the offices of the Greek Church this canticle is the eighth of the nine "Odes" appointed at lauds. The antiphonal clause is said after every verse, and a supplementary verse is added at the end. This canticle is sometimes called from the nature of its contents the *Benedictio*, in the same way as the last three psalms of the Psalter are known as the *Laudes*.

Benedict. See BENEDETTI; BENEDICTUS; BENOIT.

Benedict, *Saint*, an Italian solitary, is mentioned by pope St. Gregory in his *Dialogues*, who states that he lived a holy and regular life at a place some twelve leagues from Rome, and that the Goths endeavored to destroy him and his monastery by fire; but that himself, his monks, and the building were miraculously preserved. He is inserted in the Benedictine *Martyrology*, but there is no reason whatever to suppose that he belonged to that order. He lived about the time of St. Gregory.

Benedict (Lat. *Benedictus Britannicus*), a Dominican OF BRESCIA, in Lombardy, who lived in the 15th century, left fifty-three sermons.—Landon, *Eccles. Dict.* s. v.

Benedict OF GLOUCESTER, a monk of St. Peter's, in that city, probably flourished about 1130. He wrote the *Life of St. Dubricius*, archbishop of Caerleon, preserved in *Cott. MS. Vesp. A.* xiv; which Wharton, with some omissions, has published in his *Anglia Sacra*, ii, 654; and which is printed more fully in Dugdale's *Monasticon* (new ed. vol. iii, pt. i, p. 188).

Benedict, deacon of the Church OF MENTZ (known also as *Benedictus Lerita*), lived about the year 840. He continued the collection of the capitularia of Charlemagne, which the abbot Ansegisus had commenced.

Benedict, abbot OF PETERBOROUGH, in the 12th century, was educated at Oxford; took the monastic vows at Canterbury, where he became prior of the monastery of Christ Church, and in 1177 was made abbot of Peterborough. In 1191 he was made keeper of the great seal, and died on Michaelmas-day, in 1193. He wrote, *Librum Unum Alterumve de Vitâ et Miraculis Thomæ Cantuariensis*, a great part of which is inserted in the *Quadrilogus:* — also *De Vita et Gestis Henrica II, et Ricardi I*, of which a good edition was published by Hearne (Oxford, 1735, 2 vols.).

Benedict (or **Benedetto**) OF VERONA, a Dominican, is probably the same as LORENZO OF VERONA, also a Dominican, who was a celebrated preacher, about 1420, and who left *Sermons* on the Festivals, Creed, Decalogue, and Lord's Prayer.

Benedict, Amzi, a Congregational minister, was born at New Canaan, Conn., May 19, 1791. He graduated at Yale College, 1814; studied theology at Andover, and was ordained as a home missionary in 1818. He served successively the churches in Vernon, Conn., 1824 to 1830; Pomfret, 1831 to 1834; Manlius, N. Y., 1837 to 1841; Norwich, Conn., 1845 to 1846; Yorktown, N. Y., 1855 to 1856, when he was disabled by an accident to a steam-engine at Stamford, and died three weeks after in the house of a son-in-law in Brooklyn, N. Y., Nov. 17, 1856. For a time he was principal of a female seminary in New Haven. He was "a discriminating theologian, a diligent student, a sound and earnest preacher, an assiduous pastor, and faithful friend." Mr. Benedict published a work entitled *A Biblical Trinity* (1850). See *Cong. Quarterly*, 1860, p. 379.

Benedict, Andrew D., a Protestant Episcopal clergyman of the Diocese of Wisconsin, was a missionary in Warsaw, N. Y., for a number of years, until about 1856; soon after, he became rector in Delhi, N. Y., serving St. John's Church in that place. In 1864 he was rector of St. Luke's Church, Racine, Wis., and, after serving there for a short time, retired from active work, though still residing in Racine. In 1870 he was engaged in teaching, being a tutor in the college. The following year he was missionary at Oak Creek and Springfield, Wis. The year succeeding he was missionary at Wilmot and Springfield, in which service he continued until the close of his life. He died Oct. 4, 1874, aged fifty-six years. See *Prot. Episc. Almanac*, 1875, p. 145.

Benedict, David, D.D., the eminent historian of the Baptist denomination, was born at Norwalk, Conn., Oct. 10, 1779. Early in life he developed a taste for historical reading, which grew almost into a passion with him. He became a member of the junior class in Brown University in 1804, and graduated in 1806. He commenced at once, on leaving the university, to preach for the First Baptist Church in Pawtucket, R. I., where he was ordained, and where he remained for twenty-five years. While pastor of this Church, and it was his only pastorate, he busied himself in collecting materials from various quarters—not only from this country, but from other countries — which he subsequently incorporated into his *History of the Baptists*. He spent the remainder of his life chiefly in gratifying his love for historical investigations. He died in Pawtucket, R. I., Dec. 5, 1874. Dr. Benedict's published writings, in one form and another, are very numerous. Among the principal of them are the following: *History of the Baptists* (1813):—*Abridgment of Robinson's History of Baptism* (1817):—*Abridgment of his Own History of the Baptists* (1820):—*History of all Religions* (1824):—*History of the Baptists Continued* (1848):—*Fifty Years Among the Baptists* (1860). At different times during the last fifteen years of his life, he occupied himself in a thorough study of the history of the Donatists, having finished his task only a few months before his decease. Shortly after his death, the book was published. He also made considerable progress in gathering the materials for a compendium of Church history from the beginning of Christianity. A vast amount of papers prepared on various subjects of historical interest were in his possession at the close of life, which have found their way into the collections of different historical societies. (J. C. S.)

Benedict, Epenetus P., a Presbyterian minis-

ter, was born in 1795. He was pastor of the Presbyterian Church at Patterson, N. Y., for forty years, and his ministry was attended with success. After his resignation, he continued to supply various pulpits until the close of his life. He died at Patterson, Aug. 15, 1870. See *Presbyterian*, Sept. 10, 1870. (W. P. S.)

Benedict, George, a Baptist minister, was born at Southeast, Dutchess Co., N. Y., April 15, 1795, but spent his childhood and youth in Danbury, Conn. He became a Christian at the age of twenty-two, and a member of the Second Baptist Church in Danbury, Sept. 21, 1817. He received a license from the Church of which he was a member, May 12, 1822, and Aug. 7, 1823, and was ordained pastor of the Church. Here he remained from 1823 to 1831, when he accepted a call to become the pastor of what was known as the Union Baptist Church, New York city. Success followed his labors, until in 1841 the number of the members of his Church was seven hundred and fifty-eight; he having himself baptized over six hundred of them. In February, 1841, the Church known as the Norfolk-street Church was constituted, with Mr. Benedict as its pastor. The same prosperity followed Mr. Benedict to his new field of labor, and a strong, efficient Church was built up under his ministry. The last two years of his life were years of lingering sickness. He resigned in July, 1848, and died Oct. 28, 1848. He was one of the most successful ministers of his denomination in the city of New York. See *New York Chronicle*, Nov. 1848. (J. C. S.)

Benedict, Henry, a Presbyterian minister, was born at Norwalk, Conn., in 1792. He was licensed to preach and ordained pastor of the Church in Westport, Conn. He was subsequently installed pastor of the Church in Lansingburg, N. Y., and successively filled the churches of Galway and Stillwater in the same state. From this last he was called to take charge of the Church in Covington, Ky.; and after remaining there some time, he was installed pastor of the Bowery Church, New York city, where he remained two years. He was then called to the Church at Portchester, N. Y., as its first pastor. He labored here until the infirmities of age compelled him to resign. He died at Saratoga Springs, July 18, 1868. (W. P. S.)

Benedict, Lewis, a Congregational minister, was born at Madison, N. Y., Jan. 14, 1815. In 1839 he graduated from Hamilton College, and in 1843 from Auburn Theological Seminary. The next year he was ordained at Whitewater, Wis. In Nov. 1845, he was installed pastor in Brockton, Ill., and remained six years. After supplying the pulpit in Aurora, Ill., for two years, he was installed its pastor in July, 1854, and held the position a little more than three years. From April, 1858, to Dec. 1859, he was acting pastor in Geneva; from Dec. 1859, to March, 1864, he held that office in Brimfield; from April, 1864, to Sept. 1870, the same at Lawn Ridge. The next three years he resided at Lake Forest, without charge, and subsequently at Aurora. He died Jan. 30, 1881. See *Cong. Year-book*, 1882, p. 23.

Benedict, Noah, a Congregational minister, was born at Danbury, Conn. He graduated from the College of New Jersey in 1757; was ordained at Woodbury, Vt., Oct. 22, 1760; was a fellow of Yale College from 1801 to 1812, and died September, 1813. See Sprague, *Annals of the Amer. Pulpit*, i, 407; *Index of Princeton Review*.

Benedict, Stephen, a Baptist layman, the founder of the Benedict Institute, located at Columbus, S. C., was born at Milton, Saratoga Co., N. Y., Jan. 15, 1801. He removed to Pawtucket, R. I., in early life, and for twenty-five years was a deacon of the First Baptist Church in that place. He died Dec. 25, 1868. He left, by his will, $2000 to the American Baptist Home Society, which was appropriated to the purchase of the estate in Columbus, S. C., now used for the education of colored preachers. See *Baptist Encyclopædia*, p. 95. (J. C. S.)

Benedict, Thomas Newcomb, a Protestant Episcopal clergyman of the Diocese of Quincy, Ill., was born in Dutchess County, N. Y., in 1823. He graduated from the General Theological Seminary; and was rector in 1853 of a Church in Galena, Ill. Here he remained until 1859, when he removed to Ottawa, as rector of Christ Church. In 1866 he removed to Robin's Nest, as an instructor in Jubilee College, and held this position until 1869 or 1870, when he became rector of St. Luke's Church, Wyoming. About 1874, he was called to the rectorship of Trinity Church, in Geneseo, where he remained until his death, Sept. 25, 1879. See *Prot. Episc. Almanac*, 1880, p. 170.

Benedict, Timothy, a Methodist Episcopal minister, was born at Canaan, Conn., May 25, 1795, of devout parents, who gave him a careful religious training. At the age of nineteen he experienced conversion. He received license to preach in 1816, and in 1817 entered the New York Conference. Subsequently he became a member of the Troy Conference. In 1856 he removed to Illinois, where he remained until the close of his life, May 6, 1878. Mr. Benedict was a man of deep and uniform piety, modest and unassuming in manner, genial in disposition, a Christian gentleman. As a preacher he had few superiors. See *Minutes of Annual Conferences*, 1878, p. 43.

Benedict, Traugott Friedrich, a Protestant theologian of Germany, was born July 3, 1756, at Annaberg. In 1783 he was called as rector of the gymnasium at Torgau; and in 1814 to the same position in his native city, where he died, Oct. 25, 1833. He wrote *Theodiceæ* (part 1–10, Leipsic, 1823). See Winer, *Handbuch der theol. Lit.* i, 426. (B. P.)

Benedict, William Uriah, a Congregational minister, was born at Stamford, Conn., Sept. 25, 1808. After pursuing his preliminary studies at the Aurora (N. Y.) Academy, he graduated from Williams College in 1829, and in 1832 from the Auburn Theological Seminary. In 1834 he was ordained pastor of the Church at Ira, N. Y.; remaining until 1839, when he became the acting-pastor at Sweden; and in 1841 he assumed the same relation in the Church at Richmond. From 1843 until 1850 he served the Church at Vermontville, Mich., and was at the same time principal of its academy. Here he resided, supplying, for various periods, the Presbyterian churches of Roxana and Sunfield; and also lived for five years at Olivet, being treasurer of Olivet College. He died in Vermontville, Mich., Oct. 18, 1875. See *Cong. Quarterly*, 1876, p. 420.

Benedicta, of Origny, *Saint, Virgin, and Martyr*, suffered with St. Romana of Beauvais, and ten other companions. Tradition says that these holy virgins were of Rome, and that the fame of the martyrdom of SS. Quentin and Lucien, and their companions, attracted them to Gaul, with the hope of meeting with a similar reward. When they arrived at the border of Celtic Gaul and Belgium, they parted; Benedicta and Leoberia went to Laon, and Romana to Beauvais; whither their companions betook themselves is unknown. Romana was put to death at Beauvais, and Benedicta at Origny, on the Oise, in the diocese of Laon. In the diocese of Beauvais the festival of St. Romana is observed on the 3d of October, and that of Benedicta on the 8th. The history of these saints is altogether uncertain, and it should be remarked that the *Acts of St. Benedicta* are the same as those of St. Saturninus, and that the history given of St. Romana is identical with that of St. Benedicta, except in the particular of her translation. See Baillet, iii, 112.

Benediction OF ABBOTS was formerly styled *ordination*. The second Council of Nicæa permitted abbots who had received the benediction to admit their own monks to the tonsure and to the four minor orders; but

in after-ages they presumed so far as to extend the exercise of it to others than their own monks, so that the Council of Trent (sess. 23, can. 10) reduced it to its original terms. This benediction of abbots differs from ordination chiefly in two points: first, that it is done upon the request of the monastery, whereas ordination is conferred upon the demand of the Church ("Postulat Sancta Mater"); secondly, because it is not accompanied by any invocation of the Holy Spirit. See ABBOT.

BENEDICTION, APOSTOLICAL, is the salutation which the popes use at the beginning of their bulls, in these terms: "Salutem et apostolicam benedictionem."

BENEDICTION, NUPTIAL. Among the Jews special benedictions were in use, both for betrothal and actual marriage. A passage in Tobit (vii, 13, 14) indicates the close connection of the blessing with what we should term the marriage settlement. Certain heathen marriages being also accompanied with a benediction, it is but natural that the same custom should prevail in reference to Christian ones. St. Ambrose, writing against mixed marriages, says: "For since marriage itself should be sanctified by the priestly veil, and by *benediction*," etc. Turning to the Eastern Church, we find that Chrysostom never indicates the existence of a marriage liturgy, or the indispensableness of sacerdotal benediction. Two letters of Gregory Nazianzen show clearly that such a benediction was looked upon rather as a solemn accompaniment to Christian marriage than a condition of it. The work *Sanctions and Decrees*, a singular document included, by some authorities, among those of the 4th century, evidently represented the practice of the Greek Church. The second chapter forbids marriage with a person's nuptial paranymphs, with whom "the benediction of the crowns" is received. Benedictions are mentioned in other passages, but it is clear that the ceremony of the Greek ritual known as the *benediction of the crowns*, and not the Latin benediction of the marriage itself, is referred to. Justinian's legislation, minutely occupied as it is with Church matters, never once refers to the ecclesiastical benediction of marriage.

Probably between the 6th and 7th centuries the regular practice of an ecclesiastical benediction upon marriage, and the Greek ritual of marriage itself, became established. The canons of a council held in England towards the end of the 7th century, under archbishop Theodore, enact that "in a first marriage the priest should perform the mass and bless both" parties; implying, it would seem, the practice set forth by the *Sanction and Decrees*, of confining the blessing to the as yet unmarried party only, where the other has been married already.

In the Carlovingian æra, the priestly benediction entered into the civil law as an essential requisite of marriage; and the various spurious authorities from the annals of the Western Church were apparently invented for the purpose of carrying back to a remote period the ecclesiastical recognition of its necessity. By the first Capitulary of 802, none are to be married before inquiry be made as to whether they are related; "and then let them be united with a benediction." The reply of pope Nicolas to the Bulgarians, though belonging only to the latter half of the 9th century, preserves to us probably the practice of the Roman Church on this subject from an earlier period. It evidently indicates a different ceremonial from that of the Greek Church, and, although dwelling on the formalities of betrothal, speaks of no blessing but the nuptial one.

To sum up: (1.) There never was a period when the Christian Church did not rejoice to sanction the nuptial rite by its benedictions, and did not exhort the faithful to obtain them for their unions. (2.) But having a profound faith in the primordial sanctity of marriage in itself, many centuries elapsed before the pronouncing of such a benediction was held essential to the validity of marriage, when duly contracted according to the municipal law, and not contrary to the special ethical rules of the Church in reference to marriage. (3.) Hence the total absence of marriage liturgies from the early Christian rituals, extending to about the beginning of the 7th century; the genuineness of the one in the Gelasian Missal (end of the 5th century) being confessedly impugned by the absence of any in the Gregorian, a century later. (4.) It may, however, be admitted that by the end of the 7th century the priestly benediction of marriage had probably become the rule in both great branches (not yet divisions) of the Church; and in the course of the 8th and 9th centuries it hardened into a legal institution within the domains of the great usurpers of the West, the Carlovingians, being now largely supported by supposititious Church authorities, carried back as far as the beginning of the 2d century. (5.) It is also possible that about this period a practice of sacerdotally blessing betrothals likewise grew up, and, promising to open a new source of income to the clergy and above all to the Roman pontiffs, was in like manner sought to be maintained by spurious authorities; but the date of this cannot be fixed earlier than A.D. 860, since pope Nicolas, in his reply to the Bulgarians, clearly speaks only of the nuptial benediction.

Benedictional. (1.) The name for an ancient Service-book, commonly containing those rites of benediction exclusively used by a bishop and given during mass. The Benedictional, properly so called, may be found in the well-known *Exeter Pontifical* of bishop Lacey. The rite of episcopal benediction during mass is not found in the Latin Church. (2.) A term for the *Pontifical*. See BENEDICTIONS.

Benedictions are an important element in ecclesiastical liturgy. See BENEDICTION.

I. *Definition, etc.*—Benediction, in contradistinction from the allied expressions, *consecration*, *dedication*, may be defined to be a certain holy action which, combined with prayer, seeks for God's grace for persons, and, in a lower degree, a blessing upon things, with a view whether to their efficiency or safety. To *dedicate* is to offer a place to God, to bless and sanctify it. To *consecrate* is to separate things, utensils, vestments, etc., from common use for divine worship, so that they become holy things.

Like many other points of ritual, the practice of benediction passed from the Jewish to the Christian Church. In the infancy of the former, under Aaron, we discover the existence of the blessing of the congregation by the priest after the morning and the evening sacrifice (Lev. ix, 22); and later notices may be seen in 1 Chron. xxiii, 13; Ecclus. xxxvi, 17; xlv, 15; l, 20. The actual form is prescribed in Numb. vi, 22 sq.; comp. Psa. lxvii, 1.

The benediction, ordinarily pronounced by priests (as, e. g. in the case of Zacharias, for whose blessing the people waited, Luke i, 21), would on occasions of special solemnity be reserved for the high-priest. Even the king, as the viceroy of the Most High, might give the blessing (comp. 2 Sam. vi, 18; 1 Kings viii, 55; 1 Chron. xvi, 2). It would appear that Levites had ordinarily, though not invariably, the power of giving the blessing. Comp. 2 Chron. xxx, 27.

The actual formula referred to above does not occur in the New Test., though our Lord is spoken of as blessing little children and his disciples (Mark x, 16; Luke xxiv, 50), besides the blessing on the occasion of the institution of the Eucharist (Matt. xxvi, 26). Still the general tenor and form of the blessing must have been similar, and the familiar "peace" of the benediction is probably a relic of the old Aaronitic form.

II. *Minister of Benediction.*—It will be obvious, from the nature of the case, that a benediction is imparted by a superior to an inferior (see Heb. vii, 7, where this is explicitly stated). Hence it is laid down in the

Apostolic Constitutions, that a bishop may bestow the blessing, and receive it from other bishops, but not from priests; so, too, a priest may bless his fellow-priests and receive the blessing from them or from a bishop; the deacon merely receives and cannot impart the blessing. Thus, if a bishop be present, to him does the *Benedictio super plebem* appertain, and only in the absence of a bishop, unless special authority be given, is it permitted to the priest, whose blessing, however, is not held as of the same solemn import as that of the bishop.

The ancient Sacramentaries do not distinguish between episcopal and sacerdotal blessings; while in later times a minutely developed system has been formed. The benedictions were divided into *solemnes* and *communes*, *magnæ* and *parvæ*, etc. The *Benedictio solemnis* appears to have belonged strictly to the bishop, and to his representative in his absence; other benedictions the priest may confer in the presence of the bishop; but they can in no case be imparted by a deacon or layman. *Benedictio parva* and *Benedictio magna* are thought by some to be the blessings conferred by the priest and bishop respectively; others say, that the former is a private benediction, while the latter is a public and solemn one. From the 8th century abbots who were priests have possessed sundry episcopal rights, including that of benediction within the limits of their own cloisters.

III. *Objects of Benediction.*—Benedictions are of the following classes:

1. *Personal*, i. e. such as are in immediate connection with various holy offices, and specially liturgical. These include (*a*) *general* blessing; the one communicated to the whole congregation in the dismission formula; or (*b*) *special*, as those at the eucharist, baptism, ordination, marriage, penance, extreme unction, burial. The old Latin Sacramentaries agree in placing a benediction in the mass after the Lord's Prayer, and before the Communion. Up to this point the congregation was prohibited from leaving, as e. g. by the Council of Agde (A.D. 506), and the first and third councils of Orleans. Besides this there was also a short benediction at the end of the service. This long benediction is not found in the Eastern ritual, at the corresponding part of which occurs what is known as the "Prayer of Inclination." Some of the Eastern liturgies give a long benediction after the post-communion prayers of thanksgiving; also the Nestorian liturgy of Theodore the interpreter closes with a similar benediction. At the end of the Ethiopic liturgy is a prayer of the people, of the nature of a benediction.

Of non-liturgical blessings appertaining to persons, the *general* blessing was properly, though not exclusively, the episcopal prerogative. It would seem that, especially on the entrance of a bishop into a place, his blessing was reverently besought by the people. This blessing was eagerly sought for even by princes.

2. *Benedictions of Things.*—We call attention to the distinction between *benediction* and the stronger term *consecration*, in that in the one regard is had but to the bestowal of certain grace or efficacy, whereas in the other, a thing is not only destined for a holy use, but is viewed as changed into a holy thing. Augusti brings out this distinction by a comparison of the phrases *panis benedictus* and *panis consecratus;* and the Greek Church recognizes the same difference. Similar is the distinction between *benedictiones invocativæ* and *benedictiones constitutivæ*, *sacrativæ*, *destinativæ;* the names of which show that the one invoke God's grace, the other dedicate permanently to his service.

Under this head may be enumerated, (1) *Benedictio fontis*, the blessing of the baptismal water, etc. See Baptism. (2.) *Benedictio aquæ lustralis.* See Holy Water. (3.) *Benediction panis et vini*, which substances when blessed bore the name of the saint on whose festival the benediction took place; as St. John's wine, St. Mark's bread, etc. See Elements. (4.) *Benedictio salis* [see Salt], whether for admixture with holy water or otherwise. (5.) *Benedictio lactis et mellis.* See Milk and Honey. (6.) *Benedictio olei*, whether for the catechumens at baptism or confirmation, or for the chrisma, or for the sick. See Chrism; Oil. (7.) *Benedictio incensi.* See Incense. (8.) *Benedictio cereorum*, as for the special feast of Candlemas-day, Feb. 2. See Candle. (9.) *Benedictio cinerum*, of Ash Wednesday. See Lent. (10.) *Benedictio palmarum*, of Palm Sunday processions. (11.) *Benedictio paschales*, whether of Easter eggs or the paschal lamb or the Easter candles.

To these may be added an immense number of varieties of benedictions for almost every imaginable occasion, wherein the pious of past ages deemed that the Church could draw forth on their behalf from a rich store of blessing. Thus we may mention, in addition to those already cited, the following benedictions of things, occurring mainly in the Gregorian Sacramentary: (1) Of a house; (2) of clusters or beans; (3) on new fruits; (4) on all things you have wished; (5) of flesh; (6) of a well; (7) of cheese and eggs; (8) of fire; (9) of books.

IV. *Mode of Imparting Benediction.*—The Christian ritual was foreshadowed by the Jewish. In the commentary on Numbers and Deuteronomy known as *Sifrey*, we have further directions given: (1) the blessing is to be pronounced in the Hebrew language; (2) the imparter of the blessing is to stand, and (3) with outstretched hands; (4) the sacred name (Jehovah) is to be used; (5) the priest must face the people, and (6) speak in a loud voice.

During the conferring of the blessing the people must not look at the priest, for at the time the glory of God is supposed to rest upon him. Also, his hands are disposed so that the fingers go in pairs, forefingers with middle fingers, ring-fingers with little fingers, with the tips of the two thumbs and of the two forefingers respectively touching each other, thus arranging the whole ten fingers in six divisions.

The foregoing points afford a very close parallel to the usages of the Christian Church. That the imparter of the blessing should stand is but in accordance with the natural order of things, and this is a point universally observed, so that the Latin Church does but stereotype usage when in the ritual of Paul V this attitude is prescribed. As to the kneeling of the recipients of the blessing, we may find ancient evidence in the *Apostolic Constitutions*, where the injunction is prefixed to the benediction, ". . . and let the deacon say, *kneel and be blessed.*"

The order of the Jewish ritual that the priest should face the people is paralleled (to say nothing of unvarying custom) by the rubric before the benediction in the mass-in ancient Sacramentaries; and that to pronounce the blessing in a loud voice by the equivalent command constantly met with in Greek service-books.

The lifting up of hands is an inseparable adjunct of benedictions. An occasional addition is that of the laying-on of hands; see *Apostolic Constitutions*, where the benediction upon penitents is associated with this act. The feeling of the greater worth and power of the right hand is shown by its use.

With this natural and almost universal gesture, the act of benediction is usually represented in ancient art. Thus the Lord extends his open hand over the dæmoniac in the bass-reliefs of a sarcophagus at Verona. In the Greek Church and in Greek paintings for the most part, the hand outstretched in blessing has the thumb touching the tip of the ring-finger, while the forefinger, the middle, and the little finger are erected. According to Neale, this method "is supposed to symbolize the procession of the Holy Ghost from the Father alone; and according to others, to form the sacred name I H C by the position of the fingers." In the Latin manner of benediction the erected fingers are the thumb,

Greek Gesture of Benediction.

the forefinger, and the middle finger, with the other two doubled down on the palm of the hand. The hand of the Lord is thus represented in some monuments when he works a miracle; e. g. in the healing of the man born blind. It is, however, only in comparatively modern times that the rite of benediction has constituted a distinction between the Greek and Latin churches. For instance, in the most Roman of monuments, the Vatican confessio of St. Peter, the Lord gives the blessing in the Greek manner; in the triumphal arch of St. Mark's Church, in the Latin manner. On the other hand, the bass-relief of a Greek diptych represents St. Peter giving the blessing in the Latin manner, while St. Andrew blesses in the Greek manner.

Latin Gesture of Benediction.

V. *Benedictionals.*—It has already been shown that various early forms of benedictions are found interspersed in ancient Sacramentaries. In that attributed to pope Leo are found forms of blessing "for those ascending from the font," and "of milk and honey," as well as a "benediction of the font," which is possibly a later addition. It is, however, in the somewhat later Sacramentary of Gregory the Great that we meet with specimens of benedictions on a more extended scale, in some MSS., variously interspersed through the book, and in some given separately, forming the so-called *Benedictionale.* This is the case with the very ancient MS. of the Cæsarean Library. Another of somewhat different form is from two MSS. of the time of Charlemagne now in the Vatican. The *Liber Sacramentorum* of Ratoldus, of the 10th century, also contains numerous benedictions, but the fullest benedictional is that found in two MSS. of the Monastery of St. Theodoric, near Rheims, written about the year 900. A large collection of benedictions is also to be found in the *Pontifical* of Egbert (archbishop of York, A.D. 732–66), published by the Surtees Society in 1853.

BENEDICTIONS, Jewish. See Shemoneh Esreh.

Benedictis, Ben. Tetius de (surnamed *Capra*), an Italian jurist and theologian who lived in the early half of the 15th century, wrote, *Volumen Conclusionum Legalium super Decretalibus, Libri V:—Commentaria in Jus Canonicum:—Repetitiones in Canonico:—Volumen Conclusionum Regularium et Communium Opinionum et de Permulatione Beneficiorum* (Venice, 1568):—*Super Lecturas Testium Civilium:—Consilia seu Responsa* (ibid. 1576). See Hoefer, *Nouv. Biog. Générale,* s. v.

Benedictis, Giovanni Battista de, an Italian theologian of the Jesuit order, was born at Ostium, Jan. 20, 1620. He made enemies for himself by obstinately sustaining the principles of the Peripatetic philosophy and of the scholastic theology against the partisans of Descartes, and against the new doctrines of the Jansenists and their partisans. He died May 15, 1706. His principal works are, *Analecta Poetica, ex iis quæ Sparsim ab Aliis in Colleg. Soc. Jesu Neapoli Scripta Sunt* (Naples, 1686, 1689):—*Philosophia Peripatetica Tomis Quinque Comprehensa* (ibid. 1687–92; Venice, 1723):—*Lettere Apologetiche in Difesa della Teologia Scolastica e della Filosofia Peripatetica di Benedetto Aletino* (Naples, 1694). See Hoefer, *Nouv. Biog. Générale,* s. v.

Benedictis, Jacobus (or **Jacoponus**) **de.** See Stabat Mater.

Benedictis, Luigi Vincenzio de, an Italian theologian, a native of Modena, lived in the latter half of the 17th century. He was of the Dominican order. His principal works are, *La Sibilla di Loreto:—La Corsa della Nave Vittoria di Santa Chiesa, per la Conquiste dell' Arme Cristiane nell' Ungaria ed Arcipelago.* See Hoefer, *Nouv. Biog. Générale,* s. v.

Benedictus is the liturgical name for the song of Zacharias contained in Luke i, 68–79, so called from its first word. This canticle has been said at lauds in the Western Church from early times every day throughout the year, whatever be the service. The introduction of the custom is attributed to St. Benedict. It is said with a varying antiphon which is doubled, i. e. said entire both before and after the canticle, on double feasts; in the Roman, monastic, and other offices derived from a Gregorian or Benedictine origin, at the end of lauds, immediately before the collect, and occupies the same position at lauds which the *Magnificat* occupies at vespers. In the Ambrosian office it occurs, on the contrary, at the very beginning of the office, after the opening versicles. The Ambrosian rules, too, for the duplication of antiphons are different from the Roman. The *Benedictus* is also found elsewhere, e. g. in the Mozarabic lauds for the nativity of John the Baptist. In the Greek rite the *Benedictus* forms, together with and following the *Magnificat,* the last of the nine odes [see Ode] appointed for lauds.

The introductory part of *The Song of the Three Children,* which precedes the *Benedictiones,* or *Benedicite* (q. v) proper, is also known as the *Benedictus* from its opening.

Benedictus Britannicus. See Benedict of Brescia.

Benedictus Cyprianus. See Benet.

Benedictus Fossatensis, abbot of the Monastery of St. Maur des Fossez, was one of the monastic reformers in the latter part of the 8th and beginning of the 9th century. He is sometimes confounded with Benedict of Aniane; but the latter is never styled "Fossatensis." The monastery over which he presided was the final resting-place of the relics of St. Maur, after frequent translations to escape the ravages of the Normans. Benedictus took an active part in the reformation of the monastery of St. Vaudrille, near Rouen.

Benedictus Levita. See Benedict of Mentz.

Benedictus Mediolanensis (*Benedict of Milan*) was a contemporary of Benedict of Aniane, and, like him, was instrumental in the restoration of the old Nursian rule. He was made abbot of the Monastery of St. Ambrose at Milan, A.D. 784, by Peter, archbishop of Milan; and his appointment was confirmed by Karl the emperor. See Bulteau, *Hist. de l'Ordre de St. Benoist,* v, 76.

Benedictus (originally *Ambarach*), **Petrus,** a celebrated Maronite, was born at Gusta, in Phœnicia, in 1663, of a noble family, and sent to the Maronite College at Rome when but nine years old, where he made great progress in the Oriental languages; but returned afterwards to the East, and applied himself to preaching the Gospel there. The Maronites of Antioch sent him back to Rome as a deputy from their Church. Cosmo III, grand-duke of Tuscany, invited Benedictus to his court, heaped many honors and favors upon him, and made him professor of Hebrew at Pisa. Clement XI appointed him one of the correctors of the Greek press. He entered among the Jesuits at the age of forty-four, and his amiable temper, integrity, and skill in the Oriental languages procured him the esteem of all the learned. He died Sept. 22, 1742, at Rome. He published the first volumes of that excellent edition of St. Ephraim which has been continued and finished by Assemani. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale,* s. v.

Benê-Elohîm, an expression which occurs only in Gen. vi, 2, 4 (Heb. *beney' ha-Elohim,* בְּנֵי הָאֱלֹהִים, *sons of God;* Sept. *vioì roῦ Θεοῦ*; Vulg. *filii Dei*), and in Job i, 6; ii, 1 (Sept. *οἱ ἄγγελοι roῦ Θεοῦ*; Vulg. *filii*

Dei); for the words so rendered elsewhere in the A. V. are somewhat different (Job xxxviii, 7, *beney' Elohim*, בְּנֵי אֱלֹהִים; Sept. ἄγγελοί μου; Vulg. *filii Dei*:—Hos. i, 10 [Heb. ii, 1], *beney' él*, בְּנֵי אֵל; Sept. *vioì Θεοῦ*; Vulg. *filii Dei*:—Psa. lxxxix, 6 [Heb. 7], *beney' elim*, בְּנֵי אֵלִים; Sept. *vioì Θεοῦ*; Vulg. *filii Dei*; A.V. "sons of the mighty"). Very remarkable, however, is the glimpse which we here get of the state of society in the antediluvian world. The narrative, it is true, is brief, and on many points obscure: a mystery hangs over it which we cannot penetrate. But some few facts are clear. The wickedness of the world is described as having reached a desperate pitch, owing, it would seem, in a great measure to the fusion of two races which had hitherto been distinct. Further, the marked features of the wickedness of the age were lust and brutal outrage. "They took them wives of all which they chose;" and "the earth was filled with violence." "The earth was corrupt; for all flesh had corrupted his way upon the earth."

"And it came to pass when men (the Adam) began to multiply on the face of the ground and daughters were born unto them: then the sons of God (the Elohim) saw the daughters of men (the Adam) that they were fair, and they took to them wives of all that they chose. And Jehovah said, My spirit shall not forever rule (or be humbled) in men, seeing that they are [or, in their error they are] but flesh, and their days shall be a hundred and twenty years. The Nephilim were in the earth in those days; and also afterwards when the sons of God (the Elohim) came in unto the daughters of men (the Adam), and children were born to them, these were the heroes which were of old, men of renown."

We will briefly review the principal solutions which have been given of the difficulties involved in this passage.

I. *Sons of God and Daughters of Men.*—Three different interpretations have from very early times been given of this most singular expression.

1. The "sons of Elohim" were explained to mean sons of princes, or men of high rank (as in Psa. lxxxii, 6, *benê 'Elyôn*, sons of the Most High) who degraded themselves by contracting marriages with "the daughters of men," i. e. with women of inferior position. This interpretation was defended by Psa. xlix, 3, where "sons of men," *benê adâm*, means "men of low degree," as opposed to *benê ish*, "men of high degree." Here, however, the opposition is with *benê ha-Elohim*, and not with *benê ish*, and therefore the passages are not parallel. This is the interpretation of the Targum of Onkelos, following the oldest Palestinian Kabbala, of the later Targum, and of the Samaritan Vers. So also Symmachus, Saadia, and the Arabic of Erpenius, Aben Ezra, and R. Sol. Isaaki. In recent times this view has been elaborated and put in the most favorable light by Schiller (*Werke*, x, 401, etc.); but it has been entirely abandoned by every modern commentator of any note.

2. A second interpretation, perhaps not less ancient, understands by the "sons of Elohim," angels. So some MSS. of the Sept., which, according to Procopius and Augustine (*De Civit. Dei*, xv, 23), had the reading Ἄγγελοι τοῦ Θεοῦ, while others had *vioì* τοῦ Θεοῦ, the last having been generally preferred since Cyril and Augustine; so Josephus, *Ant.* i, 3; Philo, *De Gigantibus*; perhaps Aquila, who has *vioì* τοῦ Θεοῦ; of which, however, Jerome says, "Deos intelligens angelos sive sanctos;" the book of Enoch as quoted by Georgius Syncellus in his *Chronographia*, where they are termed *oi ἐγρήγοροι*, "the watchers" (as in Daniel); the book of Jubilees (translated by Dillmann from the Ethiopic); the later Jewish Hagada, whence we have the story of the fall of Shamchazai and Azazel, given by Jellinek in the *Midrash Abchîr*; and most of the older fathers of the Church, finding probably in their Greek MSS. ἄγγελοι τοῦ Θεοῦ, as Justin, Tatian, Athenagoras, Clemens Alex., Tertullian, and Lactantius. This view, however, seemed in later times to be too monstrous to be entertained. R. Simon ben-Jochai anathematized it. Cyrill calls it *ἀποπώτατον*. Theodoret (*Quæst. in Gen.*) declares the maintainers of it to have lost their senses, *ἐμβρόντητοι καὶ ἄγαν ἠλίθιοι*; Philastrius numbers it among heresies, Chrysostom among blasphemies. Finally, Calvin says of it, "Vetus illud commentum de angelorum concubitu cum mulieribus sua absurditate abunde refellitur, ac mirum est doctos viros tam crassis et prodigiosis deliriis fuisse olim fascinatos." Notwithstanding all this, however, many modern German commentators very strenuously assert this view. They rest their argument in favor of it mainly on these two particulars; first, that "sons of God" is everywhere else in the Old Test. a name of the angels; and next, that St. Jude seems to lend the sanction of his authority to this interpretation. With regard to the first of these reasons, it is not even certain that in all other passages of Scripture where "the sons of God" are mentioned angels are meant. It is not absolutely *necessary* so to understand the designation either in Psa. xxix, 1 or lxxxix, 6, or even in Job i, ii. In any of these passages it might mean holy men. Job xxxviii, 7, and Dan. iii, 25, are the only places in which it *certainly* means angels. The argument from St. Jude is of more force; for he does compare the sin of the angels to that of Sodom and Gomorrha (*τούτοις* in ver. 7 must refer to the angels mentioned in ver. 6), as if it were of a like unnatural kind. That this was the meaning of St. Jude is rendered the more probable when we recollect his quotation from the book of Enoch where the same view is taken. Further, that the angels had the power of assuming a corporeal form seems clear from many parts of the Old Test. All that can be urged in support of this view has been said by Delitzsch in his *Die Genesis ausgelegt*, and by Kurtz, *Gesch. des Alten Bundes*, and his treatise, *Die Ehen der Söhne Gottes*. It must be confessed that their arguments are not without weight. The early existence of such an interpretation seems, at any rate, to indicate a starting-point for the heathen mythologies. The fact, too, that from such an intercourse "the mighty men" were born, points in the same direction. The Greek "heroes" were sons of the gods; *οὐκ οἶσθα*, says Plato in the *Cratylus*, *ὅτι ἡμίθεοι οἱ ἥρωες; πάντες δήπου γεγόνασιν ἐρασθέντες ἢ θεὸς θνητῆς ἢ θνητοὶ θεᾶς*. Even Hesiod's account of the birth of the giants, monstrous and fantastic as it is, bears tokens of having originated in the same belief. In like manner it may be remarked that the stories of *incubi* and *succubi*, so commonly believed in the Middle Ages, and which even Heidegger (*Hist. Sacr.* i, 289) does not discredit, had reference to a commerce between dæmons and mortals of the same kind as that narrated in Genesis. Thomas Aquinas (pars i, qu. 51, art. 3) argues that it was possible for angels to have children by mortal women. This theory, however, must be abandoned as scientifically preposterous. Two modern poets, Byron (in his drama of *Cain*) and Moore (in his *Loves of the Angels*), have nevertheless availed themselves of this last interpretation for the purpose of their poems.

3. The interpretation, however, which is now most generally received is that which understands by "the sons of the Elohim" the family and descendants of Seth, and by "the daughters of man (Adam)," the women of the family of Cain. So the Clementine Recognitions interpret "the sons of the Elohim" as "homines justi qui angelorum vixerant vitam." So Ephrem, and the Christian Adam-book of the East; so also Theodoret, Chrysostom, Cyril of Alexandria, Jerome, Augustine, and others; and in later times Luther, Melancthon, Calvin, and a whole host of recent commentators. They all suppose that whereas the two lines of descent from Adam—the family of Seth who preserved their faith in God, and the family of Cain who lived only for this world—had hitherto kept distinct, now a mingling of the two races took place which resulted in the thorough corruption of the former, who, falling away, plunged into the deepest abyss of wickedness, and that it was

this universal corruption which provoked the judgment of the Flood.

4. A fourth interpretation has recently been advanced and maintained with considerable ingenuity, by the author of the *Genesis of the Earth and Man*. He understands by "the sons of the Elohim" the "servants or worshippers of *false gods*" [taking Elohim to mean not God but gods], whom he supposes to have belonged to a distinct pre-Adamite race. The "daughters of men," he contends, should be rendered "the daughters of Adam, or the Adamites," women, that is, descended from Adam. These last had hitherto remained true in their faith and worship, but were now perverted by the idolaters who intermarried with them. But this hypothesis is opposed to the direct statements in the early chapters of Genesis, which plainly teach the descent of all mankind from one common source.

Whichever of these interpretations we adopt (the third, perhaps, is the most probable), one thing at least is clear, that the writer intends to describe a fusion of races hitherto distinct, and to connect with this two other facts: the one that the offspring of these mixed marriages were men remarkable for strength and prowess (which is only in accordance with what has often been observed since—viz. the superiority of the mixed race as compared with either of the parent stocks); the other, that the result of this intercourse was the thorough and hopeless corruption of both families alike. See Son of God.

II. *Who were the Nephilim?*—It should be observed that they are not spoken of (as has sometimes been assumed) as the offspring of the "sons of the Elohim" and "the daughters of men." The sacred writer says, "the Nephilim were on the earth in those days," before he goes on to speak of the children of the mixed marriages. The name, which has been variously explained, only occurs once again in Numb. xiii, 33, where the Nephilim are said to have been one of the Canaanitish tribes. They are there spoken of as "men of great stature," and hence probably the rendering γίγαντες of the Sept. and "the giants" of our A. V. But there is nothing in the word itself to justify this interpretation. If it is of Hebrew origin (which, however, may be doubted), it must mean either "fallen," i. e. apostate ones; or those who "fall upon" others, violent men, plunderers, freebooters, etc. Some have observed that if the Nephilim of Canaan were descendants of the Nephilim in Gen. vi, 4, we have here a very strong argument for the non-universality of the Deluge.—Smith. But it can hardly be inferred from these casual references that the name is intended as that of a race. It is rather used in a general way in both passages for *burly fighters*. See Nephilim.

Benefiali, Marco, a Roman painter, was born in 1684. He received the honor of knighthood from the pope, and died in 1764. In the Academy of St. Luke is a fine picture of *Christ at the Well of Samaria;* in the Church of Stigmata, *The Flagellation;* in the Palazza Spada there is a saloon painted entirely by this artist, which is thought one of the finest works of his time.

Benefice Collative is (1) a benefice of which the patron may freely dispose, the nomination not needing the confirmation of any superior authority. Most benefices collative are in the gift of the bishop of the diocese. (2.) A benefice of that character to which a bishop is bound to give immediate institution, though in the gift of some independent patron.

Benefice Compatible is a benefice which the law will permit a clerk to hold in conjunction with another benefice.

Benefice Consistorial is a term used in the Latin Church to designate certain clerical positions of eminent rank and importance, which are customarily and formally filled up by the pope in solemn consistory.

Benefice Donative is a benefice which is exempt from the jurisdiction of the ordinary, and the giving of which is completed by a deed under the hand and seal of the patron. Very few of such now exist.

Benefice Elective is a term used to designate a benefice to which the clerk in orders of it is elected. Such are generally in the gift of the two great English universities, or sometimes in that of the parishioners.

Benefice Incompatible is a benefice which the law will not permit a clerk to hold, either in conjunction with another benefice, or with any other position or dignity ecclesiastical.

Beneficiary, in ecclesiastical usage, is the clerk in orders who receives the temporal benefit of an endowment.

Ben-Ephraim and **Ben-David**, the names of two Messiahs expected by the modern Jews. To evade the express predictions of the Old-Test. prophets concerning the mean condition of the Messiah, they confidently speak of looking forward to the appearance of two Messiahs; the one Ben-Ephraim, whom they grant to be a person of mean and afflicted condition in this world; and the other Ben-David, who shall be a powerful and victorious prince. See Messiah.

Beneplacĭtum Apostolĭcum is the name given to the papal approbation of and consent to the alienation of any property of the Church or other measure, and to the act or brief which contains such approbation.

Benesch, Jacob, a Lutheran theologian of Germany, who died March 3, 1873, at Prague, is the author of a *History of the Protestant Congregation of the Augsburg Confession* (Prague, 1856). See Zuchold, *Bibl. Theol.* i, 105. (B. P.)

Benet, a German martyr, was a citizen of Wetheringest, in Germany, and was persecuted severely because she would not attend mass and repeat the idle ceremonies of the Romish Church. She suffered in 1558. See Fox, *Acts and Monuments*, viii, 467.

Benet (Beneti or **Benedictus), Cypriano**, was a Dominican monk of Aragon, and, according to some accounts, a doctor of the University of Paris. He flourished from 1490 to 1520, and left, *Illustrium Virorum Opuscula* (Paris, 1500):—*De Sacrosancto Eucharistiæ Sacramento et de Ejusdem Ministro, ad Julium II*:—*De non Mutando Paschate* (Rome, 1515, 4to):—*De Prima Orbis Sede; de Concilio; de Ecclesiastica Potestate; de Pontif. Max. Auctoritate* (ibid. 1512, 4to), etc.

Benet, Geronimo, a reputable Spanish painter, was distinguished for pictures of the Virgin and Christ. He died at Valladolid in 1700. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Benet, Thomas, an English martyr, was born at Cambridge, and was at the university made master of arts, and was thought by some to have been a priest. He was well learned, and of a godly disposition. In 1524, feeling disposed to go where he could worship in more freedom, according as his conscience dictated, he went to Devonshire, where he took charge of a school and did much towards instructing the children in the knowledge of Christ and his works. In 1525 he removed to Exeter, and started a school there for children; his spare time he devoted to the study of the Scriptures. But, as every tree and herb has its due time to bring forth its fruit, so did it appear by this good man. He saw daily the glory of God blasphemed, idolatrous religion so embraced and maintained, and that most false usurped power of the bishop of Rome so extolled, that he was so grieved in conscience and troubled in spirit that he could not be quiet, but uttered his mind to a number of persons. At one time he wrote his view, which was that the pope was Antichrist, and that we should worship God, not saints, and tacked it upon the doors of the cathedral church of the city.

These bills being found, there was a great ado made, and a great search was made for the heretic who dared do such a bold thing. After a long search he was found and taken to prison; afterwards tried and condemned to be burned, Jan. 15, 1531. The mild martyr, rejoicing that his end was so near, "as the sheep before the shearer" yielded himself with all humbleness to abide and suffer the cross of persecution. After he reached his place of execution, near Exeter, he made his most humble confession and prayer to Almighty God, and requested all the people to do as he had done. This done, he was tied to a stake and fire was set to him. See Fox, *Acts and Monuments*, v, 18.

Benetelli, Luigi Maria, an Italian theologian, was born Sept. 29, 1641. He belonged to the Franciscan order. After having studied at Padua, he taught philosophy and theology at Venice, and became censor of the inquisition. He also travelled in Germany, in company with Balthazar Stycher, and returned to preach in Italy. He especially devoted himself to making proselytes among the Jews. He died March 25, 1725. He wrote, *Le Saette di Gionatta, Scagliate a Favor degli Ebrei* (Venice, 1703–4):—*I Dardi Rabbicini in Franti, Risposta alle Opposizioni degli Ebrei contra le Saette di Gionatta* (ibid. 1705):—*Trattato della Cabala*, in the preceding work. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benevento, Immanuelo di, a Jewish grammarian and Cabalist of Italy, who flourished in the middle of the 16th century, is the author of סֵ֫פֶר לִוְיַת חֵן, a Hebrew grammar divided into four sections and one hundred and thirty-eight chapters (Mantua, 1557). He also edited תִּקּוּנֵי זֹהַר, supplements to the Sohar (ibid. eod.); and סֵ֫פֶר מַעֲרֶכֶת הָאֱלֹהוּת of Perez ha-kohen (ibid. 1558). See De' Rossi, *Dizionario Storico* (Germ. transl.), p. 56 sq.; Fürst, *Bibl. Jud.* i, 103. (B. P.)

Benfey Theodore, a German Orientalist, was born of Jewish parentage, Jan. 28, 1809, at Norten, near Göttingen. He was educated at the gymnasium at Göttingen; studied in the universities of Göttingen and Munich; and was appointed professor at Göttingen in 1834, where he worked and lectured till his death, June 26, 1881. "In Theodore Benfey," says a writer in the *London Times*, "we have lost the greatest Sanscrit scholar of our time; and, if one looks at his works and at the permanent results which they represent, one feels tempted to ask, Has there ever been any single scholar in Europe who, since the discovery of Sanscrit, has more advanced our knowledge of the language and literature of ancient India than Benfey?" His earliest work was the *Griechisches Wurzel-lexicon* (1839–42), and the elaborate article on "India" in *Ersch und Gruber's Encyclopädie*. After that, Benfey was one of the first to contribute to the revival of Sanscrit philology which began with the study of the Veda. In 1848 he published his text, translation, and glossary of the Sâmaveda, and he also gave a complete translation of the first volume of the Rig-Veda. His grammars on the Sanscrit are well-known. In 1859 he published his *Pantschatantra*, or *Fünf Bücher indischer Fabeln, Märchen*, etc. (Leipsic, 2 vols.); in which he established on a safe basis, to the surprise of the world, not only the Indian origin of European fables, but, what was even more important, the Buddhist origin of Indian fables. We also mention, *Die persischen Keilinschriften mit Uebersetzung und Glossar* (Leipsic, 1847):—*Ueber das Verhältniss der ägyptischen Sprache zum Semitischen Sprachstamm* (ibid. 1844):—*History of the Science of Language and Oriental Philology in Germany* (Munich, 1869). He also edited *Orient und Occident insbesondere in ihren gegenseitigen Beziehungen* (Göttingen, 1860–65). His contributions to the *Transactions* of the Royal Göttingen Society and to the *Journal of Comparative Philology* are very numerous, and contain very valuable materials for the student of comparative philology. Benfey was a member of the academies at Munich, Berlin, Buda, and Göttingen, and was highly honored and esteemed by all who knew him. (B. P.)

Benga Version of the Holy Scriptures. The Benga is an African dialect, spoken by a people south of the Congo River. The gospels were originally translated each by a different missionary. Matthew was published by the Presbyterian Board in 1858, and the remaining gospels and the Acts by the American Bible Society at subsequent dates. In 1874, the Rev. R. H. Nassau, M.D., of the Gaboon and Corisco mission, was appointed to harmonize these versions and to prepare an edition embodying the results of improved scholarship and accuracy. In doing this, Matthew and Mark were entirely rewritten, and extensive corrections were made in the other portions. The new revised edition went through the press under Dr. Nassau's direction. Besides the four gospels, the book of Genesis and the Acts have also been published. (B. P.)

Bengali Version of the Scriptures. Among the Indian daughters of the Sanscrit none, except the Pali, approach so nearly the parent stock as the Bengali; and as for style and grammar, it bears the same relation to the Sanscrit as the Italian does to Latin. The commencement of the first Bengali version of the Scriptures may be dated from the year 1793, when Dr. Carey and his coadjutors quitted England to enter upon their labors in India. In 1801 he published the New Test. in Serampore, which was followed in 1806 by a second and in 1811 by a third edition. The Old Test. appeared between the years 1802 and 1809. A fourth and revised edition of the New Test. appeared in 1816, and in 1832 the eighth edition was committed to the press, shortly before the translator's death.

Another version of the New Test. was undertaken by Mr. Ellerton of the Church Missionary Society, which was printed in 1818 by the Calcutta Bible Society. Other editions followed. In the meantime, the attention of the Calcutta committee was drawn to the great improvements which have been made in the Serampore version of the New Test. by the critical revisions to which each successive edition had been subjected; and on a careful examination of Mr. Ellerton's version, it was determined by the committee either to subject it to a very minute and accurate revision, or to substitute some other version in its place. This led to the important measure of endeavoring to obtain what might be accounted a standard version of the Scriptures in Bengali. With this view, a sub-committee was formed in 1830, composed of the best scholars of the different denominations of Christians friendly to the Bible Society in Bengal. They were appointed to execute a version of the entire Scriptures, and agreed to submit their labors to the suggestions of other distinguished scholars. They began with the book of Genesis, and published it in 1833. In the meantime a third version of the Bengali Scriptures had been prepared by Dr. Yates, and his New Test. was published in 1833. This version was pronounced by competent judges "an able and excellent translation." The Old Test. was completed by Dr. Yates in 1844. In 1845 Dr. Häberlin offered to the Calcutta society a new version of the entire Bengali New Test., and two hundred and fifty copies of the Gospel according to Mark, and the same number of the Epistle to the Ephesians, were printed as specimens of this version, to test its value.

In 1845 an inquiry was instituted by the Calcutta society respecting the state of the Bengali versions, and the practicability of obtaining a version which they might consider their own. It was finally decided to reprint Dr. Yates's New Test., and an edition was published in 1847. Since that time Dr. Yates's translation of the New Test. has been revised by the Rev. J. Wenger, and editions of this revised version have been printed. The revision of the Old Test. was also undertaken by Mr. Wenger, and was completed in 1873. In

addition to these three versions another was commenced by the Rev. R. P. Greaves, of the Church Missionary Society. His premature death, however, prevented his continuing the work. Only two of the gospels prepared by him had been printed, and another was complete. These translations were purely tentative, the object being to discover if it was possible to prepare a version which should be at once idiomatic and literal. The death of Mr. Greaves is the more to be lamented because he was a prominent member of a committee which had been appointed to consider the possibility of attaining greater uniformity in the renderings of religious terms among the Indian languages.

As it was deemed desirable to prepare a special edition of portions of Scripture for the use of that large section of the Mussulman population of Bengal who, while they read the Bengali character, speak a dialect of the Bengali language which is largely mingled with Persian and other foreign terms, the gospels of Luke and John, in Mussulman-Bengali, were issued from the Calcutta press at the expense of the British and Foreign Bible Society, in 1855 and 1856. Luke, the first issued of the Mussulman-Bengali version, was prepared under the care of the Rev. J. Paterson, who was followed by the Rev. S. J. Hill, of the London Missionary Society. Mr. Hill translated the Gospel of John and other portions of the Bible. In the report for 1858 we read:

"The propriety of rendering the Scriptures, or at least any further portions, into this mixed language having been called in question, your committee, aided by the opinion of missionaries resident in the districts where the dialect prevails, and where our books in it have been used, deliberated on the subject, and adopted the resolution, to maintain a supply of the publications already issued and ordered in the language, and to prepare also the two remaining gospels of Matthew and Mark, leaving it to future consideration whether any other parts of the New Test. should be added."

All that had been published in this mixed tongue were the four gospels and Acts, Genesis, Psalms, and Isaiah. In 1875 the work of translation was resumed again, and a sub-committee was appointed to prepare a new translation of Luke. This gospel was issued by the Calcutta Auxiliary in 1876, it being edited by the Rev. J. E. Payne, of the London Missionary Society. A number of copies were especially prepared to receive the criticisms of those best acquainted with the requirements of the Mussulmans of Lower and Eastern Bengal. See *Bible of Every Land*, p. 109 sq.

Linguistic helps have been prepared by Forbes, *A Grammar of the Bengali Languages* (Lond. 1861); Shama Churn Sircar, *Introduction to the Bengalee Language* (Calcutta, eod.); Yates, *Introduction to the Bengali Language* (edited by J. Wenger, ibid. 1847 and 1864); Carey, *A Dictionary of the Bengalee Language* (Serampore, 1825, 2 vols.; and an abridged edition, ibid. 1871). (B. P.)

Bengel, Ernst, a Protestant theologian of Germany, was born March 12, 1735, at Denkendorf. For some time deacon at Tübingen, he was appointed in 1786 superintendent and preacher there, and died April 1, 1793. He wrote, *Kurze Abhandlung über 1 Joh.* 5, 7 (Tübingen, 1772):—*Chronologische Harmonie-Tafel über die evangelische und apostolische Geschichte nach den Grundsätzen des seligen D. Bengels herausgegeben* (ibid. 1785). He also edited the *Novum Testamentum Gr.* of J. A. Bengel (ibid. 1790). See Winer, *Handbuch der theol. Lit.* i, 42; Zuchold, *Bibl. Theol.* i, 105. (B. P.)

Bengel, Ernst Gottlieb von, a Protestant theologian of Germany, was born Nov. 3, 1769, at Zavelstein, near Calw. He studied at Tübingen, and in 1792 was appointed assistant librarian at the theological seminary in that place. From 1792 he travelled in Germany for literary purposes, and in 1800 he was appointed deacon at Marbach. In 1804 he was called to Ellwangen, and in 1806 to a professorship in Tübingen. Here he remained for the remainder of his life, highly honored by the civic and ecclesiastical authorities, and died March 23, 1826. He published, *Diss. Inaug. ad Introductiones in Librum Psalmorum Supplementa Quædam Exhibens* (Tübingen, 1806):—*Diss. Historico-theologica, quid in Augenda Immortalitatis Doctrina Religioni Christianæ ipsi hujus Conditores Tribuerint?* (ibid. 1808):—*Diss. Historico-theologica, quid Doctrina de Animarum Immortalitate Religioni Christianæ Debeat?* (pt. i–vi, ibid. 1809–17):—*Progr. Interpretatio Loci Paulini, Rom. ii*, 11–26 (ibid. 1813):—*Ueber das Alter der jüdischen Proselytentaufe* (ibid. 1814):—*Archiv für die Theologie und ihre neueste Literatur* (ibid. 1814–21, 5 vols.):—*Progr. Operis in Sacris Reformandis Peracti Indolet Religiosa Magis quam Politica Defenditur et Commendatur* (ibid. 1817):—*Progr. Observationes de Pauli ad Rem Christianam Conversione Act. ix*, 1–16; *xxii*, 3–16; *xxvi*, 9–20 *Narrata* (ibid. 1819–20):—*Diss. Symbolarum ad Solvendam Quæstionem, an Judæi Jesu et Apostolis Antiquiores iisque et Quales Naturam Divinam vel Humanam Saltem Majorem in Messia Apparituram Præstolati Sint* (ibid. 1822–23):—*Progr. de Logo Johanneo* (ibid. 1824). See Döring, *Die gelehrten Theologen Deutschlands*, i, 70 sq.; Winer, *Handbuch der theol. Lit.* i, 11, 18, 81, 141, 474, 604; ii, 378. (B. P.)

Benger, Johann Michael, D.D., a Roman Catholic theologian of Germany, was born in 1823 at Bockum, near Crefeld. In 1845 he was made priest and chaplain at Erkelenz; in 1847 he was appointed cathedral vicar and secretary to the archbishop Geissel at Cologne, and in 1848 professor at the clerical seminary there. In 1854 he joined the Congregation of the Holy Redeemer at Altötting, whose leader he became. He died Feb. 27, 1870, at Vilsbiburg, in Lower Bavaria, as rector of the Redemptorists. He wrote, *Pastoraltheologie* (Regensburg, 1861–63, 3 vols.):—*Compendium der Pastoraltheologie* (ibid. 1868). See *Literarischer Handweiser für das kathol. Deutschland*, 1863, p. 399; 1868, p. 330; 1870, p. 152. (B. P.)

Ben-Gorion. See Joseph ben-Gorion.

Bengtson, Johann, archbishop of Upsal, was born in Sweden in 1417. He took the part of Christian of Oldenburg against Charles Canutson Bonde, proclaimed king under the name of Charles VIII, collected troops, fought against Charles, who withdrew to Dantzig, and obtained a bull of the pope in order to hold the reins of government until Christian should be called to the throne of Sweden. The archbishop having accorded an amnesty to the peasants revolting in the diocese of Upsal, Christian caused him to be arrested and conducted to Copenhagen. The dissatisfaction of the clergy and the complaints of the court of Rome were useless. Kettil, bishop of Linköping, and parent of Bengtson, armed the insurgent peasants, and demanded the liberty of the archbishop. Charles Canutson, taking advantage of circumstances, returned to Sweden, where he was proclaimed king in 1464. Seconded by Kettil, Bengtson again put Charles to flight. The two prelates were then masters of the government. Kettil having died, Bengtson was sole administrator, and he alienated himself by his harshness. Charles was recalled the third time, and maintained his position on the throne until his death. Abandoned by his friends, the archbishop retired to the isle of Oeland, and died in 1467. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benham, Hugo, a Scottish prelate, went to Rome, and was consecrated bishop to the see of Aberdeen in 1267. He consented to a charter of foundation by Alexander Cumin, earl of Buchan, for building a hospital at Turriff, a village in the shire of Aberdeen, in 1272. He died at Loch-Goul in 1279. See Keith, *Scottish Bishops*, p. 108.

Benham, John B., a Methodist Episcopal minister, was born at Rome, N. Y., Sept. 20, 1806. He experienced religion at the age of sixteen, and, after spending a year at Cazenovia Seminary, was appointed as a

missionary to the Indians of Upper Canada in 1828. In 1834 he returned and entered the Oneida Conference, and, after having filled several appointments, he was sent to take charge of the Liberia mission, Africa. He was naturally vigorous in body, but that unsalubrious climate soon undermined his constitution, and in two years obliged his return. He was enabled to do effective work for some time after coming back. He died at Newfield, May 1, 1868. Mr. Benham was a model minister in fidelity, zeal, and piety. See *Minutes of Annual Conferences*, 1869, p. 127; Simpson, *Cyclop. of Methodism*, s. v.

Benham, John Raymond, a Universalist minister, was born in 1812. He experienced religion among the Free-will Baptists; began preaching for them early in life; embraced Universalism in 1831, and for forty years was a zealous advocate of that faith in various parts of Canada. He died at East Brome, province of Quebec, April 19, 1876. Mr. Benham was an upright, faithful man. See *Universalist Register*, 1877, p. 109.

Benignus is commemorated in the old Roman martyrology on April 3 as a martyr at Fomi, in Scythia.

Benignus, a name appearing in both Scotch and Irish hagiography.

1. Dempster, at Aug. 9, 436, gives a Benignus, presbyter at Lesmahago, on the authority of the long-lost *Collectanea* of Gilbert Brown, abbot of Sweetheart. See Forbes, *Kal. of Scott. Saints*, p. 278.

2. Brother of St. Cethechus, and a disciple of St. Patrick, by whom he was made abbot of the Monastery of Drumlias, which he ruled for twenty years. Colgan (*Acta SS.* p. 788, etc.) doubts whether this Benignus may not be the Benignus who is venerated at Glastonbury, Eng. Some imagine that it was Benignus of Armagh who went to Glastonbury. See Ussher, *De Brit. Eccl. Prim.* (Dublin, 1639) p. 876; Lanigan, *Eccl. Hist. of Ireland*, i, 318.

3. The most famous is St. Benignus (or Benen), son of Sescnen, and primate of Armagh (commemorated Nov. 9). Tradition says that when St. Patrick landed at Colp he came first to the house of Sescnen, and, in baptizing him and his house, gave to one of his sons the name of Benignus, whom he also took along with him. St. Benignus succeeded to Armagh A.D. 455, and in the lists of the Coarbs of St. Patrick is usually placed third after that saint. Most Irish authorities date the arrival of St. Patrick and the baptism of St. Benignus at A.D. 432. Benignus died in 468, and is counted the special apostle and patron of Connaught. See O'Conor, *Rer. Hib. Script.* ii, 109, 112; O'Curry, *Lect. on Anc. Ireland*, ii, 25, 46, 66; O'Donovan, *Four Masters*, i, 134.

Benignus, *Saint*, the apostle of Burgundy, is said to have been a pupil of Polycarp, who sent him to France to preach the Gospel there. He came thither, it is said, accompanied by St. Andochius, a priest, and St. Thyrsus, a deacon, about the beginning of the reign of Marcus Aurelius. They landed at Marseilles, and passed through Lyons to Autun; thence they proceeded to Langres, and, after preaching in the adjacent country, Benignus received the crown of martyrdom at Dijon, with his two companions, being thrust through by a lance, in 178. Some martyrologies place his death on the 2d or 3d of April; but the common belief assigns Nov. 1 as the day of his martyrdom. In 512 the Abbey of St. Benignus of Dijon was erected over these martyrs' tomb, which was richly endowed by Charles the Bold. See D'Achery, *Spicilegium*, i; Roget de Belloguet, *Origines Dijonnaises* (1851); Bougaud, *Étude sur Saint Bénigne et sur l'Origine des Égl. de Dijon, d'Autun et de Langres* (Autun, 1859); Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Beni-Israel (Heb. for *Sons of Israel*), a peculiar class of people found in India, who practice a mixture of Jewish and Hindû customs. They claim that their ancestors came from a country to the northward of India about sixteen centuries ago, and consisted of seven men and seven women who were saved from shipwreck near Chaul, about thirty miles southeast of Bombay. They found a refuge at a place called Navagaum, where they were permitted to settle, and from which, gradually increasing in numbers, they spread among the villages of the Konkan, particularly those near the coast. In that locality and also in Bombay, where they began to settle after it came into the possession of the English, their descendants are found in numbers variously estimated at from five thousand to eight thousand. They resemble in countenance the Arabian Jews, though they regard the name Jehudi, when applied to them, as a term of reproach. They are fairer than the other natives of the same rank, but they somewhat resemble them in dress. They have no *sheudi* like the Hindûs on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their turbans and shoes are like those of the Hindûs, and their trousers like those of the Mussulmans. They give to their children each two names, one from the Hebrew scriptures, conferred on the occasion of circumcision, the other of Hindû origin, given about a month after birth.

The Beni-Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, secretly worship the gods of the Hindûs, while open idolatry was formerly quite common among them. In their synagogues there is no Sepher-Torah, or manuscript of the law, as the Jews have; but they admit the divine authority of all the books of the Old Testament. From the Arabian Jews they have received the Hebrew Liturgy of the Sephardim, which they partially use in their religious services. The Pentateuch forms the standard of their religious law, though the divine statutes are but partially regarded. The weekly Sabbath is in some degree observed by about a third of the population. At six in the morning they assemble for worship in the *masjid*, where they remain for two or three hours, chiefly engaged in reciting prayers or parts of Scripture after the *hazzan* or reader, and practicing genuflections. Some of the more devout remain in the masjid for a longer time. The evening service, which commences about six o'clock, is best attended. It lasts for about two hours, and is frequently concluded by the persons present merely touching with their lips the cup of blessing.

Several facts have been thought to combine to indicate that the Beni-Israel belong to the "lost tribes" of Israel. The want of a MS. Sepher-Torah, or Book of the Law, places them in a situation unknown to any congregation of Jews throughout the world. The almost universal repudiation among them of the designation *Jew*, of which they doubtless would have been proud had they merited it; the distinctive appellation of *Beni-Israel*, which they take for themselves; the non-occurrence among them of the favorite Jewish names Judah and Esther, and the predominance of the name Reuben, as well as other names principally connected with the early history of the children of Israel, strongly indicate that they are a remnant of the posterity of the Israelitish tribes which were removed from their homes by the Assyrian kings.

Beni-Khaibir (Heb. for *Sons of Keber*), an Arabic tribe, supposed to be the descendants of the *Rechabites* (q. v.).

Benilda, St., was, according to tradition, the companion in martyrdom of St. Anastasius, a monk and priest of Spain, who suffered in 853, on the 14th of June. St. Benilda was put to death on the day following.

Benin, Religion of. The country which bears the name of Benin is a large tract of coast in western Africa, extending upwards of two hundred miles, and

presenting a succession of broad estuaries, now discovered to be all branches of the Niger, of which this country forms the delta. It is a country of great commercial importance. The king is not only an absolute despot, but a fetish or god in the eyes of his subjects; and all offences against him are punished in the most cruel and summary manner, not only as treason, but impiety. It is a crime to believe that he either eats or sleeps, and at his death numerous human victims are sacrificed that they may accompany him to the other world, and wait on him there. Every year three or four human beings are presented as votive offerings at the mouth of the river, with the view of attracting ships and commerce. Fetishism and Devil-worship are the leading forms of religion, although on great occasions they call upon the Supreme Being, whom they address as *Canon*. They place implicit confidence in fetishes or charms, which they wear about the body or hang from some part of their houses; and they have also their *Fetissero*, or fetish-man, by whose assistance they consult their fetishes on all important occasions. They worship the spirits of the dead, which they consider as taking a deep interest in all human affairs. They believe that these spirits reside in the woods, and hence when a person is in difficulty or danger he retires to the forest that he may implore the aid of the souls of deceased friends. They make offerings to the evil spirit to appease his wrath and prevent him from inflicting injury. They practice circumcision, and sprinkle the blood of animals on the door-posts of their houses, and upon all places where their fetishes are kept.

Bening, FRANÇOIS, a French Jesuit preacher of the 17th century, was born at Avignon, and is especially known for a funeral oration, published in 1616 at Avignon and at Lyons, under the title, *Le Bouclier d'Honneur, où sont représentés les beaux Faicts de très-généreux et puissant Seigneur feu Messire Louis de Berton, Seigneur de Crillon, appendu à son Tombeau pour l'immortelle Mémoire de sa Magnanimité.* This is a sample of his works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benisch, ABRAHAM, a Jewish rabbi, who was born in 1813 at Drosau, in Bohemia, and died in London, July 31, 1878, is the author of, *Is the Moral Law of Divine Origin, and therefore Binding upon the Jews?* (Lond. 1842):—*Two Lectures on the Life and Writings of Maimonides* (ibid. 1847):—*Judaism Surveyed, being a Sketch of the Rise and Development of Judaism from Moses to our Days* (ibid. 1874):—*Bishop Colenso's Objections Critically Examined:—The Principal Charges of Dr. McCaul's Old Paths against Judaism* (ibid. 1858); —*The Question at Issue between Judaism and Christianity, and Israel's Mission* (ibid. eod.):—בכורי הלמוד *A Primer and Progressive Reading-book with an Interlinear Translation, preparatory to the Study of the Hebrew Scriptures.* Besides editing the *Jewish Chronicle*, he also published an English translation of Petachia's (q. v.) travels, and an English translation of the Old Testament. See Lippe, *Bibliographisches Lexicon* (Vienna, 1881), p. 32 sq. (B. P.)

Benish-Days, a name given by the modern Egyptians to three days of the week, which are devoted more completely to pleasure than the other four, and in which they feel less bound to observe religious duties. They are so called because the *benish* is worn more especially on these days, being a garment of common use, and not of ceremony. The Benish-days are Mondays, Wednesdays, and Saturdays. See Gardner, *Faiths of the World*, s. v.

Beniti, PHILIP, *Saint*, founder of the Order of Servites, was born at Florence at the beginning of the 13th century. He studied at Florence and Paris, and took his degree of doctor of divinity at Padua. After returning home he entered a chapel belonging to the confraternity of the Annonciada, in order to hear mass. He saw at this time a vision of the Blessed Virgin, who seemed to invite him to join her company, at the same time presenting him with the black habit of the Annonciada. He was received as a lay associate of the house, and after some time was sent to Sienna, where he entered the priesthood. Passing rapidly through all the offices of his order, he was created superior-general; and, upon the death of pope Clement IV, fled in order not to be elected his successor. After the election of Gregory X, Sept. 1271, he returned, and devoted himself to the extension of his order and to preaching. He passed through a great part of France, the Low Countries, Friesland, Saxony, and Upper Germany, where he established many houses of the Servites. At a general chapter at Borgo, Italy, he was constrained to take the generalship of the order; and at the Council of Lyons, 1274, he obtained the confirmation of the rules and statutes. He died at Todi, Aug. 22, 1285, and was canonized in 1671, by Clement X. His festival, which is one of obligation, is on Aug. 23. See Butler, vol. viii; Baillet, ii, 350.

Benivieni, DOMINICO, a Florentine theologian (surnamed *Scottino*, on account of his deep research in theology), was professor of logic at Pisa in 1479, and canon at Florence in 1491. He was on terms of intimate friendship with Marsilio Ficino and Jerome Savonarola. He died Dec. 3, 1507, leaving, *Trattato in Defensione e Probazione della Doctrina e Profezie Predicate de Frate Jeronimo Savonarola nella citta di Firenze* (Florence, 1496):—*Dialogo della Verita della Doctrina Predicata da Frate Jeronimo* (Florence):—*Trionfo della Croce* (ibid. 1497):—*Epistolæ V Morales*, and *Lucerna Religiosorum et Commentarii in Sacras Omnes Ecclesiæ Hymnos* (unpublished). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ben-Jacob, ISAAC, a Jewish writer, who died at Wilna, in Poland, July 2, 1863, is best known as the author of a large bibliographical work, entitled *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum tam Impressorum quam Manuscriptorum* (Wilna, 1880, 3 vols.). This work, which has been edited by Wilson, is a very important contribution to Hebrew literature, inasmuch as it contains the titles of 17,000 works, published till the year 1863. Written in Hebrew, the titles are given according to the Hebrew alphabet. For his other writings, see Fürst, *Bibl. Jud.* i, 103 sq. (B. P.)

Benjamin, *Saint*, a deacon and martyr in Persia, was one of the most celebrated of those who suffered in the persecution commenced in 420 under Yezdejerd, and continued under Bahram, or Varanes (surnamed *Gour*, or the *wild ass*), his son and successor. Benjamin was first thrown into prison for having spoken boldly in defence of the true faith before the king. Here he remained two years, at the end of which time the ambassador of the emperor, Theodosius the younger, obtained his release under promise of certain conditions—viz. that the prisoner should never again speak to the people of the court of our Blessed Lord, nor of his religion. To these conditions, however, Benjamin refused to accede, and began to preach Jesus Christ to all persons as soon as he was released. This he continued for a year, when the king, exasperated, caused him to be arrested again, and proposed to him, as his only choice, death or apostasy. St. Benjamin hesitated not an instant, and the king, after exposing him to tortures fearful even to read of, caused him to be put to death. His festival is marked in some martyrologies on April 4. The Roman, however, places it on March 31. See Ruinart, p. 605; Baillet, i, 385, March 31; Butler, March 31.

Benjamin succeeded Tobias as sixth bishop OF JERUSALEM. He is one of the fifteen enumerated by Eusebius (*Hist. Eccles.* iv, 5) before Hadrian's days "all of the circumcision."

Benjamin OF ROME. See ROME, BENJAMIN OF.

Benjamin, a monk of Scetis in the 4th century, of great repute for effecting miraculous cures (Pallad. *Hist. Laus.* 13; Sozom. *Hist.* vi, 29; Niceph. *Hist.* xi, 35).

Benjamin Seeb, *ben-David*, who lived in the 18th century, is the author of *Shaare Benjamin* (שערי בנימין), a dictionary to the Bible, Talmud, Midrash, and the writings of the Cabalists, etc. (Zolkiew, 1752). See Steinschneider, *Bibliogr. Handbuch*, p. 21; Fürst, *Bibl. Jud.* i, 117. (B. P.)

Benjamin of Tudela. See Tudela, Benjamin of.

Benjamin, Eastburn, a Protestant Episcopal clergyman of the diocese of New York, began his ministry as rector of Christ Church, Ramapo, N. Y., in 1862. In 1864 he was assistant minister of St. Ann's, New York city; in 1868 he officiated in New York without a regular charge; in 1870 was rector of the Church of the Holy Light, New York city, a position which he retained until 1872, continuing thereafter to reside in New York. He died Sept. 8, 1874, aged thirty-eight years. See *Prot. Episc. Almanac*, 1875, p. 145.

Benjamin, Judson, an American Baptist missionary, was born at Rodman, N. Y., Feb. 2, 1819, and was a graduate of Brown University in the class of 1846. He studied theology at the Newton Theological Institution one year (1846–47), and was ordained at Providence, R. I., Oct. 13, 1848, being under appointment as a missionary to Burmah. Sailing from Boston Oct. 21 of that year, he reached Tavoy, Burmah, April 9, 1849. He remained here about one year, and then removed, March, 1850, to Mergui, about ninety miles from Tavoy, which had become a missionary station in 1829. Here he devoted himself to the Salongs, collecting a vocabulary of twelve hundred words of their language, in which a Primer and Catechism were prepared. He was engaged in missionary work at this station nearly four years. He returned to the United States early in 1854, and died at Boston, Feb. 20, 1855. See *The Missionary Jubilee*, p. 238. (J. C. S.)

Benn, William, an English Nonconformist divine, was born at Egremont, in Cumberland, in November, 1600. He was educated at St. Bees, and at Queens College, Oxford. On leaving the university, he became rector of Oakingham, Berkshire, and afterwards chaplain to the marchioness of Northampton. In 1629 he obtained the rectory of All Saints, Dorchester, and continued in that capacity until Bartholomew's day, when he was ejected for nonconformity. "In 1654 he was one of the assistants to the commissioners for ejecting such as were called scandalous, ignorant, and insufficient ministers and schoolmasters." After his own ejectment, he continued to preach occasionally, and was sometimes fined and imprisoned. He died March 22, 1680. He published an *Answer to Mr. Francis Bampfield's Letter, in Vindication of the Christian Sabbath Against the Jewish* (Lond. 1672), and a volume of sermons on *Soul Prosperity* (1683). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Benner, Johann Hermann, a Protestant theologian of Germany, was born Dec. 15, 1699, at Giessen, where he also studied. In 1729 he accepted the position as afternoon preacher; in 1731 he received permission to deliver theological lectures, and in 1735 was appointed professor of theology. In 1739 he received a call from the Göttingen University, but as his landgrave would not let him go, he was obliged to remain in his native place. In 1753 he was appointed superintendent, and in 1770 ecclesiastical counsellor. He died July 8, 1782. He published, *Diss. de Majestate Christi Divina* (Gissæ, 1732):—*Diss. de Exustione Mundi Suprema, ad Petri Sententiam Conformata* 2 *Petr. iii*, 10, 12 (ibid. 1733):—*Diss. de Baptismo Ephesinorum in Nomen Christi, e Pervulgata Sententia non Interpretando ad Actor. xix*, 4 (ibid. eod.):—*Diss. de Palo ex Carne Pauli Extracto* 2 *Cor. xii*, 7 sq. (ibid. 1734):—*Progr. quo de Illis, qui Loco Defunctorum Initiantur* 1 *Cor. xv*, 29 *non Nihil Exponit*, etc. (ibid. eod.):—*Diss. Specimen Eloquentiæ Sacræ in Sermone Pauli, Materna Pietate Concitati Gal. iv*, 19, 20 (ibid. eod.):—*Progr. de Armis in Causa Christi Victricibus* (ibid. 1735):—*Diss. de Gemitu Ecclesiæ Suspirantis Libertatem Rom. viii*, 19–23 (ibid. 1737), etc. See Döring, *Die Gelehrten Theologen Deutschlands*, i, 78 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bennet, Benjamin, a Baptist minister, was born in New Jersey in 1762. He received a public school education, studied theology, and was ordained as a minister of the Gospel at Middletown, N. J. Subsequently he was elected a representative from New Jersey to the Fourteenth Congress, and was re-elected to the Fifteenth Congress. His term of service continued from Jan. 15, 1816, to March 3, 1819. His death took place at Middletown, Oct. 8, 1840. See Poore, *Congressional Directory*, p. 280. (J. C. S.)

Bennet, George, at one time a Dissenting minister, subsequently in the Church of Scotland, published a work *Against a Pretence of Reform* (Lond. 1796):—and *Olam Haneshenioth, or a View of the Intermediate State as it Appears in the Records of the Old and New Testaments, the Apocryphal Books, in Heathen Authors, the Greek and Latin Fathers* (ibid. 1801). See Allibone, *Dict of Brit. and Amer. Authors*, s. v.

Bennet, James, a Scottish prelate, was chosen by the canons of St. Andrew's bishop of that see in 1328, and he obtained his episcopate by the collation of pope John XXII, before there was any account of the election. In 1329 he performed the office of setting the crown upon the head of David II, and soon afterwards was constituted chamberlain of Scotland. When Edward Baliol and his party prevailed, Bennet was forced to flee to Flanders, where he died, at Bruges, Sept. 22, 1332. See Keith, *Scottish Bishops*, p. 23.

Bennet, John, an early English Wesleyan preacher, was a native of Derbyshire. He was converted under David Taylor, and commenced his itinerant labors in 1747. He labored in Derbyshire, Lancashire, and Cheshire, where he was impressed; his tact and bearing, however, soon gaining his release. On Dec. 26, 1752, he separated from the connection, taking a considerable part of the society with him, and formed an independent congregation at Bolton-le-Moors, Lancashire. He died May 24, 1759, according to some, of leprosy. Bennet was a man of superior talents and education, attended the first conference, introduced the Scotts into Derbyshire (Smith, i, 220), was one of the companions of Wesley (id. i, 239), and originated quarterly meetings (id. i, 250, 251). He married Grace Murray, to whom John Wesley made overtures of marriage. She lived in Christian retirement, near Chapel-en-le-Frith, and maintained a class-meeting in her house for many years, being partial to Methodist usages to the last. She died in 1803, aged eighty-nine. See *Life and Times of Lady Huntingdon*, i, 45; Atmore, *Meth. Memorial*, s. v.; Smith, *Hist. of the Wesl. Methodists*, i (see index, vol. iii); Stevens, *Hist. of Methodism*, i, 136, 224, 270, 352.

Bennet, R., an English Baptist minister, was born in the village of Beaulieu, Hants, in 1790, and was brought up to the trade of a shoemaker. His mind was awakened by the Spirit of God, and he finally met with Isaac Tinsley, through whose efforts he was converted. In 1813 he was baptized and joined the Church in Lymington; and in 1817 was one of twenty persons who were formed into a Church, at what was called Beaulieu Rails. In 1822 a prayer-meeting was started at Exbury, of which Mr. Bennet took the charge. Gradually he began to preach. At length a Church was formed at Blackfield Common, near by, and he was called to be its pastor, which position he held until his death,

May 16, 1857. See (Lond.) *Baptist Hand-book*, 1857, p. 46, 47. (J. C. S.)

Bennet, Robert, D.D., an English Nonconformist divine, was educated at Oxford, and was presented to the rectory of Wadesden, Buckingham, where he continued till he was ejected for nonconformity in 1662. He afterwards settled at Aylesbury, where he preached privately to a small congregation, and from thence removed to Abington, where he died, April 6, 1687. He wrote "an excellent work," entitled *A Theological Concordance of the Synonymous Words in Scripture* (1657). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bennet, William Crosby, a minister of the German Reformed Church, was born on Long Island, N. Y., April 14, 1804. He came to Pennsylvania when quite young; studied at York, Pa., and was ordained in 1832, and sent as missionary to the Carolinas. After laboring there successfully for five years, he returned to the North, and exercised his ministry in several fields in Pennsylvania, principally in Cumberland County. He died in 1870. "He was a genial companion, and a warm friend. His appearance was venerable and dignified." See Harbaugh, *Fathers of the Ref. Church*, iv, 266–270. (D. Y. H.)

Bennett, Alfred, a Baptist minister, was born at Mansfield, Conn., Sept. 26, 1780. He was licensed to preach in 1806. In 1828 he accepted an appointment by the Board of Foreign Missions to visit churches and congregations, and he permanently gave himself to this work in 1832. He died May 10, 1851. An intellectual, well-balanced, and far-reaching mind gave him high rank among his denomination. He published a sermon entitled *The Kingdom of Christ Distinguished from the Kingdom of Cæsar*. See Sprague, *Annals of the Amer. Pulpit*, vi, 535.

Bennett, Archibald, a Free-will Baptist minister, was born at Byron, N. Y., in 1807. He was converted at the age of twenty-two, and united with the Church in Byron. In 1840–41 he was especially interested in bringing about a union between the Free Communion and Free-will Baptists. In 1848 he moved to the West, and preached in several churches—viz. Paw Paw, Waverly, Jackson, etc., Mich., until the close of his life. He was engaged in about twenty revivals, witnessed over a thousand conversions, and baptized several hundreds. He died in Waverly, Oct 22, 1869. See *Free-will Baptist Register*, 1870, p. 80. (J. C. S.)

Bennett, Asa, a minister of the Reformed (Dutch) Church, graduated from New Brunswick Seminary, 1824, and was licensed by the Classis of New Brunswick in the same year. His charges were, Schodack, Rensselaer Co., N. Y., 1824 to 1828; Ovid, Seneca Co., 1828 to 1838; Constantine, St. Joseph Co., Mich., 1843 to 1845. The date of his death is not known. See Corwin, *Manual of the Ref. Church in America*, s. v.

Bennett, Charles E., a clergyman of the Protestant Episcopal Church, was born in Rhode Island. His earlier years were devoted to the profession of music. Ordained by bishop Henshaw, he went to Crompton Mills under the direction of the Rhode Island Convocation. In the spring of 1849 he removed to Stonington, Conn., where he rendered gratuitous service to the rector of Calvary Church residing there. He died at Stonington, Conn., Jan. 26, 1850. See *Amer. Quar. Church Rev.* 1850, p. 158.

Bennett, James, D. D., an English Congregational minister, was born in London, May 22, 1774. He was designed for business by his father, but on his conversion, in his nineteenth year, he resolved to enter the Christian ministry, and preached his first sermon near Bath, in November, 1792. His ministerial preparation was received at Gosport, and in 1796 he accepted a call to Romsey, Hampshire, where he labored twenty-seven years. Mr. Bennett threw himself heartily into the great movements of the day, while at the same time he prosecuted his studies with untiring diligence. His talents soon attracted notice, and his influence was felt throughout the county. In 1823 he was invited to become the principal and theological tutor of Rotherham College, and to be the minister of Masborough Chapel. In 1815 he preached a sermon on "The Claims of London on the Zeal of Christians;" maintaining that London ought to have the services of the best ministers that could be found; and shortly afterwards, on earnest and unanimous solicitation, he accepted the pastorate of Silver-street Chapel, in that city. His labors in the pulpit, on the platform, and for the press, were incessant, and such only as with a sinewy frame and marvellous health could have been accomplished. In 1840 he was chosen chairman of the Congregational Union, and in 1860 he retired from public life. He died Dec. 4, 1862. Dr. Bennett's life furnishes a noble example for the imitation of students for the ministry. Without early educational advantages, he reached an extent of real and useful scholarship which few ministers have possessed. He valued time aright. He lost no moments. He rose at five o'clock A.M. all the year round, and was incessantly and unweariedly industrious in his studies and public duties. He was an eminently devout man, and conscientious in all his labors. Dr. Bennett was a voluminous author; besides several sermons, preached on special occasions, he published, *Life of the Rev. Risdon Darracott* (the "Star of the West") (Taunton):—*Lectures on the Evidences of Revelation*:—*Lectures on the History and Preaching of Christ* (4 vols. 8vo):—and *On the Acts of the Apostles* (1 vol.):—*The Congregational Lecture for* 1841, *on the Theology of the Early Christian Church*:—*The History of Dissenters*, jointly with Dr. Bogue. He also wrote various smaller works, as well as tracts on controversial topics, in all of which the close thinker, keen logician, and terse writer are manifest. See (Lond.) *Cong. Year-book*, 1863, p. 206.

Bennett, John, an English Congregational minister, was born at Wellington, Somersetshire, March 12, 1803. His father was a soldier, a man of vigorous mind, and a "Unitarian;" his mother was a pious "Evangelical." To the latter he attributed his early conversion to God. Although his early schooling was very limited, by diligent and prayerful self-culture he became an intelligent, earnest, and successful village preacher. His earliest formal connection with ministerial life was as a home missionary—sometimes walking more than thirty miles on Sunday. Subsequently he was pastor at Braunton a short time, and twenty-five years at Castle Hill, Northampton, when he resigned his charge, and, after living a few years at Slough, removed to Dalston, where he died, April 10, 1870. He was a laborious student; this, with his large-heartedness and his fidelity, made him an able minister of the New Testament. See (Lond.) *Cong. Year-book*, 1871, p. 304.

Bennett, Leonard, a Methodist Episcopal minister, was born in Dublin, Ireland, June 16, 1786. He experienced religion in 1806; landed in America in 1807, and entered the New England Conference in 1810. He labored faithfully until 1833, when he became superannuated. In 1841 he removed to Illinois, and died there in 1847. See *Minutes of Annual Conferences*, 1847, p. 126.

Bennett, Lucian S., a Methodist Episcopal minister, was born at Norwich, N. Y., Feb. 22, 1810. He experienced religion at the age of twenty, and in 1834 entered the Oneida Conference. Having spent eleven years upon laborious charges, and three as a superannuate, he died, Aug. 3, 1851. Mr. Bennett was a man of much feeling and great success in the ministry. See *Minutes of Annual Conferences*, 1852, p. 151.

Bennett, Moses G., a Methodist Episcopal minister, was born in Monmouth County, N. J., Jan. 29, 1820. He received the best Christian culture in early life; was converted at the family altar at the age of thirteen,

and soon began laboring for the salvation of his associates and acquaintances. In 1845 he moved to Ohio, whither he appears to have fled to get rid of preaching. He even declined committing himself as a professor of religion, but was soon called out of his unfaithfulness by being asked by the pastor of the place if he ever enjoyed religion. From that time he resumed his Christian activity, and in 1847 entered the Ohio Conference, wherein he served, as health permitted, with zeal and fidelity until his death, March 8, 1857. Mr. Bennett was a man of indefatigable energy and impassioned eloquence. His social qualities were of the first order, and as a friend he was devoted. See *Minutes of Annual Conferences*, 1857, p. 444.

Bennett, Perry, a Baptist minister, was born at Stonington, Conn., in 1824. He early evinced more than ordinary intellectual ability, and attained a high degree of scholarship without graduating from college. He was baptized in 1849, while principal of the academy at Wickford, R. I. In 1852 he was ordained pastor of the Church in Lebanon, Conn., where he remained two years; was pastor at Cold Spring, N. Y., one year; and in the spring of 1856 removed to Winchester, Ill., and was pastor five years; then went to Berlin, Sangamon Co., in which county he labored for thirteen years with great success. The last two years of his life he had charge of a school in Springfield, supplying, for most of the time, the pulpit of the North Church in that city. He died Sept. 5, 1873. See *Minutes of Ill. Anniversaries*, 1873, p. 15, 16. (J. C. S.)

Bennett, William, a Wesleyan minister in Nova Scotia, was born in England in 1770. He was sent out in 1800 as a missionary to Nova Scotia, there being at that time in the whole of British North America only three Wesleyan Methodist preachers besides himself. He travelled for twenty years and preached almost incessantly. "Among the sparse settlements of Cumberland County, in the forests of Hants, the valley of Annapolis, along the rocky southern shore, in the province of New Brunswick and in the rising towns, he watched over the flocks gathered by Black and the brothers Mann, and formed many new societies." He became a supernumerary in 1820; resided at Newport, N. S., until 1839; removed to Halifax in that year, was chaplain of the penitentiary, and died in that city, Nov. 6, 1858. Mr. Bennett was trustworthy and faithful to the interests of the Church. See Huestis, *Memorials of Wesleyan Preachers in Eastern British America* (Halifax, 1872), p. 19.

Bennett, William C., a German Reformed minister, was born on Long Island, N. Y., April 14, 1804. His early life was devoted chiefly to the missionary cause in the South. In 1834 he began his ministerial labors. In 1837 he came North and took charge of a congregation at Shippenburg, Pa., which he continued to serve until 1844. He died at Boiling Spring, Pa., April 12, 1870. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 266.

Benno (or **Bennor**), a German writer and prelate, lived in the second half of the 11th century. He was raised to the cardinalate by the anti-pope Guibert, who styled himself Clement III, and in return he wrote a satire on Sylvester II and Gregory VI. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bennu, in Egyptian mythology, was the sacred bird of Osiris, probably a kind of lapwing. From its being supposed to accompany the soul through its journeys in the lower life, it was gradually accepted as its emblem, the emblem of its resurrection. It was further also a symbol of a period of time, the great cycle of 1265 years, which gave rise to the Grecian fable of the phœnix.

Benoist (or **Benoit**), an English theologian and biographer, entered the Order of St. Benedict, was prior of the Monastery of Canterbury, and afterwards priest of Peterborough. In 1189 he assisted at the coronation of Richard I, and in 1191 he was elected guard of the grand seal. He died in 1193, or, according to bishop Nicholson, in 1200. He wrote, *Life of Thomas à Becket:—History of Henry II and Richard I, from* 1170 *to* 1192 (Oxford, 1735, 2 vols., ed. Hearne). The English considered this the best history of the epoch. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benoist, bishop OF MARSEILLES in the first half of the 13th century, was one of the first Minorite Brothers, and also, it is said, a disciple of Francis of Assisi. In 1229 he was chosen arbitrator by the cardinal of San Angelo between the Marseilleans and the Monastery of St. Victor. He wrote a treatise entitled, *De Summa Trinitate*, etc. (published by Baluze in his *Miscellanies*, vol. vi). He undertook two journeys to Palestine, one in 1239, the other in 1261. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benoist, canon of the Church OF ST. PETER, at Rome, lived near the middle of the 12th century, under pope Innocent II. He wrote a treatise entitled, *De Ecclesiastico Ordine Totius Anni et Præcipue Apostolicæ Dignitatis et Totius Curiæ* (Paris, 1689, in the *Musæum Italicum*, ii, 118). See Hoefer, *Nouv. Biog. Générale*, s. v.

Benoît. See BENEDICT; BENOIST.

Benoît D'Aniane, *Saint*, a reformer of monastic discipline, was born at Languedoc, about 750. He was the son of Aigulfe, count of Maguelonne, and was at first cup-bearer of Pepin and of Charlemagne. In 774 he retired to the Abbey of St. Seine, where the friars desired to make him priest, but he refused, and withdrew to his native place near Aniane. He constructed a small hermitage near the chapel of St. Saturnin, upon the river of Anian. The strictness and sanctity of the life of this hermit drew around him a large number of disciples, so that in 782 he added a new monastery to the one already constructed. Louis the Debonnaire placed him in charge of all the monasteries of the kingdom of Aquitania, and charged him to establish everywhere the rules of the founder. He died in 821, at the monastery near Aix-la-Chapelle. His chief work was, *Codex Regularum* (Rome, 1661; Paris, 1663), in three parts: the first containing the rules of the Oriental fathers, the second those of the fathers of the West, and the third those of the fathers of the Church, for the friars and nuns. See Hoefer, *Nouv. Biog. Générale*, s. v.

Benoît, Jean (1), a French theologian, native of Evreux, entered the Dominican order about 1510, and afterwards taught, with great success, theology at Paris. Being appointed priest of the Valley of Ecoliers by Henry II, he introduced a new course of discipline. He was a distinguished mathematician and architect, and assisted, it is said, in the construction of the château of Anet. He died in 1563, leaving, *Introductiones Dialecticæ* (Paris, 1538). See Hoefer, *Nouv. Biog. Générale*, s. v.

Benoît, Jean (2), a French historian and preacher of the Dominican order, was born at Carcassonne in 1632. Not unacquainted with French and Latin literature, he devoted himself particularly to an evangelical career, and preached with success in the principal cities of Midi. He died May 8, 1705, leaving, *Probleme de la Victoire et de la Paix*, a poem (Paris, 1687):—*Histoire des Albigeois et de Vaudois* (ibid. 1691):—*Suite de l'Histoire des Albigeois* (Toulouse, 1693). See Hoefer, *Nouv. Biog. Générale*, s. v.

Benoît Michel, a learned French Jesuit missionary, was born at Autun, Oct. 8, 1715. He studied especially mathematics, astronomy, and physics, and departed for China in 1745. He executed several hydraulic works which the emperor Kien-Long intrusted to him, and made known to this prince the telescope, the pneumatic machine, the graving-tool, etc. These sciences aided him in accomplishing his object, which was the

conversion of the people. At his death, which occurred Oct. 25, 1774, the Christians of Pekin mourned for him, and the emperor Kien-Long keenly lamented him. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.; *Biog. Universelle*, s. v.

Bensaiten, in Japanese mythology, is the goddess of flowers and fruits, whose cherry-festivals are celebrated with plays, feasts, and dances, lasting a number of days.

Benser, Theodor, a Lutheran minister, was born at Uelzen, in Hanover, July 9, 1848. He received his early education at a German gymnasium, came to this country in 1869, and after completing his academical studies at Watertown, Wis., he entered the theological seminary at St. Louis, Mo. In 1873 he accepted a call to Springfield, Ill.; went in 1875 to Davenport, Ia., and from thence in 1878 to El Paso, Ill. He died March 13, 1881, at Memphis, Tenn. (B. P.)

Bensi, Bernardo, an Italian theologian of the Jesuit order, was born at Venice, July 16, 1688. He was for a long time professor of ethics at Venice, and died in 1760. His principal works are, *Praxis Tribunalis Conscientiæ* (Bologna, 1742):—*Dissertatio de Casibus Reservatis* (Venice, 1743). This last work made quite a sensation, and the author was obliged to publish a refutation. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bensley, John, an English Methodist preacher, a native of Norwich, was born Dec. 17, 1806. Brought up by his Methodist parents to love God, he was converted at fifteen, and soon afterwards was made a local preacher. He continued among the Wesleyans till the Warrenite disruption in 1834, when he united with the New Connection, and the same year entered their ministry, going out as a supply to Truro. He travelled nineteen years, in thirteen circuits, to the edification and delight of his hearers. He was a man of culture, mental power, and piety. His health failed in 1852, and he removed to Sheffield as a supernumerary, where he died of typhus fever, Nov. 1, 1853. See *Minutes of the Conference*.

Benson, Benjamin, a Methodist Episcopal minister, was born Dec. 6, 1807. He embraced religion in 1827; received license to exhort in 1828, and in 1830 entered the Philadelphia Conference. He filled various appointments faithfully until 1836, when a pulmonary disease induced him to visit the South. He died at Cambridge, Md., in October, 1840. See *Minutes of Annual Conferences*, 1841, p. 154.

Benson, John Henry, a Methodist Episcopal minister, was born in Boston, Mass., Aug. 10, 1797, and lived there and in New York city until he was twenty-three, when he went to the West. He experienced religion in 1825, and in 1828 was admitted into the Illinois Conference, wherein he labored diligently until his decease, Feb. 5, 1843. Mr. Benson was very highly honored and esteemed. He was amiable, but was never known to jest. See *Minutes of Annual Conferences*, 1843, p. 423.

Benson, Martin, D.D., an English prelate, was born in Herefordshire in 1689. He became prebendary of Salisbury in 1720, archdeacon of Berks in 1721, prebendary of Durham in 1723, and bishop of Gloucester in 1734, and died Aug. 30, 1752. He published a *Sermon before the House of Lords* (1738), and *Sermons* (1736–40). See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bent, John, an English martyr, was a tailor living in Urchevant, who was burned in the town of Devises, Wiltshire, for denying the sacrament of the altar, in 1532. See Fox, *Acts and Monuments*, iv. 706.

Bentham, James, an English clergyman, was born at Ely in 1708. He was educated at Cambridge, and after several rectorships he obtained a stall in the cathedral of that city, and published, at Cambridge, in 1771, *The History and Antiquities of the Cathedral Church of Ely, from* 675 *to* 1771. See Chalmers, *Biog. Dict.* s. v.

Bentham, Robert, an English Wesleyan minister, was born at Dent, Yorkshire, in 1791. His parents designed him for the ministry of the Established Church, and gave him a liberal education. He was for a short time classical tutor in a private school. In 1812 he was admitted into the Methodist ministry, and labored for twenty-eight years. He died Sept. 15, 1843. He was an instructive preacher.

Bentis, in Slavonic mythology, was a deity of the Poles, to whose protecting care travellers commended themselves by sacrifices and promises.

Bentivoglio, Guido, an eminent Italian ecclesiastical statesman and historian, was born at Ferrara in 1579. He was educated at Padua, and then went to reside at Rome, where he was favorably received by pope Clement VIII, who made him a prelate. He was sent as nuncio into Flanders, and afterwards to France; and when he returned to Rome he was intrusted by Louis XIII with the management of French affairs at that court. In 1621 he was made a cardinal, and in 1641 bishop of Terracina. He was the intimate friend of pope Urban VIII, and on the death of that pontiff public opinion was directed to Bentivoglio as his successor; but before the election took place, he died suddenly in 1644. He wrote, an *Account of the War in Flanders* (1632–39):—a volume of *Memoirs* (1648):—and a collection of *Letters* (1631). See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; *Encyclop. Brit.* (9th ed.), s. v.

Bentley, Charles, a Congregational minister, was born at South Tyringham, now Monterey, Mass., April 1, 1799. He was converted at the age of eighteen, and immediately began preparation for the Christian ministry, maintaining himself at Phillips Academy, Andover, Mass. His first year of college life was spent at Williams, and the last three at Amherst, from which he graduated in 1824. After a year of theological study with Rev. Allen McLean, of Simsbury, Conn., he was licensed to preach in 1825, and in the following year was ordained pastor at Middle Haddam. Thence he removed to Granby, where he was installed in 1833, and remained for six years. For eleven years, from 1839, he was pastor in Harwinton; after which, in 1850, he was installed pastor in Green's Farms. His fifth and last pastorate was in Willington, and lasted for eight years, when he was constrained by the infirmities of age to resign his office, and soon after removed to Berlin, where he died July 23, 1869. Mr. Bentley was one of the most successful ministers of his day, and several very remarkable revivals occurred during his ministrations. For a number of years he was one of the trustees of the Theological Institute of Connecticut, and was otherwise deeply interested in the educational work of his church. See *Cong. Quarterly*, 1870, p. 56.

Bentley, Christopher, an English Methodist preacher, was born at Greenhow Hill, Pateley Bridge, about 1824. He was converted when young, joined the Methodist Society, and became a local preacher at seventeen. In 1844 he removed into the Bakewell Circuit, where his preaching made him very popular. In 1849 he entered into business, but in 1854 gave it up, and in 1855 was accepted as an itinerant minister in the Methodist Free Church, travelling in twelve circuits as an earnest, active, and successful preacher. He had a valuable library of old theology well studied. Going to Lancaster in 1877 in feeble health, his weakness increased, but he continued to preach on the Sabbath till his death by apoplexy, May 16, 1868. He was a genial, benevolent, godly man. See *Minutes of the 22d Annual Assembly*.

Bentley, Samuel N., a Baptist minister, was born at Upper Stearacke, N. S., July 4, 1822. He pursued his college studies at Acadia College, N. S., and took the

full three years' course of theological study at Newton (1847–50). A little more than a year after he completed his theological studies, he was ordained, in November, 1851, and became pastor of the Church in Livermore, N. S., where he remained not far from five years (1851–56). From Livermore he removed to Halifax, N. S., where he was pastor three years (1856–59). He died Nov. 26, 1859. See *Newton General Catalogue*, p. 35. (J. C. S.)

Bentley, William (1), a Unitarian minister, was born in Boston, Mass., June 22, 1759. He graduated at Harvard College in 1777, and was immediately employed as an assistant in the Boston Grammar-school, in which he had been fitted for college. In 1779 he was preceptor of the North Grammar-school in Boston. In 1780 he was appointed Latin and Greek tutor in Harvard College, and held the office until 1783, devoting a portion of his time to the study of theology, with a view to entering the ministry. In September, 1783, he was ordained as colleague pastor with the Rev. James Dimon over the East, or second formed, Church in Salem, Mass. On the decease of his colleague in 1788, he became sole pastor, and continued so as long as he lived. In 1794, when the *Salem Gazette* was published, he aided by writing a summary of news for the paper. He was once elected chaplain to Congress, but declined the honor. In 1805 he was appointed to the presidency of the college established by Mr. Jefferson in Virginia. This he also declined. He had one of the largest libraries in the country, which he bequeathed to Meadville College, Pa., and to the American Antiquarian Society at Worcester, Mass. He died Dec. 2, 1819. He published a great many single sermons. See Sprague, *Annals of the Amer. Pulpit*, viii, 154.

Bentley, William (2), a Baptist minister, was born at Newport, R. I., March 3, 1775. He removed to Boston, Mass., at the age of fourteen, and joined the Baptist Church in 1791. He commenced preaching in 1806; served as pastor at Woburn and at Malden, and became a settled pastor at Tiverton, R. I. He was ordained at Salem, Mass., Oct. 9, 1807. He subsequently preached at Worcester, Mass., and at Wethersfield, Conn. He died Dec. 24, 1855. See Sprague, *Annals of the Amer. Pulpit*, vi, 636; *Baptist Encyclop.* p. 96.

Benton, Byron, a minister in the Methodist Episcopal Church South, was born in Caldwell County, Ky., Dec. 18, 1812. He removed to Port Gibson, Miss., in 1820, and was converted there in 1827. He was a printer by trade, and assisted in publishing the *Mississippi Christian Herald*, at Natchez, and at the same time was editor and proprietor of the *Natchez Courier*. In 1837 he published the *Southron*, at Port Gibson. In 1838 he was licensed to preach and admitted into the Mississippi Conference. In its active ranks he travelled until 1842, when, on account of ill-health, he located. In 1845 he re-entered the conference, and remained as faithful as health would admit until his sudden death, June 28, 1851. Mr. Benton was a pure man, zealous, devoted, unostentatious, generous, and much beloved. See *Minutes of Annual Conferences of the M. E. Church South*, 1851, p. 363.

Benton, Carlendo N., a Presbyterian minister, was born at Franklin, Delaware Co., N. Y., Jan. 29, 1827. He was educated at the Union Theological Seminary of New York. He was licensed by Tioga Presbytery, and began his work as a missionary under the American Sunday School Union. He was ordained as pastor of the Presbyterian Church at Appalachin, N. Y., in 1857. He was killed on the battle-field at Newbern, N. C., March, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 289.

Benton, George, a clergyman of the Protestant Episcopal Church, was rector of Christ Church, Rockfish, N. C., and died at that place, July 15, 1862, aged fifty-four years. See *Amer. Quar. Church Rev.* April, 1863, p. 149.

Benton, Samuel Austin, a Congregational minister, was born at Waterford, Vt., May 3, 1807. He worked upon a farm until twenty-one years of age, but afterwards pursued academical studies and entered Amherst College, and subsequently Middlebury, where he graduated in 1836. After teaching two years in the academy at Randolph, Vt., he supplied the Church in Stafford ten months, and was ordained at Saxton's River, Vt., in 1840. From 1842 to 1855 he labored in Michigan, under the Home Missionary Society, and the eight years following was pastor at Anamosa, Ia. He then received a commission as chaplain of the 31st Iowa regiment, and remained in that service till the close of the war. He died in Barnet, Vt., Nov. 19, 1864. Mr. Benton was "a ready and powerful speaker, and his labors among the Western churches were greatly blessed." See *Cong. Quarterly*, 1866, p. 208.

Benton, Sanford, a Methodist Episcopal minister, was born at Tolland, Conn., July 12, 1807. He was converted in early life, and in 1830 entered the New England Conference. From this time he devoted his time and talents to the work of soul-saving with a zeal and constancy rarely surpassed, until his decease, Nov. 25, 1862. Mr. Benton was emphatically an excellent man. His Christian life was uniform and untarnished. As a pastor he was laborious and devoted; as a preacher clear, earnest, pointed. See *Minutes of Annual Conferences*, 1863, p. 59.

Benton, William Austin, a Congregational minister, was born at Tolland, Conn., Oct. 11, 1817. He spent two years in Williams College, and entered Yale in 1841. After graduation he taught for a time, and then began his theological course in the seminary in East Windsor, where he remained until 1846. Having given himself to the foreign missionary work, he was ordained May 18, 1847. In the following month he sailed as a missionary of the American Board for Syria and Palestine. Arriving in Beirut in October, he spent the winter in the study of Arabic, and in April, 1848, went to Aleppo, where he labored with zeal and success until February, 1851, when ill-health compelled him to return. Re-embarking for Syria in January, 1853, he established in April a missionary station at Bhamdun, on Mount Lebanon, where he continued until the spring of 1869. The remaining years of his life were spent in America. He died at Barre, Mass., Aug. 23, 1874. See *Obituary Record of Yale College*, 1875.

Benus, an abbot among the monks of Tabenna, in the 4th century. He was famed for his gentleness (Palladius, *Hist. Laus.* 49; Ruffinus *de Mon.* 2; Sozomen, *Hist.* vi, 28; Niceph. *Hist.* xi, 34).

Benveniste, a name common to a number of Jewish writers, of whom we mention the following. See also BENBENISTA.

1. CHAJIM, rabbi at Smyrna, was born in 1600 at Constantinople, and died in 1673. He is the author of סִ כנסת הגדולה, an extensive commentary on the *Arba Turim* of Jacob ben-Asheri (q. v.), published at Constantinople and Lvorno.

2. ISRAEL, who died at Constantinople in 1627, wrote סִ בֵּית יִשְׂרָאֵל, or a collection of fifty-two lectures on the Pentateuch, repentance, etc., edited by his son Abraham (Constantinople, 1678).

3. JOSHUA, a brother of Chajim, author of אָזְנֵי יְהוֹשֻׁעַ, or sixty-seven lectures on the Pentateuch, edited by S. Gabbai (Constantinople, 1677); שְׂדֵה יְהוֹשֻׁעַ, or a commentary on the Hagadoth of the Jerusalem Talmud.

4. MEÏR, who wrote under the title of אוֹת אֱמֶת, emendations on the Midrashim, as Sifra, Sifre, Mechitta, Tanchuma, and Jalkut (Salonichi, 1565; Prague, 1624).

5. MOSES, author of פְּנֵי מֹשֶׁה, or decisions on Jacob ben-Asheri's (q. v.) *Arba Turim* (Constantinople, 1671–

1719). See Fürst, *Bibl. Jud.* i, p. 106 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 56. (B. P.)

Benvenuto, Giovanni Battista (called *L'Ortolano*), an Italian painter, was born at Ferrara about 1490, and studied a few years in his native city, after which he visited Bologna and became a pupil of Bartolomeo Bagnacavallo. One of his best pictures is the *Virgin and Infant*, with saints, in the Church of St. Niccolo, 1520; in St. Maria he painted a *Nativity;* and in St. Lorenzo the *Adoration of the Magi.* He died at Ferrara in 1525. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Ben-Zeb, Jehuda Leb, a Jewish philologist, was born not far from Cracow, in 1766, and died at Vienna, Feb. 25, 1811. Having devoted himself entirely to the study of philosophy and philology, in which latter department he especially distinguished himself, he resorted in 1787 to Berlin, where, at the age of twenty-one, he published the work of Saadia Gaon (q. v.), אֱמוּנוֹת וְדֵעוֹת, or *Religion and Philosophy*, with a twofold commentary (Berlin, 1798). He then went to Breslau, where he remained about ten years, and published in 1796 his highly esteemed תַּלְמוּד לְשׁוֹן עִבְרִי, a Hebrew grammar, written in Hebrew, of which improved editions appeared at Vienna, 1806, 1818, 1825; Königsberg, 1859. Two years later (1798), he issued from the press חָכְמַת יְהוֹשֻׁעַ בֶּן־סִירָא, *The Wisdom of Joshua the Son of Sirach*, in Syriac with Hebrew letters, a Hebrew and German translation, and a Hebrew commentary, of which improved editions appeared in Vienna, 1807, 1818, 1828, and 1844; and twelve months after, his מְגִלַּת יְהוּדִית, *The Book of Judith*, translated into Hebrew and German, with a Hebrew commentary (Vienna, 1799), of which another edition appeared in 1819. He then went to Vienna, where he published his famous school-book, בֵּית הַסֵּפֶר, composed of two parts (*a*) מִכְתַּב הַלִּמּוּד, *Method of Learning Hebrew*, and (*b*) לְמוּדֵי מֵישָׁרִים, *Ethics*, of which improved editions appeared in 1809, 1825, and 1842. All his labors were, however, preparatory for his great work, his אוֹצַר הַשָּׁרָשִׁים, *Hebrew Lexicon*, which he published, taking Kimchi's lexicon for his basis, in 1797–98, in 3 vols. Improved editions of it appeared in 1804, 1807, 1816, 1839–40, and 1862–64, after the edition of M. Letteris. He also wrote מָבוֹא אֶל־מִקְרָאֵי קֹדֶשׁ, *An Introduction to the Old Testament* (Vienna, 1810, and since printed in the Vienna Bible Work, ibid. 1832–36, 19 vols.). See Fürst, *Bibl. Jud.* i, 105 sq.; Steinschneider, *Bibl. Handbuch*, p. 20 sq.; Kitto, *Cyclop.* s. v.; Grätz, *Gesch. d. Juden.* xi, 133; Delitzsch, *Zur Geschichte der jüd. Poesie*, p. 106, 110; Kalisch, *Hebrew Grammar*, ii, 40; Benjakob, *Ozar Ha-Sepharim*, i, 23, No. 458; ii, 287, No. 308; 293, No. 450; iii, 155, No. 613 (Wilna, 1880); Zuchold, *Bibl. Theol.* i, 107. (B. P.)

Benzel, Henry, a prominent Swedish theologian, was born at Strengnas, Aug. 7, 1689. Having studied at Upsal and Altorf, he was in 1719 appointed professor of philosophy at Lund, was made in 1729 professor of Oriental languages, and in 1732 professor and doctor of theology. In 1738 he was appointed provost of Lund, and in 1740 bishop there. He succeeded his brother in the archbishopric of Upsal in 1747, and died May 20, 1758. He published, *Syntagma Dissertationum in Academia Lundensi Habitarum* (Leipsic, 1745), containing an account of his extensive travels and researches in the East. See Jocher, *Allgemeines Gelehrten-Lexikon*, s. v.; Chalmers, *Biog. Dict.* s. v. (B. P.)

Benzel, Jacob, a Swedish theologian, was born Feb. 25, 1683, at Upsal, where he also pursued his theological studies. In 1718 he was appointed professor of theology at Lund, and was made in 1725 doctor of divinity; in 1731 he became bishop of Gothenburg, and in 1744 archbishop of Sweden and Finland. He died June 14, 1747, leaving, *Dissertatio de Palæstina:—De Fatis Palæstinæ:—De Prædestinatione Æterna.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Benzelius, Eric, a learned Swedish prelate, son of one who bore the same name, was born at Upsal in 1675. He was well versed in theology, languages, antiquities, and history. Returning from his travels in the principal countries of Europe, he became successively professor of theology, bishop of Gothenburg, of Linköping, and archbishop of Upsal, which position his father had formerly held. He died in 1743, leaving, *Monumenta Sueco-Gothica:—Ulphilas Illustratus:*—a work upon the history of Sweden, editions of several histories of the North Channel, and *Cyclus Judaicus*, translated from Moses Maimonides. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Beoaedh (Lat. *Beda* or *Beatus*), bishop of Ardcarna, in Roscommon, was the son of Olcan, of the race of Lugaidh. He was a disciple of St. Patrick; being possibly the St. Beatus, bishop of Duncruithen, of whom St. Evinus writes in his *Tripartite Life of St. Patrick.* He died March 8, 524, and his bell "Ceolan-Beoaidh," covered with gems and kept in a silver case, is said to have been preserved as a relic in the Church of Bailenag Cleirach. See Colgan, *Acta Sanctorum*, p. 562–63, and *Tr. Thaum.* p. 156, c. 32; Kelly, *Cal. of Ir. Saints*, p. 89; O'Connor, *Rer. Hib. Script.* ii, 130; O'Donovan, *Four Masters*, i, 170, 171.

Beoan. There are several saints of this name, but only two of them can be treated in detail.

1. Bishop of Tidhchuillim (now Feighcullen, County Kildare, Ireland, was a son of Nessan, of the race of Cathaoir Mór of Leinster. He was abbot of Ard-cuilin and of Feighcuilin (if they were not identical), and at the latter his feast is celebrated Aug. 8.

2. Bishop of Tamlacht-Menainn—commemorated Oct. 26. The *Mart. Doneg.*, at this date, associates him with "Meallan," and locates them at "Loch Bricreun, in Uieath-Uladh" (Iveagh, County Down). The other martyrologies call him a Briton, but the writer of *St. Fursey's Life* says that the "two venerable men" (Beoan and Meldan) were of the province of South Munster (Lanigan, *Eccl. Hist. of Ireland*, ii, 455, 457; Reeves, *Eccl. Antiq.* p. 112–114). He is frequently mentioned in the *Irish Life of St. Patrick*, and Meldan, his companion, was "synedrus seu pater spiritualis" of St. Fursey. St. Fursey took their relics with him when he left Ireland, and deposited them in the chapel dedicated to Sts. Peter and Paul on the top of the hill of Cignes, at Peronne, in France. Beoan flourished in A.D. 580, but he must have died before 626, as he appears in St. Fursey's vision.

Beode. See Boethius.

Beog (or **Beocc**), an Irish saint, commemorated Oct. 25, is most probably the *St. Dabeoc* who, when living in a "penal cave" on the island in Lough Derg, afterwards made famous as the scene of St. Patrick's Purgatory, saw a bright light in the north, and told his disciples that this represented the glory of St. Columba, afterwards to be born in that region. His *Life* is given by O'Hanlon, *Lives of Irish Saints*, i, 11–16.

Beoghn, abbot of Bangor, County Down, Ireland—commemorated as a saint Aug. 22—succeeded St. Comgall, A.D. 600; and died in 605. In the *Four Masters* (by O'Donovan, i, 201) is given a wild legend, in which Sts. Comgall and Beoan are engaged in the capture of a salmon, which proves to be Liban, the daughter of Eochaidh, who had been drowned in Lough Neagh. See Colgan, *Acta Sanctorum*, p. 1–3; O'Conor, *Rer. Hib. Script.* ii, 149; Reeves, *Eccl. Antiq.* p. 55, 265, 376.

Beonna (**Binna** or **Bynna**), the name of several early English ecclesiastics. (1.) A Mercian witness to charters, about 730. (2.) A Mercian abbot, who attests

charters from 767 onwards. He appears to have been abbot of Peterborough, and attended the great Council of Clovesho, of 808, in attendance on the bishop of Lichfield; and continued to sign charters until 805. It is just possible that he is (3) the Beonna who became bishop of Hereford in 823, and died in 830. His relics were, according to Hugh Candidus, preserved at Bredon.

Beorchtgyth (or **Berthgyth**), an early English abbess who addresses two letters to a man named Balthard, probably her brother, desiring to see him. If the Balthard in question be the Kentish nobleman of that name, Berthgyth would seem to have been in a German monastery. She was a daughter of the missionary abbess Chunihilt, aunt of Lullus, sent by Boniface into Thuringia.

Beorthwald. See BERTHWALD.

Beorwald, abbot of Glastonbury, early in the 8th century, has been confounded erroneously with Beorhtwald, archbishop of Canterbury. All that is known of him is in connection with St. Boniface. He is said to have taken part in a West-Saxon synod, in which Boniface was sent to the archbishop of Canterbury, to make certain inquiries, between 710 and 716 (Willibald, *Life of Boniface*). There is a letter of archbishop Brihtwald to Forthere, bishop of Sherborne, begging him to order Beorwald to release a captive girl, which he had refused to do at the archbishop's personal request. In the list of the abbots of Glastonbury given by William of Malmesbury, he appears twice, first as Beorthwald the sixth, and again as Beorwald the seventh, abbot; but in the more ancient list he is placed fourth.

Berab, JACOB. See JACOB BERAB.

Berach (Lat. *Veretus*) was the name of several early Irish ecclesiastics. (1.) The abbot of Bangor, County Down, who succeeded Segan, son of O'Conn, in 663, and died of the great plague in 664. He is commemorated April 21. (2.) A better-known Berach was abbot of Cluaincairpthe, now Kilbarry. Feb. 15 is the day observed in his memory, but the dates of his *Acts* are uncertain. He was the son of Nemnald, of the race of Dobhtha, and was born at Gortnaluachra, near Cloon, Feb. 15, 521. He was successively under St. Daiglo and St. Kevin, and the place of his monastery was pointed out by a stag which carried his baggage. The date of his death is uncertain, but it probably occurred before the close of the 6th century. St. Ængus counts him among the bishop-saints of Ireland.

Beraldini, PAULINO. See BERARDINI.

Berandine, GABRIEL, a French martyr, belonged to the Church of Geneva, in France. He was taken to Chambery, and put in prison for rebuking a priest, who in his sermon had abused the name of God. He first had his tongue cut off, and then was burned. This occurred in 1550. See Fox, *Acts and Monuments*, iv, 407.

Berandutius (or **Beranduccio**), MAURISCO ANTONIO, an Italian theologian and jurist, a native of Biseglia, in the kingdom of Naples, who lived in the latter half of the 16th century, wrote *Somma Corona de' Confessori, dove si Tratta d' Agni Sorte di Restitutioni, Usure et Cambii* (1591). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berard OF CARBIO, in Umbria, *Saint and Martyr*, was one of the six monks whom St. Francis of Assisi sent from Italy into Spain, to convert the Moors. Berard (who knew a little of Arabic) was appointed the chief of the mission; they penetrated to Seville, where they preached in the mosque. The Moors, taking them for madmen, drove them from the mosque; but, when they tried to convert the prince, sent them to Morocco; where they were cast into prison, but, having escaped, they began again to preach in public. The king, having tried in vain to silence them, was greatly exasperated, and with his cimeter split open their heads, Jan. 15, 1220. Dom Pedro, infante of Portugal, brought their bodies to Portugal, and placed them in the Church of the Holy Cross, at Coimbra. Pope Sixtus IV canonized them Aug. 7, 1481; and their *Life* was written by the infante Dom Pedro mentioned above. See Baillet, i, 210, Jan.

Berardi, an Italian theologian of the Augustinian order, who lived at Savona, in the latter half of the 15th century, wrote, *Commentaria in Omnes D. Pauli Epistolas:—Sermones:—Tractatus de Hæreticis sui Temporis.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Berardi, Carlo Sebastiano, a famous Italian canonist, was born at Oneglia, Aug. 26, 1719. He studied theology among the Piarists at Savona, received holy orders, and afterwards betook himself to the study of jurisprudence, especially of canon law. In 1749 he was appointed prefect of the Law-college at the Royal Academy; in 1754, professor of law at the University of Turin, and died in 1768. He wrote, *Gratiani Canones, Genuini ab Apocryphis Discreti, Corrupti ad Emendatiorum Codicum Fidem Exacti, Difficiliores Commoda Interpretatione Illustrati* (Taur. 1752–57; Venet. 1777, 1783):—*De Variis Sacror. Canonum Collectionibus ante Gratianum*, printed with the foregoing:—*Commentaria in Jus Ecclesiasticum Universum* (Taur. 1766 sq.; Venet. 1778, 1789; Laureti, 1847):—*Institutiones Juris Ecclesiastici* (Taur. 1769). See Mazzuchelli, *Gli Scrittori d' Itala*, ii, 2, 910; Vallauri, *Storia delle Università degli Studi del Piemonte*, iii, 219; Schulte, *Geschichte der Quellen und Literatur des canonischen Rechts*, iii, 1, 524; Möhler, in Wetzer u. Welte's *Kirchenlexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Berardi, Fabio, an Italian engraver, was born at Siena in 1728, and studied under Wagner of Venice. The following are a few of his principal religious prints: *St. Seraphinus Worshipping the Cross; Isaac Blessing Jacob, and the Sacrifice of Gideon; Jacob and Rachel.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Berardi, Timoteo, an Italian theologian of the order of Carmelites, a native of Genoa, was bishop of Noli in 1588, and died in 1616. He wrote, *Declamationes Panegyricæ de Sacra Fide et de Romano Pontifice;* also some small philosophical and theological treatises. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bérardier, DENIS (surnamed *Fénélon*), a French priest, professor, and member of the first national assembly, was born at Quimper in 1729. He was the son of a merchant of Quimper, and first pursued his studies at a Jesuit school at that place. At Paris, where he afterwards went, he studied philosophy and theology, and became doctor at the Sorbonne. At the time of the expulsion of the Jesuits in 1762, he was appointed by M. de la Chalotais principal of the College of Quimper, to which institution he presented a cabinet of natural sciences, very valuable for that epoch. The opposition which he encountered on the part of the Jesuits, it is said, led him to abandon Quimper. March 19, 1778, he was appointed principal; May 1, 1780, administrator; and in 1787 grand-master of the College Louis-le-Grand, at Paris. From this time he was found mingling with men, and in the memorable affairs of the epoch. He numbered among his pupils Luce of Lancinal, Camillus Desmoulins, and Maximilian Robespierre. Camillus saved his life Sept. 2, and still later, in 1793, he turned away from the dwelling of his master the dangers which were threatened by the rioters. As to Robespierre, he obtained at the close of his course of study, at the recommendation of Berardier, a gratuity of six hundred pounds. Berardier held his position in 1789, as assistant deputy of the clergy at the constituent assembly, when he opposed the civil constitution of the clergy. He signed the protestation against this act, and naturally refused the bishopric of Quimper, to which he

was elected. He became grand-master of the College of Conformity, and died in 1794. He wrote, among other works, *L'Église Constitutionnelle Confondue par elle-même* (Paris, Crapart, 1792):—*Les Principes de la Foi sur le Gouvernement de l'Église*, etc. (ibid. 1791). This work had fourteen editions in less than a month, and some were entitled *Les Vrais Principes de la Constitution du Clergé*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berardini (**Bernardini** or **Beraldini**), Paulino, an Italian theologian of the Dominican order, was born at Lucca about 1515, and died at Naples in 1585. His principal works are, *Quodlibeta Theologica:*—*Tabula sive Index Sententiarum in Commentario Thomæ Cajetani super Summam S. Thomæ de Aquino:*—*Chronica Ordinis:*—*Concordia Ecclesiastica contra tutti gli Heretici:*—*Defensione della Vita e della Dottrina del P. Geron. Savonarola:*—*Narrazione e Discorso circa la Contradizione contra l'Opere di Geronimo Savonarola.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bérauld (or **Bérault**), **Armand Bernard**, a French theologian, who lived in the early half of the 18th century, wrote, *Theses Theologicæ* (Paris, 1717):—*Traité des Annates*, etc. (Amsterdam, 1718). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bérauld (or **Bérault**), **Michel**, a French Protestant theologian, was born about 1535, at Mans. About the year 1555 he left the convent of the Dominicans of his native place, and joined the Reformed Church. In 1560 he was received into the evangelical ministry, and ministered to the Church at Ladève from 1561 to 1562, and at Béziers from 1563 to 1564. Being driven away from the latter place, he went to Montauban. In 1573 he was at Puylaurens, and in 1576 again at Béziers. Being obliged to leave this place a second time, he became pastor at Réalmont. In 1579 he was appointed pastor and professor of theology at Montauban, where he died, July 11, 1610. He took a very active part in the affairs of the Reformed Church, and presided at the national synods held at Montauban in 1594, at Montpellier in 1598, and at La Rochelle in 1607. Of his numerous works we mention, *Athénagoras d'Athénes, Philosophie Chrestien, touchant la Résurrection des Morts* (Montauban, 1582):—*Brière et Claire Défense de la Vocation des Ministres de l'Évangile*, etc. (ibid. 1598):—*Epistola Apologetica ad Plantavitium Pauseum Semijesuistam* (1608):—*Disputationum Theologicarum Prima de Sacra Theologia* (1608). See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bérault-Bercastel, Antoine Henri de, a French Jesuit, was born Nov. 2, 1722, at Brieg, near Metz; and died as canon of Noyon in 1794. He is the author of a popular Church history—*Histoire de l'Église* (Paris, 1778–90, 24 vols.)—comprising the period from the founding of the Church to the year 1721. This work has often been reprinted, with corrections and a continuation, by Guillon (Besançon and Paris, 1820–21, 12 vols.); by Pelier de Lacroie (Ghent, 1829–33, 18 vols.); by count Rubino (Lyons and Paris, 1842, 16 vols.). The fifth edition, coming down to the year 1844, was published by Henrion (Paris, 1844, 13 vols.). It was also translated into Italian and German. See Funk, in Wetzer u. Welte's *Kirchenlexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Berber Version of the Holy Scriptures. The whole of the interior of Northern Africa is inhabited by the Berbers, representatives of the ancient Libyan race. They are divided into several distinct nations, of which the principal are the Amazigh or Berbers of Northern Atlas; the Shellahs, who inhabit the southern part of the same mountain chain; the Kabyles of the Algerine and Tunisian mountains; and the Tuarick tribes of Siwah, Sokna, and the Western desert.

A translation of the first twelve chapters of St. Luke into the Algerine-Berber (or Showiah) dialect of the Berber language spoken by the Kabyle tribes was published by the British and Foreign Bible Society in 1833, from a MS. which included the four Gospels and the book of Genesis, and which was purchased by the society of Mr. Hodgson, American consul at Algiers. This is the only part hitherto published. See *Bible of Every Land*, p. 403. (B. P.)

Bercarius. See Bertharius.

Berchan (Lat. *Berchanus* and *Barachianus*). Several of this name are found in Irish hagiology, of some of whom but little is known. Of this class are Berchan of Cluain-Aedha-Aithmet, in Luighnè, commemorated June 5; Berchan of Cluain-caoi, May 24; Berchan of Inis-rochla, in Loch Erne, Nov. 24; and Berchan, son of Neman, brother of St. Sedna of Killaine. Of those better known are:

1. Of Cluain-sosta—commemorated Dec. 4. The *Mart. Doneg.* calls him "bishop and apostle of God, of Cluainsosta, in the Failghe." He was the son of Muiredhach, of the race of Cairbre Righfoda; and was called also *Ferda-leithe* (the man of two portions), as he spent half his life in Alba, and the other half in Erin. The Scotch calendars place this saint's day on April 6, and make him bishop in the Orkneys. Camerarius says that he was celebrated in the province of Stirling, and passed his youth in the monastery of St. Columba, near there. He has several places in Scotland named after him, and his grave was said to be in Inishmore, in Galway Bay. See Colgan, *Acta Sanctorum*, p. 715, n.; Forbes, *Kal. of Scot. Saints*, p. 279; O'Curry, *Lect. on Anc. Ireland*, iii, 66.

2. Of Echdruim—celebrated May 7. From the dates and other circumstances this Berchan seems to be the *Becanus* of the race of Colla-Dachrioch, whom Colgan gives (*Acta Sanctorum*, p. 782–83) as brother of St. Cairnech and St. Rouan.

3. The Irish calendars, under April 10, give Berchan as one of the saints specially venerated in Egg (or Eig), in the Hebrides of Scotland, and this may be the Berchan who was so troublesome to St. Columba on account of his inquisitive disposition. See Colgan, *Tr. Thaum.*

4. Abbot of Glas Naoidhen, in Fine Gall—celebrated Oct. 12—is more generally known as *Mob-hi-Clairenech (of the flat face)*, and the place of his dedication is now Glasnevin. He was of the race of Finn Fuathairt, and Uanfinn, daughter of Finnbarr, was his mother. "The extraordinary universal plague through the world, which swept away the noblest third part of the human race," broke up his monastery at Glasnevin about A.D. 544 (or 545). In Archdall's *Monast. Hibern.* p. 119, there is mentioned among the canons regular of St. Augustine, "Glasena-Oidheau, St. Mobyus, alias Mobyteus."

Bercharius (or **Bererus**), *Saint*, a French ecclesiastic, was born in the 7th century, in one of the provinces of Aquitaine. He was educated by St. Nivardus of Rheims, and retired into the monastery of Luxeuil, in Burgundy, where St. Walbertus was abbot. After many years thus spent he returned to Rheims, and St. Nivardus built, at his request, the monastery of Hautvilliers, of which Bercharius was appointed the first abbot, and united the rules of St. Columbanus and St. Benedict. In 673 St. Nivardus died, and subsequently Bercharius founded two other monasteries in the forest of Der—one, for men, called Montier-en-Der, and another, for nuns, called Peulle-Moutier—which no longer exists. Bercharius left Hautvilliers, and became abbot of Montirendé; he then went on a pilgrimage to Rome and Jerusalem. Having been compelled to punish one of his monks, named Daguinus (his godson), the wretched man stabbed him in the night; he died on Easter-night, A.D. 676. His festival is marked on the 16th of October, the day of his translation. See Mabillon, *Sæc. Ben.* par. ii; Baillet, iii, 262, Oct.—Landon, *Eccles. Dict.* s. v.

Berchère, Carl *le Gouz de la*, a French theologian, was born at Dijon about 1647. He was successively bishop of Lanaur, archbishop of Aix, of Alby, and of Narbonne, where he died, June 2, 1719. He wrote, *Statuts Synodaux de Lanaur* (Toulouse, 1679):—*Harangue au Roi Louis XIV in* 1791, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bercheure (or **Berchoire**; Lat. *Bercherius* or *Bercorius*), Pierre, a learned French Benedictine, a native of St. Peter du Chemin, near Maillezais in Poitou, was born about the beginning of the 14th century. He was prior of the monastery of St. Eloy, which at that time belonged to the Benedictines. He died at Paris in 1362. He wrote *Reductorium. Repertorium et Dictionarium Morale utriusque Testamenti*, etc. (Strasburg, 1474; Nuremburg, 1499; Cologne, 1631–92). This is a kind of encyclopædia in which the author treats of theology, physics, medicine, anatomy, geography, and astronomy. A translation of this work by Richard Leblanc was published at Paris in 1584. Bercheure also translated into French, by order of king John, the *Roman History* of Livy. This translation, of which several fine manuscripts are to be found in the Imperial Library, was published under the title *Les Grandes Decades de Titus-Livius*, etc. (Paris, 1514–15). He composed several other works which have been lost. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.; Wetzer u. Welte, *Kirchenlexikon*, s. v.

Berchmann, Johann, a German theologian of the Jesuit order, who lived in the early half of the 17th century, is revered as a saint. He wrote *Hyperdulia Mariana*, a work published by Canisius (Munich, 1631). His *Life*, represented as a model, and written in Italian by Virg. Cepari (Rome, 1627), was translated into Latin by Herm. Hugo (Antwerp, 1630); into French by Cachet (Paris, 1630); into Spanish by Jos. Olzina. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berchorius. See Bercheure.

Berchthun is the name of two early English prelates.

1. A bishop of Lichfield, the thirteenth in the ancient lists, succeeded Cuthfrith, whose death is placed in some MSS. of Florence in 767. Little or nothing is known of his history, but he is mentioned by Matthew Paris in his *Lives of the Offas*. He is there made archbishop of Lichfield and confounded with bishop Humbert, who lived a half-century later. See Wharton, *Ang. Sac.* i, 429.

2. Otherwise styled *Brihthunus*, deacon of John of Beverley, bishop of York, was abbot of John's monastery of "Inderauuda," or Beverley, when Bede wrote. According to the fragments of the history of Beverley preserved by Leland (*Collectanea*, iii, 155), he died May 15, 733; but, according to Capgrave, his death occurred in 740. He was buried at Beverley near his master.

Berchtold, *count* Leopold de, a German philanthropist and traveller, was born in 1738. He was versed in eight different languages; travelled in Europe, Asia, and Africa, and exposed himself in Turkey to great danger in order to study the means of preventing and of curing the pestilence: was a zealous propagator of vaccination, and consecrated his whole immense fortune to the relief of the evils of humanity, and to found establishments of beneficence. In 1805 he collected offerings of wheat in order to maintain the inhabitants of Riesengebirge, who were a prey to famine. At the battle of Wagram, the chateau of Buchlovitz served as an asylum for the sick and wounded. Berchtold died of typhoid fever developed in this improvised hospital, in 1809. He wrote, *An Essay to Direct and Extend the Inquiries of Patriotic Travellers* (Lond. 1789); translated into French by P. de Lasteyrie (Paris, 1797):—*Courte Methode pour Rappeler à la Vie toutes les Personnes Atteintes de Mort Apparente* (in German, Vienna, 1791); the author translated this work into several languages. He also published the *Tables*, in which artisans find excellent advice concerning the preservation of their health. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bercka, Arnold, a German theologian, lived at Cologne in the early half of the 17th century. He wrote *Liber Vitæ, sive Veteris et Novi Testamenti Glossarium et Compendium, una cum Indice Historiarum in Omnibus Libris Novi et Veteris Testamenti* (Cologne, 1661), which is found in manuscript in the library of the Jesuits at Dusseldorf. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berckelmann, Johann Justus, a Protestant theologian of Germany, was born at Rostock, Oct. 3, 1678. He studied at Helmstädt, and after having acted as pastor at several places, in 1721 was appointed general superintendent at Hildesheim, and in 1726 for the same office at Osterroda. In 1735 he was deposed from his office, and had to leave the country. He died at Nordhausen, Feb. 22, 1743. He published *Evangelische Glaubens- Lebens- und Gewissenslehre.* See Heinsius, *Kirchen-Historie*, pt. iii; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Berckelmann, Theodor, a Lutheran theologian of Germany, was born Nov. 9, 1576, at Neustadt, in the principality of Calenberg. He studied at Helmstadt, and in 1609 was professor of theology there; in 1616 he was made doctor of theology; in 1625 abbot at Amelunxborn; and in 1630 general superintendent of Göttingen, where he died, July 30, 1645. He wrote, *Isagoge Theologica:—Dissertationes Biblicæ:—Commentarius in Epistolam ad Galatas.* See Kuss, *Memoria Theodori Berckelmanni* (1733); Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Berckenmeyer. See Berkenmyer.

Bercta. See Bertha.

Berctgils (also **Bonifacius**), a Kentish man, was appointed by bishop Honorius of Canterbury the third bishop of the East Angles, with his see at Dunwich. The year of his consecration was probably 652, and he ruled for seventeen years. See Bede, *Hist. Eccl.* iii, 20; iv, 5; Flor. Wig., *M. H. B.*, p. 530; Wharton, *Ang. Sac.* i, 403.

Berdini, Vincenzo, an Italian theologian of the order of the Minorites, a native of Sarteano, near Sienna, lived in the early half of the 17th century. He wrote, *L'Antidote Spirituale sopra la Peste* (Sienna, 1630):—*Storia dell' Antica e Moderna Palæstina, ossia il Viaggio di Gerusalemme* (ibid. 1633; Venice, 1642):—*Centuria Terza de' Precetti, Politici e Morali* (Sienna, 1634):—*Centuria Seconda de' Precetti Christiani* (ibid. 1642). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bére (or **Ber**), Louis, a Swiss Catholic theologian, was born at Basle at the close of the 15th century. In 1526 he was a doctor in theology at Paris, and one of the four presidents of the conferences upon religion held at Baden. He retired to Fribourg when the Protestants held control at Basle, and there died, April 14, 1554. He wrote, *De Christiana Præparatione ad Mortem* (Basle, 1551):—*Quorumdam Psalmorum Expositio* (ibid. eod.):—*Num quid Christiano Homini Ingruente Pestilentia Funere Licet* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berĕa (1 Macc. ix. 4). Lieut. Conder (*Tent Work*, ii, 335) proposes to identify this place with *Bireh*, which, however, has long since been settled as the site of Beeroth.

Berectus (Beretchert, or **Beriktus)** is the name of a Scottish and an Irish ecclesiastic of early date:

1. A saint by this name is mentioned by Wion. He is said to have died in 720, and is commemorated Feb. 24. See Forbes, *Kal. of Scott. Saints*, p. 279.

2. On Dec. 6 the Irish hagiologists place Beretchert, or Berectus, of Tulachleis, now Tullylease, County Cork. He is given as brother of Sts. Gerald, Balanus, and Hubrit. The Bollandists (*Acta SS.* Feb., ii, 833 sq.), in their *Life of St. Berach*, would identify Berectus with him. The *Four Masters* gives the death of "Berichtir of Tulachleis" Dec. 6, 839.

Berecynthia, in Greek mythology, was the usual surname of *Cybele*, from the mountain-range Berecynthus, in Phrygia, where she was principally worshipped.

Berefellars were seven persons in Beverley Minster who acted as rectors of choir; their amesses were probably lined with bear-skin, or fells, whence their name.

Beregzazi, Peter, a Protestant Hungarian theologian, lived at Grosswardein, Hungary, near the close of the 16th century. He wrote, *Adversaria de Controversiis hoc Sæculo de Religione Motis* (Basle, 1587):—*Opuscula Varia de Calendario Gregoriano* (ibid. 1590). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berelius, George, a Swedish Protestant theologian, was born at Calmar in 1641, and died at Upsal in 1676. He wrote, *Disp. de Insectis:—De Amplificanda Republica:—De Indulgentiis Papalibus.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Beren (or **Jura**), in the mythology of India, was the hunter who killed Krishna without being aware of it; for the god, sleeping under a tree, had forgotten to cover up the bright signs of his divinity on the soles of his feet, and thus Jura, aiming at this mark, robbed Vishnu, in the highest incarnation, of his life.

Bérenger, Raymond, a native of Dauphiny, celebrated grand-master of the Order of St. John of Jerusalem, rendered himself illustrious by his valor, and was raised to the dignity of grand-master in 1365. In concert with the king of Cyprus, he destroyed the Egyptian privateers that infested the sea in the vicinity of the islands of Rhodes and Cyprus. He then went into the midst of the siege before Alexandria, took it after two very deadly assaults, burned all the buildings which were in the port, pillaged the city, and terminated the expedition by the sacking of Tripoli, Syria. In 1371 Urban V sent him to the isle of Cyprus to appease the troubles caused by the death of the king, Peter. Bérenger held two general chapters in order to re-establish the discipline of his order. This was at first very difficult, but his reforms were at last approved in an assembly convoked at Avignon by pope Urban V. Bérenger did not assist at this assembly on account of his advanced age. He died at Rhodes in 1373. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berengosius, abbot of St. Maximin of Treves, who lived at the commencement of the 12th century, wrote *De Laudibus et Inventione Sanctæ Crucis, de Mysterio Ligni Dominici.* These sermons were published in the *Biblioth. Patrum*, vol. xii (Lyons, 1677). The commentary upon the Apocalypse which was found under the guise of anonymous at the end of the works of St. Ambrose is attributed to Berengosius. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berenguer, Pedro Juan Morales, a Spanish theologian who lived at Valencia in the early half of the 17th century, wrote *Universal Explicacion de los Mysterios de Nuestra Santa Fe* (Valencia, 1608). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berenīcè, in Greek mythology, was the daughter of king Ptolemy Philadelphus of Egypt and of Arsinoë, who was married to her brother Ptolemy. When the latter went to Syria to war, Berenice, who loved him dearly, vowed her hair to Venus in the event of his safe return, and placed it in the temple of Aphrodite Zephyritis. On the following day it was missed, and the Samian astronomer Conon affirmed that it had been placed among the stars. There may be found by the name of "hair from the head of Berenice" a group of stars near the tail of the Lion in the northern heavens, from 170° to 203° in a straight ascension. Its stars are all of or below the fourth magnitude, and many nebulous mists. Berenice herself was adored as an Egyptian goddess in the city of Memphis under Ptolemy V.

Berent, Simon, a German theologian of the Jesuit order, was born in Prussia about 1585. He became confessor of prince Alexander of Bologna, and accompanied him in his travels in Germany and Italy. He had also a knowledge of music. He died in Brunsberg, May 16, 1649, leaving *Opera duo Musicalia Litaniarum de Nomine Jesu et Lauretanarum de B. Virgine* (1638, 1639). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berentz, Christian, a German Reformed minister, was born at Baltimore, Md., in 1794. He was licensed to preach and ordained in 1829. In 1830 he was located at Johnstown, Cambria Co., Pa., where he labored until 1842, and then removed to Hillsborough, Highland Co., O. After a few years he went to Grandview, O., where he resided without a regular charge until his death, March 23, 1879. See Harbaugh, *Fathers of the Germ. Ref Church*, v, 343.

Beres are monks of Mingrelia in the Caucasus. They are initiated or admitted into the body by having a calot, or leathern cap, put upon their head, and from that time they are bound to abstain from animal food, and to receive their instruction from the other Beres. They read mass in the Georgian language. They very frequently fast, and should they omit so important a duty they imagine that the guilt of such a sin can only be removed by a second baptism. They prohibit the eating of every kind of flesh, claiming that our Lord never tasted animal food during his whole life, and that he celebrated the paschal supper with fish only. The Beres are usually dressed like laymen, with this difference, that they let their hair and beard grow. They are also trained up from childhood to abstinence.

The name of *Beres* is also given to Mingrelian nuns of different kinds. Some are young women who have renounced marriage; others are servants, who, after the death of their masters, become Beres along with their mistresses; others are widows who never marry again, or in some cases divorced wives; while many have embraced the life of a Bere from poverty. All these nuns of Mingrelia are dressed in black, and have their heads covered with a black veil. They are not confined in convents, and may quit the religious life without being chargeable with any breach of vow.

Beresford, James, an English clergyman and writer, was born in 1764, and died in 1840. He published, *Sermons*, etc. (1809–15):—*The Miseries of Human Life; or, The Last Groans of Timothy Testy and Samuel Sensitive*, etc. (1806–7, 2 vols.):—*Bibliosophia, or Book of Wisdom* (1812):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Beresford, John George, D.D., an eminent Irish prelate, was born at Tyrone House, Dublin, Nov. 22, 1773. He was the second son of the right hon. George De la Poer Beresford, second earl of Tyrone. After leaving Eton School, he went to Christ Church, Oxford, and took the degree of B.A. in 1793. At the age of twenty-six he was appointed dean of Clogher, which office he held until 1805, when, March 24, he was consecrated bishop of Cork and Ross. In 1807 he was translated to the see of Raphoe, and to that of Clogher in 1819, and to the archbishopric of Dublin in 1820. He succeeded to the archbishopric of Armagh in June, 1822, and became chancellor of the University of Dublin in 1851, having held the position of vice-chancellor for more than twenty years. In 1850 the see of Clogher again came under his jurisdiction. He died July 19, 1862. His liberality was conspicuous. On Armagh

cathedral he spent nearly £30,000, and in one year he expended £1100 in stipends to poor curates. For many years he wholly supported the fever hospital of Armagh, with its forty patients, and it was no uncommon thing for him to disburse £1000 in a single year in private charities. See *Amer. Quar. Church Rev.* April, 1863, p. 155.

Bereshith (בְּרֵאשִׁית, *in the beginning*), the name given by the Jews to the book of *Genesis*, because it opens with this word in Hebrew.

BERESHITH is also the second part of the Jewish Cabala, and is so called from the first word which occurs in the book of God.

Bereshith Rabba is the title of a midrash or commentary on Genesis, composed in Palestine in the 6th century. The last five chapters, commencing with the section וַיְחִי (Gen. xlvii, 12 sq.), hence also called *Vaichi Rabba*, are more modern, probably of the 11th century. A careful examination of this midrash proves that its author made use of Bar-Sira or Ben-Sira, Mishna, Tosephta, Sifre, Sifri, Mechilta, Seder Olam, the Onkelos Version and Jonathan Targum, etc. This midrash is now accessible to students in the German translation published by A. Wünsche, in his *Bibliotheca Rabbinica* (Leips. 1880). Besides Zunz, *Gottesdienstliche Vorträge*, p. 174–179, 254–256, see especially the prize-essay of M. Lerner, *Anlage des Bereschith Rabba und seine Quellen*, published in Berliner and Hoffmann's *Magazin für die Wissenschaft des Judenthums*, 1880, iii, 157 sq.; iv, 197 sq.; 1881, i, 30 sq. (B. P.)

Beresovsky, Maximus Sognovitch, a Russian composer of sacred music, and first reformer of the ecclesiastical chant in Russia, was born in 1795 in the city of Glouchkoff, which was also the birthplace of another great musician, M. Bortniausky. Beresovsky studied at first at the ecclesiastical academy of Kieff. Being called, on account of his fine voice, to the chapel of the empress Elizabeth, he was there the object of general admiration. He was sent, at the expense of the crown, to perfect himself in singing and composition, at Bologna, with Martini, the most celebrated professor of the epoch. He spent nine years at Bologna, where he became master of the chapel and member of the Academy. On account of harsh deceptions which awaited him on his return to Russia, he obtained neither the consideration nor employment he had anticipated. He died of chagrin two years after. The compositions of this predecessor of Bortniausky are numerous and breathe a profound sentiment, and are simple as well as expressive. His reforms were welcomed throughout all Russia. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beretchert. See Berectus.

Berezat, in Zendic mythology, was a holy mountain in the centre of the earth, from whose side flowed the sacred river Arvanel.

Berezeseng, in Persian mythology, is one of the five kinds of fire which is distributed in all creations of Ormuzd, even in the earth, in mountains, and in naphtha springs. It was this fire mainly whose cultus spread over a great part of Asia, and of which rays penetrated to India, Thibet, Mongolia, and Turkey. Baku, with its naphtha springs, seems to have been the central place of devotion for the fire-worshippers.

Berg, Franz, a German canon and professor of theology, was born in 1753 at Frickenhausen-on-the-Main. He received holy orders in 1777, and acted for some time as priest. In 1785 he was made *professor extraordinarius* and in 1790 *ordinarius* of theology at the Würzburg University. About that time he published his *De Clemente Alexandrino ejusque Morali Doctrina* (Würzburg, 1779), and his *Oratio Aditialis de Origine Rituum Ecclesiasticorum, qui circa Aquam Versantur* (1786). In his lectures he maintained that "Christianity was but a mere human work, the teaching of Jesus that of a wise man." His ambition led him to write against Schelling and Kant. His own philosophical system he laid down in his *Epikritik der Philosophie* (1805), in which he criticises the philosophical process and the science of knowledge. He died in 1821 at Würzburg. See Schwab, *Franz Berg, geistlicher Rath und Professor der Kirchengeschichte zu Würzburg* (1869); Krug, *Encyklop.-philosoph. Lexikon*, 1827, vol. i; Stein, in Wetzer u. Welte's *Kirchenlexikon*, s. v. (B. P.)

Berg, Gustav Dittmar, a Roman Catholic theologian of Germany, was born Jan. 19, 1798, at Voltlage, near Münster, and died July 19, 1837, as doctor and professor of theology at Breslau. He wrote, *Ueber das Eheband. Eine dogmatisch-kirchenrechtliche Abhandlung*, etc. (Münster, 1829):—*Die christkatholische Lehre von dem Bittgebete* (ibid. 1831):—*Ueber die Verbindlichkeit der kanonischen Ehehindernisse in Betreff der Ehen der Evangelischen* (Breslau, 1835):—*Ueber die Erforderlichkeit der priesterlichen Ehe-Einsegnung zum Sacrament der Ehe* (ibid. 1836). See Winer, *Handbuch der theol. Lit.* i, 460, 497; ii, 22; Zuchold, *Bibl. Theol.* i, 107. (B. P.)

Berg, Joachim von, a German man of state and a philanthropist, was born at Herrndorf, March 23, 1526. He was the most celebrated member of a family which still exists in Silesia. He was learned in theology, history, law, and politics. On his return from his travels in the Netherlands, England, France, Switzerland, Italy, Hungary, and Poland, he performed the functions of ambassador in the different cities of Europe. In 1571 he returned to his own country, and consecrated, by testament, all his property towards creating a capital which should be used for the education of the children of his compatriots. He died March 2, 1602. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berg, Johann Peter, a Protestant theologian and Orientalist of Germany, was born in Bremen, Sept. 3, 1737, and died March 3, 1800, at Duisburg, as doctor and professor of theology and of Oriental languages. He was a man of vast learning, and was well versed in Oriental languages, especially the Arabic, and he introduced into the University of Duisburg an exact translation of the sacred books. He wrote, *Specimen Animadversionum Philol. ad Selecta V. T. Loca* (Leyden, 1761):—*Reformationsgeschichte der Länder Jülich, Cleve, Berg*, etc. (Hamm, 1826, edited by Tross). He also took part in the publication of some works of his friends, under the title: *Symbolæ Litterariæ Duisburgenses, ad Incrementum Scientiarum a Variis Amicis Amice Collatæ, ex Haganis Factæ Duisburgenses* (vol. i, pt. ii, 1783; vol. ii, pt. i, 1784; pt. ii, 1786). See Winer, *Handbuch der theol. Lit.* i, 196, 205, 796; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Berg, Joseph Frederick, D.D., a minister of the Reformed (Dutch) Church, and a son of Rev. Christian Frederick Berg, of Denmark, was born at Grace Hill, Antigua, W. I., June 3, 1812. He was educated in the Moravian institutions at Fulnic, England, in 1816–25. In 1825 he came to the United States, and was placed in the Moravian school at Nazareth, Pa. He was made teacher of chemistry at Nazareth in 1829, when only seventeen years old, and while he was pursuing theological studies. In 1831 he was licensed, and was ordained and installed as pastor of the German Reformed Church at Harrisburg, Pa., Oct. 2, 1835–37. From 1837 to 1852 he was pastor of Race-street German Reformed Church, Philadelphia, and while here he also studied medicine in Jefferson College, and received the degree of M.D. He served the Second Reformed (Dutch) Church of Philadelphia from 1852 to 1861. At this time he was elected professor of didactic and polemic theology in the New Brunswick Seminary, in which capacity he labored until his death, which occurred July 20, 1871. In addition to his other labors, he was professor of evidences of Christianity at Rutgers College from 1862 to 1867. As a preacher he was successful.

He did not so much aim to captivate his audience with glowing rhetoric or oratory, as to instruct them. His style was solid, logical, persuasive, and instructive. Although he had no relish for controversy, yet in this, as in whatever he undertook, he was a master. As a pastor, Dr. Berg was greatly beloved by his people; as a professor, he fully met the expectations of his friends and justified the wisdom of those who selected him. He wrote, *The Tree and its Fruits* (1837):—*Ancient Landmarks* (1838):—*Christian Landmarks; or, The Centenary of the German Reformed Church* (Phila. 1840):—*The House of God and the Family Altar* (1840):—*Lectures on Romanism* (eod.; several editions):—*The Confessional* (1841):—*Papal Rome* (eod.):—a series of pamphlets published anonymously, entitled *A Voice from Rome, Rome's Policy towards the Bible, The Pope and the Presbyterians* (1844):—*History of the Holy Robe of Trèves* (1843), an oral controversy with a Catholic priest:—*The Old Paths; or, A Sketch of the Order and Discipline of the Reformed Church before the Reformation* (1845):—*A Plea for the Divine Law against Murder* (1846):—*Mysteries of the Inquisition*, etc. (eod.):—*Reply to Archbishop Hughes on the Doctrine of Protestants* (1850):—*Exposé of the Jesuits* (eod.):—*The Inquisition; Church and State, or Rome's Influence upon the Civil and Religious Institutions of our Country* (1851), a prize essay:—*Jehovah Nissi; or, Farewell Words to the First German Reformed Church* (Phila. 1852):—*Vindication of the Farewell Words* (eod.):—*The Bible Vindicated against the Aspersions of Joseph Barker* (1854):—*Translation of Dens' Moral Theology* (1842, 1856):—*Prophecy and the Times; or, England and Armageddon* (1856):—*The Stone and the Image; or, The American Republic the Bane and Ruin of Despotism* (eod.), an exposition of the fifth kingdom of Daniel's prophecy:—*The Saint's Harp; or, Hymns and Spiritual Songs* (eod.):—*Abaddon and Mahanaim; or, Dæmons and Guardian Angels* (eod.):—*Cause and Cure of Financial Distress* (1857):—*The Olive Branch, a Conservative View of Slavery* (eod.):—*Loyalty; or, Christian Obligation* (1859):—*Paganism, Popery, and Christianity; or, The Blessing of an Open Bible*:—*The Second Advent of Christ not Pre-Millennial* (eod.):—*The Evangelical Quarterly* (1860–62, 3 vols.):—*Valedictory Sermon before the Students of Rutgers College* (1862):—*History and Literature of the Heidelberg Catechism, and its Introduction into the Netherlands* (1863), a translation of Von Alpen:—*System of Didactic Theology* (in MS.):—besides several books for children. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 174; *Presbyterian*, July 29, 1871; Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 488.

Bergalli, Carlo, an Italian scholar and theologian of the order of Conventual Minorites, a native of Palermo, distinguished himself as a preacher, and taught philosophy and theology in the convents of his order. He died at Palermo, Nov. 17, 1679, leaving *De Objecto Philosophiæ* (Perugia, 1649). *Davidiade*, an Italian epic poem, is also attributed to him. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bergantini, Giuseppe Hyacinth Maria, an Italian theologian, brother of Giovanni Pietro, of the order of Servites, was born at Venice, Oct. 10, 1690. His principal works are, *Annus Sacer, per Cujus Dies Singulos eorum Pia Recolitur Memoria, quorum Triumphis Sacra Servarum Mariæ Familia Coronatur* (Inspruck, 1729):—*Venetorum Ducum Imagines e Tubulis Prætorii Expressæ*:—*Fra Paolo Sarpi Giustificato, Dissertag. Epist. di Giusto Nuve* (Colog. c. 1752):—*I Lette Salmi Penitenziali Litteralmente Spiegati* (Venice, 1758). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bergelmer, in Norse mythology, was the son of Aurgelmer, a powerful mountain giant. Long before the creation of the world this mighty god lived, until the earth was overflooded by Ymer's blood, and the entire Rhimthusian generation perished. He alone saved himself in a boat, and with his wife subsequently peopled the earth again. The analogies with Noah are obvious. See Flood.

Bergen, George Providence, a Presbyterian minister, was born Jan. 1, 1820, in Mercer County, Ky. He graduated from Centre College in 1846, and from Princeton Seminary in 1849. He was licensed by the Presbytery of New Brunswick, April 26, 1848. Returning to Kentucky, he engaged to fill, for a few months, the pulpit of the First Presbyterian Church of Covington. He was ordained and installed pastor of the Church at Springdale, O., by the Cincinnati Presbytery, May 1, 1850. He was released from his pastoral relation here in April, 1857. In the same year Mr. Bergen was urged by the Board of Domestic Missions to go, under its commission, to Omaha, Neb. He accepted the position offered. He began the erection of a church here, but financial difficulties prevented his finishing it. After two years he returned to Ohio, and in 1859 settled at Bellefontaine, and remained over four years in charge of a flourishing Church in that town. He next removed to Mt. Pleasant, Ia., and established a boarding-school for young ladies, which proved to be highly successful. He removed to Birmingham in 1863, and established a prosperous school for both sexes; and at the same time he accepted a call to the pastorate of the Presbyterian Church of Birmingham, where he continued until his death. A few years before his death he supplied the Church at Libertyville. He died April 11, 1876. Mr. Bergen was a pioneer of education, and has left two institutions of his planting in active operation in Iowa. His preaching was full of sound doctrine, simple in style and fervent in manner. See *Necrological Report of Princeton Theol. Sem.* 1877, p. 40.

Bergen, John G., D.D., a Presbyterian minister, was born at Hightstown, N. J., Nov. 27, 1790. He graduated at the College of New Jersey in 1808; was tutor in that institution, 1810 to 1812; became pastor at Madison, N. J., in 1812; had sixteen years of great success; and finally removed to Springfield, Ill., in 1828, where he became pastor of the First Presbyterian Church, and where he died, Jan. 10, 1872. "He was a man of power and influence; cheerful, earnest, courageous, consecrated, and everywhere honored. So long and faithfully did he labor in the West, and much of the time in pioneer work, that he came to be known as the 'Old Man of the Prairie.'" See Aikman, *Hist. Discourse concerning the Presb. Church in Madison, N. J.*, p. 14–21; Tuttle, *Hist. of the Presb. Church in Madison, N. J.* (N. Y. 1855), p. 52; *Presbyterian*, Feb. 3, 1872.

Berger, Christian Gottlieb, a Protestant theologian of Germany, was born Dec. 20, 1764, at Geithain, and died Feb. 24, 1829, as doctor of philosophy and superintendent at Eisleben. He wrote *Kurze Beschreibung der Merkwürdigkeiten die sich in Eisleben und in Luther's Hause daselbst, besonders auf die Reformation und auf Luther beziehen* (Eisleben, 1817, 1827). See Winer, *Handbuch der theol. Lit.* i, 803. (B. P.)

Berger, Daniel (1), a Prussian engraver, was born at Berlin in 1744, and studied under his father. In 1787, he was appointed professor of engraving in the Academy of Berlin. The following are some of his best prints: *The Virgin and Child; The Virgin Mary*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Berger, Daniel (2), a minister of the Evangelical Association, was born in Berks County, Pa., April 16, 1797. He entered the itinerancy in 1834, and was in the effective work twenty-seven years. In 1861 he located, and remained thus up to the time of his death, at Orwigsburg, Schuylkill Co., Pa., April 12, 1880. See *Evangelical Messenger*, April 27, 1880.

Berger, Jacob, a Lutheran minister, was born at Westerloo, Albany Co., N. Y., 1799. In his twentieth year he became a student of the Hartwick Seminary, where he made a public profession of religion, and united

with the Lutheran Church. He graduated from Union College in 1824, and took a course in theology in 1825; was licensed and ordained the following year, and commenced his ministerial labors at Ghent, N. Y. He subsequently organized a Church at Valatie, and became an assistant to the Rev. F. J. G. Uhl; and thus Churchtown was added to his charge. There he labored with much zeal until his death, March 11, 1842. See Sprague, *Annals of the Amer. Pulpit*, i, 172; *Evangelical Review*, viii, 210.

Berger, Joachim Ernst, a German Protestant theologian, was born in 1666 at Gramzow, and died in 1734. His principal works are, *Von der Spöttery mit der Sünde* (Berlin, 1702):—*Das verdeckte Evangelium* (ibid.):—*Entdeckte Jugendsünden* (ibid. 1704):—*De Bibliis Hebraicis* (ibid. 1708):—*Diatribe de Libris Rariobus eorumque Notis Diagnosticis* (ibid. 1726). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berger, Johann Gottfried Immanuel, a Protestant theologian of Germany, was born July 27, 1773, at Ruhland, in Upper Lusatia. He studied at Göttingen, was in 1802 appointed first preacher at Schneeberg, and died May 30, 1803. He wrote, *Aphorismen zu einer Wissenschaftslehre der Religion* (Leipsic, 1796):—*Versuch einer moralischen Einleitung in das Neue Testament* (Lemgo, 1797–1801):—*Versuch einer praktischen Einleitung in das Alte Testament* (Leipsic, 1798–99, 2 vols.; the third was edited by Augusti, ibid. 1806):—*Geschichte der Religionsphilosophie* (Berlin, 1800):—*Reinhard's Vorlesungen über die Dogmatik mit Zusätzen* (Amberg and Sulzbach, 1801). See Döring, *Die gelehrten Theologen Deutschlands*, i, 85 sq.; Winer, *Handbuch der theol. Lit.* i, 281, 300; Fürst, *Bibl. Jud.* i, 109. (B. P.)

Berger, Paul, a German Protestant theologian and Hebraist, was born at Rosenburg, and lived in the early half of the 18th century. His principal works are, *Disp. de Montibus Charizim et Hebal* (Wittenberg):—*Disp. de Primæva Antiquitate Litteraturæ Hebrææ* (ibid. 1700):—*De Ubertate et Perspicuitate Linguæ Hebrææ* (ibid.):—*De Montibus Sinai et Horeb* (ibid.):—*De Montibus Hor et Nebo* (ibid.):—*De Cabalismo Judaico-Christiano Detecto* (ibid. 1706). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berger, Pierre (1), a French martyr, was taken at Lyons, in 1553, and examined by the bishops. He was burned with five others for praying to God. See Fox, *Acts and Monuments*, iv, 412.

Berger, Pierre (2), a French theologian, who lived in the early half of the 17th century, wrote, *La Piété de l'Église Catholique envers Dieu* (Paris, 1630):—*La Suffisance de la Communion sous une Espèce avec la Réfutation de George Cassandre* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berghamsted, Council of (*Concilium Berghamstedense*). This place is now *Berkhamstead*, in Hertfordshire. A council was held there in 696, by Wihtred, king of Kent, who attended in person; there were also present, Brihtwald, "chief bishop of Britain," and Tobias of Rochester, together with some of every order in the Church, and many laymen. Twenty-eight laws, called the "Dooms of king Wihtred," were published:

1. Declares the Church to be free from taxes.
2. Inflicts a fine of fifty shillings for a breach of the protection of the Church or king.
3 to 6. Relate to sins of uncleanness.
7. Suspends from his ministration a priest guilty of conniving at fornication, neglecting to baptize the infirm, or being drunk.
10. Fines the master eighty shillings, who shall make his slave work after sunset on Sunday till sunset on Monday.
11 and 12. Enact penalties against slaves and free servants who work on the Lord's day.
13 and 14. Enact penalties against those who make offerings to devils.
15. Declares, that if a man give flesh to his slave to eat on a fast-day, the slave shall be free.
17. Declares the word of the bishop and of the king to be valid without an oath.
18. Orders the heads of monasteries, priests, and deacons, to purge themselves on their own veracity, by saying before the altar, in their holy vestments, "I say the truth in Christ; I lie not."
19–24. Relate to different cases of purgation.
28. Orders that a stranger, who leaves the road, and does not scream, or blow a horn, shall be considered as a thief.

See Johnson, *Eccl. Canon.*; Wilkins, i, 60; Labbe, *Concil.* vi, 1576.

Berghfordense, Concilium. See Burford, Council of.

Bergibau, a martyr during the Reformation, was a German by birth, and did much for the good of the Gospel in Germany. He suffered martyrdom in 1545, by having powder put to his breast and then set on fire. See Fox, *Acts and Monuments*, iv, 386.

Bergimus, in Celtic mythology, was a god of the Cenomanes, only known by a few inscriptions. As these inscriptions were found near Bergamo, it is thought that this city received its name from him.

Bergius. See Berg.

Bergman, Christopher F., a Lutheran minister, was born at Ebenezer, Ga., Jan. 7, 1793, and educated exclusively under the care and direction of his learned father. In 1824 he was licensed and solemnly set apart to the work of the ministry, and took charge of the church which his father had so long served, in his native place. He died March 26, 1832. See Sprague, *Annals of the Amer. Pulpit*, i. 163.

Bergman, John Ernest, a Lutheran minister, was a native of Peritsch, in Saxony. He entered the University at Leipsic in 1776, where he graduated; was ordained by the evangelical seniors of the Lutheran Church, in the duchy of Augsburg, July 19, 1783. Mr. Bergman arrived in this country in 1785, and went immediately to a congregation, then without a pastor, in Georgia, where he labored in connection with three other charges in the neighborhood, which he served until he died, Feb. 25, 1824. See Sprague, *Annals of the Amer. Pulpit*, i, 77; *Evangelical Review*, ix, 13.

Bergmuller, John George, a German painter and engraver, was born at Durkheim, in Bavaria, in 1688, and studied under Andrew Wolff. Some of his works are to be seen in the churches at Augsburg, where he resided. He is chiefly known by his engravings. He died in 1762. The following are his principal religious prints: *The Baptism of Christ; The Transfiguration, the Resurrection, and the Ascension; The Conception; The Virgin Mary Caressing the Infant Jesus; The Death of St. Joseph; Christ on the Mount of Olives.*

Bergne, Samuel B., an English clergyman, was born in 1805. While a minister of the Poultry Chapel, London, in 1853, he was elected secretary of the British and Foreign Bible Society, in the place of Rev. George Brown, who had in turn succeeded the Rev. Joseph, one of the original secretaries, and also one of the principal founders of the society. During the twenty-six years of Mr. Bergne's secretaryship every department of the work was doubled; an increase in which he found constant joy, and to which he, according to the testimony of the committee, contributed more largely than any other, though none could be more unwilling to receive the credit. He died in London, July 18, 1880. See *Bible Society Record*, Oct. 1880. (W. P. S.)

Berhtwald (Brightwald, or Beorhtwald), an early English prelate, according to Bede, was originally abbot of Reculver, and a man well instructed in ecclesiastical and monastic discipline. A charter of Hlothari, king of Kent, is preserved, dated at Reculver in May, 679, in which lands in Thanet are bestowed upon him and his monastery (Kemble, *Cod. Dipl.* i, 20); and he is also mentioned in a spurious charter of 689

as an abbot of Kent. The Glastonbury writers claim him as an abbot of that monastery, but they have confounded him with *Beorwald*. He was chosen archbishop of Canterbury, July 1, 692, and went to Lyons for consecration, which he obtained from Godwins, June 29, 693. In the same year he attested an act of Oshere, king of the Hwiccas, done in a Mercian Witenagemot; in 696 he took part in the legislation of Wihtred, king of Kent, at the council of Berghamstede (or Bersted); and between that year and 716 he obtained, in a council at Baccanceld, or Bapchild (q. v.), the famous privilege of Wihtred, which secured the liberties of the Kentish monasteries. In 705, at the command of the pope, he attended the council at Nidd, at which Wilfrid was reconciled. The same year he held the synod at Brentford, for the pacification of Essex and Wessex. The division of Wessex being accomplished, he consecrated Aldhelm as bishop of the new see of Sherborne; in 706 he attested a charter founding the monastery of Evesham; between 709 and 712 we find him writing to Forthere, bishop of Sherborne, to obtain the release of a captive girl from Boerwald, abbot of Glastonbury. In 716, in a council at Clovesho, he obtained a confirmation of Wihtred's privilege. Bede records his death, Jan. 13, 731, and mentions that he was buried near his predecessor, within the Church of St. Peter, at Canterbury. The *Life of St. Egwin*, ascribed to him, belongs unquestionably to a later Berchtwald.

Berhut, in Mohammedan mythology, is an unscalable high wall, which is said to be in Arabia, in the region of the strait Bab el-Mandeb. It was built by the prophet, in order to separate the faithful (Moslems) from the unfaithful (Giaours).

Beriktus. See BERECTUS.

Bering, Joachim, a Lutheran theologian of Germany, was born at Stralsund in 1574. He studied at Frankfort, Rostock, and Wittenberg, and died Sept. 19, 1627, as doctor and professor of theology, and pastor of St. Mary's, at Greifswalde. He wrote, *Dissertationes de Jesu Christo Θεανθρώπῳ:—Dissertationes anti-Photinianæ*. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bering, Johann, a German Protestant theologian, son of the preceding, was born at Greifswalde, March 23, 1607. He studied at his native place and in other universities, and died as doctor and professor of theology, and pastor and vice-superintendent, Jan. 16, 1658. He wrote, *Collegium anti-Calvinianum: — De Sacra Scriptura:—De Fide Infantum:—De Mysterio S. Trinitatis: — De Adoratione Christi Θεανθρώπου: — De Manducatione et Bibitione Spirituali: — De Omnipræsentia Carnis Christi:—De Descensu Christi ad Inferos*, etc. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Beringer, Diephold, a German fanatical peasant, known also by the name of *Peringer der Schuster*, and of the country of Wöhrd, lived at the commencement of the 16th century. He made a great uproar at the time of the Reformation, by denouncing the pope. He preached for the first time at Wöhrd, in 1524. Being banished from Nuremberg on the complaint of the archduke Ferdinand, at the council held in that city, he fixed his residence at Kitzingen, in Franconia. It is believed that he perished in the War of the Peasants. His sermons were collected and published, and some have reached several editions. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beringer, Joachim, a Protestant German theologian, lived in the early half of the 17th century. He took the name of *Ursinus*, and called himself also *Salmuth*, the name of his father. His principal works are, *Speculum Jesuiticum, Pontificum Romanorum erga Imperatores Germanicos Perfidiam, Insolentiam ac Tyrannidem Repræsentans* (Hamburg, 1608):—*Jesuitici Templi Stupenda:* — *De Idololatrica Invocatione et Salutatione Angelica:—Idea Pii Principis in Ecclesiæ Reformatione* (ibid. 1612):—*Apologia pro Christianis Gallis Religionis Reformatæ* (Geneva, 1598). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berkeley, George, LL.D., an English clergyman, son of bishop Berkeley, was born Sept. 28, 1733 (O. S.). He removed with the family to Ireland in his infancy, where he was instructed by his father in the classics until he was nineteen years of age, and then went to Oxford, and was educated at Christ Church. In 1758 he became vicar of East Garston, Berks, and in 1759 was removed to the vicarage of Bray, in the same county. Through the kindness of archbishop Secker, he became chancellor of Brecknock, rector of Acton in Middlesex, and prebendary of Canterbury. He subsequently received other preferments, and died Jan. 6, 1795. "He was the charitable divine, the affectionate and active friend, the elegant scholar, the accomplished gentleman." He published some single sermons, and his widow published a volume of his sermons in 1799. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Berkeley, Gilbert, an English prelate of the 16th century, was a native of Norfolk, being descended from ancient barons of that name. He was consecrated bishop of Bath and Wells, in the first year of the reign of Elizabeth, and sat in that see twenty-two years. He died in 1581, and was buried in his own cathedral. See Godwin, *Catalogue of Bishops;* Fuller, *Worthies of England* (ed. Nuttall), ii, 447.

Berkenmyer, WILLIAM CHRISTOPHER, a Lutheran minister, was born at Bodenteich, Germany, and was thoroughly educated in his native land. He received and accepted a call from the Amsterdam Lutheran Consistory, to take charge of a congregation in New York. He was ordained by the Consistory of Amsterdam, May 25, 1725, and immediately commenced his pastoral labors. He was pastor of the Trinity Lutheran Church, corner of Broadway and Rector streets, New York city, being the successor of Rev. Justus Falkner, who was called to this pastorate in 1703. Mr. Bergenmyer resigned in 1732. Under these two ministers the Dutch Lutheran Church in New York city prospered greatly. The log building was taken down, and a substantial stone edifice with belfry and bell was erected on the same site, collections for that purpose having been sent from Hackensack, Albany, London, Amsterdam, etc. He is said to have divided his time between New York and Albany, where he continued to labor until the close of his life in 1751. In 1728 he published a work entitled, *Getrouwe Herderen wachter-stem aan de Hoog-en Needer Duitsche Lutheriaanen in dese Gewesten, een-stemmig te Zyn*, etc. See Sprague, *Annals of the Amer. Pulpit*, i, 14; *Quar. Rev. of Evang. Luth. Church*, vii, 272.

Berkhan, GEORG HEINRICH, a Protestant theologian of Germany, was born Aug. 30, 1747, at Bofzen, in Brunswick. He studied at Helmstädt and Göttingen, and was in 1775 appointed provost of St. Laurence at Schöningen, near Helmstädt. In 1778 he was called to Magdeburg, and in 1787 he succeeded Götze as pastor at St. Catharine's, in Hamburg, where he also died, Dec. 7, 1795. His publications, consisting mainly of sermons, are given by Döring, *Die deutschen Kanzelredner*, s. v. (B. P.)

Berkholz, CHRISTIAN AUGUST, a Lutheran minister of Germany, who died at Riga in 1870, is the author of, *Christlich-evangelische Religionslehre* (Riga, 1843):—*Hermann Samson, Rigascher Oberpastor* (ibid. 1856):—*Das Buch Hiob* (1859):—*Die Offenbarung Johannis* (ibid. 1860):—*Beiträge zur Geschichte der Kirchen und Prediger Riga's* (ibid. 1868):—*Mittheilungen und Nachrichten für die evangelische Geistlichkeit Russlands* (ibid. 1854, 1862, begründet von C. Chr. Ullmann, vol. i–ix; fortgesetzt von Berkholz, vol. x–xviii):—*Zeugnisse des*

christlichen Glaubens von der evangelisch-lutherischen Geistlichkeit in Russland (ibid. 1851, 2 vols.). See Zuchold, *Bibl. Theol.* i, 113; ii, 889, 1489. (B. P.)

Berky, Abraham, a German Reformed minister, was recommended to the Synod in 1826. He prepared himself for the ministry at Carlisle Seminary, Pa.; afterwards became a member of the "Free Synod," in 1834, and labored in Berks County, and in Philadelphia as agent of the Sunday-school Union. His last place of which mention is made was Michigan, where he passed over to the Reformed (Dutch) Church, and remained until he died, Aug. 1, 1867. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 485.

Berlage, Anton, a Roman Catholic theologian of Germany, was born in 1805 at Münster. He studied theology at the universities of Bonn, Tübingen, and of his native place, received holy orders in 1832, and at the same time the degree as doctor of theology from the Munich University. In 1834 he commenced his academical lectures, was in 1835 professor *extraordinarius* and in 1836 *ordinarius* of dogmatics in his native place, and died there, Dec. 6, 1881. He wrote, *Apologetik der Kirche, oder Begründung der Wahrheit und Göttlichkeit des Christenthums* (Münster, 1834):—*Katholische Dogmatik* (ibid. 1839–64, 7 vols.). See Zuchold, *Bibl. Theol.* i, 113; *Literarischer Handweiser für das kathol. Deutschland*, No. 45, col. 201. (B. P.)

Berland, Pierre, a French prelate, known to this day at Bordeaux under the name of *Pey-Berland*, was born about 1375, and was the son of a poor laborer of Medoc. He commenced by keeping the flocks, and advanced by his own merit so as to secure a place in history. He distinguished himself while a child by his precocious talents, his love of study, and his piety. It is supposed that the young shepherd was sent to a school at Bordeaux, where he studied the classics. From thence he went to a university at Toulouse, where he took the degree of bachelor of canonical law. On his return, in 1409, he became secretary of the archbishop and canon of the cathedral. After a trip to the Holy Land, he became rector of Soliac, and acquired a great reputation by his ability and moral character. The see of this great province became vacant in 1430, and Pierre Berland was appointed to fill the position. In 1440 he constructed at Bordeaux the grand tower of the Church of St. Andrew, which still bears the name of Pey-Berland. In 1441 he contributed largely to the municipal foundation of the University of Bordeaux, the legal existence of which was definitely confirmed by Louis XI in 1472. He also established at his own expense the College of St. Raphael, in which he established twelve scholarships for the benefit of poor pupils. The invasion of the French troops, who came to recover Guyenne in the name of Charles VII, and accomplish the expulsion of the English, brought to this prelate matters of serious importance. The capital was finally, however, surrendered to the representatives of Charles VII. The archbishop of Bordeaux still played a part, though less important, in the revolt of 1453, raised by the English, and which terminated in the submission of Guyenne. Bowed under the weight of years, he resigned his see in 1456. He died soon after, Jan. 17, 1457, in the enjoyment of public veneration and regarded as a saint, and was buried with great honor in the cathedral. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berlendi, Francesco, an Italian theologian of the order of the Theatines, was born about 1678, and died at Venice, June 21, 1746. His principal works are, *Cabalomachia, sive Artis Cabalisticæ Oppugnatio*:—*Delle Oblazioni all' Altare Dissertazione Storico-teologica*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berlin, Isaiah. See Pik.

Berlin, Jacob, a German rabbi of the 18th century, is the author of זכרון יעקב, or a commentary on the Pentateuch (Fürth, 1770). See Fürst, *Bibl. Jud.* i, 109; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 57. (B. P.)

Berlin, Peter, a German Protestant theologian, who lived in the early half of the 17th century, wrote *Tractatus de Modo Disputandi Veterum et de Ratione Controversias Theologicas Dijudicandi* (Basle, 1616). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berlin, Solomon Jesse, a Lutheran minister, was born at Greensburg, Pa., May 29, 1831. His preparatory study was at Saltsburg Academy, and after graduating from Pennsylvania College in 1858, he took the theological course in Gettysburg Seminary. In 1859 he was tutor in Pennsylvania College, and in 1860 was licensed to preach. The latter year he supplied the Altoona congregation; during 1861–62 he was pastor in Williamsburg, Pa.; 1862–65 in Duncansville, Pa.; and in 1865 he was principal of the Bedford (Pa.) Academy. About two years, until 1867, he was pastor in Williamsport, Md.; and subsequently served in the same relation at Tremont, Pa., until his death, which occurred Feb. 8, 1868. See *Pennsylvania College Book*, 1882, p. 257.

Berlinda, *Saint*, of the 7th century, was the daughter of a nobleman, Odelard, who lived at Meerbeeke, near Mirore, in Brabant, in the reign of Dagobert. She had gifts of intellect, unlike many saints, but like many female saints she had beauty; but was disliked by her father. Being disinherited, she retired to the monastery of Moorsel, near Alost, where she lived in penitence and prayer. On the death of her father, Berlinda returned to Meerbeeke, where, being retained, she continued her life of austerities until her death, Feb. 3 (her festival day), 690. Miracles were said to be wrought at her tomb; her coffin was petrified. A church was built to her honor, and her relics were enshrined May 2, 728. She has remained in great honor at Meerbeeke, is invoked against cattle-diseases, and pilgrims pray before a wooden image of the saint beside a cow. According to a popular saying, Berlinda protects trees transplanted on her festival. She is mentioned in the martyrologies of Wyon, Menardus, Ferrarius, and Molanus in his addition to Usuardus. There is an ancient *Life* (anonymous) published by Bollandus.—Baring-Gould, *Lives of the Saints*, ii, 50 (sub Feb. 3).

Bermann, Heinrich August Wilhelm, a Lutheran theologian of Germany, was born at Wechselburg in 1767, and died as doctor of theology and superintendent at Penig in 1832. He wrote, *Commentatio Historico-theologica in Locum i Petri iii*, 15 *ad Recolendam Memoriam Traditæ ante hos Trecentos Annos Augustanæ Confessiones Accommodata* (Penig, 1830). See Zuchold, *Bibl. Theol.* i, 114; Winer, *Handbuch der theol. Lit.* i, 270. (B. P.)

Bernachus (or **Brynach**), *Saint*, of Wales, in the 5th century, was said to have been the instructor of Brychan, king of Brecknock. His life is given in the Cotton MS. Vesp. A. 14 of the 12th century, and is printed in W. T. Rees's *Lives of the Cambro-Briton Saints* (1853). The details are fabulous: the saint comes from Brittany to South Wales, and his disciple, St. Clether, retires to Cornwall, to lead there the life of a devotee. The *Life* dates his death April 7; but other authorities give his festival as March 9 or July 7. R. Rees (*Welsh Saints*, p. 156) enumerates several churches named after Brynach in or near Pembroke or Brecknock. Another account makes Brynach contemporary with Maelgwn, and if so he must be placed in the first half of the 6th century. See Haddan and Stubbs, i, 158; Hardy, *Cat. of Materials*, i, 91.

Bernal, Augustin, a Spanish theologian of the Jesuit order, was born at Magallon (Aragon) in 1587, and died at Saragossa, Sept. 13, 1642. His principal works are, *Disputatio de Divini Verbi Incarnatione*:—

De Sacramentis. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernaldus. See BERTHOLDUS.

Bernard. See BEMO; BERTRAM; BERUS.

Bernard, master of the school AT ANGERS, and disciple of St. Fulbert of Chartres, flourished in the 11th century, and is said to have died about 1054. He wrote, *A Relation of his Journey to Nôtre Dame of Puy-en-Velay: — A Treatise on the Miracles of St. Faith, Virgin and Martyr.*

Bernard OF ARRAS, a French theologian of the Capuchin order, lived in the early half of the 18th century. His principal works are, *Le Grand Commandement de la Loi, exposé selon les Principes de Saint Thomas* (Paris, 1734):—*L'Ordre de l'Église, selon Saint Thomas* (ibid. 1735):—*Le Ministère de l'Absolution, selon Saint Thomas* (ibid. 1740). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard OF AUGSBURG, a German chronicler and theologian, lived in the latter half of the 17th century. He wrote, *Exegesis Rerum Augustanarum quæ suo Tempore ab* 1646 *in Urbe Augustana Contigerunt* (Augsburg, 1653):—*Scala Cœli, Gradibus Piarum Meditationum Distincta* (ibid. 1662). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard OF AUVERGNE, a French theologian and preacher of the Dominican order, a native of Gannat, lived in the latter half of the 13th century. His principal works are, *Lecturæ super Libros Sententiarum:—Contra Dicta Henrici de Gandano, quibus Impugnat S. Thomam:—Contra Godefr. de Fontibus:—Contra Jacobum de Viterbio Eremitam, eadem de Causa:—Sermones.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard OF BOLOGNA (1), a famous canonist, was born at Parma in the beginning of the 13th century. He studied at Bologna, where he also became professor of canon law, and where he died in 1266. He is known as the author, or rather collector, of the *Glossa Ordinaria* (see GLOSSES AND GLOSSATORES) to the decretals of Gregory IX. (B. P.)

Bernard OF BOLOGNA (2), an Italian theologian and biographer, a native of Bologna, lived near the middle of the 18th century. His principal works are, *Manuale Confessariorum Ordinis Capuccinorum* (Venice, 1737, 1740, 1745):—*Institutio Theologica* (ibid. 1746):—*Calculus Chronologicus Sacræ Scripturæ:—Dissertatio de Æra Communi.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard, a French monk and traveller, originally OF CHAMPAGNE, lived in the latter half of the 9th century. He made, between the years 858 and 867, a voyage to Palestine, of which he gave a concise, interesting, and well-written history, which is preserved among the MSS. in the Library of St. Rémy at Rheims, and was printed by Mabillon in the *Acta Sanct. Ord. Bened.* iv, 523–526. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard OF CLAIRVAUX'S *Hymns.* By way of supplement, we add the following. There are five hymns which are ascribed to him the so-called *Rhythmus de Contemptu Mundi:* "O miranda vanitas! O divitiarum:" —*Rhythmica Oratio ad Unum Quodlibet Membrorum Christi Patientis;* addressed to the feet, knees, hands, side, breast, heart, and face of the suffering Christ. The last part *ad faciem*, commencing "Salve caput cruentatum," has been beautifully rendered into German by P. Gerhard, "O Haupt voll Blut und Wunden;" and from the German again into English by J. W. Alexander, "O sacred Head, once wounded." The others are: *Oratio Devota ad Dominum Jesum et B. Mariam Matrem ejus:—Summe Summitu Patris Unice:—Prosa de Nativitate Domini:* "Lætabundis exultet fidelis chorus:"—*Jubilus Rhythmicus de Nomine Jesu:* "Jesu dulcis memoria" (often rendered into German and English). These hymns are given in Mabillon's collection of St. Bernard's works (Paris, 1690), ii, 896 sq. (2d ed. 1719, ii, 909–922; new ed. 1851, 1852). For English renderings, comp. Miller, *Singers and Songs of the Church*, p. 28. (B. P.)

Bernard OF CLUGNY (or CLUNY), a French monk, was born at Morlaix, in Brittany, in the 12th century, and is said to have been of English parentage. We know nothing of the incidents of his life; his poetry is his best memorial. He is the author of the famous poem *De Contemptu Mundi*, comprising about three thousand lines. The greater part, however, is a bitter satire on the fearful corruptions of the age; but, "as a contrast to the misery and pollution of earth, the poem closes with a description of the peace and glory of heaven, of such rare beauty as not easily to be matched by any mediæval composition on the same subject." It is written in a dactylic hexameter, divided into three parts, between which a cæsura is inadmissible. The hexameter has a tailed rhyme, and feminine leonine rhyme between the two first clauses, thus:

> Tunc nova glo*ria* || pectora sobr*ia* || clarificabit:
> Solvit enig*mata* || veraque sabb*ata* || continuabit:
> Patria lu*minis*, || inscia turb*inis*, || inscia litis
> Cive reple*bitur*, || amplifica*bitur* || Israelitis.

From this specimen it will be seen that it would be difficult to adopt the measure of the original in any translation; and Dr. Neale, who has translated the larger part of this poem into English, remarks concerning his own rendering:

> "I have deviated from my ordinary rule of adopting the measure of the original; because our language, if it could be tortured to any distant resemblance of its rhythm, would utterly fail to give any idea of the majestic sweetness which invests it in Latin. Its difficulty in that language is such that Bernard, in a preface, expresses his belief that nothing but the special inspiration of the Spirit of God could have enabled him to employ it through so long a poem."

As must naturally be expected, this hymn has never been entirely translated into any language. Parts of it have been rendered, especially those referring to the celestial city. Best known is the one commencing in the English translation with "Jerusalem the golden," and found in many hymn-books. The student of hymnology is referred to the following works: Trench, *Sacred Latin Poetry* (Lond. 1864), p. 304 sq.; Neale, *Mediæval Hymns* (ibid. 1867), p. 68 sq.; Duffield, *The Heavenly Land, from the "De Contemptu Mundi"* (N. Y. 1867); *The Seven Great Hymns of the Mediæval Church* (ibid. 1866), p. 1 sq.; Coles, *Latin Hymns with Original Translations* (ibid. 1868), p. 7 sq.; Miller, *Singers and Songs of the Church*, p. 29. (B. P.)

Bernard, priest and sacristan OF COMPOSTELLA, a Spanish theologian and canonist, lived in the 13th century. His principal works are, *Diplomata Summorum Pontificum, et Antiquorum Hispaniæ Regum;* found in the fourth volume of *Hispania Illustrata:*—the third compilation of the *Decretales:* a commentary upon the first books of the *Decretales.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard (or **Bernhard**) OF COMO, an Italian theologian of the Dominican order, a native of Como, lived at the commencement of the 16th century. His principal works are, *Lucerna Inquisitorum Hæreticæ Pravitatis* (Milan, 1566):—*Tractatus de Strigibus* (Venice, 1596). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard OF ENGLAND (surnamed *the Sage*), an English traveller of the Benedictine order, lived in the latter half of the 10th century. The account of his journey which he made in the Holy Land, in 970, is found in *Mabillonii Acta Sanct. Bened.* vol. i. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard (or rather **Bernardino** CARVAJAL), a Spaniard of the province OF ESTREMADURA, flourished about 1492, and was bishop successively of several sees,

and lastly of Siguenza, and cardinal. He was among those cardinals who convened the Council of Pisa in 1511, on which account pope Julius II deposed him from the cardinalate; but Leo X restored him, and made him cardinal bishop of Frascati, and titular patriarch of Jerusalem, where he died, Dec. 13, 1523. His *Oratio ad Cardinales* was delivered in 1492, on the election of the pope (Rome, 1492). He also wrote, *Oratio ad Sixtum IV et Cardinales, in die Circumcisionis Dominicæ, A.D.* 1484:—*Homilia in Exaltatione S. Crucis.* See Cave, *Historia Literaria*, ii, App. p. 215.

Bernard, abbot OF FONT-CHAUD, a French theologian of the order of Premonstrants who lived at the commencement of the 12th century, wrote *Traité contre les Vaudois* (Ingolstadt, 1614; also found in *Bibliotheca Patrum Lugdunensis*). See Hoefer, *Nouv. Biog. Générale*, s. v

Bernard, *Saint*, bishop OF HILDESHEIM, in Lower Saxony, where he was born between 950 and 953, was nephew of Adalberon, palatine count. He was first sent to Osdag, bishop of Hildesheim, to be educated, who made him exorcist of his church; and subsequently Willigis, archbishop of Mentz, ordained him priest. He also studied under Tangmar, canon and *primicerius* of Hildesheim, to whom was confided the direction of the school dependent upon this chapter. He made rapid progress not only in sacred literature, but in painting, sculpture, architecture, silver-working, mosaic work, the setting of diamonds, and the copying of MSS. After his ordination he was charged with the instruction of the emperor Othon III, who was then seven years of age. At the death of Theophane, the empress mother and regent, he exercised his functions without control, and took part largely in the affairs of the government. Being appointed bishop of Hildesheim in 993, he occupied himself especially in embellishing the cathedral. He accompanied the emperor Otho to Italy, relented towards the Tuscans and Romans, and improved his taste for art by viewing the monuments of Rome. On his return he sought more than once to decorate the church at Hildesheim with all the elegancies of art. He had a long dispute with archbishop Willigis concerning the territories of the Abbey of Gandesheim, which gave occasion for the assembling the councils of Yodi, Rome, and Frankfort, in the years 1001 and 1002. In 1021 he took the vows in the Abbey of St. Michael. He died Nov. 20, 1023, and was canonized in 1093. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard (or **Bernhard**) OF LUXEMBURG, a Flemish theologian of the Dominican order, was born at Strassen, near Luxemburg, and studied at Cologne, where he also joined his order. In 1507 he was made licentiate of theology at Louvain, and in 1516 doctor of theology at Cologne. For some time he acted as court-preacher and confessor to William duke of Jülich, and as inquisitor-general of the Cologne diocese. He died as prior of the Cologne convent, Oct. 6, 1535. He is the author of, *Catalogus Hæreticorum Omnium Pene, qui ad hæc usque Tempora passim Literar. Monumentis Proditi sunt, Illorum Nomina, Errores et Tempora quibus Vixerunt Ostendens* (Paris, 1524; Cologne, 1525):—*Opusculum de Jubilæo, sive Peregrinatorium ad Urbem Romam* (Cologne, 1525):—*Sermones de Diabolica Colluctatione VII Vitiorum Capitalium et Virtutum Spiritualium:—De Ordinibus Militaribus et Armorum Militarium Mysteriis* (1527). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.; Quétifet Échard, *Script. Ord. Pr.* ii, 93; Pople, in Wetzer u. Welte's *Kirchenlexikon*, s. v. (B. P.)

Bernard (*Dapifer*), of the monastery OF MELCH in Austria (*monachus Molicensis*), wrote, about 1362, *The History of St. Gotholinus;* published by Lambecius, in the second volume of his *Bibl. Vindob.* p. 618, and by Pezius, in the first volume of the *Script. de Rebus Austr.* p. 109. See Cave, *Hist. Lit.* ii, App. p. 70; Dupin, *Hist. of Eccles. Writers*, ii, 531.

Bernard (surnamed *Syglerius*), priest of MONTE CASSINO, was at first a monk of the monastery of Savigny, in the diocese of Lyons, and became in 1256 chaplain of pope Innocent IV. He was afterwards priest of St. Honoratius, in the isle of Lerins; then in 1263 he was elected priest of Monte Casino, at the desire of Urban IV. His merit secured for him the privilege of accompanying Charles I of Anjou in his journey through Italy. He died in 1282. Among his works we notice *Speculum Monachorum* (divided into three parts, published at Venice and Cologne in 1520). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard OF MORLAIX. See BERNARD OF CLUGNY.

Bernard OF OSIMO, an Italian theologian of the Capuchin order, a native of Osimo, in the vicinity of Ancona, lived in the latter half of the 16th century. He wrote, *Tractatus de Passione Domini, in Varias Meditationes per Hebdomadem Distributus* (Venice, 1589). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard OF PARENZO (*Bernardus Parentinus*), a Dominican, originally of Béarn, who flourished about 1342. All that is known of him is, that he studied at Paris in 1336, taught theology at Albi in 1340, and was nominated professor of theology at Toulouse in 1342. He wrote *Lilium Missæ* for the use of the clergy (Paris, 1517, 1531, 8vo), and a series of *Sermons.* See Cave, *Hist. Lit.* ii, App. p. 42; Dupin, *Hist. of Eccles. Writers*, ii, 536.

Bernard (or rather **Bernardo** CIRCA, and by some named BALDI), bishop OF PAVIA, and of Faenza; collected the Constitutions of the popes, made after the *Decretum* of Gratianus, particularly those of Alexander III and Lucius III, ending with Celestinus III. He died in 1213. His work is in Ant. Augustin's *Collectio Veterum Decretalium.*

Bernard DES PORTES, the founder of the Carthusian house of that name, quitted the Benedictine monastery of Ambournay in 1115, to found the Chartreuse-des-Portes, which was reckoned the third of that order. He governed his new community, as prior, until 1147, when his great infirmities obliged him to resign, and he died in 1152. Three of his *Letters* remain, and are given by Chifflet. See *Bibl. Patrum*, xxiv, 1501.

Bernard THE SAXON, a German theologian of the Benedictine order, lived in the 11th century. The writings which he directed against the emperor Henry IV, in the contentions of this prince with the pope, are extremely violent. He is the author of some other works, which are not well known to us. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard, archbishop OF TOLEDO, the main promoter of the Gregorian papal system in Spain, was born at Agen, in France, near the close of the 11th century. For a time being he served as a soldier; he then entered the order of the Benedictines, and when Gregory VII endeavored to introduce his church reforms into Spain, Bernard was appointed abbot of the monastery of Sahaguna in Castile, in 1080, where he greatly promoted the claims of the papal see. His influence, however, was widened when Alfonso VI elected him archbishop of Toledo, while pope Urban II appointed him *primas* of the Spanish Church, when he invested Bernard with the pallium at Rome in 1087. All bishoprics were now given to adherents of the pope (to Benedictine monks whom he had brought along from France), and without any regard the papal system was now introduced. These proceedings caused not only the resistance of the king, but also of a part of the Spanish clergy; and the archbishop of St. Jago de Compostella went even so far as to contest Bernard's primacy. The introduction of the Roman liturgy in place of the Mozarabian was mainly Bernard's work. At one time his martial

character would have placed him at the head of a Castilian army, as he intended to undertake a crusade to Palestine, but pope Paschalis II forbade him and all Spaniards, under pain of the interdict, taking any part in crusades to the East. Bernard presided at the Council of Leon in 1091, assisted at that of Nismes in 1096, and finally at that of Gironne in 1097, as legate of the holy see. He died in 1125. He wrote four *Sermones* upon the anthem *Salve, Regina Misericordiæ*, which, published under the name of St. Bernard, had always been attributed to this saint in all the editions of his works until Mabillon proved the error in the edition which he gave in Paris in 1690. They are given in *Bernardi Claræval. Opera V* (Paris, 1719). See Herzog, *Real-Encyklop.* s. v.; Aschbach, in Wetzer u. Welte, *Kirchenlexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bernard OF TRILIA, a French pupil of Thomas of Aquinas, was born at Nismes in 1240. He was professor of theology at Montpellier about the year 1286, then at St. Jacob in Paris, and died at Avignon in 1292. He wrote *De Ente et Essentia; Utrum Intellectus Creatus Producat Rem Intellectam in esse Intelligibili? Utrum Anima in Tantum Possit Elevari per Gratiam, ut Essentiam Dei Videat; Quæstiones* 18 *de Cognitione Animæ Conjunctæ Corpori.* See Hauréau, *De la Scolastique*, ii, 253; Bach, in Wetzer u. Welte, *Kirchenlexikon*, s. v. (B. P.)

Bernard (or **Bern-Hart**), *Saint*, bishop OF VIENNE, in Dauphiny, was born in 778, of a noble family in the Lyonnais. When he was eighteen years of age, his parents sent him to the court of Charlemagne, and, against his own inclinations, married him. When he was twenty-five years old he obtained his wife's consent to leave her, and enter the monastery which he had founded at Ambournay, in Bresse. He was elected to the office of abbot, but he had not held it more than three years when Wolfhart, bishop of Vienne, died, and the electors, listening to the voice of a child of twelve years old, who cried loudly in the assembly that God had chosen Bernard for bishop, declared that their choice had fallen upon him. He, however, refused, until a positive command from pope Leo II compelled him to accept. He acted with those who had taken upon themselves to depose Louis-le-Debonnaire, and upon his restoration Bernard was compelled to flee into Italy, with Agobardus of Lyons, but was subsequently enabled to return to his see, where he endeavored to expiate his fault. He founded the monastery of Romans, and died in 842. His festival is marked on the 23d of January, which was the day of his funeral, and is believed to have been the day after that of his death. See Baillet, Jan. 23.

Bernard, Allen R., a minister of the Methodist Episcopal Church South, was born in Fluvanna County, Va., Oct. 9, 1795, of pious parents, under whose careful training he was early led to Christ. In 1816 he entered the Virginia Conference, with which he labored until his death, June 16, 1866. Mr. Bernard's life was a living commentary on the truth he preached. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 7.

Bernard, Andrew, an Augustine monk, was born at Toulouse, and was poet-laureate successively to Henry VII and Henry VIII of England. He is also supposed to have been the royal historiographer, and preceptor in grammar to prince Arthur. All the pieces remaining, which he wrote in the character of poet-laureate, are in Latin. Among them are an *Address to Henry VIII for the Most Auspicious Beginning of the Tenth Year of his Reign:—A New-year's Gift for* 1515:—*Verses wishing Prosperity to his Majesty's Thirteenth Year.* He wrote also some Latin hymns, a Latin *Life of St. Andrew*, and various other Latin prose works—particularly *Chronicle of the Life and Achievements of Henry VII to the Taking of Perkin Warbeck.* He was living in 1522. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bernard, Christopher David, formerly a Jewish rabbi at Barr in Poland, who joined the Church in 1712 at Heilbronn, was professor of Hebrew at Jena and Tübingen. He is the author of a Hebrew grammar, entitled סֻכַּת דָּוִד, "the booth of David." It was published with a German translation and a preface by Chr. M. Pfaff (Wittenberg, 1722). See Fürst, *Bibl. Jud.* i, 112; Steinschneider, *Bibliogr. Handbuch*, p. 22; Wolf, *Bibl. Hebr.* iii, 974 sq.; iv, 964; Delitzsch, *Wissenschaft. Kunst. Judenthum*, p. 304; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum* (Wilna, 1880), ii, 420, No. 344; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bernard, Claude (also called *Le Pauvre Prêtre* and *Le Père Bernard*), was born of a noble family of Dijon in 1588. He studied law and theology. Originally of licentious frivolity, he suddenly became converted, and devoted himself entirely to the service of the sick and poor. He is said to have sucked out ulcers in the hospitals, etc. He died in 1641. He had not been dead four weeks before a hundred miracles had been counted which were said to have been performed by him in Paris, and afterwards they became innumerable. See Gieseler, *Ecclesiastical History*, v, 178; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Herzog, *Real-Encyklop.* s. v. (B. P.)

Bernard, De Linton, a Scottish bishop, was a native of the southern part of Scotland, and was brought up in the Church. He was the famous abbot of Arbroath in 1311–12, and succeeded to the see of the Isles about 1328. See Keith, *Scottish Bishops*, p. 302.

Bernard, Edward, D.D., an English clergyman, a learned critic and astronomer, was born at Perry St. Paul, Northamptonshire, May 2, 1638. He graduated from St. John's College, Oxford, in 1659; filled the chair of astronomy at Oxford for a time in the absence of Sir Christopher Wren, and in 1672 became rector of Cheam in Surrey. In 1674 he became Savilian professor of astronomy at Oxford, and remained in that chair until 1691, when he was presented to the rectory of Brightwell in Berkshire. He died Jan. 12, 1696. He visited Holland three times in the course of his learned investigations. His works are of interest especially in science and criticism. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bernard, Hermann Hedwig, was born of Jewish parents at Uman in Russia, in 1785. In 1830 he was appointed teacher of languages at Cambridge, England, and died Nov. 15, 1857. He is the author of *The Main Principles of the Creed and Ethics of the Jews Exhibited in Selections from the Yad Hachazakah of Maimonides, with a Literal English Translation*, etc. (Cambridge, 1822). (B. P.)

Bernard, Jean, a French Dominican preacher, was born in 1553 at Linicourt, near Bapaume, and died in 1620. He was the author of several ascetic treatises. The lovers of books value a work which he culled from various authors, entitled, *Le Fouet Divindes Jureurs, Parjureurs et Blasphémateurs du Très-saint Nom de Dieu*, etc. (Douai, 1608). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard, Nicholas, D.D., an eminent English divine of the 17th century, was educated at Cambridge, and received the degree of M. A. from Oxford University, July 15, 1628. He became chaplain to archbishop Usher in 1626, and soon after, by his favor, dean of Ardagh. In 1642 he returned to England and became rector of Whitchurch, in Shropshire; and after the declension of the royal cause was made chaplain to Protector Cromwell, one of his almoners, and preacher to the Society of Gray's Inn. He died at Whitchurch in 1661. He published, *The Whole Proceedings of the Siege of Drogheda* (London and Dublin, 1642):—*A*

Dialogue between Paul and Agrippa (Lond. eod.):—*The Life and Death of Dr. James Usher, late Archbishop of Armagh*, etc. (1656); and other works, including letters and sermons. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bernard, Roger, an English martyr, was a laborer who dwelt in Framsden, Suffolk. He was taken and cast into prison because he would not go to church to hear the unsavory service. He was burned with three others at Bury, Norwich, in 1556. See Fox, *Acts and Monuments*, viii, 157.

Bernard, Samuel, a Parisian painter and engraver, was born in 1615, and studied under Simon Vouet. His merit procured him a professorship in the Royal Academy of Painting at Paris. He died in 1687. The following are some of his sacred works:—*The Crucifixion; The Virgin Mary with the Dead Christ; The Ascension; The Flight into Egypt.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bernard, Thomas, an English martyr, suffered martyrdom by burning in 1541, for teaching the Lord's Prayer in English. See Fox, *Acts and Monuments*, v, 454.

Bernardi, Arnold, a French theologian of the Dominican order, a native of Cahors, who died in 1334, wrote among other works, *Postilla super Apocalypsia:—Lecturæ et Sermones super VII Psalmos Pœnitentiales.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernardi, Giovanni, a Benedictine monk of St. Clement of Pescara, lived in the latter half of the 12th century. He was educated in the Abbey of St. Clement of Casario, or of Pescara, the history of which he gave under the title, *Chronicon S. Clementis Casauriensis, sive Piscariensis Abbatiæ*, divided into three parts, commencing with the emperor Louis II, founder of the monastery of Pescara, in 854, and concluding in 1182. D'Achery published this history in vol. v. of his *Spicilegium* (Paris, 1661). Duchesne and Ughelli also published it, but anonymously. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernardin OF BUTIS, an Italian preacher of the Order of Minorites, was born in Milan, and lived in the latter half of the 15th century. He was one of the great preachers of his time. His principal works are: a collection of *Sermons sur la Sainte Vierge*, entitled *Mariale* (Strasburg, 1496), together with a *Quadragesimale*, and reprinted with the addition of other sermons (Brescia, 1588):—*Carême* (Strasburg):—*Recueil de Sermons pour toute l'Année, et sur différentes Matières* (Haguenau, 1500):—*Traités pour la Défense des Monts-de-piété* (Milan, 1503). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernardin (or **Bernhardin**) OF PARIS, a French theologian of the Capuchin order, lived in the latter half of the 17th century. His principal works are: *Le Communion de Jésus-Christ* (Paris, 1658):—*De l'Amour Céleste de la Sainte Vierge* (ibid. 1659):—*Le Sainteté de Dieu exprimée en Jésus-Christ* (ibid. 1674):—*De la Sainteté des Prêtres* (ibid. 1675):—*Instructions pour les Missionaires* (ibid. 1677):—*Le Religieux, ou le Chrétien en Solitude* (ibid. 1682). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernardin OF PEQUIGNY (Lat. *a Piconio*), a French theologian, was born about 1633 at Pequigny, in Picardy. He taught theology successfully in the Capuchin order, to which he belonged, and died at Paris in 1709. He wrote, *Pratique Efficace pour bien vivre et bien mourir* (Lyons, 1701; in German, Friesburg, 1878):—*Retraite Spirituelle* (ibid. eod.):—*Triplex Expositio in Evangelio* (Paris, 1704, 1706):—*Triplex Expositio in Epistolas D. Pauli* (ibid. 1704, 1726). This book, one of many of this kind, merited the eulogy bestowed upon it by Clement XI. The fifth edition of an abridgment of this work by the author appeared in 1820. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bernardin OF ROME (surnamed *the Small*), an Italian theologian and preacher, was born at Feltri about 1420. He was of the order of Minorites. Sixtus IV and Innocent XIII employed him in some important affairs. His eloquence was admirable. Bernardin of Butis, his fellow-laborer, attributed to him miraculous power, and claimed that there were millions of angels in the air as he preached. But the grandest proof which he gave of his charity was the erection of the loan bank for the relief of the poor, which the Jews crushed with usury. He died at Pavia in 1494, leaving a small treatise *On the Manner of Confession* (Brescia, 1542); and some sermons in Italian (Venice, 1532). See Dupin, *Hist. Eccles. Writers*, iii, 76; Cave, *Hist. Lit.* ii, App. p. 195; Hoefer, *Nouv. Biog. Générale*, s. v.

Bernardin (*of Carpentras*), **Henri André** (called the *Father*), a French monk, was born at Carpentras in 1649. While very young he entered the order of the Carmelites, or, according to some authorities, the Capuchins. He taught successively philosophy and theology, and died at Orange in 1714. He wrote, *Antiqua Priscorum Nominum Philosophia Evidentibus Demonstrationibus, cum Vera Scientiæ Methodo Restituta* (Lyons, 1698). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernardin, Théophile, a learned French Jesuit, was born at Sedan in 1569. After having taught classics and moral and dogmatic theology in his order, he was called to assume the direction of the House of Tournay, then the College of Arras. He died Aug. 15, 1625. His works, which bear evidence of deep piety, are entitled, *Le Chemin de la Vertu Tracé aux Divers États* (Tournay, 1615):—*Cynosure*, or *Étoile des Chrétiens pour Tirer vers le Port d'Heureuse Éternité* (Rouen, 1616), several times translated and republished under the same, or different titles:—*Le Pratique des Bonnes Œuvres* (1616):—*De Religiosæ Perseverantiæ Præsidiis, Libri XI* (Antwerp, 1622), republished in 1683, under the title of *Speculum Perfectionis Religiosæ.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernardini, PAULIN. See BERARDINI.

Bernardino CARVAJAL. See BERNARD OF ESTREMADURA.

Bernardino (*de' Busti*) OF MILAN. See BERNARDIN OF BUTIS.

Bernardo CIRCA. See BERNARD OF PAVIA.

Bernardon, GUILLAUME, a French ecclesiastical writer, was born at Chalons upon the Saône. Before taking orders, he was advocate. He died Aug. 15, 1628, leaving, *De l'Indifférence sur le Devoir des Ecclésiastiques, et de la Residence qu'ils doivent aux Charges où ils sont appelés* (Lyons, Pillehotte, 1622; 2d ed. Paris, 1625):—*Du Concours et de la Residence des Curés, et de la Pluralité des Bénéfices* (Paris, 1625). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernardus DE TRILLIA. See BERTRAND.

Bernays, JACOB, a very prominent German philologist and critic of the 19th century, was born in the year 1824, and was the son of a rabbi of Hamburg. He was educated first at the Johanneum, the famous grammar-school of his native city, and afterwards at the University of Bonn, then illustrious by the presence of Brandis, Welcker, and Ritschl among its professors. On leaving Bonn, he became for a short time Bunsen's secretary and literary coadjutor. In 1853 he was appointed to a post in the Rabbinical seminary at Breslau; and in 1866 he became extraordinary professor and first librarian at Bonn, where he died on May 26, 1881, at the early age of fifty-seven. Of his writings we mention, *Die Herakleitschen Briefe* (Berlin, 1869), a treatise in which he was able to show that even the epistles fathered by some sorry forger on Heraclitus may be made to cast a new light on the moral and religious condition of society in the first century:—*The-*

ophrasto's Schrift über Frömmigkeit (Breslau, 1866):—*Ueber die Chronik des Sulpicius Severus* (ibid. 1861):—*Dialoge des Aristoteles* (Berlin, 1863):—*Ueber das Phokylideische Gedicht* (1856):—*Lucian und die Kydiker* (Berlin, 1879):—*Phokion u. seine neueren Beurtheiler* (1881); and last, but not least, his learned and fascinating *Life of Scaliger* (1855), in which he showed that he felt the full meaning of the Huguenot movement. (B. P.)

Bernd, Adam, a Lutheran theologian of Germany, was born at Breslau, March 31, 1676. He studied at Leipsic, where he also was appointed preacher of St. Peter's in 1711. In 1728 he published a treatise, *Einfluss der göttlichen Wahrheiten in den Willen und in das Leben der Menschen*, in which he showed an inclination towards Romanism. In consequence of this he was suspended from his office, which he resigned, and received an annual pension till his death, Nov. 5, 1748. His writings are enumerated in Jöcher's *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Berndt, Johann Christian Gottlieb, a Lutheran theologian of Germany, was born at Breslau, June 26, 1795. In 1824 he was appointed deacon at St. Mary Magdalen of his native city, in 1834 archdeacon there, and died in 1845. He wrote, *Psalmus CLI, Apocryphus Annotationibus Illustratus* (Breslau, 1818). See Winer, *Handbuch der theol. Lit.* i, 234; Zuchold, *Bibl. Theol.* i, 115. (B. P.)

Berner (or **Bernerus**), a Benedictine monk of St. Remy, in Rheims, lived in the middle of the 10th century. He distinguished himself by the severe chastity of his manners; and in 948 he conducted to Humblieres, in Vermandois, a colony of monks of his convent, and cleared up the solitary country. He wrote there two small treatises: *Vita Sanctæ Hunegundis Humolariensis I, Abbatissæ:—De Translatione Corporis Sanctæ Hunegundis* (inserted in the *Acta Ord. Bened.* by Mabillon). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Berner, Johann Benjamin, a German Protestant theologian, was born at Greitz, Sept. 9, 1727, and died May 12, 1772. His principal works are, *Kurzgefasste Abhandlung von dem Kreutzestode unsers Heylandes* (Schleitz, 1760), transl. from the Latin of Richter:—*Die selige Beschäftigung des Glaubens mit dem Begräbniss Christi* (Zeulenroda, 1761):—*Der gläubige Paulus in Trübsal und in Aengsten* (Schleitz, 1762):—*Neue Proben göttlicher Güte an armen Kindern und Waisen* (Greitz, 1770–72):—*Lebenslauf des Selig. D. Luthers, in Versen:—Predigten.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Berners (or **Barnes**), Juliana, prioress of Sopewell Nunnery, near St. Albans, England, daughter of Sir James Berners, who was beheaded in the reign of king Richard II, was born about 1388. She was celebrated for her beauty, her spirit, and her passion for field-sports. To her is attributed the *Treatyse perteynynge to Hawkynge, Huntynge, and Fysshynge with an Angle;* also *A right noble Treatyse on the Lygnage of Cot Armours, endyng with a Treatyse which specyfyeth of Blasynge of Armys* (fol. 1496). See *Encyclop. Britannica* (9th ed.), s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bernet, Jacques, a French prelate, was born at St. Flour, Sept. 4, 1770. He completed his studies at the Seminary of St. Sulpice. The closing of this ecclesiastical establishment, which took place in August, 1792, obliged him to go to a hospital in order to recover from an illness which had attacked him. In order to obtain resources he became teacher at Meaux. His ordination was accompanied by circumstances which the time alone will explain, and which necessitated its being performed privately. He was sent to establish the Catholic religion in the parish of Antony, where he encountered a fierce Jacobin, whom he conquered by his firmness and energy. After the anti-religious reaction which took place in 1797, the oath of *haine à la royauté* having been exacted of the priests, the young Levite quitted his parish and went to Orleans to found an establishment for religious education. He did not return to his vocation until after the publication of the Concordat and the re-establishment of the religion in 1802. Being vicar of a parish in Orleans, he was called upon by the authorities of the place to pronounce a eulogy upon Joan of Arc. Called, after the restoration, to the royal house of St. Denis as first chaplain of the Daughters of the Legion of Honor, he performed these functions for several years, although rendered difficult by the want of discipline throughout the establishment. He left this position in order to become rector of the parish of St. Vincent de Paul. He was consecrated bishop of Rochelle Aug. 12, 1827, promoted Oct. 6, 1835, to the archbishopric of Aix, and was made cardinal by Gregory XVI in the consistory of Jan. 19, 1846. He died at Aix, July 5, 1846. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Bernet, Johann Jacob, a Protestant German theologian, was born in 1800. In 1837 he was called as pastor of St. Leonhard to St. Gallen, in Switzerland, and died in 1855. He wrote, *Johann Kessler, genannt Athenarius, Bürger u. Reformator zu St. Gallen* (St. Gallen, 1826):—*Das Buch der Andacht und der häuslichen Gottesverehrung* (ibid. 1844, 2 vols.):—*Predigten für das Christenthum an die Agrippiner unter den Christen* (Berlin, 1834, 2 vols.):—*Gedanken über Einführung einer kirchlichen Bibelübersetzung* (Zurich, 1845):—*Predigten* (St. Gallen, 1853, 2 vols.). See Zuchold, *Bibl. Theol.* i, 115 sq. (B. P.)

Bernetti, Tommaso, an Italian ecclesiastic and statesman, was born at Fermo, Dec. 29, 1779. After having pursued his studies with success in his native city, he became secretary of the tribunal of the Rota. In 1808 he accompanied cardinal Brancadoro to France, and was one of the three who refused, April 2, 1810, to appear at the marriage of Napoleon with Marie Louise, and who were called *les cardinaux noirs* because the emperor had prohibited the purple and the insignia of the cardinalship. He was banished to Rheims with Consalvi, and remained there five years. In July, 1813, he had the wisdom to send on to Houthem St. Gerlac, to his friend Van der Vrecken, the autograph letters of Pius VII to the emperor of Austria and the nuncio Severoli at Vienna. These letters were delivered, and the pope received replies which were favorable. Pius VII made his entrance into Rome May 24, 1814. Bernetti followed the pontiff. He made a treaty with marshal Bianchi, and vanquished the Neapolitan army, in order to re-establish order and peace in the pontifical states. Returning to Rome, he was appointed assessor of the committee of the war. In 1826 he was chosen by Leo XII to represent the court of Rome at St. Petersburg. On his return to the capital of the Christian world, he was sent as legate to Ravenna. On Jan. 29, 1827, he received at the hands of Leo X the insignia of the cardinalship. On June 17, 1828, he was called to succeed cardinal Della Somaglia as secretary of state, and was employed in important negotiations between Rome and the other courts of Europe. He co-operated especially at the conclusion of the Concordat with the Netherlands, June 18, 1827, at the accession of Pius VIII, and went as legate to Bologna. He continued these functions until Gregory XVI succeeded Pius VIII, when he was appointed pro-secretary of state. He had charge of directing the demarcation of the Roman states on the side of the Two Sicilies, and was made vice-chancellor of the Roman Church, which position he filled zealously and well. The storms which assailed the pontificate of Pius IX did not spare Bernetti. Being threatened by the revolutionists, he left Rome and retired to Naples, and finally joined Pius IX at Gaeta. He did not return to Rome, but went to Fermo, and died soon after, Dec. 29, 1779. He was con-

sidered one of the more remarkable and brilliant among the statesmen of the epoch. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernhardi, Johann Heinrich, a German Protestant theologian, was born in 1685, at Wolfhagen, in Hesse, and died Feb. 21, 1729. His principal works are, *Disputatione de Usu et Utilitate Philosophiæ et Historiæ in Jurisprudentia* (Hanover, 1719):—*De Genuina ac Solida Doctoris Theologici Sapientia* (Duisburg, 1725):—*De Rationabilitate Mysterii Salutis* (Hanover, 1726). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bern-Hart, *Saint.* See Bernard.

Bernhold, Johann Balthasar, a Protestant theologian of Germany, was born May 3, 1687, at Burg-Salach, in Franconia. He studied at Altdorf, Jena, and Wittenberg. In 1709, on presenting a dissertation, *De Obligatione Suppliciorum Propositiones Morales*, he received the degree of doctor of philosophy. In 1714 he was appointed deacon at Pfedelbach, and rapidly advanced as professor, member of consistory, and court-preacher. In 1725 he accepted a call to Altdorf as professor of theology, and in 1732 he was also appointed to the chair of the Greek language. He died Feb. 26, 1769. He wrote, *De T. Fl. Clemente* (Altdorf, 1725):—*Diss. de Partiali Jejunii Exemplo Johannis Baptistæ* (ibid. eod.):—*Theses de Saluberrima Evangelii Doctrina, ex* 1 *Cor. xv*, 1-4 (ibid. eod.):—*Diss. de Michaële, Archangelo Uno* (ibid. 1726):—*Diss. de Gloria Petri* (ibid. 1727):—*Compendium Theologiæ Polemicæ Disp. xxii* (ibid. 1732):—*Diss. de Protevangelio Paradisaico, ad Gen. iii*, 15 (ibid. eod.):—*Diss. super Jes. ix*, 2, *de Lætabili Gentium sub N. T. Conversione* (ibid. 1734):—*Diss. Biblicæ ἀκριβολογίας Specimen de Homine Exteriore et Interiore, ex* 2 *Cor. iv*, 16 (ibid. 1738):—*Diss. de Voto per Jephtachum Nuncupato* (ibid. 1740), etc. See Döring, *Die gelehrten Theologen Deutschlands*, i, 87 sq.; Winer, *Handbuch der theol. Lit.* i, 343, 646; ii, 3. (B. P.)

Bernīcè (or **Berenice**), *Saint*, is supposed by many to be the same with St. Veronica.

Bernice, the daughter of St. Domnina (q. v.) and sister of St. Prosdocha, martyrs of Antioch.

Bernier, Étienne Alexandre, a French prelate, was born at Daon, a district of Mayence, Oct. 31, 1762. He was rector of St. Laud at the period of the Revolution. He refused the oath required by the constituent assembly, and became one of the directing members of the insurrectional government. The abbot Folleville, known under the name of the bishop of Agra, was president of the council, but the abbot Bernier was the veritable head. His predictions, which exalted Brittany, gained for him the title of apostle of Vendée, but it soon appeared that he was working for his personal advantage. He finally sought, in the midst of peril, to return to the army of Charette. He became the friend and ally of Stofflet, and the first days of their union were noted by the assassination of Bernard of Marigny, whose ability and talent overshadowed that of Bernier, and the latter was chosen by Stofflet to negotiate peace with the republican government. At length Bonaparte expressed his desire for peace with Vendée, which was accordingly arranged, and Bernier was shortly after made bishop of Orleans. He died Oct. 1, 1806. He is supposed to be the author of the words and music of *Reveil des Vendéens*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernières-Louvigny, Jean de, a French theologian, was born in 1602 at Caen. Guided in his spiritual life by P. John Chrysostom, a monk of the third order of St. Francis, it was by his advice that Bernières built at Caen a house called the Hermitage, in the exterior court of the Convent of the Ursulines, which had as its foundress and superior his sister, Jourdaine of Bernières. He did not go forth from this except to perform the duties of his charge, and consecrated his time to prayer, to good works, and to the spiritual direction of some of his friends with whom he lived in community. The weakness of his eyesight obliged him to dictate to an ecclesiast his numerous works, which he composed wholly in the spirit of Christian obedience. He died May 8, 1659. He wrote, *L'Intérieur Chrétien* (Paris, 1659; published with some additions at Rouen); this book, which reached twelve editions in eleven years, was edited anew at Paris by the widow Martin in 1674:—*Les Œuvres Spirituelles de M. de Bernières de Louvigny*, were published by his sister Jourdaine of Bernières:—*La Vie de la Foi de la Grâce:—De la Raison et de ses Degrés.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernini, Giovanni Lorenzo (called *Il Cavaliere Bernini*), an Italian artist whose renown filled all Europe in the 17th century, was born in Naples in 1598. Richly endowed by nature, and favored by circumstances, he rose superior to the rules of art, creating for himself an easy manner, the faults of which he knew how to disguise by its brilliancy. At ten years of age he was the astonishment of artists. Pope Paul V wished to see the prodigy, and when he was brought into his presence, he desired him to draw a figure of St. Paul, which he did in half an hour—so much to the satisfaction of the pontiff that he recommended him to cardinal Barberini, a great connoisseur and patron of the arts. His first work in marble was the bust of the prelate Montajo, which was so striking a resemblance that some one said, "It is Montajo petrified." At eighteen he produced the Apollo and Daphne, in marble—a masterpiece in grace and execution, which he himself, towards the end of his life, declared one of his best works. He did work for Gregory XV, and in 1644 cardinal Mazarini, in the name of the king of France, offered him a salary of 12,000 crowns to enter the service of that monarch, but he declined the invitation. His reputation extended more and more, and Charles I of England engaged him to execute a statue for 6000 crowns. About this time Bernini erected the palace of Monte Citorio, and the beautiful monument to the memory of his benefactor, pope Urban VIII. He also built the Palace Odescalchi, the Rotunda della Riccia, and the House of Novices for the Jesuits. He set out from Rome for Paris, and it is said that never did an artist travel with so much pomp, and under so many flattering circumstances. The king made him a present of 10,000 crowns, gave him a pension of 2000 and one of 400 to his son, and a command to execute an equestrian statue of himself (Louis XIV). This work he finished in four years. He died at Rome, Nov. 28, 1680. The following are some of the most remarkable of his religious works: the great altar of St. Peter's, in bronze and gilt; the four colossal statues of St. Chrysostom, St. Athanasius, St. Augustin, and St. Ambrose, cast in bronze; the belfry of St. Peter's; the basso-relievo in the portico of St. Peter's, representing Christ saying to Peter, "Feed my sheep." He built the chapel in the Church of S. Maria della Vittoria, dedicated to St. Teresa, with a fine marble statue of that saint; the principal part of the Barbieri palace; the celebrated Chigi palace, built for the cardinal Flavio Chigi, nephew of pope Alexander VII. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bernini, Giuseppe Maria, an Italian Capuchin missionary, was born in Piedmont, at Carignano. He went to the Indies in order to study the manners, customs, and religion of the natives, and to translate their sacred and literary monuments into his own tongue. He died in 1753, leaving *Notizie Laconiche di Alcuni Usi, Sacrifizi ed Idoli nel Regno di Neipal, Raccolte vel Anno* 1747—a manuscript work preserved in the Library of the Propaganda at Rome, and in the museum of the cardinal Borgia. The *Dialogues*, in the Indian language, are also preserved among the manuscripts of the

Propaganda. The translation of the *Adhiatma Ramayana* contains the deeds of Rama. He wrote also *Mémoires Historiques* (Verona, 1667). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernis, François Joachim de Pierre de, a celebrated French ecclesiastic, was born at St. Marcel of Ardeche, May 22, 1715. Being of one of the more ancient families of Languedoc, he was, as younger brother, designed for the ecclesiastical profession. He was a brilliant student at the College of Louis the Great, then at the Seminary of St. Sulpice. Despairing of obtaining a benefice, he went out into the world at the age of nineteen, with the title of abbot, without fortune, but full of confidence. His agreeable manners and pleasing appearance aided him in winning his way, and his parentage gained for him an entrance to the best circles of society. In 1744 he was elected member of the French Academy. In 1748 he left the chapter of the counts of Brionde, in order to enter that of the counts of Lyons. He was made ambassador to Venice. Called to France, he entered the grand council and became minister of foreign affairs. Having assisted in the alliance of France and Austria, he was reproached, but afterwards justified in the matter. Madame de Pompadour, who had formerly been his friend, and had secured for him a lodgment at the Tuileries and 1500 francs pension from the king, having become his enemy, he preferred to retire to the Abbey of Vic-sur-Aisne, near Soissons. Bernis was elected commander of the order of St. Esprit during his ministry. Pope Clement XIII made him cardinal in spite of the hatred which Madame de Pompadour bore for him, and he was afterwards made archbishop of Albi after the death of Madame de Pompadour. In 1769 he was sent as ambassador to Rome, and there sought the destruction of the Jesuit order. He was the Nestor of the political circles, and the king of Naples secured his presence under such circumstances as to render his counsel of great value, and he was loaded with honors on all sides. Gustavus III of Sweden held an intimate correspondence with him up to the time of his death. Refusing the oath which was at that time exacted of ecclesiastics, and which he believed incompatible with his former vows, he was obliged to resign his position, and his annuity of 400,000 pounds; but so highly was he honored for this, that a pension was obtained for him from the king of Spain. He died at Rome, Nov. 1, 1794. His family and the French legation made for him a mausoleum, from the model of that of the cardinal Orsini, and his body was carried to Nismes. Another monument was erected in the Church of St. Louis at Rome, containing his heart and entrails. Besides the letters of Bernis to Paris Duverny, a small volume has been collected of his *Œuvres Mêlées en Prose et en Vers*. His style is simple, but not wanting in elegance. His poem of *La Religion*, which has reached several editions, is as noteworthy for the principles expressed as for the talent. His nephews—among whom we mention M. the viscount Raymond of Bernis, superior officer of the cavalry, born in 1815—have in their possession the memoirs and various unpublished articles of this illustrious cardinal. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Berno, the first abbot of Cluny, made his profession of the monastic state in the Abbey of St. Martin, at Autun, whence he removed to that of Baume (or to St. Benoit d'Aniane). He was appointed abbot of Baume, and subsequently of Cluny about 910 (or 913). He also had charge of the monastery of Déols, or Bourg-Dieu; and, in the following year, of Massay, in Berry. He was thus, at one time, superior of seven abbeys, which were committed to him in opposition to his own wishes, on account of his reputation for sanctity, that he might restore them to a proper state of discipline. Nothing is known of his private life; but he died peaceably on the 1st or 13th of January, 927, and was buried at Cluny. Some martyrologies give him the title of *blessed*, others call him *saint*. See Baillet, Jan. 13.

Berno (or **Bernard**) of Reichenau (also styled *Quod-vult-Deus*) was originally a Benedictine monk of Fleury-sur-Loire (others say of St. Gall in Switzerland), and was in 999 deputed to the Council of Orleans. In 1008 (or 1014) he was appointed abbot of Reichenau, an abbey located upon the lake of Zell, near that of Constance. He restored the pristine glory of this abbey, which was lost under his predecessor Immo. He was known as an excellent musician and poet, and was well acquainted with the literature of his time. He enriched the library of his abbey by collecting old works, by manuscripts made by his monks, and by new works which were written by him and the learned inmates of the monastery. Under his guidance the school at Reichenau revived its old fame, and students flocked to it from great distances. He also reformed the music of the Church. In 1013 he accompanied the emperor, Henry II, to Rome. The privileges of Reichenau were confirmed in 1016 by the emperor, and again in 1032 by pope John XX. He died Jan. 7, 1045, leaving, *De Officio Missæ* (Cologne, 1568; Venice, 1572; Paris, 1578; also found in the *Magna Bibl.* tom. xviii):—*Qualiter Adventus Domini Celebretur* (in Gez, *Anecdota*, iv, 69 sq.):—*Dialogus cum Gerungo Monacho* (ibid.):—*Vita S. Udalrici Augustani Episc.* (in Surius, July 4):—*Vita S. Meginradi Ep. et Mart.* (in Mabillon, *Acta Ord. Bened.* iv, par. ii, p. 63):—a book upon song, entitled *Libellus Tonarius, seu de Regulis Symphoniarum et Tonarum*, which he dedicated to Piligrin, archbishop of Cologne. At the Pauline Library at Leipsic were to be found at one time manuscripts upon mathematics, astronomy, and music, by Berno. During the time of Berno, the manner of keeping the four days' fast was various, and he accordingly wrote a dialogue entitled *De Quatuor Temporum Jejuniis, per sua Sabbata Observandis, ad Aribonem, Archiepiscopum Maguntinum;* also another addressed to Aribon, entitled *De Quatuor Adventus Dominicis*. These works are likewise to be found in the *Thesaurus Anecdotorum Novissimus* of Bern. Gez (Augsburg, 721, vol. iv). See Gerbert, *Scriptores Ecclesiæ de Musica*, tom. ii; Hefele, *Ueber den wissenschaftlichen Zustand Alemanniens im* 9, 10, *und* 11 *Jahrhundert*, in the *Tübinger theolog. Quartalschrift*, 1838; Herzog, *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Ceillier, *Hist. des Aut. Eccles.* xx, 206 sq.; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bernold (or **Bernoul**). See Bertholdus.

Bernoulli, Eduard, a Protestant theologian of Germany, was born in the year 1795. He studied at Tübingen from 1815 to 1818, and was appointed pastor in 1819 at Benwil-Holstein and Lampenberg, in the Basle canton. In 1839 he connected himself with the famous missionary institution at Basle, and became one of its leaders. For more than thirty years he thus labored for his Master, till bodily infirmities obliged him to retire in the year 1873. He died July 6, 1875. See Zuchold, *Bibl. Theol.* i, 117. (B. P.)

Bernstein, Christian Andreas, a Lutheran theologian of Germany, was born at Domnitz, near Halle, where he also pursued his theological course. In 1695 Francke appointed him teacher at the royal pædagogium, which position he occupied till 1699, when he was called to assist his father in the ministry at his native place, but he died there in the same year, Oct. 18. He is the author of some hymns, two of which were translated into English—viz., *Mein Vater zeuge mich, dein Kind*, by Jacobi, in *Psalmodia Germanica*, "My father, form thy child according to thine Image" (p. 125); and *Zuletzt geht's wohl dem, der gerecht auf Erden*, in *Hymns from the Land of Luther*, "At last shall all be well with those, His own" (p. 150). See Koch, *Gesch. des deutschen Kirchenliedes*, iv, 365 sq.; Drey-

haupt, *Beschreibung des Saal-kreises* (Halle, 1751), ii, 897. (B. P.)

Bernstein, Georg Heinrich, a famous German Orientalist, was born Jan. 12, 1789. He was at first professor at Berlin, and after 1821 at Breslau; and died at Lauban in Silesia, April 5, 1860. He published, *De Harklensi Novi Testamenti Translatione Syriaca Commentatio* (2d ed. Vratislav. 1854):—*Ankündigung und Probe einer neuen kritischen Ausgabe und neuen Uebersetzung der Syrischen Chronik des Gregor Bar-Hebræus* (Berlin, 1847):—*Das heilige Evangelium des Johannes. Syrisch mit Harklensischer Uebersetzung*, etc. (Leipsic, 1853). Of his *Lexicon Linguæ Syriacæ* only the first part was published in Berlin in 1857. He also contributed largely to the *Zeitschrift der deutschen morgenländischen Gesellschaft*. See Nowack, *Schlesisches schriftsteller Lexicon; Allgemeine deutsche Biographie*, s. v.; Gosche, *Wissenschaftlicher Jahresbericht*, 1859–61, p. 8; Zenker, *Bibl. Orientalis*, s. v.; Zuchold, *Bibl. Theol.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bernten, Heinrich, a German theologian of the order of Cistercians, was abbot of the convent of Marienrode, at Hildesheim, and died in 1463, leaving *Chronicon Marienrodense ab Anno* 1410 *ad* 1454; which is found in the collection of Leibnitz. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bernuini (1), a nephew of Wilfrid, and a clerk to whom he commended the Isle of Wight, giving him the priest Hiddila to preach to and baptize the people, about 686. See Bede, *Hist. Eccles.* iv, 16; Flor. *Wig. M. H. B.* p. 537. (2.) An English priest to whom Alcuin writes, professing his attachment to Offa and the English. The letter was probably written during a coolness between Charles and Offa, the cause of which is obscure, and the date of the letter, although fixed by Froben at 793, is very uncertain.

Bernward, *Saint*. See Bernard.

Bero (or **Beron**) was a Valentinian heretic of the 3d century, who admitted two natures by confusion in our blessed Lord, but only one operation. He maintained that the divinity was passible, and the humanity capable of the same operations as the Word. This opinion compelled him to maintain also that the Word was made man by a change of his divinity into the nature of man, and that the man had been made God by a change of his humanity into the nature of God. St. Hippolytus refuted this heretic and his followers in his book, *On the Divinity and Incarnation of Jesus Christ, against Bero and Helico* (or Helice). See Canisius, *Lect. Antiq.* v; Ceillier, *Hist. des Aut. Ecclés.* ii, 347.

Bero, Agostino, a famous Italian canonist, was born at Bologna in 1474, where he also died as professor of canon law, Sept. 13, 1554. Among his pupils were the popes Pius IV and Gregory XIII. Panziroli calls him "monarcha legum," but also "vir fuit magis laboriosus quam subtilis." He wrote, *Lecturæ sive Commentaria in* 1, 2, 3 et 5 *Libr. Decretalium*:—*Quæstiones, Responsa et Consilia*. See Guido Panziroli, *De Claris Legum Interpretibus* 3, 49; Bumaldo, *Minervalia* (Bonon. 1641); Schulte, *Lehrbuch des kanonischen Kirchenrechts* (3d ed.), p. 111; Daller, in Wetzer u. Welte's *Kirchenlexikon*, s. v. (B. P.)

Beroalde (or **Berould**), Mathieu, a French theologian and historian, was born at St. Denis, near Paris, at the commencement of the 16th century. He was tutor of Hector Fregose in 1550, and was appointed bishop of Agen, when he ardently embraced Calvinism. In 1558 he was governor of Theodore Agrippa d'Aubigne, with whom he was obliged to leave Paris and retire to Montargis. Afterwards he taught Hebrew at Orleans, where he was attacked by the pestilence, from which he recovered. He was in 1573, at Sancerre, besieged by the Marshal of Chatré, where he rendered himself useful to the inhabitants by his counsels. After a sojourn at Sedan, where he gave lessons in history, he retired to Geneva, where he taught philosophy in 1576, in which year occurred his death. He wrote, *Chronicon Scripturæ Sacræ Autoritate Constitutum, et quinque Libris Absolutum* (Geneva, 1575). In the *Bibliotheca Classica*, Draud mentions also *G. Mercatoris et Mathæi Beroaldi Chronologia, ab Initio Mundi ex Eclipsis et Observationibus Astronomicis Demonstrata* (Cologne, 1568). See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Beroldus, librarian of the Duomo, or cathedral-church, of Milan, lived about 1123, and left the most ancient collection of the *Rites of the Liturgy of St. Ambrose*.—Landon, *Eccles. Dict.* s. v.

Beronicianus, bishop of Tyre, was appointed on the deposition of Cyrus by the dominant party at the council of Ephesus, A.D. 431. At his request, Cyril wrote to the Oriental bishops, urging on them the necessity of their anathematizing Nestorius. See Baluze, *Nov. Coll.* p. 889; Cyril, *Ep. ad Aristolaum*.

Berr, Isaac, of Turique, a French philanthropist, was born at Nancy in 1743. He was one of the first who spoke in favor of the Jews, at the commencement of the revolution. He demanded with eloquence their rights as citizens and the establishment of a school of religious instruction. He appeared at the bar of the constituent assembly at the head of a deputation of coreligionists, and was listened to while he spoke in favor of his brethren. In 1807 he raised between himself and the abbot Gregory a debate, in which they both showed remarkable gentleness and moderation. M. Berr was one of the men who contributed most to the organization of the Israelitish worship in France. He died at his native place, Nov. 1828. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berr, Michel, of Nancy, the first Jewish lawyer in France, was born in 1780, and died July 4, 1843. He translated into French בְּחִינַת עוֹלָם, or *Examen du Monde* (Metz, 1808):—*Les Huit Chapitres de Maïmonide* (Paris, 1811). He published, *Abrégé de la Bible* (ibid. 1820):—*Le Rabbinisme et les Traditions Juives* (ibid. 1832):—*Mémoire sur la Prophétie de Balaam* (ibid. eod.):—*Notice sur le Prophète Élie* (Nancy, 1839):—*Notice Biographique sur le Comte Pastoret, avec les Remarques sur l'Ouvrage: Moïse, considéré comme Législateur et Moraliste* (ibid. 1841), and other pieces. See Fürst, *Bibl. Jud.* i, 113. (B. P.)

Berretini, Pietro (called *Da Cortona*), an illustrious Florentine painter and architect, was born at Cortona in 1596. He studied under Baccio Ciarpi in Rome, when quite young, but gained more advantage from the study of the works of Raffaelle and Caravaggio. While yet young, he painted two pictures, representing the *Rape of the Sabines* and a *Battle of Alexander*, which gained him so much celebrity that pope Urban VIII commissioned him to paint a chapel in the Church of St. Bibiena, which he did with success. Cortona made the tour of Lombardy, went to Venice, and, in returning, visited Florence, where he was engaged by the grand-duke Ferdinand II to paint the saloon and four apartments in the Palazzo Pitti, where he represented the *Clemency of Alexander to the Family of Darius*, the *Firmness of Porsena*, the *Continence of Cyrus*, the *History of Massanissa*, and other subjects. Disgusted by the intrigues of some artists, who were jealous of his reputation, he left Florence abruptly, before he had finished his works, and could never be persuaded to return. His principal works at Rome are the saloon in the Barberini and a gallery in the Pamphili, the cupola and vault in the tribune of the Chiesa Nuova, and the *Conversion of St. Paul* at the Capuccini. As an architect, he erected a number of important edifices.

He died in 1669. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Chalmers, *Biog. Dict.* s. v.

Berretoni (or **Berreti**), NICOLO, an Italian historical painter, was born at Montefeltro, near Macerata, in 1637, and studied under Carlo Maratti and Cantarini. One of his best pictures is an altar-piece in the Church of St. Maria de Montesanto at Rome, representing a subject from the life of St. Francis. He was elected an academician at Rome in 1675, and died in 1682. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Berrian, WILLIAM, D.D., a Protestant Episcopal clergyman, was born in 1786. He graduated from Columbia College in 1808, was ordained deacon in 1810, and became assistant minister of Trinity Church, New York city, in 1811, and rector in 1830, a position which he retained until his death, Nov. 7, 1862. He is the author of, *Historical Sketch of Trinity Church* (1847):—*Works of Bishop Hobart* (1833, 3 vols.); and several popular religious works, for which see Drake, *Dict. of Amer. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Berrill, EDWARD, an English Congregational minister, was born at Castle Mills, Bedford, Nov. 6, 1796. His advantages for early education were very limited, mostly confined to his own private reading. About the age of eighteen he joined the Church, and shortly afterwards began preaching in the surrounding villages. He commenced business as a builder in Bedford, in which he was greatly successful, but about 1840 he relinquished his trade and devoted himself entirely to the ministry. He preached successively seven years at Byfield, six years at Market-Deeping, and twelve years at Wollaston, Northamptonshire, when deafness and other infirmities compelled his resignation. He died April 7, 1875. See (Lond.) *Cong. Year-book*, 1876, p. 317.

Berriman, JOHN, an English clergyman, brother of Dr. William Berriman, was born in 1689, and educated at St. Edmund's Hall, Oxford. After taking orders, he was for many years curate of St. Swithin and lecturer of St. Mary, Aldermanbury; but in 1744 he was presented to the rectory of St. Albans, which he retained until his death, Dec. 8, 1768. He published, *Eight Sermons at Lady Moyer's Lecture* (1741); and some single sermons. See Chalmers, *Biog. Dict.* v, 141; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Berrow, CAPEL, an English clergyman of the 18th century, published a volume of *Sermons* (1746):—*A Pre-existent Lapse of Human Souls Demonstrated from Reason*, etc. (1762):—*Deism not Consistent with the Religion of Nature and Reason* (1780). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Berruguette, ALONSO, an eminent Spanish painter, sculptor, and architect, was born, according to Palomino, at Parados de Nava, in Castile, in 1480. He studied some time under Michael Angelo. He was the contemporary of Andrea del Sarto. The emperor Charles V appointed him one of his painters, and employed him in many considerable works at Madrid, in the palace of the Prado, and in the Alhambra of Granada, which established his reputation. As a sculptor he was very distinguished. He executed a bass-relief of the Transfiguration in the choir of the Cathedral of Toledo, also a statue of St. Leocadin in that city, and a number of bass-reliefs in the choir of the Church of Sillas. As an architect, he erected the gate of San Martino, at Toledo; the palace of Alcala, belonging to the bishop of Toledo; and a great portion of the Cathedral of Cuenca. He died at Alcala (others say Madrid or Toledo) in 1561 (or 1545). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Berry, Cornelius, an English Congregational minister, was born at Romsey, Hants, July 23, 1788. Being favored with a Christian education, he early gave himself to the service of God. In 1806 he entered Homerton College. At the close of his course he preached a short time at Ware, Herts. He was ordained in 1811 over the parish at Hatfield Broad Oak, Essex, where he labored fifty-three years. He died Sept. 8, 1864. In the character of Mr. Berry, fidelity, prudence, and kindliness were especially prominent. His preaching was full of Gospel truth, practical in its aim, and devout and loving in its spirit. See (Lond.) *Cong. Year-book*, 1865, p. 224.

Berry, Francis W., a Methodist Episcopal minister, was born in Canada in 1842. He was converted while young, and received license to preach in his seventeenth year; entered the Garrett Biblical Institute, Evanston, Ill., at the age of twenty; and subsequently entered the Detroit Conference. In 1865 he was admitted into the Minnesota Conference. He died Feb. 19, 1866. See *Minutes of Annual Conferences*, 1866, p. 213.

Berry, Henry D., a minister in the Methodist Episcopal Church South, was born at Camden, S. C., May 3, 1825. He experienced religion in 1839, became class leader at the age of seventeen, received license to preach in 1854, and was admitted into the Mississippi Conference. He died Oct. 26, 1867. As a declaimer Mr. Berry had few superiors, and as an humble, patient, and faithful pastor he excelled. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 140.

Berry, John A., M.D., a Methodist Episcopal minister, joined the Church in 1842; entered the North Ohio Conference in 1854, and labored with great ability and success until 1859, when he was appointed agent of the Ohio Wesleyan Female College. A severe spinal affection soon compelled him to resign the agency. He afterwards preached for a year and a half at Mount Gilead Station. The remaining four years of his life were spent in retirement and great suffering. He died in December, 1863. Mr. Berry was emphatically a practical man, hence his success. Brief as was his career, yet hundreds were converted through his instrumentality. See *Minutes of Annual Conferences*, 1864, p. 131.

Berry, John Calvin, a Methodist Episcopal minister, was born in Belmont County, O., March 11, 1833, of pious United Presbyterian parents, who gave him a careful religious training with the ministry in view. He had a fair academical education, and studied some time at the Ohio University at Athens. He was converted in 1857, and joined the Methodist Episcopal Church; was licensed to exhort in the same year, to preach in 1861, and in that capacity served the Church some time, acting meanwhile as day-school teacher, and later as agent of the American Bible Society in eastern Ohio. In 1867 he went to Missouri, and acted as supply until the following spring, when he joined the St. Louis Conference, and in it served diligently seven years, when failing health obliged him to become superannuate. His last days were spent in Des Moines, Ia., where he died April 19, 1877. Mr. Berry was a faithful, spiritual, earnest worker. See *Minutes of Annual Conferences*, 1878, p. 73.

Berry, John F., a minister in the Methodist Episcopal Church South, was born in Twiggs County, Ga., in 1837. He experienced conversion in 1853; received license to exhort in 1857, to preach in 1858, and in the same year entered the Georgia Conference. On Sept. 5, 1866, he was instantly killed by a flash of lightning. Mr. Berry possessed many excellent traits of character. He was unassuming, diligent, amiable, and eminently pious. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 25.

Berry, Joseph, an English Congregational minister, was lineally descended from colonel Berry, one of Cromwell's officers. He was educated at Homerton

College, and began his public ministry when twenty-one years of age at Carrs-lane Chapel, Birmingham. He removed from there to Warminster, where he was ordained, Aug. 8, 1804. In 1829 he removed to Hackney, where he died, Aug. 2, 1864. See (Lond.) *Cong. Year-book*, 1865, p. 222.

Berry, Philip, a clergyman of the Protestant Episcopal Church, died in Richmond, Va., Feb. 2, 1857, being at St. Peter's Church, New Kent County, Md., whither he had removed in 1856. See *Amer. Quar. Church Rev.* 1857, p. 143.

Berry, Robert Taylor, a Presbyterian minister, was born July 6, 1812, at Berryplain, King George Co., Va. His classical education was obtained under the tuition of Thomas H. Hanson, in his celebrated school at Fredericksburg, Va. Leaving school at the age of seventeen, he spent about a year in a mercantile house in Shepherdstown, Va., and then entered the law office of his brother in Fredericksburg. After his admission to the bar, he removed to Baltimore, Md., and was there successfully engaged in the practice of his profession; but, turning his attention to the Christian ministry, he entered Princeton Seminary in 1835. Being received as a candidate by Winchester Presbytery, he was licensed May 30, 1838; and after laboring as a missionary in Warren and Rappahannock counties, Va., he was ordained April 18, 1840, and soon after dismissed to the Presbytery of the District of Columbia, having received a call to the Bridge-street Church, Georgetown, over which he was installed Oct. 3, 1841. His health becoming broken, he was compelled, Aug. 28, 1849, to relinquish work. In April, 1850, he returned to Winchester Presbytery, and was settled as stated supply in Martinsburg, Va. Here he remained until September, 1858, when his continued feeble health induced him to seek a home in a milder climate, and for eighteen months he supplied the Church at Canton, Miss.; but, declining its call, he returned to Virginia in April, 1860, and resumed his labors as his strength would permit in the field where his ministry began. In the spring of 1876 he removed to Winchester to reside with his youngest son, where he died, Nov. 2, 1877. See *Necrological Report of Princeton Theol. Seminary*, 1878, p. 38. (W. P. S.)

Berry, Thomas C., a minister in the Methodist Episcopal Church South, was a native of Maryland. He removed to Louisville, Ky., in 1862, and there in 1864 was converted, united with the Church South, and in 1868 entered the Louisville Conference. He entered the work heartily and with great energy, and thus continued, leading many to Christ, until a short time previous to his death by paralysis of the brain, in 1874. Mr. Berry was a close student, possessed a fine memory, and was taking rank among the first preachers of his conference. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. 80.

Berry, Thomas J., a Methodist Episcopal minister, was born at Virginia, Ill., Jan. 30, 1841. He enlisted in the 114th Illinois Volunteers in 1862; was wounded June 10, 1864; held prisoner at Mobile, etc.; exchanged in 1865; graduated at the Garrett Biblical Institute in 1870, and at the Northwestern University in 1872; joined the Des Moines Conference in 1870; preached at Carlisle, Corning, Des Moines, and Indianola; was elected president of the Simpson Centenary College in 1878, and representative to the General Conference of 1879; and died at his college in 1880. In all his life-work he exhibited the same completeness of character. He was modest and sympathetic, firm and true. See *Minutes of Annual Conferences*, 1880, p. 253.

Berryman, Newton G., a minister in the Methodist Episcopal Church South, was converted in early life, and began preaching in Kentucky before he was twenty. Subsequently he went to Illinois, and joined the Illinois Conference. In 1870 he entered the Western St. Louis Conference, and in it spent the remainder of his life. He died of an accidental injury in the latter part of 1871. Mr. Berryman as a man was social and kind; as a Christian, consistent and pious; as a preacher, clear and forcible. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 732.

Berserker, in Norse mythology, were mighty combatants—heroes who played a great part in Scandinavian legends. Starkadder, a giant with twelve hands, married Alfhilde, surnamed the All-beautiful. Her son, Arngrim, was the first to receive the name of Bersek (i. e. *without armor*), because, being of supernatural strength, he always went to battle without any armor; his fury made up for the absence of it. He killed king Swafurlam, married the daughter of the murdered king, and became the father of twelve sons, all of whom had the same fury in battle as their father. They also received the name of Barseker or Berserker. The inherited fury sometimes reached such dimensions that they would slay their own men, not recognising them through madness. The gods employed them in the most fierce and bloody contests. They were even more feared than the Trolles, Bergriesen, and Gnomen, and other dreaded spirits. They would yell and bite with their teeth like wolves, often cutting into the swords and shields of their enemies, and demolishing everything within reach of their hands. Their downfall was brought about by their own madness. One of them, Hiörnart, desired to marry the daughter of the Swedish king Zegbug, and asked his brothers to help him battle for her; but the Swedish army was so strong that the fury of the Berserker gave out before one part of the army had been slain, and thus the other part of the army was victorious and slew every one of the Berserker.

Bersetkers, the name given to persons in Iceland who were supposed, when in a state of frenzy and excitement, to be supernaturally inspired. They pretended to keep up a familiar intercourse with spirits, and gave forth their inspired effusions in rugged, uncouth rhymes.

Bersey, Thomas, an English Wesleyan minister, was born near St. Austell, Cornwall. Being converted in his twenty-fourth year, he was appointed to a circuit in 1809. In 1845 he retired to Plymouth as a supernumerary. He died in that city June 7, 1857, aged seventy-eight. He was very useful in the conduct of financial affairs. See *Minutes of the British Conference*, 1857.

Bersted, Council of. See Berghemstead, Council of.

Berstuk, in Slavonic mythology, was a forest-god of the Wends and Slavs, also called *Zlebog* (angry deity). He was thought to be a half-man with the feet of a goat, and was placed among the evil or black deities.

Berta, *Saint*. See Bertha.

Bertaire. See Bertharius.

Bertaut, Jean, a French bishop and poet, was born at Caen in 1552. He was the son of François Bertaut, originally from the parish of Donnai, and his father wished to take charge of the education of his son, who became familiar with the Greek and Latin authors; he assumed the style of French poetry by reading the works of Ronsard and Desportes. The early essays of the youth charmed the court of Henry III. This prince accorded to him the charge of counselling the Parliament of Grenoble, which he afterwards resigned. He greatly aided the cardinal Du Perron, with whom he had been a disciple, according to the *Gallia Christiana*, at the conversion of Henry IV, who in 1604 gave him the rich abbey of Aunay, in the diocese of Bayeux. At that time Marie de Medicis, mounting the throne, espoused Henry IV, and chose Bertaut for first chaplain. At length in 1606 he was appointed bishop of Séez. The year following he assisted at the baptism of the

Dauphin (Louis XIII) at Fontainebleau, and in 1610 carried the body of Henry IV to St. Denis. He was the uncle of Madame de Motteville, author of *Mémoires* upon queen Anna of Austria, whom Voltaire has often eulogized. Bertaut had, while very young, composed some light poems which had met with considerable success, and when he was raised to the episcopacy he sought to suppress them, but this was impossible. His early writings possessed a charm and harmony which well merited the praise bestowed upon them. The *Recueil de Quelques Vers Amoureux*, published in 1602, contained several very remarkable pieces. Many of his poems were translated into Greek and Latin. He died June 8, 1611. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.; *Biog. Universelle*, s. v.

Bertel (or **Bertels**), JEAN, a Flemish theologian and chronicler, was born at Louvain in 1559. At the age of seventeen he assumed the Benedictine garb at Luxemburg, and was for nineteen years abbot of the monastery. In 1594 he was transferred to the Abbey of Echternach. The Dutch made him prisoner in 1596, and a large consideration was required to obtain his release. He died at the Abbey of Echternach, June 19, 1607, leaving, *In Regulam D. Benedicti Diavolgi Viginti sex: — Catalogus et Series Abbatum Exteracensium* (d'Echternach) (Cologne, 1581). See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Bertelli, Cristofano, an Italian engraver, was born at Rimini, in the duchy of Modena, about the year 1525. He executed a few plates, among which are: *The Portrait of Ottavio Farnese, Duke of Parma; The Conversion of St. Paul; The Virgin and Infant with St. Augustine, St. Sebastian, and St. Helena, with St. Joseph Sleeping; The Different Ages of Man.*

Bertelli, Ferrando, a Venetian engraver, born about 1525, executed some plates after the Venetian painters and others, of which are the following: a print entitled *Omnium Fere Gentium* (Venice, 1569); *Christ Curing the Sick* (Farinati piux. F. Bertelli ex. 1566); *The Crucifixion*, after Giulio Romano; *Venus and Cupid*, after Titian, etched by F. Bertelli (Nic. Bertelli, exc. 1566); *Specchio della Vita Humana* (in Venezia per F. Bertelli, 1566). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bertelli, Luca, a Venetian engraver, is said to have been a print-seller in the second half of the 16th century. Among his works, after the great Italian masters, are: *A Bust of Hippolita Gonzaga, Daughter of Ferdinand; The Israelites Tormented by Serpents; The Baptism of Christ; The Flagellation; The Descent from the Cross; The Four Evangelists.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bertha (or **Bercta**), wife of Ethelbert, king of Kent, was the daughter of Caribert, king of Paris, by his wife Moberga. At the time of their marriage Ethelbert was still a heathen, but she was allowed to enjoy the exercise of her own religion, and to be attended by a bishop. It was partly, no doubt, by her influence that Ethelbert was induced to receive the Roman mission and be baptized. Pope Gregory, in 601, addressed a letter to Bertha, complimenting her highly on her faith and knowledge of letters, and urges her to make still greater efforts for the spread of Christianity. He also ascribes the conversion of the English mainly to her, and compares her to the empress Helena (St. Gregory, *Epist.* xi. 29; Haddan and Stubbs, *Councils*, iii, 17, 18). The date of her death is unknown. She was buried in the porch of St. Martin, in the church of Sts. Peter and Paul. Elmham (ed. Hardwick, p. 110) says that she took part in the foundation of the Monastery of St. Augustine, at Christmas, 604; but the latest trustworthy trace of her is St. Gregory's letter of 601.

Bertha (or **Berta**), *Saint*, abbess of Blangy, in Artois, was the daughter of the count Rigobertus and Ursana, and was born about 650 in Artois. When twenty years of age she married Sigefroi, with whom she lived twenty years. Upon his death she retired to the monastery which she had built at Blany, diocese of Terouanne. In this monastery she built three churches, and, having resigned the office of abbess to her daughter Deotila, retired into a cell, where she remained until her death in 725, at the age of seventy-nine years. Her monastery was burned by the Normans in 895, and was restored by the Benedictines in 1032. Her festival is marked July 4, the day of her death, and Oct. 11, the day of her translation. See *Hist. Litt. Franc.* vi, 129; Parenty, *Histoire de S. Berthe et de l'Abbaye de Blangy* (Arras, 1846); Bolland, *Acta Sanctorum*, Jul. ii, 47.

Bertha is a name common to several other saints.

1. Martyr and abbess at AVENAY, lived in the 7th century, and belonged to a noble family. She was at first married to St. Gumbert, but by mutual consent they separated, and built the abbey at Avenay near Rheims. She was killed by her step-sons. See Majoret, *Vie de Sainte Berthe* (Rheims, 1700); Bolland, *Acta Sanctorum*, Maji, i, 112; vii, 539.

2. OF BARDI, was born about the beginning of the 12th century, of a noble family. In 1153 she was sent as superior to Cavriglia in the diocese of Fiesole, in order to reform the monastery there. She died in 1163. See Soldan, *Relazione della Vita di S. Berta de Bardi* (Florence, 1730); Bolland, *Acta Sanctorum*, Mart. iii, 492.

3. OF MARLAIS, widow of the count de Molenbais, was the first abbess of the monastery of Marquette in Flanders, and died in 1247. See *Hist. Litt. Franc.* xxi, 585.

4. OF HASSEL, who lived in the 13th century at Fahr, predicted count Rudolph of Hapsburg's election to the imperial throne, when he gave his horse to the priest. See Stadler, *Heiligen-Lexikon*, i, 470; Kaulen, in Wetzer u. Welte, *Kirchenlexikon*, s. v. (B. P.)

Berthao, LOUIS, a Flemish Dominican, was born at Bruges in 1620, and died Aug. 12, 1697. He left, *Origo Plagarum Christianum Orbem Devastantium* (Bruges, 1658, 8vo):—*Medicus Christianus Detegens Sanguineis Lachrymis Deplorandam Ferrei hujus Sæculi Cæcitatem*, etc. (Antwerp, 1665):—*A Life of St. Louis Bertrand* (ibid. 1671).

Berthaire (or **Berchaire**), a priest of the Church of Verdun, who lived at the commencement of the tenth century, is the author of *Commentariolus de Verdunensibus Episcopis, Dadoni ejusdem Urbis Episcopo Nutritori suo Oblatura*, published by D'Achery, vol. xii of his *Spicilegium*, p. 251. See Hoefer, *Nouv. Biog. Générale*, s. v.; Cave, *Hist. Lit.* ii, 66.

Bertharius (or **Bertaire**), *Saint*, a French prelate, descended from the royal family, became a monk of Monte-Casino, and about 857, owing to his high reputation, was, by the common consent of the monks, chosen to succeed the abbot Bassatius. At this time Italy was exposed to the cruel incursions of the Saracens, and to protect his abbey from their attacks Bertharius surrounded it with a wall and other fortifications. He made repeated journeys into France to obtain aid from the emperor Louis-le-Debonnaire against these barbarians. In 879 he went to Rome, when he induced pope John VIII to reinstate in his see Landulphus, bishop of Capua, who had been expelled in a sedition of the people. In 884, as he was celebrating mass at the altar, during a siege of his abbey by the Saracens, he was killed by the barbarians, who struck off his head. He is honored as a martyr on the day of his death, Oct. 22. He wrote, *Quæstiones in utrumque Testamentum: — Conciones ad Monachos, in Divorum Natalitiis Habitæ:—De Medicinâ, lib.* 2; and another, *De Grammaticâ:—Contrariorum in Speciem, Locorum utriusque Testam. lib.* 2, given in the *Bibl. Patrum*, under the name of Julianus of Toledo (Basle, 1530; Cologne, 1532). He wrote other works, but the last men-

tioned alone has come down to our time. See Cave, *Historia Literaria*, ii, 45; Hoefer, *Nouv. Biog. Générale*, s. v.

Bertheau, CHARLES, a French Protestant divine, was born at Montpellier in 1660. He studied philosophy and divinity partly in France and partly in Holland, and was admitted a minister in the synod held at Vigan in 1681; the next year he was chosen pastor of the Church of Montpellier; but was soon promoted to one of the churches of Paris. He was expelled from the latter city at the revocation of the Edict of Nantes in 1686. He was one of the ministers of the great church at Charenton, near Paris, which was capable of containing 14,000 persons, and which was levelled to the ground—the work of demolition commencing on the very day of the revocation, and being completed in five days. Bertheau went to London, and became in 1687 minister of the Walloon Church in Threadneedle Street. This church, which was the oldest Huguenot church in the city, was established not far from A.D. 1546. It was regarded as the cathedral church of the Huguenots. We are told that "thither the refugees usually repaired on their arrival in London, and such of them as had temporarily abjured their faith before flying, to avoid the penalty of death or condemnation to the galleys, made acknowledgment of their repentance and were received into membership. During the years immediately following the revocation, the consistory of the French Church met at least once every week in Threadneedle-street chapel for the purpose of receiving such acknowledgments or 'reconnaissances.' At one of the sittings in May, 1687, not fewer than 497 members were again received into the Church which they had pretended to abandon." It was at this most important period in its history that Bertheau became one of the ministers of the Church, holding office forty-four years. Associated with him for a part of this time was the celebrated Saurin, afterwards minister at the Hague, of whom it is said that "nothing can give an idea of the effect produced by his inspired voice, which for twenty-five years resounded beneath the vaulted roof of the temple at the Hague, unless it be the profound veneration and pious worship with which the memory of the great author, continually revived by a perusal of his writings, has remained surrounded in Holland." Bertheau died Dec. 25, 1732. He left two vols. of *Sermons* in French (1702–30). See Smiles, *Huguenots*, p. 399; Chalmers, *Biog. Dict.* s. v. (J. C. S.)

Berthelot, GRÉGOIRE, a French Benedictine of the congregation of St. Vannes, was born at Berain in Barrois, Jan. 20, 1680. He became engaged at the age of seventeen in the Abbey of Munster, in Alsatia. He devoted himself with ardor to the study of ecclesiastical antiquities, and was finally considered worthy of the position of librarian of the Abbey of St. Leopold of Nancy, where facilities were afforded to him for improvement. Unfortunately he formed a friendly alliance with M. de Talvennes-Conseillon, who was a Jansenist and favored the Jesuits by certain writings, and who, in order to escape the storm which threatened him, fled to Holland. Among his writings which were condemned we mention, *Mémoires de Port Royal:—Instructions du Cardinal de Noailles*, etc. Berthelot was also sent into exile to the Abbey of St. Mihiel, where he died, March 31, 1745. He was the author of *Traité Historique et Moral de l'Abstinence des Viandes, et des Revolutions qu'elle a eues depuis le Commencement du Monde jusqu' Aujourd'hui* (Rouen, 1731); a learned work, and full of interesting research. We might mention the titles of a number of his works, the MSS. of which are lost. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Berthet, JEAN, a French theologian, was born at Tarascon in 1622. After having taught the classics with success, also philosophy and theology in the various Jesuit colleges, he was again sent abroad, by order of Louis XIV, to hold consultation. He then entered the house of the Benedictines, and died at Ouix in 1692. He wrote, *Traité Historique de la Charge Aumônier de France:—sur l'Ordre Teutonique:—sur l'Abbaye de Cluny:—sur les Droits du Roi au Comte d'Avignon et au Comtat Venaissin:—sur les Indes Orientales:—sur la Langue Italienne:—sur la Chronologie*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.; *Biog. Universale*, s. v.

Berthgyth. See BEORCHTGYTH.

Berthilde (or **Bertille**), *Saint*, first abbess of Chelles, was born in 628, of one of the first families of the Soissonnais. She took the veil at Jouarre, where she was for a long time prioress. St. Bathilde, queen of France, widow of Clovis II, caused her to withdraw in 656, in order to make her abbess of the convent of Chelles, of which that princess was the foundress. The high reputation which the abbey soon obtained under her rule attracted thither strangers from distant parts, especially from England; and even men repaired thither, for within the precincts of the abbey was established a small community of priests. Berthilde died there, Nov. 5, 702. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Berthod, ANSELME, a French ecclesiastic of the order of St. Vannes, was born at Rupt (in the Franche-Comté), Feb. 21, 1733. He took the vow of the order of St. Benedict, Sept. 8, 1752. His superiors confided to him the direction of the library of Besançon, which contained a quantity of important documents for the history of Belgium—autograph letters of the cardinal of Granville, and of the emperors and kings of Spain. Berthod sent to the Academy of Besançon, of which he was a member in 1769, several extracts from this rich collection. About 1770 he applied himself to a very difficult work. He undertook to classify a large number of testaments of the 13th, 14th, and 15th centuries, which were lying in disorder in the archives of the bishopric of Besançon. After he had completed the arrangement of these, they were found very useful to the families of Burgundy, Alsatia, and Switzerland. This gained for him a reputation, and the minister of state, Berlin, appointed him to search through Europe for the manuscripts necessary to clear up certain obscure points in the history of France. In this work he was very successful, but after Berlin had retired from the ministry, in 1780, the work was abandoned. Berthod employed his time in writing commentaries upon the rule of St. Benedict, and a breviary for the use of the order. In 1782 he was appointed grand-prior of Luxeuil, and the year following general visitor of the congregation of St. Vannes. As he was looking to the highest dignities of his order, the emperor Joseph II designated him, upon the presentation of the counsellor of Kulberg, for the successor of Ign. Hubens, one of the hagiographers charged with the continuation of the *Acta Sanctorum*. But his election was not pleasing to the people, and he was not well received. In effect, many of the Benedictines of this period approved the five propositions of Jansenius. In order to dissipate certain suspicions, he published a very orthodox profession of faith. It is believed that these difficulties so wore on him as to shorten his life. He died at Brussels, March 19, 1788. He wrote several short treatises upon *L'Histoire des Comtes de Bourgogne*, etc.; published in the *Mémoires de l'Académie de Besançon*. Those which have not been published are preserved in the archives of the Academy. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berthold OF MAISBERCH, a German theologian, who lived in the latter half of the 15th century, was of the Dominican order, and wrote, *Commentaria in Librum Elementorum*, of Proclus:—*Commentaria in Tres Libros Meteororum Aristotelis*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berthold, CHRISTIAN, a German theologian and

chronicler who lived in the latter half of the 16th century, was parish recorder at Lubben in Lusatia, and wrote, *Die schöne biblische Historia von dem heiligen Königlichen Propheten David und seinem Sohne Salomo, spielweise dargestellt*—a comedy in verse (Wittenberg, 1572):—*Kleine Kaiser-chronica* (1579). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bertholdus (**Bernaldus, Bertoul, Bernoul,** or **Berthold**; whom Dupin calls *Bertulphus*, or *Bernulpus*), a German theologian and historian, was priest at Constance, and lived in the latter half of the 11th century. He was a most bitter enemy of his prince, the emperor Henry IV, against whom he did not scruple to employ both the pen and the sword. He continued the *Chronicle* of Herman Contracte, by giving a history of his own time from 1054 to 1100. His works are entitled, *Bertholdi Historia Rerum suo Tempore per Singulos Annos Gestarum* (Frankfort, 1570, 1585):—*De Vitanda Excommunicatorum Communione de Reconciliatione Lapsorum, et de Conciliorum, Decretorum, Decretatium, ipsarumque Pontificum Romanorum Auctoritate* (Ingolstädt, 1612):—*Bernoldi Apologeticus pro Gregorio VII, seu Tractatus de Sacramentis Excommunicatorum juxta Assertionem SS. Patrum*, in vol. v of the Grand Pontifical Library of Jo. Thomas Rocaberti (Rome, 1698):—also some small treatises in favor of Gregory VII, published by the Jesuit Gretser (Ingolstädt, 1609). See Cave, *Hist. Lit.* ii, 146; Dupin, *Hist. of Eccles. Writers*, ii, 249; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bertholet, François, a French theologian, was born Feb. 27, 1814, at Aigle in Switzerland. He prepared himself for the ministry at the Academy of Lausanne, and in 1837 went as vicar to Grion. In 1843 he went back to his native place, with a view of performing ministerial functions there independently. Being obliged to leave this place, he accepted a call from the evangelical society of France, and went to Sens, where he remained from 1845 to 1849. In the latter year he went to Lyons, where he remained till 1854. Being obliged to give up this place on account of its climate, he accepted a call to Geneva, where he labored for about eight years, when he was obliged to retire to the Alps to recruit his shattered constitution. On his journey, however, he died, July 2, 1862. He was a very popular preacher, full of zeal and love for his Master and the salvation of the souls committed to his charge. He published, *Exhortation Pastorale adressée par le Pasteur d'une Paroisse de Montagne à ses Paroissiens* (Lausanne, 1843):—*Deux Exhortations Pastorales adressées à mes Anciens Paroissiens* (1844):—*Ephèse et Laodicée* (Paris, 1865):—*Le Culte de la Louange et le Culte de la Vie* (Toulouse, 1859):—*L'Amour de Dieu pour le Monde* (Lausanne, 1857):—*Méditations sur quelques Sujets de l'Ancien Testament Étudié à la Lumière de l'Évangile* (1857, 1865). See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bertholet, Jean, a French Jesuit, known principally by his history of the duchy of Luxemburg, was born at Salm in Ardennes, near the close of the 17th century. He entered the Jesuit order, and was appointed to a chair of elocution. For more than fifteen years he performed the functions of preacher, then gave his attention to history, and wrote a very important work entitled *L'Histoire Ecclésiastique et Civile du Duché de Luxembourg et du Comté de Chini* (Luxemburg, 1741-43, with plans and maps). He was criticised for the manner in which he obtained some of his material. He died at Liege in 1755. He also wrote *Histoire de l'Institution de la Fête-Dieu* (1746). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bertholf, Guilliam, was the pioneer Dutch preacher and "the itinerant apostle of New Jersey." He came to this country from Holland with the early emigrants who settled at Hackensack, N. J., as their catechist, schoolmaster, and vorleser, or precentor. So well did he fill these offices, that he was sent back to Holland in 1693 to receive ordination and installation as the pastor of the churches of Hackensack and Acquackanonck. In 1694 he returned, and immediately began his ministry. He was the first regularly installed pastor of the Dutch churches in New Jersey, and for fifteen years was the only preacher in the Dutch language. His ministry covered a large section of country. He organized the Church at Raritan (Somerville), N. J., about 1700, and introduced the Rev. Theodore J. Frelinghuysen as the pastor in 1709. He also founded the Church at Tarrytown, N. Y., about 1697, and officiated regularly or occasionally in many surrounding churches in New Jersey. He was very successful as a winner of souls, large additions being made to his churches. He was noted for a calm, persuasive eloquence, for his evangelical spirit, and for his efforts to promote the independence of the Church in this country from foreign control. His labors ended in 1724. See *Annals of the Classis of Bergen*, by B. C. Taylor, D.D. (W. J. R. T.)

Berthold, Thomas, a minister in the Methodist Episcopal Church South, was born in New York state, July 12, 1810. In 1832 he became missionary to the Cherokee Nation. He labored among that people until his death, June 28, 1867. Mr. Berthold was a man of good sense, and was received everywhere as a zealous, faithful missionary. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 178.

Berti (or **Barzi**), PAULIN, an Italian theologian, a native of Lucca, who lived in the early half of the 17th century, was of the Dominican order, and was appointed general preacher about 1612. He wrote, *Thesaurus Scientiarum Omnium* (Venice, 1613). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bertille, *Saint*. See BERTHILDE, *Saint*.

Bertin, *Saint*, a native of Constance, in Switzerland, was born about 597 of a noble family. He went with two companions in 633 to seek St. Omer at the abbey of Luxeuil. Bertin, elevated to the priesthood, in this retreat exercised himself in all the virtues; and in 1639 he went to Terouane, near St. Omer, and became bishop of that place. There he spared neither time nor labor to instruct the people and to strengthen them in the faith. St. Bertin had for a long time the direction of 150 friars; but at length, enfeebled by age and infirmities, he yielded to a successor, first Rigobert, then Orlefry, both of whom were his disciples. He died priest of Sithieu, at St. Omer, Sept. 5, 709, and was interred in the Church of St. Martin. His name was given to the monastery over which he had held control, and he is commemorated on Sept. 5. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.; Landon, *Eccles. Dict.* s. v.

Bertin, JEAN, bishop OF VANNES, was born at Périgueux in 1712, and consecrated in 1746. He endeavored, in common with most of the French bishops, to obtain the observance of the bull *Unigenitus*, and came in for his share of the displeasure of the parliament. He was condemned to pay a fine of six thousand francs, and the temporalities of his see were seized shortly after. He continued, however, firmly to do what he considered to be his duty, and died in 1774.

Bertini, VICENTO, an Italian theologian and apostolic visitor, who died at Montalcino in 1643, wrote, *Sacræ Palestinæ Descriptio* (Sienna, 1633, and in Italian at Venice, 1642):—*Quæstionum Politicarum et Moralium Centuria I, Libri IV* (Florence and Sienna, 1637, 1640):—*De Præceptis Christianis Centuria II* (Sienna, 1642):—*De Præceptis Politicis et Militaribus Centuria III* (ibid. 1643). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bertinore, OBADIAH DA. See OBADIAH DA BERTINORE.

Bertling, Ernst August, a German doctor of theology, was born Dec. 1, 1721, at Osnabrück. He commenced the study of law, and went to Göttingen and took up theology. In 1744 he became master and

in 1745 assessor of philosophy. In 1748 he was made extraordinary professor and in 1750 ordinary professor of theology at Helmstädt, was called in 1753 to Dantzic as rector of the gymnasium and pastor of Trinity Church, and died Aug. 10, 1769. He published, *Disputatio de Gradibus Prohibitis Secundum Jus Naturæ* (Jena, 1743):—*Disputatio de Jure Gentium Voluntario* (Göttingen, 1745):—*Theologische Berichte von neuen Büchern und Schriften* (Dantzic, 1764 sq.):—*Deutliche und mit den eigenen Worten orthodoxer Theologen ausgefertigte Vorstellung was die lutherische Kirche von der Kraft des heil. Geistes lehre und nicht lehre* (1756):—*Unterricht vom päpstischen Jubeljahre und vom Ablass, zur wahren Einsicht und Beurtheilung des von Benedict XIV. auf das Jahr* 1750 *ausgeschriebenen Jubeljahrs* (Helmstädt, 1749). See Winer, *Handbuch der theol. Lit.* i, 8, 448, 458 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bertling, Karl Friedrich Theodor, a German theologian, son of the preceding, was born at Dantzic, Nov. 6, 1754. He studied at Leipsic and Göttingen, was appointed in 1782 deacon at St. John's, in his native place, and in 1795 at St. Mary's. In 1801 he was advanced as first pastor and senior of the ministry, and in 1816 he was made member of consistory. In 1824 the University of Greifswalde honored him with the doctorate of divinity. He died June 16, 1827. Of his writings nothing seems to have been published. (B. P.)

Bertoldus, a monk of Mici, or St. Mesmin, who lived in the 9th century, wrote the *Life of St. Maximinus*, abbot of Mici, which he dedicated to Jonas, bishop of Orleans. It is given by Mabillon in his *Acta Ord. Bened.* i, 591. See Cave, *Historia Literaria*, ii, 17.

Bertoldus (surnamed *Borbach*), an impious wretch, who appeared about 1359, taught (1) that Jesus Christ, in dying, had carried his impatience even to the length of despairing of salvation, and had heaped maledictions on the head of his mother and on the earth which drank in his blood; (2) that a layman, illuminated, could preach more effectually than the Gospel; (3) that a devout person might receive as much grace by eating ordinary food as by receiving the blessed sacrament.

Bertolotti, Giovanni Lorenzo, a reputable historical painter of Genoa, was born in 1640, and died in 1721. He studied under Francesco Castiglione. Ratti praises a picture by him in the Church of La Visitazione, at Genoa, representing the *Visitation of Mary to Elizabeth*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bertolotti, Giuseppe, an Italian theologian and miscellaneous writer, lived in the latter half of the 17th century. He wrote, *Rimedj all' Terrore della Morte* (Bologna, 1632):—*Descrizzione dell' Ornato di Pittura che si Ammira nella Cappella di S. Antonio di Padona, nella Chiesa di S. Petronio* (ibid. 1662). See Hoefer, *Nouv. Biog. Générale*, s. v.

Berton, William, D.D., an eminent English divine, flourished about 1381, in the reign of king Richard II, and was some time chancellor of the University of Oxford. He is noted for his opposition to the doctrines of Wycliffe, having appointed censors to examine his opinions. He also wrote against Wycliffe the following works: *Determinationes contra Viclevum:*—*Sententia super Justa ejus Condemnatione:*—*Contra ejus Articulos.*

Bertonio, Luigi, an Italian missionary of the Jesuit order, was born at Fermo in 1555. He entered the Jesuit order in 1575, and went to the Indies in order to labor for the propagation of the faith. He died at Lima, Aug. 3, 1625, after a sojourn of forty-four years, thus terminating a life remarkable for its sanctity and beneficence. He wrote in Spanish some works on piety and upon the language of the country which he had visited. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bertotti, Ottavio (called *Scamozzi*), an Italian architect, was born at Vicenza in 1726. He published an edition of the works of Palladio, which possesses great merit. He designed and erected several churches and public edifices at Vicenza, and at Castel-Franco, in Trevigiana. Bertotti was so highly esteemed that the marquises Capra, executors of Scamozzi, awarded to him the use of the property of that nobleman, which he had left in his will, with the obligation of assuming his name, to the one who should rank as the first architect of his native city. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bertou, *Saint.* See Bertulphus.

Bertoul, *Saint.* See Bertholdus.

Bertoul, Joseph, was a German missionary of the 16th century. He was prior of the Convent of the Trinity, at Arras; and travelled in Hungary, and there redeemed from the hands of the Turks a large number of Christian slaves. He wrote, *Iter Hungaricum:*—*Novus Artesiæ Typus in Tabula Expressus.* See Hoefer, *Nouv. Biog. Générale*, s.v.

Bertram (**Bertrand,** or **Bernard**), a German Dominican of the 15th century, illustrious by his learning, piety, and skill in business, was made titular bishop of Tiflis, in Georgia, and died at Coblentz, Jan. 20, 1387. He left numerous works; among them, *Tractatus de Schismate Urbani VI et Clementis VII Pseudo-Pontificis:*—*De Illusionibus Dæmonum:*—*Sermones.*

Bertram, Joachim Christoph, a Protestant theologian of Germany, was born in 1730 at Sennen. He studied at Halle. In 1758 Franke appointed him as his amanuensis; in 1775 he was assistant librarian, and in this position, which he occupied till 1791, he prepared the catalogue of the University library. He died June 2, 1806. He edited the writings of his teacher, S. J. Baumgarten, viz.: *Erläuterungen der christlichen Alterthümer* (Halle, 1768):—*Ausführlicher Vortrag der biblischen Hermeneutik* (ibid. 1769). He also published, *Geschichte des symbolischen Anhanges der Schmalkaldischen Artikel* (Altdorf, 1770):—*Literarische Abhandlungen* (Halle, 1781–83):—*Beitrag zur kritischen Geschichte der Augsburgischen Confession* (ibid. 1784). See Döring, *Die gelehrten Theologen Deutschlands*, i, 100 sq.; Winer, *Handbuch der theol. Lit.* i, 105, 329. (B. P.)

Bertram, Johann Friedrich, a Protestant theologian of Germany, was born Feb. 7, 1699, at Ulm. He studied at Halle, and in 1729 was called as court-preacher, scholarch, and superintendent of the theological seminary at Aurich, in East Frisia. He died June 18, 1741. He was a pronounced enemy of philosophy in general and of the doctrines of Wolf in particular, and engaged in long controversies, especially with Reinbeck. He published, *Erläuterte und vertheidigte Ostfriesische Reformations- und Kirchengeschichte* (Aurich, 1733):—*Historischer Beweis dass Ostfriesland zur Zeit der Reformation der evang.-lutherischen und nicht der reformirten Kirche beigetreten sei* (Oldenburg, 1732):—*Bescheidene Prüfung der Meinung von der Präexistenz menschlicher Seelen in organischen Leibern* (Bremen, 1741):—*Commentatio de Singularibus Anglorum in Eruditionem Orientalem Meritis* (with an Appendix, entitled *De Vera Medii Aevi Barbarie*, in the *Miscellanea Lipsensia*, vol. xi):—*Parerga Ostfrisica, quibus Continentur Dissertationes de Rerum in Ecclesia et Republica Frisiæ Orientalis Scriptoribus Gestarum* (Brunswick, 1735). See Winer, *Handbuch der theol. Lit.* i, 430, 796; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bertram, Johann Georg, a Lutheran minister of Germany, was born at Lüneburg, Aug. 31, 1670. He studied at Helmstädt and Jena, was in 1695 military chaplain, in 1697 pastor at Giffhorn, and from 1716

pastor of St. Martin's at Braunschweig, where he died Aug. 2, 1728. He wrote, *Dissert. de Avenione, qua Ratione ad Pontificatum Romanum Perveneris* (Jena, 1693): —*Diss. Theolog. de Conscientia Anxia et Dubia* (ibid.): —*Das Leben Ernst, Herzogs zu Braunschweig und Lüneburg* (Braunschweig, 1719):—*Das Evangelische Lüneburg, oder Reformations- und Kirchen-Historie der Stadt Lüneburg* (ibid. eod.):—*Epistola Gratulatoria de Nummis Hussiticis* (without date). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bertram, William, a Presbyterian minister, presented to the Synod, in 1732, testimonials from the Presbytery of Bangor, Ireland, of his ordination, and, having declared his full assent to the confession and catechism, was received, and joined the Donegal Presbytery. He accepted a call to settle at Paxton and Derry, and was installed Nov. 15, 1732, at Swatara. In 1735 he complained of "the intolerable burden" he was under with the two congregations, and desired to confine himself to one, so in 1736 he was released from Paxton. He died May 3, 1746. See Webster, *Hist. of the Presb. Church in Amer.* 1857.

Bertran (*Berti-Chramnus*, or *Bertrannus*), bishop OF MANS, was born of a noble family of Poitou, about the middle of the 6th century, and devoted himself to the service of God in the city of Tours, where, it is said, he received the clerical tonsure from St. Germanus, bishop of Paris, who took him away with him and educated him. Bertran afterwards received priest's orders, and became archdeacon of the Church of Paris about 576. At the end of ten years he was chosen to succeed Baldegisilus, bishop of Mans. Gontramnus, king of Orleans and Burgundy, made use of him in matters of state (Greg. Turon. ix, 18). He devoted himself to the good of his diocese, built or repaired many monasteries, churches, and hospitals; and in the year 615 he made his celebrated testament (given by Mabillon in the *Analecta*) by which he appointed the Church his heir; among other arrangements, giving to the Basilica of St. Vincentius, where the body of St. Germanus, his early preceptor, was buried, the town of Bobanis, near Estampes, and much property to the Abbey of Couture, which he had founded and dedicated to Sts. Peter and Paul, near Mans. He also left legacies to the king, and to his nephews, and gave liberty to all his slaves. He was three times driven from his diocese, was present in various councils, and died June 30, 628. In the *Gallican Martyrology* his festival is marked February 3. See Baillet, July 3.

Bertrand DE BLAS, a martyr of the Reformation period, was a German by birth, and went to Wesel for the cause of religion, where, on Christmas-day, he took the cake out of the priest's hand, and stamped it under his feet, saying that he did it to show the glory of God. Bertrand was taken before the governor, and asked whether he repented of the act. He answered that if it were a hundred times to be done, he would do it. Then he was twice put to the pin-bank, and tormented most miserably. He had a ball of iron put in his mouth, and his right hand and foot burned between red-hot irons. Then his legs and arms were bound behind him with chains, and he was let flat down on a bed of red-hot coals. This occurred in 1555. See Fox, *Acts and Monuments*, iv, 393.

Bertrand, a monk OF CHAISE-DIEU (*Casa-Dei*), in Auvergne, in the 12th century, wrote a *History of the Life and Miracles of Robert, the Founder*, which Labbe has given in his *Bibliotheca Nova MSS.* ii, 637; and which is also printed in the *Acta Sanctorum*, 24 Apr. iii, 326.

Bertrand, *Saint*, bishop OF COMINGES, in Gascony, was born about the middle of the 11th century. He embraced the ecclesiastical state very early, and was made, first, archdeacon of the Church of Toulouse, and shortly after bishop of Cominges, in which capacity he showed himself alike the physician, guide, and pastor of his flock. He restored the Church of Cominges, and is considered the patron of the city. He also built a cloister for the clerks and canons, and gave them a rule. He died on the 15th or 16th of October, about 1126, having held the see about fifty years. His principal festival is made on the 15th of October. See Baillet, Oct. 15.

Bertrand DE COMPS, sixteenth grand-master of the order of St. John of Jerusalem, was elected in 1236, and addressed, in 1237, a citation to the Knights of England to join their brethren in Palestine. They accordingly abandoned their house of Clarkewille at London, and aided in gaining Jerusalem for the Christians. He died in 1241. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bertrand (or, according to some, BERNARDUS DE TRILLIA), of the diocese OF NISMES, a Dominican; flourished about the close of the 13th century. He composed a commentary on Peter Lombard's *Book of Sentences*, and postils on several books of Scripture are attributed to him. None have been printed.

Bertrand, Élie, a Swiss clergyman and naturalist, was born at Orbe in 1712. He was pastor of that village in 1739, preacher at Berne in 1744, private counsellor of the king of Poland, and member of the academies of Stockholm, Berlin, Florence, Lyons, etc. He cultivated the natural sciences, on which he wrote many works, besides a few religious books, for which see *Biog. Universelle*, s. v.

Bertrand (or **Bertrandi**), **Jean** (1), a French prelate, was born in 1470. Originating from one of the more ancient families of Toulouse, he was appointed capitoul of that city in 1519, second president of Parliament in 1533, and in 1536 first president. The favor of Anne of Montmorency made him, in 1538, third president of the Parliament of Paris, of which he became first president in 1550. After the disgrace of chancellor Oliver, the favor of Diana of Poitiers made him guard of the seals. Having become a widower, he entered the ecclesiastical profession, and was first bishop of Cominges, then archbishop of Sens, and finally cardinal, in 1557, at the recommendation of Henry II. He died at Venice in 1560, on his return from Rome, where he had assisted at the election of pope Pius IV. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Bertrand, Jean (2), a French martyr, for the religion and Gospel of Christ was apprehended and examined by Denis Barbes, councillor of Blois, and burned at Blois in 1556. See Fox, *Acts and Monuments*, iv, 424.

Bertrand, Jean Élie, a Swiss preacher, was born at Neuchâtel in 1737. He first settled at Berne, where he was appointed first pastor of the French Church, but he afterwards obtained the professorship of belles-lettres at the Academy of Neuchâtel. He co-operated, in 1770, in the founding in that city of the typographical society, and in the inspection of its publications. The Academy of Sciences at Munich, and the Society of Natural Curiosities, admitted him to membership. He died at Neuchâtel, Feb. 26, 1779. He wrote, *Sermons sur les Differents Textes de l'Écriture Sainte* (Neuchâtel, 1773, 1779):—*Morale de l'Évangile*, or *Discours sur le Sermon de Notre-Seigneur Jésus-Christ sur le Montagne* (ibid. 1775):—*Sermons pour les Fêtes de l'Église Chrétienne* (Yverdun, 1776):—*Descriptions des Arts et Métiers* (Neuchâtel, 1771, 1783):—an edition of Eutropius, *Breviarium Historiæ Romanæ*, from the MSS. in the Library of Berne, 1762 or 1768. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bertrand, Pierre, a French prelate and theologian of the former half of the 14th century, a native

of Annonay, taught civil and canonical law at Avignon, Montpellier, Orleans, and Paris, and was canon and dean of Puy-en-Velay, counsellor-clerk at the Parliament of Paris, chancellor of queen Joan of Burgundy, bishop of Nevers, and, later, bishop of Autun. His merit gained for him numerous friends among the scholars who frequented the court of the pope at Avignon, and the court of the kings of France. He played an important part in the conference held at Vincennes in 1329, where Philip of Valois presided, in which the question was the circumscribing of the civil and ecclesiastical jurisdiction in disputable matters. The result of this was a promise of reformation on the part of the clergy. The contests which were then going on between France and England did not allow the king to see to the execution of this agreement. The oratorical talent which Bertrand showed on this occasion, in response to Peter of Cugnières, advocate of the king, gained for him, in 1331, the hat of the cardinal, which was given to him by pope John XXII. He founded at Paris the College of Autun, called also the College of Cardinal Bertrand. He died at Avignon, June 24, 1349, leaving, *Libellus adversus Petrum de Cugneriis* (Paris, 1503, 1513); the best edition is that given by Brunet in 1731:—*Tractus de Origine Jurisdictionum, sive de Duabus Potestatibus*, etc. (ibid. 1551). See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Bertrand, Severin, a French theologian and scholar, who lived in the early half of the 17th century, was priest at Ferté Bernard, and wrote, *Oraison Funèbre de Madame la Duchesse de Guise, Anne d'Este* (Paris, 1607):—*La Rhétorique Royale Française* (ibid. 1615). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bertron, Samuel Reading, a Presbyterian minister, was born in Philadelphia, Dec. 17, 1806. He was prepared for college in Philadelphia; graduated from the College of New Jersey in 1828, and entered Princeton Seminary the same year, where he remained two years and a half, not completing his course because of ill-health. He was licensed by the Presbytery of Philadelphia, Oct. 20, 1830, and ordained by the same Presbytery, April 22, 1831, as an evangelist. For about two years (1831–33) he labored as supply on Second street below Catharine street, Philadelphia. Next he accepted an agency for the American Sunday School Union, and went to Mississippi. He did not continue this long, but began preaching at Pinckneyville, teaching meanwhile at Brandon Academy, then a very popular institution. He was never an installed pastor. In the spring of 1834 he became a resident of Port Gibson, Miss. Mr. Bertron took a lively interest in establishing Chamberlain Hunt College, in Port Gibson, and was elected its president. He died Oct. 7, 1878. See *Necrological Report of Princeton Theological Seminary*, 1879, p. 27.

Bertulphus, *Saint*, third abbot of Bobbio, in Italy, sprang from a good family in France. He lived for some time at the court, from which life he was withdrawn by the example of his relative St. Arnoldus of Metz. He retired to Arnoldus at Metz, and after undergoing with him a course of discipline for some time, entered the monastery of Luxeuil about 620, under the abbot Eustasius. Here he attracted the attention of St. Attalus, abbot of Bobbio, who requested the privilege of taking Bertulphus into Italy. This was granted; and about 624 Bertulphus was removed to Bobbio, and upon the death of St. Attalus was elected abbot. In 627 Probus, or Proculus, bishop of Tortona, endeavored to submit the abbey of Bobbio to himself; but Anowaldus, king of the Lombards, had such veneration for the abbot of Bobbio that he refused to meddle in the question, and suffered the latter to make his appeal to Rome. Pope Honorius exempted the abbey of Bobbio from all episcopal jurisdiction, and made it dependent solely on the holy see. Bertulphus lived twelve years after his return from Rome; and having governed his monastery thirteen years, died August 19, 640, or 641. Neither the ancient martyrologies nor the modern Roman ones make mention of him; in that of the Benedictines his festival is marked August 19.

Berus. See Baeher; Bär.

Bervanger, Martin de, a Roman prelate and philanthropist, was born at Sarrelouis, May 15, 1795. He was at first vicar in his native city. After having concurred in the work of St. Joseph founded by the abbot Larenbruck, he created the institution of St. Nicholas, intended for the instruction of children who were obliged to live by their own labor. This work, inspired by Christian charity, was at first very small. The first establishment of this kind was in 1837, in an attic in the suburbs of St. Marceau, attended by seven children, who made good progress. It required a great deal of patience and labor to bring the institution to a successful issue. This work of M. de Bervanger remains, and is one of the most useful imaginable. See Hoefer, *Nouv. Biog. Générale*, s. v.

Berwyn (or **Gerwyn**), a Welsh *saint*, a son of Brychan who is said to have settled in Cornwall, but is difficult to identify, unless he is the same as *St. Garonus*, a hermit who preceded St. Petrock at Bodmin. Another account (Rees, *Welsh Saints*, p. 142) makes Gerwyn a son of Brynach by Brychan's daughter.

Beryllians, a sect of Christian heretics which sprang up in the 3d century. They were followers of Beryllus, bishop of Bostra (q. v.).

Berytus (or **Beirût**). We extract the following additional particulars descriptive of this place from Porter's *Handbook for Syria*, p. 388 sq.

"The town is at the present time the most prosperous in Syria, though only ranking third in point of size. It is assuming a European look, with its bustling quay and crowded port, and large warehouses and shops, and beautiful suburban villas. All this prosperity is owing to foreign influence; the European mercantile firms having infused some life into the natives. The principal article of export is raw silk, the trade in which is rapidly increasing in extent and importance. In fact, Lebanon is gradually becoming one vast mulberry plantation. Beirût is every year increasing, and is at this moment, as far as foreign commerce is concerned, the first town in Syria. A large proportion of its imports are for the Damascus markets, it being now the port of that city. . . . The making of the great road across the double range of Lebanon to Damascus has contributed very materially to the prosperity of Beirût. The road was constructed by a French company, but is now managed by the Turkish government.

"The situation of Beirût is exceedingly beautiful. The promontory on which it stands is triangular, the apex projecting three miles into the Mediterranean, and the base running along the foot of Lebanon. The south-western side is composed of loose, drifting sand, and has the aspect of a desert. The north-western side is totally different. The shore-line is formed of a range of irregular, deeply indented rocks and cliffs. Behind these rocks the ground rises gradually for a mile or more, when it attains the height of about two hundred feet. In the middle of the shore-line stands the city—first a dense nucleus of substantial buildings, then a broad margin of picturesque villas, embowered in foliage, running up to the summit of the heights, and extending far to the right and left. Beyond these are the mulberry groves covering the acclivities, and here and there groups of palms and cypresses.

"The old town stands on the beach, and often during a northerly gale gets more of the sea-water than is agreeable. The little port, now in a great measure filled up, lies between a projecting cliff and a ruinous insulated tower called Burj Fanzar, which bears, like the rest of the fortifications, many a mark of British bullets. The old streets are narrow, gloomy, and badly paved: but some of the new streets are wide, and better adapted for a rapidly advancing commerce. Many of them are passable for carts and carriages. The houses are substantially built of stone: and a few of the villas in the suburbs possess some pretensions to architectural effect. The view commanded by the higher houses is magnificent, embracing the bay of St. George, the indented coast stretching away northwards far as the eye can see, and the ridge of Lebanon with its wild glens, dark pine-forests, clustering villages, castle-like convents, and snow-capped peaks.

"The antiquities in and around Beirût accessible to the traveller are few and of little interest. A number of col-

Map of Beirût.

umns of gray granite scattered here and there through and around the town; some foundations, pieces of tesselated pavement, and excavations in the rock, probably the remains of baths, half a mile along the shore to the westward; a group of sarcophagi about the middle of the south-western shore of the promontory; and the ruins of an aqueduct at the base of the mountains on the east, which once brought a supply of pure water from Nahr Beirût to the city—such is about a complete list of the antiquities. Almost every year shows that there are many others far more important buried beneath the soil and rubbish. Old tombs are frequently laid open by excavation, sometimes containing sarcophagi of pottery, with lachrymatories and other articles of glass.

"The cause of education has received a great stimulus since the establishment of the American Mission in 1823. Their schools have created a taste for information and literature; and their admirably conducted press has done much to gratify it, by the issue not only of religious books, but of excellent elementary treatises on the various sciences. The director of that press, Dr. Van Dyck, is one of the most accomplished Arabic scholars in the world.

"The college established in 1863 by the liberality of English and American philanthropists is an admirable institution, and will serve largely to advance the cause of education not in Beirût merely, but throughout Syria. It is founded on a large and liberal basis, and proposes to give complete collegiate training in languages, literature, science, and medicine. It is at present under the able presidency of Dr. Bliss, formerly an American missionary."

There is also a prosperous mission-school for girls, a boarding-school for boys, a medical school, a Prussian Institute of Deaconesses, and a beautiful chapel for English as well as Arabic Protestant service. The city is supplied with water from the Nahr el-Kelb by a modern aqueduct. See Thomson, *Land and Book*, i, 39 sq.; Ridgaway, *The Lord's Land*, p. 726 sq.; Schaff, *Through Bible Lands*, p. 373 sq. See SYRIA, MISSIONS IN.

BERYTUS, COUNCIL OF, was held A.D. 448, as is supposed, in September, to hear a charge preferred against Ibas, bishop of Edessa, by nine of his clergy, which was twofold: first, that he had said, "I envy not Christ being made God, having been made so myself as much as he," which he denied indignantly; and next, that he had called St. Cyril a heretic, which he averred he never had after the reconciliation between John of Antioch, his own superior, and St. Cyril. To

View of Beirût and Vicinity from the South. (From a Photograph by the Editor.)

refute this, his letter to Maris of subsequent date was adduced in evidence, containing a narrative of the whole controversy between Nestorius and St. Cyril. He rejoined by producing a testimonial in his favor addressed to Eustathius, bishop of Berytus, and Photius, bishop of Tyre, two of his judges, and signed by upwards of sixty presbyters, deacons, and subdeacons of his diocese. His acquittal followed, which, having been reversed at Ephesus by Dioscorus of Alexandria the year following, was confirmed in the tenth session of the Council of Chalcedon, where the acts of this council are preserved. His epistle to Maris, indeed, was afterwards condemned at the fifth General Council.

Bes (or **Besa**) was a warlike and savage deity of Arabian origin. When introduced into Egypt he was regarded as a form of Typhon, or Baal. He was represented as a short man with deformed legs, and a hideous face with a protruding tongue; with his right hand he generally brandished a sword over his head, over which was a high crown of erect feathers curving outwardly; around his loins was a panther's skin, the tail hanging down between his legs. Besa was also the special god of dancing and of the female toilet, and hence his figure continually occurs on mirrors and perfume-bottles. His analogue has been thought to be the *Siva* of the Hindûs.

Besas was a soldier martyred at Alexandria with St. Julianus (q. v.).

Bescape, Carlo, an Italian prelate, was a noble Milanese, born in 1550, to whom St. Charles Borromeo gave a canonry in his cathedral. In 1578 he resigned this appointment and entered among the Barnabites, of which order he became general; afterwards, in 1593, he was created bishop of Novara. He wrote many works, most of which still remain in MS.; among those published are, *De Metropoli Mediolanensi* (Milan, 1595, 1628 fol.):—*De Vita et Rebus Gestis Caroli Borromœi* (Ingolstadt, 1592; Brescia, 1613; Italian translation, Bologna, 1614):—*Novania, seu de Ecclesia Novanensi* (Novara, 1612):—*Historia Ecclesiæ Mediolanensis* (ibid. 1615).

Beschi, Constantino Giuseppe, an Italian missionary of the Jesuit order, landed in 1700 in the city of Goa, learned the Tamouli language, the Sanscrit, Telougan, Hindustan, and Persian, and attained the dignity of divan or counsellor of Shenda-Sahib, nabob of Trichinopoly. He founded two churches, and applied himself diligently to the conversion of the idolaters, with great success. In 1740, Morary Rao, at the head of the Mahrattas, having conquered Trichinopoly, and made Shenda-Sahib prisoner, Beschi fled to Holland. He died in 1742. He published *Grammatica Latino-Tamulica* (1738; new ed. 1813; also in English, Madras, 1822). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beschitzi, Elias, a Karaite of Adrianople, who died in 1491, is the author of אדרת אליהו, i. e. "the mantle of Elijah," a ritualistic work, which is highly esteemed among the Karaite Jews. It was completed by his brother-in-law Caleb Afendopulo, and was printed at Constantinople in 1531. A new edition was published by Firkowitz (Eupatoria, 1835; latest edition, Odessa, 1870). (B. P.)

Beschitzi, Moses, a great-grandson of Elias, a learned Jew, was born at Constantinople about 1554. Educated by his father, a learned rabbin, he studied Greek, Arabic, and Spanish, visited the principal synagogues of the East, and sustained victoriously several disputes against the rabbinites. Although not yet eighteen years of age at the time of his death in 1572, he left, according to the rabbin Mardochee, more than two hundred and forty-five works, which were mostly destroyed in the fire at Constantinople. Among those which escaped we notice מטה אלהים, i. e. "the rod of God," in which he treats of the differences between the Karaites and rabbinites, tradition, the Decalogue, and the six hundred and thirteen precepts. A fragment of this work was published in *Dod Mordechai* (Vienna, 1830). See De' Rossi, *Dizionario Storico*, s. v. (Germ. transl.), p. 58; Wolf, *Notitia Caracorum*, p. 63, 93, 146; Id. *Bibl. Hebr.* i and iii, No. 237, 1519; Fürst, *Bibl. Jud.* i, 114; Id. *Gesch. des Karaerthums von* 900 *bis* 1575 (Leipsic, 1865), p. 304–322; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Ben-Jacob, *Thesaurus Librorum Hebræorum* (Wilna, 1880), i, No. 332; ii, No. 1032; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bescna, priest, and chaplain to St. Patrick. "The priest Bescna, sweet his verses, the chaplain of the son of Alprann," is given in the list of St. Patrick's household in the *Four Masters*, A.D. 448. Colgan (*Tr. Thaum.* p. 188, n.) says he was called in Irish *Cruimther* (priest) Bescna, and would wish to identify him with the "Cruimther of Domh-nach-mor," given in *Mart. Doneg.* at Nov. 11.

Besenbeck, Caspar Jacob, a Protestant theologian of Germany, was born in 1760 at Erlangen. In 1790 he was con-rector at the gymnasium in Altstadt-Erlangen, and in 1813 he was called as professor of the gymnasium at Baireuth, where he died, March 22, 1815. He published, *Die Religion des Christen* (Fürth, 1803):—*Lazarus oder über das Unstatthafte der natürlichen Erläuterungen der Wundergeschichten im Neuen Testament* (Erlangen, 1810):—*Ueber die Dreieinigkeit Gottes* (Bamberg, 1814; 2d ed. 1818). See Winer, *Handbuch der theol. Lit.* i, 392, 398, 421. (B. P.)

Besenbeck, Georg, a German Protestant theologian, was born Jan. 3, 1731, at Erlangen, where he also pursued his theological studies. In 1751 he was appointed collaborator and in 1758 con-rector at the gymnasium there. He died Nov. 7, 1762. He published, *Beiträge zu der exegetischen Gottesgelehrtheit* (Erlangen, 1754–57, 2 vols.):—*Grundrisse erbaulicher Betrachtungen über auserlesene Stellen aus dem Propheten Jeremius* (ibid. 1756):—*Progr. de Stylo Gentium Doctoris Pauli ad Omnium Dominum Captum Accommodato* (ibid. 1759):—*Progr. de Fervido Christianorum Deo et Justitiæ sub Libertatis Lege Serviendi Studio* (ibid. 1760):—*Progr. Finis Domini ad Jacobi V Comm. XI Celebratus Domino nostro Jesu Christo Vindicatus* (ibid. 1761):—*Neue Beiträge zur exegetischen Gottesgelehrtheit* (ibid. 1761–66, 2 vols.). See Döring, *Die gelehrten Theologen Deutschlands*, i, 102 sq. (B. P.)

Beshen (*existing in all things*) was, according to the Indian Brahmins, the second of those beings which God created before the world. He is supposed by them to preserve the world in its present state, and to pass through several incarnations: in the first assuming the body of a lion, then of a man, and in the tenth and last will appear as a warrior and destroy all religions contrary to that of the Brahmins. He is the second person of the Trinity, and has some ascribed qualities that apply to Christ.

Beskovius, Jacob, a German theologian, who was born in Bohemia, and died July 26, 1624, wrote *Commentaria Rerum Gestarum, of Sarus;* translated into the Bohemian language. See Hoefer, *Nouv. Biog. Générale*, s. v.

Besley, Henry, an English Congregational minister, was born at Barnstaple in 1784. He was converted very early in life; at the age of fourteen began his ministerial preparation in the theological seminary at Axminister, and received his first appointment at Sydling, Dorsetshire, in 1804. After about three years' labor at this place, an equal number on the island of Guernsey, and a short time at Ilminster, Somersetshire, he took the oversight of the Church at Ilfracombe. Here for thirty-three years he labored faithfully and successfully. Resigning his charge in 1844, he passed the remainder of his days in less conspicuous Christian work. He died May 24, 1860. Mr. Besley's preaching combined doctrinal, experimental, and practical views of divine truth.

His happy tact in spiritual conversation, large correspondence on topics of the highest importance, and his zealous efforts to promote the benefit of religious institutions, made him extensively useful. See (Lond.) *Cong. Year-book*, 1861, p. 201.

Besley, John, an English Congregational minister, was born at Barnstaple, Dec. 3, 1796. At an early age he removed to Exeter, where he was for some years chorister in the cathedral. He next went to Bristol, where he became connected with a business house. Here he was converted and gave himself to various forms of Christian labor, especially to preaching in cottages and visiting the sick. He soon began a regular course of ministerial preparation, with his brother, the foregoing. At the close of his studies Mr. Besley received a call from the Church at Wincanton. Here he was ordained, and spent five years of earnest labor. He next removed to Buntingford, where he labored for thirty-six years. At the close of this period, because of personal and family afflictions, he resigned his charge and returned to his native county, where he labored as often as opportunities and health would permit, and died June 26, 1877. See (Lond.) *Cong. Year-book*, 1878, p. 306.

Besli, Jean, a celebrated French advocate, was born at Fontenay-le-Comte in Poitou, in 1572, where he died May 18, 1644, leaving, *Evêques de Poitiers, avec les Preuves* (Paris, 1647, 4to):—*Præfatio ad Petri Tutebodi, Sacerdotis Sivracensis, Historiam de Hierosolimitano Itinere* (in Duchêne, tom. iv). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Besodner, Petrus, a Transylvanian theologian, pursued his studies at Frankfort-on-the-Oder, and died at Hermannstadt in 1616. He wrote *Bibliotheca Theologica, hoc est, Index Bibliorum Præcipuorum Eorundemque Hebræorum, Græcorum et Latinorum, in Certus Classes ita Digestorum ut Primo Intuita Adparere Possit, qui in Numero Rabbinorum, Patrum Lutheranorum Pontificiorum aut Zuinglico Calvinianorum Contineantur* (Frankfort-on-the-Oder, 1608). See Hoefer, *Nouv. Biog. Générale*, s. v.

Besodun (or **Beston**), John, D.D., a learned English divine of the 15th century, was prior of the monastery of Carmelite friars at Lynn in Norfolk. It is probable that he studied first at Cambridge and then at Paris. He was sent as a delegate to the council held at Sienna, Italy, in 1424, under pope Martin V. He died at Lynn in 1428. His writings include *Compendium Theologiæ Moralis:—Ordinariæ Questiones:—Super Universalibus Holocothi:—Sermones in Evangelia:—Sermones in Epistolas:—Lecturæ Sacræ Scripturæ:—Rudimenta Logices:—De Virtutibus et Vitiis Oppositis:—Epistolarum ad Diversos Libri Duo.* See Chalmers, *Biog. Dict.* s. v., Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Besold, Hieronymus, a German theologian, went to Wittenberg in 1537, and was there a guest with Luther. Afterwards he went to Nuremberg, where he formed a friendly alliance with Melancthon. There he performed various ecclesiastical functions, and, following the example of Luther, married. He died Nov. 4, 1862. He wrote *Enarrationes Lutheri in Genesin Collectæ per Hir. Besoldum, cum Præf. Phil. Melanchthonis* (Nuremberg, 1552). See Hoefer, *Nouv. Biog. Générale*, s. v.

Besozzi, Hyacinthe, a French theologian of the order of Theatines, was born Feb. 14, 1626, and died in 1699. He wrote, *Orazioni Sacre e Discorsi* (Milan, 1652, 1655):—*Primizie, Ossia IX Panegyria* (ibid. 1663):—*Orazioni III in Lode di San Antonio di Padona* (ibid. 1682):—*La Monarchia Catholica, Discurso in Lode della Casa d'Austria* (ibid. 1777). See Hoefer, *Nouv. Biog. Générale*, s. v.

Besozzi (or **Besuzzi**), **Innocento**, an Italian theologian, was born at Brescia in 1662, and died April 10, 1782. He wrote, *Theologiæ Scholasticæ Prælectionibus Accommodatæ, partes iv* (Brescia, 1703–4), a work published anonymously:—*Anatome Conversationis Amatoriæ pro Disciplina Juvenum Conjugia Quærentum Concinnata* (ibid. 1704). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bessa, Bernardinus de, a Franciscan who lived about 1270, and was the companion of St. Bonaventura. He composed a chronicle of the generals of his order, an abridgment of the Legend of St. Francis, etc.

Bessarion (or **Bisarion**), an Egyptian monk in the 4th century. Very many sayings and wonders are recorded of him.—Smith, *Dict. of Christ. Antiq.* s. v.

Bessé, Pierre, a French preacher, was born at Rosiers, in Limosin, near the middle of the 16th century. He was doctor at the Sorbonne, principal of the College of Pompadour, canon chanter of St. Eustace, preacher to king Louis XIII, and preacher and chaplain to Henry of Bourbon, prince of Condé. His sermons gained for him a high reputation for eloquence; his *Lent* was reprinted ten times in as many years. He died at Paris in 1639. He wrote, *Des Qualités et des Bonnes Mœurs des Prêtres:—Triomphe des Saintes et Dévotes Confrairies:—La Royale Prêtrise:—Le Democrite Chrétien:—Le Bon Pasteur:—L'Héraclite Chrétien:—Concordantia Bibliorum* (Paris, 1611). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bessel, Gottfried von, abbot of the Benedictine abbey of Gottwich, in Austria, was born Sept. 5, 1672, at Buchheim, in the electorate of Mentz. In 1714 he was made abbot of Gottwich, and in the year following rector of the University of Vienna. In 1718 his monastery was burned down, but the valuable library was saved by his exertions, and shortly after he began to rebuild the abbey. He died Jan. 20, 1749. Bessel wrote, the learned *Preface* at the head of two letters of St. Augustine, addressed to St. Optatus, of Milevi, which Bessel discovered and published:—*De Pœnis Parvulorum qui sine Baptismate Decedunt* (Vienna, 1733):—*Chronicon Gotwicense* (Tegernsee, 1732, fol.). This last work is but a preliminary of the *Annals* of Gottwich; it is a sort of treatise on the diplomata and MSS. of Germany, after the manner of Mabillon's great work, *De Re Diplomaticâ*. It is said, however, that the true author was Francis Jos. de Hahn, afterwards bishop of Bamberg, of whom Bessel speaks in the *Preface* as his fellow-laborer. See *Biog. Universelle*, iv. 394.

Besseritz, Johann Sigismund, a German Lutheran theologian, who lived in the early half of the 18th century, wrote *Spermalogia Nichenciana* (1702), a work directed against Nichenk. See Hoefer, *Nouv. Biog. Générale*, s. v.

Best, John Williams, an English Congregational minister, was born at Hexham, Northumberland, in July, 1846. He was converted in early life, in 1866 entered Lancashire Independent College, and in 1871 was ordained pastor at Cheadle Hulme, a suburb of Manchester. Here he labored but six weeks, when a severe attack of hemorrhage caused his death, Jan. 15, 1872. Mr. Best was very brilliant and promising, and greatly esteemed and dearly loved by all who knew him. See (Lond.) *Cong. Year-book*, 1873, p. 315.

Best, Thomas, M.A., an English divine, was born June 23, 1787. He was educated at the Free Grammar-school, Birmingham, and Worcester College, Oxford. He was curate successively of Uttoxeter, Staffordshire; and Chipping Campden, Gloucestershire; and afterwards removed to the incumbency of Sheffield, where he remained forty-eight years. He died March 10, 1865. Mr. Best was conspicuous for his industry, self-denial, and devotedness to the Church. See *Christian Observer*, June, 1865, p. 475.

Bestard, a Spanish painter, lived at Palma about the end of the 17th century. He executed for the convent of Monte Leon at Palma a grand composition, rep-

resenting *Christ in the Desert, attended by Angels.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bester, Benjamin F., a Methodist Episcopal minister, was born in Washington, D. C., March 24, 1822. He removed in early youth to Peoria, Ill., where he was converted in 1841. He received license to preach in 1844, and in 1847 entered the Rock River Conference. He went to his work with a warm, zealous heart, and labored faithfully until his death, Jan. 5, 1850. Mr. Bester was a close student, a good preacher, and a diligent pastor. See *Minutes of Annual Conferences*, 1850, p. 489.

Bestla, in Norse mythology, was the daughter of the Jote Baulthor, the wife of Bör, and by him mother of Odin, Wile, and We.

Beswetherick, Paul Moyle Robins, an English Methodist preacher, was born at Bodmin, Cornwall, Sept. 6, 1837. He was blessed with a godly mother, was converted in February, 1856, and joined the Bible Christians. His genuine piety and ability introduced him to the ministry in 1857, on which the blessing of God rested. He preached in the Helstone and Penzance circuits, his third location being in the Isle of Wight, where he died, April 7, 1861. A *Memoir* of him was published.

Beswick, George M., a Methodist Episcopal minister, was born in Kentucky, Oct. 11, 1811. He received a careful religious training, experienced religion in his fourteenth year, was licensed to preach at eighteen, and at twenty entered the Indiana Conference. From 1831 to 1838 he travelled circuits in different parts of the state, and afterwards filled many of the best appointments in the Conference. He died in 1854. Mr. Beswick was firm and decided, yet persuasive and respectful, a bold, original thinker, and a talented preacher. See *Minutes of Annual Conferences*, 1854, p. 447.

Beswick, Philip J., a Methodist Episcopal minister, was born in Harrison County, Ind., Dec. 20, 1818. He received license to preach in 1840, and the next year entered the Indiana Conference. In 1848 he was transferred to the North Indiana Conference, and in 1852, by division of the Conference, he became a member of the North-west Indiana Conference. In 1855 he was made professor of Greek in Fort Wayne College, and in 1856 re-entered the itinerancy. His health failed in 1863, and, taking a superannuated relation, he sustained it until his decease, Aug. 15, 1879. Mr. Beswick was a man of marked excellence and usefulness. See *Minutes of Annual Conferences*, 1879, p. 24.

Betanços, Domingo de, a Spanish missionary, was born at Leon near the close of the 15th century. He first studied law at Salamanca, then went to Rome, and established himself in a convent of the Benedictine order, which he soon left in order to take refuge on the small island of Ponca, situated four or five leagues from Naples. This island was for a long time inhabited by hermits, who lived in caverns. Betanços abode there for five years in absolute seclusion. He finally abandoned the ascetic life and came forth, and was ordained priest at Seville, and in 1514 went to Hispaniola, at the time when bishop Geraldini intended to chastise the Indians. Betanços was a witness of the cruelties which so rapidly depopulated St. Domingo. He learned the language of the Indians, taught them, and befriended them. About this time Mexico offered a vast field for labor. He resolved to go, and arrived there with some of his brethren June 23, 1526. Here he founded, for the honor of the Benedictine order to which he belonged, the province of Santiago. In 1528 he went to found another convent in Guatemala, about the time that the independence of the convent was threatened by the house of St. Domingo. Betanços embarked for Europe in 1531, to maintain the rights of his brethren at Rome. He obtained his request, and returned immediately to America. In 1535 he was elected canonically as provincial. This was the most glorious epoch of his career. The New World afforded intellectual culture to the Indians, whom he was seeking so zealously to aid. He sent T. Domingo of Minaya to Rome to plead the cause of the Indians. In 1537 he obtained of Paul III the promulgation of the bull which called upon Christians to recognize the Indians as their brothers, and by this act their cruelty was condemned. He spread this famous bull throughout America, and refused the bishopric of Guatemala, and in monastic humility performed the functions of provincial. At length he set out on his return to Spain, with a monk named Vicenet of Las Casas. He landed at San Lucas in July, 1549. The month following he expired in the convent of St. Paul, at Valladolid. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beteswamy (*god of Sport*), a Baaga deity, was supposed to inhabit the forests of the Neilgherriés in Hindustan.

Bethabara. Lieut. Conder thinks he has recovered this site in the present ford *Abarah*, about a mile north of the place where the stream el-Jalûd falls into the Jordan opposite Beisan (*Tent-work*, ii, 64 sq.); but he gives no decisive reason for the identification beyond the correspondence in name and the vicinity to Galilee, which he contends is required by the note of time in John ii, 1.

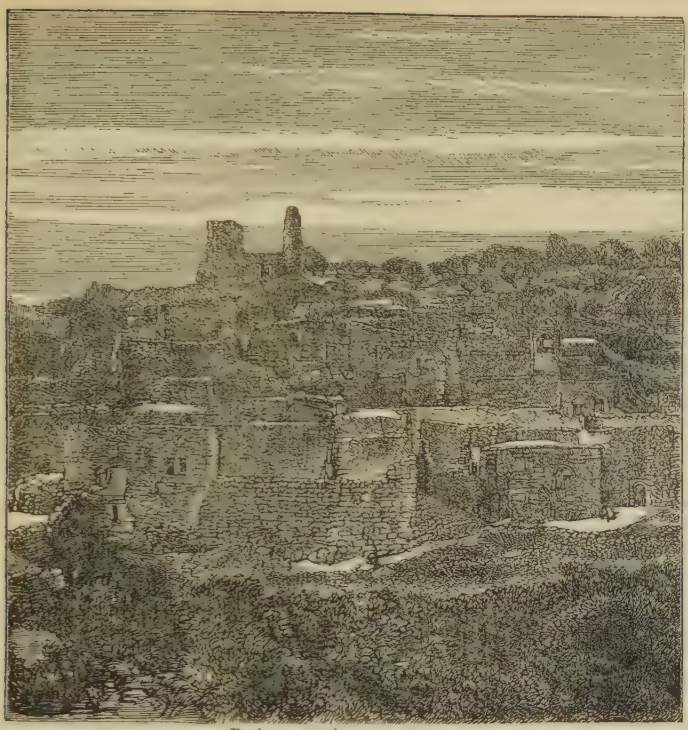
Betham, Edward, B.D., an English divine of the 18th century, was educated at Eton School and at King's College, Cambridge, of which he became a fellow in 1731. He afterwards became rector of Greenford, in Middlesex, and preacher at Whitehall. His benefactions were very large as compared with his fortune. He gave £20,000 to the Botanical Garden at Cambridge, endowed a charity-school in his own parish in 1780, and gave other gifts of importance. He died in 1783.

Betham, John, D.D., an English Roman Catholic divine, chaplain and preacher to king James II, died in 1701. He published, *Annunciation: a Sermon on Luke i*, 31 (1686):—and *Catholick Sermons* (2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bethany in Judæa. We glean the following additional particulars on this interesting Scripture locality. Bethany is mentioned in connection with *Beth-phage*, "house of figs." We also know that *palm-trees* were plentiful in the environs of Bethany (John xii, 13) and on the Mount of Olives (Neh. viii, 15); while they were sufficiently rare in Palestine to give to each locality where they were found a distinctive name (comp. Gen. xiv, 7; Deut. xxxiv, 3; Judg. iv, 5).

The village of Bethany is unquestionably ancient, though it was probably so small, and its situation so retired, that it never came into notice until the time of our Lord. Bethany stands on the border of the desert. Beyond it there is not, and apparently never was, any inhabited spot. It seems as if excluded from the world of active life, and one would suppose, from the look of its inhabitants, that they had given up industry in despair. The view from it is dreary and desolate. Olivet shuts out Jerusalem and the country westward; and the eye roams eastward down the bare, gray, "wilderness of Judæa" into the deep valley of the Jordan, and then up again to the long wall of the Moab mountains on the distant horizon. The houses are massive and rude, built chiefly of old hewn stones.

The leading, and indeed the only, road from Jerusalem to Jericho runs past Bethany. It is one of the dreariest in all Palestine, and it is now, as it was in the time of our Lord, one of the most dangerous (Luke x, 30). The road does not proceed direct from the Holy City to this village; it winds round the south side of the Mount of Olives; thus making the distance as nearly as possible fifteen furlongs (John xi, 18). It was up that road through the wilderness from Jericho Christ came to raise Lazarus; and on it, without the village,



Bethany, as it now appears.

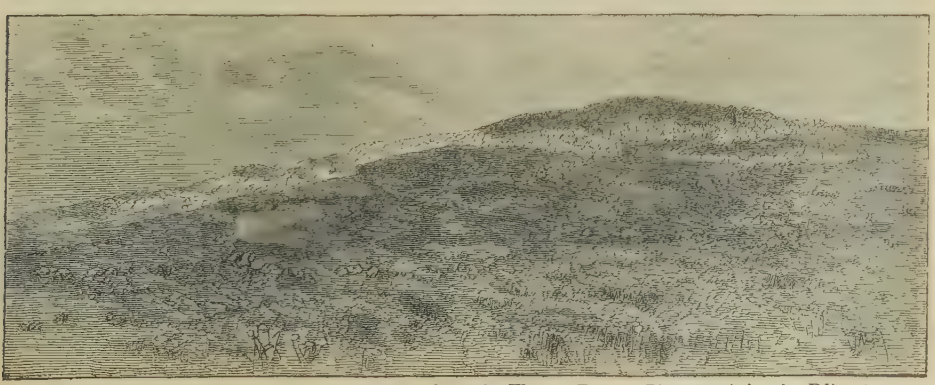
the weeping sisters met him (comp. x, 40 and xi. 1–20). It was along that road to Jerusalem he went in triumphal procession, and from the *palm-trees* in the adjoining fields the multitudes cut down branches (Mark xi, 1–11; John xii, 13). A steep and rugged footpath leads from Jerusalem to Bethany over the summit of Olivet. It was probably by it Jesus "led out" his disciples "as far as to Bethany"—the same place where he was often wont to retire—and there "he lifted up his hands and blessed them. And while he blessed them he was parted from them, and received up into heaven" (Luke xxiv, 50, 51). By the same path the disciples returned to Jerusalem (Acts i, 12). It is a singular fact, and one calculated to show the value that ought to be attached to Eastern traditions, that a tradition as old as the beginning of the 4th century fixes the scene of the ascension on the summit of the Mount of Olives, and there, in honor of it, the empress Helena built a church (Eusebius, *Vit. Const.* iii, 43); yet Luke distinctly states that this event occurred at Bethany.

BETHANY BEYOND JORDAN (i. e. *Bethabara*). Conder (*Handbook of the Bible*, p. 315) regards this as another form of *Bataanæa* or *Bashan*; but this identification is precarious, and the region indicated is too far north and east.

Betharabah is regarded by Tristram as "indicated by some ancient ruins on *Tell el-Moghyfer*, near the opening of the ravine Khaur el-Kataf" (*Bible Places*, p. 94). The Ordnance Map lays down the ruins of Kusa Hajlah in that position (three and a quarter miles south-east of er-Riha), and marks a site without ancient remains as Rujm el-Mogeifir, lying near the Kelt (one and a quarter miles south-east of er-Riha).

Beth-Aram. Tristram identifies this with what he calls *Beit-Haran*, "a conspicuous mound or *tell*, which might be artificial, very much like the great mounds of Jericho, and its top crowned with an old Moslem wely or tomb. . . . On the mound and alongside of it were a few traces of walls and foundations" (*Land of Moab*, p. 360). Elsewhere, however, he says, "Beth-Aram is marked by a deserted heap of ruins at that spot, called *Beit-Haran* according to some, but for which my guides had no name" (*Bible Places*, p. 336). Prof. Merrill, on the contrary, says, "Its identity with the modern *Tell er-Rama* cannot be reasonably disputed" (*East of the Jordan*, p. 383). This latter spot is a mound a short distance east of the other site.

Beth-baal-Meon. The ruins of this place, the present *Maïn*, are of vast extent. They occupy the crests and slopes of four adjacent hills—one having evidently been the central city, and connected with the next by a wide causeway. The remains are of the ordinary type—foundations, fragments of wall, lines of streets, old arches, many carved stones, caves, wells, and cisterns innumerable. Some curious cavernous dwellings, built up with arches and fragments of old columns, are still occasionally used by the Arabs as folds and sleeping-places. The position of Baal-meon, the name ("The habitations of Baal"), and the commanding views gained from the neighboring peaks, would seem to show that here are the very "high places of Baal" to which



Maïn (Beth-baal-Meon), as it now appears from the West. (From a Photograph by the Editor.)

Balak king of Moab led Balaam, that "he might see the utmost part of the people," and curse them for him (Numb. xxii, 41). Balak met Balaam on the banks of the Arnon; he led him thence to Kirjath-huzoth ("the Town of Streets"), which may perhaps be identical with the ruin Kureiyât ("the Towns"), situated at the southern base of Jebel Attârûs; and then on the next day Balak brought the prophet to "the high places of Baal," that he might obtain a full view of the Israelites. See Tristram, *Land of Moab*, p. 316 sq.

Beth-car is thought by Lieut. Conder (*Tent-work*, i, 25) to be the present *Ain-Karim*, noted as the reputed residence of John the Baptist (Thomson, *Land and Book*, ii, 536 sq.).

Beth-Chayim (Heb. בֵּית חַיִּים, *house of the living*), a name given by modern Jews to a burial-place—the dead being looked upon as living. The name was probably invented by the Pharisees as a protest against the infidel doctrine of the Sadducees that there is no resurrection, and as a standing declaration of their belief in the immortality of the soul and a general resurrection of the dead.

Bethdagon. The town in Judah (Josh. xv, 41) is identified by Conder (*Tent-work*, ii, 335) and Tristram (*Bible Places*, p. 41) with the present *Beit-Dejan*, between Jaffa and Lydda; a site, however, which could not have fallen within the limits of that tribe. The town of this name in Galilee (Josh. xix, 27) is thought by both of these writers (*Tent-work*, ii, 335; *Bible Places*, p. 292) to be the modern *Tell Daûk* on the river Belus, near its mouth. The name corresponds tolerably well (see *Quarterly Report of "the Palestine Exploration Fund,"* January, 1881, p. 50), and there are "said to be remains upon the mound" (Robinson, *New Researches*, p. 103). It is marked on the Ordnance Map as *Khirbet Da'ûk*, a ruined mound about twenty-five feet high, four miles south-east of Akka, with a well adjoining, but no other marks of antiquity.

Beth-Din (Heb. בֵּית דִּין, *house of justice*), a tribunal in religious causes among the Jews. The Jewish Church is governed by a presiding rabbi in the city or town where they may be settled. He generally attaches to himself two other rabbins, and these combined form the *Beth-Din*. Their power was partly civil, partly ecclesiastical, and they received the name of *Rulers of the Synagogue*, because the chief government was vested in them. The Beth-Din had power to inflict corporal punishment, as scourging, but they could not condemn to death. See SYNAGOGUE.

Bethel (now *Beitin*). Of this locality we extract the following additional particulars from Porter's *Handbook*, p. 238.

"The site is surrounded by higher ground on every side except the south, and yet it is so high that from the upper part of it the dome of the great mosque in Jerusalem can be seen. The ruins of the ancient city cover the whole surface of the ridge, and are three or four acres in extent. They consist of foundations, fragments of walls, and large heaps of stones. On the highest point are the remains of a square tower; and towards the south are the walls of a Greek church, standing within the foundations of a much older edifice. Amid the ruins are about a score of low huts, rudely formed out of ancient materials. In the western valley is a cistern 314 feet by 217, constructed of massive stones. The southern side is entire, but the others are more or less ruinous."

The following details are from Conder's *Tent-work in Palestine*, ii, 105 sq.

"Bethel at the present day is one of the most desolate-looking places in Palestine; not from lack of water, for it has four good springs, but from the absence of soft soil on its rocky hills. All the neighborhood is of gray, bare stone, or white chalk. The miserable fields are fenced in with stone walls; the hovels are rudely built of stone; the hill to the east is of hard rock, with only a few scattered fig-gardens; the ancient sepulchres are cut in a low cliff, and a great reservoir south of the village is excavated in rock. The place seems as it were turned to stone, and we can well imagine that the lonely patriarch found nothing softer than a stone for the pillow under his head, when on the bare hill-side he slept, and dreamed of angels.

"It is very remarkable that in this narrative the word 'place' occurs in a manner which suggests that it is used with a special significance. Jacob came not to any city, but to a 'certain place' (Gen. xxviii, 11), the stones of which formed his pillow. The word 'place' (Makom) occurs five times in the same chapter, and the place called Bethel is distinguished specially from the neighboring city of Luz (ver. 19). The same word (Makom) is used to denote the sacred places of the Canaanites (Deut. xii, 2), and in the Talmud to denote the shrines held to be lawful for Israel before the Temple was built. It is thus, perhaps, a *sacred place* that is intended as having been Jacob's refuge on his way; and we at once recall the altar which Abraham raised between Bethel and Ai—towns which, as now identified, were only two miles apart. Abraham's altar must have been close to the city of Luz, subsequently named from it Bethel, 'the House of God;' and it was perhaps from the stones of this ancestral shrine that Jacob's pillow was made."

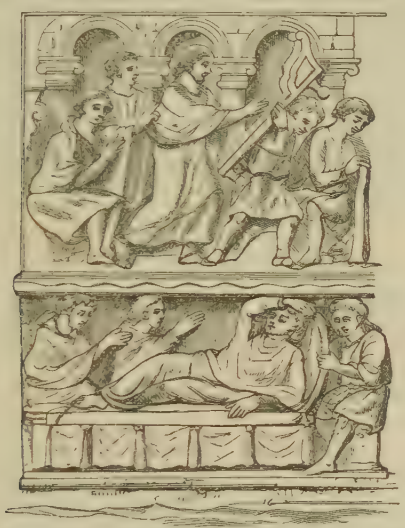
Bethel, JOSHUA, a minister in the Methodist Episcopal Church South, was born in Nelson County, Va., about 1805. He experienced religion in 1825, began preaching in 1828, and in 1829 entered the Virginia Conference. In 1840, on account of ill-health, he became superannuated, but in 1850 resumed his place in the active ranks. In 1856, being unable to preach, he was appointed steward of Greensborough Female College, which office he held until the destruction of the institution by fire, and at which city he resided until his decease, Oct. 31, 1864. Mr. Bethel was an amiable companion, a good preacher, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1865, p. 562.

Bethell, CHRISTOPHER, D.D., a prelate of the Church

Bethel, as it now appears from the South-west. (From a Photograph by the Editor. The eminence towards the right is Tell Hajr.)

of England, son of Rev. Richard Bethell, was born at Isleworth, England, in 1773. Dr. Bethell was educated at King's College, Cambridge, where he took the degree of B.A. in 1796, became a fellow of his college and second member's prizeman. In 1824 he was nominated to the bishopric of Gloucester, and was duly consecrated. In 1830 he was transferred to the more lucrative see of Exeter, and subsequently in the same year was further advanced to the see of Bangor, which he held at the time of his death, in Carnarvonshire, Wales, April 19, 1859. The bishop was the author of several theological works, the principal of which is his *General View of the Doctrine of Regeneration in Baptism*. See *Amer. Quar. Church Rev.* 1859, p. 359.

Bethesda, Miracle of, *in art*. Of this there is an ancient representation on a sarcophagus from the Vatican cemetery. The subject occupies the centre of



Miracle of Bethesda. (From an ancient Sarcophagus.)

the tomb. A wavy line, representing water, divides the composition horizontally into two compartments: on the lower, the impotent man is seen lying on his couch, which is covered by a coverlet; on the upper, he is seen healed and carrying his couch, while the Lord stretches forth his hand towards him; another figure raises his hand, the fingers arranged as in the Latin form of benediction. The background is formed by an arcade of three arches supported by columns, intended, no doubt, to represent one of the "five porches" (John v, 2) in which the impotent folk were laid. The same miracle is represented, in a very different style, in the great Laurentian MS.

BETHESDA, *to lie at the pool of*, is a gross accommodation of a simple historical fact, in which some preachers indulge when urging sinners not to despair of salvation. There is reason to fear that multitudes have, by this abuse of Scripture, been deluded to their eternal ruin. In Germany the formula is used proverbially in speaking of theological candidates who are waiting for a living.

Beth-gamul. Prof. Merrill gives some reasons for thinking that Moab may have been popularly regarded as including the modern *Um el-Jemal* (*East of the Jordan*, p. 86). He gives a detailed description of the place (p. 82).

Beth-ham-Midrash (בֵּית הַמִּדְרָשׁ, *house of exposition*), is the name given by the Jews to those of their schools in which the oral law or rabbinical traditions were explained. See Midrash; Rabbinism.

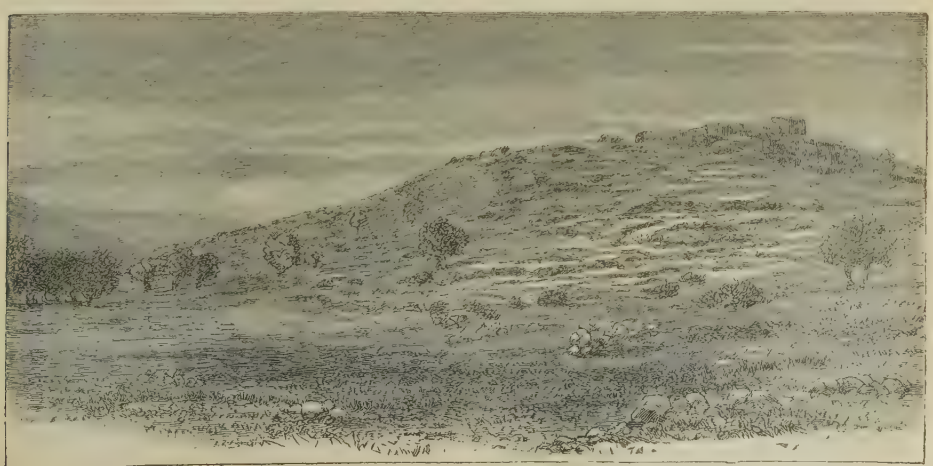
Beth-ham-Mikra (בֵּית הַמִּקְרָא, *house of reading*), is the name given by the Jews to those of their schools in which the text only of the law was read.

Beth-horon. Of both the places thus designated in Scripture but insignificant clusters of huts now remain as the representatives. See Porter, *Handbook*, p. 215, 264.

1. *Beitur el-Foka* (Beth-horon the Upper) is a small village, but it has an antiquated aspect, owing to the numbers of large stones built up in the walls of its houses, and also to its situation, perched like a castle on the summit of the tell. At the foot of the hill on the east side is an ancient reservoir. There is little cultivation round it, and indeed the rocky declivities afford little space for it.

2. *Beitur el-Tahta* (Beth-horon the Nether) is likewise a small hamlet, but there are some foundations and heaps of large stones marking the ancient site. It stands upon a slight eminence along the ridge on the north side of a well-wooded ravine (Wady el-Melâb), which runs into the valley of Ajalon (Merj ibn-Omer), with another site bearing traces of ancient ruins along the Roman road a little to the south-east of it.

Béthisy de Mézières, Henri Benoît Jules de, a French theologian, brother of count Eugène Eustace, was born in 1744. He embraced the ecclesiastical profession, was appointed in 1780 bishop of Uzès, and became in 1789 deputy of the clergy of the bailiwick of Nismes to the States-General, where he showed himself



Upper Beth-horon, as it now appears from the South-east. (From a Photograph by the Editor.)

Lower Beth-horon, as it now appears at a distance from the South-east. (From a Photograph by the Editor.)

a zealous defender of the ancient privileges of his order. He emigrated in 1792, retired to England, and there distinguished himself by his opposition to the Concordat and all the measures held by the pope, in concert with Napoleon and Louis XVIII, relating to the Church of France. He died at London in 1817. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bethlehem IN JUDÆA. Concerning this place, so memorable from the birth of our Lord, we gather a few additional particulars from one of the most recent and authoritative works on Palestine (Conder, *Tent-work*, i, 282 sq.). See NATIVITY, CHURCH OF THE.

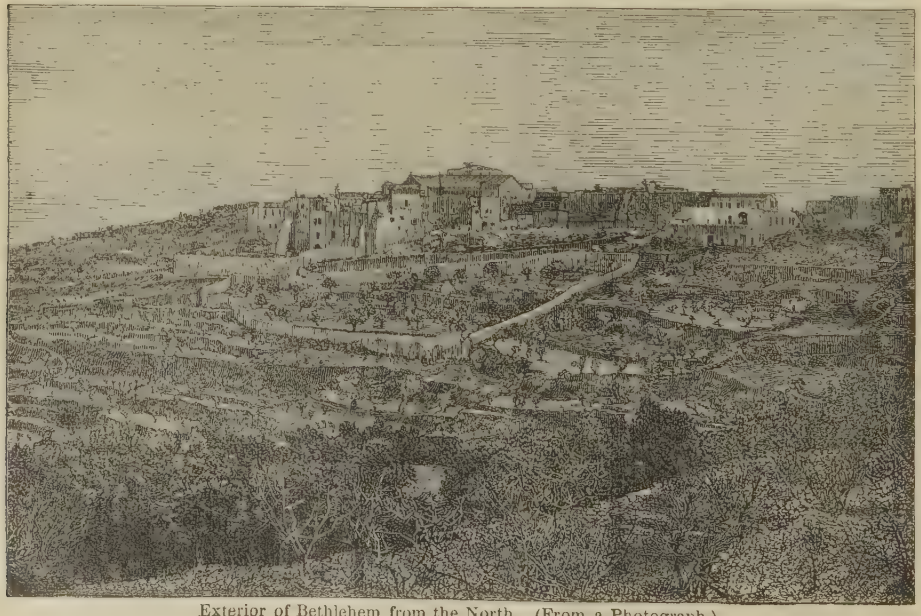
"Bethlehem is a long town of solidly built stone houses, crowning the summit of two knolls, connected by a lower saddle, on a white chalk ridge with steep declivities to the north and south. The monastery and basilica are at the east end of the town, overlooking the northern valley. The population, of 5000 souls, is almost entirely Christian, and the inhabitants are remarkable for their enterprise and energy in trade. . . . The Bethlehem women are famous for their beauty, for their delicate complexion and aquiline features. They are distinguished by their head-dress, a tall felt hat, in shape a truncated cone, over which a white veil is arranged, and from which heavy strings of coins are suspended. Their dresses are also remarkable from the square patches of red and yellow, which are introduced into the blue or striped fabric of which they are composed. See ATTIRE.

"Bethlehem is supplied with water by cisterns, and from the great aqueduct (from Solomon's Pools) which passes through the hill. The famous well for the waters of which David thirsted (2 Sam. xxiii, 14–17) is supposed to be represented by an ancient and extensive cistern, with many mouths, on the north-east. It is not impossible that this may be the 'pit,' as Josephus calls it (*Ant.* vii, 12, 4), which was beside the city.

"East of Bethlehem is a narrow plain or open valley, bare and treeless, with white stony slopes and a few crumbling ruins. One of these ruins is a large building called *Sûr el-Ghanem* ('the sheepfold'), apparently an ancient monastery; a second site is called 'the Church of the Flocks,' a subterranean Greek chapel, with mediæval ruins above, first mentioned in crusading chronicles. It is here that Migdal-Eder, 'the tower of the flock,' is supposed by Jerome to have stood, where, according to the Jews, Messiah was first to appear; and it is on this plain, according to tradition, that the angelic messenger appeared to the shepherds, and that the *Gloria in Excelsis* was first sung."

Bethlehem AS AN ARCHITECTURAL TERM. In the Ethiopic churches, a small building is thrown out from the east end of the sanctuary, where the bread for use in the eucharist is prepared by the deacon alone, and baked in the oven with which the place is furnished. This building is called the *Bethlehem*, or "house of bread."

BETHLEHEM AS A SYMBOL. In an ancient mosaic of the Church of Sts. Cosmas and Damian, in the Via Sacra, at Rome, two flocks, each of six sheep, pass from cities labelled respectively *Hierusaleh* and *Bethleem* towards the figure of a Lamb, representing the Lord, which stands on a mound in the centre. Similar representations are found elsewhere. The abbé Martigny supposes Jerusalem and Bethlehem to symbolize



Exterior of Bethlehem from the North. (From a Photograph.)

Interior of Bethlehem from the North. (From a Photograph.)

respectively the Jewish and Gentile Churches; but this is not a probable opinion. Bethlehem could scarcely represent the *Gentile* Church, and the twelve sheep are generally supposed to represent the apostles, none of whom came forth from the Gentiles. The issuing forth of the flock of Christ from Jerusalem and Bethlehem probably symbolizes the fact that the Church is founded on the Nativity, the Passion,

Bethlehem and Jerusalem as Symbols.

and the Resurrection of the Lord. Bethlehem was the scene of the former, Jerusalem of the two latter.

Bethlehem, Our Lady of. A military order so called was instituted by Pius II, Jan. 18, 1459, on the occasion of the recovery of the island of Lemnos from the Turks by the cardinal of Aquileia. This order was founded for its preservation, the main duty of the knights being to reside there and oppose the progress of the Turks in the Archipelago and parts adjacent. However, shortly after the Turks recaptured Lemnos, and the whole scheme vanished; and the very institution of the order is only known from the bull to the effect preserved by Leibnitz in the *Codex Gentium*.

Beth-nimrah. This site, the present *Nimrîn*, is thus described by Prof. Merrill (*East of the Jordan*, p. 384): "The ruins cover a considerable space, and the location is an excellent one for a city. The stream which flows past the place is perhaps the largest on that side of the Jordan south of the Zerka, and to it I refer the 'waters of Nimrim' mentioned by Isaiah (xv, 6) and Jeremiah (xlviii, 34)."

Beth-palet. Lieut. Conder suggests (*Quarterly Statement of the "Pal. Explor. Fund,"* January, 1875, p. 26) that from position it might very well correspond to *el-Hora* (drawing of water), a place remarkable for its number of cisterns and reservoirs, the buildings being of flint throughout.

Bethsaida. If Capernaum be located at Khan Minyeh or Ain Tabighah, or anywhere in that immediate vicinity, Bethsaida may very well have been situated at *Tell Hum;* and this position will obviate the necessity for the supposition of two Bethsaidas, inasmuch as this was the last important town in that direction, and the entire shore of the lake beyond, even on the north-east side, may very well be designated as belonging to it (Luke ix, 10). See Capernaum.

Bethshean. We extract the following additional particulars from Porter's *Handbook*, p. 347:

"The ruins of Bethshean cover a space about three miles in circuit. No less than four streams flow through the site, so that the city must have consisted of several sections, separated by deep ravines and brawling torrents. Between the principal streams is a hill two hundred feet high, in form a truncated cone. From its southern base the ground ascends gradually for about half a mile, and on this slope the great body of the ancient city stood. Here also stands the modern village, grouped round a massive square tower, the style of whose masonry proclaims its Jewish or Phœnician origin. Scythopolis was a city of temples. It was a chief seat of the Philistine god Dagon. The remains of no less than four temples can be traced at the base of the tell, and several others are seen elsewhere. There are some thirty columns standing among the ruins, most of which appear to have lined the street which ran from the Gadara gate round the acropolis.

"The most perfect as well as the most interesting ruin of Bethshean is the *Theatre*, situated in the valley southwest of the tell. Though the outer walls are shattered and ruinous, the interior doors and passages are almost perfect. It is entirely built of basalt. In form it is semicircular, and its diameter measures nearly two hundred feet. Here, we are told, a number of Christians were massacred during the reign of Julian the Apostate.

"The citadel stood on the summit of the hill, and must have been a place of very great strength. The hill is a natural fortress, for a deep glen, called Wady el-Jalûd, sweeps round its northern base, while another glen passes round the southern base, and the two meet on the east, thus almost surrounding it with an impassable moat. Its sides are steep, scarped, and in places almost perpendicular. A massive wall encircled the flat top, and its principal gateway was on the north-west. In its sides, which are of comparatively recent structure, may be seen fragments of Corinthian capitals and shafts of limestone. It was doubtless on the wall of this citadel that the Philistines hung up the bodies of Saul and Jonathan (1 Sam. xxxi, 10); and one can understand from the position of the city

how the daring inhabitants of Jabesh were able to carry off the bodies. They crossed the Jordan during the night, crept up Wady el-Jalûd to the northern base of the tell, then clambered up its steep side, scaled the wall of the fortress, took down the bodies, and escaped.

"On the east and north of the tell there are extensive ruins, but now so overgrown with thorns, thistles, and rank grass that it is difficult to see them. On the north bank of the ravine, opposite the citadel, are a number of rock tombs and sarcophagi.

"The village is poor but populous, containing a colony of Egyptians brought hither by Ibrahim Pasha. They have a bad name, and deserve it; for they are given to pilfering, and open robbery when they can safely venture upon it. They are themselves frequently plundered by the wandering Bedawin."

Bethshean, as it now appears from the South. (From a Photograph by the Editor.)

The following is the latest account (Conder, *Tent-work*, ii, 69):

"Beisân is a miserable hamlet of mud hovels, amid the ruins of the important town of Scythopolis, which was a bishopric from the 5th century until the change of the see to Nazareth, in the 12th century. The remains of a theatre, hippodrome, and temple, of fine structural tombs, and baths, with a crusading fortress and bridge, are among the best-preserved antiquities of western Palestine. Christian martyrs, in the 4th century, here fought wild beasts in the theatre; and the cages with the sockets of the iron bars, and the narrow passages from the outside, are still intact in the ruined theatre of black basalt."

Bethshemesh OF ISSACHAR (Josh. xix, 22) is suggested by Lieut. Conder (*Quarterly Statement of the "Pal. Explor. Fund,"* January, 1881, p. 50; *Tent-work*, ii, 335) as being possibly the ruined site *Ain esh-Shemsiyeh* in the Jordan valley.

Bethulia is regarded by Lieut. Conder (*Tent-work*, ii, 335; *Quarterly Statement of the "Pal. Explor. Fund,"* 1881, p. 45) and Tristram (*Bible Places*, p. 204) as the modern village *Mithlia*, which is laid down on the Ordnance Map as *Meithalûn*, one and a half miles south-east of Sanur and four and a quarter miles east of south from Tell Dothân.

Béthune, Hyppolyte de, a French prelate, younger son of Philippe, was born in 1647. He was raised to the bishopric of Verdun at the age of thirty-four years. He there established a seminary, to which he called superior professors, composed a catechism, a ritual, a *Méthode pour Administrer le Sacrement de Pénitence* (1691), a *Nouveau Bréviaire* (1693), and a *Missal* (1699). He built a hospital in his diocese, to which he bequeathed all his goods. He was the patron of several men of literary fame, and in particular of Martin Rethelois, who dedicated to him the second volume of the translation of the *Chroniques de Saint Benoit, par D. Jepres, Bénédictin Espagnol.* Hyppolyte de Béthune lodged an appeal against the bull *Unigenitus*, and made himself highly esteemed by his conduct and his administration. He died Aug. 24, 1720. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bethune, James. See BEATON; BEUTON.

Béthune d'Orval, ANNE LÉONORE DE, a French ascetic writer, was born in Paris in 1657. She was educated at the abbey of Royal Dieu, then of Compiègne, where she acquired a taste for monastic life, which she entered upon at the age of sixteen years. The abbess of Nôtre Dame du Vol de Gis, who perceived the merit of Leonore d'Orval, designated her to Louis XIV for her successor. At the age of twenty-nine, she was nominated for the position, and entered upon it at the commencement of the year 1687. Her virtue and talent made her a model for the society. She died Nov. 28, 1733. She left some works, as *Réflexions sur l'Évangile:—Idée de la Perfection Chrétienne et Religieuse* (Paris, Nully, 1718):—*Réglement de l'Abbaye de Gis, avec des Réflexions:—Vie de Madame de Clermont-Monglat.* All these works are published anonymously. See Hoefer, *Nouv. Biog. Générale*, s. v.

Betogabra. See ELEUTHEROPOLIS.

Bettelheim, J. B., a Presbyterian minister, was born in Presburg, the capital of Hungary, in 1811. His parents were devout Jews and were anxious that he should become a rabbi. At nine years of age he could read and write Hebrew, German, and French. He attended medical lectures at Padua, and received the degree of doctor of medicine. He then travelled through various parts of Italy and Greece, practicing his profession, after which he went to Egypt and entered the navy of Mehemet Ali, having received the appointment of chief surgeon. While stationed at Smyrna an Italian Bible was placed in his hands by the English Episcopal missionary, and also the New Testament in German; these he began to study, and he became so deeply interested that after five months he was impressed that it was his duty to preach the Gospel to his brethren the Jews. With this view he went to London, and in an interview with the bishop he was informed that he must study theology at least three years at Oxford or Cambridge University. Feeling the burden upon him that he must preach, he commenced as an Independent, and preached to the Jews in London with great success. In 1845 he was sent by a society of naval officers to the Loo Choo islands, where he remained seven years, acquiring the language and translating the Gospels into Japanese and Chinese. In 1850 commodore Perry found him there, and he rendered important service to that officer by acting as his interpreter. He went with the commodore to Hong Kong, China, and after remaining some time came to New York, where he spent two years in missionary work, and then removed with his family to Illinois. In 1868 he settled at Brookfield, Mo., where he died, Sept. 9, 1869. See *The Presbyterian*, March 12, 1870. (W. P. S.)

Bettelini, PIETRO, an eminent Italian engraver, was born at Lugano in 1763, and studied under Gandolfi and Bartolozzi. In 1848 he was employed on *The*

Judgment of Solomon, after Raffaelle. His masterpiece is the engraving of *The Entombment*, after Andrea del Sarto, in the Florentine gallery. The following are some of his best productions: *St. John; Ascension of the Virgin; Magdalene; Madonna and Sleeping Infant; the Portraits of Poliziano, Machiavelli, and Galileo.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Betti was an English priest, and one of the four sent by Finan to the Middle Angles as missionaries, after the baptism of Paeda in 653.

Betti Biagio, an Italian painter, was born at Catigliano near Pistoja in 1545, and studied under Daniello da Volterra. His works are chiefly confined to the monasteries of Rome; among which is *Christ Disputing with the Doctors*, in the library of the Theatines. Baglioni says he was a monk for fifty years and died in 1615. He was also skilled in medicine, music, and botany. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bettinelli, Giuseppe Maria (called also *Xaviero*), an Italian Jesuit and littérateur, was born at Mantua, July 18, 1718. He was educated by the Jesuits at Mantua and Bologna, and joined the society in 1736. From 1739 to 1744 he taught belles-lettres at Brescia, after which he went to Bologna to study divinity. In 1748 he became professor of rhetoric at Venice, and in 1751 the College of Nobles at Parma was intrusted to him. He remained in that office eight years, during which he visited the various cities of Italy in the interest of his order. After the suppression of the Jesuits in 1773 he retired to Mantua, where he spent the greater part of his remaining years. He died Sept. 13, 1808. His complete works were published at Venice in 24 vols. 12mo. (1799). See *Encyclop. Brit.* (9th ed.) s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bettini, Antonio, an Italian prelate and antiquarian, was born at Sienna in 1396, and joined the Jesuits. At the age of sixty-five he was elected bishop of Foligno, and died in 1487, leaving several works on mystic and religious art, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bettini, Pietro, an Italian engraver who flourished in 1681, etched a few plates, among which are the following: *Christ appearing to Peter*, after Domenico Campelli; *The Martyrdom of St. Sebastian*, after Domenichino.

Bettle, Samuel (1), a minister of the Society of Friends, was born in Philadelphia in 1810. In early manhood he embarked in mercantile pursuits. After his conversion he consecrated himself to the service of his Lord, and was recognized as a minister of the Gospel. "His ministry was clear, eloquent, thoughtful, weighty, and, above all, accompanied with unction." In the discharge of his duties he visited many yearly meetings in the United States. He labored also among the Indians and freedmen, and his advice was sought and followed by the heads of government at Washington. Among the ministers of his denomination he took a deservedly high rank. He died at his home near Philadelphia, January 28, 1880. See *Friends' Review*, xxxiii, 616. (J. C. S.)

Bettle, Samuel (2), a minister of the Society of Friends, was converted in early life, and became one of the most eminent ministers in the denomination. His mind was remarkably well disciplined, and this, with his natural endowments, made him peculiarly well fitted for his work during a long course of years. Intrusted with considerable means, he exercised a true Christian benevolence, devoting a large portion of his wealth to that purpose. For more than half a century he filled various responsible stations in his society. He died in Philadelphia, Pa., April 12, 1861, aged eighty-six years. See *Amer. Annual Monitor*, 1862, p. 7.

Betts, Alfred H., M.D., a Presbyterian minister, was born at Norwalk, Conn., Sept. 2, 1786. About 1820 he was licensed by the Portage Presbytery, and thereafter devoted his time and talents fully to the work of his Master in Florence, Brownhelm, Vermilion, and Wakeman, O. He died Sept. 8, 1860. See Wilson, *Hist. Presb. Almanac*, 1861, p. 156.

Betts, Barber, a Presbyterian minister, was born in Richmond, Va., July 1, 1850. He resided in Southwestern Virginia, where he pursued his theological studies. He was licensed to preach and ordained by the Transylvania Presbytery. His first charge was in Butler County, Ky., from which he afterwards removed to Mercer County, where he labored as pastor of the Presbyterian Church of New Providence. Here he spent the remainder of his days in the service of his Master. He died Nov. 14, 1881. See *Central Presbyterian*, Nov. 30, 1881. (W. P. S.)

Betts, Charles, a minister in the Methodist Episcopal Church South, was born in North Carolina in 1800. He experienced conversion in 1816, became class-leader at once, and in 1818 entered the South Carolina Conference. By his deep piety, vigorous intellect, and great success, he soon attained a leading position among his brethren. He was honored by frequent elections to the General Conference, and appointed to the most important charges in the Conference. He continued effective until the close of 1871, when he became superannuated. He died about April 15, 1872. Mr. Betts was always a warm and earnest preacher. He had a well-knit and powerful physical frame, and often taxed it to its utmost. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 671.

Betts, Frederick G., a Presbyterian minister, was born Aug. 14, 1812. His parents were New Englanders. He pursued his classical studies at first in Meadville, Pa. In May, 1838, he commenced the study of theology in Boalsburg, under private instruction; the following October he was received as a candidate, and in April, 1840, was licensed to preach. In the autumn of the same year he was ordained to the full work of the ministry, and installed over several small churches in Clearfield County. He died in Cincinnati, Jan. 17, 1845. See *Hist. of the Presbytery of Huntingdon*, 1874.

Betts, George, an English Congregational minister, was born at Weathersfield, Essex, March 12, 1783. He joined the Church in early life, received his collegiate discipline at Hoxton College, and in 1812 was ordained at Alfriston, Sussex. Here he labored until 1832, when he removed to Foleshill, near Coventry. After a pastorate here for ten years, and in March for seven years, he consented to resume again his first charge at Alfriston. He died at March, Feb. 23, 1860. Mr. Betts was earnest and affectionate in his ministry, active and zealous in his pastoral duties. He edited the lives of Flavel and Whitfield, and published, *Bible Anecdotes* (2 vols.):—*The Young Convert's Apology:—A Funeral Discourse for Dr. Simpson;* and other smaller works. See (Lond.) *Cong. Year-book*, 1861, p. 202.

Betts, Henry, an English Baptist minister, was born in 1796 at a village near Mildenhall, Suffolk, and removed with his parents, when he was four years of age, to Norwich. In his religious preference, he was a strong Churchman in his younger days, and was accustomed to direct the shafts of his ridicule openly against the Baptists. On his conversion at thirty-three years of age, after protracted but private conviction, he joined the Baptists, and resolved to devote himself to evangelical labors in one of the worst neighborhoods of Norwich. Twice his preaching-room was enlarged. A church of forty-six members was formed, of which he was chosen the pastor. Here he continued until 1832,

when he was called to Great Yarmouth, where his pastorate continued for nineteen years, receiving into the Church during this period 144 persons. He died April 25, 1851. See *English Baptist Magazine*, 1851, p. 374, 375; (Lond.) *Bapt. Hand-book*, 1852, p. 47. (J. C. S.)

Betts, R. Wye, an English Congregational minister, was born at Portsea, 1823. He was converted and joined the Church early in life, and was educated at Highbury and New Colleges. In 1853 he accepted a call of the Church at Hanover Chapel, Peckham, where he labored till his death, Dec. 1, 1868. The duties of his pastorate were onerous, yet Mr. Betts gave much time and thought to other work. The Collyer Memorial Schools rose under his energetic influence. He was secretary of the Surrey Congregational Union, and of the Local Fraternal Association. See (Lond.) *Cong. Year-book*, 1870, p. 276.

Betts, Thomas, a Protestant Episcopal clergyman of the Diocese of Nebraska, was born in Ireland in 1810. He was ordained deacon in 1867, and priest in the following year; in 1867 he was employed as a missionary in Rulo and Falls City, Neb.; he went to Weston, Mo., in 1873 as rector of St. John's Church; the following year he became rector of St. Paul's, in Wyandotte, Kansas; in 1877 he was rector of St. Thomas's Church, Falls City, and St. Peter's, Rulo, Neb. His death occurred July 3, 1878. See *Prot. Episc. Almanac*, 1880, p. 170.

Betty, Thomas, an English Congregational minister, was born at Hull, Jan. 13, 1810. He became an orphan very early in life, and made many voyages to foreign lands as a sailor-boy; in his nineteenth year he quitted the sea, was converted, and joined the Wesleyan Methodists. In 1834 he joined the Independents, offered his services to the London Missionary Society, and was sent to Stanford, Berkshire, where he labored till 1851, and then removed to Stanningley, near Leeds. Thence he removed to Horncastle, Lincolnshire, where he labored six years, and then took a small charge at West Burton, Wensleydale. Failing health, which had caused his removal in nearly every instance, caused him to retire in 1864 to Knaresborough, where he died, March 26, 1865. See (Lond.) *Cong. Year-book*, 1866, p. 234.

Betulée, Mathieu, a French theologian and chronologist, a native of Colmar, lived at the commencement of the 17th century. His principal works are, *Commentarius*, upon the Epistle to the Galatians:—*Tabulæ Chronologicæ Imperii et Imperatorum Romanorum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Betulius, Christian, a Lutheran theologian, was born at Wildenstein, in Bohemia, in 1619. For a time he acted as tutor at different schools, till in 1660 he was called as deacon to Blaubeuren. He died as pastor in Sindelfingen, Jan. 26, 1677. He is the author of a collection of hymns, published under the title *Andächtige Gotteslieder* (Nördlingen, 1658). See Will, *Nürnberger Gelehrten-Lexikon*, 1755; Koch, *Gesch. des deutschen Kirchenliedes*, iii, 485 sq. (B. P.)

Beuf, Le. See Lebeuf.

Beughem, Charles Antoine François de Paule de, a Flemish theologian and scholar, was born at Brussels in 1744. He obtained in 1763 the degree of bachelor in theology at the University of Louvain, and in 1768 he entered upon the ecclesiastical profession. He was successively professor of poetry at Turnhout, director of the College of Courtray, principal of that of Gand, and secretary of the vacant see of the bishopric of Tournay. He demanded of one of the leaders that he should repress habitual begging, and give place to a memorial which the viscount of Vilaine (XIV) had published in 1775—*Sur les Moyens de Corriger les Malfaiteurs et les Fainéants*. In 1790, the cardinal of Frankenberg, archbishop of Mechlin, chose Beughem for his secretary; but the invasion of the French army in Belgium forced the cardinal to flee, while his secretary, not being willing to take the oath of *haine à la royauté*, was imprisoned seven months at Mechlin and afterwards at Versailles, from whence he was carried to the Isle of Oléron. At the fall of the empire he returned to his own country, where he sustained a violent controversy against the publicists, who proposed the union of Belgium and Holland. This dispute caused him to write several pamphlets, entitled, *Le Bouclier, L'Unité, L'Antidote contre le Somnambulisme*. He also took part in the disputes of the bishop of Gand with the government. He died at Brussels in 1820. His principal works are, *Documenta e Variis Testamenti Historiis Petita* (Mechlin, 1797); this is a collection of Latin, Flemish, and French verses, which is only ordinary:—*Fructus Suppressa Cortraci Mendicitate Exorti* (Courtray, 1776); translated into Flemish by Wolf, échevin of Courtray:—*Oratio in Funere Mariæ Theresiæ* (Gand, 1781). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beulan, a British divine and historian of the 7th century, was the instructor of the celebrated Nennius, afterwards abbot of the monastery of Bangor. He is said to have written a work entitled *De Genealogiis Gentium*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Beulan (Lat. *Beulanus* or *Beulanius*), Samuel, son of the preceding, was a learned English divine, who flourished about the middle of the 7th century. He was born in Northumberland, but lived almost from his infancy in the Isle of Wight. He wrote, in beautiful Latin, several historical treatises relating to his own times. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Beuno, a Welsh saint, son of Hywgi (or Bugi), was a near relative and contemporary of St. Kentigern. He founded a religious society at Clynog Fawr, in Carnarvonshire, about 616, on land granted by Cadfan. In his old age Beuno was the instructor of St. Gwenfrewi (or Wenefred). Eleven churches are dedicated to him, and his festival is on April 21. See Rees, *Welsh Saints*, p. 268.

Beurlin, Jacob, a German theologian, was born in the year 1520, at Dornstetten. In 1543 he joined the Lutheran Church, was in 1546 pastor at Derendingen, and in 1551 doctor and professor of theology at Tübingen. In the same year he was sent by duke Christopher of Würtemberg, together with Brenz and two others, to the Council of Trent, with the view of having the new creed approved. But, of course, this mission was without any result. After his return he had to use all his influence to harmonize those parties which participated in the Osiandrian controversy, especially in Prussia, Saxony, Worms, and Erfurt. In consideration of his many services, he was appointed in 1561 chancellor of the University and provost of the Stiftskirche at Tübingen. He died in the same year, Oct. 28, at Paris, where he had gone, together with Jacob Andreä and Bidembach, to attend the colloquy of Poissy. He wrote, *Enarratio Epistolæ Canonicæ Joannis:—Liber contra Petrum a Soto:—Disputatio de Mediatore Christo:—De Clavibus Regni Cœlorum*. See Eisenbach, *Geschichte des Universität und Stadt Tübingen*, p. 108–112; Bök, *Geschichte von Tübingen*, p. 75 sq.; Hefele, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Beurrey (or **Beurey**), Nicolas, of Châteauroux, a French theologian, was born at Fontenay-le-Comte, and lived in the latter half of the 18th century. He embraced the ecclesiastical profession, and distinguished himself by his knowledge. He wrote *Question de l'Usure Éclaircie* (Paris, 1786–87). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beurrier, Louis, a French Celestine, who died at Vichy, April 8, 1845, wrote, *Histoire du Monastère des Célestins de Paris* (Paris, 1634, 4to):—*Sommaire des Vies des Fondateurs et Réformateurs des Ordres Religieux,*

avec Figures (ibid. 1634):—*Les Analogies et Antithèses de l'Incarnation du Fils de Dieu et des Actiones les Plus Notables de sa Vie, avec le Pêché d'Adam* (1632):—*Isagoge, seu Introductio ad Scientium de Sacramentis.* See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Beurrier, Paul, a French theologian, canon regular and abbot of St. Genevieve, was born in 1610, and died Jan. 25, 1696. He wrote, *La Vie de Sainte Geneviève* (Paris, 1642):—*Homélies, Prônes, ou Méditations sur les Évangiles des Dimanches et Principales Fêtes* (ibid. 1668):—*Perpetuitas Fidei, ob Origine Mundi ad haec usque Tempora, in Lege Naturali, Mosaica et Evangelica* (ibid. 1672; in French, ibid. 1680):—*Speculum Christianæ Religionis* (ibid. 1666, 1672). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beurrier, Vincent Toussaint, a French preacher, was born at Vannes, Nov. 1, 1715. He held a distinguished place among the French missionaries of the 18th century. He died at Blois in 1782. He wrote, *Conférences Ecclésiastiques*, which were very successful in the epoch in which they appeared: nevertheless he was reproached with having combated, in this work, religious tolerance:—*Sermons, ou Discours pour les Dimanches et Fêtes de l'Avent et du Carême, les Mystères de Notre-Seigneur, de la Vierge; quelques Panégyriques, et sur Plusieurs Points de Morale* (Paris, 1784). See Hoefer, *Nouv. Biog. Générale*, s. v.

Beussel, Herman, a German Reformed minister, was sent to America by the missionary association of Langenberg, Prussia. He was licensed to preach, Nov. 9, 1848, in the Church at Williamsburg, N. Y., where he was a dutiful and pious pastor until his death, Aug. 13, 1849. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 495.

Beuter, Pedro Antonio, a Spanish theologian, a native of Valencia, lived in the 16th century. He wrote *Annotationes Decem in Sacram Scripturam* (Valencia, 1517). The titles of sections of this work have been given by some bibliographers as the titles of separate works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beuton (or **Bethune**), James, a Scottish prelate, was born at Belfour, in the shire of Fife, and was provost of Bothwell in 1503; in 1504 he was abbot of Dunfermline, and treasurer of the kingdom in 1505. In 1508 he became bishop elect of the see of Galloway, and in the same year he was translated to the see of Glasgow. Here he remained until 1522, when he was translated to the primacy of St. Andrews, and continued also in the chancellor's office during the duke of Albany's administration. He founded the New Divinity College at St. Andrews. During his stay at Glasgow he enclosed the episcopal palace in that city with a magnificent stone wall of ashlar-work on the east, south, and west. He augmented the altarages in the choir of the cathedral, over which there is a coat of arms. He also built and repaired several bridges about the city of Glasgow. He died in 1539. See Keith, *Scottish Bishops*, p. 35, 255, 257.

Beuvelet, Mathieu, a French ascetic writer, was born at Marles, in the suburbs of Soissons, near the close of the 16th century. He embraced the ecclesiastical profession, went to Paris, and entered the congregation of the priests of St. Nicholas of Chardonnet, where he employed himself in teaching the young clerks of the holy ministry. He wrote, *Méditations sur les Principales Vérités Chrétiennes et Ecclésiastiques* (Paris, 1652; Besançon, 1819):—*Le Vrai et Solide Devotion* (Paris, 1658):—*Instruction sur le Manuel* (ibid. 1675):—*Conduite pour les Principaux Exercises qui se font dans les Séminaires* (ibid. 1663); a work translated into Latin by Ignatius of Batthyani, bishop of Weissenburg in Transylvania:—*Le Symbole des Apôtres Expliqué et Divisé en Prônes* (ibid. 1675); a posthumous work. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bevan, Barbara, a Welsh minister of the Society of Friends, was born in Trevrygg in 1682. She was converted at the age of sixteen, and soon after joined the Church and received a call to the ministry. She now devoted herself most zealously to her work in West Jersey, and some parts of East Jersey, where her labors were well received. For a time she was her father's companion in Christian work in Wales, travelling in 1704 about six hundred miles in the performance of his ministerial duties. Her life, which was so useful, was a brief one, ending in great peace, Nov. 26, 1705. See *Piety Promoted*, ii, 25, 26. (J. C. S.)

Bevan, Evan, a minister of the Society of Friends, was born in Lantwit Vardre, Wales, about 1678. He pursued his collegiate studies at Oxford, where, it is said, he made considerable progress in various parts of literature. He next studied law, and subsequently practiced in his native county, Glamorganshire, where he received an appointment as deputy-sheriff. While thus engaged his mind became deeply interested in his own spiritual condition, and having been instructed and comforted by reading Barclay's *Apology for the Quakers*, he left the Established Church and united with the Friends. During the last twenty years of his life, he was much engaged with his ministerial duties, chiefly in the place and neighborhood of his residence in Pontymoil, Monmouthshire, Wales. After uniting with the Friends, he taught a school for thirty-five years. He died Feb. 17, 1746. See *Friends' Library*, xiii, 174–178. (J. C. S.)

Bevan, John (1), a minister of the Society of Friends, was born in Wales in 1646. After his marriage, he became a member of the Church of England. Having read a book by George Fox the younger, he united with the Friends. In 1683 he and his wife removed to Pennsylvania, where they remained many years and brought up a family. They returned to England in 1704. While in America John Bevan "received a gift of the ministry," and itinerated in parts of the new country; and when he returned to his native land he continued to preach in different parts of Wales, closing his life not long after 1721. See *Piety Promoted*, iv, 353–359. (J. C. S.)

Bevan, John (2), a Welsh Congregational minister, was born Dec. 3, 1825. He was religiously trained from infancy; joined the Church at Cymmar-Clyn-Corrwg; received his theological training at Three Crosses, and was ordained Aug. 6, 1852, at Providence, Llangedock, and Carmel, Llansadwrn. His health failing caused his removal to Mountain Ash, Glamorganshire, where he died, Dec. 21, 1860. See (Lond.) *Cong. Year-book*, 1862, p. 223.

Bevan (*née* **Plumsted**), **Mary,** an English minister of the Society of Friends, was born in London in 1751. Her father was an acknowledged minister among the Quakers. In her childhood she gave her heart to the Saviour. When thirty-three years of age she felt it her duty to "appear as a minister, in which service she was acceptably engaged while ability remained." In 1810 she had an apoplectic fit, and died May 23, 1813. See *Piety Promoted*, iv, 46, 48. (J. C. S.)

Bevan, William, an English Congregational minister, was born at Islington, London, Sept. 3, 1812. His early training was in the Church of England, but he joined the Congregational Church when quite young, and entered Highbury College to prepare for its ministry. In 1835 he left college, and was ordained pastor at Salem Chapel, Wellingborough, and in 1837 undertook the pastorate at Newington Chapel, Liverpool, where he labored successfully ten years. At an urgent request, in 1847 he removed to London and became secretary of the Evangelical Alliance. He accepted the pastorate of Snow Hill, Wolverhampton, in 1849, which he retained until 1860. In 1862 he removed to Bow, where he preached till his death, June 4, 1874.

Mr. Bevan was a grave and earnest preacher; his sermons were solid in style, and rich in instruction and guidance. He had a remarkable gift of prayer. As a pastor, he was the ever accessible resort of the troubled and anxious. Whatever he undertook he did thoroughly. See (Lond.) *Cong. Year-book*, 1875, p. 312.

Bevel is a sloped or canted surface resembling a chamfer or splay, excepting that in strictness this latter term should be applied only to openings which have their sides sloped for the purpose of enlarging them, while a sloped surface in another situation would be a bevel; this distinction, however, is seldom regarded, and the two terms are commonly used synonymously. See CANT; SPLAY.

Beverense, ANTONIO, an Italian painter, labored at Venice in the second half of the 17th century. Lanzi thinks this artist was a native of Bavaria, for which reason, and his early return to his own country, he is not known in Italy as his merits deserve; that he was a disciple of the Bolognese school, and that in the College of the Nunziata is a picture of the *Marriage of the Virgin*, which displays great accuracy of design, superiority of forms, and an admirable chiaro-scuro. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Beveridge, Thomas, a Presbyterian minister, was born at Eastside, parish of Fossoway and shire of Fife, Scotland, in 1749. After studying philosophy, he entered the divinity hall, under the inspection of the Rev. William Moncrief of Alloa. He was ordained to the Associate ministry at Edinburgh in September, 1783, and became assistant pastor there to Rev. Adam Gile. He came to America the ensuing year by appointment of the General Associate Synod, in answer to a call from the Associate Presbytery of Pennsylvania for help. Soon after his arrival in the spring of 1784, at the request of the latter body he drew up a *Testimony for the Doctrine and Order of the Church of Christ*, which was approved at Piquea, Aug. 25, 1784. In the spring of 1785 he went to New York and organized the Associate Congregation there. He became pastor of the people at Cambridge, Sept. 10, 1789. He engaged in various public labors, and died July 22, 1798. See Sprague, *Annals of the Amer. Pulpit*, iii, 31; Miller, *Sketches and Sermons* (1839).

Beveridge, Thomas George, an English Congregational minister, was born at Chatham, July 9, 1839, of pious parents. He early evinced a devout spirit. In 1856 he became a member of the Church, and at once took part in home-mission work with that active missionary spirit which so characterized his after-life. In 1862 he entered Hackney College, and at the close of his course was called to the pastorate of the Congregational Church on the Isle of Portland, where he was ordained and remained three years. In 1868 he removed to Fareham, where his labors were greatly blessed. In 1872 he and his devoted wife offered themselves to the London Missionary Society, and, being accepted, set sail for Tamatave, Madagascar. Mr. Beveridge immediately devoted himself to the acquiring of a better knowledge of the people and their language; but because of exposure and poor medical assistance he was obliged to embark, in June, 1877, for his native land. All went well until the fifth day, when, near Cape Guardafui, the vessel ran into the breakers, and the entire family was lost except his little son Sidney. Mr. Beveridge was very conscientious and gentle in disposition. With a temperament of nervous excitability he united a wondrous stability of character. See (Lond.) *Cong. Year-book*, 1878, p. 307.

Beverley, Thomas (1), an English clergyman of the 17th century, was rector of Lilley, Hertfordshire, and published *Discourses on the Principles of Protestant Truth and Peace* (Lond. 1683). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Beverley, Thomas (2), an English Nonconformist divine of the 17th century, was minister to a Congregation at Cutler's Hall, London, and published a number of works on prophecies and other subjects. Among them we note, *The Prophetical History of the Reformation to be Performed in the Year* 1697 (Lond. 1689):—*The late Revolution to be applied to the Spirit now moving in Fulfilling of all Prophecy* (eod.):—*The Kingdom of Jesus Christ entering its Succession in* 1697 *according to a Callendar of Time* (eod.). See Watt, *Bibliotheca Britannica;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bevilacqua, AMBROGIO, a Milanese painter, flourished in the latter part of the 15th century. Lomazzo says that there are several of his works in the churches at Milan. In the Church of San Stefano is a fine picture by him representing St. Ambrose, with Sts. Gervasius and Protasius standing by his side. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Beville, WILLIAM, an English divine, was born in the city of Lincoln. Here he received the first rudiments of a classical education, and at an early age was admitted a pensioner of Peter House. In this place his assiduity and talents commanded general esteem, and when he took his first degree his name appeared high in the list of wranglers. Shortly after graduation he was elected fellow of his college, and, receiving holy orders, settled in London, where he excited public attention as a preacher, first at the chapel in Great Queen Street, Lincoln's-inn Fields, and afterwards at that in Spring Gardens. He was also the author of several successful literary efforts. Besides other productions of equal merit, the public is indebted to his pen for an able vindication of Hammond from the strictures of Dr. Johnson, and for a very elegant translation of *Numa Pompilius*, from the original French of Monsieur de Florian. Mr. Beville, in private circles, was no less popular than as a preacher and scholar. He was an agreeable companion, a firm friend, and ever ready to assist with advice and means those who might need his aid. He died suddenly in 1822.

Bew, ELIJAH, an English Wesleyan missionary, was born at Newbury, July 29, 1847. In September, 1871, he went to the Richmond Theological Institution, in 1873 was received by the Conference, and in 1874 was sent to Freetown, West Africa, where he labored two years. Returning to England for his health, he was sent East in 1878 to the diamond-fields of South Africa. His year there was trying and difficult; still he labored on till his death, March 29, 1879. See *Minutes of British Conference*, 1879, p. 53.

Bewglass, JAMES, LL.D., M.R.I.A., an English Congregational minister, was born at Killyman, Moy, county Tyrone, Ireland, Dec. 4, 1809. His father was a small farmer, and it was only by strenuous efforts and much self-denial that Mr. Bewglass obtained his education. He was first sent to a small neighborhood school near his home, and then, after some years' work on the farm, he went to Belfast College. Here he took honors in fourteen classes, and mostly first-class; and here, in 1832, he avowed himself a Christian, joined the Church, and was chosen deacon. In 1842, he was ordained to the ministry in connection with the Irish Evangelical Society, and about this time obtained his A.M. at the University of Aberdeen. Soon after he was chosen to a professorship in the Dublin Independent College. During the four months' vacations he went to the universities of Halle and Berlin, was made a member of the German Oriental Society, and was pressed to accept a professorship at Halle, but he declined. At the close of his Dublin career, in 1848, Dr. Bewglass became principal over the West-of-England Dissenters' Proprietary School, at Taunton, and six years later removed to Silcoates, where for twenty-two years he presided over the Northern Congregational

School, dying at his post, April 3, 1876. In politics, Dr. Bewglass was an advanced Liberal; in religion, he had a marked Puritan strain of thought and feeling, and was a strong Nonconformist. He was a ripe scholar, being especially strong in the linguistic and literary department. He was a born ruler of boys, and won the affection and regard of all under his sceptre. See (Lond.) *Cong. Year-book*, 1877, p. 344.

Bewlay, Edward, an English Congregational minister, was born at Birmingham, Jan. 20, 1811. He was carefully trained by religious parents, joined the Wesleyans, and, becoming a local preacher, he preached for several years in the Dudley, Lincoln, and Huddersfield circuits. Then, joining the Congregationalists, he entered Highbury College, London, and in 1839 received as his first charge the Church at March, Isle of Ely. Mr. Bewlay subsequently preached successively at Cirencester, Sunderland, and at Walworth, London, where he resigned pastoral work in 1869, and then removing to Angell Park, Brixton, S.W., he opened a private college. Here he died, Sept. 23, 1878. See (Lond.) *Cong. Year-book*, 1879, p. 299.

Bewley, George Washington, a minister in the Methodist Episcopal Church South, was born in Fairfax County, Va., May 2, 1810. He joined the Church in his sixteenth year, received license to preach a few months later, and was employed in the Tennessee Conference. In 1826 he entered the travelling connection of that Conference, and in 1829 was transferred to the Missouri Conference. In 1841 failure of health obliged him to take a superannuated relation, which, with two years' exception of active work, he sustained until his death, at Hannibal, Mo., Nov. 5, 1846. Mr. Bewley was eminent for his sincere self-devotion and abundant labors. See *Minutes of Annual Conferences of the M. E. Church South*, 1847, p. 106.

Bewley, Nelson R., a Methodist Episcopal minister, was born in 1818. For six years he was a faithful minister in the Missouri Conference. He died Jan. 25, 1836. See *Minutes of Annual Conferences*, 1837, p. 485.

Bewley, Thomas Henry, an English Wesleyan minister, was converted at the age of seventeen, entered the ministry in 1823, travelled the Whitehaven, Edinburgh, and Manchester circuits, and in 1829, on account of affliction, retired from the work. In 1836 he was most cordially received by the Conference again, and appointed to the general superintendency of the mission-schools in Jamaica, W. I. He died at Stewartstown, Jamaica, July 14, 1838, aged thirty-eight. See *Minutes of Brit. Conference*, 1839, p. 429; Bleby, *Romance without Fiction*, chap. xxx.

Bexerano, Pietro. See Bengarano.

Bexerins are pagan priests among the Mandingoes, on the west coast of Africa. They are much addicted to the study and practice of jugglery. The grand Bexerin is, as it were, the sovereign pontiff. He presides over all the other priests who profess to teach magical arts to the people. A common practice with them is to inscribe letters or other marks on small pieces of paper, which they carefully wrap up and give to their pupils and others as effectual preservatives against diseases and calamities of every kind.

Beyer, Andreas, a Lutheran theologian of Germany, was born at Waldkirchen, near Chemnitz, in 1636, and died as pastor of St. Nicolaus, at Freiberg, Nov. 18, 1716. He wrote, *Rudimenta ad Seldenum de Diis Syris:—Fasciculum Dictorum Biblicorum Selectiorum Theo-philologicorum, Homiletice Tractatorum cum Appendice Emblematum* 142 *Variorum et Novorum*. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* ii, 13. (B. P.)

Beyer, Johann Rudolph Gottlieb, a German Protestant theologian, was born at Erfurt, Jan. 20, 1756. He studied at Jena, and in 1780 was appointed rector of the school at St. Thomas and afternoon preacher. In 1782 he was called to the pastorate at Schwerborn, and in 1790 he went to Sömmerda, where he died, Dec. 8, 1813. He published, *Predigten zur Aufklärung der Volksreligion* (Leipsic, 1782–94, 3 vols.):—*Ueber die Strafen der Verdammten und deren Dauer* (ibid. 1782–84):—*Allgemeines Magazin für Prediger nach den Bedürfnissen unserer Zeit* (ibid. 1789–96, 12 vols.):—*Die Geschichte der Urwelt in Predigten* (ibid. 1795–1800, 4 vols.):—*Museum für Prediger* (ibid. 1797–1800, 4 vols.), etc. See Döring, *Die gelehrten Theologen Deutschlands*, i, 104 sq.; Winer, *Handbuch der theol. Lit.* i, 478; ii, 36, 48, 90, 116, 197 sq., 211, 216. (B. P.)

Beyerlinck. See Beierlenk.

Beygtach, *Haji* (i. e. *saint*), a Turkish dervish, founder of religious orders. This pious Mussulman, who, from his virtuous reputation, was called *Vely*, instituted an order of dervishes, which was called, from the name of the founder, *Beygtachis*. The reputation which his prophecies and miracles had gained for him determined Amurath I to employ him to consecrate the standard of the new militia. He consented, and, approaching the army, ordered them to conquer in all their undertakings, and gave them the name of *Yeni Chery*. The tomb of this monk, who died at Querc Chehr in 1367 or 1368, is found at the village of Beyzektach upon the European shore of the Bosphorus, not far from Galata. This is a place of pilgrimage which is highly respected by Mussulmans. See Hoefer, *Nouv. Biog. Générale*, s. v.

Beyla, in Norse mythology, was the servant of Freyr, the wife of Beiggwirs, and friend of Lanfeia, the mother of Loke, which moved her to beg the evil Asa Loke, when he insulted all the deities at Ægir's feast, to spare Lanfeia, his mother.

Beynon, D. J., a Welsh Congregational minister, was born at Caermarthen in 1792. When very young he removed to Merthyr-Tydvil, and there joined the Congregationalists. Mr. Beynon was ordained at Llanerch-y-medd, Anglesea, in 1814. After a few years of incessant labor he resigned his charge, and returned to South Wales. Thence he went to Prussia, stayed a few years, and then returning, spent the remainder of his life at Groeswen, where he died, June 26, 1872. See (Lond.) *Cong. Year-book*, 1873, p. 316.

Beynon, John Jones, a Welsh Congregational minister, was born at Fronhaul, Parish of Cilrhedine, Caermarthen County, South Wales, in 1787. At fourteen years of age he joined the Church at Trelech. He commenced his studies for the ministry in the Academy at Wrexham about 1808, and was invited to take charge of the infant cause at Bishopscastle, under the auspices of the Salop Association. He was ordained at Bishopscastle in 1813. At the end of 1816 he was settled as pastor over the churches at Dorrington and Lyth Hill, near Shrewsbury, and remained there until the close of life, Dec. 8, 1853. See (Lond.) *Cong. Year-book*, 1855, p. 207, 208.

Beys, Henricus, a minister of the Reformed (Dutch) Church, was born about 1680. He was ordained by the Classis of Amsterdam, Holland, May 4, 1705, and came to America in the same year. He served the Church at Kingston, Ulster Co., N. Y., from 1705 to 1708, when he returned to Holland. He came back to America in 1710 and took orders in the Episcopal Church, and became pastor of Harlem and Fordham Episcopal churches in 1710. He was suspended by the Classis of Amsterdam in 1712, because he had joined the Episcopal Church without making any complaints or giving any reasons for the step which he had taken. Thereupon he went again to Holland in 1713, and was restored to the ministry of the Reformed (Dutch) Church, and became pastor of the Church at Curaçoa from 1714 to 1717. The time of his death is not known. See Corwin, *Manual of the Ref. Church of America* (3d ed.), p. 182.

Beyschlag, JOHANN BALTHASAR, a Lutheran theologian of Germany, was born Nov. 4, 1669, at Halle. He studied at Wittenberg, and was in 1692 appointed adjunct to the philosophical faculty. In 1694 he was called to the pastorate of his native place, where he died Sept. 14, 1717. He is the author of many hymns, which were published at Nuremberg (1709), under the title of *Centifolia Melica*. See Wezel, *Hymnos*, iv, 34–43; Pregizer, *Gottgeheiligte Poesie* (Tübingen, 1723), p. 370–373; Koch, *Gesch. der deutschen Kirchenliedes*, v, 402 sq. (B. P.)

Beza, *Saint.* See BEGA.

Bezek. 1. (Judg. i, 5.) This is thought by Lieut. Conder (*Tent-work*, ii, 335; *Quar. Statement of the "Pal. Explor. Fund,"* 1881, p. 50) to be the ruined site *Bezkah*, "south of Lydda," but the Ordnance Map contains no such name in that immediate vicinity. 2. (1 Sam. xi, 8.) This has been fully recovered by Lieut. Conder (*ibid.*) in the ruined site, with graves and cisterns, laid down on the Ordnance Map as *Khirbet Izbik*, nine miles west of the Jordan and eleven miles southwest of Beisan.

Bezer. "The ruins of this place have recently been discovered by Mr. Palmer, a little more than two miles southwest of Dihon, now called *Kasur el-Besheir*. They are on a knoll, and are of some extent."

Bezeth (1 Macc. vii, 19) is considered by Lieut. Conder (*Tent-work*, ii, 335) as the modern *Beit Záta;* but he gives no further details.

Bezetha. Tristram thinks that "beyond a shadow of doubt" this hill "forms the greater part of the Mohammedan quarter of modern Jerusalem—a broad, irregular ridge, separated from Moriah by the fosse and great Pool of Bethesda, from Akra by the Harmonæan valley, and with a rugged, precipitous descent on the east to the valley of Jehoshaphat or Kedron. The northern part, now a Moslem cemetery, is outside the walls" (*Bible Places*, p. 140).

Bezla, in Slavonic mythology, was the goddess of twilight among the Wends, in the train of the god of the sun, Perun.

Bezons, ARMAND BAZIN DE, a French prelate, son of Claude Bazin, became in 1685 bishop of Aire; in 1698 archbishop of Bordeaux, and in 1719 of Rouen. He was deputy of the province of Bordeaux at the assemblies of the clergy in 1705, 1707, 1710, 1711, and 1715. His great knowledge of ecclesiastical affairs caused him to be made a member of the Council of Conscience, which was established Sept. 1715, after the death of Louis XIV. He was admitted to the Council of Regency, and charged with the direction of the stewardships. Severe reproach is due this prelate for having permitted the infamous Dubois to be ordained in his diocese. He died Oct. 8, 1721, leaving, *Ordonnances Synodales du Diocèse de Bordeaux* (Bordeaux, 1704):—*Procès-verbal de l'Assemblée du Clergé tenue en* 1685 *à Saint-Germain-en-Laye* (Paris, 1690). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bezpopoftschins, one of the two classes of Russian sectaries distinguished by the peculiarity that they have either no priests at all, or priests of their own ordination in no way connected with the national church. The principal sects of Bezpopoftschins are the *Duchobortsi*, the *Pomoryans*, the *Theodosians*, the *Philipoftschins*, the *Netovtschins*, the *Pastershkoe Soglasia*, the *Novojentzi*, the *Samókretschentsi*, the *Tschuvstviniks*, the *Malakanes*, the *Ikonobertsi*, and the *Seleznevtschini* (q. v., under their appropriate heads). See RUSSIAN CHURCH.

Bezzicaluva, ERCOLE, an Italian painter, who flourished about 1640, was a native of Pisa, where his works were highly esteemed. Lanzi mentions a picture in the choir of the Church of San Stefano, at Pisa, representing several saints, as a fine performance. His works are not mentioned. See Spooner, *Biog. Dict. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bhadrakoli. See WADRAKALI.

Bhagavadi, in the mythology of India, was the surname of *Daksha* or *Tekshen*, one of the ten created beings sprung from Brahma's great toe. Bhagavadi was also the surname of *Bhawani*, the wife of Siva, when she is worshipped as *Wadrakali* (q. v.).

Bhagavat (*the blessed*), in Hindû mythology, is a surname of the supreme deity *Vishnu*, when he is worshipped in the incarnation of Krishna. The book Purâna, teaching about him, bears the name of Bhagavat-Purâna. See PURÂNA.

Bhagavat-Gita, a philosophical episode of the Mahabhârata (q. v.), is regarded as exhibiting the most complete view of ancient Oriental mysticism. It consists of a dialogue between the god Krishna and the hero Arjun. This poem is attributed to the 7th or 8th century of our æra, while the Mahabhârata, to which this pretends to be an episode, must have been written at least eight hundred years before. The highest state of felicity to which the Bhagavat-Gita points is eternal absorption into Brahma—such a state that when the man dies he will never be born again into any form on earth. See BAGAMA.

Bhairav (*the Lord of Terror*), in Hindû mythology, is one of the incarnations of Siva (q. v.).

Bhairava is a festival of Bhairav, celebrated among the Hindûs, when, according to promise, his votaries suspend themselves in the air by hooks passed through the muscles of the back, and allow themselves thus to be whirled in his honor round a circle of fifty or sixty feet in circumference. See DURGA PUJAB.

Bhasha, in the mythology of India, was the "goddess of speech," the surname of *Sarahswadi*, the wife of the Ganges.

Bhasma, in the religious doctrine of India, is a mixture of the dust of sandal-wood and dry cow-dung. With it a certain mark (Terunama) is made on the forehead, by which the various religious sects distinguish themselves.

Bhava, in the mythology of India, was a surname of Siva; it signifies, "he who produces," and therefore applies much rather to the all-producing power of Brahma than to the destroyer Siva.

Bhavan is the exercise of meditation enjoined upon the Buddhist priests. At the close of the day, or at the dawn, they must seek a place where they will be free from interruption, and, with the body in a suitable posture, they must meditate on the glory of Buddha, the excellence of the bana (q. v.), and the virtues of the priesthood.

Bhavâna (*the All-bearing*), in the mythology of India, is one of the most honorable names given to the wife of Siva. She is identical with the mighty goddess *Maja*, the all-awakening love, the first mother. The myths of India affirm that she is both mother and wife of the great trinity Brahma, Vishnu, and Siva. This trinity had a conference with her as to the further creations, and her creative word (*Om—Be-it*, or "Let there be") was both confirmation and creation. Joyfully she clapped her hands, and thereupon three eggs fell from her lap, out of which the gods were formed. The fable which is most generally accepted is that she only bore Vishnu, from whose navel a lotus-flower grew, and in its centre Brahma rested, from whose blood Siva sprang. Bhavâna is the dispenser of all happiness, and she is therefore highly honored in a number of festivals—as, for example, in the festival Egadashi. This goddess also has her dark side, as most of the Hindû deities, according to which she becomes the frightful Kali. As her husband, Siva, is the creator and also destroyer, so she as Kali, or Wadrakali, is the dreadful revenger, whose fiery glances no deed escapes. See TRIMURTI; WADRAKALI.

Bhikshû, in the religion of India, is the highest of the four grades of the castes of Brahmins, into which every Brahmin enters in his seventy-second year, if he can meet the ascetic requirements necessary for admission to this honor. He is then looked upon as a perfect saint, whom nothing separates from entering Paradise save death, and whose departure from this world is not mourned, as the gate of everlasting bliss has opened for him. In order to become a Bhikshû, the Brahmin renounces all his property, has his hair cut off as a sign that he is no more a priest, wears a linen cloth and the skin of a tiger in honor of Siva, and performs the sacrifice Homa; whereupon he is instructed in the duties of the new grade. As a Bhikshû he must wash his linen himself, and continually hold a brass vessel in his hand, in order to cleanse the food that he has begged; he is further compelled to carry the staff Damdam, which protects him against all influences of evil genii. He is obliged to battle against all evil lusts, bathe three times a day, mark his forehead and breast three times a day with the ashes of sacred cow-dung, and wander about the country begging by stretching forth his hand, not with words. There are thousands of such Brahmins, living on the kindness of the people, who worship them as gods and look upon them as perfected beings. They are buried in graves filled with salt, in a standing posture. Their head is broken by a cocoanut, and parts of the skull are distributed to those standing around.

Bhima (*the frightful*), in the mythology of India, is a surname of Siva. The same name is also carried by two other mythological characters, one a scholar of Siva, and the other a son of Pandu, also of supernatural strength. During the war between the Kurus and Pandus he saved his brothers from death by fire. He also distinguished himself for his fearlessness and bravery in besieging Duryodun, and slaying the mighty elephant Assuthama. He eventually threw himself into an abyss, because he trusted more in his own strength than in God.

Bhogavati, in the mythology of India, is a city of the infernal region, inhabited only by snakes, in which the despisers of laws are tortured by bites of snakes.

Bhom (**Bhum**, or **Bhumi**), in the mythology of India, is the name of *Tuesday*. The god Mongult (Mangalen), a son of the earth, rules the same, as also the earth, therefrom the name Bhom (*earth-day*).

Bhoverlok, in the mythology of India, is the heaven of the moon, the second of the *surgs* (regions of heaven). In this the moon travels every month through the twenty-seven houses of its great dwelling. This is probably a picture of the astronomical relation the moon bears to the earth, as the former completes her siderial course in twenty-seven days.

Bhrigu, in the mythology of India, was one of the ten *Maharishis* or great philosophers, the sons of Brahma, the compiler of a number of books. He proved which was the most loving of the three great gods, in order to worship him supremely. Brahma was engrossed in the study of the sacred books, and did not allow the philosopher near him. Siva, as the incarnate Mahadeva, received him gladly; but was so provoked by a few insulting words of Bhrigu, that the latter was only saved from death by sudden flight. Therefore only Vishnu, the preserver, remained. To prove him, Bhurigu woke the sleeping god with his foot; but the god was so calm and kind that he not only did not grow angry, but also asked Bhrigu if he had not hurt his foot, as his (Vishnu's) body was hard. Bhrigu fell on his face before the god, told the reason of the deed, and begged forgiveness, which he received.

Bhudas (**Budhas**, or **Bhudon**), in Hindû mythology, is a servant of Siva, when he appears as judge and punisher.

Bhuis. See Buri.

Bhulok (or **Bhurlok**), in the mythology of India, is the lowest of the seven *surgs* or heavens, the nearest to us, the region of the earth. The sun (Surya) is its ruler, as the moon is of the second, Bhoverlok.

Bhumasser, in the mythology of India, is a powerful giant, a proud dæmon, who desired to rule all heaven, overflooding the seven *surgs* with his armies, and subjecting their king Indra. Sixteen thousand beautiful princesses were captured by him and imprisoned in his palace. Suthama, Krishna's wife, desired to see the ravishing princely daughters, but Bhumasser refused her. This insult resulted in a frightful war, in which numberless dæmons fought on both sides, until Krishna, obtaining the victory, battled with Bhumasser himself, and killed him. Thereupon the young god entered the palace. The beautiful princesses had only changed masters, for Krishna kept them as his wives, and led them to his residence Dwarka, where he built them sixteen thousand palaces, and lived a happy life.

Bhûr, in the mythology of India, is one of the mysterious works which was milked by Brahma from the Vedas (the sacred books, represented under the symbol of milk-producing cows). It denotes the earth, whose mystical picture it is. The earth has five attributes, known through the senses—smell, taste, color, feeling or touch, and sound; and the other elements, going downwards, have each one attribute less. Water lacks smell; fire, besides smell, lacks taste; the air lacks smell, taste, and touch; and æther has only sound left.

Bhût, in the mythology of India, is a general expression for the ten elements out of which the human body is composed. They are divided into fine and uncouth; the former are æther, fire, air, water, earth; the latter are the same, only in another form.

Bhut-Akash, in the mythology of India, is the personification of the highest and purest element, that which we call Æther. He holds all; all is embodied in him: stars, sun, earth, moon—the whole universe.

Bhuta (or **Butta**), in Hindû mythology, is an evil spirit, who guards the doors of the temple of Manar—a deity whose cultus is quite extended among the Tamul tribe. He is represented in a colossal statue as a sitting warrior, treading a human being under him. The whole is built up with bricks and covered with lime. The god Manar signifies in the Sanscrit language "great master" (*Swami*), and is thought by some to be Mahadeva, by others to be Vishnu himself. A third opinion is still more general, that he is an incarnation of Sabramanya, a son of Siva. The Brahmins despise Manar, and do not recognise him as classed among the gods of India, and never sacrifice in his temple; however, he has many worshippers, and his priests belong to the numerous tribe of Pallis, but they are equally as much disregarded as their god. The small temples of this god may be found on the plains of India. Before these temples stand these giant statues of Bhuta as guard.

Figure of Bhuta.

Bhut-atma, in the mythology of India, is the human body, so called because of its composition out of the five elements (*Bhut*) and the spirit (*Atma*).

Bhuvay, in the mythology of India, is one of the four mysterious words which Brahma milked out of the three Vedas—namely, Air; the others are called Bhur (earth), Swer (heaven), and Om (the unity of the three divine forms or manifestations—namely, Brahma, Vishnu, and Siva).

Bia (*strength*), in Greek mythology, was the daughter of the Titan Pallas and Styx. Her brothers were Zelos (fame in war) and Kratos (power), and her sister Nike (victory).

Biag-Oimai, in the mythology of the Lapps, is the god of storm and ruler of the entire space. It is he whom the sorcerers pray to for favorable changes in the weather.

Bialban, in Oriental mythology. According to the myths of the Persians and Arabians, there were creatures (called Bialbans) before Adam, differing from human beings in form, language, and character. Every generation was ruled by a ruler, Soliman, seventy of which followed each other, and the people changed their forms and languages and character with every generation.

Bialloblotzky, CHRISTIAN HERMANN FRIEDRICH, a German theologian, was born of Jewish parents, April 9, 1799, at Pattensen, near Hanover. When he joined the Church we are at a loss to say. He studied theology and philosophy, and was made a doctor of philosophy on presenting his *De Legis Mosaicæ Abrogatione* (Göttingen, 1824). He died March 28, 1868, at Ahlden-an-der-Aller. He published, *Proben brittischer Beredsamkeit, als Beitrag zu einer vergleichenden Homiletik, übersetzt aus dem Englischen mit Anmerkungen* (Göttingen, 1826–27, 2 pts.):—*Proben schottischer Beredsamkeit*, etc. (first part containing *Discourses* of Th. Chalmers, Ed. Irving, etc., Hanover, 1828). In connection with F. Sander, he published Pusey's *Historical Inquiry into the Theology of Germany* (Lond. 1828, 2 vols.), under the title, *Das Aufkommen u. Sinken des Rationalismus in Deutschland* (Elberfeld, 1829; Barmen, 1831). From the Hebrew he translated into English the work of *Meir-Joseph* (q. v.), under the title, *The Chronicles of R. Joseph ben-Joshua Meir, the Sephardi* (Lond. 1834–36, 2 vols.). See Fürst, *Bibl. Jud.* i, 115; Winer, *Handbuch der theol. Lit.* i, 449, 595; ii, 109; Zuchold, *Bibl. Theol.* ii, 1021. (B. P.)

Bian, in the mythology of India, is one of the five genii who inhabit the human body, and who set its powers of life in motion. He has his seat in the heart and sends the blood through the arteries.

Bianchetti (or **Blanchetti**), CESARE, an Italian nobleman of the 16th century, was the founder of the congregation of St. Gabriel. See GABRIEL, ST., CONGREGATION OF.

Bianchi (Ital. for *White men*), a name given to a section of the *Flagellants* (q. v.), in the 14th century, which came down from the Alps into Italy, scourging themselves as they went.

Bianchi (Lat. *Blancus*), **Andreas**, an Italian Jesuit, was born in Genoa in 1587, and died there, March 29, 1657. He is the author of, *Pistomachia sive Pugna Fidei:—Conciones de Festis Christi et S. S. Sacramento:—De Passione Christi Sermones XII:—De Passione Christi Figurata et Historica Sermones XXX:—Paraphrasis in Psalmum Miserere:—Epigrammatum Libri VI*, or *De Singulari Sapientia Caroli Borromæi:—Tractatus de Cambio:—Pii Mores et Sancti Amores Epigrammatis Expressi.* Finally, under the name of Candule Philateli, he published a volume of *Philosophical and Academic Questions*, in Italian. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bianchi, Bonaventura, an Italian preacher of the order of Minorites, was a native of Cottignola, and lived in the early half of the 15th century. His principal works are, *Quaresimale* (Bologna, 1534):—*De Viris Illustribus Novi et Veteris Testamenti* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bianchi, Federigo, a Milanese painter, born near the close of the 16th century, was a relative and scholar of Giulio Cesare Procaccini. When seventy years old, Orlandi says, he painted three frescos in the cloister of the monastery of Zoccolanti, at Milan; also several other works in that city. He was honored with a gold medal and chain by the duke of Savoy. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bianchi, Pietro, a Roman painter, was born in 1694, and first studied under Baciccio and then under Benedetto Luti. A few of his pictures are found in the churches at Rome. At Gubbio is his picture of *St. Clara, with the Angel.* He painted a picture for the Church of St. Peter's that was so excellent that it was copied in mosaic in the altar of the choir. He died in 1740. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bianchi, Vicento, an Italian theologian, a native of Venice, taught philosophy at Paris at the age of twenty-one years. He rendered himself ridiculous by his self-sufficiency and his leaning towards the marvellous. He died in 1585. His principal works are, *Oratio ad Gallos, ante quam Parisiis de Vetere Hebræorum Theologia Publica Inciperet Legere* (Paris, 1606):—*Lettera a Fortunio Colonna* (ibid. eod.):—*Dell' Italiano Professore Regio* (ibid. eod.):—*Parere Intorno alli Carotteri che Sono sopra il Monico del Coltello di S. Pietro, nella Chiesa Ducale di S. Marco in Venezia* (Venice, 1630). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bianchini, a family of eminent artists, who wrought mosaic pictures at Venice in the 16th century. The most eminent of these were VINCENZIO, who flourished from 1517 till his death in 1552; DOMENICO, his brother; and GIOVANNI ANTONIO, his son. They were employed in the churches of Venice. The art of mosaic-work had at this time been brought to such perfection at Venice that Vasari declared "that it would not be possible to effect more with colors." There are a number of mosaic pictures in the churches, galleries, and public edifices of Italy, especially at Florence, Milan, Rome, and Venice, and some of the greatest artists were employed to furnish designs for them. It will be sufficient to mention the chapel of the Mascoli, at Venice, which contains the famous series of pictures of the *Life of the Virgin*, executed by Michele Zambono, after designs in the best taste of the Vivarini. The Ducal Gallery at Florence is also rich in specimens of this art.

Bianchini, Francesco, a famous Italian antiquarian, was born Dec. 13, 1662, in Verona. He studied at the Jesuitical College in Bononia and at Padua, and was made doctor of theology at the latter place. In 1684 he went to Rome, where he died, March 2, 1729. Bianchini was a very learned and highly esteemed theologian, and served under three popes—Alexander VIII, Clement XI, and Innocent XIII. He wrote in Latin and Italian. See Nicéron, *Mémoires;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 680; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bianchini (Lat. *Blanchinus*), **Giuseppe**, a learned Italian priest of the Oratory, was born in Verona, Sept. 9, 1704. He studied at Rome, and was in 1725 canon at his native place. He resigned his position in 1732 and went to Rome, where he joined the Congregation of the Oratory. In 1740 he was appointed secretary to the Academy of Church History, and died after 1760. He is the author of, *Enarratio Pseudo-Athanasiana in Symbolum antehac Inedita et Vigilii Tapsitani de Trinitate Liber VI nunc Primum Genuinus Prolatus*, etc. (Verona, 1732):—*Anastasii Bibliothecarii de Vitis Romanorum Pontificum cum Notis Variorum, tomus IV* (Rome, 1735, fol.):—*Vindiciæ Canonicarum Scripturarum Vulgatæ Latinæ Editionis, sive Vetera S. Bibliorum Fragmenta juxta Græcam Vulgatam et Hexaplarem Antiquam Italam, Duplicemque S. Eusebii et Hieronymi Translationem* (ibid. 1740), against which J. Chr. Mittenzwey wrote his *Disputatio Anti-Blanchiniana* (Leipsic, 1760):—*Evangeliorum Quadruplex Latinæ Versionis Antiquæ, seu Veteris Italicæ, nunc Primum in Lucem*

Editum (Rome, 1749):—*Demonstratio Historiæ Ecclesiasticæ Quadripartitæ Comprobatæ Monumentis ad Fidem Temporum et Gestorum* (ibid. 1752). See Mazzuchelli, *Scrittori d' Italia* (Brescia, 1753), s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 48, 59, 884; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bianchiotti, Bonaventura. See Blanchiotti.

Bianco, Bartolomeo, an eminent Italian architect, was born at Como about 1600. He built the Strada Balbi, at Genoa, the college for the Jesuits, and a palace for Giovanni Agostonio, at Balbi. He died at Genoa in 1656. Soprani says that the republic of Genoa consulted this artist as to the most convenient manner of enclosing the city with a new wall. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bianco da Siena, an Italian Jesuit, was born at Anciolina, in the Val d' Arno. In 1367 he entered the order of Jesuits, and died at Venice in 1434. He is the author of *Laudi Spirituali* (published at Lucca in 1851), a work containing ninety-two pieces, some of which are of great beauty, and have spiritual elements like those we value in St. Bernard. Some of Bianco's hymns have also been translated into English, as, *Gesù Christi amoroso*, "O Jesus Christ the loving" (in the *People's Hymnal*, No. 400); *Discendi, Amor Sante*, "Come down, O Love divine" (*ibid.* No. 473); *Vergine Santa, sposa dell' Agnello*, "O Virgin, spouse of Christ the Lamb" (*ibid.* No. 226). (B. P.)

Biancucci, Paolo, an Italian painter, was born at Lucca in 1583, and was a distinguished scholar of Guido. His execution of the picture of *Purgatory* in the Church of the Suffragio, and an altar-piece of several saints in the Church of San Francesco, are considered very fine. He died about 1653. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Biard (or **Biart**), Pierre, a French missionary, was born at Grenoble in 1565. He entered the Jesuit order in 1580, and taught theology at Lyons for nine years. In 1608 he was deputed to preach the Gospel to the savages in Canada, and came thither in June, 1611. The following year he ascended the Kennebec River in Maine, and performed missionary labor among the Indians of that section. Subsequently he went up the Penobscot River, where he also ingratiated himself in the favor of the natives. In an attack made by the English he was taken prisoner, and carried finally to England. He died at Avignon, Nov. 19, 1622, leaving an account of his labors. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Maine Historical Coll.* i, 325.

Biarki, in Norse mythology, was a famous Berserker (q. v.), the son of Arngrim. King Rolf Kraki, in Hledra, employed him and his eleven brothers in many wars.

Biarowsky, Wilhelm Eduard Immanuel von, D.D., a Lutheran theologian of Germany, was born Oct. 8, 1814, at Munich, and studied at Erlangen. After completing his studies, he served for some time a congregation of the French Swiss, then at Waizenbach in Lower Franconia. In 1858 he was called to Erlangen as pastor of the Neustädterkirche. In 1860 he was made dean, and retained this position till his death, June 2, 1882, having resigned his pastorate on account of broken health in 1874. Biarowsky was the last member of a noble family, which had emigrated from Moravia on account of religious persecution. He published, *Das Vaterunser in Christenleben* (Nördlingen, 1850):—*Gedichte* (1854):—*Senfkörner, oder Erkanntes u. Erlebtes in kurzen Aufzeichnungen* (1861):—*Glockenklänge* (1869). (B. P.)

Biasi, Valentin von, a Roman Catholic theologian of Germany, was born in 1813 at Trientino, and died Jan. 28, 1867, at Olmütz. He wrote, *Grammatica Hebraica ad usum Theologorum* (Vienna, 1854):—*Archæologica Biblica* (Regensburg, 1865). See Zuchold, *Bibl. Theol.* i, 130; Reusch, *Theol. Literatur-Blatt*, 1865, No. 1. (B. P.)

Bibago, Abraham ben-Shem-Tob, of Arragon, a rabbi who flourished about 1489, is the author of דרך אמונה הגדול, or philosophy of Jewish religion, which was printed at Constantinople in 1522, and זה ינחמנו, religious-philosophical discourses. See Fürst, *Bibl. Jud.* i, 115; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 58 sq.; Grätz, *Gesch. d. Juden*, viii, 226 sq., 234; Ben-Jacob, *Thesaurus Librorum Hebraicorum*, i, No. 395. (B. P.)

Bibauc (or **Bibault**; Lat. *Bibaucius*), Guillaume, a Flemish preacher, thirty-fifth general of the Carthusians, was born at Tiel in the Low Countries, and lived early in the 16th century. He was educated at Louvain, and was induced, by the impression made upon him by a thunder-storm, to join the Carthusians, which he did in 1500, at Vallis Regina, near Ghent. In 1521 he was made general of his order. He died July 24, 1535. He wrote, *Orationes et Conciones Capitulares* (edited by Jesse Hess in 1539, and reprinted in 1610 and 1634). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bibbiena, Angelo Devizio, a learned Italian theologian, nephew of the cardinal, lived in the second half of the 16th century. He was apostolical prothonotary, and secretary of Como, duke of Florence. He wrote a few religious works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bibbiena, Bernardo (also called *de Tarlatti*, and *Diuzio* or *Douizio*), an Italian prelate, was born at Bibbiena, Aug. 4, 1470. He was active in diplomatic service, and in 1513 was made cardinal. He died suddenly, Nov. 9, 1520. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bibbins, Elisha, a Methodist Episcopal minister, was born at Warsaw, N. Y., June 9, 1823. He united with the Wesleyan Methodist Church, and was licensed to preach in 1845. After laboring with the Wesleyans with marked success until 1867, he, with several of his brethren, entered the Detroit Conference, in which he continued his successful labors until 1875, when failing health necessitated his superannuation. A little over two months later, Nov. 22, 1875, he died. Mr. Bibbins possessed an overflowing sympathy, an earnest manner, and deep piety. See *Minutes of Annual Conferences*, 1876, p. 100.

Biberach, Nicolaus von, a German theologian, who lived in the 13th century, is quoted by Flacius as a witness to the truth, who in his epistles *De Avertendo Malo* and *Occultus* (excerpts of which are given by Flacius), speaks of the rottenness of the Romish Church and her bishops. (B. P.)

Biběrès is a term used principally among the Benedictines, to signify the cup of drink given to the monks assembled in the refectory, during the summer, after nones, if it were not a fast; but after vespers, if it were. It was commonly of cold water; if wine was added, it was taken from the usual allowance. There were, however, special foundations, for the purpose of giving the monks, in some houses, wine instead of water for their biberes.

Bibiāna, *Saint, Virgin, and Martyr*, is said to have been the daughter of Flavianus, a Roman præfect, exiled for the faith, and of Dafrosa, also a martyr. Apronianus, governor of Rome in 363, before whom Bibiana and her sister Demetria were brought, prepared to put them to the torture, but before it could be inflicted the latter fell dead, after having made confession of the faith. Bibiana was placed in the keeping of an infamous woman named Rufina, who in vain endeavored to corrupt her virtue, and at length she was beaten to death with scourges loaded with lead. She is com-

memorated with her mother and sister on Dec. 2. The Christians built a chapel over her tomb, which pope Simplicius changed into a church in 465. This church was called Olympia, from the name of a pious lady who had contributed largely towards its erection. Repaired by Honorius III, it was rebuilt in 1628 by Urban VIII, who placed in it the remains of the saints Bibiana, Demetria, and Dafrosa. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bibighaus, Henry, a German Reformed minister, was born at Bedminster, Pa., Aug. 29, 1777. He was elected pastor of the German Reformed Church, St. John's Street, Philadelphia, in 1824, and was ordained Oct. 21 of the same year. He died Aug. 20, 1851. See Harbaugh, *Fathers of the Germ. Ref. Church*, iii, 333.

Bible Christians, commonly styled Bryanites, are a branch of the great Methodist body in England.

I. *Origin and History.*—This section of the Methodist family originated in the summer of the year 1815, through the labors of William O'Bryan. He was born at Gunwen, in the parish of Luxillian, Cornwall, in February, 1778. Soundly converted in 1795, he immediately became anxious about the souls of his neighbors, and began to exhort publicly. These humble efforts were blessed, so that in a short time about seventy persons were converted and joined the Methodist society in Cornwall. The first text he took was Luke xix, 10, and his first sermon was preached on Christmas-day. He longed to be called into the Wesleyan ministry, but several disappointing circumstances prevented. God had other purposes in reserve, which were in due course revealed. In 1804 he was again impressed with the conviction that he must preach, but the way to do so did not open, and he was sorely tried. The trial was followed by a dangerous illness, during which he resolved to preach the Gospel when he recovered; but, on consulting with the Wesleyan preacher, he was again discouraged in his projects.

In 1809, while the Rev. William Womersley was absent from Cornwall, on a visit to Yorkshire, Mr. O'Bryan took his appointments. God abundantly blessed him in his preaching, and he visited some places where the Gospel had not before been preached—his labors being owned by the conversion of sinners. This greatly encouraged him to visit other places destitute of religious services, and, on inquiry, he found that in East Cornwall and West Devon there were about twenty parishes in which the people were without the privileges of the Gospel. He visited those in Devon County, preaching almost daily, with many converts as the result; but meeting constant opposition and persecution. In 1810, because he would not give up his itinerant labors outside of his own Methodist circuit, the resident preacher in November formally excluded him from the Wesleyan society.

Being assured of the good-will and affection of the poor neglected people, in the spirit of an earnest missionary he went from place to place, receiving abundant encouragement, and besought sinners to come to Christ. This course he continued for five years, being content with such support as the people were willing to give to secure his continued services. Among his converts were Mrs. Rattenbury, Mrs. Thorne, and her sons, then of Shebbear, a place which has since become famous in the history of their Connection.

In January, 1815, the Rev. Francis Collier, Wesleyan preacher at Bodmin, secured the services of Mr. O'Bryan in carrying on the work of God in his circuit; but, in addition, he was out at many special services, and preaching in places where no religious societies existed. He witnessed conversions at nearly every service, and, some places being quite beyond Methodist circuits, he was urged to repeat his visits. For doing so, at the June quarterly visitation, the preacher who met the class for tickets in which he was a member left Mr. O'Bryan no ticket, because he was not present to give account of himself. Consulting with his friends on this matter, they promised him subscriptions, and some gave money freely to keep him in the work. The preacher having been admonished for countenancing his irregular itinerant labors, he saw there was no hope left him of being called into the ministry of Methodism; so he continued his journeys, content with hard work, hard fare, and sometimes no pay, excepting the testimony of a good conscience and the prayers of the people. At the Conference, in August, Rev. George Banwell was placed in charge of the Stratton Circuit, and, refusing to co-operate with or to recognize Mr. O'Bryan unless he gave up his independent action, the appeals of his many converts in destitute places determined his future action to look after the poor sheep in the wilderness, and he at once drew up a plan for the regular visitation of seventeen places, in Cornwall and Devon, the first of which was Cooksbury, and the seventh Lake and Shebbear. At Lake, where was the home of Mr. Thorne, many people gathered an hour before the time of service, so that the house was crowded, and a present salvation was earnestly preached by Mr. O'Bryan. At its close he explained the nature of the class-meeting, and asked any who wished to belong to such a company of believers to remain. On that evening, Monday, Oct. 9, 1815, the first society was formed; twenty-two gave their names, among whom were Mr. and Mrs. Thorne, and their sons John, James, and Samuel. In doctrine and discipline they were Methodists, but they were slow to consider themselves a separate organization. At their second meeting, the clergyman of the parish was present and encouraged them.

When the Wesleyan preacher, George Banwell, next visited Week St. Mary, and heard what action the people had taken at Shebbear, he inquired the names of those members who had attended Mr. O'Bryan's preaching, and, finding that all the members of the Week St. Mary society had done so, he tore up the class-paper, and left the meeting without the usual concluding prayer. The indiscretion thus shown determined all the members to unite with Mr. O'Bryan, whose labors were incessant, Mrs. O'Bryan maintaining herself by the proceeds of a small business. Applications for the services of this earnest missionary multiplied so rapidly, in answer to his prayers, that, at the end of the year 1815, James Thorne, aged twenty, a young convert, began to preach in his father's house, and soon afterwards assisted in filling other preaching appointments. The first quarterly meeting of the new society was held at Holsworthy, Jan. 1, 1816, in Mr. O'Bryan's house, when two stewards were appointed, and the members in society were reported at 237. At the close of the meeting a sermon was preached, followed by a love-feast, which was a time of much good to many. Converts increased, so also did persecution; and among those converted were some women, who were constrained to publicly relate their Christian experience, and several of them shortly afterwards began to preach. The families which were first to encourage the new movement were those of Thorne, Rattenbury, Reed, Courtice, and Cottle. The first local preachers' meeting was held in February, 1816; and on March 15 James Thorne commenced his itinerant work, without any certain prospect of support, but trusting in God and the people. At the second quarterly meeting, held in April, the number of members had risen to 412, and by July they were 496; preaching having been introduced into ten new parishes, with new converts, and a new society in each. The preachers were men of faith and prayer. After one of Mr. Thorne's sermons at Lake, Shebbear, twelve persons prayed without the congregation rising from their knees. The fourth quarterly meeting reported 567 members in the society in Devonshire.

The most cheering results followed the labors of the evangelists everywhere. At the fifth quarterly meeting, January, 1817, the members were reported at 920. About that time a love-feast was held, at which the

Spirit of God was so abundantly poured out that the meeting became one of incessant prayer; it was continued all night, and about fifty persons found peace. All this good work had been done in barns and private houses. In August, 1817, Mr. John Thorne resolved on having a chapel erected at Shebbear, and his son James preached a sermon on the corner-stone. It was finished and opened for divine worship, May 29, 1818. No other chapel then existed for many miles round. By the end of the year 1817 three circuits were formed, in which were six itinerant preachers, with 1522 members in the society.

It was resolved in 1818 to extend the work into Cornwall, and, although various forms of opposition and petty persecutions were tried to hinder the work, the hand of God was in it, and prosperity attended their efforts. During that year twelve godly women were employed as itinerant or local preachers, and much good was done by them, while the men were opening new stations. In July a tract society was formed, and the first Sunday-school for their children commenced at Shebbear, with 42 children. In September the rules of their society were first published, in which Mr. O'Bryan gave an account of his separation from the Wesleyan society.

The first Conference was held at Baddash, Launceston, from Aug. 17 to 26, 1819, Mr. O'Bryan presiding, and James Thorne was secretary. Twelve circuits were reported, with twenty-seven preachers, thirteen males and fourteen females. The chief business done was to justify the employment of women preachers.

In February, 1820, a mission was commenced in Kent; great discouragement at first disheartened the preachers, but in six months they counted 140 members in the Chatham society. The second Conference was held in August, 1820, when the payments for the preachers were fixed at £3 per quarter; the wife £4, children £6, per annum each; women preachers £6 per annum, with house-rent, coals, and candles found.

At the Conference of 1821, there were eighteen circuits and forty-five preachers reported, including eighteen female preachers, one of whom was stationed in nearly every circuit. The Preachers' Annuitant Society was established by six members subscribing £1 each. In five years the fund had scarcely reached £54, and in forty years it had only reached £3853. A missionary society was also established at that Conference. During the year, a society was formed in the Scilly Isles by Mary Ann Werrey, and in less than a year 141 members were there united in Church fellowship.

In January, 1822, a monthly magazine was commenced, which has now reached its sixtieth annual volume, and in the interesting pages of which the history of the Connection is carefully written. Mr. O'Bryan was the recognized editor, and James Thorne the assistant editor. Mr. Thorne left the impress of his ever-active mind on the pages of that work for half a century —not always as its editor, but as its patron and best friend. The Conference of 1822 was held at Stoke Damarel. Three new circuits were reported, and the Conference published in the *Minutes* their first *Address to the Societies of the Arminian Bible Christians*, which was marked by good, plain, practical counsel and encouragement. The members in society were 4918. The death of Margaret Adams, a female preacher, was reported as the first which had taken place.

During the year 1823, Mr. O'Bryan and James Thorne had a roving commission to visit all the societies and encourage them and their various agencies. At the Conference, twenty-seven circuits were reported, and these were, for the first time, divided into six districts. Samuel Thorne was appointed first book-steward, Stoke Damarel being the book-depot. A mission to the metropolis was commenced in the autumn of 1822, and in 1823 preaching-places had been secured in the north, south, east, and west of London; but the preachers' salaries had reached only £8, the expenses being £30 for the quarter and the receipts £17—a discouragement truly; but they persevered, and succeeded in securing a permanent position in the capital of England. James Thorne was sent to London with three assistants in 1824, during which year annual district-meetings were first held. Henry Freeman, the first male preacher of the body in London, was sent to the Horsemonger-lane prison for preaching in the street. He refused to pay a fine; that imprisonment was greatly for the furtherance of the Gospel. Members in 1823 were 5050. In 1824, two of the preachers, not content with such small means, joined the Society of Friends, for which they had a preference; but the work advanced, and 6200 members were reported at the sixth Conference. The smallness of the income reported to the next Conference led to a reduction of ten shillings per quarter on the wife's salary. At the same time (1825), a chapel fund was established, and a form of chapel deed was read which secured the property to the Connection. The members reported that year were 6369. Lay-representatives were first admitted to the Conference in 1825; they have continued ever since to be an integral part of the Conference.

In the *Minutes* of 1826, the first official return of members is made, the number being 6433, with eighty-three preachers. The Chapel Fund was £55, all spent as soon as received. During the next year, although the members increased to 8054, the finances were so small that supernumerary preachers who married were thereby disqualified to be claimants for support. Still the work advanced, but trials were in store.

During nine years, Mr. O'Bryan had been at the head of the movement. The official record of their yearly proceedings had been entitled *Minutes of the Annual Conference between William O'Bryan and the Preachers in connection with him.* The tenth Conference, held at Lake, Shebbear, changed all that, and their proceedings were entitled *Minutes of the Tenth Annual Conference of the Ministers and Representatives of the People denominated Bible Christians, formerly termed Arminian Bible Christians.* The word "Arminian" was discontinued. The Conference ordered that house-rent for the preachers should be £6 a year in towns, £4 in the country. William Mason was the first elected president. At the previous Conference, much dissatisfaction was expressed at the authority claimed by Mr. O'Bryan, and a series of six hastily drawn resolutions was passed intended to limit that authority and to place Mr. O'Bryan more at the disposal of the Conference. A painful agitation was the consequence, which was continued through the year, Mr. O'Bryan increasing it by issuing a pamphlet in defence of what he considered his rights. Disaffection brought loss; a decrease of 209 had to be reported. This was further increased by the loss of 1302 in 1829. At the Conference held that year, Mr. O'Bryan tried to dissolve it by declaring, "I will do no more business with you; I adjourn this Conference to Liskeard next Monday." The preachers present prayerfully considered the matter, and refused to adjourn, continuing the business under the presidency of Andrew Cory. Mr. O'Bryan severed his connection with them, and took more than a thousand members with him.

Relieved from what had been a burden to many, the disruption turned out to be for the furtherance of the Gospel. Only one station was given up, and the members joined the Primitive Methodists, and not more than two preachers adhered to Mr. O'Bryan. At the following Conference, many who had left through excitement asked to be taken back, and they were heartily welcomed. All the funds were in debt, and to remove this burden the preachers agreed to a further reduction of their very small salaries; and this voluntary self-denial was again repeated next year, so that the people, who were mostly poor, might not be hindered in their desire to unite with them by being taxed financially. Revivals set in, new chapels were built and opened, the preachers were united, and a new departure was made

by commencing to hold public missionary meetings in the circuits, conducted chiefly by the energetic and devoted James Thorne; and, to make the missionary work more real, two preachers were sent to America in 1831—John Glass to Canada and Francis Metherall to Prince Edward Island—although the debt against the Missionary Society was £66; but they had faith in God, so America has since had a place on their *Minutes*. Emigration to that country had, even at that early period, caused losses to the home societies which were felt to be such. Both the mission stations flourished, and most encouraging reports of their prosperity were sent home soon after they were established.

Seeing how feebly he was supported after the disruption in 1829, Mr. O'Bryan witnessed his few adherents gradually leaving him, so that in 1835 he had only about six hundred followers, while the Conference had 8000. At the Conference of 1835, the seceders sought reunion with their brethren, and Mr. O'Bryan came back with them, but in no official capacity. The Conference undertook Mr. O'Bryan's obligations of a financial character as a trustee of chapels and as the founder of the Book-room. They gave him £85, and promised him an annuity of £20 a year for life. He lived more than thirty years afterwards. At the Conference of 1836, when the reunion formally took place, an increase of over 2000 members was reported, in addition to 545 old members returned. The total of members then reported was 10,786. As an illustration of the evils of disruption, the membership in 1827 was greater than it was in 1835, so that the labors of all their agencies for eight years were not sufficient to balance the losses sustained by the indiscretion of the separation. In addition to all this, chapel debts to about £300 had to be met by taking Mr. O'Bryan's societies, and the preachers generously taxed themselves to the uttermost to meet the emergency. And it was met. It was followed by a committee of inquiry as to the best way to raise the salaries of the itinerant preachers. At the Conference of 1837, the new scale was received and adopted. Its provisions were—single men, £10 a year; ministers in full connection, £12 12*s.*; after travelling twelve years, to be £14; female preachers, £7 a year; a married preacher and his wife, £30 a year. For their children, this rate of payment was adopted: first child, until sixteen years old, £6 per annum; second child, £5 10*s.*; third, £5; fourth, £4 10*s.*; but no allowance to be continued after the age of sixteen. House-rent was to be allowed, £6 a year in towns, £4 in the country. At death, for a preacher's funeral, £4 was allowed, £2 for a child's funeral. It was then resolved not to have their chapels licensed for marriages, but since that time half of their chapels have been licensed.

Having recovered lost ground, removed many obstructions, and being assured of the blessing of God, every effort was made to consolidate and extend the work. In 1838, the Conference took the temperance question in hand, and gave it every encouragement. New chapels were rising in various localities, although small; but the poverty of the people caused most of them to be heavily burdened with debt, and that, in after-years, became a serious responsibility and hinderance to the work; still there was a strong undercurrent of faith in God and reliance on his aid to deliver. The subject of holiness was made a prominent feature in the pulpit, and a higher state of Christian experience was urged upon the people. Prosperity was reported on both the home and foreign mission stations, and, although opposition, intolerance, and bigotry in turn were doing all they could to hinder the work of God, it extended.

The importance of education was recognized in 1840, and steps were taken to provide for the wants of the Connection in that department. At a meeting held at Shebbear, Devon, Jan. 20, 1841, it was resolved to establish at that place a Connectional school for the education of the boys of the more affluent members, and, as far as means would allow, of making it a school for educating the sons of their preachers. The school was opened on Lady-day, in 1841. The Rev. H. C. O'Donoghue, M.A., an Irish clergyman who had resigned his position in the Established Church, became the first head-master, and with only eight pupils the good work was favorably inaugurated. He lived but one year to carry on the work, dying of paralysis in 1842. It has been continued ever since, and during the forty years of its existence it has been a great blessing to hundreds of boys. After a while it enlarged its sphere of operation, and became also a school of the prophets, opening its doors for the reception of young men intended for the itinerant ministry, who here received much valuable information as a preparation for their life-work. Some remained only three or six months, others two years, just as the demand for ministers was pressing or otherwise. For over twenty years it was superintended by the venerable James Thorne. The Rev. Robert Blackmore, president of the Conference in 1869, was next appointed governor of the institution, and at his death the Rev. John Gammon, president of the Conference in 1859 and 1876, was chosen governor, which office he still holds. In 1880 there were nearly one hundred boys in the College, which name was given to the institution in 1876 by resolution of Conference. In addition to the high intellectual and scientific attainments of some of the pupils, it is gratifying to record that not a few had been converted to God during their residence in the college. The debt on the premises in 1880 was £4300.

Among the aids introduced at the period when thirty years of experience had been passed, we find at the Conferences of 1843 and 1844 that a committee to guard the privileges of the Connection was appointed, Sunday-schools were promoted and encouraged, the management of chapels and Connectional property was fully considered, mission-work in the destitute localities was extended, and a benefit society for the insurance of chapels was instituted. All these were contributory to the consolidation of the societies, which in the aggregate, in 1844, showed the following totals—namely, 50 circuits and mission stations, 107 itinerant preachers and 8 female preachers, 362 chapels, 1102 local preachers, 12,000 Sunday scholars, 3063 teachers, and 13,793 members in society. Although the period was near the middle of the 19th century, yet their progress was not equal to their expectations; but considering their varied trials and hinderances, with the small finances at their disposal, these results were of an encouraging and hopeful character, and the membership was considerably greater than was that of the New Connection at the end of thirty years, although it was not half that of Mr. Wesley's society at the end of the same period.

The year 1850 was a memorable one for the impulse then given to the foreign missionary cause. The society was then £400 in debt; but the work of revival had increased the membership, and it was resolved to send the two brethren, James Way and James Rowe, to South Australia, in compliance with the urgent request of members of the society who had emigrated to that country. Both those ministers were present at the Conference missionary anniversary, and the meeting was one of deep interest and profit to many. They sailed Aug. 12, and arrived in Australia Nov. 14, 1850. Then commenced a work in that distant locality which has been crowned with the abundant blessing of God, and has extended its operations to Adelaide, Victoria, and New Zealand. In 1880, as the result of thirty years' labors, there were reported as belonging to their Australian Conference 47 circuits, 58 preachers, 266 local preachers, 180 chapels, 33 preaching rooms, 1328 members, 600 Sunday-school teachers, and 3300 Sunday scholars. The family of Mr. Way has been a most welcome addition to the colony, and his son has, for some years, been the lord chief-justice at Adelaide, and in other ways he has been a large benefactor to that city and district. In 1876 their societies in Australia were made into a

separate Conference, although not with quite independent action. The English Conference reserved to itself certain specified rights, which will no doubt have to be relinquished as the society advances.

The Conference of 1851 had to consider their mission-work under a different aspect. Two of their stations in America, in Ohio and Wisconsin, had been struggling with heavy discouragements, and the illness of one of the missionaries had obliged him to remove to Canada. Had it not been for two brethren—John Chapple and Joseph Hoidge—volunteering to carry on those stations, they would have been discontinued. They have not prospered as it was hoped and expected they would. The Wisconsin district is but feeble after more than thirty years' work.

Up to the year 1852, all the Conferences of the Bible Christians had been held in Devonshire or Cornwall. This year's Conference was held at Southsea, Hampshire, the Conference of 1856 at Newport, Isle of Wight, and that of 1859 in London, the capital of England. Two conferences have since been held in the city of Bristol. These four are the only places out of Devon and Cornwall where the societies are large enough to accommodate the Conference.

In 1855, the Canadian and American societies were made into a separate Conference—the English Conference to either send or select the president once in two years; delegates to be exchanged from time to time, the expense to be borne by the senders; missionaries to have the right of return, or be recalled in seven years; the Preachers' Fund to be common to both Conferences; the cost of sending out missionaries to be arranged mutually in England and Canada; the Canadian Conference to have entire control over local affairs, selecting their young ministers, and disposing of their own funds; the Prince Edward Island members to be part of the Canadian Conference.

The temperance question was early welcomed by the Bible Christians. James Thorne became a pledged teetotaler in 1837, and from that time was the acknowledged leader in the denomination on that and similar social and moral questions. The cause has been sheltered in all their chapels, and has been a blessing to the societies, and especially to the young. As a small acknowledgment of those services, the Bristol Temperance Society presented a handsome sacramental service to one of the new chapels of the Bible Christians.

Although the first society in London was commenced as early as the year 1824, the membership was not large enough to justify them in inviting the Conference till the year 1859, when they met in Waterloo-road Chapel. Their London friends generously met the entire expense. The Rev. John Gammon was president. The Rev. William Cooke, D.D., of the New Connection, paid a welcome fraternal visit to the Conference, the first of the kind. The Conference representatives, preachers, and laymen were under 120.

At the Conference of 1860, held in the city of Exeter, the first subscription was taken towards the Jubilee Fund, which amounted to £600. An appeal was made to the Sunday-schools throughout the denomination to contribute to that fund.

In 1861, the Preachers' Annuitant Society, established in 1821, was found to be quite inadequate to the purpose designed—namely, to provide a maintenance to worn-out preachers. It was resolved, in 1861, to establish an Auxiliary and Beneficent Fund, to increase the annuities to superannuated preachers, to make grants to preachers in case of heavy affliction, to assist itinerants unable to do full work, to help to furnish houses for new supernumeraries, and to aid widows and orphans of preachers. This fund was to be raised by subscriptions from friends, and by a collection yearly, in August, in all circuits. At the same Conference an increase was made to the salaries of the preachers. Single preachers on trial were allowed £14 per annum; those in full connection, £16; married preachers, £36; those who have served four years in full connection, £42. These sums were exclusive of allowance for furniture, rent, board, etc., as given by circuits.

The year 1862 was marked by a large increase of members, 1653 being added to the total, with 1204 on trial. The year following was one which produced twenty-five young men for the ministry, a larger number than had ever before been realized. The increase of members in 1863 was only 614. A new district was made in Wales, with Newport as its centre and head. The Conference of 1863 was memorable for a fraternal letter sent to it by the Conference of the Methodist New Connection—the first of the kind—hoping that on special occasions they might unite more cordially in promoting the world's salvation, and looking towards a union of the several sections of liberal Methodism. The Rev. William Cooke, D.D., was the leading New Connection minister promoting union; the Rev. William Cocker, a man far inferior in position and acquirements, took the lead in opposing union. Dr. Cooke secured many hearty friends by the course which he so generously adopted. The Bible Christians cordially responded to the fraternal letter, and secured a true friend in Dr. Cooke.

In 1864, Prince Edward Island district was united to Canada for the more economical and efficient working of both. A good work had been carried on in the former place during several years. In the early part of that work, in 1860, a remarkably wicked man, aged ninety-nine years, a native of Nova Scotia, had given much anxiety to the ministers on the island. The ministers visited and prayed with him, and many prayers had been offered on his behalf. At length, amid sobs and tears, the aged man cried out, "Lord, have mercy upon my poor soul." Prayers for him increased. The next day he attended the sermon, and the love-feast which followed, when the old man wept, and cried aloud, "I'm happy in my heart and soul! my sins be gone! my trouble be gone!" So God in his mercy converted the centenarian sinner, and the work prospered. The membership at the Union was as follows: Prince Edward Island, 630; Canada, 4222—total, 4852. By this union a yearly grant from the Missionary Society was saved.

The prosperity of the society in Australia had been of the most gratifying character. The veteran missionary, James Way, who as a fatherless youth had been brought to God under the preaching of Ann Arthur Guest thirty-seven years before in Devonshire, was, in 1860–64, travelling and laboring most successfully in Australia. When the Rev. Thomas Binney was in that country in 1860, he preached one of the opening sermons in one of their best chapels, and when he returned to England he wrote this testimony: "The Bible Christians are active and useful, penetrating and missionary in their character." The success of that mission was mainly due to the liberality of Mr. William Hicks, of Lostwithiel, who did not belong to the Bible Christians, but who, to start their cause in Australia, in 1850, gave them £100 towards sending out the first two missionaries, and he generously gave them the same amount yearly for twelve years to give the mission a fair start. He continued his financial aid longer than he promised. The efforts made to extend the mission in Australia led to considerable expenditure in excess of income. Appeals were made for increased subscriptions, and for loans without interest, but the societies were unable to respond thereto.

The celebration of the Jubilee of the denomination was observed by meetings in nearly all the societies. Great self-denial was exercised to raise a fund adequate to the occasion. The objects to be served by the Jubilee Fund were the erection of a chapel in London to hold one thousand people, to have a book-room and mission-rooms connected therewith, to remove debts on chapels and on the institution at Shebbear, to reduce the missionary debt, and to increase the annuities of

the aged and worn-out preachers. Several years were given for contributions to be made to the fund. When the distribution took place in 1867, it was found that the total sum collected was £3300. For such an occasion, the sum was small indeed, but it indicated the limited extent and resources of the members identified with the society. The appropriations of the fund were as follows: London chapel, £500; Preachers' Fund, £650; the Missionary Society, £600; Chapel Loan Fund, £1200; for the Adelaide chapel, Australia, £200; Shebbear school, £150; preachers' salaries, £104. The total amount was in excess of the receipts, but the latter were afterwards increased by £200.

The year 1869 was memorable for the opening of the Jubilee Chapel, East Road, City Road, London, with rooms attached to be used for the Book-room and the Missionary Society. The venerable James Thorne was thanked by the Conference for nearly forty years' service as editor and book-steward, having, during that long period, conducted the printing and distribution of the Connectional literature at Shebbear and Plymouth. A new æra was commenced when the Book-room was opened in London. The Rev. Frederick William Bourne was appointed as new editor and book-steward, with a permanent residence in the metropolis. Ten years later, in 1879, the new editor established his headquarters and publishing office at No. 26 Paternoster Row. A small testimonial fund was collected for Mr. Thorne, but he died before it could be of any service to him.

The Australian Conference of 1875 having expressed a strong desire for an annual conference to be held in that colony, the English Conference gave consent for such meeting to be held, on learning that no legal difficulty existed, and the first was convened in the summer of 1877. The conditions were to be as follows. It was to be constituted like the English Conference, excepting that they might have every year, instead of once in five years, an equal number of ministers and laymen. The ministers in the colony sent from England have the right to return to England after ten years' absence; the English Conference to have the right to recall such ministers. The funds of the Annuitant Society are available in both countries. Delegates may be exchanged. A General Conference may be held for the purpose of exchanging ministers between the Australian provinces. The English Conference has the right to appoint the president in Australia once in five years; to receive a copy of their minutes; and to disallow any act of the Australian Conference within one year, all such acts to be valid till disallowed.

The regulation in the Poll Deed which requires that the representatives at conference be an equal number of laymen and ministers only once in five years not having given satisfaction in many districts, the Conference of 1877 resolved that the number of representatives may be equal every year, but that official business and constitutional questions be decided by the legal Conference only, until the Poll Deed can be altered so as to admit of equal representation annually.

A proposal was considered in the English Conference of 1880 for the Bible Christians in Australia to unite with the other Wesleyan bodies in that country. It was resolved to defer action until after the Conference of 1881, when it was proposed to send a deputation from England to Australia to consider the question fully. The Rev. F. W. Bourne was nominated as the deputation to the Canadian, American, Australian, and New Zealand missions during the summer and autumn of 1881, his duties as connectional editor and general treasurer during his absence being undertaken by the Connectional, missionary, and book committees respectively.

II. *Statistics.*—The following figures represent the state of the denomination at the fiftieth conference, in 1868: Itinerant preachers, 253; local preachers, 1734; chapels, 784; preaching places, 267; members, 27,407; Sunday-school teachers, 8713; Sunday scholars, 42,458.

At the Conference of 1880 the totals of the denomination were as follows: Itinerant preachers, 307; local preachers, 1882; chapels, 937; preaching places, 192; members, 30,842; Sunday-school teachers, 9860; Sunday scholars, 53,450. (G. J. S.)

III. *Doctrines, Usages, Institutions, etc.*—The doctrines of the Bible Christians are the same as those of all other branches of the Methodist Church, and their interpretation of the Scriptures agrees with the principles adopted by the Wesleys.

In its Church government each society is governed by its own elder's meeting, consisting of the minister, the leader, the stewards, and all approved local preachers belonging to that society. The elders' meeting manages all the financial affairs of the society according to the rules of the Connection, and receives or dismisses members of the Church. A meeting of the itinerant and local preachers is held quarterly. Each circuit has a quarterly meeting of all the official persons belonging to the societies within the circuit. For the convenient working of the denomination the circuits are mostly grouped, so as to form districts, and the ministers, together with an equal number of laymen, hold an annual meeting preparatory to the conference. The annual conference is composed of an equal number of ministers and laymen appointed by the district meetings.

In 1821 the first missionary society of the Bible Christians was formed. In that year its evangelistic efforts extended to Canada West and to Prince Edward Island. In 1850 two missionaries were sent to South Australia. In 1855 missions were opened in Victoria, in 1866 in Queensland, in 1877 in New Zealand, and in 1885 in China. On the mission stations at home and abroad nearly two hundred agents are regularly employed; these are assisted by about one thousand local preachers, and they preach in nearly seven hundred chapels and preaching places. The annual income of the society amounts to $35,400.

Among the institutions of the Bible Christians is the Sunday-school department, book department, temperance, Chapel Fund, Preachers' Annuitant Society, and educational work.

See *Jubilee Volume* (1865); Luke, *Origin, etc., of the Bible Christians* (1878); *Minutes of the 62d Conference* (1880). (G. T. J.)

Bible-Reading. See READING OF THE SCRIPTURES.

Bible Societies. By way of supplement, we give the present status of existing Bible societies according to the latest returns:

1. The number of Bible societies connected with the British and Foreign Bible Society was in 1890—

In Great Britain and Ireland—auxiliaries, 1113; branches, 446; associations, 5417—total, 6976.

In Europe and the Colonies—auxiliaries, 110; branches, 1220—total, 1330.

The *Societies' Foreign Agencies*, with the amount of their issues, are chronologically arranged as follows:

Name of Agency.	Date of Formation.	Copies.
Depot in Paris	1820	7,963,629
Agency in St. Petersburg	1828	5,033,170
" Frankfort	1830	13,820,801
" Cologne	1847	
" Berlin	1853	
" Stockholm	1832	2,943,899
Agencies in Norway	1832	781,926
Agency in Brussels	1835	800,571
" Amsterdam	1843	1,363,296
" Copenhagen	1855	840,751
" Rome, Leghorn, etc.	1860	1,575,694
" Lisbon	1864	165,486
" Madrid	1868	1,231,393
" Venice	1880	3,491,949
Total		40,012,265

The *Societies in British India* directly connected with the British and Foreign Bible Society, with their issues, are as follows:

Name of Bible Society.	Date of Formation.	Copies.
Calcutta Bible Society	1811	2,321,390
Colombo " "	1812	145,630
Bombay " "	1813	650,316
Madras " "	1820	3,869,460
Jaffna " "	1835	181,029
North India Bible Society at Allahabad	1845	706,366
Punjab Bible Society at Lahore	?	339,729
Bangalore Bible Society	?	120,613
Serampore Mission	?	200,000
Total		8,534,533

2. The *Foreign Societies* engaged in distributing the Holy Scriptures are the following:

A. EUROPE.

Name of Bible Society.	Date of Formation.	Copies.
Basle Bible Society	1804	777,512
Prussian Bible Society at Berlin	1805	5,239,258
Swedish " "	1809	1,055,507
Finnish " " at Abo	1812	239,273
Würtemberg Bible Society	1812	1,779,116
Zurich " "	1812	82,972
Russian Bible Soc. at St. Petersburg	1812	861,105
Berg Bible Society at Elberfeld	1813	847,359
St. Gall Bible Society	1813	77,660
Coire " "	1813	12,267
Schaffhausen Bible Society	1813	30,077
Geneva " "	1814	147,232
Lausanne " "	1814	226,067
Saxon " "	1814	745,066
Hanover " "	1814	137,008
Hamburg-Altona Bible Society	1814	184,287
Lübeck " "	1814	30,083
Danish " "	1814	376,950
Strasburg " "	1815	119,214
Icelandic " "	1815	10,445
Netherlands " "	1815	1,728,227
Schleswig-Holstein " "	1815	183,911
Bremen " "	1815	80,637
Brunswick " "	1815	6,312
Aargovian " "	1815	48,229
Waldensian Bible Society at La Tour	1816	4,238
Neufchatel " "	1816	37,043
Frankfort " "	1816	75,000
Lippe-Detmold Bible Society	1816	37,199
Lauenburg-Ratzeburg Bible Society	1816	29,319
Rostock Bible Society	1816	19,408
Norwegian " "	1816	457,188
Eutin " "	1817	15,000
Waldeck and Pyrmont Bible Society	1817	2,800
Hesse-Darmstadt " "	1817	31,484
Eisenach B. C.	1818	15,081
Hanau	1818	3,316
Hesse-Cassel	1818	30,000
Protestant Bible Society at Paris	1818	575,074
Glarus " "	1819	5,000
Ionian B. C.	1819	7,377
Baden "	1820	83,759
Bavarian Prot. Bib. Ins. at Nuremburg	1821	376,119
Anhalt-Bernburg Bible Society	1821	4,786
Weimar Bible Society	1821	7,236
Marburg " "	1825	23,544
Russian Protestant Bible Society	1826	865,823
Stavanger " "	1828	7,017
French and Foreign Bib. Soc. at Paris	1833	750,000
Belgian and Foreign Bible Society	1834	7,623
Antwerp Bible Society	1834	439
Ghent " "	1834	8,980
Anhalt-Dessau Bible Society	1836	27,899
Belgian Bible Associations	1839	14,909
Leipsic Bible Society	1840	34,942
Bible Society of France	1864	217,459
Total		19,059,076

B. AMERICA.

Name of Bible Society.	Date of Formation.	Copies.
Pennsylvania Bible Society	1808	3,763,371
American Bible Society	1817	49,829,563
Bible Assoc. of Friends in America	1830	127,470
American and Foreign Bible Society	1837	786,696
American Bible Union	1850	603,184
Total		55,110,284

The British and Foreign Bible Society has promoted the translation, printing, or distribution of the whole or part of the Bible, directly in 225 languages or dialects, indirectly in 65 ditto—total, 290.

At present there exist about 364 versions of the Bible; more than four fifths of this number have been prepared since 1804. See, besides the annual reports of the different Bible societies, also the art. "Bible, Propagation de la," in Lichtenberger's *Encyclopédie des Sciences Religieuses;* Reed, *The Bible Work of the World* (Lond. 1879); *Bible of Every Land* (ibid. 1860). (B. P.)

Bible Text. See TEXT, BIBLICAL.

Bible Versions. See VERSIONS OF THE SCRIPTURES.

Bibles, Pictorial. See PICTORIAL BIBLES.

Bibliography, THEOLOGICAL. See under each department, especially DOGMATIC THEOLOGY; ECCLESIASTICAL HISTORY; EXEGETICAL THEOLOGY; PRACTICAL THEOLOGY.

Biblis, one of the forty-eight martyrs of Lyons, who at first denied the faith; afterwards, being put to the torture to force from her some grounds of accusation against the Christians, she returned to her duty, and continued firm in the confession of the true faith till her death. See Baillet, June 2.

Biblista (or **Biblicus**), a term formerly used to denote one who expounded the Bible to his hearers.

Biblists is a name given by some writers in more modern times to those who admit no other rule of faith than the bare text of Scripture, and reject the aid of tradition as an interpreter of Scripture.

Bicci, LORENZO DI, a Florentine painter, was born in 1400, and studied under Spinello. The private cloister of the Church of Santa Croce contains several pictures by him in fresco, representing the legends of St. Francis. Lanzi says his best frescos are in the Church of Santa Maria Nuova, built by Martha X. He died in 1460. See Spooner, *Biographical History of the Fine Arts*, s. v.; Hoefer, *Nouvelle Biographie Générale*, s. v.

Biceps (or **Bifrons**), is a name of *Janus* in Virgil and Ovid, where he is described with two faces, because so great was his sagacity that he saw both the past and the future; or else because Janus was thought to represent the world, viewing with his two faces the east and the west.

Bickerdike, JOHN, an English Congregational minister, was born in London, Oct. 2, 1775. He received his collegiate training at Trevecca and Cheshunt colleges. After completing his course, Mr. Bickerdike preached as supply to various chapels in the country under the direction of the college trustees. He preached at Derby one year, a short time at Faversham, and thirty years at Woolwich. In his seventy-fifth year he retired from public life, and spent the remainder of his days at Cheltenham. He died June 20, 1858. See (Lond.) *Cong. Year-book*, 1859, p. 192.

Bickers, William, a minister in the Methodist Episcopal Church South, was born in Scott County, Ky., Nov. 5, 1821. He joined the Church when a small boy, professed conversion in 1840, and in 1844 was licensed to preach and admitted into the Kentucky Conference. On the formation of the West Virginia Conference he became a member of it, and in it labored until the breaking-out of the civil war, when he returned to Kentucky, and re-entered the Kentucky Conference. In 1871, because of ill-health, he became superannuated, which relation he sustained until his decease Feb. 22, 1875. See *Minutes of Annual Conferences of the M. E. Church South*, 1875, p. 223.

Bickers, W. C., a Baptist minister, was born in Tennessee about 1816. He removed to Southern Illinois in 1852, united with the Church in 1854, and was ordained in 1856. The field of his labor was in that section of Illinois where he had taken up his residence. He was earnestly devoted to the propagation of the

principles of his denomination. He died of pneumonia, near Bankston, March 21, 1880. See *Minutes of Illinois Anniversaries*, 1880, p. 10. (J. C. S.)

Bickersteth, Edward, an African Wesleyan minister, was born in the Egba country, and was taken captive in a slave-hunting expedition; was sold to the Portuguese, retaken by a British cruiser, and brought to Sierra Leone, where he was converted and became a member of the Methodist Church. He was afterwards employed as a schoolmaster, and in 1854 was elevated to the ministry and became a powerful and eloquent preacher in his native tongue. Many pagans were won to Christ by his labors. He died at Abbeokuta, April 4, 1864. See *Minutes of the British Conference*, 1864, p. 29.

Bickerton, Joseph, a minister of the Methodist Episcopal Church, was born at Macclesfield, England, Feb. 28, 1814. He became a local preacher in the Primitive Methodist Church, and after his arrival in America, in 1866, filled several appointments so successfully that he resolved to devote his whole life to the ministry. Uniting with the Philadelphia Annual Conference in 1870, he served successfully six charges within its bounds. He died with unshaken confidence in God, at Tobyhanna, Pa., Jan. 19, 1881. He was a faithful pastor. See *Minutes of Annual Conferences*, 1881, p. 73.

Bickford, Edwards Gibbs, a Congregational minister, was born at Meridian, N. Y., July 27, 1844. He graduated from Genesee College in 1867, and after studying two years at Auburn he entered the Union Theological Seminary, where he graduated in 1870. After three years of patient work at Chaumont, N. Y., he yielded to a long-cherished desire of being a missionary, and offered his services to the American Board in the Turkish field. With his wife and two children he arrived at Marash in October, 1874. He had been but three years in the field, showing rich promise of future usefulness, when he was attacked with malignant small-pox, which ended his life at Marash, Oct. 17, 1877. See *Gen. Cat. Union Theol. Sem.* (1876), p. 132. (W. P. S.)

Bickford, George H., a Methodist Episcopal minister, was born at Danville, Vt., Dec. 2, 1834. He was converted at the age of nineteen; studied for the ministry at Newbury Seminary; received license to preach in 1857, and in 1859 entered the Vermont Conference, with which he labored zealously until his decease, July 10, 1869. See *Minutes of Annual Conferences*, 1870, p. 126.

Bickford, Martin Luther, a Baptist minister, was born in Sedgwick, Me., Aug. 18, 1814. He graduated at Waterville College in 1837. Having spent a year in teaching at Oldtown, Me., and two years at the Newton Theological Institution, from 1837 to 1840, he went to Hanover County, Va., and taught a private school till the close of 1844. For the next seven years he had charge of a young ladies' school in Richmond, Va., where he was ordained in 1852. He returned to New England the same year, and was pastor of a Church in Waltham, Mass., eleven years. He accepted a call to Chicopee, in May, 1863, remaining there until 1867, when he removed to Cleveland, O., supplying a Church in Delaware, O., for some time. His last settlement was in Elyria, O., where he died April 9, 1876. (J. C. S.)

Bicknell, John, an English Wesleyan minister, was born in London. He was converted at the age of fourteen, entered the ministry in 1812, retired to Chelsea, London, in 1844, and died July 7, 1878, aged ninety-two. Mr. Bicknell's judgment was sound, his diligence and punctuality unfailing. His sermons were clear, accurate, and orderly. He was "stiff, precise, clear, pointed, correct, rather prosy," says Everett, *Wesl. Takings*, i, 341. He published a *Sermon on the Death of Rev. Henry Taft, M.D.*, with an account of his life (Birmingham, 1824). See *Minutes of the British Conference*, 1878, p. 50.

Bicknell, J. C., an English Congregational minister, formerly of Welford, latterly of Crick, Northampton, died Nov. 23, 1848, in the eightieth year of his age. See (Lond.) *Cong. Year-book*, 1848, p. 213.

Bicknell, Simeon Smith, a Congregational minister, was born at Enfield, N. H., Nov. 6, 1794. He obtained his preliminary education at Phillips Academy, Andover, Mass., and graduated from Dartmouth College in 1823. During the period from 1827 to 1832 he was teaching in Salem, Mass., and in Jericho, Vt.; and until 1838 at Malone, N. Y. He studied theology with Rev. Ashbel Parmelee, D.D., of Malone. He was ordained as pastor of the Presbyterian Church in Gouverneur, N. Y., in 1838, remaining until 1841. The following years, until 1845, he was acting-pastor at Jericho, Vt.; and in 1846 removed to Wisconsin, becoming acting-pastor until 1851 at Milton. He held the same relation in 1852 to the Church at Fort Atkinson; from 1853 to 1855 at Jefferson; from 1855 to 1858 at Johnstown; from 1858 to 1864 at Koshkoning. He removed to Fort Atkinson in 1864, where, without charge, he remained until the close of his life, June 23, 1876. See *Cong. Quarterly*, 1877, p. 409.

Bicknor, Alexander de, an Irish prelate, was elected archbishop of Dublin in 1314, and took a journey to Lyons with the king's letters, Jan. 29, 1314, recommending him to the pope. He was consecrated at Avignon, July 22, 1317, by Nicholas de Prato, cardinal of Ostium. In the first year of his appointment king Edward granted to him the liberty of acquiring lands, tenements, advowsons, etc., in Ireland to the value of £200 yearly, except such as were held in the fee of the crown, to hold to him and his successors forever. De Bicknor did not visit his see until Oct. 9, 1318, when he arrived as archbishop of Dublin and lord justice of Ireland. He was received by the clergy and people with great joy. In 1318 he was twice summoned to a parliament at Lincoln. In 1320 he founded a university in St. Patrick's Church, Dublin. In 1322 he constituted the Church of Inisboyne a prebend in St. Patrick's Cathedral. In 1323 he was sent as ambassador to France by the Parliament of England. In 1326 he appears among the prelates and barons of England, who met at Bristol on the occasion of the king's son being appointed guardian of the realm which his father had abandoned. In 1339 he received royal orders to repair his fortifications at Castle Kevin, and was required to appear before the king's council in England to report the state of affairs in Ireland. In 1349, having obtained a grant of the manor of Coolmine, in the parish of Saggard, from Geoffrey Crumpe, subject to rent and services to the chief lord, he settled it for the maintenance of certain chantries in the Cathedral of St. Patrick, adding for the same endowment several houses and gardens near the palace of St. Sepulchre, and in the parish of St. Kevin. De Bicknor died July 14, 1349. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 123.

Bicornĭger (*the double-horned*), in pagan mythology, is the Latin translation of the Greek word *dikeros*, which is given to *Bacchus* when he appears horned.

Biddelians, the followers of John Biddle (q. v.), the father of English Socinianism.

Biddle, J. G., a minister of the Lutheran Church, was born in Fayette County, Pa. He was licensed to preach in 1856, and became a member of the Synod of Northern Indiana, which was organized at the time he was licensed. For many years he was pastor of the Church in Elkhart, where he died, Jan. 10, 1879, aged fifty-five years. See *Lutheran Observer*, Jan. 24, 1879.

Biddle, Thomas, an English Baptist minister, was born at Staines, Middlesex, in 1795, and, when young, became a member of the Church in his native town. Subsequently he removed to Kingston, Surrey, and united with the Church at that place. He began to preach in the villages near his residence. About

1828 he became pastor of the Church at Brockham Green, near Dorking, Surrey, where he passed the remainder of his life. He died Feb. 8, 1858. See (Lond.) *Baptist Hand-book*, 1858, p. 47. (J. C. S.)

Biddle, William, a Baptist minister, was born in Hertfordshire, England, June 27, 1824. He came with his father, a Baptist minister, to America in 1832, and subsequently believing himself called of God to the work of the ministry, he entered upon a course of study in Madison University, where he graduated in 1849. After preaching for a time without settlement, he was appointed missionary to Asia by the Board of the Missionary Union in July, 1851, and ordained Aug. 13. A few weeks after his ordination he was taken ill, and died Sept. 17, 1851. "He was a man of devoted piety and great promise." See *Amer. Baptist Register*, 1852, p. 415. (J. C. S.)

Biddle, William Phillips, a Baptist minister, was born near London Bridge, Princess Anne Co., Va., Jan. 17, 1788. He began to preach in 1808, and took a deep interest in all matters pertaining to the growth and prosperity of his denomination in North Carolina, where he took up his residence in 1810. Being a man of large wealth, he gave his services gratuitously to the churches to which he ministered, chiefly in the eastern parts of Virginia and South Carolina. He died at Newberne, N. C., Aug. 8, 1853. "He was eminent for a devout spirit, a godly walk, and a large measure of usefulness in his day." See Sprague, *Annals of the Amer. Pulpit*, vi, 559; Cathcart, *Baptist Encyclop.* p. 99. (J. C. S.)

Biddulph, Thomas, an English Methodist preacher, was born at Snedshill, Shropshire, July 7, 1843. Converted at the age of eleven, he became a Methodist Sunday-school teacher, then exhorter, and joined the United Methodist Free Church. He entered the ministry in 1865, and travelled in five circuits with acceptance, when his health failed; in 1875 he became a supernumerary, and closed a useful life at Wellington, Jan. 15, 1876. See *Minutes of the 20th Annual Assembly*.

Bidembach, a name common to a number of Protestant theologians, of whom we mention the following:

1. Balthasar, doctor of theology and provost at Stuttgart, was born at Grünberg in 1533. He studied at Tübingen; was at first pastor and superintendent at Blaubeuren, and in 1562 court-preacher and member of consistory at Stuttgart. In 1570 he succeeded Johann Brenz (q. v.), and died in 1578. He wrote *Homiliæ in Libros Priores Regum*, and published 122 sermons on Paul's epistle to the Romans. See Koch, *Gesch. d. deutschen Kirchenliedes*, ii, 291 sq.; Fischlin, *Memoria theol. Würtemberg.* (Ulm, 1709), i, 142-146.

2. Eberhard, doctor of theology, was a brother of Balthasar and of Wilhelm. He was born at Grünberg, July 2, 1528, and studied at Stuttgart and Tübingen. In 1552 he was appointed deacon, in 1557 was made doctor of theology, and in 1558 pastor and superintendent at Vayingen. In 1560 he was appointed general superintendent of Würtemberg and abbot of Bebenhausen. He died April 24, 1597, having the year before attended the colloquy at Ratisbon. See Fischlin, *Memoria theol. Würtemberg.*

3. Felix, son of Wilhelm, was born at Stuttgart, Sept. 8, 1564. He studied at Tübingen; in 1586 was deacon at Weiblingen, and in 1590 at Stuttgart. In 1592 he was made member of consistory and court-preacher there, in 1604 doctor of theology, and in 1608 abbot of Maulbrunn. He died in 1612. He wrote, *Exposition on the Books of Samuel and Psalms:—Consiliorum Theologicorum Decades X*, which he edited with the assistance of his brother,

4. Johann Moritz, who prepared the ninth and tenth of the *Decades*.

5. Wilhelm, brother of Balthasar and Eberhard, and father of Felix and Johann, was born Nov. 2, 1538, at Tübingen, where he also studied. In 1559 he became pastor of St. Leonhard at Stuttgart, and in 1563 was made doctor of theology. He died April 6, 1572. He wrote, *Consensus Jesuitarum et Christianorum:—Responsio ad Jesuitas; Epistolæ Novem ad Joannem Marbachium*, etc. See Fischlin, *Memoria theol. Würtemberg.*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bidendal (or **Bidental**), in pagan superstition, is a popular appellation given to any place stricken with a thunderbolt, and on that account held too sacred to be trodden on. The Romans, believing that an evidence that Jupiter claimed such a place for himself, surrounded it with a wall, rail, stakes, or even a rope, and expiated by the sacrifice of a *bidens*, or two-year-old sheep.

Bidermann, Jakob, a German theologian, was born at Tübingen, in Suabia. He entered the Jesuit order, and taught philosophy at Dillengen, and theology at Rome, where he died, Aug. 20, 1639. He wrote, *Res a B. Ignatio, Societatis Jesu Parente, Gestæ* (Munich, 1612):—*Narrationes Selectæ ex Seneca, Gellio, Plinio* (1622):—*Herodiades*, an epic poem upon the massacre of the innocents (Dillingen, 1622):—*Prolusiones Theologicæ Tres* (ibid. 1624):—*Agnosticon Libri Tres pro Miraculis* (ibid. 1626):—*Deliciæ Sacræ* (Lyons, 1636):—*Aloysius, sive Dei Beneficia Meritis B. Aloysii Collata* (Munich, 1640):—*Comico-Tragediæ Sacræ X* (ibid. 1666, 2 pts.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bidermann, Johann Gottlieb, a Protestant theologian of Germany, was born at Naumburg, April 5, 1705. He studied at Wittenberg; in 1732 was appointed con-rector at the cathedral school in his native place, and in 1741 rector of the same. In 1747 he accepted a call to Freiberg, where he died, Aug. 3, 1772. Of his writings we mention the following: *Dissertatio de Meræde Divinatoria ad Num. xxii*, 2 (Wittenberg, 1727):—*Disputationes in Geneseos Loca Difficiliora* (ibid. 1728):—*Progr. de Natura et Indole Juvenum ex Salomonis Sententia Prov. xxv*, 19 (ibid. 1743):—*Progr. de Summo Bono ex Sententia Salomonis Cohel. v*, 8 (Freiberg, 1749):—*Progr. de Mendis Librorum et Nominatim Bibliorum Hebraicorum, Diligentius Cavendis* (ibid. 1752):—*Progr. Specimen Nominum Θεοφόρων ad Joh. ix*, 2 (ibid. 1755):—*Progr. de Characteribus Corpori Impressis ex Levit. xix*, 28 (ibid. eod.):—*Progr. super Q. Horatii Flacci Theologia* (ibid. 1766). See Döring, *Die gelehrten Theologen Deutschlands*, i, 106 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bidi, in the mythology of India, is the deity of fate on the coast of Malabar. This deity is represented with three heads, signifying the past, the present, and the future.

Bidlake, John, an English clergyman, was born at Plymouth. He was educated at Christ Church, Oxford, became head-master of the grammar-school at Plymouth, and died in 1814. He published, *Sermons on Various Subjects* (1795, 3 vols. 8vo); and various single sermons, poems, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bidun, Walter de, a Scottish bishop, chancellor of the kingdom, became elect of the see of Dunkeld in 1177, but died before his consecration. See Keith, *Scottish Bishops*, p. 76.

Bidwell, Ira G., D.D., a Methodist Episcopal minister, was born at Wilmington, Conn., Feb. 22, 1835. He was converted in childhood, graduated at Union College in 1858, and in the following year entered the Troy Conference. Subsequently he was transferred to the Providence Conference, preached one year, then taught one year in Auburndale, Mass., and was admitted into the New England Conference; in 1875 he was transferred to the Genesee Conference, and finally, in 1878, to the Central New York Conference, in all of which he did noble service. He died in the midst of his labors, Dec. 25, 1878. Dr. Bidwell was eminently

popular, able, eloquent, and useful. See *Minutes of Annual Conferences*, 1879, p. 58.

Bidwell, Ira M., a Methodist Episcopal minister, was born at East Hartford, Conn., in 1809. He united with the Church in 1820; was licensed in 1823; admitted to the New England Conference June 22, 1824; ordained deacon in 1826, and elder in 1828. Consecrating all his energies to the work of the ministry, he took rank among the leading preachers of his day. He served with success eleven charges. While yet young and full of promise, disease laid its hand upon him, and for ten years he was unable to take an appointment. Receiving an appointment after his protracted disability, on his way home from conference he was the victim of a railroad accident, from which he never recovered sufficiently to endure public labor; so that from 1841 until the close of his life he was a superannuated minister. He died of apoplexy at Norwich, Conn., July 28, 1880. His mind was quick and versatile; and, gifted by nature with a commanding form, strong but melodious voice, possessing a thorough knowledge of human nature, he had wonderful power over an audience. See *Minutes of Annual Conferences*, 1881, p. 89.

Bidwell, Oliver B., a Presbyterian minister, was born in 1827. He was a graduate of Yale College and of the New Haven Seminary. His first charge was Hubbardstown. He was ten years engaged in executing sectional maps of all the missions of the American Board, and devoted considerable time in aiding the circulation of the *National Preacher*. He served a number of years as pastor of several churches. His last pastoral work was in connection with the Presbyterian Church, Jersey City Heights, where his labors were attended with marked success. He died there Aug. 5, 1881. See (N. Y.) *Observer*, Aug. 11, 1881. (W. P. S.)

Bidwell, Walter H., D.D., a Presbyterian minister, was born at Farmington, Conn., June 21, 1798. He graduated at Yale College, and subsequently at the Yale Theological Seminary. He was licensed to preach in 1833, and subsequently ordained. In 1841 he began to publish the *National Preacher*, which he conducted nineteen years. In 1843 he became the proprietor of the *N. Y. Evangelist*, to which he devoted twelve years of laborious service in connection with Dr. George B. Cheever. In 1846 he became proprietor and conductor of the *American Biblical Repository*, and at the same time editor of the *Eclectic Magazine*. In 1849 he went abroad for the purpose of recruiting his health, his travels extending through England, France, Switzerland, and Italy. In 1851 he again visited Europe, went to Holland, passed up the Rhine, visited Bohemia and Spain, and other places. After 1853 he was constantly engaged in editorial labors. In 1860 he became proprietor of the *American Theological Review*, which was united with the *Presbyterian Quarterly Review*. His health again declining, he took another trip abroad, visiting England, France, Germany, Northern Europe including Russia, and returned through Finland, Sweden, and Denmark. In 1867 he was appointed a commissioner of the United States to Western Asia, during which, in the discharge of his duties, he visited Italy, Egypt, Palestine, Greece, and France. From 1868 to 1880 he resided alternately in London and New York, continuing to discharge his numerous editorial duties. In connection with his younger brother, Oliver B., he published seven large maps of different parts of the missionary field. He died, after a short illness, at Saratoga, N. Y., Sept. 11, 1881. See (N. Y.) *Evangelist*, Sept. 20, 1881. (W. P. S.)

Bie, Adrien de, a Flemish painter, was born at Lierre, near Antwerp, in 1594; he studied under Wouter, an obscure artist. When eighteen years of age he visited Paris, and studied under his countryman, Rodolph Schoof, painter to Louis XIII. He afterwards visited Rome, where he remained eight years. In 1623 he returned to Flanders, and was much employed for the churches and in painting portraits. His best work was a picture of *St. Ely*, in the Collegiate Church of S. Gommer, at Lierre. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bieck (or **Biek**), **Johann Erdmann**, a Lutheran minister of Germany, was born at Lodersleben, Sept. 14, 1679. He studied at Leipsic and Wittenberg, was in 1708 deacon of SS. Peter and Paul's at Eisleben, and in 1729 its pastor, and died in 1752. He wrote, *Dissertatio qua ex Doctrina Morum αὐτοχειρίαν Subtilem Proponit* (Wittenberg, 1702):—*Observ. de Agendis Ecclesiasticis, vulgo Kirchenagenden, et in Specie de Agendis Eccles. Mansfeldensibus* (in *Miscellaneis Lipsiensibus*, part viii):—*Obs. de Arbore non Eradicanda, ad Deuter. xx*, 19 (part ix):—*Der Dreyfache Interim, so in Regensburg, Augsburg und Leipzig zur Vereinigung der päbstlichen und lutherischen Lehre nach der Reformation zum Vorschein gekommen*, etc. (Leipsic, 1721):—*Dissertatio Moralis circa Quæstionum Occupata, utrum Impuberes Perfecta Sponsalia Contrahere Possint* (Wittenberg, 1703):—*Dissertatio de Apostoli Pauli Philosophia* (in the *Actis Philosophiæ* of Neumann). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 753; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bieck, Rudolph, a Protestant theologian of Germany, who died at the age of seventy-three, June 5, 1881, at Erfurt, as member of consistory, is the author of *Spruchbuch zu M. Luthers Kleinem Katechismus*, etc. (Berlin, 1857, 3d ed.). See Zuchold, *Bibl. Theol.* i, 146. (B. P.)

Biederstedt, Dietrich Hermann, a Protestant theologian of Germany, was born at Stralsund, Nov. 1, 1762, and died March 10, 1824, at Griefswalde, as member of consistory and archdeacon of St. Nicolaus. He wrote, *Beiträge zur Geschichte der Kirchen und Prediger in Neuvorpommern*, etc. (Griefswalde, 1818):—*Sammlung aller kirchlichen Verordnungen im Herzogthume Neuvorpommern*, etc. (Stralsund, 1816):—*Geist des pommerrügenschen Predigtwesens*, etc. (ibid. 1821):—*Predigten über einige Gegenstände der christl. Religion und Sittenlehre* (Berlin, 1792). See Winer, *Handbuch der theol. Lit.* i, 807; ii, 15, 58, 93, 123, 163, 173, 180; Zuchold, *Bibl. Theol.* i, 146. (B. P.)

Biel, in German mythology, was an idol of the old Saxons and Thuringians, worshipped especially on the Biel's-height near the convent of Ilfeld, and honored by an altar. He is said to have been a protector of the woods and a propagator of fruitfulness. It seems that his worship was extended far over the northern provinces. The above-named Biel's-height contains a cliff from which Bonifacius preached the Gospel after hurling Biel from his altar. But Bonifacius had hardly gone, when the people again erected their idol. Even now ruins of an altar and of a priestly residence in Harz, near Blankenburg, may be found. The inhabitants relate many wonderful things about the idol, and show the place where it stood. As everywhere in Northern Europe, so also were bloody sacrifices brought to this god, and the idol was sprinkled with the blood of the victim.

Biel, Johann Christian, a Protestant theologian of Germany, was born at Braunschweig in 1687. He studied at Leipsic, Rostock, and Helmstädt, was in 1719 appointed *adjunctus ministerii*, and in 1723 pastor of St. Ulrich and St. John in his native place, where he died, Oct. 18, 1745. He wrote, *Exercitatio de Lignis ex Libano ad Templum Hierosolymitanum Ædificandum Petitis*, etc. (Braunschweig, 1740):—*De Purpura Lydia ad Illustr. Locum Actor. xvi*, 14 (in Ugolini, *Thesaurus*, xiii):—*Notæ in Hesychium* (Leipsic, 1746, in J. Alberti's edition):—*Novus Thesaurus Philologicus sive Lexicon in LXX et alios Interpretes et Scriptores Apocryphos V. T.*, etc., *ex auctoris MS. edidit et præfatus est E. H. Mutzenbecher* (Hague, 1779 sq.), a posthumous work:—*Dissertatio Historico Litteraria de Viris Mili-*

tia æque ac Scriptis Illustribus (Leipsic, 1708). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 50, 148; Fürst, *Bibl. Jud.* i, 115; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bieler, Benjamin, a Protestant theologian of Germany, was born Feb. 15, 1693, at Plankenstein near Dresden. He studied at Leipsic and Wittenberg, was in 1724 pastor at Bethau and Naundorf near Lichtenberg, in Saxony, and in 1734 pastor at Schweinitz, where he died in 1772. He wrote, *De Theologia Emblematica* (Leipsic, 1725):—*Observationes de Crucifixione Messiæ ad Locum Vexatissimum de* כארי *Psalmo xxii*, 17 (ibid. 1733):—*De Cathedra S. Petri Antiochiæ Romæque Corrupta ac deperdita brevis Commentatio*, etc. (Helmstadt, 1738):—*De Spiritu Sanctificationis Commentatio, qua Locum Quodammodo Vexatum Rom. i*, 4, *Exponere Studet* (Wittenberg, 1740):—*De Palatiis Eburneis Brevis ad Locum Difficilem Psa. xlv*, 9, *Adnotatio* (Leipsic, 1745):—*De Sapientia Salvatoris ad Esa. lii*, 13 (ibid. 1740). See Rathlef, *Jetztlebende Theologen*, iv, 519 sq.; Moser u. Neubauer, *Jetztlebende Theologen*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bienaymé, Pierre François, a learned and pious French ecclesiastic, who died Feb. 9, 1806, at Metz, of which he became bishop in 1802, successfully cultivated the study of natural history, on which he wrote several works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bienheureux, archbishop of Narbonne. See Dalmatius.

Bienra, in Egyptian mythology, was the name of the deity of the soul of the sun, adored under the form of a kneeling ram.

Bierling, Conrad Friedrich Ernst, a Lutheran theologian of Germany, was born Sept. 15, 1709, at Rinteln, where he also pursued his philosophical as well as theological studies. In 1729 he was made doctor of philosophy, and in 1731 appointed professor of logic and metaphysics. He was appointed professor of theology in 1749, and in 1751 was made doctor of divinity. He died Jan. 14, 1755. He published, *Dissertatio de Libertate Actionum Humanarum* (Rinteln, 1739):—*Sylva Positionum Theologicarum* (ibid. 1751):—*Diss. Hist. Eccles. de Ferdinandi I Imperat. Lutherum Epistola* (ibid. 1753):—*Dissert. de Religione Caroli V Imperatoris* (ibid. 1754). See Döring, *Die gelehrten Theologen Deutschlands*, i, 111 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bierling, Friedrich Wilhelm, a Lutheran theologian of Germany, was born March 22, 1676, at Magdeburg, and studied at Leipsic, where he also lectured for a number of years. In 1712 he was called to the pastorate at Rinteln, and was in 1714 superintendent and member of consistory; in 1716 was made professor of theology, and in 1720 doctor of divinity. He died July 25, 1728. He wrote, *Epistola ad 2 Tim. iv de Officio Evangelistæ*:—*Dissertatio de Origine Mali*:—*Observationum in Genesis Specimina VI*, etc. See Dolle, *Life of Bierling* (Hanover, 1749); Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Biermann, Johann, a Dutch theologian, who died in 1721 at Middelburg, is the author of, *De Prophezie van Zacharias* (Utrecht, 1699, 1716; Germ. transl. by E. Meier, Basle, 1710):—*Moses et Christus* (Utrecht, 1700, 1705; Germ. transl. Frankfort, 1706):—*De Prophezie van Hosea* (Utrecht, 1702):—*Clavis Apocalyptico-prophetica, h. e. Septem Ecclesiæ ac Totidem Sigillorum, Tubiciniorum et Phialarum Apocalypticarum Explicatio* (ibid. 1702):—*Verklaaring des eersten en tweeden Briefs van Paul aan die van Corinthus* (ibid. 1705, 1708). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Biet, Antoine, a French missionary, was born in the diocese of Senlis about 1620. He embarked for Cayenne in 1652, with six hundred colonists, sent out by a company who had obtained of the government the cession of that isle. The enterprise did not succeed; most of the colonists perished from famine and sickness, and Biet devoted himself to the alleviation of their sufferings with heroic devotion. On his return to France he published the *Voyage de la France Equinoxiale*, or, *L'Île de Cayenne, entrepris par les François en* 1652 (Paris, 1664). This work is terminated by a *Dictionnaire de la Langue Galibi*. His work concerning the West Indies is not considered trustworthy, as his stay there was very brief; this work has been refuted by P. Dutertre. See Hoefer, *Nouv. Biog. Générale*, s. v.

Biflinde (*the movable*), in Norse mythology, was one of the twelve surnames of *Alfadur*.

Biformis, in Pagan mythology, is the Latin translation of the Greek word δίμορφος (*two-formed*). It was the surname of various mythical beings, as, for instance, of *Minotaurus*, the Centaurs, *Janus*; also of *Bacchus*, because he was represented sometimes as a youth, sometimes as an aged man.

Bifrons. See Biceps.

Bifrost (or **Bif-raust**), in Norse mythology, is the bridge which joins heaven and earth, *the rainbow*. The Asas ride over it to their place of assembling by Urdar's well. Heimdall with his Gjalderhorn guards it, so that the Asas are not suddenly attacked. It is very skilfully built of air, water, and fire. The green is the water, blue is the air, and red is the fire. The first two elements would make it strong enough for the Asas; still fire has been added in order that the mountain-giants (*Berg-riesen*) cannot pass over.

Bifur (*the trembling*), in Norse mythology, is a dwarf made of earth and living on the earth.

Bigamy. Under this head we designate only, according to modern usage, the case of matrimonial union to two persons at the same time; premising that until the beginning of the 17th century, at least, the term was applied to all cases of second marriage, whether during the existence of a prior union or after its dissolution; the word "polygamy" being applied to the former case; the distinction being thus made entirely to turn on the simultaneous or successive nature of the marriage relations. See Digamy.

The first Church legislation we find on the subject is of doubtful genuineness—viz., those canons attributed to the Council of Nicæa, A.D. 325, which are only to be found in the Arabic version. The 24th of these declares that "none ought to marry two wives at once, nor to bring in to his wife another woman for pleasure and fleshly desire." If a priest, such person was forbidden to officiate, and was excluded from communion until such time as he cast out the second, while he ought to retain the first; and so of a layman. Two other canons are to the same effect. The 5th chapter of the 1st book of *Sanctions and Decrees* says that "to no Christian is it lawful to have two or more wives at once, after the manner of the Gentiles, who marry three or four at once; but one is to be married after the other, that is, the contract is to be made with the second after the death of the first." The practice of the West seems to have been generally more strict than in the East, and we have thus to infer the spirit of the Western Church towards bigamy from enactments against concubinage (q. v.). A letter of Leo the Great, A.D. 440–61, addressed to the African bishops of the province of Mauritania Cæsariensis, speaking of an actual case of bigamy in the priesthood of that province, says, "Neither apostolic nor legal authority allows the husband of a second wife to be raised to the pastoral office, much less him who, as it has been related to us, is the husband of two wives at once." Another letter of Leo's (dated 458 or 459), to Rusticus, bishop of Narbonne, is probably the first authority for the lower modern view of the concubinate. "Not every woman united to a man is the man's wife, for neither is every son his father's

heir. . . . Therefore a wife is one thing, a concubine another; as a handmaid is one thing, a freewoman another. . . . Wherefore if a clerk of any place give his daughter in marriage to a man having a concubine, it is not to be taken as if he gave her to a married man; unless haply the woman appear to have been made free, and lawfully jointured and restored to honor by a public marriage. Those who by their father's will are married to men, are not in fault if the women which such men had were not had in marriage. Since a wife is one thing, a concubine another, to cast from one's bed the bondmaid and to receive a wife of ascertained free birth is not a doubling of marriage, but a progress in honorable conduct."

Towards the same period, however (latter half of the 5th century), a Nestorian Synod held in Persia, under the presidency of Barsumas, archbishop of Nisibis, affords probably the first instance of what may be called the modern Protestant interpretation of the Pauline "husband of one wife." A priest, its canons declare, "should be one who has one wife, as it is said in the Apostle's Epistle to Timothy, 'Whoever marries, let him have one wife;' if he transgresses, he is to be separated from the Church and the priestly order. But if a priest not knowing marriage, or whose wife is dead, should wish for lawful marriage, let him not be forbidden by the bishop, whether he have wished to marry before or after his priesthood." It is clear that the Nestorians in this case interpreted St. Paul as speaking not of successive but of simultaneous marriage. That this was not, however, the view of the Greek Church generally is evident.

A collection of Irish canons, supposed to belong to the close of the 7th century, shows that the Celtic kings of Ireland must, as in Britain in the days of Gildas, have had regular harems. The Synod is represented as enacting (if the term can be used) as follows: "According as is the dignity which the king receives, so great should be his fear; for many women deprave his soul, and his mind, divided by the multitude of his wives, falls greatly into sin."

To the 8th century belongs one of the most curious incidents in the treatment of this question by the Church. In a letter of pope Gregory II (A.D. 714–30) to Boniface, the apostle of Germany, we find the pope treating the case of a wife, who through bodily infirmity becomes incapable of fulfilling the conjugal duty. Can the husband in such an event take a second wife? The pope replies, that it is good for him to remain united to her. "But he who cannot contain" (referring evidently to 1 Cor. vii, 9), "let him marry rather;" but without withdrawing maintenance "from her whom infirmity hinders, but no detestable fault excludes" from his bed—a decision closely akin to that of Luther and the Protestant theologians in the case of the Landgrave of Hesse. Further on the pope condemns bigamy generally.

We find the question of the lawfulness of a second marriage in case of a wife's bodily infirmity recurring in a work not of much later date than pope Gregory's letter to Boniface, archbishop Egbert of York's *Dialogue on Church Government*. The archbishop is, however, more cautious than the pope. He puts the case only in the shape of a dissolution of the marriage tie by agreement of both parties, because of the infirmity of one of them; can the healthy one marry again, the infirm one consenting, and promising continence? The archbishop implies that he may: "By change of times necessity breaks the law . . . in doubtful cases one should not judge." See CONCUBINAGE.

Bigari, VITTORIO, a Bolognese painter, who was born in 1692 and died in 1776, executed many pictures for his native city. In the Church of the Madonna del Soccorso is a fine picture by him, of the *Virgin and Infant, with Saints*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bigelow, Asahel, a Congregational minister, was born at Boylston, Mass., May 14, 1797. He received his preparatory education at Phillips Academy, Andover, and graduated from Harvard College in 1823, and Andover Theological Seminary in 1826. He was ordained at Walpole, Mass., March 12, 1828, and dismissed Jan. 1, 1849. May 15, 1850, he was installed at Hancock, N. H., and died in office, Aug. 16, 1877, though he had been released for two years from active pastoral service. He represented Walpole in the legislature from 1849 to 1850. He published, *A Sermon before the Norfolk County Education Society* (Weymouth, 1833): —*A Sermon at the Ordination of Rev. Andrew Bigelow*, at South Dartmouth (Aug. 25, 1841): — A *Sermon* (Hancock, May 9, 1875) at the close of his ministry. (W. P. S.)

Bigelow, Jacob, a Congregational minister, was born at Waltham, Mass., March 2, 1743. He graduated from Harvard College in 1766, was ordained pastor in Sudbury, Nov. 11, 1772, and died in September, 1816. See Sprague, *Annals of the Amer. Pulpit*, ii, 206.

Bigelow, Manson A., a Baptist minister, united with the Baptist Church at Antigonish, N. S., at sixteen; studied at Horton Academy; went to the United States, where he remained seven years, and studied there a part of that time; commenced to preach in Nova Scotia in 1857, was ordained at Guysborough in September, 1859, and from that time till near his death he preached around the eastern and southern portions of that province. He died at Antigonish Harbor, July 2, 1876, aged fifty-one. See *Baptist Year-book of Nova Scotia, New Brunswick, and Prince Edward Island*, 1876, p. 37.

Bigelow, Warren, a Congregational minister, was born at Chester, Vt., June 29, 1822. At the age of twelve he was converted; he fitted for college at Black River Academy, in Ludlow, and graduated from Middlebury in 1851. Three years after, he graduated from Andover Theological Seminary. Having decided to go West, as a home missionary, he was ordained at Chester, Nov. 14, 1854, and within a month began preaching at Black River Falls, Wis. Here he remained for eight years, and then removed to Minnesota, where he closed his ministry at Mazeppa, Oct. 31, 1866. See *Cong. Quarterly*, 1867, p. 206.

Bigg, SUSANNA, a minister of the Society of Friends, was born at Tottenham, Eng., in 1767. Of her early life but little is known. She frequently enjoyed the company and religious labors of Thomas Scattergood, of Philadelphia, who resided for several years near London. She was a kind and sympathizing friend to the poor and afflicted, a great lover of the Holy Scriptures, and lived an exemplary life. She died July 7, 1852. See *Annual Monitor*, 1854, p. 11.

Biggel, JOSEPH ANTON, a Roman Catholic theologian of Germany, who died as pastor at Zöbingen in 1838, is the author of, *Leitfaden zum christkatholischen Religionsunterricht in geschichtlicher Darstellung* (Tübingen, 1831): — *Des Christen Wandel im Erdenthale und seine Sehnsucht nach der himmlischen Heimath* (Stuttgart, 1837): —*Predigten auf alle Sonn- und Festtage des Katholischen Kirchenjahres* (Nördlingen, 1840). See Winer, *Handbuch der theol. Lit.* ii, 242, 349; *Supplement*, p. 185. (B. P.)

Biggs, David, a Baptist minister, was born in Camden County, N. C., in 1763, and began to preach in 1793. For eighteen years he was pastor of the church in Portsmouth, Va. He moved to Kentucky in 1810, and for ten years had charge of several churches in that state. He went to Missouri in 1820, and took up his residence in Pike County. Besides supplying several churches he organized one, the Noix Creek Church. For fifty years he labored in that state, and to him the churches in north-east Missouri are greatly indebted. He died Aug. 1, 1845. See Cathcart, *Baptist Encyclop.* p. 99. (J. C. S.)

Biggs, Joseph, an English Wesleyan missionary, went to the West Indies in 1830, and from that time to his death, with the exception of two years spent in England, he labored with zeal to promote the spiritual interests of the inhabitants of the islands. He died at Kingstown, St. Vincent's, Sept. 27, 1859, in the fifty-eighth year of his age. He was unassuming, amiable, catholic. See *Minutes of the Brit. Conference*, 1860.

Biggs, Richard, a Methodist Episcopal minister, was born in Columbia County, Pa., Nov. 12, 1806. He was converted in 1829; was licensed to preach in 1836; received into the North Ohio Conference in 1840, transferred to the Delaware Conference in 1856, took a superannuated relation after travelling seven charges in the latter Conference, and died at Rawson, O., July 18, 1880. He was a close student—mighty in the Word. See *Minutes of Annual Conferences*, 1880, p. 269.

Biggs, Thomas Jacob, D.D., a Presbyterian minister, was born in Philadelphia, Nov. 19, 1787. He was educated at Nassau Hall, Princeton, N. J., and was for a time tutor in Princeton College. He entered Princeton Theological Seminary in 1815, was licensed by the Philadelphia Presbytery in 1817, and in 1818 was installed pastor of the Presbyterian Church at Frankford. In 1830 he was elected President of Washington College, Pa., but declined the position to accept a professorship in Lane Theological Seminary, Cincinnati. In August, 1839, he resigned this position, and accepted the Presidency of Cincinnati College, which position he held until the college was destroyed in 1845. He was elected President of Woodward College in 1845, where he continued until his death, Feb. 9, 1864. See Wilson, *Hist. Presb. Almanac*, 1865, p. 77.

Biglia, Andrea, was a noble Milanese, who entered the order of Hermits of St. Augustine, and flourished about 1420. He was distinguished for his knowledge of Greek, Latin, and Hebrew, and died at Sienna in 1435. He wrote. *De Ordinis Eremitarum S. Augustini Propagatione* (Parma, 1601, 4to):—*Historia Rerum Mediolanensium* (printed in the *Thes. Ant. Ital.* of Burmannus, vol. ix, pt. vi, and in the *Scriptores Rer. Ital.* of Muratori, vol. ix). Many works by him yet remain in MS. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bignal, James, a Free-will Baptist minister, was born in 1799, and was one of the early preachers of that faith. He was quite prominently connected with all the advanced movements of the denomination during his ministry, and was a determined opposer of slavery and its kindred evils. His great work in the ministry was that of an evangelist, and he was frequently associated with the leading men of his denomination in conducting protracted meetings. He died very suddenly at Lyon, Oakland Co., Mich., Aug. 3, 1869. See *Free-will Baptist Register*, 1871, p. 80. (J. C. S.)

Bigne, Marguerin de la, a French theologian, was born at Bernières-le-Patry in 1546, and first studied at Caen, then went to Paris, where he was made doctor in the Sorbonne. Seconded by his superiors, he gave a collection of the Fathers of the Church, an edition of which, commenced in 1575, was completed in 1578. He was appointed successively canon of Bayeux, theologist of that diocese, and dean of the Church of Mons. Being sent to the provincial Council of Rouen in 1581, he drew down upon himself the animadversion of his bishop by sustaining against him the prerogatives of his chapter, and he finally resigned his canonship. He died at Paris about 1590. He wrote, *Bibliotheca Veterum Patrum et Antiquarum Scriptorum Ecclesiasticorum Latine* (Paris, 1575):—*Appendix, sive Tomus Nonus* (1579; 2d ed. Paris, 1589):—*Statuta Synodalia Parisiensium Episcoparum Galonis, Adonis et Willielmi; Item, Decreta Petri et Galteri Senonensium Episcoparum* (ibid. 1578):—*S. Isidori Hispalensis Opera* (ibid. 1580). See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bignell, Henry, an English clergyman, was born in 1611, and educated at Brazenose College and St. Mary's Hall, Oxford. He died about 1660. He published, *The Son's Portion* (1640):—*English Proverbs*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bignoni, Mario de, an Italian theologian, a native of Venice, distinguished himself by his sermons. He belonged to the Capuchin order, and died in 1660. He wrote, *Splendori Serafici degli Opachi delle Piu Celebri Academie Rilucenti tra l' Ombre di Naghi Geroglifici, Quaresima* (Venice, 1649, 1651, 1654):—*Elogi Sacri nelle Solennita Principali di Nostro Signore, della Vergine et Altri Santi* (ibid. 1652–55):—*Prediche per le Dominiche dopo la Pentecoste e per l'Avento* (ibid. 1656, 1661). These three works were published in Latin by Bruno Neusser, under the title, *Encyclopædia seu Scientia Universalis Concionatorum* (Cologne, 1663, 1676). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bignotti, Vicente, an Italian theologian, was born at Vercelli in 1764. After having completed his studies in Turin, at the royal college of the provinces, where he had obtained a fellowship, he was made doctor of theology, and afterwards appointed canon of the cathedral of Vercelli, where he died in 1831. He is the author of several sermons and poems, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bigot, Émery, a French scholar, was born at Rouen in 1626. His father left him a library of six thousand volumes, among which were more than five hundred MSS. This rich collection he greatly augmented, until it was worth 40,000 francs. He discovered at Florence the Greek text of the *Life of St. Chrysostom* by Palladius, which he published (Paris, 1680, 4to) with some other unpublished Greek pieces, the whole being accompanied by the Latin version of Ambrogio Traversari of Camaldoli. This collection contained the famous letter of St. Chrysostom to Cæsarius, so opposed to the modern doctrine of transubstantiation. Peter Allix procured a copy of this work of Bigot, and reprinted it (Lond. 1686). Bigot died at Rouen, Oct. 18, 1689. See *Biog. Universelle*, s. v.; Landon, *Eccles. Dict.* s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bigotry consists in being obstinately and perversely attached to our own opinions, or, as some have defined it, "a tenacious adherence to a system adopted without investigation and defended without argument, accompanied with a malignant, intolerant spirit towards all who differ." It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it, and from *true zeal*, which is an ardor of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. Bigotry is mostly prevalent with those who are ignorant, who have taken up principles without due examination, and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments or the circumstantials of religion than in the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As bigotry is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth; it cuts also the very sinews of charity, and destroys moderation and mutual good-will. If we consider the different constitution of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians! See Catholicism; Persecution; Toleration.

Bigsech, an Irish *saint* and *virgin* of Cill-bigsiche

(Kilbixy), in West Meath (celebrated June 28), was of the race of Fiachra, son of Eochaidh Muighmheadhoin.

Bikaneera. See HINDUWEE DIALECTS.

Bikh, in the mythology of India, is a preparation of the amrita (q. v.) from the sea of milk, by turning the mountain Mandar. There was produced in the preparation of the amrita a very fine but dangerous poison, which would have destroyed all things; therefore it was desirable to have it removed. Siva undertook to swallow it, but, fearing the effects of it, he did not allow it to enter his stomach, but left it in his neck. This it colored blue; wherefrom Siva has the name of Nilkunt (*blue-neck*).

Bikunis are a class of nuns in Japan, who wander about with their heads shaved, begging alms. They are in general very profligate in their manners.

Bil, in Norse mythology, was a maiden whom the moon stole, in company with her brother, when these children were sent to get water from the well Byrgir.

Bilal is the title of one of the four officiating priests attached to each mosque among the Malays in Malacca. The name was applied to the first muezzin in the time of Mohammed, and is used by the Malays instead of muezzin (q. v.). The duties of the Bilal are various—among them to call to public prayers, and to recite the Talkin, the service for the dead after the corpse has been lowered into the grave. When a goat or bullock is sacrificed, he receives two fingers' breadth of flesh from the victim's neck.

Bile, ERAR. See BILLY, ERAR.

Bilefeld, CHRISTIAN, a Lutheran theologian of Germany, who died in 1695 at Delitsch, in Saxony, as doctor of theology, is the author of, *Diss. Theol. de Conversione Hominis:—An Diversæ Religionis Homines Fœdus Ferire Possint et an etiam illud Frangere Licitum sit?—Diss. Inaug. de Fide Veterum et Inprimis Fidelium Mundi Antedeluviani in Christum Verum Deum et Hominem ejusque Passionem Meritoriam.*

His son, JOHANN CHRISTOPH, was born at Wernigerode, Dec. 25, 1664. For a time he acted as assistant to his father at Delitsch. In 1690 he received his degree as doctor of theology at Kiel, was in 1693 appointed professor of theology and superintendent at Giessen, and died June 21, 1727. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Molleri, *Cimbria Litterata;* Seelen, *Athenæ Lubecenses.* (B. P.)

Bilfinger, Carl Friedrich, a German theologian, who died Sept. 8, 1838, as doctor of philosophy and pastor at Weilheim, near Tübingen, is the author of *Die Hauptlehren der christlichen Religion, in 2 Abtheilungen* (Tübingen, 1833). See Winer, *Handbuch der theol. Lit.* ii, 231; Zuchold, *Bibl. Theol.* i, 149. (B. P.)

Bilfinger, Georg Bernhard, a Protestant divine of Germany, doctor and professor of theology, and president of the consistory at Tübingen, was born Jan. 23, 1693, at Canstadt. He studied at Tübingen and Halle, was in 1721 appointed professor of philosophy at Tübingen, but had no great success there. In 1725 he accepted a call to St. Petersburg, but in 1731 returned to Tübingen, having been appointed professor of theology and superintendent of Tübingen. He died Feb. 18, 1750. He wrote, *De Harmonia Animi et Corporis Humani Maxime Præstabilita* (Tübingen, 1723):—*Dilucidationes Philosophicæ de Deo, Anima Humana, Mundo et Generalibus Rerum Affectionibus* (ibid. 1725; 1768, 4to):—*Diss. de Cultu Dei Rationali* (ibid. 1731, 1739):—*Notæ Breves in B. Spinozæ Methodum Explicandi Scripturas* (ibid. 1732, 1739):—*De Mysteriis Christianæ Religionis Generatim Spectatis Sermo* (ibid. 1732, 1738). See Winer, *Handbuch der theol. Lit.* i, 282, 425; Döring, *Die gelehrten Theologen Deutschlands*, i, 114 sq.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bilgenschneider, in German superstition, is a dæmon which is said to cut off the ears of corn and wheat of poor rustics in harvest times.

Bilhuber, JOHANN CHRISTOPH, a Lutheran theologian of Germany, was born Nov. 5, 1702, at Urach. He studied at Tübingen, was in 1730 deacon at Winnenden, and in 1734 pastor there. In 1749 he was called to Urach, where he died, Jan. 2, 1762. He published, *Moses und die Propheten in den Evangelien* (Esslingen, 1744, 1751):—*Evangelischer Liederschatz oder glossirtes grosses Würtembergisches Gesangbuch* (Tübingen, 1830–34, 3 pts., in connection with Moser). See Moser, *Lexicon der Gottesgelehrten;* Koch, *Gesch. des deutschen Kirchenliedes*, v, 22 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bilit is the Assyrian feminine Sacti of the god Bel. She was called "the Mother of the Gods," and was *Mylitta* of Greek mythology. See BELTIS; BELAT.

Biliverti, GIOVANNI, a Florentine painter, was born in 1576, and studied under Cigoli, and blended the style of that master with that of Paolo Veronese and Titian. He finished some pictures which Cigoli left unfinished at his death, and executed a number of pictures in the churches of San Gaetano and San Marco. Of these *The Elevation of the Cross* is considered the masterpiece. He died in 1644. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Billard, PIERRE, a French priest of the Oratory, was born at Ernée in Maine (department of Mayenne), Feb. 13, 1653, and died in May, 1726, at Charento. He accompanied M. Picquet, who was nominated bishop over the missions in Persia and Syria. He wrote *La Bête à Sept Têtes* (1693), against the Jesuits, for which he was imprisoned until 1699, and afterwards *Le Chrétien Philosophe* (Lyon, 1701, 12mo). See *Biog. Universelle*, iv, 492.

Billecoq, JEAN FRANÇOIS, a French Dominican of Moreuil, in Picardy, who died at Abbeville, Oct. 19, 1711, aged seventy-eight, wrote, *Instructions Familières sur les Pratiques de la Vraie Dévotion* (Abbeville, 1673):—*L'Usage du Saint Sacrament, tiré de l'Écriture, des Conciles, et des Pères* (Amiens, 1690); and some other works.

Billfrith, an anchoret and goldsmith, who bound the copy of the Gospel written by bishop Eadfrith, is made a contemporary of St. Balthere, and lived about 740.—Smith, *Dict. of Christ. Biog.* s. v.

Billi (or **Billy**), NICCOLÒ and ANTONIO, two Italian engravers, lived about the year 1734. The following are their principal works: *The Infant Jesus Sleeping; St. Philip Neri Kneeling before the Virgin; The Holy Family; The Flight into Egypt; The Cardinal Pompeo; Fredericus Zuccharus; Hans Holbein.*

Billiart, MARIE ROSE JULIA, the foundress of the Sisters of Notre Dame, was born at Cuvilly, Picardy, France, in 1751. On Feb. 2, 1804, she, with Frances Blin and Catharine Duchatel, made the necessary vows, and promised to devote themselves to the education of orphans and homeless children. Through her strength of character and patient endurance, even through sufferings and hard trials, she labored constantly, and at her death in 1816 saw her order widely established. Archbishop Purcell of Cincinnati introduced the Sisters of Notre Dame into the United States in 1840. On Jan. 1, 1872, the order numbered in this country 20 houses, 13,242 free scholars, 6517 Sunday scholars, 859 night scholars, 10,727 sodalities. In Belgium, England, United States, and Central America, there were at the same date 88 houses, 9996 day scholars, 45,146 free scholars, 12,671 Sunday scholars, 19,404 sodalities, 564 orphans. See *Life of Mother Julia* (N. Y. 1872); (N. Y.) *Cath. Almanac*, 1873, p. 93.

Billiet, ALEXIS, a French prelate, was born in 1783.

In 1825 he was made bishop of Maurienne; in 1840, archbishop of Chambery. In 1861 he was appointed cardinal, and died April 30, 1873, being at the time of his death senior of the French clergy and the oldest member of the college of cardinals. He wrote, *Mémoires pour servir à l'Histoire de Diocèse de Chambery* (1865). (B. P.)

Billings, Edward, a Unitarian minister, was born at Sunderland, Mass., and graduated at Harvard College in 1731. He was ordained at Belchertown in 1737, and dismissed in 1751. He was installed at Greenfield, Mass., March 28, 1754. He died in 1760. See Sprague, *Annals of the Amer. Pulpit*, viii, 10.

Billings, Oliver, a Baptist minister, was born in Maine about the year 1795, and was in early life converted in Fayette, Me. He was ordained as an evangelist in 1800, and was not long after called to the pastorate of the church in Fayette. Of this church he was the acting pastor for more than twenty years, and senior pastor until his death, which occurred July 31, 1842.

He had a son, JOHN, who was one of the early students at Waterville, was licensed in 1825, ordained pastor of the church in Addison in 1826, where he remained seventeen years (1826-43). Subsequently he was pastor of the church in North Livermore a short time. See Millett, *History of the Baptists of Maine*, p. 436; Sprague, *Annals of the Amer. Pulpit*, vi, 392. (J. C. S.)

Billings, Silas, a Presbyterian minister, was born at Somers, Tolland Co., Conn., Aug. 10, 1804. He graduated from Yale College in 1829, when he entered the Princeton Theological Seminary and graduated in 1833. His first field of labor was in Prince George County, Va., near Petersburg, where he remained but a short time and removed to the valley of Virginia, where for nine years he had charge of the churches of Woodstock, Strasburg, and Cedar Creek. He afterwards lived and labored successively at Morgantown, West Va., and also at Brooklyn, N. Y. After leaving this charge he went to West Bloomfield, N. J., and returned to Virginia, where he took charge of the church at Duffields. After 1869 he resided in Winchester, in charge of a seminary for young ladies. He was a great sufferer for many years, but his energetic spirit overcame all obstacles, and for a long time he was a successful pastor and popular preacher. He died in Winchester, Va., Jan. 8, 1881. See (N. Y.) *Observer*, Jan. 20, 1881. (W. P. S.)

Billings, William, a Congregational minister, was born at Preston, Conn., Feb. 15, 1697. He graduated from Yale College in 1720, and was ordained pastor of the church in Hampton in 1723—the same time as the formation of the church. Here he remained till his death, May 20, 1733. *A Fast-day Sermon* of his was published posthumously, with a preface by Hale. See *Cong. Quarterly*, 1860, p. 180.

Billingsly, JOHN ASHCUM, a Baptist minister, was born in St. Mary's County, Md., April 24, 1770. When about fourteen years of age he removed to Virginia. He was a very witty and agreeable young man, and uncommonly active; having a fine ear for music, and being an excellent performer on the violin. When about twenty years of age he was awakened from his vain life, made a public profession of his faith in October, 1794, and at once fully identified himself with the cause of Christ as an active and zealous member of the Church. He was ordained to the work of the ministry in October, 1810, and became pastor of the church at Zoar, Orange Co., Va. Subsequently he ministered to other churches in his native state. He died Aug. 1, 1837, on his plantation called Salem, in Spottsylvania, near Fredericksburg. He was a popular, successful, and indefatigable preacher. Although not educated in the schools, he was always a student and reader of good books. It is said that few men in modern times have been instrumental in the conversion of more sinners or baptized more believing subjects. See Taylor, *Virginia Baptist Ministers*; Haynes, *Baptist Cyclopædia*, i, 96-99.

Billot, JEAN, a French preacher, was born at Dole in 1709, and died at Macherans, in the diocese of Besançon, in 1797. He wrote *Proves Réduits en Pratique pour les Dimanches et les Fêtes Principales de l'Année* (1771; Lyons, 1785). These lectures, often republished, were translated into German (Augsburg, 1774). See Hoefer, *Nouv. Biog. Générale*, s. v.

Billuart, CHARLES RENÉ, a French theologian and preacher, was born at Revin, Ardennes, Jan. 8, 1685. He completed his studies at Charleville, was appointed professor at the College of Douay, entered the Dominican order, and became, in 1728, provincial of his order. He died Jan. 20, 1757. His principal works are, *De Mente Ecclesiæ Catholicæ circa Accidentia Eucharistiæ Dissertatio Unica, adversus Ant. Lengrand* (Liege, 1715):—*Le Thomisme Vengé de sa Prétendue Condemnation par la Constitution Unigenitus* (Brussels, 1720):—*Lettre aux Docteurs de la Faculté de Théologie de Douay, avec des Réflexions*, etc. (1723):—*Examen Critique des Réflexions sur le Bref de N. S. P. le Pape Benoit XIII* (1724). Of his writings one has especially become well known, the *Summa S. Thomæ Hodiernis Academiarum Moribus Accommodata, sive Cursus Theologiæ juxta Mentem D. Thomæ* (Liege, 1746-51, 29 vols. 8vo). This manual, which has often been printed in Italy, France, and Germany, and of which the author published an abridged edition in 1754, in 6 vols., has contributed not a little to develop in the Catholic schools the ideas and especially the spirit of the *Doctor Angelicus*, who was the favorite and theological ideal of Billuart. See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Billups, HUMPHRY, a minister in the Methodist Episcopal Church South, was born in Mathews County, Va., Sept. 10, 1786. He experienced conversion at the age of nineteen; received license to preach in 1812; and in 1837 entered the Virginia Conference. Both in the local ministry and in the itinerant ranks he abounded with earnest labor and abundant success. Age and infirmity finally compelled him to retire from active service, and he spent several years as a superannuate prior to his death, which occurred May 20, 1871. Mr. Billups had only the advantages of a rudimentary education, yet by persistent personal application he attained considerable excellence as a well-read preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 530.

Billy (or **Bile**), **Erar** (or **Erard**), a French theologian of Lorraine, was born Jan. 10, 1610. He taught theology and mathematics at Caen. In 1644 he ventured to issue upon the simony and power of the popes certain propositions which brought against him violent replies, so that he was at length obliged to retract. He resolved to go to America as missionary, and died by shipwreck in 1645. See Hoefer, *Nouv. Biog. Générale*, s. v.

Billy (or **Billi**, Lat. *Billius*), **Jacques de**, a French abbot, who was born at Guise in 1535, and died at Paris, Dec. 25, 1581, wrote *Anthologiæ Sacræ ex Probatissimis utriusque Lingua Patribus Collectæ, atque Octastichis Comprehensæ libri II;* he also wrote notes on Gregory Nazianzen's work, which F. Morellus edited (Paris, 1709-11); he also published *Joannes Damascenus: Opera Gr. et Lat. ex editione J. B.* (ibid. 1619):—*Isidorus Pelusiota: de Interpret. Div. Scripturæ Epistol. libri V Gr. et Lat., quorum III priores ex Interpretatione Jac. Billii* (ibid. 1585). See Winer, *Handbuch der theol. Lit.* i, 893, 895 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Billy, Jean de, a French theologian, was born at Guise about 1530. He was elder brother of Jacques and of Godefroy, pursued the ecclesiastical profession, obtained some benefices, and was at first very worldly

in his mode of living; but having been rescued from death by fire, he resigned the abbeys in his possession, and entered the Carthusian order. He was prior of Mont-Dieu and of Bourbon-lez-Goillon, where he died, June 30, 1580. He wrote, *Des Sectes et des Hérésies de nostre Temps*, etc.; translated from the Latin of Stanislas Hosius, bishop of Varmie in Poland (Paris, 1561):—*Dialogue de la Perfection de Charité;* translated from the Latin of Denis of Rickel, named also *Dyonisius Carthusianus* (ibid. 1570):—*Homélie de Saint Jean Chrysostome*, entitled *Que Personne n'est Offensé que de Soi-même; avec deux Sermons de Saint Augustin*, translated into French (ibid. 1751):—*Le Manuel du Chevalier Chrétien;* translated from the Latin of John of Lansperge (ibid. 1573):—*Exhortation au Peuple François pour Exercer les Œuvres de Misericorde Envers les Pauvres*, etc. (ibid. 1572; 1584). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bilnimiki (*lord of mysteries*) is a frequent occurring title of the Assyrian deity *Hea*, the god of the under-world.

Bilo (or **Pilo**), an Armenian historian, was born at Dirag, in Armenia, in 643. He studied successfully theology and history, and distinguished himself among the scholars of his country, and obtained the friendship of Nerseh, governor-general of Armenia, to whom he gave useful counsel in the administration of the affairs of state. He died in 711. He wrote a translation of the *Ecclesiastical History of Socrates* into Armenian, and a *History of the Patriarchs of Armenia*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bilocation is a miraculous property, which some of the canonized saints of the Church of Rome are said to possess, of appearing in two places at once, or of passing with the velocity of spirits from one place to another. See Miracles; Wonders.

Bilskirner, in Norse mythology, was the palace of the god Thor in his kingdom Thrudwanger, being the largest building in the world. It had five hundred and forty saloons, but was full of windings and hallways, so that he who entered without a guide could not find his way out again.

Bilstein, Jan, a Flemish theologian, was born in 1592 at Verviers, Belgium. He aided in reorganizing the academy of Osnabruck, and died March 6, 1663, leaving several historical and poetical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bimatris, in pagan mythology, is the Latin translation of the Greek *Dimeter*. It was the designation of Bacchus, as he was born twice, first of Semele, then of Jupiter, who sowed him in his thigh.

Bimatshi-Dahri, in Mongolian mythology, was the greatest and mightiest of the Assuri. The second ray of the six shining lights inspired him.

Bimel, Michael. See Bumel.

Bin was the Assyrian god of the atmosphere, and the biblical *Rimmon*.

Binace, Josiah, a Methodist helper, was born in 1841, and was converted while at school at Graham's Town, South Africa. He served the Wesleyan Methodist Church in South Africa as teacher, local preacher, and evangelist, and was accepted as a regular minister in 1879, but died in his first and only appointment, at Queenstown, Sept. 13, 1879. He won souls. See *Minutes of the British Conference*, 1880, p. 45.

Binch, Johannes, a Lutheran theologian of Germany, was born at Herford, in Westphalia, in 1586. He studied at Helmstädt and Giessen, and died at Herford, Feb. 20, 1671, as senior minister, where he had occupied the pastorate for thirty-eight years. He wrote, *Die göttliche Bussposaune in* 250 *Predigten:—Catechismus Psalmodicus:—Lapis Offensionis* (*Rom. ix*) *ex Via Fidelium Remotus* (against which N. Warendorp wrote his *Lapis Resurrectionis Immotus*):—*Remedium Impietatis.* See *Unschuldige Nachrichten;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Binck, Jacob, a German engraver, was born at Cologne in 1504, and studied under Duer, and afterwards visited Rome, where he became a scholar of Marc' Antonio. The following are some of his principal plates: *Adam Holding the Branch of a Tree; Eve with a Branch with Two Apples; The Seven Planets, represented by Figures; The Seven Virtues, Faith, Hope, Charity, Justice, Patience, Fortitude, and Temperance; David with the Head of Goliath; The Descent from the Cross.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bindachul, a town near Mirzapur, to the north of Bengal, in Hindûstan, where there is a temple dedicated to the sanguinary goddess Kali (q. v.). At this place religious ceremonies are constantly performed, and thousands of animals are offered in sacrifice. It is chiefly frequented by the Thugs (q. v.), or leagued murderers, who, before setting out on their cruel expeditions, visit the temple of the goddess, implore her aid, and, in the event of success, promise her a portion of the booty.

Bindeman, F. W., a German Reformed minister, was, in 1824, a student of Rev. J. William Dechaut, and by him recommended for ordination to the fathers; but owing to his rude and passionate conduct he was not deemed worthy to be a member, hence was excluded from all connection with the Church. It is not known when he died. See Harbaugh, *Fathers of the German Ref. Church*, iv, 475.

Binder, Christoph, a Lutheran theologian of Germany, was born at Gretzingen in 1519, and studied at Tübingen. In 1543 he was pastor at Denkendorff, in 1545 at Stuttgart, in 1557 at Nürtlingen, in 1563 general superintendent and abbot at Adelberg, where he also signed the *Formula of Concord*, and died Oct. 31, 1596.

His grandson, also named Christoph, was born at Rosswälden in 1575, and studied at Tübingen. In 1601 he was deacon at Canstadt, in 1608 superintendent and preacher at Stuttgart, and in 1610 member of consistory and court-preacher. Two years after he had received the degree of doctor of theology, in 1614, he was made general superintendent and abbot of Maulbrunn, and died June 3, 1616. He wrote, *Theologia Scholastica:—Tractatus de Usuris:—De Jesuitarum Sophistica et Malis Artibus, quibus in Congressibus uti Solent.* See Freheri, *Theatrum Eruditorum;* Fischlin, *Memoria theolog. Würtemberg.;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bindrim, Johann Georg, a German theologian, who died at Rostock in 1705 as professor of theology, is the author of, *De Voce Hosianna:—De Sione Evangelica:—De Gradibus Excommunicationis Judæis olim Receptis:—De Characteribus Messiæ:—De Prophetis Illorumque Ordine.* See *Mecklenburgisches Gelehrten-Lexikon;* Winer, *Handbuch der theol. Lit.* i, 143. (B. P.)

Binebtat was an Egyptian deity adored under the figure of a kneeling ram. His title was *the spirit-lord of Teattu.*

Biner, Joseph, a Jesuit of Germany, who died about 1778, left *Apparatus Eruditionis ad Jurisprudentiam Præsertim Ecclesiasticam, partes XIII* (5th ed. Augsburg, 1766–67, 7 vols. 4to).

Binet, Étienne, a French Jesuit, was born at Dijon in 1569, and died at Paris, as rector of the College of Clermont, July 4, 1639. He was a prolific writer, and his works are found in the *Bibliothèque des Écrivains de la Compagnie de Jésus* (edited by Augustin and Aloïs de Backer, Liege, 1853). Sotwell, in his *Bibliotheca Scriptorum S. J.*, praises him highly; but Binet appears to have had more zeal and piety than talent, and few of his numerous works, enumerated by Papillon in the *Bibl. des Auteurs de Bourgogne*, call for any special

notice. We must, however, except his *Essai sur les Merveilles de la Nature* (Rouen, 1621), which soon passed through twenty editions, and *Abrégé des Vies des Principaux Fondateurs des Religions de l'Eglise, Représentés dans le Chœur de l'Abbaye de S. Lambert de Liesse en Haynault* (Antwerp, 1634, 4to), which was translated into Latin. We give the titles of some others of his works: *Quel est le Meilleur Gouvernement, le Rigoureux ou la Doux, pour les Supérieurs de Religion? —De l'Etat Heureux et Malheureux des Ames Souffrantes de Purgatoire, et des Moyens Souverains pour n'y aller pas*, etc.:—*Méditations Affectives sur la Vie de la très-Sainte Vierge, Mère de Dieu* (Antw. 1632):—*Les Saintes Faveurs de Petit Jésus au Cœur qu'il Ayme et qui l'Ayme* (Paris, 1626):—*Le Chef-d'Œuvre de Dieu, ou les Souveraines Perfections de la Sainte Vierge sa Mère* (edited by Jennesseaux, Paris, 1855). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; *Biog. Universelle*, iv, 499; Landon, *Eccles. Dict.* s. v. (B. P.)

Binet, François Isidore, a French theologian, was born at Niort in 1720. He was professor at the house of the Capuchins, where he was first provincial of the province of Touraine, and then guardian of the convent of Poitiers. He frequently preached in Poitou and the surrounding provinces, where his oratorical ability gained for him a desirable reputation. He died at the close of the 17th century. He wrote, *Le Missionnaire Controversiste*, or *Cours Entier de Controverses* (Poitiers, 1686).

His nephew, ISIDORE BINET, born at Niort in 1693, also entered the Capuchin order, of which he was twice provincial. A commendable orator, he went to Rome as preacher of the chapter-general of his order. He wrote a history of his voyage to Italy, in order to refute the erroneous reports of Misson, but before his death he demanded that his MS. should be burned. He died at Poitiers in 1779. See Hoefer, *Nouv. Biog. Générale*, s. v.

Binet, William, a Protestant Episcopal clergyman of the diocese of Albany, was the officiating minister in the parish of New Castle, Pa., in 1857, and continued in that position until 1859, when he removed to Fort Smith, Ark., being employed in what was then known as the "Mission of the South-west." The following year, in the same missionary diocese, he served at Van Buren, Ark., and remained there until 1865. In 1866 he became rector of Grace Church, Canton, N. Y., and, after serving there about two years, resided in Canton without charge. Soon after, he removed to Benicia, Cal. A year after this, in 1871, he became principal of St. John's Institute, Sacramento, retaining that position until 1873, at which time he removed to New York city, without charge. In 1874 he officiated in Stockbridge, Mass., and in the following year was rector of Edward's-place School, in the same town. A short time previous to his death he was connected with the diocese of Albany. He died in the island of Jersey, Channel Isles, Feb. 1, 1877. See *Prot. Episc. Almanac*, 1878, p. 168.

Bingham, Abel, a Baptist missionary among the Seneca and Ojibwa Indians, was born at Enfield, N. H., May 9, 1786. He was ordained at Wheatland, N. Y., in 1838, and was sent among the Ojibwas. In 1855 he resigned his connection with the mission and removed to Michigan. He died at Grand Rapids, Mich., Nov. 26, 1865. See *Appleton's Annual Cyclopædia*, 1865, p. 658; Cathcart, *Baptist Encyclopædia*, p. 100.

Bingham, George, an English clergyman, was born at Melcombe Bingham, in Dorsetshire, in 1715, and educated at Westminster School and at Christ Church, Oxford. He afterwards became fellow of All-Souls' College, and was some time proctor in the university. A few years later he was presented to the rectory of Pimpern, Dorset, and afterwards to that of More Critchil. He died at Pimpern, Oct. 11, 1800. His principal works are, *A Vindication of the Doctrine and Liturgy of the Church of England* (Oxford, 1774):—*An Essay on the Millennium*, etc. (Lond., 1804, 2 vols. 8vo):—and *Essays, Disputations, and Sermons*, with *Memoirs of the Author's Life*, by Peregrine Bingham (1804, 2 vols. 8vo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bingham, Henry, a Methodist Episcopal minister, was a native of Virginia. No particulars are recorded concerning his birth or life other than that he spent four years in the ministry, and was serious, faithful, zealous, humble, and successful. He died in 1789. See *Minutes of Annual Conferences*, 1789, p. 33.

Bingham, Hiram, a Congregational minister, was a native of Bennington, Vt. At the age of twenty-one he was converted, and began preparation for college with the Rev. Elisha Yale, D.D., of Kingsbury, N. Y., and graduated from Middlebury College in 1816. Three years afterwards he graduated from Andover Theological Seminary. He was ordained at Goshen, Conn., Sept. 29, 1819, as a foreign missionary—the first ordination of a foreign missionary in Connecticut. In company with other missionaries, he sailed from Boston, Oct. 23, for the Sandwich Islands, the voyage occupying one hundred and sixty days. After an exploration of the islands, Mr. Bingham, in September, 1823, established himself at Honolulu on the island of Oahu; and thus began the first mission to the islands of the Pacific. He translated hymns, school-books, and large portions of Scripture into the language of Polynesia. On account of the failing health of his wife, he returned to the United States in 1840, and began to act as stated supply to various churches, particularly the church in Chester, Mass., and the Temple-street Church, New Haven, Conn. He died at New Haven, Nov. 11, 1869, aged eighty years. Mr. Bingham made a valuable contribution to missionary literature in a work entitled, *A Residence of Twenty-one Years on the Sandwich Islands* (Hartford, 1847). He also printed a little work, *Bartimeus of the Sandwich Islands*, published by the American Tract Society. See *Cong. Quarterly*, 1871, p. 593.

Bingham, Luther, a minister of the Reformed (Dutch) Church, was graduated from Middlebury College in 1821. He was licensed by the Essex Association, Mass., in 1825, and served as pastor from 1825 to 1837 at Marietta, O. He was pastor in Cincinnati from 1837 to 1843, and at Williston, Vt., 1843 to 1851; and a journalist, from 1851 to 1877. In 1855 he joined the Reformed Dutch Church, and was colporteur as well as connected with the Board of Publication. He died in 1877. He wrote much, both in the newspapers and in books. For eighteen years he was the author of the reports of the Fulton-street prayer-meeting in the *N. Y. Observer* and *Christian Intelligencer*. He wrote "certain chapters" in Prime's *Power of Prayer*. He published, *Army Life:—Hospital Life:—Living Words from Living Men:—The High Mountain Apart:—The Young Quartermaster:—The Little Syracuse Boy:—The Little Drummer Boy:—Out of Darkness into Light*, etc. "These practical and simple books did an immense amount of good." See Corwin, *Manual of the Ref. Church of America* (3d ed.), p. 183.

Bingley, Charles, an English Congregational minister, the son of a gentleman farmer, was born at Hemsworth Lodge, near Ackworth, Yorkshire, in 1813. In early life he gave himself to God, joined the Church at Queen-street chapel, Leeds, and in 1837 entered Airedale College. His first settlement was at Middlesborough, Yorkshire, where he was ordained April 28, 1842. Thence he removed to Crewe, thence to Tockholes, Lancashire, and thence to Droylsden, where he died, May 30, 1862. Though naturally retiring, Mr. Bingley possessed a moral courage that was equal to every demand made upon it. His conduct, spirit, and teach-

ings were in harmony. See (Lond.) *Cong. Year-book*, 1863, p. 208.

Bingley, William, an English clergyman, was a native of Yorkshire, and was educated at St. Peter's College, Cambridge, where he graduated in 1799, and took holy orders. He died in 1823. Among his published works are, *North Wales; including its Scenery, Antiquities, Customs*, etc. (Lond. 1804, 2 vols. 8vo.):—*Memoirs of British Quadrupeds*, etc. (1809):—*Animated Nature* (1815):—*Useful Knowledge* (1816). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Binna. See Beonna.

Binney, Amos, a Methodist Episcopal minister, was born at Hull, Mass., Oct. 30, 1802. He experienced conversion at the age of sixteen; received a common-school education, and studied one year at New Market Academy; was licensed to preach, and entered upon mercantile business; and in 1826 joined the New England Conference. In its active work he did noble consecrated service until 1854, when he located. In 1857 he became supernumerary, and remained such until his decease in New Haven, Conn., March 29, 1878. Mr. Binney was characterized by great fidelity to the Methodist Episcopal Church, and by tireless industry in every department of pastoral labor. He had a peculiar insight into the religious wants and difficulties of the common people, hence the publishing of his *Theological Compend*, which has been translated into the Arabic, Chinese, German, Swedish, Bulgarian, Spanish, Italian, and Japanese languages. His last eighteen years were spent in publishing his *People's Commentary*. See *Minutes of Annual Conferences*, 1878, p. 47.

Binney, Joseph Getchell, D.D., a distinguished Baptist missionary, was born in Boston, Dec. 1, 1807. At an early age he became a Christian, and united with a Congregational Church. He pursued his preparatory studies in his native city, and entered Yale College, where he remained but a short time, on account of ill-health. Soon after he became a Baptist, and was received into the Baptist Church in East Cambridge, Mass., which gave him a license to preach, Oct. 15, 1830. His ordination to the work of the ministry and the pastorate of the Church in West Boylston took place May 16, 1832, in which place, and for a brief period in Southbridge, Mass., he was pastor for several years, and then removed to Savannah, Ga., to assume the pastorate of the Baptist Church in that city. Here his ministry was a happy and successful one. He was called in 1843 to lay the foundations of a theological school for the Karens in Maulmain, Burmah. He reached Burmah in the month of April, 1844, and, after a year devoted to the study of the Karen language, he opened the theological school at a place near Maulmain. Here, for five years, he labored with great zeal and success in training a native ministry for the Karen churches, when the ill-health of Mrs. Binney compelled him to return to the United States, where he remained not far from eight years, acting during most of this period as pastor of two churches, one in Elmira, N. Y., and the other at Augusta, Ga., and, for a time, as president of Columbian College at Washington, D. C. He was reappointed as a missionary in the summer of 1858, and resumed his labors as the president of the Karen Theological Seminary, which soon afterwards was removed to Rangoon. Here Dr. Binney performed the duties of his office from May, 1859, till November, 1875, with rare fidelity, and left the impress of a character of great energy and devotion to the cause of his Master upon the young men who came under his charge. He established a college for the Karens on the 28th of May, 1872, with three native teachers and seventeen students. An attack of paralysis in 1864, and another in the fall of 1875 compelled him to pass the winter of 1875–76 in Italy, and the following summer he returned to his native land. He sailed from New York, Oct. 6, 1877, by the overland route to the East, but died on board the steamship "Amarapoora," Nov. 26, 1877, and his remains were committed to the deep.

Among American missionaries of all denominations, Dr. Binney took a high rank. His personal appearance was such as to arrest attention at once. Seriousness, earnestness, thorough consecration to his work were written in every line of a face which, once seen, would not soon be forgotten. He published, in the Karen language, a work on *Systematic Theology*, and another on *Preaching*. He left also several works in manuscript, which were nearly or quite ready to be placed in the printer's hands. He was a hard, diligent worker, and doubtless shortened his life by his severe application to the tasks he had undertaken to accomplish. He guarded well his lips, and was sober and dignified in his demeanor, and his presence commanded respect. See *Baptist Missionary Magazine*, lviii, 65–69. (J. C. S.)

Binney, Thomas, D.D., LL.D., an eminent English Congregational minister, was born at Newcastle-on-Tyne, April 30, 1798. In early life he was engaged in secular employment, but found time for reading and composition, and, by the help of a Presbyterian clergyman, acquired a good knowledge of Latin and Greek. He was brought to Christ when he was young, and he early sought admission to the Christian ministry. His student-life was spent at Wymondley, Herts, and his first settlement was at Bedford, where he continued but twelve months. Mr. Binney was ordained in 1824 to the pastoral office at Newport, Isle of Wight. Here he preached five years, and here began his career as an author, by publishing a memoir of Rev. Stephen Morell, an intimate and beloved friend. In 1829 Mr. Binney accepted a call to the pastorate at the Weigh House, London, and then entered upon a course of usefulness and popularity, which for forty years he sustained with almost undiminished vigor. During the last two years of his life he occupied, with acceptance, the chair of homiletics at New College. He died of heart disease, at Clapton, Feb. 24, 1874. Dr. Binney was endowed both by nature and grace with many noble qualities. His presence was commanding—a lofty stature, a speaking countenance, and an intellectual brow. His mind matched his body; it was of great force, of iron grasp, keen and logical. He published, *Closet and the Church:—Four Discourses on the Christian Ministry:—Illustrations of the Practical Power of Faith:—Sermons Preached at Weigh House Chapel:—Service of Song in the House of the Lord:—Ultimate Design of the Ministry*; besides hymns, tracts, and various articles. Many of his *Sermons* were edited by Allen (Lond. 1875). See *Memorial* by Stoughton (Lond. 1874); (Lond.) *Cong. Year-book*, 1875, p. 313; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Lights of the Mod. Pulpit* (Lond. 1852), p. 49 sq.

Binning, Hugh, a Scotch theologian, was born in the County of Ayr, in 1627. He was educated in the University of Glasgow, and distinguished himself by his talent for oratory, and by the power of his logic. It was this that rendered him celebrated as a preacher and controversialist. In a conference which was held in the presence of Cromwell, between the Presbyterians and Independents, Binning so victoriously refuted the latter as greatly to please the future Protector, who demanded his name. Binning died in 1654, while minister of Govan, near Glasgow, after having been regent and professor of moral philosophy in the University of Glasgow. He wrote a *Commentary on the Epistle to the Romans* (Edinb. 1735). See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Binning, William, an English Wesleyan minister, was born at or near Hornsea, Yorkshire. He was converted at the age of fifteen, entered the ministry in 1817, labored in Jamaica, W. I., until 1826, when he returned to England, and died Dec. 7, 1857, in the sixty-seventh year of his age. His preaching, like his character, was simple, faithful, earnest. See *Minutes of the Brit. Conference*, 1858.

Binns, Charles, a minister of the Society of Friends, was born at Waterford, Ireland, in 1831. He inherited the Irish characteristic of warmth, both in affection and disposition. Being left an orphan when a small child, he was brought up by his uncle William Binns, of Poole. He was converted and became a member of the Society of Friends, but afterwards resigned his membership, assigning as his reason that they did not realize the blessing and efficacy of the atonement of Christ. In the year 1863 he sought readmission into the Society of Friends. The meridian years of his life were devoted to the education of the young, for which he had a peculiar gift, and in which he was very successful. He died Nov. 2, 1875. See *Annual Monitor*, 1877, p. 24.

Binns, Henry, an English Quaker minister, was born at Sunderland, Jan. 19, 1810. He began his ministerial labors when about fifty-five years of age. In 1865 he removed to Croydon, where a wider field of usefulness was opened up to him. "He often felt attracted in Gospel love to pay pastoral visits in various parts of Great Britain; and in 1869 he united with William Robinson in a visit of this character to some parts of the United States, embracing Iowa, Minnesota, and Wisconsin, and to Canada." He died at Croydon, Jan. 17, 1880. See *Annual Monitor*, 1881, p. 22.

Binns, Joseph, a minister of the Society of Friends, was born in London in 1774. In early life he was exposed to many temptations, and yielded at times to their influence. During the greater part of his life humility and love were conspicuous in his demeanor. While he had many peculiarities, and some faults, there is good reason to believe that he sought to "adorn the doctrine of our Saviour in all things." He died Feb. 19, 1836. See *Annual Monitor*, 1837, p. 6.

Binns, Mary, a minister of the Society of Friends, was born at Poole, England, in 1775. Through a long course of years she was an earnest and devoted follower of her Saviour, and was very successful in inducing others to accept the offers of the Gospel. For many years she was an invalid, consequently her opportunities for doing good were much limited. She died in 1851. See *Annual Monitor*, 1852, p. 8.

Binsfeld, Petrus, a Flemish theologian, was originally from Luxembourg. At Rome he received the degree of doctor of theology, became canon of Trèves, grand-vicar of the archbishop, and was consecrated bishop *in partibus*. He died of the plague, Nov. 24, 1598. He wrote, *Enchiridion Theologiæ Pastoralis* (Douay, 1630 and 1636):—*Commentarium in Lat. Decret. de Injuriis et Damno*:—*Comment. ad Tit. de Simonia*:—*Commentaria in Tit. Cod. de Maleficiis et Mathematicis*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bion, Jean-de-Dieu-René, a French theologian, was born at Niort in 1704. He entered the ecclesiastical profession, became rector of Notre Dame of Niort, and died May 7, 1774. He bequeathed his large library to his native city, the beginning of which was established there, and which the municipal body was eager to open to the public. Bion united with the talent for composing excellent discourses, that of reading well what he had written. Many of his sermons are preserved in the *Journal Chrétien*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bion, Jean François, a Huguenot theologian, was born at Dijon in 1668. He was a member of the Catholic clergy and rector of the village of Ursy, and was appointed chaplain of *La Superbe*, a galley where Protestant prisoners were detained. Bion, touched by their patience, embraced their doctrines, went to Geneva in 1704, then to England, where he was placed in charge of a school. He left this position in order to become chaplain of an English church in Holland. The date of his death is not known. He wrote, *Relation des Tourments que l'on fait Souffrir aux Protestants qui sont sur les Galères de France* (Lond. 1708; Amsterdam, 1709):—*Essais sur la Providence et sur la Possibilité de la Résurrection* (Hague, 1719); this work, given as a translation, is really the work of Bion:—*Relation Exacte et Sincère du Sujet qui a Excité la Funeste Tumulte de la Ville de Thorn* (Amsterdam):—*Traité des Morts et des Ressuscitants;* translated from the Latin of Thomas Burnet (Rotterdam, 1731):—*Histoire des Quiétistes de Bourgogne* (1709). See Hoefer, *Nouv. Biog. Générale*, s. v.; Smiles, *Huguenots*, p. 400.

Biondo, Flavio. See Flavius Blondus.

Biozuni, in Slavonic mythology, was an idol of the Moscovites, which they worshipped even in the 9th century. It is represented with a two-horned head of a cow, and long, projecting tongue, sitting with naked body and large breasts of a woman.

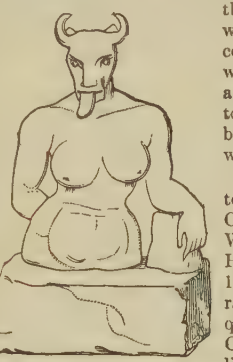


Figure of Biozuni.

Bippus, John, a minister of the German Reformed Church, was born at Boll, Würtemberg, June 2, 1815. He came to America in 1837, and settled in Tuscarawas County, O. Subsequently he removed to Crawford County. He was licensed in 1864, and ordained and installed pastor of the church at Galion, where he labored four years. Receiving no call elsewhere, he lived privately at Leesville, O., until his death, May 21, 1872. He was a zealous, faithful minister. See Harbaugh, *Fathers of the Germ. Ref. Church*, v, 40.

Birch, Andreas, a Danish Protestant theologian, was born at Copenhagen, Nov. 6, 1758, and died as doctor of theology and bishop of Aarhus, Oct. 25, 1829. He published, *Variæ Lectiones ad Textum Ach. App. Epp. Catholicarum et Pauli e Codd. Græcis MSS. Bibliothecæ Vaticanæ, Barberinæ, Augustin. Eremitar. Romæ, Borgianæ Velitris, Neapolitanæ Regiæ, Laurent., S. Marci Venetorum, Vindob. Cæsareæ et Hauniensis Regiæ Collectæ et Editæ* (Hafniæ, 1798):—*Quatuor Evangelia Græce, cum Variantibus a Textu Lectionibus Codd. MSS.* etc. (ibid. 1788):—*Variæ Lectiones ad Textum Apocalypseos ex Codd. Gr. MSS.* etc. (ibid. 1800):—*Kritisk Beskrivelse over graeske Haandskrifter af det Nye Testamente* (ibid. 1785):—*Dissertatio de Censu Quirino* (ibid. 1790):—*Auctarium Cod. Apocryphi N. T. Fabriciani, Cont. Plura Inedita Alia ad Fidem Codd. Emendatius Expressa, Fasc. i* (ibid. 1804). See Winer, *Handbuch der theol. Lit.* i, 44, 100, 247, 275; Zuchold, *Bibl. Theol.* i, 152; Davidson, *Biblical Criticism*, ii, 130, 276, 441. (B. P.)

Birch, Henry (1), an English Congregational minister, was born at Sheffield in 1800. He was converted in early life; was very useful in Sunday-school teaching, village preaching, and in holding cottage services. He was recommended to the college at Blackburn, where he studied five years, and passed through his course with great credit. Mr. Birch was ordained at Keighley in 1825. His ministry having terminated in that place, he settled successively at Fordingbridge, Paisley, and Ledbury. His last years were spent at Wadsley, where he died in 1874. Mr. Birch was a man of clear and sound theological opinions, and an author of considerable ability. Among other valuable works he published a volume entitled *Positive Theology*. See (Lond.) *Cong. Year-book*, 1876, p. 317.

Birch, Henry (2), an English Congregational minister, was born at Birmingham, July 29, 1812. Through the efforts of a female servant and his mother's death, he early in life became a Christian, and joined the Church in Carr's Lane in 1832 or 1833. He greatly desired to go as a missionary to India, but the delicate

state of his health hardly made it advisable. He commenced his studies for the ministry under the Rev. S. Barber of Bridgenorth. In September, 1837, he entered Rotherham College. He was ordained March 30, 1842, over the Church at Providence Chapel, Driffield, Yorkshire, and remained pastor there till his death, Oct. 21, 1856. Many souls were converted as the result of his labors. His preaching was scriptural, clear, and greatly calculated for instruction and edification. See (Lond.) *Cong. Year-book*, 1857, p. 168.

Birch, Peter, an English clergyman, was born in 1652, and became prebendary of Westminster in 1689. He died about 1700. He published a *Sermon before the House of Commons* (1689); and another (1694). See Le Neve, *Fasti*, iii, 362; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bircherodius, Jacob, a Danish Protestant theologian, who died at Copenhagen as doctor of theology and member of consistory, June 13, 1688, is the author of *Jonæ Proph. Liber Illustratus* (Hafniæ, 1686):—*Obadias Exegetice Expositus* (ibid.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 119. (B. P.)

Bircherodius, Janus, a Danish Protestant theologian, was born at Birckerod, in Zealand, in 1623. He studied at Copenhagen and Leyden, and was appointed professor of philosophy at Copenhagen in 1658. In 1660 he was made professor of Greek, and in 1668 he was appointed to the theological chair. He took his degree as doctor of theology in 1675, and died in 1686. He wrote, *Diatribe de Legis Mosaicæ Divina Origine et Auctoritate:—Fides Evæ de Messiæ Divina Natura:—Exercitationes contra Atheos.* See Pipping, *Memoriæ Theologorum;* Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Birchett, Henry, a Methodist Episcopal minister, of whose birth or early life no information remains, was in the ministry between five and six years in Virginia. He died in February, 1794. He was a courageous, consecrated minister. See *Minutes of Annual Conferences*, 1794, p. 54.

Birchington (Brychington, or Bryckington), Stephen, a Benedictine monk of the church of Canterbury, died about 1407. He wrote a *History of the Archbishops of Canterbury to the Year* 1368, published in Wharton's *Anglia Sacra;* and is believed to have written histories of the *Kings of England to* 1367, of the *Roman Pontiffs to* 1378, and of the *Roman Emperors to* 1378. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Birckbeck, Simon, an English divine, was born in 1584, and educated at Queen's College, Oxford, of which he became a fellow. In 1607 he took holy orders, and became distinguished for his patristic and scholastic knowledge. In 1617 he became vicar of Gilling and of Forcet, in Yorkshire, and died in September, 1656. His principal work was *The Protestant's Evidence, taken out of Good Records* (Lond. 1634). He was also the author of a work on the *Four Last Things* (1655). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bird (*as a Christian symbol*). The birds represented in the earliest Christian art are generally distinguished by their species. See Dove; Eagle; Phœnix, etc. This is not only the case in the early sarcophagi and frescos of the catacombs, but it is specially remarkable in the first Gothic works of the Lombard churches in the north of Italy. But in the very earliest tombs birds assignable to no particular species are introduced, apparently with symbolic purpose. They occur so often on tombs, with or without the palm-branch, that they may clearly be taken as images of the released soul seeking its home in heaven. Aringhi take the lightness and aerial nature of the bird as a symbol of the aspiration of faithful spirits (see also Psa. cxxiii, 6, of the released soul). Bede looks on the bird also as a sign of the resurrection. *Caged* birds are occasionally found in paintings or other representations. They are supposed to represent the human soul in the prison of the flesh, or they may be emblems of the imprisonment of a martyr. Martigny describes a mosaic in the tribune of Sta. Maria in Transtevere, in Rome, where one of these cages is placed near the prophet Jeremiah, with inscription "Christ the Lord was taken in our sins;" and another by Isaiah, with the words "Behold a virgin shall conceive and bring forth a son"—referring thus to the passion and incarnation of our Lord.

The symbolism of the cross by a bird's outspread wings is Tertullian's. Herzog conjectures that the pictures or carvings of birds with flowers and fruits combined are symbolic of Paradise. In early Gallic Christian MSS. nondescript birds are found almost everywhere, generally in pairs on each side of the monogram of Christ, and almost always with the letters A ω, which appear more frequently in the ancient documents of Christian France. Pairs of drinking birds, peacocks, and also of conventional shape, are still to be seen among the most ancient fragments of Byzantine domestic sculpture in Venice. They may be carried back to the 11th or 12th century, perhaps; at all events, they are clearly decorative repetitions of the bird-symbols in the catacombs and earlier monuments.

Bird, Caleb, an English Congregational minister, was born in 1806. He labored thirty-five years in the Christian ministry—ten at Warrington, Lancashire, and twenty-five at Margate, Kent, where he died, Dec. 10, 1866. As a preacher, Mr. Bird was earnest and faithful; as a man, he had an unstained character. See (Lond.) *Cong. Year-book*, 1868, p. 251.

Bird, Charles Smith, an English divine, was born at Liverpool, May 28, 1795. He studied law in his youth, and after his conversion entered Cambridge, in 1817, where he graduated in 1820. In 1821 he was offered the principalship of the New Royal College at Halifax, Nova Scotia; but, declining, took a party of young students, one of whom was Lord Macaulay, into Wales. In 1838 he took clerical duty at Mapledurham, and while there wrote *Tracts for the Times* and *A Plea for the Reformation;* placing him at once before the public as a controversialist of the first order. In 1843 he accepted the vicarage of Gainsborough, and in 1859 was collated to the chancellorship of Lincoln Cathedral, where he served the Church until his decease, Nov. 9, 1862. He also published *Lectures on the Church Catechism* (Lond. 1841). See *Christian Observer*, December, 1862, p. 960; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bird, Edward, an eminent English painter, was born at Wolverhampton, April 12, 1772. His father, a clothier by trade, was a man of sense and information, and gave him a fair education. A family tradition declares that he began to sketch at the age of four, and that his passion for drawing called him up at early dawn, and made the figured furniture and walls of his home subjects of continual washing and scrubbing. He was privately encouraged by his eldest sister, and produced his first composition worthy of notice in his fourteenth year—an imaginary interview between the earl of Leicester and the daughters whom Miss Lee conferred on Mary queen of Scots, in her novel, *The Recess*. When his father saw that his love of drawing was incurable he became anxious to turn it to some account, but could think of nothing better than apprenticing him to a maker of tea-trays in Birmingham; these accordingly it became the boy's business to embellish, at which he soon became famous. Thus self-instructed, at the age of about thirty he removed to Bristol and opened a drawing-school, employing his intervals in producing all kinds of sketches, both serious and comic, such as *The Interior of a Volunteer's Cottage*, and *Clowns dancing*

in an Ale-house. Later, on visiting London and studying the historical pictures of the great painters, he dedicated his pencil to the illustration of sublime passages in the Bible, and scenes of religious tragedy which the Reformation furnished; such as *The Fortitude of Job, The Death of Sapphira, The Crucifixion,* and *The Burning of Ridley and Latimer.* As premature old age crept on he was neglected, and finally died Nov. 2, 1819, and was buried in a cloister of Bristol Cathedral. Mr. Bird was in stature below the middle size, and had a mild, expressive, winning countenance. Towards the close of his life he lost his bright geniality, and grew dark and melancholy. His earlier works have an original and unborrowed air, but his later compositions were but little above failures. See *Harper's Family Library,* "Lives of Painters and Sculptors," ii, 208.

Bird, Francis (1), an English sculptor, was born in 1667. He executed, among other works, the statue of queen Anne, in the front of St. Paul's; the *Conversion of St. Paul,* on the pediment; and the bass-reliefs under the portico. His most important work, however, was the fine monument of Dr. Busby, in Westminster Abbey. He died in 1721.

Bird, Francis (2), a minister in the Methodist Episcopal Church South, was born in 1785. He entered the South Carolina Conference in 1804, located in 1808, reentered in 1849, and, after laboring one or two years, was put on the superannuated list, which relation he sustained until his decease, Nov. 17, 1861. Mr. Bird was conspicuous for his devout Christian life, and faithfulness and usefulness in the ministry. See *Minutes of Annual Conferences of the M. E. Church South,* 1861, p. 341.

Bird, Isaac, a Congregational minister and missionary, was born at Salisbury, Conn., June 19, 1793. His preliminary education was acquired at the Castleton Academy, Vt. In 1816 he graduated at Yale College, and, after having taught one year at West Nottingham, Md., he graduated at Andover Theological Seminary in 1820. During the following two years, he was agent of the American Board of Commissioners for Foreign Missions. His ordination occurred at North Bridgewater, Mass., Oct. 31, 1821; and he sailed for Malta, Dec. 9, 1822. From 1822 to 1836 he was a missionary in Syria, and in October of the latter year returned to America, resuming his agency for the American Board of Commissioners till 1838. He was acting professor of sacred literature in the Gilmanton Theological Seminary for six years from 1838, and was elected to the full professorship in 1844. From 1846 to 1869 he was teacher in a family school at Hartford, Conn., when he removed to Great Barrington, Mass., without charge. He died June 13, 1876. His published works are, *Thirteen Letters to the Maronite Bishop of Beirût:—The Jewish Prisoner* (Boston, 1860):—*The Martyr of Lebanon* (ibid. 1864):—*Bible Work in Bible Lands* (Presbyterian Board, 1872). See *Cong. Quarterly,* 1877, p. 410.

Bird, John, an English prelate of the 17th century, was born at Coventry, Warwickshire. He was educated a Carmelite at Oxford; became the thirty-first and last provincial of his order; preached some sermons before Henry VIII against the primacy of the pope, for which he was preferred to be successively bishop of Ossory, Ireland, Bangor, in Wales, and Chester, England (see Godwin [bp.], *Lives of the Bishops*). John Bale, however, contemporary with Bird, and also bishop of Ossory, names him not as bishop of Ossory, but "Episcopum Pennecensem in Hibernia" (*De Scriptoribus Britannices*). Bale also says that in the reign of Mary "he returned to the vomit of popery;" but in the first year of her reign he was ousted from his bishopric for being married, and all that we know after is that, at the examination of Thomas Hawkes, martyr, Bird brought Bonner wine and apples, probably a present for a *ne noceat.* He was apparently complacent to the reigning faith, enough to save his head, but there seems to be no evidence that he was a thorough-paced Romanist. He was a little man, lived to a great age, died in 1655, and was buried in Chester. See Fuller, *Worthies of England* (ed. Nuttall), iii, 279.

Bird, John Cox, an English Congregational minister, was born at Thame, Oxfordshire, in 1845. He was educated at Howard House, Oxford County School, and afterwards held a position in the London post-office. He began his ministerial labors as a home missionary, and was stationed as pastor at Hatfield soon after, where he remained until the close of his life, being about six years. His death occurred in 1879. See (Lond.) *Cong. Year-book,* 1880, p. 308.

Bird, Mark B., a minister of the English Wesleyan connection, was born in London in 1807. He was converted early in life, and called into the ministry. In 1833 he was appointed to the Evesham Circuit. The year following he offered himself for missionary service, and was sent to Jamaica, where he labored four years, impaired health causing his return to England. A year's work on Ipswich Circuit so improved his health that he felt ready to return. Accordingly, in 1839 he was sent to Hayti, where he labored nearly forty years. He returned in 1879, spent some months in Alderney, and in July of 1880, being in very feeble health, removed to Jersey, where he died very suddenly, Aug. 23 of the same year. "In prosperity and adversity he clung to his post of duty with a moral heroism worthy of the highest commendation." "He was a plain, practical, faithful, and thoroughly evangelical preacher, and specially solicitous for the spiritual welfare of the young. During the whole course of his ministry, his labors were greatly owned of God." See *Minutes of the British Conference,* 1881, p. 13.

Bird, P. Goold, a Scotch Congregational minister, was born in the village of Blantyre Works, near Glasgow, Jan. 20, 1838. He was a member of the Underston United Presbyterian Church, Glasgow, and became a missionary to Samoa, where he died, Aug. 22, 1864. See (Lond.) *Cong. Year-book,* 1866, p. 236.

Bird, Thomas Fairfoot, an English Congregational minister, was born at Blyth, Northumberland, in 1843. He emigrated to Australia with his parents at the age of fourteen. He entered the Wesleyan ministry in 1865. In 1870 he went to Tasmania and officiated on the New Norfolk Circuit, but while there left the Wesleyans and joined the Congregationalists. In 1872 he accepted an invitation to the pastorate at Collingwood, and was inducted in February, 1873. Here he remained pastor until his death, April 24, 1876. Mr. Bird had great originality and breadth of mental view, and was a valuable contributor to the secular and religious press. See (Lond.) *Cong. Year-book,* 1877, p. 346.

Bird, William (1). See Byrd.

Bird, William (2), an English Wesleyan minister, was born at Stourport, April 11, 1781. He was converted at eighteen, entered the ministry in 1806, and exercised a successful ministry for forty-five years; retired in 1851, and died at Oldham, Sept. 7, 1869. Mr. Bird's intellectual powers were acute, masculine, and discriminating. He was an extensive reader, a vigorous thinker, a sound theologian, and a fluent speaker. His racy and epigrammatic sayings often became household words, or were admired as gems of wisdom. See *Minutes of the British Conference,* 1871, p. 673.

Bird, William Harrison, a Presbyterian minister, was born in Fayette County, near Lexington, Ky. May 31, 1814. He prosecuted his studies at Mission Institute, near Quincy, and applied to the Salt River Presbytery of the Cumberland Presbyterian Church, and was licensed by them April 6, 1844. He was ordained by the Rushville Presbytery, Sept. 30, 1845, and labored in that Church a year and seven months, part

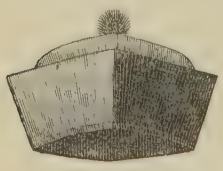
of the time at Bernadotte and part at Table Grove; at the latter place he organized a Church in 1845. Later he had a circuit including Rushville, Schuyler Co. He was not satisfied, and took his dismission from the Cumberland Presbyterian Church; attended a meeting of the Schuyler Presbytery at Quincy, and was received into that body in 1846. In the fall of that year he united with Alton Presbytery, was installed pastor of the Vergennes Church in 1847, and in 1853 of the Old Ducoign Church. His subsequent fields of labor were Mt. Vernon, Vandalia, Bethel, Sandoval, and Bethel again. In these latter places he served as supply pastor. He died at Woodburn, Ill., April 15, 1877. His preaching was uniformly profitable, and was often attended with great unction and power. See Norton, *Hist. of Presb. Church in Illinois.*

Birde, JOHN. See BYRDE.

Birdsall, RUTH, wife of William Birdsall, was an elder in the Society of Friends (Orthodox). She died at Macedon, near Farmington, N. Y., Nov. 17, 1834, aged sixty-three years. See *The Friend,* viii, 68.

Biretta (Ital., from *πυῤῥός, red*) is a cap so called from the color of the fur, its original material. The *cappa* was also called a *birrus*, and worn with a fur hood to cover the head. In 1281 copes were ordered by archbishop Peckham not to be worn biretted behind and before, that is, without folds (another meaning of birrus), and not slit down the back or the centre in front. The earlier birrus, a cloak, as Sozomen explains it, loose and of woollen material, was usually red in color, and common to all the clergy. St. Cyprian wore a beros, together with his tunic, and the habit is alluded to under the same name by the Council of Gangra. St. Austin speaks of a precious birrus, probably made of rich silk. At the coronation of William and Mary some of the clergy wore square caps, resembling flat-topped birettas. The biretta, a skull-cap, is mentioned in 1298 as the instrument of investiture of a rector by the archbishop of Canterbury. Birrus was also a tippet worn on the tunic, and sometimes buttoned over the chest, or else flowing over the shoulders: it was used by the clergy, of a ruddy black or brown, or more usually fire-red color, as its name, *purros*, as an adjective, implies; but as a substantive, indicating a dress, it was spelled *beros*. It had sometimes a hood attached to it, and is represented by the modern *mozzetta.*

A covering, similar in many respects to that represented in the illustration, was universally used by clerics about the 16th century, but afterwards was changed and modified in different countries, though retaining all its main and marked features. The ordinary Roman biretta is a square, stiff-sided cap, with curved ridges, and a tassel at the top, commonly made of black cloth or stuff, and of the same material as the cleric's cassock. Hence it is usually of black for priests, violet for bishops, and scarlet for cardinals. Birettas with four ridges are sometimes assumed by professors of theology; and those worn by doctors of canon law in some parts of Spain and Germany are made of black velvet. See BIRRUS.



Biretta.

Birge, CHESTER, a Presbyterian minister, was born at Bolton, Conn., Sept. 20, 1796. He graduated at Yale College in 1825, at the New Theological Seminary in 1828, and was ordained by the New Haven Congregational Association as pastor of the Congregational Church at North Greenwich. In 1830 he removed to New Philadelphia, O., and joined the Trumbull Presbytery. He died May 4, 1861. See Wilson, *Presb. Hist. Almanac,* 1862, p. 177.

Birid, in Mongolian mythology, is the general name of monsters. Their kingdom, Biridian Orron, lies five hundred miles under our world, and their ruler, Obtorgoin-Sang (*elephant of the air*), is one of the Assuri, on whom the fifth ray of the six lights of Boddisaddo-Chutuktu, the saviour of mankind, fell. Herli Khan, the ruler of the infernal region, lives there in a palace surrounded by sixteen iron walls, and this lies in the capital city, which is in the centre of the kingdom.

Birinus, *Saint,* the first bishop of the West Saxons, is said by Bede (*Hist. Eccl.* iii, 7) to have undertaken, by the advice of pope Honorius, the conversion of the interior of England, and for this work was consecrated by Asterius, bishop of Genoa. He landed in Wessex in 634, and, finding the people to be heathen, decided to stay and preach among them. The king, Cynegils, was one of his first converts, and under his protection and that of Oswald of Northumbria he fixed his see at Dorchester, Oxfordshire, on the border of Wessex and Mercia. The latter kingdom, then under Penda, afforded a field for his missionary labors. He died in or about 650, and was buried at Dorchester. His remains were translated by bishop Haedde to Winchester about 686, and he is commemorated Dec. 3. The Winchester historians add that he was a Benedictine monk of the monastery of St. Andrew at Rome, that he dedicated the Church of the Holy Trinity, Winchester, in the twelfth year of his pontificate, and died in the fourteenth. The canons of Dorchester claimed his relics, asserting that Birinus had never been translated. The parish of Kilbirnie, Scotland, is named from St. Birinus, but no fair marks his day. There is a Kilbirnie Loch at the west end of the parish of Beith; and the parish Dumbarney probably takes its name from this saint. See Forbes, *Kal. Scott. Saints,* p. 279 sq.

Birkbeck, MARY, a minister for many years of the Society of Friends, was born in Yorkshire, England, in 1753. Little is known of her life, but enough to show that she was pre-eminently pious and useful. She died in peace April 7, 1830. See *Annual Monitor,* 1831, p. 8.

Birkby, JOHN, a minister of the Reformed (Dutch) Church, was born in Yorkshire, England, in 1792. He graduated at Rotherham College, and was ordained by the Congregationalists. He served in England, Earl Shelton, Leicester, Tockholes, Lancaster; in America, Hanover, N. H., 1835–40; Gansevoort, Saratoga Co., N. Y., 1840–45. He died in 1861. He was rather timid and reserved, not covetous of prominence or notoriety. He seldom took part in discussion, but, when he was drawn out by the strength of his convictions, he spoke with point, propriety, and power, revealing a clear head, logical intellect, and a hoard of wealth and resources which proved him to be a man of vigorous and independent mind. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 183.

Birkett, EDWARD, a Methodist Episcopal minister, was born at Kendall, Westmoreland, England, Jan. 4, 1812. He gave himself to Christ at the age of fourteen; was soon licensed to exhort, and four years later to preach; emigrated to America in 1835, and immediately began his ministerial labors in connection with the Pittsburgh Conference. On the formation of the Erie Conference in 1836, he became a member of it, and two years later was transferred to the Pittsburgh Conference, wherein he labored faithfully, with three years' exception as superannuate, until 1872, when he took for a third and last time a superannuate relation, which he sustained until his death at Mount Union, O., Aug. 13, 1878. Mr. Birkett was not strong physically, but attained a superior mental power. He was sound in faith, and steady in purpose. His sermons were full of thought, chaste and elegant. See *Minutes of Annual Conferences,* 1878, p. 47.

Birkey, Abner, a minister of the Reformed (Dutch) Church, was born in 1806. He was pastor of the German Reformed Church in Detroit, Mich., 1849–52. He then served the Second German Reformed (Dutch) Church in New York city, 1852-65. He died in 1867. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 183.

Birkowsky, a noted Polish preacher, was born at Leopol in 1566, and died at Cracow in 1636, leaving sermons, etc., which were published in several volumes (Cracow, 1620–32), and mark the golden age of Polish literature. See Hoefer, *Nouv. Biog. Générale*, s. v.

Birley, George, an English Wesleyan minister, was born at Bradwell, Derbyshire, Nov. 22, 1788. He united with the Church in his twenty-first year, was received into the itinerancy in 1812, retired in 1857, and died at Market-Rasen, May 18, 1867. Mr. Birley's sermons were plain, faithful expositions, indicating vigor of thought and careful preparation. In labors, he was more abundant; in piety, practical; and in reading, indefatigable. See *Minutes of the British Conference*, 1867, p. 26.

Birnbaum, Christian Gotthelf, a Lutheran theologian of Germany, was born at Dresden, May 28, 1651. He studied at different universities; in 1683 was deacon at Zwickau, and accompanied Prince Johann George IV as chaplain through Germany, the Netherlands, France, and England. In 1687 he was made superintendent of Coldiz, and in 1694 of Grimma. In 1699 he received the degree of doctor of theology at Leipsic; in 1703 was pastor at Prenzlow, and in 1709 at New Ruppin, where he died in 1722. He wrote, *De Liberatione a Lege per Christum Facta:—De Impotentia Virium Humanarum in Spiritualibus*. See Dietmann, *Churs ächssische Priestersch.* ii, 1081; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Biroet (or **Biroat**), Jacques, a French theologian, a native of Bordeaux, was prior of Beussan, of the order of Clugny, counsellor and preacher to the king. He died about 1666. He wrote a large number of sermons, which have been printed in several volumes. See Hoefer, *Nouv. Biog. Générale*, s. v.

Birrell, Charles Mitchell, an English Baptist minister, was born in 1810. He commenced his ministry in Liverpool in 1836, and remained there thirty-six years (from 1836 to 1872). He was very prominent and influential in his denomination, and his counsels were highly respected. He died at Blackheath, Dec. 16, 1880. (J. C. S.)

Birrus (or **Byrrhus**, *βῆρος*, *βήριον*) was an old Latin word equivalent to "rufus" or red, and identical probably with the Greek *πυῤῥός*. No traces of the word, as the name of a garment, are to be found before the Christian æra. The earliest known instance of such a use is early in the 2d century. Speaking of the significance of various articles of dress, when seen in dreams, Artemidorus (*Oneirocrit.* ii, 3) says that the chlamys (a short military cloak), "which some call *mandyas*, others *ephestris*, others *berion*, portends trouble and difficulty, and to prisoners under trial portends condemnation, by reason that it compasses about and confines the body." Other writers identify it with the "amphibalus" (q. v.). A fresco in the cemetery of Pontianus, in which are represented three laymen, Sts. Milix, Abdon, and Sennes, and one ecclesiastic, St. Vicentius, will probably give a good idea of the difference between the chlamys, the birrus, and the casula (or planeta). St. Milix is represented wearing a chlamys; Abdon and Sennes a heavy cloak reaching from the shoulders to the back of the knees, and in form differing but little from the chlamys. See Abdon. But the birrus (if such be the garment intended) is provided with a hood, or cowl, for wearing over the head, as were most such outer garments when intended, as was the birrus, for out-door use, and represented as worn on the head. Such a rough birrus as this was allowed to be worn by slaves under the provisions of the Theodosian code. Hence some have inferred, though wrongly, that the birrus was at that time regarded as a garment suitable only for persons of the lowest class. This was not so. There were "cheap cloaks," such as those here allowed as a privilege to slaves; there were "costly cloaks," such as those of which St. Augustine says that they might perhaps be fitting for a bishop, but not fitting for Augustine, "a poor man, as his parents had been poor before him" (*De Diversis*, v, 1579). From the 4th century onward the mention of the birrus is not unfrequent as of an out-door dress used alike by laymen and by ecclesiastics. In these later notices it is almost always referred to as being either a somewhat expensive dress or as having a certain secular character attaching to it as compared with the dress worn by monks. Thus Cassianus (cir. 418 A.D.), describing the dress of monks, says that they avoid the costliness and the pretence to dignity implied in the planeta and the birrus (*De Habitu Monach.* i, 7). St. Isidore, in like manner, couples together the planeta and the birrus as garments which are not allowable to monks (*Regula*, xiii). This will account for the peculiar language of the Council of Gangra (319), warning men against attributing too much importance to the monastic dress for its own sake, and despising those who wore "birri." Towards the close of the 6th century we find St. Gregory the Great using the term "birrus albus," in speaking of the white "christening-cloak" worn by the newly baptized (*Epist.* 5). See Biretta.

Birt, Caleb Evans, an English Baptist minister, was born at Devonport, March 11, 1795. He entered Cambridge University when he was seventeen years of age, intending to study for the bar. Not long after he became a Christian, and decided to study for the ministry. After preaching for a time as a licentiate, and studying in the Bristol College, in the fall of 1814 he became a student in the University of Edinburgh, and in 1816 took the degree of master of arts. His ordination took place in 1817 as pastor of the Baptist Church in Derby, where he remained until 1827. He then removed to Portsea, and was pastor until 1837, and afterwards went to Broadmead, Bristol, where he remained until 1844. His last pastorate, which was at Wantage, continued ten years, and closed with his death, Dec. 13, 1854. See (Lond.) *Baptist Hand-book*, 1855, p. 46. (J. C. S.)

Birt, Isaiah, an English Baptist minister, was born at Coleford, Sept. 6, 1758, his father being a Baptist minister. Converted early in life, he decided to enter the ministry. He entered Bristol College in 1779, and had among his teachers Rev. Dr. C. Evans and Robert Hall. In 1784 he became co-pastor with the Rev. Philip Gibbs at Plymouth, and subsequently of a Church at what was afterwards known as Devonport, this Church being a colony from the one of which he was the colleague pastor. Here he remained until the close of 1813, when he removed to Birmingham, where he was for twelve years pastor of the Church which had had for its minister the saintly Samuel Pearce. Finally he removed to London, where he died, Nov. 1, 1837. See (Lond.) *Baptist Hand-book*, 1838, p. 23, 24. (J. C. S.)

Birt, John, an English Baptist minister, eldest son of the foregoing, was born at Devonport, Jan. 7, 1787. He united with the Church at the age of seventeen, and commenced village preaching near Coleford. For two years he studied theology with a minister in London. His first pastoral settlement was in Hull in 1812, where he remained ten years. In 1822 he became pastor of the York-street Church in Manchester, and continued in that relation twenty years. His last settlement was in Oldham. At the end of fourteen years he had a paralytic stroke, which nearly disabled him. He died Oct. 30, 1863. Among his published writings are, *The Conversations of Erastus and Trophimus*, a vindication

of the views held by the moderate Calvinists:—*A Summary of the Principles and History of Popery:*—and *Patristic Evenings*, a work which is said to bear witness to the extent and variety of his theological reading. Besides the foregoing, a considerable number of smaller productions issued from his pen. See (Lond.) *Baptist Hand-book*, 1864, p. 117, 118. (J. C. S.)

Birt, John B., a Methodist Episcopal minister, was born in Ohio about 1806. He joined the Indiana Conference in 1837; faithfully preached, generally on large circuits in the middle of the state: twice was presiding elder, once a delegate to the General Conference, and only lost about six years as superannuate from the active ranks up to the time of his death, April 24, 1870. Mr. Birt possessed a pathos and moving tenderness which gave him wonderful access to the hearts of the people. He was exemplary in life. See *Minutes of Annual Conferences*, 1871, p. 114.

Birt, Owen Johnson, an English Baptist minister, son of Rev. Caleb Birt, was born at Derby, May 30, 1821. He was converted when about seventeen years of age, and joined the Church at Broadmead, Bristol, in March, 1838. In 1839 he entered the Baptist College, in Bristol, where he remained from 1839 to 1842. In October of the latter year he was accepted by the committee of the Baptist Missionary Society for service in Ceylon. He was so feeble that he died at sea, March 14, 1844. See (Lond.) *Baptist Hand-book*, 1844, p. 21, 22. (J. C. S.)

Birthwald, an early English prelate, was born in the middle of the 7th century, but where is unknown. He was probably educated at Glastonbury, and was deeply read in Scripture. He was elected July 1, 692, the eighth archbishop of Canterbury, but was not consecrated until June 29 of the following year. There seems to have been nothing in the conduct of Birthwald more praiseworthy than the zeal which he displayed in the missionary cause. But although the long episcopate of Birthwald was one of peace and internal prosperity, he was not without his troubles. At the close of his life, his Church contrasted favorably with the condition of the Church in other parts of the world. His death occurred in 729. See Hook, *Lives of the Archbishops of Canterbury*, i, 178 sq.

Birzuli, in Slavonic mythology, is an idol of the Wends and Poles, only known from the name. It is believed he was simply a household deity.

Bisacramentarians was a term invented by Gabriel du Preaux (*Prateolus*), in his *Elenchus Hæreticorum*, to signify those who receive only the two sacraments of baptism and the eucharist.

Bisarion. See Bessarion.

Bisbee, Benjamin, a Baptist minister, was born in Maine about 1765. His early life was spent in agricultural pursuits, and he was ordained in Belgrade, Me., in December, 1809. For two years he was occupied as an evangelist in the destitute sections of Maine. In 1812 he became the pastor of a small church in the town of Harmony, where he remained until 1825. His love for missionary work was not abated during these thirteen years, and he frequently left his home to carry the Gospel into the regions round about. From 1830 to 1832 he was pastor of the Church in St. Albans. He continued to perform his ministerial and evangelistic labors until he was laid aside by the infirmities of age. His last years were spent in Waterville, Me., where he died in 1847. See Millett, *History of the Baptists of Maine*, p. 436. (J. C. S.)

Bisbie, Nathaniel, D.D., an English divine, was rector of Long Melford, near Sudbury, Suffolk, and died in 1695. He published several single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bis-cantārè means the chanting or celebrating of two masses in the same day by the same priest. This was forbidden by the canon law, except on Christmas-day and some other occasions. The bishop was able to grant a dispensation to do so.

Bischoff, Melchior, a Lutheran theologian of Germany, was born at Pössneck, May 20, 1547. In 1570 he was deacon in his native city, but in 1574 he was deposed of his office because he would not subscribe to the articles of the Wittenberg theologians. He then acted for some time as pastor at Jekenheim and Thundorf, and after the fall of the Philippists (q. v.), in 1585, he was again permitted to return to his native place. In 1590, duke Johann Casimir appointed him court-preacher at Coburg, where he died, Dec. 19, 1614. Besides sermons and ascetic works, he wrote some hymns, which are still found in German hymn-books. See Freher, *Theatrum Virorum Eruditorum Clarorum* (Norib. 1688); Wezel, *Hymnopoögraphia* (Herrnstadt, 1719), vol. i; id. *Anal. Hymnol.* I, iii, 7; Koch, *Geschichte des deutschen Kirchenliedes*, i, 266 sq. (B. P.)

Bischofsberger, Barthelemi, a Swiss Protestant theologian, was born in 1632. He took holy orders, became minister at Trojen, and died in 1678, leaving a *History of the Canton of Appelzell* (St. Gall, 1682). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bischop (or **Biskop**), Johann van, a Dutch designer and engraver, was born at the Hague in 1646. He excelled in copying the pictures of the best masters, in small colored drawings. His principal work was a set of prints for a book, of which the first edition, published by Bischop, contains 102 plates; the second, published by Nic. Visscher, contains 113 plates. It is entitled, *Paradigmata Graphices Variorum Artiphicum, Tabulis Æneis*, pars i, et ii (Hague, 167 fol.). The following are some of his principal prints: *Christ and the Samaritan Woman; Joseph distributing Corn to the Egyptians; The Martyrdom of St. Lawrence.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bisciano, Bartolomeo, a Genoese painter, was born in 1632, and studied under his father, Gio. Andrea Bisciano, and afterwards under Valerio Castelli. At twenty-five years of age he had executed many fine works, but his career was cut short by the plague which visited Genoa in the year 1651. The following are some of his principal works: *Moses in the Bulrushes; Susanna and the Elders; The Nativity; The Circumcision; The Wise Men's Offering; The Virgin Adoring the Infant Jesus; St. Joseph with the Infant Jesus.*

Bisciola, Giovanni Gabriele, an Italian Jesuit, was born at Modena in 1538, and died at Ferrara, Feb. 8, 1613, leaving an *Abridgment of the Annals of Baronius*, and an Italian translation of the *Martyrologium Romanum.*

Bisciola, Lælius, a learned Italian Jesuit, was born at Modena about 1545. In several of the colleges he taught Greek, theology, eloquence, and philosophy. He died at Milan, Nov. 10, 1629. He wrote, *Horarum Subsecivarum; hoc est, Rerum in Omni Philologiæ Genere Excellentium* (two volumes, of which the first was published at Ingolstadt, 1611; the second at Cologne, 1618):—*Observationum Sacrarum, lib. xii:*—*Digressionum in Evangelia Matthæi et Joannis:*—*In Epistolas Pauli ad Romanos, Galatas et Hebræos.* He also published in Italian, under the name of his brother, Paul Bisciola, two volumes of *Christian and Moral Dissertations:* — a *Treatise on Comparisons and Similitudes*, with some dissertations. See Hoefer, *Nouv. Biog. Générale*, s. v.

Biscoe, Richard, an English divine, was the son of a Dissenter, educated at a Dissenting academy at Shrewsbury, and was ordained a Dissenting minister, Dec. 19, 1716. In 1726 he conformed, and received orders in the Church of England. In 1727 he was presented to the rectory of St. Martin Outwich, London, which he retained until his death, July, 1748. He held

also a prebend of St. Paul's, and was chaplain in ordinary to the king. He was the author of an elaborate work entitled *The History of the Acts of the Holy Apostles Confirmed from other Authors*, etc. (1742); being the substance of his sermons preached at the Boyle lecture in 1736, 1737, and 1738. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bisenti, Antonio, an English Congregational minister, was born near Setubal, Portugal, in 1800. He was brought up by his uncle, and escaped from the monastery where he was placed for education for the ministry, and was captured by a band of robbers, who treated him kindly, however, and conducted him to the British camp. He was there recognized by an English officer as the son of an old acquaintance, and was adopted by him and taken to America. His benefactor being killed at the battle of New Orleans, the lad, with a sum of money for his education and support, was left in the charge of a brother officer. This officer afterwards returning to his estates in Ireland, took the boy with him, and sent him to Bath to be educated and put into business. While at Bath he was converted, joined the Church, and began preaching in the surrounding villages. In June, 1830, Mr. Bisenti was ordained pastor of the Independent Chapel, Herningsham, where he labored three years, and then became rector of the Congregational Church at Stalbridge. Here his triumphant death took place, Jan. 16, 1872. Many souls were converted through the ministry of Mr. Bisenti. His pastoral visitation was his principal forte; many a Christian's sunset has been irradiated with the ruddy glow of hope at the words of comfort which fell from his lips. See (Lond.) *Cong. Year-book*, 1873, p. 316.

Bishop. In addition to information already given, the following will doubtless be of interest.

I. The special conditions of *eligibility* for a bishopric were, (1) that the candidate should be (*Apost. Constit.* ii, 1) fifty years of age; but, according to *Conc. Necocæs.*, A.D. 314, and later similar canons, the age of thirty only was insisted on. Photius, in one place, says thirty-five, which is likewise Justinian's rule in another place. Special merits, however, and the precedent of Timothy (1 Tim. iv. 12) repeatedly set aside the rule in practice, as in the well-known case of St. Athanasius, apparently not much more than twenty-three when consecrated bishop. (2) That he should be of the clergy of the Church to which he was to be consecrated (a rule enacted from pope Julius to Gregory the Great); a regulation repeatedly broken under the pressure of circumstances, special merit in the candidate, the condition of the diocese, etc. (3) That he should be a presbyter, or a deacon at the least, and not become a bishop *per saltum*, but go through all the several stages; also at first an ecclesiastical custom, grounded on the fitness of the thing (by a number of fathers and popes), but turned into a canon by *Conc. Sardic.*, A.D. 347 (naming reader, deacon, priest; the object being to exclude neophytes), and by some later provincial councils: and so Leo the Great (admitting deacons, however, on the same level with priests); broken likewise, perpetually, under special circumstances. Instances of deacons, indeed, advanced at once to the episcopate, are numerous, and scarcely regarded as irregular, beginning with St. Athanasius. But the case of a reader also is mentioned in St. Augustine, and of a subdeacon in Liberatus. Although expressly forbidden by Justinian and by *Conc. Arelat.* IV, A.D. 455, yet the well-known cases of St. Cyprian, St. Ambrose, St. Martin of Tours, St. Germanus of Auxerre, and others, prove the admissibility of even a layman, if under the circumstances—as, e. g. by reason of the sudden acclamation of the people—such a choice was held to be "by the will" or "choice of God." Instances may also be found in the Alexandrian Church. But then (4) such candidate was not to be a neophyte (1 Tim. iii, 6) or a heathen recently baptized, who had not yet been tried, but one converted at least a year before, or who had been a reader or a subdeacon or a deacon for a year. Yet here, too, special circumstances were held to justify exceptions; as in the case of St. Cyprian himself; of St. Ambrose, and of Eusebius of Cæsarea in Pontus, not yet baptized. All these are cases of immediate consecration; the later practice of ordaining to each step on successive days, in order to keep the letter while breaking the spirit of the rule, dating no earlier than the case of Photius above mentioned. (5) *Apost. Can.* xxi permits the consecration of one made a eunuch by cruelty, or born so; and of one maimed or diseased in eye or leg; but forbids it in the case of a deaf or dumb person. (6) Lastly, the bishop who was appointed *interventor* to a see during the vacancy was, on that account, ineligible to that see. See Intercessores. It remains to add (7) that the candidate's own consent was not at first held to be requisite, but that in many cases consecration was forced upon him (as in the case of Eusebius of Cæsarea in Pontus, A.D. 362). *Apost. Can.* xxxvi orders the excommunication of a bishop who refuses the charge of the people assigned to him. But first St. Basil exempts those who in such a case had "sworn not to receive ordination." Afterwards the emperors Leo and Majorian forbade forced ordinations altogether.

II. *Enthronization*, which is mentioned in the *Apost. Constit.*, and in Greek pontificals, as the concluding act of ordination, followed upon ordination, either (as at first) immediately or (in course of time) after an interval; a regular service being then provided for it. A sermon was thereupon preached, at least in the East, by the newly consecrated bishop. *Litteræ communicatoriæ*, or *synodicæ*, or *enthronisticæ*, were written to other bishops, to give account of the sender's faith, and to receive letters of communion in return. The term was also applied to payments which came to be made by bishops on occasion of their enthronization. The Arabic version of the Nicene canons has a rule that the bishop be enthroned at once by a delegate of the archbishop, and that the archbishop visit him personally after three months, and confirm him in the see.

III. A *profession* of obedience to the metropolitan, and (in the Carlovingian empire) an *oath of allegiance* to the emperor or king, began to be required, prior to confirmation; the former from the 6th century onwards, the latter from the time either of Charlemagne or of his immediate successors—but far earlier in Spain. (*a*) The earliest written profession of obedience is one made by the metropolitan of Epirus to the archbishop of Thessalonica, and is condemned by Leo I in 450. Nevertheless, professions to the metropolitan by the bishop to be consecrated became the regular practice. (*b*) A general oath of allegiance to the king, from all subjects, occurs repeatedly in the Spanish councils. A promise of fidelity from bishops is mentioned in Gaul as early as the time of Leodegarius of Autun and St. Eligius, c. A.D. 640.

IV. *Removal.*—The next point to be considered is the various methods by which a bishop ceased to occupy a see.

1. *Translation*, which, as a rule, was forbidden, but only as likely to proceed from selfish motives. Before the period of the apostolic canons this prohibition would have been hardly needed. *Apost. Can.* xiv forbids it, unless there be a prospect of more spiritual "gain" in saving souls; and guards the right practical application of the rule by the proviso, that neither the bishop himself, nor the diocese ("parochia") desiring him, but "many bishops," shall decide the point. The Council of Nice, *Conc. Antioch.* A.D. 341, *Conc. Sardic.* A.D. 347, *Conc. Carth.* III, A.D. 397, and *Conc. Carth.* IV, A.D. 398, forbid it likewise: the first two without qualification; and the second, whether the suggestion proceed from the bishop, the people, or other bishops; but the third, if "from a small city to a different one;" and the fourth, also in case it be "from an unimportant to

an important place;" while allowing it if it be for the good of the Church, so that it be done "by the sentence of a synod," and at the request of the clergy and laity. The Council of Nice itself showed that exceptional cases were not excluded, by actually itself translating a bishop. St. Athanasius, indeed, gives us the *obiter dictum* of an Egyptian council, condemning translation as parallel with divorce, and therefore with the sin of adultery. Similarly St. Jerome. But pope Julius condemns it on the assumption throughout that its motive is self-aggrandizement. Pope Damasus also condemns it, but it is when done "through ambition;" and pope Gelasius, but only "no causes existing." Leo the Great deposes a bishop who seeks to be translated, but it is "to a greater people," and "despising the mediocrity of his own city." Pope Hilary, A.D. 465, condemns a proposed Spanish translation, among other things, as contrary to the Nicene canon. *Conc. Chalced.*, A.D. 451, re-enacts the canons against "transmigration." At the same time, translations, as a matter of fact, were repeatedly sanctioned, beginning with the noted case of Alexander and Narcissus of Jerusalem. In the Alexandrian Church the rule appears to have been exceptionally strict, so that originally it was forbidden to translate a bishop, already such, to the patriarchate, although in later and Mohammedan times this rule after great contentions became relaxed; and among the Nestorians, as one result of such relaxation of a like rule, it came to pass that patriarchs were often actually reconsecrated.

2. *Resignation.*—(*a*) Of resignation simply; respecting which there is no express canon, absolutely speaking; but *Can. Apostol.* can. xxxvi, *Conc. Ancyr.* can. xviii, *Conc. Antioch.*, A.D. 341, cans. xvii, xviii, assume or enact that a bishop once consecrated cannot refuse to go to a see, even if the people will not receive him; and the two latter refer the decision to the synod, which may allow him to withdraw or not as it judges best. Instances accordingly occur of resignations allowed because circumstances rendered it expedient for the good of the Church, as where the people obstinately refused to submit to the bishop: e. g. St. Gregory Nazianzen, when archbishop of Constantinople, with the consent of the Council of Constantinople. Instances occur also of resignations offered (and approved, though not accepted) for peace' sake; as St. Chrysostom, Flavian of Antioch under Theodosius, the Catholic African bishops under Aurelius, and St. Augustine at the time of the Donatist schism. Eustathius of Perga was permitted to resign on account of old age, "retaining the name, dignity, and fellowship of the episcopate," but without authority to act as a bishop without a fellow-bishop's request. The canonical grounds for a resignation, as summed up, are in substance—1, guilt; 2, sickness; 3, ignorance; 4, perverse rebelliousness of the people; 5, the healing of a schism; 6, irregularity, such as, e. g. bigamy. (*b*) Resignation in favor of a successor, however, was distinctly prohibited, but, as the rest of the canon shows, only in order to secure canonical and free election when the see became actually vacant. The object was, not to prohibit, but to prevent the abuse of, the recommendations very commonly made by aged bishops of their successors; a practice strongly praised by Origen, comparing Moses and Joshua, but which naturally had often a decisive influence in the actual election. Such recommendations slipped naturally into a practice of consecrating the successor, sometimes elected solely by the bishop himself, before the recommending bishop's death, thus interfering with the canonical rights of the comprovincial bishops and of the diocese itself. But then we must distinguish (*c*) that qualified resignation which extended only to the appointment of a coadjutor—not a coadjutor with right of succession, which was distinctly uncanonical, but simply an assistant during the actual bishop's life, and no further. The earliest instance, indeed, of a simple coadjutor, that of Alexander, coadjutor to Narcissus of Jerusalem, was supposed to require a vision to justify it.

3. The *deposition* of bishops. *A.* The grounds upon which bishops as such were deposed were as follows: (*a*) Certain irregularities which vitiated an episcopal consecration *ab initio;* and these were for the most part, although not wholly, irregularities such as disqualified for consecration at all. (*b*) The general causes affecting all clergy, as well as causes relating to their own special office. (*c*) Bishops were liable to excommunication as well as deposition, if (1) they received as clergy such as were suspended for leaving their own diocese; or (2) if they "made use of worldly rulers to obtain preferment;" or (3) if, being rejected by a diocese to which they have been appointed, they move sedition in another diocese, etc. (*d*) Lastly, bishops were liable to suspension or other less censure, (1) if they refused to attend the synod when summoned; and if, when summoned to meet an accusation, they failed to appear even to a third summons, they were deposed; or (2) if they unjustly oppressed any part of their diocese, in which case the African Church deprived them of the part so oppressed.

B. The authority to inflict deposition was the provincial synod; and for the gradual growth and the differing rules of appeal from that tribunal, see APPEAL. *Conc. Chalced.*, A.D. 451, forbids degradation of a bishop to the rank of a priest; he must be degraded altogether or not at all. *Conc. Antioch.*, A.D. 341, forbids recourse to the emperor to reverse a sentence of deposition passed by a synod.

V. From the office, we pass to the *honorary privileges* and rank of a bishop. But no doubt many of such privileges belong to Byzantine times, and date no earlier than the 3d or 4th century.

1. Of the modes of salutation practiced towards him from the 4th century onwards. Such were (1) bowing the head to receive his blessing, mentioned by St. Chrysostom, St. Ambrose, and others, and referred to in a law of Honorius and Valentinian. (2) Kissing his hand. (3) Kissing the feet, also, appears by St. Jerome to have been at one time a mark of respect common to all bishops; being borrowed, indeed, from a like custom practiced towards the Eastern emperors. The deacon is to kiss the bishop's feet before reading the Gospel, according to the *Ordo Romanus.* It was restricted to the pope as regards kings, by Gregory VII. (4) The forms of address, and the titles and epithets, applied to bishops, have been mentioned already.

2. Singing hosannas before a bishop on his arrival anywhere, is mentioned only to be condemned by St. Jerome.

3. The form of addressing a bishop by the phrase *corona tua* or *vestra*, and of adjuring him *per coronam*, frequent in early writers, has been explained as referring to the mitre, to the tonsure, or to the *corona* or "assembly" of the bishop's presbyters. The personal nature of the appellation appears to exclude the last of these. Its being peculiar to bishops is against the second.

4. The bishop's throne. See THRONE.

5. If we are to take the pretended letter of pope Lucius to be worth anything as evidence in relation to later times, the bishop of Rome was habitually attended by two presbyters or three deacons, in order to avoid scandal.

VI. *Rank.*—1. The relation of bishops to each other was as of an essentially equal office, however differenced individuals might be in point of influence, etc., by personal qualifications or by the relative importance of their sees. St. Cyprian's view of the "one episcopate"—the one corporation of which all bishops are equal members—is much the same with St. Jerome's well-known declaration, "Wherever there may be a bishop, whether of Rome or of Eugubium . . . he is of the same merit, of the same priesthood also." A like principle is implied in the *litteræ communicatoriæ* or *synodicæ*—sometimes called *litteræ enthronisticæ*—by which each bishop communicated his own consecration to his see to foreign bishops as to his equals. The or-

der of precedence among them was determined by the date of consecration (so many councils and Justinian).

2. This equality was gradually undermined by the institution of metropolitans, archbishops, primates, exarchs, patriarchs, pope: for each of whom see the several articles.

3. However, apart from this, there came to be special distinctions in particular churches; as, e. g. in Mauritania and Numidia the senior bishop was "primus;" but in Africa proper, the bishop of Carthage; and in Alexandria the bishop had special powers in the ordinations of the suffragan sees: for which see ALEXANDRIA (Patriarchate of); METROPOLITAN.

4. The successive setting-up of metropolitans and of patriarchs gave rise to exceptional cases ("*autocephali*"); all bishops whatever having been really independent (save subjection to the synod) before the setting up of metropolitans, and all metropolitans before the establishment of patriarchs. See AUTOCEPHALI; METROPOLITANS; PATRIARCHS.

5. For *chorepiscopi*, in contradistinction from whom we find in Frank times *episcopi cathedrales*, 6. for *suffragans*, 7. for *coadjutors*, 8. for *intercessores* and *interventores*, and, 9. for *commendatarii*, see under the several titles.

VII. *Subordinate Titles.*—There remain some anomalous cases; as, 1, *Episcopi vacantes*, viz. bishops who by no fault were without a see, but who degenerated sometimes into *episcopi vagi* or *ambulantes*, *vacantivi*; and among whom in Carlovingian times, and in northern France, "Scoti" enjoyed a bad pre-eminence. Bishops, indeed, without sees, either for missionary purposes to the heathen, or merely "honorary," existed from the time of the Council of Antioch, A.D. 341. Wandering bishops, who have no diocese, are condemned by many councils.

2. The *bishop-abbots*, or *bishop-monks*, were principally of Celtic monasteries, but also in some continental ones; the former having no see except their monastery [see ABBOT], the latter being simply members of the fraternity in episcopal orders, but (anomalously) under the jurisdiction of their abbot, and performing episcopal offices for the monastery and its dependent district.

3. *Episcopus*, or *antistes palatii*, was an episcopal counsellor residing in the palace in the time of the Carlovingians, by special leave.

4. For *episcopus cardinalis*, which in St. Gregory the Great means simply "proprius," i. e. the duly installed (and "incardinated") bishop of the place, see under CARDINALIS.

5. *Episcopus regionarius*, i. e. without a special diocesan city. See REGIONARIUS.

6. Titular bishops, and bishops *in partibus infidelium*, belong under these names to later times.

7. *Episcopus ordinum*, in Frank times, was an occasional name for a coadjutor bishop to assist in conferring orders.

8. For the special and singular name of *libra*, applied to the suffragans of the see of Rome, see LIBRA.

Bishop, Abraham John, a Wesleyan missionary, was born in the Island of Jersey. In 1792 he was sent as missionary to the province of New Brunswick. Making St. John's the basis and centre of his work, he pushed into the interior, visiting Sheffield, Fredericton, and Nashwaak. His labors were greatly blessed, and it was to the great grief of his friends that he departed, at the end of the year, for Grenada, W. I., at the appointment of Dr. Coke, in January, 1793, and, as was predicted, in Grenada he died, June 16 of the same year. "He was one of the holiest young men on earth. A useful preacher all the day long." See *Minutes of the British Conference*, 1794; Atmore, *Meth. Memorial*, s. v.; Smith [T. W.], *Hist. of Methodism in Eastern British America*, p. 219 sq., 257.

Bishop, Alexander Hamilton, a minister of the Reformed (Dutch) Church, was born at New Haven, Conn., in 1810. He graduated at Yale College in 1830, and at Princeton Seminary in 1835. He was licensed by the Connecticut Association in that year, and was pastor of the Church in Astoria, N. Y., from 1840 to 1853. He died in 1854. "He was a remarkable man." "To natural powers of a high order he added years of unceasing culture." See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 183.

Bishop, Alfred (1), an English Congregational minister, was born, probably at Lewes, Aug. 29, 1788, and was early led to devote himself to the service of Christ. He studied four years at Homerton Academy, and was ordained pastor at Ringwood in September, 1808, where he labored twenty-one years, and then removed to Bedminster. He relinquished his charge in 1856, and retired to Tunbridge Wells, where he died, Jan. 15, 1875. Mr. Bishop was a good scholar, and in the prime of life a vigorous preacher. He was a devoted Christian and a resolute Nonconformist. He published, *Christian Memorials of the 19th Century:—The Beloved Disciple;* and some separate sermons. See (Lond.) *Cong. Year-book*, 1876, p. 318.

Bishop, Alfred (2), a Methodist Episcopal minister, was born near Deposit, Delaware Co., N. Y., date unrecorded. He embraced religion when about fourteen, received license to preach in 1840, was employed as a preacher in north-west Illinois in 1849, and in 1851 entered the Iowa Conference. For two years he braved the storms and hardships of the extreme northern frontier. He died in 1855. Mr. Bishop was a good, plain, practical preacher, and won many souls for Christ. See *Minutes of Annual Conferences*, 1855, p. 646.

Bishop, Benjamin H., a minister in the Methodist Episcopal Church South, was born in Christian County, Ky., Dec. 6, 1832, of pious parents, who gave him a careful religious training. He experienced conversion in early life, received license to preach in 1853, and in the same year entered the Memphis Conference. The country was overrun with armies in 1862, and at his own request he was granted a supernumerary relation, which he sustained five years, residing at Brownsville. In 1868 he resumed his place in the effective ranks, and continued faithful to the close of his life, April 25, 1874. Mr. Bishop was a man of medium stature and frail constitution, but of sound mind and cheerful disposition. His domestic and religious life was exemplary and above reproach. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. 62.

Bishop, George, a Methodist Episcopal minister, was a native of South Carolina. He embraced religion in 1829, and in 1831 entered the Georgia Conference, in which he continued to labor with vigor and success until the close of his life, in 1834. Mr. Bishop was a young man of strong mind, studious habits, and manliness. See *Minutes of Annual Conferences*, 1835, p. 345.

Bishop, George Brown, a Presbyterian minister, was born in Fayette County, Ky., March 30, 1810. He went to Paris, Ky., at the age of twelve, and studied Latin under Dr. William H. McGuffey. His father, Rev. R. H. Bishop, D.D., having removed to Oxford, O., and taken the presidency of Miami University, he entered the Freshman class of that college, and graduated in 1828. The following year he entered Princeton Theological Seminary, and in due time completed the course. He was licensed by the Presbytery of New Brunswick, April 28, 1832. He spent some time after in preaching to various churches in the vicinity of Oxford, and in 1833 became a stated supply for that place. In November he was ordained and installed pastor. In 1834 he was elected to the professorship of Biblical criticism and Oriental literature in the Indiana Theological Seminary at Hanover, now the North-western of Chicago, and died in that position, Dec. 14, 1837. Few

men have given greater promise of usefulness to the Church. He daily read from the Latin, Greek, Hebrew, and German versions of the Scriptures, and his piety was equal to his scholarship. See *Index of the Princeton Review.* (W. P. S.)

Bishop, Hiram N., D.D., a Protestant Episcopal clergyman of the diocese of Illinois, was rector in Kenosha, Wis., in 1853. In 1857 he removed to Chicago, and became rector of St. John's Church, continuing to serve this charge until his death, which occurred Aug. 31, 1868, at the age of forty-five. See *Prot. Episc. Almanac*, 1869, p. 109.

Bishop, James L., a Methodist Episcopal minister, was born at Leeds, Me., in 1797. He experienced religion in his youth, and in 1820 entered the New England Conference, in which he labored for some time with diligence and fidelity. His latter years were spent as a superannuate. He died in October, 1847. Mr. Bishop was a man of deep piety, and ardent in his attachment to the Bible. See *Minutes of Annual Conferences*, 1848, p. 260.

Bishop, John, an English Congregational minister, was born in London in 1794. He was converted when eleven years old, joined the Church at the age of eighteen, and from that time was continually in requisition as village, workhouse, and prison preacher. Subsequently he was set apart for the home-missionary work at Wisbro' Green, Sussex; ordained pastor at Lewes; preached a short time at Newport, Isle of Wight; labored at Chard and Bridgewater, and finally settled at Axminster, Devonshire, in 1854, where he died, March 9, 1862. As a preacher, Mr. Bishop was faithful, instructive, and impressive; as a scholar, he possessed a vast fund of literary and scientific information. He was a man of large experience and agreeable manners. See (Lond.) *Cong. Year-book*, 1863, p. 209.

Bishop, Nathan, LL.D., a distinguished Baptist layman, was born in Oneida County, N. Y., Aug. 12, 1808, and graduated from Brown University in 1837. From 1838 to 1848 he was superintendent of schools in Providence, R. I., and for five years thereafter in Boston. Subsequently he removed to New York, where he occupied many positions of eminence. He died at Saratoga, N. Y., Aug. 7, 1880. In denominational affairs he took a great interest, especially in the work of the American Baptist Home Mission Society, and for two years served gratuitously as one of its secretaries. He was also a member of the Board of Indian Commissioners, and of the Board of the American Bible Society. Other religious, educational, and philanthropic societies and organizations received the benefit of his wise counsels and his pecuniary aid. He was a man of fine, commanding presence, and, although the possessor of a large fortune, he was simple and unostentatious in his habits and style of living, freely giving in many directions to objects of benevolence with which he sympathized, especially to the Freedmen's cause as represented by the Home Mission Society. See (N. Y.) *Evening Post* and *Examiner;* Cathcart, *Bapt. Encyclop.* s. v. (J. C. S.)

Bishop, Nelson, a Congregational minister, was born in East Hartford (now Manchester), Conn., Nov. 20, 1802. Immediately after his conversion, in 1820, his attention was turned to the ministry. He graduated at Bangor Seminary in 1827, having been licensed to preach in the previous year. On Nov. 19, 1828, he was ordained as pastor of the Church in Clinton, Me.; but, his health failing from overwork, he was dismissed in 1834, and went to Andover, Mass., becoming a resident member of the Theological Seminary. In 1839 he was installed as pastor of the Congregational Church in Weathersfield, Vt., and in 1842 was dismissed from the charge to become associate editor of the *Vermont Chronicle.* In this office he labored with success until Jan. 1, 1866, when he became associate editor of the *Boston Recorder*, retaining this position until the sale of the *Recorder* to the *Congregationalist* in 1869. From that time he was variously engaged, preaching occasionally, distributing Bibles, etc., until his death, at East St. Johnsbury, Vt., Jan. 10, 1871. See *Cong. Quarterly*, 1871, p. 438.

Bishop, Noah, a Presbyterian minister, was born in Litchfield, Conn., Jan. 12, 1806. After graduating, he taught for two years in Brooklyn, Conn., and studied theology for the next two years at East Windsor Theological School. He also taught for two years in Keene, N. H. He was ordained, June 29, 1842, pastor of the Muddy Run Presbyterian Church in Enon, O., from which he was dismissed in October, 1849. In 1850 he became principal of an academy in Monroe, O., at the same time supplying the Presbyterian Church there, and so remained three years. His health having failed, he then settled near Springfield, Ill., and engaged in farming for more than two years, removing to Chatham, Ill., in 1855. In 1858 he was sent as a home missionary to Murraysville, Ill, where he preached to the two churches of East and West Union till 1869, and removed, on April 1, to Ironton, Mo. He died there, Sept. 22 of that year. See *Obituary Record of Yale College*, 1870.

Bishop, Pierpont E., a Presbyterian minister, was born in Amherst County, Va., in 1803. He graduated at Hampden Sidney College, Va., in 1829, and at Union Theological Seminary, N. Y., in 1833. He was licensed by Bethel Presbytery, and began preaching in North Carolina in 1834. He labored successively at Ebenezer, Unity, Yorkville, Bethesda, S. C., and other places in the vicinity. He died at Bennettsville, S. C., March 5, 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 66.

Bishop, William, a Methodist Episcopal minister, was born in Worcester County, Md., about 1764. Forty-three years he was in the ministry. He died June 22, 1834. He was an excellent man, zealous and faithful. See *Minutes of Annual Conferences*, 1835, p. 348.

Bishop, William Sherwood, a Baptist minister, was born near New Lebanon, Conn., Oct. 23, 1805. He was converted at a Methodist camp-meeting in Ohio, and for ten years was a preacher in that denomination. Having joined the Baptists, he was ordained in Wooster, Wayne Co., and for years labored successfully as a home missionary in Ohio, some of the churches to which he then ministered having become the strong churches of that region. He removed to Illinois in 1842, and became pastor of the Church in Bridgeport, Dec. 3 of that year, and after three years returned to Ohio, and remained until 1853. Afterwards he was a second time pastor at Bridgeport. From 1864 to 1875 he labored as a colporteur of the American Baptist Publication Society. His last pastorate was with his former Church in Bridgeport, where he died, Sept. 7, 1879. See *Minutes of Illinois Anniversaries*, 1879, p. 12. (J. C. S.)

Bishoping is the vulgar name for *confirmation* (q. v.).

Bisi, the fourth bishop of the East Angles at Dunwich, was consecrated by Theodore, as successor to Boniface, in 669 (or 670). He was present at the Council of Hertford in 673, but was soon after obliged to retire by reason of ill-health. His diocese was immediately divided between the sees of Dunwich and Elmham.

Bisi, Bonaventura, an Italian painter, was born at Bologna in 1612. He studied under Lucio Massari, and gained considerable reputation by his copies in miniature after Correggio, Titian, Guido, etc., many of which were in the cabinet of the duke of Modena. He etched a few plates after his own designs, the best of which is the *Holy Family, with St. John and St. Elizabeth*, marked F. B. B. F., 1631. He died at Modena in 1662. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bisi, Michael, a celebrated Milanese engraver of the present century, first distinguished himself by the publication of the *Pinacoteca del Palazzo Reale, della Scienze dell' Arte*, etc. He engraved the *Virgin and Infant Enthroned with Saints*. It is not known whether he is living or not. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Vapereau, *Dict. des Contemporains*, s. v.

Bismillah (*in the name of God*) is a solemn form of words prefixed to every chapter of the Koran except the ninth. Mohammedan doctors are not agreed as to the inspiration of this phrase, some declaring it to be of divine origin, while others hold it to be the invention of men.

Bisnow, in Hinduism, is a religious sect in East India which lives mainly on plants and milk. The majority of the Banians belong to it. The Bisnowans never kill an animal; all sick animals, even insects, are nursed in hospitals specially erected for this purpose. In order to feed fleas, bed-bugs, etc., they hire beggars, who, bound hand and foot, are given to these animals for a number of hours for food. Their god, Ram-Ram, they worship with dancing and music, without sacrifices.

Bisōmus is a sepulchre capable of containing two bodies. The word is found in inscriptions in Christian cemeteries at Rome and elsewhere.

Bisquert, Antonio, a reputable Spanish historical painter, was born at Valencia, studied under Ribalta, and established himself at Teruel in 1620. He copied Sebastian del Piombo's picture of a dead Christ in the arms of the Virgin, attended by the Marys and John. He died in 1646. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Biss, Philip, an English prelate of the early part of the 17th century, came from "a worshipful family" of Spargrave, Somersetshire. He was trained at Magdalen College, Oxford, of which he became fellow and doctor of divinity, and was preferred archdeacon of Taunton. He was a learned man and at his death bequeathed his library to Wadham College, Oxford, then newly founded. He died about 1614. See Fuller, *Worthies of England* (ed. Nuttall), iii, 107.

Bisse, Philip (1), an English clergyman, became archdeacon of Taunton in 1584, and subdean of Wells the same year. See Le Neve, *Fasti*, i, 157, 168.

Bisse, Philip (2), an English prelate, was consecrated bishop of St. David's Nov. 19, 1710, and was translated to Hereford, Feb. 16, 1712. He died Sept. 6, 1721. See Le Neve, *Fasti*, i, 304, 473.

Bisset, William, an English clergyman, was rector of Whiston, Northamptonshire, and died about 1727. He published, *Sermons on the Reformation of Manners* (1704):—and *The Modern Fanatick, being an Account of Dr. Sacheverell* (1710–11). See Hoefer, *Nouv. Biog. Générale*, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bissett, George, a missionary of the Church of England, came from that country to Newport, R. I., in 1767, as assistant to the Rev. Arthur Browne, rector of Trinity Church. When Mr. Browne went to England in 1769, Mr. Bissett supplied his place as minister. It was part of his regular duty to teach the school connected with the parish. The "Society for the Propagation of the Gospel in Foreign Parts" declined sending a missionary to this point, whereupon the congregation made him rector, and he remained with them until Newport was evacuated by the British, Oct. 25, 1779, when he went to New York, leaving his wife and child in destitute circumstances. His flight, of course, was in consequence of his royalist sentiments. Afterwards his family were permitted to rejoin him in New York. About 1786 he was appointed missionary to St. John's Church, and died in New York city in 1788. See Sprague, *Annals of the Amer. Pulpit*, v, 80.

Bissett, John, a clergyman of the Protestant Episcopal Church, a native of Scotland, was born about 1762. After graduating from the University of Aberdeen, he came to America, and was ordained in 1786 by bishop Seabury. He was rector of Shrewsbury Parish, Md., in 1789, and the same year was a deputy in the General Convention. In the session of the same body in 1792 he was elected secretary. During that session he was chosen third assistant minister of Trinity Church, New York city, a call which he accepted. He was a member also of the General Convention of 1795. As a preacher he was remarkable for his eloquence. Besides this, he was a ripe scholar and a sound theologian. While connected with Trinity Church, he held for several years the professorship of rhetoric and belles-lettres in Columbia College. In consequence of intoxication he was compelled to resign. He returned to Scotland, and died in obscurity about 1810. See Sprague, *Annals of the Amer. Pulpit*, v, 443.

Bissey, Jonas, a Methodist Episcopal minister, was born in Bucks County, Pa., Sept. 24, 1809. He was religiously inclined from childhood, professed religion in 1826, began immediately to prepare himself for the ministry, received license to exhort in 1831, to preach in 1832, and in 1833 entered the Philadelphia Conference, in which he labored with fidelity and zeal, with but one year's quiet as supernumerary, until Aug. 17, 1851, when he was killed by lightning in the pulpit at New London Cross-roads. Mr. Bissey was a faithful friend, an humble, devoted Christian, and a plain, zealous, successful preacher. See *Minutes of Annual Conferences*, 1852, p. 21.

Bissill, John, an English Baptist minister, was born about 1778. He was converted in early life, and in 1798 was a member of the General Baptist Church at Knipton, by which he was called to the ministry. After spending about a year in the Academy under the care of Rev. Dan Taylor, he became pastor of the Church at Leake and Wimeshold in 1800. In 1803 he removed to Sutterton, where a commodious chapel was soon erected and his congregation increased. His ordination took place Oct. 24, 1805, as pastor of the Church at Gosberton, in the neighborhood of Sutterton, a part of its members residing in the latter place. Subsequently a Church was formed at Sutterton, of which he was chosen pastor in 1808, and held the office for thirty years, resigning in 1838. He now took up his residence in Boston, where he died, Jan. 23, 1844. See (Lond.) *Baptist Hand-book*, 1845, p. 41. (J. C. S.)

Bisson, Louis Charles, a French theologian and historian, was born Oct. 10, 1742, at Geffosses. During the Revolution he was first vicar of the bishop of that city. After taking the oath required by the constituent assembly, he refused to deliver his letters of the priesthood at the time of the suppression of the religion. For this he suffered ten months' detention. On Oct. 20, 1799, he took possession of the bishopric of Bayeux, on which occasion he published his first pastoral letter. In 1801 he took part in the national council, and resigned his bishopric to cardinal Caprara, legate *a latere*. Returning to Bayeux, he died there, Feb. 28, 1820. He wrote, among other works, *Méditations sur les Vérités Fondamentales de la Religion Chrétienne* (1807):—*Pensées Chrétiennes pour Chaque Jour de l'Année:—Histoire Ecclésiastique du Diocèse de Bayeux pendant la Révolution*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bissoni, Giovanni Battista, an Italian painter, was born at Padua in 1576, and studied under Francesco Apollodoro, and subsequently under Dario Varotari. He died in 1636. Several pictures in the churches and convents of Padua and Ravenna were painted by him.

Biteus, abbot of Inis-cumscraigh (now Inch, County Down), commemorated July 22, was one of the 350 disciples of St. Patrick. It is said that when St. Patrick built a church at Elphin, he left there Assicus,

Biteus the son of Assicus, and Cipia the mother of bishop Biteus (Petrie, *Round Towers of Ireland*, p. 202), Colgan (*Tr. Thaum.* p. 176, nn.) says that he was the son of Assicus only by spiritual birth or education, being really his brother's son. Working with his uncle, Assicus, he made altars, square covers for the service-books, and square patens. One of these little shields was kept at Armagh, another at Elphin, and a third at St. Felart's Church, Domnachmor. He is often classed among the bishops assisting St. Patrick, and is said to have been buried at Rath-cunga. See also Lanigan, *Eccles. History of Ireland*, i, 341, 343.

Bitino, a Bolognese painter, flourished at Rimini in the first part of the 15th century. In the Church of San Giuliano, at Rimini, is an altar-piece, much praised, of the titular saint, by this artist, dated 1407. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bit-nur, in Accadian mythology, was the general of Adar, the champion of the gods, and the favorite of Bel. He was chiefly invoked for the protection of pregnant women and for the maturity of the embryo.

Bitra, in Hindû mythology, are the fine tender spirits which are an emanation from a Brahma. They are so light that they never come to rest, and they do not need any nourishment.

Bittle, Daniel Howard, D.D., a Lutheran minister, was born near Middletown, Frederick County, Md., June 6, 1819. His desire for a liberal education was stimulated by the advice and example of his older brother, Dr. D. F. Bittle. In 1837 he entered the preparatory department of Pennsylvania College, and graduated in 1843. He spent three years in teaching at Boonesboro', and in 1846 he entered the Lane Theological Seminary at Cincinnati. For a time he was agent for the Wittemberg College, and afterwards for the English Lutheran Church in Cincinnati. He also, for a while, was employed as a home missionary in Louisville, Ky. In 1849 he was ordained, and accepted a call to supply the Canton charge in Ohio; in 1850 he was employed by the Miami Synod as travelling missionary in Indiana. In November of the same year he was appointed agent for the establishment of the Hagerstown Female Seminary. In June, 1853, he became pastor at Smithsburg, Md.; in 1853, at Selinsburg, Pa., and in 1855 assisted his brother, Dr. D. F. Bittle, in building up Roanoke College, one year collecting funds for it, and then as its professor of ancient languages. The latter part of 1858 he became the first president of North Carolina College, in which office he remained three years, but the institution was compelled to close on account of the civil war. Removing to Texas, he took charge of a female seminary at Austin, where he taught and preached until the close of the war. Again he was called to the agency of Roanoke College, in behalf of which he labored two years. At the close of 1867 he accepted a call to Shepherdstown, W. Va., where he served nearly four years. In October, 1871, he assumed charge of the Church in Savannah, Ga., of which he was pastor when he died, Jan. 14, 1874. Dr. Bittle was regarded as an able preacher, a thorough scholar, and was very attractive socially. See *Pennsylvania College Book*, 1882, p. 216; *Lutheran Observer*, Jan. 30, 1874.

Bittle, David F., D.D., a Lutheran minister, was born near Myersville, Frederick County, Md., in November, 1811, and was a brother of the above. His early years were spent in work upon his father's farm. Under the ministry of Rev. Abraham Reck, of Middletown Valley, he was converted, and immediately set about preparing himself for the ministry. At eighteen years of age he entered Gettysburg Gymnasium, afterwards Pennsylvania College, and graduated in 1835. In October of the same year he entered the Theological Seminary. Two years after he accepted a call from St. John's Lutheran Church, in Augusta County, Va., where he was very successful, especially in the Mount Tabor Church, which was organized by him. He also organized the congregation at Churchville. Soon after settling in Augusta County, he conceived the project of establishing an academy there, which he subsequently carried into effect. On Aug. 12, 1845, he accepted a call to Middletown, Md., and frequently preached in the neighborhood as well, in German and English. At the end of six and a half years he removed to Hagerstown, where he resided about eighteen months, devoting his time to the collection of funds for home missions in Maryland and Pennsylvania, and to the establishment of the Hagerstown Female Seminary, of which institution he is justly regarded as the founder. He is also entitled to be considered as one of the founders of the General Synod's Publication Society, in Philadelphia. In September, 1853, he removed to Salem, Va., to assume the presidency of Roanoke College, the establishment of which had been a prominent part of his life-work. In 1842, when this institution was an Academy in Augusta County, he had served it in connection with his pastorate as teacher of mathematics. Mr. Bittle was not only president, but also professor of moral and mental science. Under his administration a debt of $8000 was liquidated and additional funds secured for other buildings. Roanoke was the only college in Virginia that did not suspend during the war, but suffered severely on account of military requisitions upon the students. At this time he supplied various churches in the vicinity. Financial embarrassments followed, incident to the war, but with the assistance of Rev. Daniel H. Bittle, D.D., his brother, large sums were raised and all debts paid. He died in Salem, Sept. 25, 1876. Several of his discourses have been publishe l. His reputation as an educator was conspicuous. See *Quarterly Rev. of the Evang. Luth. Church*, vii, 541.

Bitzius, Albert, a Swiss theologian, was born in 1835 at Lützelflüt, in the Emmenthal. He was educated at Burgdorf, and afterwards studied theology at the University of Berne, and later at Berlin and other German universities. After serving as vicar in two or three parishes of his native canton, he accepted the pastorship of the German congregation at Courtelary. His literary activity was devoted chiefly to serial works. He obtained the first prize offered by a Dutch society for an essay on capital punishment. In 1878 he became a member of the government of Berne, after resigning the parochial charge at Twann, and the last years of his life were devoted almost exclusively to the reform and completion of the educational system of the canton. He died Sept. 20, 1882. (B. P.)

Biugwoer, in Norse mythology, is a maiden of hell, sitting at Hela's door on a creaking chair. The iron blood oozing from her nose causes hatred, strife, enmity, and war.

Bivar, Francisco, a Spanish theologian, was born in Madrid. He entered the order of Cistercians, and taught philosophy and theology. He was sent to Rome as procurator-general of his order, but a little time before his death, which occurred at Madrid in 1636, returned to his own country. He wrote, *Vies de Saints:—Traité des Hommes Illustres de l'Ordre de Citeaux:—Traité de l'Incarnation:—Commentaire sur la Philosophie d'Aristote:—Commentaire sur la Chronologie de Flavius Lucius Dexter*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Biver (or **Bivero**), Pedro de, a Spanish theologian, was born in Madrid in 1572. He entered the order of Jesuits, and was first professor of rhetoric, then of philosophy and theology. In 1616 he became teacher of the children Albert and Isabella, who governed the Netherlands, and resorted to Brussels with them. He died at Madrid, while rector of the college, April 26,

1656. He wrote, *Emblemata in Psalmum Miserere:—Sacrum Sanctuarium Crucis, et Patientia Crucifixorum et Crucigerorum, Emblemat. Imaginib. Ornatum*, etc. (Antwerp, 1634):—*Sacrum Oratorium Piarum Imaginum Immaculatæ Mariæ*, etc.:—*Ars Nova Bene Vivendi et Moriendi, Sacris Piarum Imaginum Emblematibus Figurata et Illustrata* (ibid. 1634). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bivero, Blanca de, a Spanish martyr, was a sister of Francisco de Bivero, and suffered martyrdom in 1560. See Fox, *Acts and Monuments*, iv, 454.

Bivero, Constancia de, a Spanish martyr, was condemned to be burned at Valladolid in 1560. See Fox, *Acts and Monuments*, iv, 454.

Bivero, Francisco de, priest of Valladolid, suffered martyrdom, because of his faith in Christ, in Spain in 1560. See Fox, *Acts and Monuments*, iv, 454.

Bivero, Juan de, a Spanish martyr, and sister to Blanche de Bivero, was judged a heretic and condemned to perpetual prison in 1560. See Fox, *Acts and Monuments*, iv, 454.

Bivero, Leonor de, a Spanish martyr, and the mother of five children, who all suffered martyrdom, was condemned and burned for a heretic in 1560. See Fox, *Acts and Monuments*, iv, 455.

Bizardière, Michel David de la, a French historian of Normandy, died at an advanced age at Paris in 1730. He wrote, among other works, *Historia Gestorum in Ecclesia Memorabilium, ab Anno* 1517 *ad Annum* 1546 (Paris, 1700):—*Histoire d'Erasme, sa Vie, ses Mœurs, sa Religion* (ibid. 1700). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bizet, Charles Jules, a French theologian, was born in Paris, Dec. 3, 1746. He entered the society of the canons-regular of St. Genevieve, was made prior of Beaugency, then of Chateaudun, and finally rector of Nantouillet. During the Revolution he refused to accept the civil constitution of the clergy. After becoming established in the Catholic faith, he was made vicar of the parish of St. Étienne-du-Mont. Afterwards he became rector, and bequeathed, at his death, ten thousand francs to the poor of his parish. His death occurred July 8, 1821, at Paris. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bizet, Martin Jean Baptiste, a French theologian, was born near Bolbec in 1746. He entered upon the ecclesiastical profession, and was made rector of Evreux. He died near the commencement of the 19th century. He wrote *Discussion Epistolaire avec G. W., Protestant de l'Église Anglicane* (Paris, 1801). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bizochi, another name for the Beghards (q. v.).

Bizzell, Joseph W., a minister in the Methodist Episcopal Church South, was born in Nash County, N. C., about 1835. He was licensed to preach in 1858, and in 1860 admitted into the Arkansas Conference. He died in the midst of his labors, Aug. 25, 1865. See *Minutes of Annual Conferences of the M. E. Church South*, 1865, p. 589.

Bjelbog. See Belbog.

Blaan. See Blane.

Blacader, Robert. See Blackader.

Blaceo, Bernardino, an Italian painter, born in the Friuli, lived about 1550. There are some of his works in the churches at Udine, in the Friuli; among which are the principal in S. Lucia, representing *The Virgin and Infant, with Angels, St. Lucia and St. Agatha;* in Porta Nuova, *The Virgin and Infant, with St. Peter and St. John.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Blache, Antoine, a French ecclesiastic, was born at Grenoble, Aug. 28, 1635. He embraced at first the profession of arms, then resigned that in order to enter upon the ecclesiastical profession. Having become rector of Rueil, he had several conferences with the minister Claude, and, in order to confirm the faith of the new converts, he prepared a *Refutation de l'Hérésie de Calvin* (published in Paris, 1787). He was in 1685 sent to the province of Vienna, to the general assembly of the clergy. He was appointed, in 1670, director of the devotees of Mt. Calvary, of Luxemburg, and two years later visitor of all this congregation. The abbé Blache had conceived a violent hatred for the Jesuits, and, on some of his writings on Christian doctrine becoming public, he was arrested in 1709 and sent to the Bastile, where he died, Jan. 29, 1714, having bequeathed all his goods to the Hôtel-Dieu. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blachure, Louis de la, a French Protestant theologian, lived in the latter half of the 16th century. He was pastor of the Reformed Church of Niort, whence he retired to Rochelle, on account of the troubles in 1585. On his return to Niort he was placed in charge of the instruction of young Andrew Rivet, who afterwards became very celebrated. In 1595 he sustained, by writing, a religious controversy against a Jesuit of Loudun, named J.-C. Boulenger. Louis de la Blachure had charge also of the Protestant Church of Niort, in 1603. He wrote, *Lettres Envoyées à l'Église de Niort et de Saint Gelais*, etc. (1585):—*Dispute Faite par Escrit*, etc. (Niort, 1595).

His son, Jean de la Blachure, a Protestant theologian, pastor at Monyon, near Niort, died in 1601, and left a work entitled *Vie de Jésus-Christ.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Black, Andrew Watson, D.D., a Reformed Presbyterian minister, was born near Pittsburg, Pa., in 1808. He graduated at the Western University, Pittsburg, in 1826, and at the Presbyterian Seminary in Philadelphia in 1828; was licensed to preach by the Reformed Presbytery in that year, and ordained and installed pastor of the congregations of Shenango and Neshannock, Pa., March 18, 1832. In 1839 he accepted a call to the then newly organized Reformed Presbyterian Church in Allegheny City. While pastor of this Church he received the appointment of chaplain in the penitentiary of the western district of Pennsylvania. In 1855 he accepted for a year the agency of the American Bible Society for several of the northern counties of Pennsylvania and Ohio. In 1857 he received the appointment of delegate to the sister churches of Britain and Ireland, and also of representative of the Church to which he belonged. He was appointed professor of exegetical, historical, and evangelistic theology in the theological seminary under his care. He died Sept. 10, 1858. See Sprague, *Annals of the Amer. Pulpit*, v, 33; Wilson, *Presb. Hist. Almanac*, 1860, p. 170.

Black, Asbury Parks, a minister in the Methodist Episcopal Church South, was born in Cherokee County, Ga., Nov. 8, 1842. He was an example of early piety, joining the Church at the age of nine, but not experiencing conversion until his thirteenth year. At the age of nineteen he became a school-teacher. At the opening of the war in 1860 he enlisted as a soldier; in 1866 he was licensed to preach, and labored several years under the auspices of the North Georgia Conference. In 1869 he went to California, and in the year following united with the Pacific Conference, in which he labored with zeal and faithfulness until his decease, March 3, 1873. Mr. Black was highly esteemed for his exemplary life and deep piety. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 906.

Black, Daniel, a Methodist Episcopal minister, was born in South Carolina, Nov. 27, 1795. He experienced conversion in 1821, received license to preach in 1823, and shortly afterwards entered the Kentucky Conference. He was exemplary in life, patient in affliction, and triumphant in his death, which occurred

in 1828. See *Minutes of Annual Conferences*, 1828, p. 572.

Black, David, a minister of Lady Yester's Church, Edinburgh, was born in 1762, and died in 1806. He was a most amiable man, a most exemplary Christian, and a most useful and faithful laborer in his Master's vineyard. In 1808 were published his *Sermons on Important Subjects*. See (Lond.) *Christian Observer*, March, 1806, p. 198; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Black, James (1), a Presbyterian minister, was born at Millerstown, Pa., in 1779. He was educated at Belmont College, Tenn., and studied theology privately. He was licensed by Abingdon Presbytery, Oct. 7, 1809, and ordained shortly afterwards. His successive fields of labor were Romney, Va., for fifteen years; Elk Branch, Va.; then as a missionary in Ohio for several years. In 1839 he was in Wheeling Valley, and afterwards in Milton, Monroe, and Mt. Carmel, and in 1847 in Cincinnati. He was without charge for seventeen years previous to his death, which occurred at Shepherdstown, Va., Feb. 21, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 78.

Black, James (2), a Presbyterian minister, was born in Kentucky, Nov. 20, 1795. He never attended college or seminary. He was licensed in 1827, and labored in Arkansas until his death, Feb. 14, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, p. 234.

Black, James (3), a Presbyterian minister, was born in Baltimore, Md., June 26, 1810. His parents removed to Cincinnati, O., in 1835. He entered the Miami University with a view to the medical profession, but, resolving to devote himself to the work of the ministry, he went to Hanover College, Ia., and subsequently graduated at the Indiana Theological Seminary. He was licensed by the Presbytery of Madison in 1840, and ordained by the Presbytery of Cincinnati the following year. His several fields of labor were as follows: Monroe and Mt. Carmel, 1846; Fourth Church, Cincinnati, 1854; Dick's Creek, 1855; Ninth Church, Cincinnati, 1859; Feesburg and Felicity, 1861; Moscow in 1870, where he remained until 1879. From this period his declining health prevented him from stated labor, though he preached occasionally, as opportunity offered and his strength allowed. He died in Cincinnati, July 5, 1881. Mr. Black's ministry was everywhere successful, especially in his Moscow and Cincinnati charges. He was the oldest member of the Cincinnati Presbytery, and greatly beloved by his fellow-presbyters. See (Cincin.) *Presbyter and Herald*, July 16, 1881. (W. P. S.)

Black, John (1), a Presbyterian minister, was born in South Carolina. He graduated at the College of New Jersey in 1771; was licensed to preach by the Donegal Presbytery, Oct. 14, 1773, and was installed pastor of the Congregation of Marsh Creek, York Co., Pa., where he remained until 1794. He died Aug. 16, 1802. See Sprague, *Annals of the Amer. Pulpit*, iii, 556.

Black, John (2), a Reformed Presbyterian minister, was born in County Antrim, Ireland, Oct. 2, 1768. He completed his education at Glasgow College, Scotland. In 1797 he embarked for America, an exile for liberty. Having arrived in America in the fall of that year, he was employed for some time as teacher of the Classis in Philadelphia; was licensed to preach in 1799, and passed immediately to the west and began his work. Dr. Black remained forty-eight years, and until the close of his life, in the same pastoral charge in Pittsburgh. He died Oct. 25, 1849. See Sprague, *Annals of the Amer. Pulpit*, v, 28.

Black, John (3), a Scotch Congregational minister, was born at Ceres, Fifeshire, April 1, 1780. He attended Mr. James Haldane's class to prepare for the ministry. In 1809 he was ordained at Montrose, where he remained five years, and then went to Dunkeld, Western Highlands, remaining there forty-four years. His death occurred July 27, 1857. He was a man of eminent piety, of catholic spirit, and breadth of benevolence in relation to all the public institutions of the day. See (Lond.) *Cong. Year-book*, 1858, p. 192.

Black, John Robert, a Reformed Presbyterian minister, was born at Pittsburg, Pa., in 1819. He graduated at the Western University in 1840, and studied theology partly under the direction of his father, and partly in the seminary of the Reformed Presbyterian Church at Philadelphia. He was licensed in 1843, and at the same time became pastor of the Third Reformed Presbyterian Church in Philadelphia, where he was ordained and installed April 18, 1848, and remained until his death, Oct. 10, 1860. See Sprague, *Annals of the Amer. Pulpit*, v, 33; Wilson, *Presb. Hist. Almanac*, 1862, p. 248.

Black, Moses, a Methodist Episcopal minister, was born near Charleston, S. C., in 1770, and died on Carter's Valley Circuit, Feb. 3, 1810. No further record of his life remains. See *Minutes of Annual Conferences*, 1810, p. 179.

Black, Samuel, a Presbyterian minister, was born in Ireland. He was licensed by Newcastle Presbytery. In September, 1735, Donegal Presbytery gave the Congregation at the Forks of Brandywine leave to invite Mr. Black to preach as a candidate for settlement. He was called Oct. 7, and ordained Nov. 18, 1735. Charges were brought against him, for which he received the rebuke of the presbytery, and for a season they suspended him. Conewago, Adams Co., Pa., called him in 1741, and he was installed in May of that year. He began to visit Virginia as a missionary, and was sent to Potomac in 1743. North and South Mountain, Va., asked for him March 6, 1745, and he was dismissed from Conewago. In 1747 he, with two others, was directed to take charge of the vacancies in Virginia. He was at the synod in 1751, and was directed to supply Buffalo settlement and the adjacent places four Sabbaths. He took charge of the congregations of Rockfish and Mountain Plain before 1752. In 1759 he attended the synod, and vainly sought to have a presbytery formed west of the Blue Ridge. They dismissed him from his charge July 18 of that year. He died Aug. 9, 1770. See Webster, *Hist. of the Presb. Church in America*, 1857.

Black, Thomas, an English Baptist minister, was born in 1790. He united with the Church in 1809, and subsequently was set apart to the office of deacon of the Church at Ford Forge, and in 1813 to the office of elder. Some time after he became pastor of that Church, his ministry continuing till his death, Feb. 5, 1856. See (Lond.) *Baptist Hand-book*, 1862, p. 106. (J. C. S.)

Black, Silas W., a Presbyterian minister, was born at Remington, Ind., July 26, 1848. He graduated from Hanover College in 1875; passed two years at the Danville Theological Seminary, Ky., and then entered the Union Theological Seminary, where he graduated in 1878. He was almost immediately called to the churches of Edmonton and Murfordville, Ky. He died at Remington, Ind., March 24, 1879. His brief ministry gave unusual promise of usefulness. (W. P. S.)

Blackader (or **Blackadder**), **John**, a minister famous in the religious history of Scotland, was descended from an ancient family of wealth and distinction, and was born—perhaps in Blairhall, Scotland—December, 1623. He studied at Glasgow under his uncle, principal Strang, son to Rev. Wm. Strang, minister at Irvine, and was called to the parish of Errol, Perthshire, in 1651, where he converted from the Roman faith the earl and his family. He seems to have taken his degree the preceding year. Although episcopacy was in its zenith when he studied divinity, it is not likely that he was ever tinctured with its sentiments. Long before he became a minister, prelacy was completely abolished in Scotland.

Blackader was called as pastor to Troqueer, in the presbytery of Dumfries, in 1652, where he exercised a most diligent and faithful ministry for nine years. He rigidly enforced discipline, and completely renovated the parish and the Church. In 1660 the Restoration came, and with that dark days for the Scottish Church. Royalty was made the fountain of ecclesiastical power; every sanction and safeguard of the Church of Scotland was one after the other torn away, and the hierarchy re-established in the plenitude of jurisdiction, and the bishops restored to all the temporal emoluments. Blackader, with many other ministers, refusing to receive their charges from the new bishops, was expelled from his living, and, in November, 1662, removed his family to Glencairn, and still preached in his own house. For this he was cited to appear in person at Edinburgh, a journey he declined, as he did not wish to surrender himself to illegal violence, which was crowding the jails with prisoners, driving his countrymen across the seas in perpetual banishment, selling others into slavery, and filling the country with outlaws. In 1666 he went to Edinburgh for concealment, and his family was forced to lead a homeless life. It was a terrible time; the laws proscribed the common duties of humanity; acts of piety and beneficence were pronounced criminal, and visited with heaviest chastisements. The inhuman cruelties of Turner, Ballenden, Bannatyne, and Dalzell overspread the country with terror, devastation, and despair. People were made "to groan and weary of their lives," immured in prisons, or hunted like beasts of prey. After the defeat at Pentland, persecution became even more severe, and innocent and godly people, including women, were put to extreme torture and torment. From 1667, under the milder administration of Tweedale and Murray, the rigor of the persecution was softened. Blackader was engaged in holding conventicles and preaching throughout Scotland. Itinerant field-preaching became a feature of the times. The conventicles continually increased, until they were universally suppressed in 1679. Through these weary years—still marked by bloodshed and cruelty, which saw the murder of archbishop Sharp and the battle of Bothwell Bridge — Blackader continued preaching and holding conventicles, until, April 5, 1681, he was seized in Edinburgh and lodged in the Bass, a high insulated rock at the mouth of the Forth, off the coast of East Lothian, at that time the most celebrated state-prison in Scotland, and, until the Revolution, crammed with the victims of prelatic cruelty, doomed to pine in solitary wretchedness, and often subjected to unnecessary privations. After an imprisonment of four years, this heroic and godly man died at the Bass, and was buried at North Berwick. See Crichton, *Memoirs of Rev. John Blackader* (2d ed. Edinb. 1826); *Fasti Eccles. Scoticanæ*, i, 603.

Blackader (or **Blacader**), **Robert**, an early Scottish prelate, was bishop of Aberdeen in 1480, and was transferred to Glasgow in 1484. He was at first a prebendary of Glasgow and rector of Cardross. He studied at Rome, and received consecration from the hands of the pope. It was during his episcopate, and chiefly by his interest with pope Alexander VI, that the see of Glasgow was erected into an archbishopric — an honor which greatly exasperated his spiritual brother of St. Andrew's, who objected to acknowledge this real dignitary, as St. Andrew's had been created by Sextus IV metropolitan of all Scotland. Jealous for the supremacy of his eastern capital, the archbishop of St. Andrew's commenced an ecclesiastical warfare, which divided both clergy and nobility into factions. The prelates were reconciled at length by granting the new dignity to Glasgow, but allowing St. Andrew's still to retain its ancient precedency. In Blackader's time, about 1494, the dawning light of the Revolution was spreading in the west, chiefly in the districts of Kyle and Cunningham. Thirty persons were summoned at his instance before the king and council, as holders of heretical opinions. Among these were Campbell of Cesnock, Reid of Barskimming, lady Stair, and other distinguished persons, who were nicknamed the Lollards of Kyle (Knox, *Hist.* ch. i). Archbishop Blackader went to England with the earl Bothwell, to negotiate the marriage of James IV with the princess Margaret, daughter to Henry VII, performed in Edinburgh, 1503 (Holiinshed, v, 465). Spottiswood calls him "a gentleman well descended, and of good knowledge, both in divine and human learning." He died about 1508, while on a pilgrimage to the holy sepulchre at Jerusalem. See Spottiswood, p. 58, 60, 105, 114; Crichton, *Memoirs of Rev. John Blackader* (2d ed.), p. 10 sq.; Keith, *Scottish Bishops*, p. 115, 254.

Blackaller, Henry, a Protestant Episcopal clergyman of the Diocese of Ohio, was rector in Mansfield for several years, until 1856. Subsequently he was rector in Newark, and in 1858 was chosen rector of Zion Church, Dresden; in 1860 he became rector of Christ Church, Ironton, whence he removed, about 1864, to Gallipolis, where he died, June 21, 1867, aged sixty-nine years. See *Prot. Episc. Almanac*, 1868, p. 104.

Blackbourne, John, a learned English divine, was born in 1683, and educated at Trinity College, Cambridge. After the Revolution he refused to take the oaths, thus excluding himself from Church preferment. He became corrector of the press to Bowyer, the celebrated printer, and edited several important works. For some years before his death he was a nonjuring bishop, but lived a retired life in Little Britain. He died Nov. 17, 1741. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Blackburn, Amos, an English Congregational minister, was born at Pinebury Hill, near Halifax, July 14, 1800, of poor, pious, and greatly respected parents, and joined the Independent Church in Halifax in 1818. He received his collegiate course at Idle, York. He records that within three months of his entrance he had preached between forty and fifty times, and had walked five hundred and sixty miles. His first and only charge was at Eastwood, where he was killed by a train of cars, Jan. 28, 1864. See (Lond.) *Cong. Year-book*, 1865, p. 225.

Blackburn, John, an English Congregational minister, was born in London in 1792. Quite early he had a strong desire to become a Baptist minister, and for that purpose entered Stepney College; but, his views undergoing a change, he retired from that institution and became a student at Hoxton Academy. He entered the service of the Irish Evangelical Society, and for a time labored in Ireland to disseminate Protestant and evangelical truth. He then returned to England, and preached with acceptance at Finchingfield, Essex; became chosen pastor of that Church, and settled there in 1815—where his labors were very successful. In 1823 he became pastor at Claremont Chapel, London. He died June 16, 1855. One, speaking of his success, here remarks, "His efforts were crowned with remarkable success, both in the numbers, and devotedness, piety and liberality of his flock." He was a prominent man in the efforts to benefit his race. He was one of the projectors and secretaries of the Congregational Union of England and Wales; also editor of the *Cong. Magazine* and *Cong. Calendar*, afterwards the *Cong. Year-book*. He published, *The Spiritual Claims of the Metropolis*:—a volume of *Lectures on Layard's Discoveries at Nineveh*:—*The Biblical Educator*. See (Lond.) *Cong. Year-book*, 1856, p. 208–210.

Blackburn, Samuel, a Presbyterian minister, was educated at Danville, Ky., and went to Illinois in 1832. He labored in Carlinville and Spring Cove. He started to Kentucky on business, and died on the Ohio River in 1836. See Norton, *Hist. of the Presb. Church in Illinois.*

Blackburn, William, an English Congregational minister, was born at Garstang, Lancashire, in 1797, of poor Roman Catholic parents. At an early age he was apprenticed in a large machine establishment in Preston, and, being invited, he attended a Protestant prayer-meeting, and soon after was converted. At the close of his four years' course at Rotherham College, Mr. Blackburn accepted an invitation to the pastorate of Silver-street Chapel, Whitby, where he was ordained in 1821, and labored until 1838, when he removed to Bamford, near Rochdale. After an eight years' pastorate at this place, he became secretary and general superintendent of the Manchester City Mission. Thence, after years of unremitting labor, he retired to Southport, where he died, Oct. 18, 1826. In Mr. Blackburn's character zeal, prudence, firmness, and kindness blended in a remarkable degree. See (Lond.) *Cong. Year-book*, 1863, p. 211.

Blackburne, Launcelot, an English prelate, became prebendary of Exeter in 1691, subdean in 1695 and again in 1704, dean in 1705, archdeacon of Cornwall in 1715, and bishop of Exeter in 1717. He was confirmed archbishop of York, Nov. 28, 1724, and died March 23, 1743. He published various *Sermons* (1694–1716). See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Blackburne, Wm. Theophilus, M.A., an English divine, was born in 1796, and educated at Christ College, Cambridge. He entered holy orders, but, owing to the infirm state of his health, was obliged, during many years, to refrain from the active duties of his profession. He was a man of eminent piety and extensive learning. His decease took place in 1838. See (Lond.) *Christian Remembrancer*, Oct. 1838, p. 634.

Blackett, Cuthbert Robert, an English Congregational minister, was born at the Abbey Mill, near Durham, Nov. 10, 1806. He became a Christian at fifteen years of age, and subsequently devoted himself to the ministry. He studied first under Mr. Scott at Rowell in 1823; entered Hoxton Academy in 1825, and Highbury College or Academy in 1826. Having completed his studies, he preached at Burslem and at Stone, and was settled at Southminster, in Essex, in 1828. For five years he preached in a large room, but in 1833 a chapel was completed, and he was ordained to the pastorate. He removed to Burnham Market, Jan. 28, 1838, where he remained till Aug. 15, 1852, when he resigned, and sailed from Sunderland, Sept. 11, 1852, as a missionary to Australia, arriving at Melbourne Jan. 3, 1853. He died there, April 3, 1853. His mind and preaching were characterized by great solidity. As a man he was greatly beloved, and his consistency of character was a theme of praise among those who knew him best. See (Lond.) *Cong. Year-book*, 1854, p. 218, 219.

Blackett, James, an English Wesleyan minister, was born at Woodhouse, near Leeds, in 1778. He was converted when twenty years of age. His first circuit was Dudley, 1803; he travelled thirty-six others. In 1841 he settled as a supernumerary in Leeds, where he died, Sept. 29, 1848. He was "a good Methodist and minister." See *Wesl. Meth. Mag.* 1852, p. 105; *Minutes of the British Conference*, 1849.

Blackhouse, Sarah, an English minister of the Society of Friends, was born about 1626, and in the twenty-seventh year of her age was converted under the preaching of George Fox. Some years after this she began to preach. Her labors are said to have been highly edifying. She died May 30, 1706. See *Piety Promoted*, i, 377, 378. (J. C. S.)

Blackhurst, John, a Methodist Episcopal minister, was born in Sheffield, England, in 1818. He joined the Wesleyan Methodists in his youth; received license to preach at the age of twenty-two, and as such was remarkably popular wherever he went. In 1847 he emigrated to America, and located at Dover, Wis. In 1856 he was received into the West Wisconsin Conference, in which he did efficient work until his decease, Oct. 6, 1859. Mr. Blackhurst was ardent in his attachments, a giant in intellect, and a clear, logical reasoner. See *Minutes of Annual Conferences*, 1859, p. 326.

Blackie, James, a Presbyterian minister, was born at Wick, in the north of Scotland, in 1829. He was licensed by Toronto Presbytery in 1865, and stationed at West Church, Toronto, where he died in December, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 479.

Black-letter Days are (1) holy days recorded in the calendars of Episcopal service-books in "black-letter" type, instead of being printed in red ink; therefore holy days of an inferior character and dignity. (2) In the modern Church of England holy days ordered to be observed, but for which there are no special collects nor service.

Blacklidge, John, a minister in the Methodist Episcopal Church South, was born and reared in South Carolina. In early manhood he joined the Church, served a short time as class-leader and exhorter, and twenty-five years as local preacher. In 1867 he entered the Mississippi Conference, and labored diligently for two years, when failing health obliged him to retire from active life. He died in the latter part of 1870. Mr. Blacklidge was characterized by consistent piety, fervent zeal, and fidelity. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 573.

Blackloe, Thomas, was professor of theology in the English College at Douay, and afterwards canon of the Romanist Chapter, formed by William Bishop, in London. He lived about the middle of the 17th century, and was a man of turbulent disposition; many of his writings were condemned by the inquisition, such as, *Sonus Buccinæ:—Appendicula ad Sonum Buccinæ:—Tabulæ Suffragales:—Monumethes Excantatus.* He also wrote *De Medio Animarum Statu*, which made much noise at the time. He was accused of teaching in it that the souls in purgatory would not be released until the day of judgment; that the damned feel no corporeal pains, and that in the state of damnation they are happier than people in this life; that the doctrine of the infallibility of the pope is the mother of all heresies. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Blackman, Benjamin, a Congregational minister, was the son of Rev. Adam Blackman, first minister at Stratford, Conn. Benjamin graduated at Harvard College in 1663; was ordained at Malden in 1674; and resigned his charge in 1678. He left in consequence of dissatisfaction, and nine years afterward sued the town for arrears of his salary. After leaving Malden, he preached at Scarborough, Me.; and in 1683 was a representative of the town of Saco. It is supposed that he died in Boston. See Sprague, *Annals of the Amer. Pulpit*, i, 144.

Blackman, James F., a Baptist minister, was born in Louisiana in 1828. He was brought up to the business of a printer and publisher. He preached for several years most acceptably and with success in the Ouachita region, in his native state. His death took place Dec. 11, 1874. See Cathcart, *Baptist Encyclopædia*, p. 104. (J. C. S.)

Blackmer, Joel, a Congregational minister, was born at Barnard, Vt., April 11, 1810. He graduated at Dartmouth College in 1834, and at Andover Theological Seminary in 1840. He was a licentiate at Weymouth, Mass., from 1840 to 1841; teacher at Ridgebury, N. Y., from 1843 to 1845; principal of the Clinton-place Institute, New York city; and afterwards clerk in the New York Custom-house. He died at Staten Island, Nov. 7, 1879. See *Necrology of Andover Theol. Seminary*, 1880–81.

Black Monks. See Benedictines.

Blackmore, Thomas W., an English Baptist min-

ister, was born in Clayhidon, Devonshire, in 1799. After receiving the rudiments of an education, he was sent in his youth as an apprentice to a manufacturer in Bridgewater, Somersetshire. Here he was converted, and began to proclaim the message of salvation to others. He labored efficiently as an evangelist in various sections for some years, and subsequently settled as pastor at Hemyock, East Devon. He soon removed to Upottery, where he remained fourteen years. Failing health compelled him to retire for a time from the active work of the ministry, but he subsequently entered upon the pastoral service at Uffculm and other places. He died March 27, 1879, after fifty-six years in the ministry. See (Lond.) *Baptist Hand-book*, 1880, p. 290.

Black Rubric is the declaration on kneeling at the end of the office for the holy communion.

Blackstock, Moses, a Methodist Episcopal minister, was born in Ireland, March 1, 1793. He experienced conversion at the age of eighteen, while attending college in Dublin; received license to preach in the following year, and returned to college to prepare for the ministry; and in 1818 left Ireland, with a colony of emigrants, as missionary to Canada, where he preached regularly for forty-two years, filling important appointments in connection with the Wesleyan Conference. In 1856 he removed to Lafayette, Ind., and identified himself with the North-west Indiana Conference, of which he was an honored member until his death, Aug. 31, 1873. See *Minutes of Annual Conferences*, 1873, p. 90; Simpson, *Cyclopædia of Methodism*, s. v.

Blackstock, William, a minister of the Associate Church, was born, educated, and licensed to preach in Ireland. He emigrated to this country about 1794. The Presbytery of the Carolinas report that he was a probationer from the Presbytery of Down, in Ireland, and had been received and ordained by them, July 8, 1794, over the united congregations of Steele Creek, Ebenezer, and Neeley Creek, S. C. In 1804 he resigned, and became a stated supply to the churches of New Perth, New Sterling, and Rocky Spring. Here he remained until 1811, when he was settled at the Waxhaws, N. C. He subsequently accepted a call from Tirzah, S. C., and died in 1830. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 111.

Blackstone, William, a clergyman of the Church of England, the date of whose birth is unknown, figures in the first list of the freemen of Massachusetts in 1630. Subsequently he sold the land upon which the city of Boston is built. He was one of the two or three earliest Episcopal clergymen residing in New England. As a student he had a considerable reputation, and his library was extensive. Six miles from Providence, R. I., he built a house upon an eminence, which he called "Study Hill," and to which, it seems, he removed in 1631. He preached only occasionally. His house and library were burned in king Philip's war. He died at Shawmut, near Boston, Mass., May 26, 1675. See Sprague, *Annals of the Amer. Pulpit*, v, 1.

Black-Sunday is the Sunday before Palm-Sunday, i. e. Passion-Sunday, so called because in England black, dark blue, or dark violet were the ecclesiastical colors used in the services for the day.

Blackwell, David, a Methodist Episcopal minister, was born in Madison County, Ky., in April, 1805. He removed in 1829 to Illinois, where he was converted in the following year; received license to preach in 1833, began to preach in 1834, and at the close of the same year entered the Illinois Conference. In 1845, owing to failure of health, he retired from the effective ranks, and spent nearly all his remaining days confined to his house. He died July 7, 1848. Mr. Blackwell was an excellent man, an able preacher, and a devoted Christian. See *Minutes of Annual Conferences*, 1848, p. 284.

Blackwell, Demarcus Cicero, a minister of the Methodist Episcopal Church South. No dates or places concerning his life are accessible other than his death, Dec. 7, 1871, and that he was a member of the Missouri Conference, a member of the Church South nearly twenty-two years, and an acceptable and successful minister twenty-one years. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 738.

Blackwell, Ezekiel, a Methodist Episcopal minister, was born in Madison County, Ky., Sept. 12, 1807. He emigrated to Illinois in 1829, experienced conversion in 1830, received license to preach in 1841, and in the same year entered the Illinois Conference, in which he labored diligently until he died, July 16, 1849. Mr. Blackwell was an excellent, zealous, faithful minister, modest, religious, and well received. See *Minutes of Annual Conferences*, 1849, p. 393.

Blackwell, George, an English divine of the Roman Church, was born in Middlesex in 1545, and educated at Trinity College, Oxford, and at the English College in Douay. He approved of the oath of allegiance to the crown of England, and advised the Romanists to take it. This led to a controversy with cardinal Bellarmine. He died in Rome, Jan. 13, 1612. His *Letters to the Romish Priests*, touching the lawfulness of taking the oath of allegiance, were published in 1597. He also published a *Letter to Cardinal Cajutane* (1596), and some other papers on the same subject. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Blackwell, Henry C., a Methodist Episcopal minister, was born in St. Genevieve, Mo., Dec. 21, 1824. In 1845 he engaged as compositor for the *Illinois State Register*, and in 1846 for like work for the *Illinois Gazette*, at Beardstown, where he was converted. In 1851 he entered M'Kendree College for better ministerial preparation, and the next year united with the Southern Illinois Conference. Failing health in 1854 necessitated his superannuation. In 1857 he was transferred to the Rock River Conference, labored one year, and again became superannuated, which relation he sustained till his death, by drowning, in the Kaskaskia River, July 19, 1860. Mr. Blackwell was a Christian gentleman, modest and retiring, and a self-sacrificing, efficient minister. See *Minutes of Annual Conferences*, 1860, p. 330.

Blackwell, John, an English Wesleyan minister, was born at Wadsley, near Sheffield, Nov. 21, 1812. He was converted in his seventeenth year, was called to the ministry in 1835, and went as a missionary to the West Indies in the following year, where he labored for eleven years. After that his ministry was exercised in England, with great blessing to the charges. His preaching was of a high order of excellence, chaste and elegant in style, beautiful in illustration, evangelical in matter, and attended with the unction of the Spirit. He died suddenly at Burslem, July 9, 1864. Mr. Blackwell was gentle and conciliatory, truly kind of heart, courteous, and with the ornament of a meek and quiet spirit. See *Minutes of the British Conference*, 1864, p. 25.

Blackwell, Michael Joseph, a minister in the Methodist Episcopal Church South, was born on Winyaw Bay, S. C., Aug. 30, 1800. He joined the Church in 1826, received license to preach in 1840, and in 1841 entered the Memphis Conference, in which, with the exception of two years as supernumerary, he did effective work until 1867, when he became superannuated, and continued to sustain that relation to the close of his life, Dec. 22, 1869. In the Conference sessions Mr. Blackwell was considered one of the wisest of counsellors. His knowledge was extensive, and his power of analysis very great. His style of delivery was pure, elegant, dignified, didactic, enrapturing. His zeal exceeded his physical strength. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 455.

Blackwell, Richard, an early Methodist preach-

er, commenced his ministry in 1759, and preached in Ireland and Great Britain. His last years were in Scotland. He died in Aberdeen, Dec. 27, 1767. He is spoken of as a young man at the time of his death, wholly devoted to his work, and an example to the flock in conversation and godliness. See Atmore, *Methodist Memorial*, s. v.

Blackwell, Thomas, a Scotch clergyman, was minister of Paisley, in Renfrewshire, from whence he was removed in 1700 to be one of the ministers of Aberdeen. He was afterwards elected professor of divinity in Marischal College, Aberdeen, and in 1717 became principal of that college, in both of which offices he continued until his death, in 1728. He published, *Ratio Sacra* (Edinburgh, 1710):—*Schema Sacrum* (eod.):—*Methodus Evangelica* (Lond. 1712). See Chalmers, *Biog. Dict.* v, 360; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Blackwood, Christopher, an English Baptist minister, was born in 1686. He was a graduate of Cambridge University, and at the beginning of the Parliamentary war the rector of a parish in Kent. A change of views on the proper subjects of baptism led to his leaving the national Church, and for a time he was pastor of a Baptist Church near Staplehurst, and then, as a chaplain in the army, went to Ireland. Subsequently he was instrumental in forming a Baptist Church in Dublin, of which he was the pastor for several years. He was regarded as a fine scholar, especially in patristic literature, and was himself the author of several valuable works, which, in their day, were very popular. See Cathcart, *Baptist Encyclopædia*, p. 104. (J. C. S.)

Blackwood, James, a Reformed Presbyterian minister, was born in Ireland. In 1811 he entered Glasgow College, where he remained three years, and completed his theological course, and was licensed in 1819. He emigrated to America in 1824, and took up his abode in Belmont County, O., within the bounds of the Reformed Presbytery of Pittsburg, and on May 8 was ordained by that body. He accepted a call the same year from the congregation of Brush Creek, Adams County, O. The climate did not agree with him, hence he obtained a dissolution of his pastoral relation in 1833. The next year he took charge of the united congregations in Western Pennsylvania and Ohio. In this extensive field he labored until his death, Oct. 8, 1851. See Sprague, *Annals of the Amer. Pulpit*, IX, v, 77.

Bladus, *Saint*, is said to have been a bishop in the Isle of Man. His day was July 3. See Smith, *Dict. of Christ. Biog.* s. v.

Blaecca, the "præfectus" or reeve of Lincoln, was converted, with all his family, by Paulinus in 627 (or 628).

Blagborne, William, an English Wesleyan minister, was born in 1754. He joined the Methodists at an early age, and was received by Wesley into the ministry in 1785, and travelled therein for twenty-five years. Owing to singular opinions on the uncertainty of things, arising from the French Revolution, he retired from the ministry, but still preached. He died suddenly at Chiselhurst, Kent, May 2, 1816. See Stevenson, *City-road Chapel*, p. 529.

Blaikling, Francis, an English minister of the Society of Friends, was born at Winder, near Ledberg, Yorkshire, in the year 1631, and in 1652 was converted under the preaching of George Fox. "He gladly received the truth in the love of it, and faithfully walked in it, and cheerfully suffered for it, not only extreme spoiling his goods, but a long imprisonment in York Castle." He became an accredited minister among Friends some time after his conversion. "In a plain testimony, he hit the mark both in reproof to the wicked and the comfort of true mourners in Zion." Among Friends he was a man well beloved and esteemed, and lived a useful, exemplary life. He died Jan. 20, 1704. See Evans, *Piety Promoted*, i, 282–283. (J. C. S.)

Blaikling, John, a minister of the Society of Friends, was born in Yorkshire, England, in September, 1625. He was "convinced of the truth" in 1652, under the ministry of George Fox, and about the beginning of 1655 "received a dispensation of the Gospel to publish to the world." He exercised his ministry in the counties of Durham, Northumberland, and Yorkshire, and many parts of Scotland. "His ministry was attended with power." Late in life he wrote, in reply to William Rogers's book against Friends, a little volume entitled *Antichristian Treachery Discovered and its Way Blocked Up*. He died May 4, 1705. See Evans, *Piety Promoted*, i, 269–272. (J. C. S.)

Blain, Daniel, a Presbyterian minister, was born in South Carolina in 1773, of the Scotch-Irish race. When about twenty years of age, Mr. Blain entered Liberty Hall, near Lexington, to complete his education, and afterwards took a theological course in Washington College. He was licensed by the Lexington Presbytery about 1796. He taught in the New London Academy at Bedford, and preached regularly to the congregations of Old Oxford and Timber Ridge. He was appointed as one of a committee by the Synod in 1803 to consider the subject of establishing a religious periodical, and the first number of *The Virginia Religious Magazine* was issued in October, 1804. He died March 19, 1814. Some of his contributions to the magazine are as follows: "Christian Zeal," "Observations on the Sabbath," "Death of Voltaire and Mrs. Leech Contrasted," "Religious Curiosity," "The Scriptures Profitable," "Professor and Honestus," "Lines on the Dark Day in Lexington." See Foote, *Sketches of Virginia* (2d series).

Blain, George W., a Methodist Episcopal minister, was born in Albemarle County, Va., in 1815. He was converted at Salem when seventeen years of age, graduated at Randolph Macon College in 1837, and was admitted into the Virginia Conference in 1838. He was elected professor of mathematics in the Collegiate Institute of Buckingham County in 1840, received his master's degree in 1841, became superannuated in 1842, and died in Botetourt County, March 7, 1843. Blain's talents were superior, and they were freely consecrated to Christ. See *Minutes of Annual Conferences*, 1843–44, p. 460.

Blain, John, a Baptist minister, was born at Fishkill, Dutchess Co., N. Y., Feb. 14, 1795. He was converted at the age of fifteen, and at twenty-three united with the only Baptist Church then existing in Albany. When engaged as a travelling trader, he felt impressed that it was his duty to preach. After some preparatory study, he was licensed and ordained, commencing to preach in November, 1819. He was a pastor successively in Auburn (N. Y.), Stonington (Conn.), Pawtucket and Providence (R. I.), New York city, Syracuse, in two churches in Charlestown (Mass.), Central Falls and Providence (R. I.), and Mansfield (Mass.). Regarding his gifts as fitting him for evangelistic rather than pastoral work, he preached in many places in New York, Connecticut, Rhode Island, and Massachusetts. We are told that during his ministry he had charge of fourteen churches, baptized about three thousand persons, labored in about one hundred revivals, preached in more than one thousand places, delivered over nine thousand five hundred sermons, and married over two thousand couples. After having contributed liberally to various objects of benevolence, in his last will he bequeathed his property to mission causes. He received a small pension from the government for services rendered in the war of 1812. His death took place at Mansfield, Dec. 26, 1879. See *Rhode Island Biographical Cyclopædia*, p. 259; *Providence Journal*, Dec. 30, 1879. (J. C. S.)

Blain, John D., a Methodist Episcopal minister,

was born at Kingston, N. J., Feb. 24, 1819. He experienced conversion in 1835, began preaching in 1841, and in 1842 entered the New Jersey Conference. In 1852 he was sent to California to assist in planting Methodism on the Pacific coast. In impaired health in 1865, he returned East, labored some time in New York as a pastor, and in 1872 entered the Newark Conference, served four years, and then took a superannuated relation, which he sustained till his death, in June, 1876. Mr. Blain was a Christian gentleman, remarkably affable, thoroughly conscientious, tender-hearted, and unusually successful. See *Minutes of Annual Conferences*, 1877, p. 37; Simpson, *Cyclopædia of Methodism*, s. v.

Blain, Wilson, a Presbyterian minister, was born in Ross County, O., March 2, 1813. He graduated at Miami University, Oxford, in 1831, attended the full course of study at the Associate Reformed Theological Seminary at Allegheny, Pa., and was licensed by the First Presbytery of Ohio in 1838. He was at first pastor at Hebron, Ia., but in May, 1847, he resigned to become a missionary to Oregon, where he spent the next two years as pastor, editor, and representative. In 1850 he organized a Church in California, but in 1853 he returned to Oregon, teaching part of the time for several years thereafter. He died in 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 228.

Blair, Andrew, an Irish Wesleyan minister, was born about 1748. In 1768 he first heard the Methodists, and in 1771 he was converted. He was received by the Conference in 1778, and for many years he preached in the British Isles. He died at Dublin, April 8, 1793. See Smith, *Hist. of Wesl. Methodism*, ii, 277; Atmore, *Meth. Memorial*, s. v.

Blair, James Gilman, D.D., LL.D., a Methodist Episcopal minister, was born at Marcellus, N. Y., Sept. 18, 1816, of zealous Christian parents. He had an intense love for the study of books and nature from boyhood, and many anecdotes are related of his early abstraction of mind. He experienced religion in his youth, and was soon licensed to exhort. In 1835 he was associated in Cazenovia Seminary, and in 1841 graduated with honors at Wesleyan University, Middletown, Conn. He then became principal of Blendon Young Men's Seminary at Westerville, O., where he was eminently successful. Having become a member of the Ohio (now Cincinnati) Conference, in 1843, he entered upon active itinerant labors on White Oak Circuit, comprising twenty-two appointments. Through his teaching at Greenfield, a seminary was inaugurated in 1846, over which he presided six years. In 1852 he was elected to the chair of vice-president and professor of natural sciences in the Ohio State University, at Athens. Here he spent twelve years in profound study, lecturing and preaching. Most of his time between 1864 and 1870 was devoted to educational labors in Ohio and West Virginia. His latter years were spent in active service in the West Virginia Conference. He died Dec. 23, 1878. Mr. Blair was a great admirer of primitive Methodism. As a theologian he was profound, as a preacher highly interesting and instructive. See *Minutes of Annual Conferences*, 1879, p. 56.

Blair, John (sometimes called **Arnold**), a monk of the order of St. Benedict, was born in Fifeshire, Scotland, in the reign of Alexander III, and educated with Sir William Wallace at the school of Dundee. He then went to Paris, studied in the university there, and joined the order of St. Benedict. He returned to Scotland and lived in retirement until Wallace became viceroy of the kingdom, when he became his chaplain. He wrote a history of Wallace's life in Latin verse, about 1327. The precise date of his death is not known. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Blair, John Durburrow, a Presbyterian minister, was born at Fagg's Manor, Pa., Oct. 15, 1759. He was licensed to preach by the Hanover Presbytery in 1785. Soon after this he accepted a call from the Presbyterian Church at Pale Green, Va. He retained his connection with this Church until within a few years of his death, which occurred in January, 1823. Mr. Blair published a few sermons during his life, and after his death a volume of his *Sermons* were published under the direction of Rev. J. B. Hodge. See Sprague, *Annals of the Amer. Pulpit*, iii, 461.

Blair, Robert J., a minister of the Reformed (Dutch) Church, was born in New Jersey in 1800. He graduated at the New Brunswick Seminary in 1823, and was licensed the same year. In 1824 he was appointed missionary to Princetown and Guilderland (Helderberg). In 1825 he was missionary to Salem (New Salem), Albany County, N. Y. Princetown and Helderberg were served by him as missionary from 1825 to 1827, and Helderberg alone from 1827 to 1830. He died at Bedminster, Somerset County, N. J., in 1867, without charge. As a Christian his life was eminently consistent, as a preacher he was evangelical and zealous. Few men have been more successful in preaching the Gospel by the wayside and from house to house than he. He was a patient endurer of suffering for many years. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 184.

Blair, S., a Baptist minister, was born in Indiana in 1827. He removed to Illinois in early life, was converted at sixteen, and a few years afterwards entered the ministry. In 1856 he went to Olney, where he found three Baptists. With untiring zeal and labor he built up a Church of 120 members. He continued to serve this Church until November, 1861, when he became chaplain of the Sixty-third (Ill.) Regiment, where he made himself most useful. At least two revivals were enjoyed in the army during his labors. He was so severely injured by a railroad accident near Memphis that he died, Jan. 19, 1863. See *Minutes of Illinois Anniversaries*, 1863, p. 9, 10. (J. C. S.)

Blair, Samuel, D.D., a Presbyterian minister, was born at Fagg's Manor, Chester County, Pa., in 1741. He graduated at New Jersey College in 1760, and afterwards served as tutor there for nearly three years. He was licensed to preach by the Newcastle Presbytery in 1764. In November, 1766, he was installed pastor of the Old South Church in Boston as a colleague of Rev. Dr. Sewall. He died in September, 1818. Dr. Blair was a man of polished manners, of amiable and generous disposition. "He was a good scholar, a well-read theologian, and an accomplished pulpit orator." See Sprague, *Annals of the Amer. Pulpit*, iii, 268; *Index to the Princeton Review*, s. v.

Blaise, *Saint*. See Blasius, *Saint*.

Blake, A. J., a Methodist Episcopal minister, was born Oct. 7, 1821. He joined the Church in 1838, and in 1847 entered the Pittsburgh Conference, wherein he served diligently until his death, Dec. 20, 1850. See *Minutes of Annual Conferences*, 1851, p. 601.

Blake, Alfred, D.D., a Protestant Episcopal clergyman of the diocese of Ohio, was, for many years, rector of Harcourt-place Academy, Gambier, and a teacher in the same town. In 1859 he held, in addition to the rectorship of Harcourt-place Academy, that of St. Mark's parish at Mill Creek. In 1865, for St. Mark's was substituted the parish of St. Matthew, Perry Creek. In 1866 he was rector of Harcourt-place Academy only, where he remained the rest of his life. He died Jan. 30, 1877. See *Prot. Episc. Almanac*, 1878, p. 168.

Blake, D. Hoyt, a Congregational minister, was a native of Sutton, Vt. After the death of his parents, he went, at the age of seventeen, to reside with a brother in Michigan. With the intention of preparing for a business life, he entered Knox College. His conversion led him to devote himself to the work of the ministry. In 1859 he graduated from the Union Theologi-

cal Seminary of New York. His first charge was the Church in Mendota, Ill. For some months he served the Church in Waupun, Wis., and then became pastor of the Church in Princeton, Ill. Some time after he served as chaplain in the hospitals of the Army of the Potomac, and among the exchanged prisoners, contracting a disease which eventually proved fatal. He was installed, however, in the Church at Spencerport, N. Y., where he labored earnestly for a year or two, and was then compelled to resign. He died in Stamford, Conn., April 6, 1869, at the age of forty years. See *Cong. Quarterly*, 1869, p. 564.

Blake, Ebenezer, a Methodist Episcopal minister, was born in Durham, Me., April 29, 1786. He began his itinerant life at the age of twenty-one, and preached four years in Maine, five in New Hampshire, eighteen in Connecticut, seventeen in Massachusetts, and two in Rhode Island. In 1854 he became superannuated, and located with his family at Mystic Bridge, Conn. He closed his life Jan. 2, 1868. Mr. Blake possessed an iron constitution, and obeyed the injunction, "Cry aloud and lift up thy voice like a trumpet." He was decided, studious, and spiritual. See *Minutes of Annual Conferences*, 1868, p. 60.

Blake, Elias F., a Methodist Episcopal minister, was born in 1816. He experienced religion and was received into the Maine Conference in 1843, became superannuated in 1852, and died Oct. 6, 1854. Mr. Blake was a man of unsullied reputation, deep and uniform piety, and ardent devotedness to his calling. His labors were greatly blessed in the building-up of the Church, and his death was triumphant. See *Minutes of Annual Conferences*, 1855, p. 555.

Blake, Henry Martin, a Methodist Episcopal minister, was born in 1818. He experienced conversion in 1829, while a student at Kent's Hill Seminary, Me., and nine years later entered the Maine Conference. He remained steadfast, immovable, and always abounding in the work of the Lord, until his sudden death, Jan. 15, 1865. Few ministers can exhibit a more glorious record, or can point to such a cloud of witnesses for their pastoral fidelity as Mr. Blake. See *Minutes of Annual Conferences*, 1865, p. 119.

Blake, Horace Thompson, a Presbyterian minister, was born in Worcester, Mass., in 1819. He graduated from Amherst College in 1838; pursued his theological studies at Union Theological Seminary for one year, and died at Worthington, Mass., June 2, 1841. See *Gen. Cat. of Union Theol. Sem.* p. 31.

Blake, James, an American minister, was a native of Dorchester, Mass., and graduated at Harvard College in 1769. He died in 1771, aged twenty-one. A volume of his sermons was published after his death. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Blake, John M., a Methodist Episcopal minister, was born at Sanbornton, N. H., June 8, 1819. He experienced religion in 1837; received license to exhort in 1850; and in 1851 entered the New Hampshire Conference. In 1856, because of ill-health, he was compelled to superannuate, and continued in that relation until his sudden death, July 24, 1858. Mr. Blake was a superior man, always cheerful, and eminently honored and successful. See *Minutes of Annual Conferences*, 1859, p. 135.

Blake, Orvil, a Free-will Baptist minister, was born in Cornwall, April 8, 1824. In 1826 he removed with his parents to Brimfield, O. He became a Christian in early life, and began to preach at about the age of twenty among the Calvinistic Baptists. He afterwards joined the Free-will Baptists, became a preacher among them, and was for many years pastor of several small churches of his denomination. His life was one of great activity. Besides his ministerial duties, he had the care of a farm for a time, was for two seasons a member of the Ohio legislature, was corresponding editor for a time of one journal and correspondent of others, and lectured on various topics. His death took place Aug. 12, 1877. See *Morning Herald*, Nov. 21, 1877. (J. C. S.)

Blake, Samuel Vinton, a Methodist Episcopal minister, was born in Easton, Md., Jan. 15, 1814. He was converted in youth; received license to exhort in 1833, to preach in 1834; and in 1835 entered the Baltimore Conference, in which he labored diligently until his death, May 9, 1871. Mr. Blake was energetic, sincere, industrious, exemplary in life and triumphant in death. See *Minutes of Annual Conferences*, 1872, p. 16; Simpson, *Cyclop. of Methodism*, s. v.

Blake, Thomas, an English Puritan divine, was born in Staffordshire in 1597, and educated at Christ Church, Oxford. He entered the Established Church, but in 1648 became a Puritan, and was made pastor of St. Alemond's in Shrewsbury. He afterwards became pastor of Tamworth in Staffordshire, where he was also one of the committee for the ejection of "ignorant and scandalous ministers and schoolmasters." He died in June, 1657. He wrote, *A Treatise of the Covenant of God with Mankind* (1653):—*The Covenant Sealed* (1655):—*Living Truths in Dying Times* (1665):—and some controversial tracts on *Infant Baptism*. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Blake, Thomas D., a Methodist Episcopal minister, was born at Farmington Falls, Me., Feb. 4, 1811. He was converted in early life, and became a local preacher when about seventeen; and in 1848 entered the Providence Conference, in which he did valiant service until failing health obliged his superannuation in 1856. He died Jan. 26, 1858. Mr. Blake was ardent in friendship, social in disposition, and symmetrical in his Christian character. See *Minutes of Annual Conferences*, 1858, p. 38.

Blake, William (1), an English painter and designer, was born Nov. 28, 1757, studied under Bazire, Flaxman and Fuseli, and died Aug. 12, 1828. His genius was undoubted, but his mind was ill-balanced; and in his illustrations of Young's *Night Thoughts*, *Jerusalem*, Blair's *Grave*, and the *Book of Job*, we are sometimes surprised by the invention and sublimity displayed by the artist. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Blake, William (2), an English Baptist minister, was born at Chippenham, July 5, 1786. He was converted when young, and for a time was a bookkeeper in a large factory at Bradford-on-Avon. He began to preach near his native place, and his only pastorate was at Broughton Gifford, where he remained forty-two years, and died Feb. 23, 1869. See (Lond.) *Baptist Hand-book*, 1870, p. 188. (J. C. S.)

Blake, William (3), a Methodist Episcopal minister, was born at Stark, N. H., Nov. 30, 1811. He was prayerful and thoughtful from childhood, but made no profession of religion until 1833; received an exhorter's license soon after, and in 1837 joined the New Hampshire conference. In 1847, in consequence of excessive labors during a revival service, his health failed, and he was compelled to retire from the effective ranks. He died March 24, 1851. Mr. Blake was energetic and faithful, and possessed fair preaching abilities. See *Minutes of Annual Conferences*, 1851, p. 596.

Blake, William (4), a Methodist Episcopal minister, was born in Prince Edward County, Va., Feb. 9, 1819. He removed to Ohio in 1834, to Indiana in 1840, and was a student at Asbury University, Indiana, from 1846 to 1848; was received into the North Indiana Conference in 1850; became superannuated at Greencastle in 1867; was made effective in 1871, and was transferred to Northwest Indiana Conference in 1876; took a supernumerary relation in 1878, and died at

Greencastle, Ind., May 3, 1880. See *Minutes of Annual Conferences*, 1880, p. 208.

Blakeley, Jacob E., a Congregational minister, was born at Pawlet, Vt., June 9, 1820. He graduated from Middlebury College in 1844, and gave himself to teaching for four years. He then began the study of theology at Union Theological Seminary, and after one year went to Auburn Theological Seminary, where he graduated in 1851. He was ordained a minister in the Congregational Church March 9, 1853, was pastor of a Church at East Poultney, Vt., for one year, and died at that place May 6, 1854. See *Gen. Cat. of Union Theol. Sem.* p. 63.

Blakely, Abram, a Presbyterian minister, was born at Binghamton, N. Y., May 10, 1811. He was educated at Lane Seminary, Ohio. He was licensed by Ripley Presbytery, and ordained by Athens Presbytery in 1841, and labored as a home missionary in Gallia County, in Cincinnati (1851), in Dover (1855), in Austinburg and Ohio City; next in Sodus and Wolcott, N. Y. (1860), and for the last years of his ministry in Wayne County, N. Y. He died in New York city, Dec. 19, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 209.

Blakeman, Phineas, a Congregational minister, was born at Stratford, Conn., Feb. 14, 1813. He studied at Yale Theological Seminary for three years, and was licensed by the Hartford South Association in Aug. 1839. In 1841–42 he preached in New York state; then, 1843–44, in Jefferson, O.; then in Connecticut; then, 1847–49, in Orient, L. I. From Jan. 1853, to April, 1858, he was stated supply in North Madison, Conn. His next charge was the Congregational Church in Maquoketa, Ia., which he held three years. He next spent a year preaching in Marseilles, Ill., then ten months abroad, and in 1864 went to Leraysville, Pa. He died at Tonawanda, N. Y., Feb. 17, 1870, being at the time a member of the Buffalo Presbytery. See *Obituary Record of Yale College*, 1870.

Blakeslee, Charles, a Methodist Episcopal minister, was born at New Hartford, N. Y., March 10, 1809. He experienced conversion in 1828; soon after received license to exhort; in 1836 to preach; and in 1844 entered the Oneida Conference. During the following twenty-one years he was consecrated, active, and useful. He spent the last thirteen years in retirement from active service, and died in Cazenovia, N. Y., Aug. 20, 1875. Mr. Blakeslee was a man of fine thought, gentle spirit, and devotedness. See *Minutes of Annual Conferences*, 1875, p. 120.

Blakeslee, Edward, a clergyman of the Protestant Episcopal Church, was born at North Haven, Conn., June 27, 1776. He was compelled to leave Yale College in his senior year on account of the death of his parents. He was ordained deacon Feb. 24, 1788, and priest June 5, 1793. For three years after his ordination he preached in North Haven and its neighborhood; and then was assistant minister to the Rev. Dr. Mansfield in the parish at Derby, Conn., where he died July 15, 1797. See Sprague, *Annals of the Amer. Pulpit*, v. 413.

Blakeslee, G. H., a Methodist Episcopal minister, was born at Springfield, Pa., Oct. 28, 1819. He received a careful religious training; was converted in 1834; licensed to preach in 1837; and in 1841 entered the Oneida Conference. In 1867 he became superannuated, and settled at Lima. During his fourteen years' residence at that place he did work under the presiding elder, and afterwards joined the Wyoming Conference. He died at Nichols, N. Y., July 26, 1876. Mr. Blakeslee's life was exemplary, and an honor to the Church. He brought many to Christ. See *Minutes of Annual Conferences*, 1877, p. 59.

Blakeslee, James, a Presbyterian minister, was born at Brattleboro, Vt., March 4, 1800. He was licensed in 1827, and preached at Curtisville, Conn., and various places in New York and Ohio. In 1836 he went to Jamaica as a missionary, but returned to the United States in 1838. He died April 4, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, p. 294.

Blakeway, John Brickdale, an English divine and antiquary, was born in 1765, and educated at Westminster School and Oriel College, Oxford. He died in 1826. He published, *A Warning against Schism*, a sermon (1799):—*Thanksgiving Sermon* (1805):—*An Attempt to Ascertain the Author of Junius's Letters* (1813). He also made some historical collections, a part of which were published before his death. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Blakey, John, an English Baptist minister, was born at Moorhead, near Accrington, Oct. 18, 1784. By the kindness of a Baptist deacon he was taught to read, was led to Christ, and united with the Church May 12, 1805. After being licensed, he preached more or less for twelve or fifteen years, and in 1824 was invited to become minister of the Baptist Church at Inskip. For twelve years he labored most faithfully, preaching on week evenings in the adjacent villages, through a wide circuit. In the spring of 1836 he removed to Harlingden, where he died, March 16, 1856. See (Lond.) *Baptist Hand-book*, 1857, p. 44. (J. C. S.)

Blakey, Stephen A., a minister in the Methodist Episcopal Church South, was born in 1832. In 1859 he joined the St. Louis Conference. He served in the war, and died March 29, 1871. His Christian character was unsullied. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 603.

Blampin, Thomas, a French theologian and learned Benedictine of the congregation of St. Maur, was born at Noyon in 1640. He entered the abbey of St. Remy at Rheims, where he taught philosophy and theology. His superiors having charge of a new edition of the works of St. Augustine, Blampin distinguished himself by accomplishing this work. He became prior of St. Nicaise at Rheims, from which he passed to that of St. Remy, in the same city, and still later to that of St. Ouen at Rouen. He was appointed in 1708 visitor of the province of Burgundy, and died at St. Benedict upon the Loire, Feb. 13, 1710. He published an edition of St. Augustine's works (Paris, 1679–1700). See Hoefer, *Nouv. Biog. Générale*, s. v.

Blampoix, Jean Baptiste, a French theologian, was born at Macon, Oct. 16, 1740. He entered the ecclesiastical profession, and after teaching philosophy in his native city was appointed rector of Vandœuvres, near Troyes. During the Revolution, Blampoix took the oath required of the ecclesiastics, and was elected constitutional bishop of Troyes, and attended the national council of 1801. Like all his colleagues, he resigned the episcopal functions, in accordance with the concordat. Having been for some time rector of Arnay, he retired to private life. He died at Macon in 1820. Some articles written by him are published in the *Annales de la Religion*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blanc, Anthony, D.D., a Roman Catholic bishop, was born at Sury, near Lyons, France, Oct. 11, 1792. In 1816 he was admitted to the priesthood, and soon after, upon invitation of bishop Dubourg of New Orleans, he volunteered for the American mission. On his arrival, in 1817, he spent a short time at Annapolis, Md., and then proceeded south-west through Kentucky. His first mission was at Vincennes in 1818; in 1820 he was called to New Orleans by Dr. Dubourg, and appointed associate vicar-general. In 1830 he declined an appointment as coadjutor to bishop De Neckere, but in 1833, on the death of that prelate, he was elected administrator of the diocese, and in 1835 was appointed bishop, and consecrated in the cathedral of New Orleans, Nov. 22 of that year. The diocese of New Orleans then included Louisiana and Mississippi, and sub-

sequently Texas. The Roman Catholic population was large, but careless and inert. Churches were few, small, and widely scattered; religious teaching was at the lowest ebb, while charitable institutions were almost unknown. The new bishop called to his aid the Lazarists, Jesuits, Redemptorists, and other orders, besides various communities of women, who opened schools and asylums. In 1838 a diocesan seminary was established in the parish of Assumption, and soon several colleges and schools. In 1843–44 the lay trustees of the Cathedral of St. Louis refused to recognize his episcopal authority, but after several months' litigation, and upon an appeal to the state legislature, he triumphed. On the recommendation of the seventh council of Baltimore, New Orleans was erected into an archdiocese July 19, 1850, Blanc being raised to the dignity of a metropolitan, with four suffragans. In 1854 he visited Rome, and assisted in the promulgation of the dogma of the Immaculate Conception. The following year he summoned the first council of New Orleans, and initiated measures for its better government. Bishop Blanc died suddenly, after celebrating mass, June 20, 1860, admired by all for "his amiability of character, and unbounded charity to all men." See (N. Y.) *Cath. Almanac*, 1875, p. 44; De Courcy and Shea, *Hist. of the Cath. Church in the U. S.* p. 607–609.

Blanc, Le. See LE BLANC.

Blanc, Ludwig Gottfried, a German writer, was born in Berlin, Sept. 19, 1781, of French refugee parents. He was a preacher in the Cathedral of Halle, and professor of the Roman languages in that city, and wrote, *Handbuch des Wissenswürdigsten aus der Natur und Gesch. d. Erde und ihrer Bewohner* (5th ed. 1846–49, 3 vols.):—*Predigten* (Halle, 1811). See Hoefer, *Nouv. Biog. Générale*, s. v.

Blancas de San José, FRANCISCO, a Spanish missionary, was born at Tarragona about 1560. He was successively professor of belles-lettres at the convent of Piedrochita, preacher at Yepes, and missionary to the Philippine Islands. He died in the Indies in 1614, leaving some religious works in their language for the Indian converts, and a work upon the art of learning this language. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blanchard, Amos, a Congregational minister, was born at Peacham, Vt., Sept. 8, 1800. He began his academical studies at the age of twenty-one years, and graduated from the Andover Theological Seminary in 1828, in which year he was licensed to preach. The first year after graduation he spent in Western New York, in the employment of the American Tract Society. Then for three years he edited the *Cincinnati Christian Journal*. He was ordained to the ministry July 27, 1831, by the Presbytery of Cincinnati. In the following year he returned to New England, and was installed Dec. 9 as pastor of the Congregational Church in Lyndon, Vt., remaining until the winter of 1835. After spending a year and a half as acting pastor at Cabotsville, Mass., he was installed in Warner, N. H., in 1837. Meriden, Conn., was his next field of labor, where he was installed in 1840; from this charge he was dismissed more than twenty-five years afterward, removing to Barnet, Vt., where he died, Jan. 6, 1869. Among his literary remains are five published discourses. See *Cong. Quarterly*, 1869, p. 299.

Blanchard, Antoine, a French priest and prior of St. Marc lez-Vendôme, in the early part of the last century, wrote, *Novel Essai d'Exhortations pour les États Différens des Malades* (Paris, 1718, 2 vols.):—*Discours Pathétiques sur les Matières les plus Importantes et les plus Touchantes de la Morale Chrétienne* (ibid. 1730, 2 vols. 12mo).

Blanchard, C., a Baptist minister, was born in Maine about the year 1790. For several years after he was licensed he preached as an itinerant minister, and was ordained pastor of the Second Church in Shapleigh, Me., in 1823, where he remained five years, 1823 to 1828, and then took charge of the Second Church in Nobleborough. The labors of Mr. Blanchard were greatly blessed. In a revival which occurred in 1833, seventy-five were added to the Church by baptism. He remained with this Church until 1836, when he removed to Augusta, and was pastor there one year; he then went to Orono, and took charge of the infant Church in that place, which in 1845 had increased to some seventy members. Beyond this point the writer is unable to trace the history of Mr. Blanchard. He was a most useful and successful minister of his denomination in his native state. See Millett, *Hist. of the Baptists of Maine*, p. 436. (J. C. S.)

Blanchard, Charles Antoine, a French Benedictine of the congregation of St. Maur, was born at Rethel in 1737, and died at Caen in 1797, leaving in manuscript a *Histoire de l'Abbaye de Saint Étienne de Caen;* which contains valuable information upon the origin and manners of the people of Britain. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blanchard, Ira H. T., a Congregational minister, was born at Weymouth, Mass., and graduated from Harvard College in 1817. After holding the office of tutor in the college, and completing his theological studies, he was ordained over the First Congregational Church in Harvard, where he remained till severe illness compelled him to resign the pastoral care. Subsequently, having partially recovered his health, he took charge of the congregation at South Natick, but was never again settled in the ministry. A few years previous to his death, which took place on April 9, 1845, he removed to Weymouth. Mr. Blanchard was a man of much more than ordinary abilities, and of unblemished moral character. See *The Christian Examiner* (Boston), 1845, p. 432.

Blanchard, Jacques, a distinguished French painter, was born in Paris in 1600, and studied under his uncle, Nicolas Botteri. He was the first to establish a true and natural style of coloring, in which the French artists were very deficient. His chief works are two pictures that he painted for the Church of Notre Dame—one representing the *Descent of the Holy Ghost*, and the other *St. Andrew Kneeling before the Cross*. The following are some of his principal works: *The Holy Family;* another *Holy Family, with St. Catharine and St. John; The Birth of the Virgin; St. Agnes Adoring the Infant Jesus*. Blanchard died in 1638. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Blanchard, John F., a Methodist Episcopal minister, was born at Sturbridge, Mass., May 25, 1811. He experienced religion when about eighteen, began his course as a preacher a few years later, and in 1843 was admitted into the Providence Conference, wherein he labored with fidelity, acceptability, and success, until August, 1851, when, after a short illness, he died. The prominent features in Mr. Blanchard's character were moral integrity, unaffected humility, and a sound, practical, personal piety. See *Minutes of Annual Conferences*, 1852, p. 33.

Blanchard, Jonathan, a Methodist Episcopal minister, was born in 1817. He experienced conversion in his youth; entered the Detroit Conference in 1838, and filled many of the best appointments. In 1862 he was appointed chaplain of the twenty-sixth regiment of Michigan Volunteer Infantry, in which office he was very useful and highly honored by the soldiers. He died March 22, 1864. Mr. Blanchard was estimable in his Christian character, sound in his experience, a faithful minister, and a true friend. See *Minutes of Annual Conferences*, 1864, p. 170.

Blanchard, Richard A., a Methodist Episcopal minister, was born in Madison County, N. Y., Dec. 27,

1816. He was converted in his seventeenth year; received license to exhort in 1836, to preach in 1840, and in the same year entered the Rock River Conference, wherein he served the Church as health permitted with zeal and fidelity until his sudden death, Aug. 19, 1873. Mr. Blanchard was a true and faithful Christian, active and painstaking; a serious, reverent, and impressive preacher, and a much-beloved pastor. See *Minutes of Annual Conferences*, 1873, p. 101.

Blanchard, William H., a Methodist Episcopal minister, was born at Schuyler, N. Y., in 1825. He experienced conversion at the age of eighteen, and, after spending some time at Cazenovia Seminary, entered the Black River Conference in 1851. He was diligent and faithful until his death, Jan. 23, 1857. Mr. Blanchard was firm and severe in rebuking sin, toilsome in labors, and plain, direct, vigorous, and original in preaching. See *Minutes of Annual Conferences*, 1857, p. 365.

Blanchefort, Guy de, fortieth grand-master of the order of St. John of Jerusalem, was born at the chateau of Boulancy, near Bonnat (Creuse). After entering this order he had the commandery of Molteitols and of Maisonesses. In 1480 he distinguished himself at the siege of Rhodes. D'Aubusson, his uncle, thirty-eighth grand-master, charged him with conducting to France Zizim, brother of the emperor Bajazet. Blanchefort was, in 1494, grand-prior of Auvergne. Elected grand-master, Nov. 12, 1512, he departed immediately, and, although ill, embarked at Nice, and died during the voyage, Nov. 24, 1513. He was buried at Rhodes. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blancheri. See Blanseri.

Blanchet, Thomas, a French painter, was born in Paris in 1617. He went to Rome and studied under Andrea Sacchi. After some years he returned to Paris, and painted the *Vision of St. Philip*, and the *Baptism of the Eunuch*, for the Church of Notre Dame; also some works for the town-house at Lyons, which stamped him as one of the ablest French historical painters of the day. He died at Lyons in 1689. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Blanchetti, Antonio, an Italian preacher of the Jesuit order, was born at Pozzuolo in 1602. He wrote *Conciones Quadragesimales* (Milan, 1669, 1670). See Hoefer, *Nouv. Biog. Générale*, s. v.

Blanchetti, Cesare. See Bianchetti.

Blanchflower, George, a Wesleyan minister, was born at Rocklands, Norfolk, Jan. 19, 1817. He was converted at the age of twenty, under William Dawson; entered the ministry in 1843 (Banbury), spent eleven years (1844 sq.) in the West Indies, returned to his native land on account of failing health, and died during his second year at Warrington, Feb. 28, 1877. "A transparent simplicity of character was blended with great shrewdness and sagacity, and cheerfulness shone consistently with thoughtful piety." See *Minutes of the British Conference*, 1877, p. 29.

Blanchiotti (or **Bianciotti**), Bonaventura, an Italian theologian and preacher of the Carmelite order, was born at Perosa, in Piedmont, Dec. 30, 1713. He wrote, *I Fratrelli e Sorelle del Terz' Ordine delle Carmine, Informati del Proprio Stato e Guidati all'Amor di Dio* (Vercelli, 1748):—*Thomæ Waldensis Carmelitæ Anglici, Doctrinale Antiquitatum Fidei Ecclesiæ Catholicæ ad Vetera Exemplaria Recognitum, Notis Illustratum*, etc. (Venice, 1757). See Hoefer. *Nouv. Biog. Générale*, s. v.

Blanchis, Paolo da, an Italian theologian of the Dominican order, a native of Murano, who lived in the early half of the 17th century, wrote *Disceptationes de Difficilioribus Materiis Casuum et Dubiorum Occurrentium in Conscientia, de Pœnitentia, de Negotiatione, de Bello Publico et Privato* (Venice, 1622, 1650). See Hoefer, *Nouv. Biog. Générale*, s. v.

Blanchus, Andrew. See Bianchi.

Blanco, Francisco, a Spanish theologian and prelate, was successively canon of Valencia, bishop of Orense, and archbishop of Compostella; he assisted at the Council of Trent. The Italians sought to make him pope. He died April 15, 1581, leaving *Advertensias para que los Curas Exerciten mejor sus Officios, para evitar Algunos Jerros*, etc.:—*Summa de la Doctrina Christiana.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Blancus, Christopherus, a German engraver, lived about 1600, and is very little known. He executed a few plates in the style of John Muller, among which are, *A Holy Family, Accompanied by Angels; The Portrait of Michael Angelo Buonarotti*, dated 1612.

Bland, Ambrose, a Methodist Episcopal minister, was born in Muskingum County, O., Jan. 5, 1834. He was converted in early life, but, refusing to obey his convictions to preach, became hardened, and many years remained an alien. In 1873 he was powerfully reclaimed, began immediately the work to which he had been called, and in 1874 was received into the Illinois Conference. He labored faithfully and had good success until his decease, Nov. 10, 1876. Mr. Bland was a man of good ability, fair education, and gentle spirit. See *Minutes of Annual Conferences*, 1877, p. 134.

Bland, John, an English martyr, was a minister at Rolvenden; much of his time was devoted to the instructing of children in the Bible. He was cast into Canterbury prison for preaching the Gospel. He was examined, and a great number of articles were drawn up by the bishop, which, if Bland would sign, would set him free; but he refused, and lay in prison many months before his burning, which took place June 25, 1555. See Fox, *Acts and Monuments*, vii, 287.

Bland, Peter Randolph, a Presbyterian minister, was born in Nottoway County, Va., Dec. 9, 1800. He was educated at Hampden Sidney College; was licensed by the Western District Presbytery, April 2, 1831; and on the first of the following October he was ordained, and stationed at Mount Bethany Church. He also preached at Brownsville and other adjacent places, and from 1844 to 1855 was pastor at Emmaus; subsequently becoming stated supply in Bellemont, Tenn. He died July 24, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, p. 78.

Bland, Robert, A.B., an English divine, was born about 1778, and graduated from Pembroke College, Cambridge, in 1802. At the time of his death, March 12, 1825, he was curate of Kenilworth. His published works are, *Edwy and Elgiva*, poems (1808, 8vo):—*The Four Slaves of Cythera*, a poetical romance (1809, 8vo):—*A Collection of the Most Beautiful Poems of the Minor Poets of Greece*, with Notes and Illustrations, and an admirable Preface (1813, 8vo):—*A Translation of the Memoirs, etc., of Baron de Grimm and Diderot*, in conjunction with Miss Plumtre (eod. 2 vols. 8vo). See *The Annual Register* (Lond.), 1825, p. 235.

Bland, Zane, a Methodist Episcopal minister, was born in Pendleton County, Va., Oct. 5, 1816. He experienced religion in 1836, entered the Baltimore Conference in 1840, and died amid his labors, at Cumberland, Md., Dec. 12, 1851. Mr. Bland was original and earnest, laborious and spiritual. See *Minutes of Annual Conferences*, 1852, p. 13.

Blandinières, Gabriel de, a French preacher, a monk of the order of Merci, was a native of Toulouse. He was a good preacher and an able statesman, and was known in several courts of Europe; he had an important part in the testament of Charles II, king of Spain. Louis XIV made him his preacher. He died in 1720. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blane (or **Blaan**), *Saint*, was bishop of Caen-garadh in Galghaoidheln (i. e. Kingarth in Bute, Scotland), according to the Irish calendars. The son of Erca (or Ertha), through the violence of an unknown man, he, with his mother, was put into an oarless boat at sea, and was carried to the shore, where Sts. Comgall and Cainnech found them, and gave him his education for seven years. St. Blane was next under his uncle, St. Cathan, at Bute, and then was sent back to his former instructors for priests' orders. Raised to the episcopate, he went to Rome and received the pope's blessing. The true time of his life is, probably, at the end of the 6th or the beginning of the 7th century. He was buried at Dunblane, and is commemorated Aug. 10. See Camerarius, *De Scot. Fort.* p. 145, 164, 167; Fordun, *Scotichr.* xi, c. 21; Bolland, *Acta Sanctorum*, Aug. ii, 10.

Blankenship, MARTIN C., a Baptist minister, was born in Vermillion County, Ill., about 1820. He was converted at fifteen, and removed to Texas; subsequently returned, and was settled in the bounds of the Louisville Association, where he was ordained in 1855. In 1856 he was employed as an itinerant missionary in the Bloomfield Association, and was instrumental in organizing and building up the churches at Onarga, Prospect City, and Blue Grass. He died in the summer of 1856. See *Minutes of Illinois Anniversaries*, 1858, p. 8. (J. C. S.)

Blanpain, JEAN, a French ecclesiastic, was born at Vignot (Meuse) Oct. 21, 1704. He was a Premonstrant monk, and became prior and eventually curate and official at the abbey of Estiral. He died about 1765, leaving several historical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Blanpied, JOHN, a Methodist Episcopal minister, was born in St. Peter Port, island of Guernsey, Dec. 25, 1798. He became a sailor at the age of fourteen, and for ten years followed the sea; experienced conversion in his twenty-fifth year; emigrated to Cambridge, O., in 1820; spent ten years in teaching; received license to preach in 1832, and in 1835 united with the Ohio Conference. In 1865 he took a superannuated relation, and so continued till his sudden death, June 20, 1875. Mr. Blanpied was a man of deep religious experience and cheerful disposition; an earnest, laborious minister. See *Minutes of Annual Conferences*, 1875, p. 103.

Blanquart de Bailleul, LOUIS EDMOND MARIE, a French prelate, was born at Calais, in the diocese of Arras, Sept. 8, 1795. He was at first destined for the bar, but afterwards took up the ecclesiastical profession. Shortly after his exit from the Seminary of St. Sulpice, he became vicar-general to the bishop of Versailles, and after the death of the titular he was raised to the see, Jan. 27, 1833. On March 3, 1844, he passed from the diocese of Versailles to that of Rouen. He took part in the famous question of the classics, raised by a book of the abbot Gaume, and spoke against the reform proposed by this ecclesiastic. The date of his death we have been unable to ascertain. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blanseri (or **Blancheri**), VITTORIO, a Venetian painter, was born about 1735, and died in 1775. He studied under Beaumont, and succeeded him in the service of the court of Turin, in which city are his chief works. Three of his best pictures are in the Church of St. Pelagio.

Blanshard, Thomas, an English Wesleyan minister, was born in 1770. He entered the ministry in 1795, and labored on various circuits until 1808, when he was appointed to the office of book-steward. He discharged the duties of this office for fifteen years with diligence and inflexible integrity. He resumed the itinerancy in 1823, but a fatal disease kept him from its activities. He died after an illness of several months, Feb. 20, 1824. See *Minutes of the British Conference*, 1824.

Blanshard, Thomas W., an English Wesleyan missionary, was born at Terrington, near Castle Howard, Yorkshire, Dec. 29, 1834. He was accepted for the ministry in 1859, and sent to the Richmond Theological Institution; was afterwards appointed to Sierra Leone, where for three years and a quarter he remained at his post amid trial and discouragement, and surrounded with disease and death. On his return to England, he labored with acceptance on several circuits. He died at Castleford, Nov. 23, 1877. His preaching was original, sometimes quaint. His disposition was most unselfish, and he often overtaxed himself by doing the work which rightly belonged to others. See *Minutes of the British Conference*, 1878, p. 25.

Blanton, William C., a Baptist minister, was born in Franklin County, Ky., Feb. 3, 1803. He united with the Church in 1827, and was ordained in 1833. His only settlement was as pastor of the Lebanon and North Benson churches, but while holding this position he supplied, for longer or shorter periods, several churches in Kentucky. He died Aug. 21, 1845. "His great zeal, unaffected piety, and the sweet simplicity of his preaching won the hearts of the multitude, and by him many were led to the Saviour." See Cathcart, *Baptist Encyclop.* p. 105. (J. C. S.)

Blanton, William L., a minister in the Methodist Episcopal Church South, was born in Cumberland County, Va., April 4, 1821. He was converted in 1832, and in 1844 entered the Virginia Conference. After a brief career, full of zeal, fervent piety, and intellectual promise, he died, Aug. 5, 1846. See *Minutes of Annual Conferences of the M. E. Church South*, 1846, p. 72.

Blasche, Bernhard Heinrich, a German teacher, who died at Waltershausen, Nov. 26, 1832, is the author of, *Das Böse im Einklange mit der Weltordnung dargestellt* (Leipsic, 1827):—*Philosophie der Offenbarung als Grundlage und Bedingung einer höhern Ausbildung der Theologie* (Gotha, 1829):—*Kritik des modernen Geisteslebens* (ibid. 1830):—*Philosophische Unsterblichkeitslehre* (ibid. 1831):—*Die göttlichen Eigenschaften in ihrer Einheit und als Principien der Weltregierung dargestellt* (ibid. eod.). See Winer, *Handbuch der theol. Lit.* i, 411, 417, 428, 432, 471; Zuchold, *Bibl. Theol.* i, 154. (B. P.)

Blasche, Johann Christian, a Protestant theologian of Germany, was born at Giessmannsdorf, near Jauer, May 25, 1718, and died as professor of theology at Jena, Jan. 21, 1792. He is the author of, *Systematischer Commentar über den Brief an die Hebraër*, etc. (Leipsic, 1782):—*Neue Aufklärung über die mosaische Typologie* (Jena, 1789). See Winer, *Handbuch der theol. Lit.* i, 267, 390. (B. P.)

Blasco, CARLO, an Italian theologian who lived in the latter half of the 18th century, wrote *Opuscoli Canonici Storici* (Naples, 1758), a valuable work. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blasi, DOMENICO, an Italian theologian of the order of the Fathers of the Mission, was born at Forli, May 17, 1670. He wrote, *Catechista in Cattedra:—Tromba Evangelica, che Invita i Sacerdoti a Transferissi nell' Indie Orientali* (Rome, 1749). See Hoefer, *Nouv. Biog. Générale*, s. v.

Blasio, FRANCESCO, an Italian theologian, a native of Nardo, who died at Padua in 1480, wrote *Commentaria in Libros Metaphysicæ Aristotelis*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blasius, *Saint and Martyr*, was bishop of Sebaste in Armenia. His flesh was scored with iron combs, and he was finally beheaded under Agricolaus, the prefect of Armenia Minor and Cappadocia, A.D. 316. He is the patron saint of the city of Ragusa. He is commemorated Feb. 11, Feb. 15, Jan. 15. He is probably the same person who in the Scotch calendars is

called *St. Blaise*, patron of the island of Pladay, and having altars in the cathedral church, Glasgow, and St. Giles, Edinburgh.

BLASIUS, Order of St., was a military order, established by the kings of Armenia, of the house of Lusignan, who held their court at Acre in honor of St. Blasius, as the patron of their kingdom. The dress of the knights was blue, and they wore a golden cross.—Landon, *Eccles. Dict.* s. v.

Blastus, a Quartodeciman Montanist at Rome about the reign of Commodus (180–192), whom Eusebius (*Hist. Eccl.* v, 15) names as having at that time drawn away many from the Church by his novelties. Irenæus wrote to him a letter *On Schism* (Euseb. v, 20, 21). The appendix to Tertullian's *De Præscriptione* adds to his article on the Montanists a statement that Blastus "wished secretly to introduce Judaism, saying that the Pasch must be kept only on the 14th of the month, according to the law of Moses." Pascianus, in the 4th century, speaks of him as a Greek, whom he believed to be one of the many authorities to whom the Cataphrygians (i. e. Montanists) appealed. See Gieseler, *K. G. I.* i, 292 sq.; Massuet, *Dis. de Iren.* ii, 59; Schwegler, *Montanismus*, p. 242, 252.

Blatchford, Henry, a Presbyterian minister, was born at Ford, Devonshire, England, in December, 1788. He graduated from Union College, Schenectady, N. Y., in 1811, and studied theology at Princeton Theological Seminary, N. J. He was licensed by the New York Presbytery in 1815, and installed pastor of Orange Street Church, N. Y. He died Sept. 7, 1822. See Sprague, *Annals of the American Pulpit*, iv, 162.

Blatchford, John, D.D., a Presbyterian minister, was born at Bridgeport, Conn., May 24, 1796. He entered Union College in 1817, and graduated in 1820. He studied theology at Princeton, N. J., was licensed by the Troy Presbytery, and installed over the Presbyterian Church in Pittstown, N. Y., in 1823, and in 1825 over that in Stillwater, N. Y. In 1829 he accepted a call to a Congregational Church in Bridgeport, where he labored with much acceptance until 1836. For several years after resigning the pastorate he was professor in Marion College. He died in April, 1855. Dr. Blatchford was a man of a ready mind, a genial spirit, frank and pleasant manners, zealously devoted to his work, and a very acceptable preacher. He published *The Validity of Presbyterian Ordination* and several *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, iv, 163.

Blatchford, Samuel, a Baptist minister, was born in Plymouth, England, where he was educated and ordained as a Dissenter. He came to America in 1795, and after a residence of one year at Westchester, N. Y., he was called to Greenfield, Conn. He afterwards settled at Bridgeport, Conn., and in 1804 was called to Lansingburg, N. Y., where he died, Feb. 17, 1828. See *Christian Watchman*, March 28, 1828. (J. C. S.)

Blath (Irish, *flower* or *grace*). Martyrologies give several virgins of this name. Thus, on Jan. 18 is "Scoth, Feammor, Blath, and Ana, four virgins of Cluain-greanach;" Jan. 29, another Blath appears in *Mart. Doneg.*; while Colgan (*Tr. Thaum.* app. v, c. 13) has "S. Blathnata seu Blatha, Latine Flora, coqua Sanctæ Brigidæ, de qua vita Hibern. S. Brig. c. 33, et Mor. Gorm. ad 29 Jan." She flourished about 523.

Blathmac (or **Blaithmaic**) is a common name in Ireland in the 8th and 9th centuries. The festival of Blathmac, son of Flann, is given in the *Mart. Doneg.* on July 14; but Colgan puts the "depositio" of St. Blathmac and his companions, in Iona, Jan. 19. Colgan (*Acta Sanctorum*, p. 127–129) gives Hugo Menard's *Life of St. Blathmac the Martyr* in the Benedictine martyrology. Blathmac, the son of an Irish prince, became a monk in early life, and, after being made abbot of an Irish monastery, he fled to Scotland, and came to Iona. When the Danes attacked Iona, Blathmac was celebrating mass, and, refusing to show them the shrine of St. Columba, was slain. Menardus places his death at about 793, and on Jan. 19; and Camerarius (Bolland, *Acta Sanctorum*, Jan. ii, 601) on Dec. 4.

Blau, Otto, a famous German Orientalist, was born April 11, 1828, at Nordhausen, being the son of a Protestant theologian. He studied at Halle and Leipsic for the medical profession, which he soon exchanged at the latter place for the study of Oriental languages, numismatics, and archæology; where Fleischer and Rödiger were his teachers. The expectation of these teachers of and their confidence in their pupil were so great that at the age of twenty-four they intrusted to him the redaction of the *Zeitschrift der deutschen Morgenländisches Gesellschaft*. In 1852 he was attached to the Prussian legation at Constantinople, and, in close communion with men like Mordmann, Schlottmann, Vogué, and others, he acquired a rare knowledge of the present linguistic, ethnographical, commercial, and political affairs of the Orient, and succeeded in bringing to light many a valuable treasure of the past of the East. From 1853 to 1858 he belonged to the officers of the German Evangelical Church at Constantinople, and contributed largely to the welfare of the German hospital and school connected with the church. In 1859 he was appointed consul at Trebizond, where he did good service to the poor oppressed Protestant Armenians. In 1861 he accompanied Omer Pasha as member of the pacification-commission into the Herzegovina, and in 1862 he was appointed consul at Serajewo in Bosnia. In 1870 he was made general consul of Bosnia and Herzegovina, and in 1872 he was sent in the same capacity to Odessa, where he died, Feb. 26, 1879. The fruits of his researches may best be seen from the many contributions to the *Zeitschrift der deutschen Morgenländischen Gesellschaft* since the year 1852. (B. P.)

Blaufuss, Jacob Wilhelm, a German Protestant theologian, was born at Jena in 1723, and died June 3, 1758. His principal works are, *Disput. de Jure et Officiis Hominis Erga Brutos* (Jena, 1740):—*De Transmigratione Animarum Secundum Judæorum Explicationem* (ibid. 1744, 1745):—*Disput. de Conditura Sæculi per Primogenitum*, etc. (ibid. 1758). See Hoefer, *Nouv. Biog. Générale*, s. v.

Blauvelt, Cornelius J., a minister of the Reformed (Dutch) Secession Church, was licensed by the "Seceders" in 1828. He served the Church at Schraalenburgh, Bergen Co., N. J., 1828 to 1852; Hackensack and English Neighborhood, Bergen Co., 1852 to 1860. He died in 1861. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 184.

Bleakney, James, a Baptist minister, was born in New Brunswick, and in 1833 was ordained to the ministry. The churches of which he was pastor were those at Norton, Upham, Little River, and Gondolow Point. More than one thousand persons were baptized by him during his ministry. Besides the pastoral work he performed, he was successful as a missionary in the northern counties and other parts of New Brunswick. His good influence he transmits through three sons now in the ministry. His death took place Dec. 14, 1861. See Cathcart, *Baptist Encyclopædia*, p. 105, 106. (J. C. S.)

Bleakney, T., a Baptist minister, was ordained in Albert County, N. B., in 1861, and preached in that county. He was a devoted and energetic minister of the Gospel, and earnest advocate of temperance reform. He died while pastor at Woodstock, N. B., Feb. 21, 1872. See Bill, *Hist. of Baptists of Maritime Provinces*, p. 503.

Bleck (or **Bleeck**), Peter van, a Flemish engraver, came to England about 1730, and executed some plates in mezzotinto of some merit, among which is,

The Virgin Mary and Infant, after Van der Werff. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Blecker (or **Bleker**), Jan Caspar, a Dutch designer, was born at Haerlem about 1600. The following are some of his principal plates: *A Landscape, with Jacob and Rachel; A Landscape, with Rebecca and the Servant of Abraham; Jacob and Laban dividing their Flocks; The Crucifixion.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bleek, Johann, son of Friedrich (q. v.), died Aug. 3, 1869, as pastor at Winterburg, near Sobernheim, and is known as the editor of his father's *Einleitung in das Alte Testament;* which he published in connection with addenda by Kamphausen (Berlin, 1860). He likewise edited his father's *Einleitung in das Neue Testament* (ibid. 1862; 2d ed. 1866). He also assisted the late Dr. Bunsen (q. v.) in his preparation of the prophecy of Ezekiel for his *Bibelwerk.* (B. P.)

Bleeker, Garratt Noel, a prominent Baptist layman, was born in New York city in 1815, and from his childhood was consecrated to the service of his Master. Largely successful in his business, he devoted his possessions to objects of Christian benevolence. Besides giving liberally during life to the Hamilton Theological Seminary, he made a bequest to that institution of $12,000; this being the first large donation to its treasury. He left also $8000 to the Home Mission Society, and remembered other denominational organizations in his will. He died May 28, 1853. See Williams, *Worship and Work;* Cathcart, *Baptist Encyclopædia*, p. 106. (J. C. S.)

Blemmydes (or **Blemmida**), a learned Greek of the 13th century, is especially known on account of his endeavors to unite the Greek and Romish Churches. He was a monk and priest in a Macedonian monastery, at a time when the emperor Ducas Vatazes (1222–55) called a meeting to Nicæa, for the sake of bringing about such a union (1233). Blemmydes took part in the colloquy, and with great skill and learning he defended the Latin doctrine of the procession of the Holy Spirit from the Father and the Son (comp. Leo Allatius, *Græciæ Orthodoxæ Scriptores*, p. 1–60). The emperor's son, Theodore Lascaris, made him patriarch of Constantinople, but Blemmydes remained and died in his monastery. See Leo Allatius, *De Ecclesiæ Occidentalis et Orientalis Perpetua Successione*, lib. ii, c. 14, *Tübinger Quartalschrift*, 1847, pt. 1; Wetzer u. Welte, *Kirchenlexikon*, s. v.; Herzog, *Real-Encyclop.* s. v. (B. P.)

Blemur, Marie Jacqueline Bouette de, a French theologian, a nun of the Benedictine order of St. Sacrement, was born Jan. 8, 1618. Being placed, at the age of five years, in the abbey of St. Trinité of Caen, she took the vows at the age fixed by the ecclesiastical laws. She afterwards became prioress, and had charge of organizing a monastery of Benedictines, which the duchess of Mecklenburg had founded at Chatillon. She died March 24, 1696. Her principal works are, *L'Année Bénédictine:—L'Éloge des Personnes Distinguées en Vertus qui ont vécu, au dernier Siècle, dans l'Ordre de Saint-Bénoit.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Blende, Bartholomé, a Flemish Jesuit missionary, was born at Bruges, Aug. 24, 1675. He studied under the Jesuits at Malines, where he entered the order. Having been sent on a mission to Paraguay, he embarked at Cadiz with the archbishop of Lima. Arriving at Buenos Ayres, he applied himself to learning the language of the Guanarians, in which he succeeded admirably, and was sent on a mission to the Chiquites. He set out on this expedition Jan. 24, 1715, accompanied by D'Arée; their route lay through the Layaguas and other savage tribes, who, in the course of their voyage up a river, seized upon their boat and massacred Blende, about the close of 1715. His companion, who escaped at the time, was afterwards murdered. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Blendinger, Conrad, a Lutheran theologian of Germany, was born in 1808 at Königstein in Bavaria. He studied at Erlangen and Halle, and died April 21, 1879, as pastor at Mistelbach, near Bayreuth. Blendinger took a lively interest in the history of the people of Israel, because he believed that the completion of the kingdom of God on earth must be preceded by the conversion of the old-covenant people. After the year 1855 he published a number of pamphlets, with special reference to the points at issue between Judaism and Christianity; and, though his efforts were praised by the one and derided by the other, yet he lived, moved, and died in what he thought to be the object of his life. (B. P.)

Blesen (or **Blesenis**), Peter (called also *Peter of Blois*), an English clergyman of the 12th century, was prebendary of Hoxton, archdeacon of Bath in 1175, archdeacon of London, and also of Canterbury. He was a native of Blois, and a favorite with Henry II of England. He died about 1200. His works were published at Paris in 1519. See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Blesilla, daughter of Paula and sister of Eustochium, in the 4th century, having lost her husband soon after marriage, was induced by Jerome to become an ascetic. He greatly extols her learning. She died in early youth, and her funeral caused a tumult against the monks, her death being attributed to her austerities. It was at her request that Jerome began his translation of Ecclesiastes.

Blessed is a title given by the Church alone, and to persons who die in holiness. No individual bishop can give this title, which is granted in the Church of Rome only after a kind of proof, real or supposed, of the virtues and miracles of the person to whom it is given.

Blessig, Johann Lorenz, a Protestant divine of Germany, was born April 13, 1747, at Strasburg, where he also studied. He made extensive journeys in Italy, Hungary, and Germany. After his return to Strasburg he was appointed deacon, until in 1778 he was made professor of philosophy, and, a few years later, professor of theology. In 1786 he was made doctor of philosophy, but the French Revolution interrupted his activity, and for eleven months he was imprisoned. After Robespierre's fall Blessig commenced preaching again, and took an active part in the management of church and school till his death, Feb. 17, 1816. He wrote, *Diss. Origines Philosophiæ apud Romanos* (Argent. 1770):—*Præsidia Interpretationis Nov. Test. ex Auctoribus Græcis* (ibid. 1778):—*Progr. Cap. iii Evang. Joh. Interpretatio cum Adnotatis* (ibid. 1786):—*Diss. Inaugur. de Censu Davidico pesteque hunc Censum Secuta, in* 2 *Sam. xxiv et* 1 *Chron. xxi* (ibid. 1788):—*Was haben wir als Christen zu fürchten, zu hoffen, zu thun in den neuen, uns bevorstehenden Zeiten?* (ibid. 1802–8):—*Dissertatio de Evangeliis Secundum Ebræos, Ægyptios atque Justini Martyris* (ibid. 1807). Besides, he published a number of sermons and ascetical works. See Döring, *Die deutschen Kanzelredner des* 18 *und* 19 *Jahrhunderts*, s. v.; Winer, *Handbuch der theol. Lit.* ii, 143, 156, 169, 180, 297; Fürst, *Bibl. Jud.* i, 120; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Blessley, Robert, an English Congregational minister, was born at Portsea in 1798 of pious parents. He was converted at the age of seventeen, and admitted into Church-fellowship in his twenty-second year. He received his ministerial preparation at the Theological College of Gosport, and his first settlement was at Alresford, Hants. Mr. Blessley removed in 1830 to Highgate, where he labored ten years. Thence he went to Hull, Yorkshire, where many seals to his ministry were given him among the sailors and captains. His last labors were at Folkestone, where he was pastor six or seven years. He died Feb. 20, 1860. Mr. Blessley's

great characteristics were conscientiousness and sincerity. He was of a contemplative and highly cultivated mind. See (Lond.) *Cong. Year-book*, 1861, p. 202.

Bleton, Jean François, a French ascetic writer and hagiographer, was born near Valencia, Oct. 15, 1791. Being appointed vicar of St. Vallier in 1816, he devoted all his leisure moments to the study of theology, of the Holy Scriptures, and of ecclesiastical history. His principal works are, *Vie de Saint Augustin* (Lyons, 1828):—*Vie de Saint Louis, Roi de France* (ibid. eod.):—*Vie de Sainte Catherine de Sienne* (ibid. 1829):—*Traité des Saints Anges* (ibid. eod.):—*Abregé des Preuves de la Religion, Mises à la Porter de Tout le Monde* (ibid. eod.):—*Motifs de Consolutions que la Religion procure à l'Homme dans toutes les Positions de la Vie* (ibid. 1841). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bligh, John, an English Congregational minister, was a native of Worcester, and was for many years engaged in the work of the Home Missionary Society. He was a student at Cotton End from 1842 until 1845, when he was appointed to the pastorate of Great Bourton in Oxfordshire. In 1852 he removed to Brandsburton in the East Riding of Yorkshire, where he remained but a short time, accepting a call to the Church at Hay, Brecknockshire, in September, 1854. He ceased to act as a home missionary in 1856, and accepted a pastorate at Ombersley in Worcestershire. In 1860 he removed to London, where he again took work as a missionary at the East End. He died Dec. 11, 1878. See (Lond.) *Cong. Year-book*, 1880, p. 309.

Blikandeböll, in Northern mythology, is the poisonous ceiling in the arched dwelling of the goddess of death, Hela.

Blind, Healing of (*in Christian art*). This is frequently represented on ancient monuments, perhaps as a symbolical representation of the opening of the eye of the soul wrought by the power of the Saviour (1 Pet. ii, 9).

In most cases only one blind man, probably the "man blind from his birth" of John ix, 1, is healed. He is generally represented as low in stature, to mark his inferiority to the Saviour and the apostles (when any of the latter are introduced), is shod with sandals, and bears a long staff to guide his steps. The Saviour, young and beardless, touches his eyes with the forefinger of the right hand. This representation is found on an antique vase, on an ivory casket of the 4th or 5th century, in a bass-relief of a tomb of the Sextian family, in the museum of Aix in Provence, of about the same epoch, and elsewhere.

In a few cases the blind man healed appears to be Bartimæus, from the circumstance that he has "cast away his garment" (Mark x, 50) before throwing himself at the feet of Jesus.

On a sarcophagus in the Vatican (Bottari, xxxix); is a representation of the healing of two blind men; probably the two who were healed by the Lord as he left the house of Jairus (Matt. ix, 27–31). Here, too, the figures of those upon whom the miracle is wrought are of small size; the blind appears to lead the blind, for one only has a staff, while the other places his hand upon his shoulder. The Lord lays his hand upon the head of the figure with the staff, while another, probably one of the apostles, raises his hand, the fingers arranged after the Latin manner in blessing. See Benediction.

Ancient Representation of Christ Healing Two Blind Men.

Blind Story is a mediæval term used to distinguish the triforium of a cathedral, in which the arches and arcades, being frequently like windows, were without glass, and let in no light.

Blinman, Richard, first minister of New London, Conn., was a native of Great Britain, and arrived in America in 1642. He published *A Rejoynder to Mr. Henry Danvers his Brief Friendly Reply to my Answer about Infant Baptism* (Lond. 1675). See Allibone, *Dictionary of British and American Authors*, s. v.

Blioul, Jean du, a Flemish divine of the order of Cordeliers, was born in Hainault in the 16th century. After making a voyage to Jerusalem, he settled at Besançon, where he published an account of his journey under the title, *Voyage de Hiérusalem et Pélérinage des Saints Lieux de la Palestine* (Cologne, 1600, 8vo; 1602, 16mo). Blioul wrote some other works, and filled the office of grand-penitentiary at Besançon. He did not live in the convent of his order, but in a chapel in which he voluntarily secluded himself. See *Biog. Universelle*, v, 584; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bliss, Asher, a Congregational minister, was born at West Fairlee, Vt., Feb. 20, 1801. In 1829 he graduated from Amherst College, and in 1832 from Andover Theological Seminary. In September of the latter year he was ordained at Post Mills, in Thetford, Vt., and proceeded immediately to the Cattaraugus station as a missionary of the American Board of Commissioners for Foreign Missions among the New York Indians, and was so employed until Feb. 3, 1852. Then he became home missionary at Corydon, Pa., until 1854. The next year he was again employed as a missionary by the American Board. During 1856–57 he was acting pastor in Stockton, N. Y. The succeeding nine years he was without charge, and then, during 1866–67, was a home missionary in South Valley, where he afterwards resided. He died in South Valley, March 23, 1881. He published a tract of eight pages, entitled *Encouragement to Early Piety*. See *Cong. Year-book*, 1882, p. 23.

Bliss, Franklin Samuel, a Universalist minister, was born at Cheshire, Mass., Sept. 30, 1828. He received a religious training; was liberally educated, and began preaching at the close of 1853. He was ordained in 1855 at Enfield, N. H., where he labored two years. Soon after, in 1857, he removed to Barre, Vt., where he continued with exemplary fidelity and abundant success for fifteen years. He died March 23, 1873, in Greensborough, N. C., whither he had gone for the benefit of his health. Mr. Bliss possessed a firm will, a kind and affectionate heart, and was conscientiously devoted to his work. In 1868 he published a volume of sermons to the young, entitled *Steps in the Pathway from Youth to Heaven*. See *Universalist Register*, 1874, p. 119.

Bliss, Philip, D.D., D.C.L., an English divine and author, was born in Gloucestershire in 1788; educated at and fellow of St. John's College, Oxford; and died in 1857. He edited a number of works, principally of antiquarian and bibliographical interest; the most important being Wood's *Athenæ Oxoniensis* (1813–20). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bliss, Seth, a Congregational minister, was born at Springfield, Mass., April 23, 1793. He studied theology one year with Rev. Dr. Osgood of Springfield, and then entered the Andover Theological Seminary; and subsequently finished his course in the Yale Theological Seminary, in 1825. He served as pastor in Jewett City, Conn., from June 15, 1825, until April 23, 1832. During the next twenty-six years he was general agent and secretary of the American Tract Society at Boston, Mass. From 1858 to 1870 he resided in New York city

without charge, and thereafter in Berlin, Conn. He died April 8, 1879. He published *Letters to the Members and Patrons of the American Tract Society* (Boston, 1858). See *Cong. Year-book*, 1880, p. 12.

Bliss, Stephen, D.D., a Presbyterian minister, was born in Lebanon, N. H., March 27, 1787. He graduated at Middlebury College in 1812; was licensed by the Hopkinton Association in 1822; and ordained by the Presbytery of Salem, Aug. 4, 1825. He taught for several years in Eastern and Central New York. In April, 1819, he with a friend opened in a cabin the first Sabbath-school in the state of Illinois. In the fall of 1820 he returned to New Hampshire on foot, and in 1821 he returned to make Illinois his home. Soon after his reception into the Presbytery, he engaged to supply two vacant churches—Carlisle, forty miles, and Fort Harrison, sixty miles, from his home; giving them one Sabbath in each month. The remaining two he spent with Wabash Church. He was pastor of Wabash Church from 1823 to 1847. In the fall of 1824 Mr. Bliss was elected to the state Senate of Illinois, and spent the next winter, until Jan. 20, in Vandalia. He was a member of the Assembly which in 1845 met at Cincinnati, and which essentially modified the testimony of the Church given in 1818 against slavery. He died Dec. 6, 1847. See Norton, *Hist. of the Presb. Church in Illinois.*

Bliss, Zenas, a Congregational minister, was born in Randolph, Vt., Nov. 24, 1808. He fitted for college at the Orange County Grammar School in his native town, and graduated from the University of Vermont in 1831. In the fall of 1832 he entered Andover Theological Seminary and remained there two years, when he went to Fredonia, N. Y., and became associate-principal of the academy there. He was licensed to preach by the Presbytery of Buffalo in 1834, and was ordained to the ministry in the following year. For about two years he preached alternately to two congregations in the vicinity of Fredonia, with little or no compensation. In the spring of 1837 a severe attack of spasmodic asthma, which became chronic, so disabled him that he never ventured again to assume the permanent charge of a parish. As stated supply, however, he ministered to various churches for nearly seventeen years. In the fall of 1837 he commenced preaching in Quechee Village, Vt., and there continued for two years. Thence he went to Virginia, and, returning in November, 1840, became stated supply at Jericho Centre, Vt.; but after two years he was compelled again to go South. In 1843 he became stated supply at Wynooski Falls. In the latter part of 1844 he went to Alabama, and was employed for nearly four years in teaching; and in 1848 became stated supply at Richmond, Vt., remaining until the spring of 1854. He then retired from the ministry, removed to Amherst, Mass., and busied himself upon a small farm. He died there, Dec. 9, 1865. See *Cong. Quarterly*, 1868, p. 44.

Blissem, Heinrich, a German Jesuit, who was born at Cologne in 1537, and died at Gratz in 1586, was provincial of his order in Austria. He wrote, *De Communione sub unâ Specie* (Ingolstadt): — *De Ecclesiâ Militante contra Heerbrandum Tubingensem* (ibid.).

Blisson, M., a French canonist, who lived in the early half of the 18th century, wrote *Traité des Droits des Évêques sur les Reguliers Exempts* (Paris, 1715). See Hoefer, *Nouv. Biog. Générale*, s. v.

Blitterswyck, Hans van, a Flemish ascetic theologian, possibly brother of Willem van Blitterswyck, of the order of Carthusians, a native of Brussels, died July 28, 1661. He wrote, *Soupirs Spirituels vers Dieu* (Bruges, 1629):—*Tresor de Prieres à la Vierge, avant et Après la Confession:—Oraison à l'Usage des Personnes qui Visitent les Saintes Images de la Vierge, Exposées à Bruxelles à la Veneration Publique* (Brussels, 1623). He also left a great number of religious works in Flemish; and, in unpublished form, eighteen treatises and discourses. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blocchius (or **Blockius**), Cornelius, prior of the regular canons of Utrecht, who died in 1553, left two works entitled, *Tractatus de Simonia Religiosorum* (Utrecht, 1553):—*Sermo de Proprietatibus Religiosorum* (ibid. 1565).

Blochmann, Heinrich Ferdinand, a famous German Orientalist, was born Jan. 8, 1838, at Dresden. He studied at Leipsic, where Prof. Fleischer was his teacher in Oriental languages. In 1857 he continued his studies at Paris, and in 1858 he went to England with a view of going to India and prosecuting his studies there. As about that time England was in need of soldiers for the suppression of the Indian rebellion, Blochmann entered the service as an English soldier. On the way, the attention of the officers was called to his linguistic ability, and one of the commanding colonels engaged him as teacher of the Persian language. When they arrived at Calcutta, through the kindness of his pupil, Blochmann soon found a position congenial to his tastes, and before the year was over he received his dismissal from the army. In 1860 he was appointed professor of Arabic and Persian at the Calcutta Madrasah. In 1861 he was promoted as *magister artium* and *linguarum doctor;* and in 1862 he was elected pro-rector of Doveton College in Calcutta. When in 1866 the rectorate of the Madrasah became vacant, Blochmann was appointed to fill it temporarily. In this position he developed his faculties as a teacher, and although his work was a difficult one—himself being the only Christian against thirty Mohammedan professors—yet they all acknowledged his scientific superiority and his beneficial influence upon the institution. The government appreciated his work by appointing him in 1874–75 principal of the institution. He died July 13, 1878. Blochmann, who acted for some time as secretary of the Asiatic Society of Bengal in Calcutta, was the first who deciphered the often overlooked and greatly unknown temple inscriptions of India. He also deciphered some ancient coins, and thus threw light upon the history and political geography of India. Of his publications we mention, *The Prosody of the Persians* (1872):—*Contributions to the Geography and History of Bengal* (1873):—*The Hindu Rajahs under the Mughal Government.* The *Proceedings* and *Journal* of the Asiatic Society of Bengal contain a great many articles from his pen, of lasting value. See Krone, in *Zeitschrift der D. M. G.*, 1879, xxiii, 335 sq. (B. P.)

Blocking-course is the plain course of stone which surmounts the cornice at the top of a Greek or Roman building; also a course of stone or brick forming a projecting line without mouldings at the base of a building.

A, Blocking-course. B, Cornice. C, Wall.

Blocklandt, Anthony de Montfort, a Dutch historical painter, was born at Montfort in 1532, and studied under Francis Floris, whose style he followed. He painted a number of works for the churches of Holland. There are three in the great church at Utrecht, representing the *Birth of the Virgin*, the *Annunciation*, and the *Assumption*. At Gonda he painted the *Decollation of St. John*, and at Dort several pictures of the *Passion of Christ*. He died in 1588.

Blodgett, Constantine, D.D., a Congregational minister, was born at Randolph, Vt., Nov. 17, 1802. After attending the Randolph Academy he entered Dartmouth College, from which he graduated in 1826. During the succeeding seven years he studied theology in private, and taught school in South Carolina. Meantime he was ordained Oct. 19, 1831, in Marion District. From Dec. 2, 1834, until June 15, 1836, he was pastor in Newmarket, N. H. July 27, 1836, he was installed in Paw-

tucket, R. I., and became retired pastor June 1, 1871. From 1868 he was a corporate member of the American Board of Commissioners for Foreign Missions. He died Dec. 29, 1879. He published only two *Sermons*. See *Cong. Year-book*, 1880, p. 12.

Blodgett, Harvey, a Presbyterian minister, was born at Brimfield, Mass., August, 1801. He graduated at Amherst College in 1829, and then spent some time in teaching, and at intervals afterwards. As a minister, he labored principally in the northern part of Ohio. He was pastor at Euclid for six years. For five years he was agent of the American Bible Society, mostly in Central Illinois. He died in Jacksonville, Illinois, in 1850. Mr. Blodgett possessed a vigorous mind, thought deeply, reasoned justly. His religion was that of action. See Norton, *Hist. of the Presb. Church in Illinois*.

Blodgett, James, a Congregational minister, was born about 1812, and graduated from Harvard University in 1841, and from the divinity school at Cambridge two years later. After a missionary tour in the West with a view to regaining his health, he was invited to preach in Deerfield, Mass., and was ordained pastor of the First Congregational Church there Jan. 17, 1844; but, after a ministry of little more than a year, he was compelled, through feeble health, to resign. He died July 16, 1845. Mr. Blodgett was a consistent Christian, fearless in the performance of what he conceived to be his duty, and plain and practical in his preaching. See *The Christian Examiner* (Boston), 1845, p. 431.

Blodgett, John, a Baptist minister, was born at Randolph, Vt., Nov. 20, 1792. He joined the Church at Denmark, N. Y., in 1817, and was licensed to preach in 1818. His pastorates in New York were at Champion, Lowville, and Broad Street, Utica. In Ohio he was pastor at Lebanon, Centreville, and Casstown. For two years he resided in Indiana, and then was settled at Franklin, O., where he died, July 24, 1876. So great was the esteem in which he was held in Ohio that he bore the title of "John the Beloved." See Cathcart, *Baptist Encyclopædia*, p. 107. (J. C. S.)

Blodgett, Lorenzo D., a Methodist Episcopal minister, was born at Stewartstown, N. H., May 31, 1811. He was converted in 1831; received license to exhort in 1833; and in 1843 was licensed to preach and admitted into the New Hampshire Conference. In 1840 he located, but in the following year resumed his active duties; in 1846 and 1847 he was superannuated, and thereafter spent his time in active work as health permitted, to the close of his life, Sept. 21, 1852. As a Christian, Mr. Blodgett was devoted; as a preacher, practical, experimental, and successful; as a friend, beloved and lamented. See *Minutes of Annual Conferences*, 1853, p. 199.

Blodgett, Luther P., a Presbyterian minister, was born at Cornwall, Vt., March 26, 1782. He was educated at Middlebury College; was licensed by Addison Association of the Congregational Church in 1808, and installed over the Church at Rochester. In 1833 he removed to the state of New York, and supplied churches within the Troy, Albany, Oneida, and Otsego presbyteries. He died at Cooperstown, Jan. 26, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 289.

Bloemaert, Abraham, a Dutch historical and landscape painter and engraver, was born at Gorcum in 1564 (or 1567), and studied under Francis Floris. He painted several pictures for the churches in Flanders, among which are, *The Wise Men's Offering*, in the Jesuit church at Brussels; *The Virgin and Infant, with a Glory of Angels*, in the cathedral at Mechlin; and *The Nativity*, at Leliendael. He died in 1647. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bloemaert, Cornelius, an eminent Dutch engraver, son of Abraham, was born at Utrecht in 1603, and studied under Crispin de Passe. His prints are numerous and greatly admired. The following are some of the principal: *The Virgin Mary, with the Infant Jesus sleeping; Christ at Table with his Disciples; St. Paul Preaching at Athens; St. Luke Painting the Virgin and Infant; The Holy Family.* He died at Rome in 1680. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bloetgodar, in Norse mythology, was the title of the priests of northern heathendom, from the word *At-Blota*—"bloody sacrifices." They sacrificed man and beast. The prophecies were made by the women, but even they were not exempt from slaughtering the prisoners. The priests usually lived near the temples, the priestesses secluded in woods. It was difficult to stop this bloody service, and centuries elapsed before it was entirely extinguished.

Blogg, SALOMON, a Jewish writer of Germany, who died Feb. 11, 1856, is the author of *Abregé de la Grammaire Hébraïque* (Berlin, 1810):—*Hebräische Grammatik für Anfänger* (Hanover, 1825):—*Geschichte der Hebr. Sprache u. Literatur* (ibid. 1826).—*Gesch. der Hebr. Sprache, des Talmuds*, etc., with the Hebrew title בִּנְיַן שְׁלֹמֹה (ibid. 1832). See Fürst, *Bibl. Jud.* i, 122 sq.; Steinschneider, *Bibliogr. Handbuch*, p. 23; Zuchold, *Bibl. Theol.* i, 157. (B. P.)

Blois (FRANÇOIS), LOUIS DE. See BLOSIUS.

Blois, PETER OF. See BLESEN, PETER.

Blomevenna, PETRUS, a Dutch theologian (sometimes called *Leodiensis*, because he was born at Liege, in 1447), became a Carthusian, and died at Cologne, Sept. 30, 1516, much venerated for his piety. He left many works in Latin, as *De Bonitate Divina* (Cologne, 1538):—*De Auctoritate Ecclesiæ*:—*Contra Anabaptistas*:—*Candela Evangelica*:—*Enchiridion Sacerdotum*:—*De Invocatione Sanctorum*:—*Apertio Purgatorii*, etc. See Landon, *Eccles. Dict.* s. v., Hoefer, *Nouv. Biog. Générale*, s. v.

Blomfield, JAMES, an English Congregational minister, was born at Norwich in 1786. Of his early history little is known except that he was addicted to close and earnest reading. In 1825 Mr. Blomfield became a student at Cheshunt College. At the expiration of his term he was ordained to the work of itinerancy. He also conducted the business of the Connectional Conference, and edited its magazine, the *Evangelical Register*. For twenty years he was devoted to the Church at Canterbury, and such was his affection for that ecclesiastical metropolis that he seemed to "take pleasure in her stones, and favor the dust thereof." He died Sept. 21, 1859. See (Lond.) *Cong. Year-book*, 1860, p. 176.

Blond, LE. See LEBLOND.

Blondeau, JACQUES, a French engraver, was born at Langres about the year 1639. He engraved several pictures after the style of P. da Cortona in the palace of Florence, besides some plates at Rome after other Italian masters. The following is a list of some of his works: *The Martyrdom of St. Laurence; The Pulpit of St. Peter; The Circumcision; The Crucifixion.*

Blondel, Laurent, a French ascetic writer and hagiographer, was born in Paris in 1671. He had a vast knowledge of books of all kinds. After devoting himself for several years to the education of the children of Chaillot, he had charge of the printing-office at Desprez. He died at Evreux, July 25, 1740. He wrote, *Vies des Saints pour châque Jour de l'Année Tirées des Auteurs Originaux* (Paris, 1722):—*Epitres et Évangiles des Dimanches, des Fêtes, etc., avec des Courtes Explications et Pratiques* (ibid. 1736):—*Idées de la Perfection Chrétienne* (ibid. 1727). See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Blondel, Octovien, a French martyr, was a merchant of precious stones in Paris in 1548. He was ar-

rested, and on his examination gave a full confession of the doctrine of Christ, for which he was committed to prison, where he did much good to the prisoners while awaiting his sentence. He was burned in May, 1560, at Lyons. See Fox, *Acts and Monuments*, iv, 404.

Blondus (or **Biondo**), Flavius, an Italian writer, born at Forli in 1388, was for some time secretary to pope Eugenius IV, and died at Rome, June 4, 1463. He is chiefly noted for his *Historiarum Romanarum decades iii*, from 410 to 1440, afterwards abridged by Æneas Sylvius (pope Pius II). He also wrote, *Roma Triumphans* (Brescia, 1503):—*Roma Instaurata*:—*Italia Illustrata*:—*De Origine et Gestis Venetorum*.

Blood, Caleb (1), a Baptist minister, was born at Charlton, Worcester County, Mass., Aug. 18, 1754. He was licensed to preach in 1776, and ordained in the autumn of 1777 at Marlow, N. H., probably as an evangelist. After two years he removed to Weston, Mass., thence to Newton, where he spent seven years. While serving as pastor at Shaftsbury, Vt., he was appointed one of the trustees of the University of Vermont. In the autumn of 1804 he performed a missionary tour of three months for the Shaftsbury Association in Northwestern New York and the adjacent part of Upper Canada. During his connection with this society, he wrote the *Circular Letter* of the association in 1789 and 1796. In April, 1807, he accepted a call to the Third Baptist Church of Boston. After three years he removed to Portland, Me., and there closed his labors, March 6, 1814. See Sprague, *Annals of the Amer. Pulpit*, vi, 193.

Blood, Caleb (2), a Baptist minister, was born at Rodman, Jefferson County, N. Y., July 4, 1815. Having removed to Indiana with his parents in early life, he began, at the age of sixteen, to study law, but decided afterwards to prepare for the ministry, and graduated from Brown University in 1844. He spent the whole of his ministerial life in the West, being ordained in Chicago, Ill., and subsequently having charge of churches in Wisconsin, Indiana, Kansas, and Missouri. He taught for a time in the Indiana University at Bloomington. His death occurred at Independence, Mo., Nov. 21, 1881. See *Necrology of Brown University*, 1881–82. (J. C. S.)

Blood, Charles Emerson, a Congregational minister, was born at Mason, N. H., March 1, 1810. After he became of age, his apprenticeship having expired, he entered the New Ipswich Academy, and maintained himself there, as he subsequently did at Illinois College, where he graduated in 1837, and at the Lane Theological Seminary, completing his course at the latter in 1840. He was pastor of the Presbyterian Church at Collinsville, Ill., from 1840 to 1847, taught school there five years, was pastor of the Congregational Church at Farmington from 1852 to 1854, pioneering as a preacher in Kansas from 1854 to 1862, and laboring at Wataga (Ill.) the last four years of his life. Here he died, March 25, 1866. Mr. Blood's life was one of great self-sacrifice, both in the college and seminary and in the ministry. See *Cong. Quarterly*, 1866, p. 302–304.

Blood, H. P., a Methodist Episcopal minister, was born at Bucksport, Me., Feb. 5, 1825. He was converted at the age of twelve, and joined the Maine Conference in 1855. In 1872 he was transferred to the California Conference, where, after serving two appointments, ill-health obliged him to retire from all stated work. During the last three years of his life he was very useful in the great revival work in Sacramento. He died in that city, Feb. 21, 1874. Mr. Blood was a faithful and greatly beloved pastor. See *Minutes of Annual Conferences*, 1874, p. 113.

Bloodgood, Abraham Lynott, a Presbyterian and Congregational minister, was born at Albany, N. Y., Jan. 8, 1813. He pursued his academic studies at Lansingburg and Flushing, and graduated from Union College in 1832, and from Princeton Theological Seminary in 1836. Soon after he became acting-pastor of the Presbyterian Church at West Galway, N. Y., then at Esperance, and at Rome. On Feb. 20, 1844, he was ordained pastor at Little Falls, and remained there until Nov. 20, 1855, having spent a year in Europe for his health and a year in Rochester (1854–55) as acting-pastor. From Dec. 5, 1855, until June 9, 1862, he was pastor at Enfield, Conn.; then resided without charge in Monroe, Mich., until his death, which occurred May 26, 1879. See *Cong. Year-book*, 1880, p. 12; *Princeton Necrological Report*, 1880, p. 22.

Bloomer, Joseph, a Congregational minister, was born in 1828. He left a clerkship in Dubuque, Ia., to study at Iowa College, which he did one year; then at Amherst College, Mass., where he graduated in 1856, and at Andover. In 1857 he returned to Iowa, and commenced preaching at M'Gregor, but his life was cut short by death, Feb. 24, 1858. His bereaved flock have borne strong testimony to the excellency of his spirit and the energy of his ministry. See *Cong. Quarterly*, 1859, p. 96.

Bloomer, Joshua, a missionary of the Church of England, received the degree of M.A. from King's College (afterwards Columbia), N. Y., in 1761; became a merchant in New York and an officer in the provincial service; turned his attention to theology, and was ordained in England in 1765; and in 1769 became rector of the Church at Jamaica, L. I. He died there, June 23, 1790. See Sprague, *Annals of the Amer. Pulpit*, v, 305.

Bloomer, Reuben H., a Methodist Episcopal minister, was born at Newburgh, N. Y., Dec. 6, 1806. He experienced conversion in his twenty-third year, became an active Christian layman, taught school several years, devoting much of his time to preparing himself for the ministry, received license to preach in 1834, and in 1835 entered the New York Conference. Ill-health kept him from much work, but he continued until 1856, when he retired from the ministry and became editor and proprietor of the *Newburgh Times*, a temperance paper, which profession he followed to the close of his life, June 1, 1866. Mr. Bloomer was a man of great energy of character, a warm friend, a devoted Christian, and a genial companion. See *Minutes of Annual Conferences*, 1867, p. 83.

Bloomer, William (1), a Methodist Episcopal minister, was born in Sullivan County, N. Y., Dec. 14, 1808. He experienced religion in his fourteenth year, and in 1830 joined the Philadelphia Conference. He died, full of promise of usefulness, Nov. 18, 1834. See *Minutes of Annual Conferences*, 1835, p. 348.

Bloomer, William (2), a Methodist Episcopal minister, brother of Reuben H., was born in Newburgh, N. Y., Feb. 23, 1809. He was converted at the age of twenty-one, and in 1836 joined the New York Conference. In 1865 failure of health compelled him to retire from active service, and in the following year he became superannuated, and continued in that relation to the end of his life, May 19, 1872. Mr. Bloomer was a good preacher, a confidential friend, a superior pastor. See *Minutes of Annual Conferences*, 1873, p. 46.

Bloomfield, Samuel Thomas, D.D., an English divine and eminent scholar and critic, was born in 1790, and educated at Sidney College, Cambridge. He took holy orders, and was presented to the vicarage of Bisbrook, Rutland, which he retained until his death, at Wandsworth Common, Sept. 28, 1869. He published, *Recensio Synoptica Annotationis Sacræ*, exegetical, critical, and doctrinal annotations on the New Testament (1826, 8 vols. 8vo):—*A Greek and English Lexicon to the New Testament*, revised and enlarged from Dr. Robinson's (1829):—*A Translation of Thucydides* (eod. 3 vols.):—*The Greek Testament, with English Notes, Critical, Philological*, etc. (1832, 2 vols., often reprinted):—and other

works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v. Comp. COMMENTARY.

Blosius (or **De Blois**), FRANÇOIS LOUIS, a Flemish theologian, was born at the château of Doustienne, in the country of Liege, in 1506. He belonged to the illustrious family of Blois of Chatillon; was educated with prince Charles, later the emperor Charles V, and, at the age of fourteen years, assumed the habit of the Benedictine monks at the monastery of Liessies in Hainault. At the age of twenty-four years he succeeded abbot Giles Gipius, whose coadjutor he had been. Instead of accepting the archbishopric of Cambrai which Charles V offered him, he concentrated all his efforts in the reform of his monastery. He did not neglect the study of sacred literature. He died Jan. 7, 1563 or 1566. He wrote *Speculum Religiosorum*, published first under the title of *Lacrymon*, because the author there lamented the lukewarmness of the religious. This work was translated into French by Monbroux of Nause, a Jesuit, who entitled it *Le Directeur des Âmes Religieuses* (Paris, 1726), and contained a sketch of the life of Blosius; another translation of this work was made by M. de Lancenais, under the title, *Guide Spirituel, ou Miroir des Âmes Religieuses* (ibid. 1820). Blosius also wrote *Entrêtiens Spirituels* (Valenciennes, 1741): — *Pasculæ Admodum Piæ* (Toulouse, 1817). The works of Blosius have been collected and published together, by Frojus, his pupil (Cologne, 1571; Paris, 1606; Antwerp, 1633). This last edition is due to the monks of Liessies. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bloss, LUDWIG CHRISTOPH, a Protestant theologian of Germany, was born in 1675 at Rudolstadt. He studied at Halle and Leipsic, was in 1704 sub-rector at his native place, and in 1709 rector at Naumburg, where he died Jan. 18, 1730. He wrote, *Disp. de Transpositione Accentuum Hebraicorum* (Leipsic, 1698):—*Disp. de Anomalia Verborum* ה"י (ibid. 1699): — *De Rhetorica Hebr. Linguæ Compositione* (ibid. 1700):—*An Liceat in Bello Fructiferas Arbores Exscindere, ad Deut. xx*, 19 (ibid.):—*De Sagane, Pontifice Secundario ab Hebræis ad Festum Expiationis Potissimum Constituto* (Naumburg, 1711). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Steinschneider, *Bibliographisches Handbuch*, p. 23. (B. P.)

Blount (Lat. *Blundus* or *Blondus*), JOHN, a prominent English theologian of the 13th century, studied at Oxford and Paris, and after his return from France was appointed professor at Oxford, where for the first time he explained the works of Aristotle. He was also elected canon and chancellor of the cathedral church of York, and (in 1232), were it not for the differences then existing between the king of England and the Roman see, he would have been confirmed as archbishop of Canterbury. He died in 1248. He is the author of, *Summarium Sacræ Facultatis*:—*Disceptationes Scholasticæ*, and of some commentaries. See Leland, *Collectanea*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Blowers, THOMAS, a Congregational minister, was born at Cambridge, Mass., Aug. 1, 1677. He graduated from Harvard College in 1695; was ordained pastor of the First Church in Beverly, Mass., Oct. 29, 1701, and died June 17, 1729. See Sprague, *Annals of the Amer. Pulpit*, i, 310.

Bloxham, JOHN, an English friar and writer who flourished in 1334, was born at Bloxham, Lincolnshire. He was bred a Carmelite at Chester, and, remaining there, was prefect of his order in the British Isles for two years and a half. He was employed under Edward II and III in several embassies into Scotland and Ireland. See Fuller, *Worthies of England* (ed. Nuttall), ii, 288.

Bludne Sweckzi, in Slavonic mythology, are mysterious lights among the Wends, thought to be wandering spirits.

Bludwick, ELIZABETH, a minister of the Society of Friends, was born at Warrington, in 1748. For thirty years she travelled extensively in the work of the ministry. She was generally accompanied and assisted in her missionary work by her husband, John Bludwick. About the sixty-fifth year of her age she was attacked with dropsy, and died Jan. 3, 1828. See *Annual Monitor*, 1829, p. 9.

Blue, ELIJAH S., a Methodist Episcopal minister, was born in Cincinnati, O., about 1819. He joined the Church in his youth; subsequently studied medicine, and became a successful practitioner in North Indiana; but feeling impelled to enter the ministry, in 1841 he entered the Indiana Conference, in which he labored faithfully until his decease, Dec. 19, 1845. Mr. Blue was a man of excellent spirit, fair preaching abilities, and a willing worker. See *Minutes of Annual Conferences*, 1846, p. 84.

Blumberg, CHRISTIAN GOTTHELF, a German Lutheran theologian, was born at Ophausen, in the principality of Querfurth, in 1664. He studied at Leipsic, then at Jena, and assisted at the see of Mentz, where he was chaplain of a regiment. He performed ecclesiastical functions in several cities of Saxony, and died at Zwickau, in 1735. Among other works he wrote, *Exercitium anti-Bossuetium de Mysterio in Corono Papali*:—*Fundamento Linguæ Copticæ* (1716):—*Dictionarium Linguæ Copticæ*, in MS.:—*La Bible Complète*, with notes. See Hoefer, *Nouv. Biog. Générale*, s. v.

Blumer, ABRAHAM, a German Reformed minister, was born Dec. 14, 1736, in Graps, in the province of Werdenberg, belonging to the canton of Glaris, being a son of the Rev. John Blumer of Switzerland. He took a course of study at Basle, and was ordained in 1756. In 1757 he received a call as chaplain to a Swiss regiment, which office he continued to fill until 1766. He came to this country in 1771, and soon after took charge of four congregations in Pennsylvania, where he labored thirty years. He died April 23, 1822. See Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 197; Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 185.

Blumhardt, JOHANN CHRISTOPH, a Lutheran theologian of Germany, was born July 16, 1805, at Stuttgart. He studied at Tübingen, was in 1830 teacher at the missionary institution at Basle, and succeeded the Rev. G. Barth in 1838 as pastor at Möttlingen, near Calw, where he became known through his cures by means of prayer. From 1852 he was at the head of an asylum for people suffering from melancholy, which he founded at the watering-place of Boll, near Göppingen. He died Feb. 25, 1880. He published *Psalmlieder* (Reutlingen, 1848; 2d ed. 1864):—*Prophetenlieder nach Jesajâ* (ibid. 1850): — *Uebersichtliche Auslegung der Bergpredigt Jesu* (Bad Boll, 1872). See Zündel, *Pfarrer Joh. Christoph Blumhardt* (Zurich, 1880). (B. P.)

Blunden, EDGAR B, a Methodist Episcopal minister, was born in Morgan County, O., Sept. 24, 1836, of pious parents. He joined the Church at the age of ten; enlisted in the army in 1861, and rose to the rank of captain, then of major. At the close of the war he was licensed to preach, and in 1866 entered the West Virginia Conference. He died in 1873. Mr. Blunden was a good man, a good preacher, and much loved. See *Minutes of Annual Conferences*, 1873, p. 23.

Blundon, WILLIAM, an English minister of the Society of Friends, was born in 1656, in the parish of Kingsclear, Southampton Co. At twenty-eight years of age he left the Episcopal Church and attended a meeting of Presbyterians, but at length found spiritual comfort in a Quaker meeting. About 1710 he first began speaking "as the spirit gave him utterance," and for many years he was a faithful, earnest minister of the Gospel. He died Jan. 19, 1740. See *Piety Promoted*, ii, 340–344. (J. C. S.)

Bluntschli, JOHANN CASPAR, a famous German jurist, was born March 9, 1808, at Zurich. His studies were prosecuted at Berlin, Bonn, and Paris, and after his return to his native city he was appointed, in 1833, professor of law in the newly founded university, and shortly afterwards became the legal adviser of the city of Zurich. Dissatisfied with the result of the political struggles which divided his native country, he accepted, in 1848, the chair of general public law in the University of Munich, which he occupied down to 1861, when he was appointed to the chair of public law in the University of Heidelberg. While at Heidelberg he published his work on international law (*Das Moderne Völkerrecht als Rechtsbuch mit Erläuterungen*), which had the singular honor of being translated into Chinese, and is now a text-book for Chinese students of international law at the Imperial College of Tungwen at Pekin. But aside from his career as a jurist, he founded, in connection with Dr. Baumgarten and other liberals, the so-called *Protestant Union of Germany* (q. v.), a union representing the left wing of Protestantism, and of which he was the permanent president. Three times he had presided at the general synod at Baden. It was shortly after he had vacated the chair on the third occasion of his so presiding, at the synod held at Carlsruhe on Oct. 21, 1881, and as he was on his way to the palace to have an audience of the grand-duke of Baden, that he was suddenly seized with paralysis of the heart, and expired, in his seventy-fourth year. Passing over his works on law, we mention, *Der Sieg des Radikalismus über die Katholische Schweiz und die Kirche im Allgemeinen* (Schaffhausen, 1850):—*Die Nationale Bedeutung des Protestanten-Vereins für Deutschland* (Berlin, 1868):—*Aufgaben des Christenthums in der Gegenwart*, lectures published in connection with Schenckel, Rothe and Holtzmann (Elberfeld, 1865). (B. P.)

Bluteau, RAPHAEL, a Theatine priest, was born in London of French parents, Dec. 4, 1638, and became celebrated for his acquirements both in sacred and profane learning. He visited Portugal and preached several times before the king and queen. He was also admitted into the Academy, and became an officer in the inquisition. He died at Lisbon, Feb. 13, 1734. His works include, *A Vocabulary or Dictionary, Portuguese and Latin* (Coimbra, 1712–28, 10 vols. fol.):—*Oraculum utriusque Testamenti, Musæum Bluteavianum*:—*A List of all Dictionaries, Portuguese, Castilian, Italian, French, and Latin*, with dates, etc. (Lisbon, 1728):—and *Primicias Evangelicas*, sermons and panegyrics (1685). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Blydenburgh, MOSES, a Methodist Episcopal minister, was born at Islip, N. Y., in 1817, of eminently devout parents. He experienced religion at the age of fourteen, and was ever afterwards an exemplary Christian. In 1840 he entered the New York Conference, and in each charge given him exhibited devotion to his work. He died in September, 1848. See *Minutes of Annual Conferences*, 1849, p. 336.

Blyth, SAMUEL, an English Baptist minister, was born at Birmingham, May 10, 1783, and received his early religious education in the Established Church. Having gone through a course of study, he was ordained by the bishop of York, Aug. 6, 1815. After preaching for a few years in Yorkshire and elsewhere, in 1823 he removed to Leake. Subsequently he joined the Independents, and, in 1832, the Baptists. For several years he was not regularly settled, but supplied vacant pulpits as he had opportunity. In the early part of 1849 he took up his residence in Reading, and, after preaching a few months, he was taken with a sudden illness, and died Aug. 28, 1849. See (Lond.) *Baptist Hand-book*, 1850, p. 41. (J. C. S.)

Blythe, John O., a Presbyterian minister, was born at Salem, Mass., March 21, 1814. He was educated as a physician at the Pennsylvania University. He preached for some years at Rockville, Ind. He subsequently returned to Pennsylvania, and became a member of the Philadelphia Third Presbytery, and was stationed in Chester County. He died in Philadelphia, March 19, 1864. See Wilson, *Presb. Hist. Almanac*, 1867, p. 273.

Blythe, Joseph William, a Presbyterian minister, was born at Lexington, Ky., Feb. 21, 1808. He graduated from Transylvania University in 1825, and afterwards pursued his studies as post-graduate at Harvard University, where he also studied medicine. He entered Princeton Seminary in 1827, and graduated after three years. He was licensed by the New Brunswick Presbytery, Feb. 2, 1831. In 1832 he was dismissed to West Lexington Presbytery, and was ordained as an evangelist. For two years he labored as a missionary in connection with the General Assembly's Board of Domestic Missions. In 1833 he was called to be pastor of the Second Presbyterian Church of Pittsburgh, Pa. He served for a time as agent of the Western Foreign Missionary Society. He then accepted a call to Monroe, Mich.; and in February, 1839, he was installed by the New Brunswick Presbytery over the Second Church of Cranbury, N. J., and there spent a useful period of over sixteen years. In 1856 he removed to Indiana, and became pastor of the Church at Vincennes, which he served for two years, when, on account of ill-health, he removed to Hanover, where he resided the thirteen years following. From 1858 to 1860 he acted as agent for Hanover College. In 1862 he was appointed by president Lincoln to be a post-chaplain in the United States army. After leaving the army, he served the churches of Graham and Smyrna for a year and a half, and then the churches of Pleasant, Jefferson, and New Philadelphia. In 1872 he became pastor of a Church at Charleston, Clarke Co., and here he continued till his death. He died April 25, 1875. Mr. Blythe was an intelligent and wise counsellor, and a devoted man of God. See *Necrological Report of the Princeton Theological Seminary*, 1876, p. 15.

Boa, in the mythology of the Tonquins, is the name of the supreme god, the ruler of heaven and earth. He seems to be identical with *Buddha* (q. v.).

Boachman, MACKENAW, a minister in the Methodist Episcopal Church South, was a native Potawatamie. He was reared without the advantages of a Christian training, and was left, when very small, a poor orphan boy, with few kindred and scarcely any earthly comforts. The Shawnee Indians took him, taught him their language and mode of life, gave him one of their women for a wife, and he spent many years among them hunting and trapping. Finally a Methodist mission was established among the Shawnees, and Mr. Boachman heard the Gospel preached, and its thoughts followed him until he gave himself to Christ. He became first an interpreter, then a local preacher, and finally, in 1845, a regular itinerant minister in the Indian Mission Conference. He spent his remaining years trying to bring to Christ the people who had adopted him. He died May 18, 1848. Mr. Boachman was acquainted with most of the Indian languages. He learned to read the Bible in English, and was a very useful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1848, p. 170.

Boag, JOHN, an English Congregational minister, was born in Ayrshire, of a pious and long-lived ancestry. He completed an academical course at the University of Glasgow, with a view to the ministry in the Church of Scotland, but he united with the "Congregational Union of Scotland" in 1812. He was stationed at Blackburn, where he preached till 1856, when he retired to Uphall, North Britain, where he died in September, 1863. Mr. Boag compiled the *Imperial Lexicon*. See (Lond.) *Cong. Year-book*, 1864, p. 200.

Boardman, Benjamin, a Congregational minis-

ter, was born at Middletown, Conn. He graduated from Yale College in 1758; was a tutor in the college in 1760 and 1761; was ordained at Middle Haddam, Conn., Jan. 5, 1762; was dismissed in September, 1783; was installed pastor of the South Church in Hartford, May 5, 1784; was dismissed about 1789; and died Feb. 12, 1802, aged seventy years. See Sprague, *Annals of the Amer. Pulpit*, i, 513.

Boardman, Charles Adolphus, a Presbyterian minister, was born at New Milford, Conn., Nov. 19, 1788. He was licensed by the Litchfield South Association in 1818, and became pastor of the Congregational Church in New Preston. He remained pastor of that Church for twenty years, when he was called to the Third Church of New Haven. In 1838 he became pastor of the Presbyterian Church at Youngstown, O., where he remained for sixteen years. He died July 4, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 156.

Boardman, Daniel, a Congregational minister, was born at Wetherstield, Conn. He graduated from Yale College in 1709; went to preach as a candidate in New Milford in 1712; was ordained there, Nov. 21, 1716; and died Aug. 25, 1744, aged fifty-seven years. See Sprague, *Annals of the Amer. Pulpit*, i, 468.

Boardman, Elderkin Jedediah, a Congregational minister, was born at Norwich, Vt., June 1, 1794. He graduated at Dartmouth College in 1815, and at Andover Theological Seminary in 1820; served as a home missionary in Vermont for a year and a half; then in the Congregational Church at Bakersfield, where he was ordained in 1823, next at Danville, 1827 to 1832, and at Randolph, 1834 to 1842. Troubles with some of the members embittered his ministry at the latter place. He removed to Iowa subsequently, and, besides supplying sundry vacant churches, worked at farming. He died at Marshalltown, Ia., March 19, 1864. See *Cong. Quarterly*, 1864, p. 299.

Boardman, George M., a Presbyterian minister, was born at Philps, N. Y., Feb. 23, 1820. He studied privately; was licensed and ordained by the Detroit Presbytery in 1853; labored as pastor and stated supply at Byron, Wing Lake, Canton, Raisonville, and Petersburgh, Mich., and served in the civil war as captain. He died in the hospital at St. Louis, in May, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 290.

Boardman, George Smith, D.D., a Presbyterian minister, was born at Albany, N. Y., Dec. 28, 1796. He graduated from Union College, Schenectady, in 1816; entered Princeton Seminary in the same year, and graduated in 1819. After receiving license to preach, he spent about two years in travelling on horseback and preaching from place to place in Ohio and Kentucky, which were then the "Far West." Having accepted a call to Watertown, N. Y., he was ordained and installed July 26, 1821; here he had a successful pastorate of sixteen years. In 1837 he accepted a call to the Central Church of Rochester, where he remained six years, except that he labored for six months in 1842 at Columbus, O., and supplied for awhile the Third (or Pine Street) Church in Philadelphia. In 1843 he took charge of the Second Church at Rome, N. Y., which he left in 1847 to enter upon a short pastorate at Cherry Valley. Here he remained until 1850, when he accepted a call to the Church of Cazenovia, and labored a term of fifteen years. For longer or shorter periods he filled the pulpits of the First Church of Rome, of Ogdensburg, and of Little Falls. He died Feb. 7, 1877. Dr. Boardman was a member of the General Assembly of the Presbyterian Church which met in Brooklyn, May, 1876. In December before his death he preached a sermon which was published, on the occasion of his reaching fourscore years. He was a man of positive convictions, always commending the Gospel by his holy example. See *Necrological Report of Princeton Theological Seminary*, 1877, p. 11.

Boardman, Henry Augustus, D.D., a Presbyterian minister, was born at Troy, N. Y., Jan. 9, 1808. He received his preparatory education at the academies of Kinderhook and Troy, and graduated at Yale College in 1829, being the class valedictorian. On leaving college he engaged in the study of law, but having been converted and become a member of the Second Presbyterian Church in Troy, he entered Princeton Theological Seminary and graduated in 1833. He was licensed by the Presbytery of New York, and ordained by the Third Presbytery of Philadelphia the same year. He was installed as pastor of the Tenth Presbyterian Church of Philadelphia. This was not only his first but his only charge, where he performed his great life-work of forty-six years with distinguished ability, learning, and fidelity, and from which eminent position of usefulness he could not be drawn away. He was in 1853 elected by the General Assembly professor of pastoral theology in Princeton Seminary, but he declined to accept. In 1835 he had been elected a director of the seminary, and retained the office until his death. In 1854 he was moderator of the General Assembly. In May, 1876, he was released from the pastorate and elected "pastor emeritus," which relation he held to the end of his life. He was appointed chairman of the committee to make arrangements for the Ecumenical Council of the Presbyterian Church, to be held in Philadelphia in September, 1880; but he died June 15 of that year. As a preacher, Dr. Boardman was evangelical and elevated in his thoughts, and pure, simple, and direct in his style. His published works have been useful to the Church and honorable to his scholarship. They are as follows: *The Scripture Doctrine of Original Sin* (1839):—*Letters to Bishop Doane on the Oxford Tracts* (1841):—*The Prelatical Doctrine of Apostolical Succession Examined* (1844):—*The Importance of Religion to the Legal Profession* (1849):—*The Bible in the Family* (1851):—*The Bible in the Counting-house, a Course of Lectures to Merchants* (1853):—*A Discourse on the Low Value set upon Human Life in the United States* (eod.):—*A Discourse on the American Union:—Eulogium on Daniel Webster:—A Pastor's Counsels:—The Great Question:—The Christian Ministry not a Priesthood.* Dr. Boardman has also furnished many articles for religious periodicals. See the *N. Y. Observer*, June 24, 1880; *Necrological Report of Princeton Theological Seminary*, 1881, p. 40; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

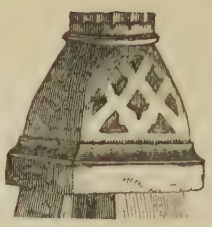
Boardman, Sylvanus, a Baptist minister, was born at Chilmark, Mass., Sept. 15, 1757. He was licensed to preach in 1795; was ordained pastor of the Church in Livermore, Me., Feb. 2, 1802, and continued in that relation till 1810, when he took charge of a Church in North Yarmouth, where he remained six years. Subsequently he took charge of a Church at New Sharon until his death, March 16, 1845. See Sprague, *Annals of the Amer. Pulpit*, vi, 733; Willett, *Hist. of the Baptists of Maine*, p. 436.

Boardman, William, a Presbyterian minister, was born at Williamstown, Mass., in 1782. He graduated at Williams College in 1799; was licensed to preach in 1803; was settled in the ministry successively at Duanesburg and Sandy Hill, N. Y.; and was installed pastor of the Church at Newtown, L. I., October, 1811, where he died, March, 1818. "He was a man of ardent and active piety, and died deeply regretted." See Sprague, *Annals of the Amer. Pulpit*, iv, 657.

Boards, Sacred, were small pieces of board struck together, for the purpose of assembling the people to worship, before the invention of bells. To the present day, the Catholics use such boards in Passion-week and Lent, because the noise of bells they consider to be unsuitable to the solemnity of the season. On the first day of Easter, the bells ring again, to betoken cheerfulness and joy.

Boast. To boast or block out a piece of stone or wood is to shape it into the simple form which

approaches nearest to its ultimate figure, leaving the smaller details to be worked out afterwards. Sometimes capitals, corbels, etc., especially of the 13th century, are found in this state, never having been finished. A good example occurs in the crypt at Canterbury.



Unfinished Capital in the Crypt, Canterbury.

Boat would be the more appropriate rendering for πλοιάριον ("little ship," Mark iii, 9; iv, 30; John xxi, 8), such as were in our Lord's time and still are used on the Lake Tiberias (see Ridgaway, *The Lord's Land*, p. 632). See SHIP.

Fishing-boat on the Sea of Galilee. (From a Photograph.)

BOAT, FUNERAL. The ancient Egyptians were accustomed to convey the mummy of the deceased across the sacred lake on a barge, or *baris*, which is frequently depicted on the monuments, with votive offerings and festive accompaniments (Wilkinson, *Anc. Egypt.* abridgm. ii, 368 sq.).

Funeral-boat of the Egyptians.

BOAT FOR INCENSE. See NAVICULA.

Boatwright, JAMES M., a Methodist Episcopal minister, was for several years a member of the Virginia Conference, then of the North Carolina Conference, and finally, in 1838, of the Alabama Conference. He died at Gainesville, Ala., July 5, 1841. Mr. Boatwright possessed suavity of manners, sweetness of temper, devout piety, and a burning zeal. See *Minutes of Annual Conferences of the M. E. Church South*, 1842, p. 301.

Boaz, THOMAS, LL.D., an English Congregational minister, was born at Scarborough in August, 1806. His parents were members of the Society of Friends; they were of the middle rank in society, and were pious. At the age of fifteen, Mr. Boaz left his home and went to London, where he soon entered upon a gay and frivolous life; but the memories of his early training would often rush upon his soul with an overpowering force, and he was eventually brought to give his life to the service of God. He joined the Church at Mile-end, and in a short time began to preach in the surrounding villages. In 1829 he entered the theological seminary at Newport Pagnel. On leaving, in 1833, he settled for a few months at Elstead; and then, offering his services to the London Missionary Society, he was sent a short time to Hertford, for better preparation, and in June, 1834, was ordained at Manchester as an evangelist to the heathen in India. On his arrival in Calcutta he accepted an invitation to occupy the vacant pulpit in Union Chapel, and after preaching a few Sabbaths he received a unanimous call from the Church and congregation to become their pastor. He returned to England in 1847, chiefly to raise funds for the erection of a Christian college at Bhowanipore, a suburb of Calcutta, which now stands as a monument of his zeal and perseverance. In 1850 he again went to Calcutta, and labored until ill-health compelled his final return to England. He spent the last years of his life travelling as deputy for the London Missionary Society in the country districts of his native land. He died at his home in Brompton, Oct. 13, 1861. Dr. Boaz was noted for liberality and gentleness. He was sole editor and proprietor of the *Calcutta Christian Advocate* for fourteen years, and also for several years one of the editors of the *Calcutta Christian Observer*. See (Lond.) *Cong. Year-book*, 1862, p. 223.

Bobo, *Saint.* See BOVUS.

Bobolenus was a German monk, who wrote the *Life of St. German*, the abbot of Grandval, diocese of Basle, who suffered martyrdom at the hands of duke Boniface, in A.D. 666 (given by Bollandus, Feb. 21, iii, 263, and by Mabillon, *Acta Bened.* i, 511).

Bobuns, in Hindû mythology, are the separate regions of the universe, of which there are fifteen — seven under and seven above the surface of the earth—the earth being the fifteenth region. In the former the fallen spirits are punished; in the latter, those above the surface of the earth, they are purified and made perfect.

Bocanegra, *Don* PEDRO ATANASIO, a Spanish painter, was born at Granada in 1638, and studied under Alonso Cano and Pedro de Moya and Vandyck. There is a picture by him of the *Conception*, in the cloister of Nuestra Señora de Gracia, at Granada, considered very fine, and one of his best works in the Jesuit College, representing the *Conversion of Paul.*

Boccaccino, Boccaccio, an Italian painter, was born at Cremona in 1460, and studied under P. Perugino, also some time at Rome. One of his best pictures is a frieze in the dome at Cremona, representing the *Birth of the Virgin*, and several subjects from her life. He died in 1518. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boccaccino, Camillo, an Italian painter, was

born in 1511 at Cremona, and was the son of Boccaccio, and studied under him. In 1537 he painted the *Four Evangelists* in the niches of the cupola of St. Sigismondo. The other works of this artist are at Cremona, and are highly esteemed, especially the *Raising of Lazarus* and the *Adulteress before Christ*. He died in 1546. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bocciardo, Clemente (called *Clementone*, "the great Clement," from his physical size), an Italian painter, was born at Genoa in 1620. He studied under Bernardo Strozzi, and accompanied Benedetto Castiglione to Rome, where he studied some time, and afterwards went to Florence, where he met with great encouragement. His principal works are at Pisa, of which his *Martyrdom of St. Sebastian*, in the Church of the Carthusians, is considered the best. He died at Pisa in 1658. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bocciardo, Domenico, an Italian painter, was born at Finale, near Genoa, about 1686, and was a follower of Gio. Maria Morandi. In San Paolo, at Genoa, is a composition of several figures, representing *St. John Baptizing*.

Bochinger, Johann Jakob, a Protestant theologian, was born Nov. 28, 1802, at Strasburg, where he died as doctor of theology, Aug. 12, 1831. He wrote, *Sur la Connexion de la Vie Contemplative, Ascétique, et Monastique chez les Indous es les Peuples Boudhistes, avec les Phénomènes Semblables que Présente l'Histoire de l'Islamisme et du Christianisme* (Strasburg, 1831):—*Anleitung zum Lesen der heiligen Schrift* (Tübingen, 1830). See Winer, *Handbuch der theol. Lit.* i, 519; Zuchold, *Bibl. Theol.* i, 160. (B. P.)

Bocholt (or **Bocholtz**), Franz van, a German engraver of the 15th century, lived soon after the time of Martin Schven and Israel van Mecheln. The following are some of his principal works: *St. Anthony Carried into the Air by Dæmons; St. James Reading; The Judgment of Solomon; The Annunciation; The Twelve Apostles*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bochuta, in Slavonic mythology, was an idol, whose signification has become lost. The accompanying figure represents him according to a statue found not far from Liegnitz at the digging of a well. The face has a goat beard and goat horns, and his right hand holds a large ring; from this expositors conclude that he was an idol of marriage — the goat hair and horns signifying fruitfulness, and the ring being a sign of vows.

Figure of Bochuta.

Bock, Friedrich Samuel, a Protestant theologian, doctor and professor of theology at Königsberg, was born there May 20, 1716, and died there in September, 1786. He published, *Diss. Specimen Theologiæ Naturalis, Deum Gratiosissimum Evincens* (Königsberg, 1743):—*Historia Socinianismi Prussici, Maximam Partem ex Documentis Manuscriptis* (ibid. 1753):—*Progr. Rationes Exponens quibus Stabilitur, Luc. iii, 38 non Adamum sed Christum Adpellari Dei Filium* (ibid. 1754):—*Progr. III, quibus Evincitur quod Sub[illegible] Nostræ Vindex, Jesus Christus, Convenientissimo Te[illegible]re hunc Orbem Saluturit* (ibid. 1756, 1761, 1762):—*Progr. de Jesu Christo, a Mortuis Excitato et in Spiritu Justificato, 1 Tim. iii, 16* (ibid. 1759):—*Progr. de Spiritu S. Perpetuum Orbi Christiano Jubilæum Promulgante* (ibid. 1760):—*Progr. VI de Resurrectione Jesu Christi, Hostium Testimoniis Confirmata* (ibid. 1764–69):—*Historia Antitrinitariorum Maxime Socinianismi et Socinianorum ex Fontibus et Documentis Inseptis* (Regiom. et Lips. 1774–84, 2 vols.). See Winer, *Handbuch der theol. Lit.* i, 769, 770; Döring, *Die gelehrten Theologen Deutschlands*, i, 120 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bock, Moritz Herman, of Magdeburg, a Jewish preacher, who died April 10, 1816, is the author of *Katechismus der Israelischen Religion* (Berlin, 1814). He also edited, in connection with D. Fränkel, a German translation of the Pentateuch and Joshua (ibid. 1815). His *Predigten zur kirchlichen u. häuslichen Erbauung*, were edited by his brother, A. Bock (ibid. 1824). See Fürst, *Bibl. Jud.* i, 123 sq.; Kayserling, *Bibliothek jüdischer Kanzelredner*, i, 411. (B. P.)

Böckel, Ernst Gustav Adolf, a Protestant theologian of Germany, was born at Dantzic, April 1, 1783. In 1805 he was tutor at the college in Königsberg, and from 1808 to 1820 occupied several ministerial positions, when he was called as professor of theology and pastor of St. Jacobi to Greifswald. In 1826 he was appointed pastor primarius of St. Jacobi at Hamburg, and in 1833 he was called as pastor of St. Ansgar to Bremen, where he died, Jan. 5, 1854. Besides *Sermons*, which are enumerated in Zuchold's *Bibl. Theol.* i, 160 sq., he published, *Novæ Clavis in Græcos Interpretes V. T. Scriptoresque Apocryphos . . . Specimina* (Leipsic, 1820):—*Das Neue Testament übersetzt und mit kurzen Erläuterungen u. einem historischen Register* (Altona, 1832):—*Das Buch Hiob übersetzt* (Hamburg, 1821, 1830):—*Die Denksprüche Salomo's übersetzt* (ibid. 1829):—*Hoseas übersetzt* (Königsberg, 1807):—*Adumbratio Quæstionis de Controversia inter Paullum et Petrum Antiochiæ Oborta*, etc. (Leipsic, 1818). See Fürst, *Bibl. Jud.* i, 124; Winer, *Handbuch der theol. Lit.* i, 50, 172, 206, 212, 225, 261, 360; Zuchold, *loc. cit.* (B. P.)

Bockelsohn. See Boccold.

Böckh, Christian Friedrich von, a Protestant theologian of Germany, was born April 1, 1795, at Polsingen. In 1824 he was appointed pastor of St. James at Munich, and in 1830 dean and first preacher. From 1837 to 1843 he was a member of the Bavarian diet, and in 1849 he was elected member of consistory. He retired from public life in 1865, and died Sept. 27, 1875. Of his publications we mention, *Sammlung von Predigten und Reden gehalten in den Jahren* 1824–30 (Nuremberg, 1830):—*Predigten in Nürnberg und München gehalten* (Munich, 1835):—*Erklärung des kleiner Katechismus Luthers* (Kempten, 1857):—*Evangelisch-lutherische Agenda* (Nuremberg, 1870):—*Fragen u. Antworten mit untergesetzten Bibelsprüchen* (Kempten, 1871):—*Vierzehn agendarische Passions-Andachten* (Nuremberg, 1873). See Zuchold, *Bibl. Theol.* i, 161 sq. (B. P.)

Bockhold, Johann. See Boccold.

Bocking, Ralph of (*Radulphus Bockingus*), an English writer of Chichester, in Sussex, was a monk of the order of St. Dominic, and flourished about 1270. So greatly was he esteemed for probity and learning that Richard de la Wich, bishop of Chichester, made him his confessor. Richard, who died about 1255, was afterwards enrolled among the saints by Urban IV, and his life was written by Ralph, who dedicated it to Isabella, countess of Arundel. It is printed entire in the *Acta Sanctorum* (April 3) and in an abridged form by Surius (April 3). Pits and Bale ascribe also some sermons to this writer. See Cave, *Hist. Lit.* ii, 317; Landon, *Eccles. Dict.* s. v.

Bockshammer, Gustav Ferdinand, a Lutheran theologian of Germany, and pastor at Buttenhausen, in Würtemberg, was born Jan. 13, 1784, and died Oct. 9, 1822. He is the author of, *Offenbarung und Theologie, ein wissenschaftlicher Versuch* (Stuttgart, 1822):—*Die Freiheit des menschlichen Willens* (ibid. 1821). See Winer, *Handbuch der theol. Lit.* i, 370, 482. (B. P.)

Bocksweihe, in Lithuanian religion, was a festival of atonement, which was celebrated long after the introduction of Christianity. The inhabitants of a village would assemble in the most spacious barn of the same; during the kneading of the dough of the cake for the festival by the women, the priest held a black goat by the horns, and the men laid their right hands on his back and confessed their sins aloud, whereupon each of the penitents was hit by the priest, pulled by the hair, or punished in one or another way. Then the priest would slay the goat, sprinkle the blood over the men to atone for them, and take the meat home to sacrifice it to the deities, as he said. Then beer and wine were drunk, and the priest related heroic deeds of the forefathers until from drunkenness he could speak no more.

Böcler, JOHANN WOLFGANG, a German theologian, originating from Livonia, was a Lutheran, and, after having filled several ecclesiastical offices, went to Cologne, where he abjured Protestantism in order to enter the ranks of the Catholic clergy. He died at Cologne in 1717. He wrote, *Der einfaeltigen Esthen abergläubische Gebräuche* (Cologne, 1691), and some works in favor of Catholicism. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bocock, JOHN H., D.D., a Presbyterian minister, was born in Virginia in 1812. He was a graduate of Amherst College, and of Union Seminary, Virginia. He was for some years pastor of the Presbyterian Church in Georgetown, D. C., and died in Lexington, Va., July 17, 1872. He was a man of mark in the councils of the Church. See *Presbyterian*, August 3, 1872.

Bocquet, Nicholas, a French engraver, lived about 1600, and executed a number of indifferent prints, among which are, *Adam and Eve; St. Bruno kneeling before a Crucifix.*

Bocquet, Victor, a reputable Flemish historical and portrait painter, was born at Furnes in 1619. His works are in the different churches of the towns of Flanders. In the great church at Nieuport are two altar-pieces by him, one of which, representing the *Death of St. Francis*, is highly esteemed. He also painted the principal altar-piece in the Church at Ostend, representing the *Deposition from the Cross.* He died in 1677.

Bocquillot, LAZARE ANDRÉ, a French theologian, was born at Avallon, April 1, 1649. He hesitated some time between the profession of arms and the ecclesiastical calling, and decided to accompany M. de Nointel, ambassador of France, to Constantinople. After two years' sojourn in that city he left, and finally returned to Avallon. He here acted as advocate, but, in spite of his success, he abandoned himself to dissipation. By the advice of his brother he retired to the house of the Carthusians, when he resolved to enter upon the ecclesiastical profession. He realized this project June 8, 1675; was appointed rector of Chasteleux, and held the position until 1683. He finally quitted it in order to return to France, remained three years at Port Royal, was appointed canon of the College of Montreal, and later of the Church of Avallon. He died Sept. 22, 1728, leaving *Homélies*, etc. (1688–1702):—*Traité Historique de la Liturgie Sacrée* (Paris, 1701):—*Courtes Instructions pour l'Administration des Sacréments*, etc. (ibid. 1697), and some writings to prove that *les auteurs ne doivent tirer aucun profit des ouvrages qu'ils composent sur la théologie ou la morale.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bod, PETER, a Hungarian theologian and historian, was born Feb. 22, 1712, at Felsö-Esernaton, in Transylvania. He studied at Nagy-Enyed, where he also was appointed librarian and professor of Hebrew. In 1740 he went to Leyden to complete his theological studies. After his return, in 1743, he was appointed chaplain to the countess Teleki, and in 1749 he was called to Magyar-Igen as pastor of the Reformed Church, and died there in 1768. In his native language he wrote, *History of the Reformed Bishops of Transylvania* (Nagy-Enyed, 1766); in Latin he published, *Hungarorum quorumdam Principum ex Epitaphiis Renovata Memoria* (2 vols. 1764–1766):—*Historia Unitariorum in Transylvania* (posthumous, Leyden, 1781). See Winer, *Handbuch der theol. Lit.* i, 770; Rose, *Gen. Biog. Dict.* s. v. (B. P.)

Bode, CHRISTOPH AUGUST, a German Orientalist, was born Dec. 28, 1722, at Wernigerode. He studied philosophy, philology, and theology at Halle and Leipsic, and was in 1754 appointed professor at Helmstädt, where he died March 7, 1796. He published, *Diss. in Auguralis de Primæva Linguæ Hebrææ Antiquitate* (Halle, 1747):—*Evangelium Secundum Matthæum ex Versione Æthiopica*, etc. (ibid. 1749):—*Evangel. Secundum Matthæum ex Versione Persica*, etc. (Helmstädt, 1750):—*Evangel. Secundum Marcum, Lucam et Johannem ex Versione Persica*, etc. (ibid. 1751):—*Evangel. Secundum Marcum ex Versione Arabica*, etc. (Brunswick, 1752):—*Novum N. J. Chr. Testamentum ex Versione Æthiopica*, etc. (ibid. 1752–55):—*De Primaria Radicum Hebræorum Significatione ex Dialectis Orientalibus* (Helmstädt, 1754):—*Fragmenta V. T. ex Versione Æthiopica*, etc. (ibid. 1755):—*De Spiritu Sancto, Dei Digito* (ibid. 1758). See Fürst, *Bibl. Jud.* i, 124; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Döring, *Die gelehrten Theologen Deutschlands*, i, 126 sq.; Winer, *Handbuch der theol. Lit.* i, 64, 65, 102; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bödecker, HERMAN WILHELM, a Protestant theologian of Germany, was born May 15, 1779, at Osnabrück, and died at Hanover as pastor of St. James and George, Aug. 27, 1826. He published, *Ueber Confirmation und Confirmanden-Unterricht* (Erlangen, 1810):—*Christliche Predigten* (Hanover, 1826):—*Die christliche sittliche Bildung des Menschen für das Leben* (ibid. 1838):—*Andachtsbuch für christliche Badegäste* (ibid. 1830):—*Sechzig Confirmations-Gedenkblätter mit Vignetten* (ibid. 1839). See Winer, *Handbuch der theol. Lit.* ii, 73, 101, 171, 371, 387, 393; Zuchold, *Bibl. Theol.* i, 163. (B. P.)

Boden, George, an English Congregational minister, was born at Lea, Derbyshire, Jan. 27, 1793. He became an orphan early in life, and joined the Church in 1817. His only curriculum was a three years' course at Derby. At its close he settled at Green Bank, Nov. 1822. After laboring zealously and successfully here for twenty years, he removed to Middleton, near Youlgreave, where he preached another twenty years, and then retired to Matlock Bath, where he died Feb. 4, 1870. Mr. Boden's Christian character and fidelity were greatly esteemed. See (Lond.) *Cong. Year-book*, 1871, p. 305.

Boden, James, an English Congregational minister, was born in Chester in 1757. At the age of sixteen he professed faith in Christ. He pursued his theological studies at Homerton College, and settled in Sheffield in 1796, where he preached until 1839, when he resigned. His death occurred in 1841. See Belcher, *Historical Sketches of Hymns*, p. 92, 93. (J. C. S.)

Bodenheimer, LEVI, a Jewish rabbi of Germany, was born Dec. 13, 1807, at Carlsruhe. He studied at Würzburg, was received in 1830 by the Baden government as candidate for the rabbiship, and in 1831 was appointed rabbi of Hildesheim. In 1844 he was appointed for the Crefeld diocese, and died Aug. 25, 1867. Besides some sermons, he published, *Das Lied Mosis*, etc. (Crefeld, 1856):—*Der Legen Mosis*, etc. (ibid. 1860). See Kayserling, *Bibliothek jüdischer Kanzelredner*, ii, 247 sq.; Fürst, *Bibl. Jud.* i, 124; Zuchold, *Bibl. Theol.* i, 165. (B. P.)

Bodenschatz, JOHANN CHRISTOPH GEORG, a Protestant theologian of Germany, was born March 25,

1717, at Hof. He studied at Jena, not only theology, but also Orientalia and natural sciences. In 1750 he received a call as professor of Oriental languages to the university at Erlangen, but declined it on account of the small income connected with the position. He died in 1797 as superintendent and court-preacher at Baiersdorf. Bodenschatz is the author of, *Kirchliche Verfassung der heutigen, sonderlich der deutschen Juden* (Erlangen, 1748), a very learned and still valuable work; *Aufrichtiger teutschredender Hebräer, über den Ursprung, Schicksal, Kirchenwesen, etc., des jüdischen Volkes, besonders der heutigen deutschen Juden* (Frankfort, 1756). See Fürst, *Bibl. Jud.* i, 124; Döring, *Die gelehrten Theologen Deutschlands*, i, 131 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bodhi (Singalese, *wisdom*), is one of the three principles which influence a Buddhist priest. When under its power he is kind and tractable; he eats his food slowly, and is thoughtful; he avoids much sleep, and does not procrastinate; and he reflects on such subjects as impermanency and death.

Bodhisat is a candidate for the Buddhaship. See Buddhism.

Bodhisatwa is the incipient state of a Buddha, in the countless phases of being through which he passes previous to receiving the Buddhaship.

Bodin, Jean, a French Roman Catholic writer, was born at Angers about 1530. He studied at Toulouse, and died at Laon in 1596. He is the author of a work, *Colloquium Heptaplomeres*, published by Subrauer (Berlin, 1841). This work contains a colloquy between a Jew, a Mohammedan, a heathen, a Catholic, a Lutheran, a Reformed Protestant, and a naturalist, in which Christianity is ranked below all the other religions. Another work of his, also a dialogue, and entitled, *Universæ Natura Theatrum*, was suppressed. See Baudillart, *Jean Bodin et son Temps* (Paris, 1853); Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Gieseler, *Ecclesiastical History*, v, 140; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bodington, John, an English Congregational minister, was born at Spitalfields, Jan. 6, 1794, of Arian parents. He was converted when about thirteen, and joined the Congregational Church. His father, enraged at this step, drove him from home. The youth soon found generous Christian friends, however, who encouraged and helped him; and at the age of sixteen he began to preach in workhouses and to other small congregations. He received an academical training at Hoxton, and in 1813 became co-pastor at Back street, Horselydown. He immediately became very popular, and in 1815 was constituted sole pastor of his charge, which position he held till the close of 1858, when he resigned. He died Oct. 21, 1859. Mr. Bodington was neither eloquent nor learned—hence, after the ardor of youth had passed, his popularity ceased. He seldom left his own pulpit, and scarcely ever attended any meeting outside of his own circle. See (Lond.) *Cong. Year-book*, 1860, p. 177.

Bodley, Thomas, a Baptist minister, was born in Baltimore, Md., Nov. 5, 1792. In his youth he followed the seas for several years, and was in the War of 1812. He joined a Reformed Dutch Church in 1816, and subsequently united with a Baptist Church; was licensed and afterwards ordained in Auburn, N. Y., in September, 1830; preached for a time at Saline, Mich., also at Adrian and Tecumseh. After preaching in one or two other places, he removed to Chillicothe, Ill., in 1850, where he preached for a year, then went to Lacon, and in January, 1872, moved to Princeton, and thence to Bradford, Stark Co., wher he died, April 30, 1879. See *Minutes of Illinois Anniversaries*, 1879, p. 10, 11. (J. C. S.)

Bodn, in Norse mythology, was one of the three vessels in which the dwarfs Fialar and Galar gathered the blood of the murdered sage Quaser. They mixed it with honey, and thus prepared the drink of wisdom, or nectar of the gods.

Bodwell, Joseph Conner, D.D., a Congregational minister, son of Rev. Abraham Bodwell, was born at Sanbornton, N. H., June 11, 1812. Having received his preliminary education at Woodman Academy in his native town, he entered Dartmouth College, from which he graduated in 1833. For two years he was a teacher in the Haverhill Academy, and taught also in Sanbornton for one year. He studied theology in Highbury College, London, England, graduating in 1838. His ordination occurred in the following year in the Church at Weymouth, Dorsetshire, over which he was pastor until 1845. In 1847 he was installed pastor at Bury St. Edmunds, Suffolk, from which he was dismissed in 1850, and returned to America. From 1852 to 1862 he was pastor of the Church at Framingham, Mass.; from 1862 to 1866 at Woburn; from 1866 to 1873 was professor of preaching and the pastoral charge in Hartford Theological Seminary, Conn., after which he resided in Hartford without charge until the close of his life. From 1861 to 1868 he was one of the editors of the *Boston Review*. He died at Southwest Harbor, Mt. Desert, Me., July 17, 1876. Dr. Bodwell published a number of sermons and addresses. See *Cong. Quarterly*, 1877, p. 410.

Body of the Church is the *nave*, of which the transept forms the arms, and the choir the head.

Body, Mutilation of the, a frequent practice, which we here consider only under certain aspects in reference to ecclesiastical affairs. See Cutting in the Flesh.

I. *Its Bearing upon Clerical Orders.*—The Pentateuch forbade the exercise of the priest's office to any of the Aaronites who should have a "blemish," a term extending even to the case of a "flat nose" (Lev. xxi, 17–23); while injuries to the organs of generation excluded even from the congregation (Deut. xxiii, 1). The prophets announce a mitigation of this severity (Isa. lvi, 3–5), and its stringency finds no place in the teaching of our Saviour (Matt. xix, 12), nor does any trace of it remain in the rules as to the selection of bishops and deacons in the pastoral epistles (1 Tim. iii; Tit. i). Nevertheless, the Jewish rule seems to have crept back into the discipline of the Christian Church—witness the story of the monk Ammonius having avoided promotion to the episcopate by cutting off his right ear. One of the so-called apostolical canons, which provides that one-eyed or lame men who may be worthy of the episcopate may become bishops, "since not the bodily defect, but the defilement of the soul, pollutes" the man, leaves at least open the question whether such defects were a bar to the first reception of clerical orders. No general rule as to mutilation is to be found in the records of any of the early General Councils, but only in those of the non-œcumenical ones of the West, or in the letters, etc., of the popes, always of suspicious authority. The rule of the Church as to mutilations and bodily defects may be taken to be *generally* as follows: such mutilations, etc., were a bar to ordination, especially if self-inflicted; but, supervening involuntarily after ordination, they were not a bar to the fulfilment of clerical duties or to promotion in the hierarchy. There is, however, one particular form of mutilation—that of the generative organs—which occurs with peculiar prominence in early Church history, and is dealt with by special enactments. The most notorious instance of self-mutilation in Church history is that of Origen, who was, nevertheless, ordained by the bishops of Cæsarea and Jerusalem; but he was condemned and sentenced to be deprived of his orders for self-mutilation by the Council of Alexandria, A.D. 230. According to the apostolical canons, while a man made a eunuch against his will was not excluded from admission to the clergy, yet self-mutilation was assimilated to suicide, and the culprit could not be admitted, or was to be

"altogether condemned" if the act was committed after admission. A layman mutilating himself was to be excluded for three years from communion. The Nicene Council (A.D. 325) enacted that, if any one had been emasculated by a medical man in illness, by barbarians, or by his master, he might enter or remain in the clergy; but, if any have mutilated himself, he is, if a cleric already, to cease from clerical functions, and if not already ordained not to be presented for ordination. See EUNUCH.

II. *As a Crime.*—An alleged decretal of pope Eutychianus (275–276), to be found in Gratian, enacts that persons guilty of cutting off limbs were to be separated from the Church until they had made friendly composition before the bishop and the other citizens; refusing to do so after two or three warnings, they were to be treated as heathen men and publicans. The eleventh Council of Toledo, can. 6, enacts that clerics shall not inflict or order the mutilation of a limb on any persons whomsoever, under penalty of losing the honor of their order and being subject to perpetual imprisonment with hard labor. The excerpt from the fathers and the canons attributed to Gregory III bears that, for the wilful maiming another of a limb, the penance is to be three years, or, more humanely, one year. The Capitulary of Aix-la-Chapelle, in 789, and the Council of Frankfort, 794, forbid abbots for any cause to blind or mutilate their monks. See DISCIPLINE, ECCLESIASTICAL.

III. *As a Punishment.*—Mutilation was no unfrequent punishment under the Christian emperors of the West: Constantine punished slaves escaping to the barbarians with the loss of a foot. The cutting-off of the hand was enacted against exactors of tribute who should fail to make proper entries of the quantities of lands, and against those who should copy the works of the heretic Severus. It is, nevertheless, remarkable that the 134th Novel finally restricted all penal mutilation to the cutting-off of one hand only. In the barbaric codes mutilation is a frequent punishment. The Salic law often enacts castration of the slave, but only as an alternative for composition (for thefts above forty denarii in value; for adultery with the slave-woman who dies from the effects of it). See ADULTERY; CORPORAL INFLICTIONS.

Even in the legislation of the Church itself mutilation as a punishment occurs; but only in its rudest outlying branches, or as an offence to be repressed. Thus, to quote instances of the former case, in the collection of Irish canons, supposed to belong to the end of the 7th century, Patrick is represented as assigning the cutting-off of a hand or foot as one of several alternative punishments for the stealing of money either in a church or a city within which sleep martyrs and bodies of saints. Another fragment from an Irish synod enacts the loss of a hand as an alternative punishment for shedding the blood of a bishop, where it does not reach the ground and no salve is needed, or the blood of a priest when it does reach the ground and salve is required. Instances of the latter case have been already given in the enactments against abbots maiming their monks, which was, no doubt, done at least under pretext of enforcing discipline. In the *Excerptions* ascribed to Egbert, archbishop of York (but of at least two centuries later date), we find a canon that a man stealing money from the church-box shall have his hand cut off or be put into prison. See CORPORAL PUNISHMENT.

Boece (Boyce, Boys, etc.), Hector, an eminent Scottish clergyman and historian, was born at Dundee about 1465. He received his early education in his native place, and completed his course of study at the University of Paris, where he took the degree of B.D. He became professor of philosophy in the College of Montaigu, but was called back to Scotland to become principal of the newly founded Kings College at Aberdeen, about 1500. It was a part of his duties in this office to read the divinity lectures. He was at the same time a canon of Aberdeen and rector of Tyrie in the same county. He died at Aberdeen, aged about seventy. His principal works are the lives of the bishops of Aberdeen and a Latin history of Scotland, entitled respectively *Vitæ Episcoporum Murthlacensium et Aberdonensium* (Paris, 1522), and *Scotorum Historia ab illius Gentis Origine* (1526). See *Encyclop. Brit.* (9th ed), s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. "Boethius."

Boëce, Vulfin, bishop of Poitiers about 830, during the reign of Louis the Debonair, wrote a *Vie de Saint Junien*, abbot of Maire-l'Evescant, who lived in the 16th century; Mabillon published it in the *Acta Sanctorum Ord. Sanct. Ben.* p. 307. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boedromia, in Greek worship, was a festival celebrated yearly in memory of the assistance which Ion, or, according to others, his father Apollo, gave to the Athenians against Eleusis. It fell in the month Boedromion, which began in the middle of August.

Boehm, Henry, a noted Methodist Episcopal minister, was born in Lancaster County, Pa., June 8, 1775. In 1798 he united with the Church, in 1800 received license to preach, and entered the Philadelphia Conference. After the General Conference of 1808, for five years he was bishop Asbury's travelling companion and assistant. He next served as presiding elder on Schuylkill, Chesapeake, and Delaware districts, and then again entered upon the pastorate, wherein he labored faithfully until his superannuation on account of the infirmities of age. On the division of the Philadelphia Conference he became a member of the New Jersey portion, and on its division identified himself with the Newark portion. On June 8, 1875, by direction of the Annual Conference, his centennial anniversary was celebrated in Trinity Church, Jersey City. He died Dec. 29 of that year. Mr. Boehm was remarkable for his gentleness of spirit and uniform courtesy. He had a vigorous, well-balanced mind, and showed no signs of speedy departure until his last sickness. He preached fluently both in German and English. His *Autobiography* was edited by Dr. J. B. Wakely (N. Y. 1875, 8vo). See *Minutes of Annual Conferences*, 1876, p. 43; Simpson, *Cyclop. of Methodism*, s. v.

Boehm, John Philip, a German Reformed minister, came to America from the Palatinate early in 1726. He had been a school-master in Germany, and was licensed by the Reformed (Dutch) ministers of New York city in 1729, by direction of the Classis of Amsterdam, Holland. Soon after his arrival in America, his ministry began at Whitpain, near Philadelphia. The erection of "Boehm's Church" occurred while he was there, and he served as its pastor until near the time of his death, May 1, 1749. "He was a man of strong will-power and decided character and doctrines." He held different doctrinal views from those of most of the members of his Church, and consequently had to resign some time before his death. See Harbaugh, *Fathers of the Germ. Ref. Church*, i, 275; Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 185.

Boehme, ANTON WILHELM, a Lutheran theologian of Germany and England, was born at Oestorff, in the County of Pyrmont, June 1, 1673. He studied at Halle, and went in 1701 to England, at the request of several German families residing there, who intrusted to him the education of their children. In 1705 he was appointed court-preacher to the prince George of Denmark; a position which he retained under queen Anne and George I. He died May 27, 1722. He wrote, *Discourses and Tracts for Promoting the Common Interest of True Christianity:—The Duty of Reformation:—The Doctrine of Godly Sorrow:—Plain Directions for Reading the Holy Bible:—The First Principles of Practical Christianity.* He also translated into English Arnd's *True Christianity.* His writings were published

at Altona in 1731, with Rambach's preface, containing also a biography of Boehme. (B. P.)

Boehringer, Emmanuel C., a German Reformed minister, was born in Buergach, Germany, May 29, 1823. He emigrated to the United States in 1858; studied privately, and was ordained by the Classis of Philadelphia in 1859, and sent as missionary to Norfolk, Va. He returned to Philadelphia in 1863, and established the "Orphans' Home of the Shepherd of Lambs." He died Oct. 25, 1864, only four weeks after burying his wife, leaving six children as inmates of the Home which he had founded. He was a good man, and died universally esteemed. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 433–438. (D. Y. H.)

Boelen, Hermanus Lancelot, a minister of the Reformed (Dutch) Church, was pastor at Jamaica, Newtown, Oyster Bay, and Success, L. I., from 1766 to 1772, and from 1772 to 1780 at Oyster Bay and Newtown. In the time of the Revolutionary war in America, he was in sympathy with the English, and his prayers for the king greatly exasperated the Whigs, who were opposed to the English; so great was this exasperation that he left America in 1780 and returned to Holland. His language is said to have been "too pure and high-flown for the people." He had a stentorian voice, though small of stature. Dr. Livingston desired and earnestly exhorted him to attend the meeting for union held in 1771, but he did not attend. The time of Boelen's death is unknown. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 187.

Boelwerk, in Norse mythology, is a name which Odin gave himself, when he entered the service of Bangi as a servant, in order to gain admission to the cave in which the beautiful Gunlöde, a giant-maiden, guarded the poetic nectar. Boelwerk came to her in the form of a snake, and changed himself into a beautiful youth, won her love, and remained three nights with her, for which she allowed him take three draughts of the nectar. He thus emptied all the vessels which contained the costly liquid, and fled.

Boer, in Norse mythology, was the son of Bure; his wife was a Jote-woman, Bestla, the daughter of Baulthorn; she presented him with three sons—Odin, Wili, and We. By these the giant Ymer was slain, whose blood drowned the earth, and from whose body a new world was formed. The bones became mountains and rocks, the blood water, and the skull the arched heaven.

Boëthius (Buite, Boëtius, Beode, or Boich), a Scotch *saint* commemorated Dec. 7, was the son of Bronach of Mainister-Buithe, of the race of Comla. He died upon the day on which St. Columba was born, whose birth he is said to have foretold, and who afterwards came to the monastery and disinterred his remains. The *Four Masters* give the obit of Buit Mac-Bronaigh, bishop of Mainister, at A.D. 521, which is generally accepted as the true date. A poor copy of *St. Buite's Life*, in Latin, is preserved in the British Museum.

Boethius, Hector. See Boece, Hector.

Boëthius, Heinrich, a Protestant theologian of Germany, who died May 5, 1622, is the author of, *De Religione Vera, Falsa, Pagana, Mahumedana, Judaica, Pontificia*:—*De Resurrectione, utrum ea Virtute Meritorum et Resurrectionis Christi, utrum ex Causa quadam Alia Futura*:—*Dissertatio de Persona Christi*:—*Homiliæ Septem de Nativitate Christi super Vaticinium Jesaiæ cap. ix.* See Witte, *Diarium Biographicum*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Boëthius, Jacob, a Swedish theologian and scholar, was born at Kila-Socken in 1647. He was successively professor of theology at Upsal, and pastor of Mora in Dalecarlia. He wrote a memorial against the unlimited power which Charles XI had introduced. He was arrested and condemned to perpetual imprisonment in the fortress of Noteborg. The Russians rescued him in 1702, but he was again imprisoned until 1710. He died at Vesteras in 1718. He wrote, *De Orthographia Linguæ Succanæ Tractatus*:—*Murensius Bilinguis*:—*Epitome Logicæ Aurivilli*:—some dissertations. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boëtius, *Saint*, was a disciple of St. Fursey, and probably one of the three companions of St. Foillan (the brother of St. Fursey) who were killed with him, and buried with him in the Church of the Canons of St. Gertrude, in Belgium. See Boëthius, *Saint*.

Boettcher. See Böttcher.

Boetticher, Frederick William, a German Reformed minister, was educated and ordained in his native country, Prussia. He is first met with in America at the Synod of Ohio, in 1835. While there he was admitted as advisory member of this body. He visited congregations in Ohio; served two in Belmont and Captains Creek during the years 1835 and 1836; after which nothing more is known of him. See Harbaugh, *Fathers of the Germ. Ref. Church*, iii, 487.

Boeye, André de, a learned Flemish Jesuit, who was born in 1571 at Furnes, and died Jan. 24, 1650, at Antwerp, is the author of *Vitæ Sanctorum Conjugatorum, qui in Matrimonio Virtutibus Illustres Vixerunt*:—*Gloria Magnorum Patriarcharum, Joachimi et Annæ*:—*Vitæ Sanctorum et Aliorum Illustrium Hominum Veteris Testamenti ab Adamo et Eva usque ad Joachimum et Annam.* See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Boeyermaus, Theodore. See Boyermaus.

Bog (Slavic for *god*) is the etymon of the large number of names of deities joined to this syllable, as *Czernebog, Ipabog*, etc. *Bog-Triglaw* seems to have been pre-eminently worshipped as supreme god by the Slavonic nations. However, as there has been found not the least trace of a representation of this god among the monuments of the Wendiah, and especially none among those of the Obotritian, heathens which were found in the early part of the 17th century near Prilwiz, in Mecklenburg-Strelitz, on the site of the ancient famous Rethra, the capital of the Obotrites, it is thought that Bog-Triglaw was an unknown god, and, as his worship did not promise immediate temporal blessings, he was worshipped very meagrely.

Boga. See Bogha.

Bogan, Zachary, a learned Puritan writer, was born at Little Hempston, in Devonshire, in 1625. He was educated at St. Alban's Hall and at Corpus-Christi College, Oxford, of which he became a fellow. He died from the effects of too close mental application, Sept. 1, 1659. He wrote, *Additions to Rous's Archæologiæ Atticæ* (5th ed. Oxford, 1658):—*View of Scriptural Threats and Punishments* (1653):—*Meditations of the Mirth of a Christian Life* (eod.):—*Help to Prayer* (1650):—*Homerus ἐβραΐζων; sive Comparatio Homeri cum Scriptoribus Sacris quoad Normam Loquendi* (1658):—and other works.

Bogardines. See Franciscans.

Bogardus, Cornelius (1), a minister of the Reformed (Dutch) Church, was born Sept. 25, 1780. He studied theology under Dr. Livingston, and was licensed by the Classis of New York in 1808. He was pastor at Schenectady from 1808 to 1812, where he died, Dec. 13, 1812. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 187; Sprague, *Annals of the Amer. Pulpit*, ii, 187.

Bogardus, Cornelius (2), a clergyman of the Reformed (Dutch) Church, was born at Fishkill, N. Y., in 1785. He graduated from Union College in 1816, and from the seminary at New Brunswick in 1818, and engaged at once in the work of domestic missions in Madison and Warren counties, N. Y. He afterwards

settled in small churches in Albany and Schoharie counties—Beaver Dam, 1821 to 1825; Wynantskill, 1826 to 1832; Boght, 1834 to 1838; Gilboa and Conesville, 1838 to 1842. Subsequently he taught school. He was a man of vigorous mind, and a writer of considerable power—especially in theological controversy. His work on *Baptism*, now out of print, is a good specimen of critical and logical ability. He was a plain, earnest, devout man, lacking in cultivation and refinement of manner, but well suited to the people among whom he ministered. He died in 1854. See Corwin, *Manual of the Ref. Church in America*, p. 187. (W. J. R. T.)

Bogardus, Everardus, the second minister of the Reformed (Dutch) Church in New York, Jonas Michaelius being the first. Mr. Bogardus arrived at New Amsterdam in 1633, with governor Van Twiller, and with Adam Roeland, Sr., the first teacher, and founder of the School of the Collegiate Church. Upon the reception of their minister, the people, who had hitherto worshipped in a loft over a horse-mill, erected a church edifice near the East River, in what is now Broad Street. Mr. Bogardus soon became involved in unfortunate conflicts with individuals and with governor Van Twiller, whom he severely reprimanded from the pulpit as "a child of the devil." He came also into collision with governor Kieft, who caused charges against him to be preferred before the Classis of Amsterdam. The governor, who had been superseded by Peter Stuyvesant, and the dominie sailed for Holland in the same vessel, Aug. 16, 1647, to account for their conduct; but the vessel was wrecked in Bristol Channel, off the coast of Wales, and both of them were lost. See De Witt, *Historical Discourse*; Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 187. (W. J. R. T.)

Bogardus, Nanning, a minister of the Reformed (Dutch) Church, was pastor of the Church at Helderberg, Albany County, N. Y., from 1830 to 1833, and at Fort Plain from 1834 to 1835. Next he was stated supply at Plattekill. From 1838 to 1842 he was pastor at Woodstock, Ulster County; Sharon, Schoharie County, from 1846 to 1848; Westerlo, Albany County, from 1849 to 1850; Gallupville, Schoharie County, from 1852 to 1856; stated supply at Canastota, Madison County, from 1858 to 1859; and stated supply at Spraker's Basin from 1861 to 1866. He died in 1868. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 188.

Bogardus, William R., a prominent minister of the Reformed (Dutch) Church, graduated at Union College in 1813 and at the New Brunswick Theological Seminary in 1816. He was settled in Ulster County, N. Y., from 1817 to 1831, and at New Paltz and New Hurley, and at Acquackanonck, N. J. (now Passaic), from 1831 to 1856. He retired from active life in 1856, and died in perfect peace in 1862. He was a fearless, sound, and eloquent preacher, a successful pastor, and a man thoroughly fitted for his work. Hundreds of souls were converted under his ministry. He was the pioneer of the temperance reform in Ulster County. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 189; *Christian Intelligencer*, 1862. (W. J. R. T.)

Bogart, David Schuyler, a minister of the Reformed (Dutch) Church, was born in New York city in 1770. He graduated at Columbia College in 1790, studied theology under Dr. J. H. Livingston, and was licensed by the Synod in 1792. He was missionary "along the Hudson and to the North as far as St. Croix" in 1792, and was assistant at Albany from 1792 to 1796. He then served the Presbyterian Church at Southampton, L. I., from 1796 to 1806. His next charge in the Reformed Church was at Bloomingdale during 1806 and 1807, when he returned to Southampton and remained there until 1813. In that year he again left Southampton and was pastor in the Reformed Church at Success and Oyster Bay until 1826. He died in 1839. As a student he was zealous and indefatigable. In many departments of science and literature he extended his researches, and in all he sought truth rather than mere knowledge. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 189.

Bogdo Lama, in Mongolian religion, is the personification of the eternally lasting incarnation of the god Xaka, or Fo. He was one thousand years old before our time of reckoning, born of a pure maiden, spread a purified doctrine, and was translated alive into heaven; but his spirit rested upon an innocent boy, who now represents him. See Lama.

Bögehold, Philip Wilhelm Moritz, a Protestant theologian of Germany, was born May 24, 1815, at Mülheim, on the Rhine. He studied at Bonn and Berlin, and in 1839 was appointed rector of the Latin school at Dierdorf and second preacher there. The many duties connected with his twofold position obliged him to retire to Oberdreis, a quiet place where he could recruit his broken health. In 1845 he went to Altwied, and here it was that he commenced his inner-missionary work among the poor and destitute, for which he became afterwards so well known. In 1848 he was called as pastor of the prison at Düsseldorf, and in 1857 he accepted the same appointment at Moabit, near Berlin. In 1863 he received the pastorate of St. Elisabeth at Berlin, and in the capital of the German empire he founded those Christian institutions for both young and old, which have endeared his name to the whole Christian community. He died Oct. 16, 1873. See *Erinnerungen an Ph. W. M. Bögehold*, etc. (1873). (B. P.)

Boger, George, a German Reformed minister, was born in North Carolina, Dec. 15, 1782. In early life he was admitted to the Church, and in 1798 was ordained and received as a member of the Synod of Carlisle, Pa. During the year 1818 he preached at Rowan and Cabarras, in North Carolina. While in that state, a period of twenty years, he preached 308 funeral sermons, baptized 1919 children, confirmed 607 persons, and solemnized 301 marriages. After living many years in retirement, he died June 19, 1865. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 41.

Boggs, John M., a Presbyterian minister, was a native of Pennsylvania. He graduated at Franklin College in 1840, and spent over one year in Princeton Seminary. He was pastor at Millersburg and Clark, O.; at Paxton, Pa.; and at Independence, Ia., where he died, Sept. 1, 1872, aged fifty-three years. See *Princeton Sem. Gen. Catalogue; Presbyterian*, Sept. 21, 1872.

Boggs, William, a Methodist Episcopal minister, was born in Belmont County, O., May 17, 1811. He was converted when about twenty-one, was educated at Norwalk Seminary, and in 1841 entered the North Ohio Conference. In 1864 his health gave way, and compelled him to become a superannuate, which relation he held until his death, June 7, 1869. Mr. Boggs was upright, straightforward, and guileless, as a man; plain, logical, and scriptural, as a preacher. See *Minutes of Annual Conferences*, 1869, p. 284.

Bogha (or **Boga**), a virgin of Leitir, in Dalaradia, commemorated as a saint on Jan. 22. In Dr. Todd's note, *Mart. Doneg.* p. 24, he says that Ængus, in the *Felire*, mentions "the decease of the daughters of Comhgall." Among the saints descended from the family of Maccarthenus and the race of Eochaidh are given Sts. Boga, Colma, and Lassara, virgins, with their genealogy, etc., Jan. 22. See Colgan, *Acta Sanctorum*, *App.* iii, 741; Reeves, *Eccles. Antiq.* p. 237.

Bogie, James, an English Wesleyan minister, was born at Capheaton, Northumberland, Feb. 28, 1757. He was converted at fifteen, and died in Liverpool, Oct. 4, 1837. His piety was genuine and his ministrations successful. See *Minutes of the British Conference*, 1838.

Bogos Version of the Scriptures. Bogos is

a language or dialect spoken by a tribe numbering about 20,000 souls, and dwelling at the northern apex of the table-land of Abyssinia. One third of the tribe are Roman Catholics, and the remainder are Mohammedans and Abyssinian Christians, but without churches or priests, and in neglect of all religion. The British and Foreign Bible Society undertook, in 1880, to print a small tentative edition of the Gospel of St. Mark for that tribe. The translation was made by professor Rheinish, an Egyptologist, from Dr. Krapf's Amharic Bible, by the assistance of Stefanos, a youth who was educated at Gondar, in Abyssinia. The translation is in the Abyssinian character. (B. P.)

Bogri is the name of a sect of the Albigenses who appeared in the neighborhood of Cambray about the year 1225. Many of them were burned. See Landon, *Eccles. Dict.*, s. v.

Bogs are favorite saints among the Russians. A figure of some patron saint, stamped in copper, is carried about in the pocket, or fixed in some small chapel in the house. The household bog is usually painted on wood; and in the houses of men of wealth and rank it is surrounded with precious stones, and tapers are burned before it. Among all classes they are held in the highest veneration. The most popular of the patron saints are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski.

Bogue, Horatius Publius, D.D., a Presbyterian minister, was born at Winchester, Conn., Dec. 22, 1796. He graduated from Hamilton College in 1820, and studied at Andover Seminary in 1823. He settled successively at Butternuts, 1823 to 1829; Norwich, 1829 to 1833; Vernon village, 1833 to 1840; and Seneca Falls and as stated supply in Preble, 1862 to 1864; East Hamburg, N. Y., 1864 to 1866. On the failure of his health he gave up regular ministerial labor, and for several years filled agencies for the Colonization and Jews' societies, making his headquarters in Syracuse. He finally laid aside all regular labor and removed to Buffalo, occasionally preaching, as his health allowed. He died there Jan. 23, 1873. His convictions were positive; his sermons commanded attention. See *Presbyterianism in Central N. Y.* p. 465; *Triennial Cat. of Andover Theol. Seminary*, 1870, p. 56.

Bogue, Publius Virgilius, a Presbyterian minister, was born at Farmington, Conn., March 30, 1764. He graduated from Yale College in 1787, and studied theology with his brother at Granville, Mass. He began his ministry at Winchester, Conn., and, after several prosperous years, he accepted a call to Hanover, now Kirkland; then, after a number of years, took charge of the Church in Vernon Centre. He next resided in Vermont a short time to recruit his health, and resumed his pastoral service at Georgia, in that state, and continued for twelve or fourteen years. He was then called to Sauquoit, Central N. Y.; after a successful period here, being disabled by the infirmities of age, he removed to Clinton, where he died, Aug. 22, 1836. See *Presbyterianism in Central N. Y.* p. 464.

Boguphal, a Polish prelate and historian, who died in 1253, as bishop of Posnania, left a *Chronicum Poloniæ* (printed in Sommertag's *Scriptores Rerum Silesiæ* [Leipsic, 1739], and separately [Varsovia, 1752]), which gives a history of Poland down to 1205; and was continued by Godislas Backso down to 1271. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bohan, Stone of. Mr. Clermont Ganneau thinks he discovered this ancient landmark in the present "*Hajar el-Asbah* (stone of the finger) of the Bedawin, not far from the place where the Wady Daber enters into the narrow plain which separates it from the Dead Sea" (*Quarterly Statement of the "Pal. Explor. Fund,"* April, 1871, p. 105). Subsequently he describes it (*ibid.* April, 1874, p. 80 sq.) as "the most northerly of four or five great blocks of rocks, probably fallen from the summit or flank of the mountain;" "very nearly cubical in form, and measuring two metres and a half in height," and "cloven in the middle." Dr. Tristram, however, thinks this conjecture, "though ingenious, yet hardly satisfactory" (*Bible Places*, p. 94).

Bohemian Version. See Slavonic Versions.

Bohemond, Marc, one of the leaders of the Crusades, was born about 1056. He was the eldest son of Robert Guiscard, a Norman, who had obtained by conquest the dukedom of Apulia and Calabria. From 1081 to 1085 he served under his father in a war against the Byzantine emperor Alexius Comnenus. At the death of his father, in 1085, he became involved in a war with his younger brother over the division of his dominions, but he was speedily diverted from this strife by the Crusades. Accompanied by his cousin Tancred, he led an army of 10,000 cavalry and 20,000 infantry, with which he would have besieged Constantinople had he been able to persuade Godfrey of Bouillon to join him. In 1098 he besieged and took Antioch, of which he assumed the principality. In 1101 he was defeated and taken prisoner by the Turks. After a captivity of two years he was released, and he returned to Europe to raise troops. He levied an army in France, with which he renewed the war with Alexius, but was unsuccessful, and was obliged to conclude a peace in 1108. He died at Canossa, in Apulia, in 1111. See Gibbon, *Decline and Fall of the Roman Empire*, lviii, lx; Michaud, *Histoire des Croisades*.

Bohle, Samuel, a Lutheran theologian of Germany, was born at Greiffenberg, in Pomerania, May 26, 1611. He studied at different universities, and died as professor of theology at Rostock, May 10, 1639. He published, *Tabulæ Gram. Hebr.* (Rostock, 1638; Leipsic, 1637).—*Grammatica Ebræa* (ibid. 1636):—*Scrutinium S.S. ex Accentibus* (ibid. eod.):—*Vera Divisio Decalogi ex Infallibili Principio Accent.* (ibid. 1637):—*Disputt. XIII pro Formali Significatione S.S. Cruenda* (ibid. eod.).—*Comment. Biblico-Rabbinic. in Es. vii*:—*Comment. in Malachiam*:—*Ethica Sacra, sive Commentarium in Proverbia Solomonis.* See Winer, *Handbuch der theol. Lit.* i, 118; Fürst, *Bibl. Jud.* i, 125; Steinschneider, *Bibliogr. Handbuch*, p. 25; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bohlen, Peter von, a Lutheran theologian of Germany, was born March 9, 1796, at Wöppels in Westphalia; and died at Halle, Feb. 6, 1840, as professor of theology and Oriental languages. He published, *Symbolæ ad Interpretationem S. Cod. ex Lingua Persica* (Leipsic, 1822):—*Die Genesis, historisch-kritisch erläutert* (Königsberg, 1835; transl. by Heywood, Lond. 1862, 2 vols.). See Fürst, *Bibl. Jud.* i, 125; Zuchold, *Bibl. Theol.* i, 166, Winer, *Handbuch der theol. Lit.* i, 192, 199. (B. P.)

Bohme, Charles Lewis, a German Reformed minister, arrived in the United States in February, 1771. He was located in the congregation at Lancaster, Pa., on trial; and being successful he was retained until July, 1775, when he went to Hanover. There he remained until 1781, and then accepted a call from Baltimore. While there he became physically unable to perform his duties as a minister, and was compelled to resign. He was poor, and dependent on his friends and church-members for aid. The Church and the fathers in Holland contributed much to his relief. When he died is unknown. See Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 391.

Böhmer, Just Henning, a celebrated jurist of Germany, was born Jan. 29, 1674, at Hanover. After having occupied the highest positions in the University of Halle, he died Aug. 23, 1749. He wrote, *Dissertatt. Juris Ecclesiastici Antiqui, ad Plinium Sec. et Tertullianum, Genuinas Origines Præcipuar. Materiar. Juris Ecclesiastici Demonstrantes* (Leipsic, 1711):—*Entwicke-*

lung des Kirchenstaats der ersten 3 Jahrhunderte (Halle, 1733):—*Institutt. Juris Canon., Methodum Decretalium nec non ad Fera Catholicor. atque Protestantium Compos.* (ibid. 1738; 5th ed. 1770):—*Jus. Eccles. Protestantium.* etc. (ibid. 1714, 4 vols.; 5th ed. 1756–89). He edited *Corpus Jur. Can. Gregorii XIII Auctorit. post Emendationem Absolutum Editium, Recensuit* (ibid. 1747, 2 vols.; new edition by E. L. Richter, Leipsic, 1834–38). He is also the author of a few hymns, two of which have been translated into English—viz. *O auferstand'ner Siegesfürst* (*Lyra Germanica*, ii, 68: "O risen Lord! O conquering King!") and *Brich durch, mein angefochtnes Herz* (*ibid.* p. 192: "Courage, my sorely tempted heart!"). See Dreyhaupt, *Beschreibung des Saal-Kreises* (Halle, 1751), ii, 589; Koch, *Gesch. des deutschen Kirchenliedes*, iv, 373 sq.; Winer, *Handbuch der theol. Lit.* i, 609 sq.; ii, 4, 8, 12, 28; Herzog, *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v., Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Böhmer, Wilhelm, a Protestant theologian of Germany, was born at Burg, near Magdeburg, March 5, 1800. In 1824 he commenced lecturing at Berlin; was in 1825 professor at Greifswalde, in 1828 at Halle, and in 1829 again in Greifswalde. In 1832 he was called to Breslau, and died Nov. 25, 1864. He published, *Isagoge in Epistolam ad Colossenses* (Berlin, 1829):—*Die christlich-kirchliche Alterthumswissenschaft* (Breslau, 1830, 2 vols.):—*Hermogenes Africanus* (Stralsund, 1832):—*Symbolæ Biblicæ ad Dogmaticen Christianam* (Vatislav, 1833):—*Theologische Auslegung des Sendschreibens an die Colosser* (ibid. 1835):—*Die christliche Dogmatik oder Glaubenslehre* (ibid. 1840, 2 vols.):—*Die theologische Ethik, christlichen Lebens* (ibid. 1847):—*System des christlichen Lebens* (ibid. 1853):—*Die Lehrunterschiede der katholischen und evangelischen Kirchen.* See Winer, *Handbuch der theol. Lit.* i, 89, 264, 608, 642, 644, Zuchold, *Bibl. Theol.* i, 167 sq. (B. P.)

Böhringer, Georg Friedrich, a German Protestant theologian, who died at Basle, Switzerland, in 1879, is best known as the author of the history of the Church in biographies. In 1833 he had to leave Germany on account of his liberal political and religious views. He went to Switzerland, and was in 1842 elected pastor at Glattfelden in Zurich. After 1853 he entirely devoted himself to historical studies, and when he had lost his sight his wife and son assisted him in his labors. The work which he left comprises twenty-four volumes, viz.:

Vol. i, *Ignatius, Polykarpus, Perpetua;* ii, *Irenæus;* iii, *Tertullianus;* iv, *Cyprianus;* v, *Origines und Klemens;* vi, *Athanasius und Arius;* vii, *Basilius;* viii, *Gregor von Nyssa, Gregor von Nazianz;* ix, *Chrysostomus und Olympias;* x, *Ambrosius;* xi, *Augustinus;* xii, *Leo, Gregor der Grosse;* xiii, *Kolumban und St. Gall, Bonifazius und Ansgar;* xiv, *Anselm von Canterbury, Bernhard von Clairvaux, Arnold von Brescia;* xv, *Peter Abälard;* xvi, *Heloïse, Innozenz III, Franziskus von Assisi, Elisabeth von Thüringen;* xvii, *Johannes Tauler;* xviii, *Heinrich Suso, Johannes Rusbroek, Gerhard Groot;* xix, *Florentinus Radevynzoon, Thomas von Kempen;* xx, *Johannes von Wykliffe;* xxi, *Konrad Waldhauser, Milic von Kremsier, Matthias von Janow;* xxii, *Johann Huss;* xxiii, *Hieronymus von Prag. Das Conzil von Konstanz;* xxiv, *Hieronymus Savonarola.*

See Zuchold, *Bibl. Theol.* i, 169. (B. P.)

Boias are medical priests among the native Indians of the Caribbee Islands. They are also conjurors, each of whom has a particular genius, which he invokes. In order to become a Boia the candidate must abstain from certain kinds of meats from his infancy, and, while under instruction, live in a little hut where he is visited by no one except his instructor, subsisting on bread and water alone. He is purified by making incisions in his skin and administering tobacco juice freely. His body is afterwards rubbed over with gum or oil and then covered with feathers. When a Boia is summoned in case of sickness he immediately orders the fire extinguished; he then goes into a corner, where the patient is carried to him. After various incantations, of which tobacco-smoking is the principal ceremony, he applies his mouth to the diseased part, pretending to suck away the disease. If the patient fails to get relief, he then turns priest and administers consolation to the afflicted, endeavoring to reconcile him to impending death.

Boice, Ira Condict, a minister of the Reformed (Dutch) Church, was born in Somerset County, N. J. In 1823 he graduated from Dickinson College, and in 1826 from New Brunswick Seminary. He was licensed by the Classis of New Brunswick in 1826. He was pastor at Salem and Union from 1826 to 1829; at Bergen Neck from 1829 to 1844; at Claverack from 1844 to 1859; and at North Hempstead from 1859 to 1870. He died in 1872. He was an honest, straightforward, earnest man, without guile or hypocrisy. His preaching was, in a sense, the reflection of his personal character. See Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 190.

Boich. See Boëthius.

Boies, Charles Alfred, a Congregational minister, was born in Boston, in June, 1838. For a year after the close of his college course at Yale (1860), he was an instructor in Florida. In the fall of 1861 he entered the seminary at Princeton, where he remained through the winter and then went to Keene, N. H. He at once began to preach in the neighboring town of Roxbury, taking also an active part in the Sunday-schools of that neighborhood. In Sept. 1862, he entered the seminary at Andover, and remained there till January, when his health gave way. He died at Keene, May 14, 1863. See *Obituary Record of Yale College*, 1863.

Boies, Harper, a Congregational minister, was born at Blandford, Mass., April 21, 1797. He was a graduate of Williams College and of Auburn Theological Seminary. His ministerial career began in Tolland, Mass., where he labored for nearly one year; removing to Harpersfield, N. Y., he was installed pastor of the Church there in the summer of 1830. In Feb. 1835, he left Harpersfield for Dalton, Mass., where he preached about three years. Compelled to relinquish the ministry by failing health, he commenced teaching in Granville; but in 1850 he returned to Harpersfield, by the invitation of the Church, where he remained until the close of his life, March 7, 1867. See *Cong. Quarterly*, 1868, p. 214.

Boileau, Charles, a French abbot and priest, was born at Beauvais, and died in 1704. He wrote, *Des Pensées Choisies, sur Différens Sujets de Morale* (Paris, 1707):—*Homélies et Sermons sur les Évangiles du Carême* (ibid. 1712, 2 vols.):—*Panégyriques des Saints* (1718). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boileau, Jacques, a French Roman Catholic theologian, was born in Paris, March 16, 1635. In 1662 he took his degree as doctor of theology, was in 1671 dean and grand-vicar at Sens, in 1694 canon at Sainte-Chapelle and dean of the Sorbonne, and died Aug. 1, 1716. He published, *De Tactibus Impudicis* (Paris, 1695):—*Historia Flagellantium* (ibid. 1700):—*De Re Vestiana Hominis Sacri* (Amsterdam, 1704), and other treatises. See Du Pin, *Bibl. Ecclésiastique du dix-septième Siècle*, tom. v; Niceron, *Mémoires*, xii; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 456, 457, 603, 612, 648, 918; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Boileau, Jean Jacques, a French theologian and biographer, was born near Agen in 1649. He was canon of the collegiate Church of St. Honoré at Paris, where he died, March 10, 1735. His principal works are, *Lettres sur Différens Sujets de Morale et de Piété* (Paris, 1737):—*Vie de Madame de Liancourt* (ibid. 1698, 1779). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boinest, T. S., a Lutheran minister, was pastor of the Bethlehem Church, Pamaria, S. C. He died Sept.

3, 1871, aged forty-three years. See *Lutheran Observer*, Sept. 22, 1871.

Bois, JOHN, D.D., an English prelate, was descended from an ancient family in Kent. He was educated fellow of Clare Hall, Cambridge; was preferred dean of Canterbury; became famous for his postils in defence of the Anglican liturgy, and died about 1625. His life was pious, though "a great prelate in the Church did bear him no great good-will for mutual animosities between them, while gremials in the university; the reason perchance he got no higher preferment." See Fuller, *Worthies of England* (ed. Nuttall), ii, 155.

Boise, JOHN, a divine of the first part of the 17th century, was born at Elmeseth, Suffolk, being the son of the minister of that place. He was educated at Hadley School and St. John's College, Cambridge, of which he was chosen fellow. Here he read in bed a Greek lecture to such young scholars as preferred *antelucana studia* before their own ease. He was one of the translators of the Bible appointed by king James, and wrote learned notes, etc., for Sir Henry Savill's edition of Chrysostom. He became parson of Boxworth, Cambridgeshire, and prebendary of Ely. He died "about the beginning of our warlike disturbances." See Fuller, *Worthies of England* (ed. Nuttall), iii, 187.

Boisgelin, JEAN DE *Dieu Raymond de Cucé de*, a French prelate and theologian, was born at Rennes, Feb. 27, 1732. Destined from infancy for the ecclesiastical profession, he was appointed successively grand-vicar of Pontoise, bishop of Lavaur, and archbishop of Aix. While president of the States, a canal was built, which bore his name; he also founded an institution for the education of poor girls, and several other useful establishments. In 1789–97 he was sent as deputy of the clergy of Aix to the States-General, where he jealously fought against the union of the three orders, and voted for the abolition of the feudal privileges, and for the annual assessment of the tax. He was elected president of the assembly Nov. 23, 1790, where he combated the motion which gave to the assembly the power to dispose of all the goods of the Church. He proposed the convocation of a general council, and published a writing entitled, *Exposition des Principes des Évêques de l'Assemblée*. After the session of the constituent assembly, a constitutional archbishop having been appointed to Aix, M. de Boisgelin retired to England, and did not return to France until after the signature of the Concordat. In 1802 he was appointed archbishop of Tours, and a little later was made cardinal. In 1765 he pronounced the funeral oration of the Dauphin, son of Louis XV; in 1766 that of Stanislas, king of Poland; in 1769 that of the Dauphin, and the discourse at the coronation of Louis XVI at Rheims. In 1776 he became member of the French Academy, in place of the abbot of Voisenon. He died at Angervilliers, Aug. 22, 1804. He wrote, among other works, *Art de Juger par l'Analyse des Idées* (Paris, 1789):—*Discours sur le Rétablissement de la Religion:* — *Heroïdes d'Ouide*, translated into French verse without the name of the author (ibid. 1786):— *Le Psalmiste, traduction des Psaumes en vers, précédée d'un Discours sur la Poésie Sacrée des Hébreux* (Lond. 1799). This work was published in order to supply the wants of some families of French emigrants. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boisil, *præpositus* (or prior) of the monastery of Mailros, under abbot Eata, is described by Bede (*Hist. Eccl.* iv, 27) as a man of great virtues and of a prophetic spirit; several instances of his power of predicting events are given, which Bede seems to have learned from Herefrith and Sigfrid. Whatever may be the truth of these stories, it seems certain that it was through Boisil that Cuthbert obtained admission at Mailros and the tonsure. Another of his favorite pupils was the famous Egbert. Boisil probably died about 664. He was not only a scholar, but an indefatigable preacher in the villages of the north. Relics of him are preserved at Durham, and his memory is observed on Sept. 9. See Mabillon, *Acta Sanctorum, O. S. B.* Saec. ii, p. 850.

Boislève, PIERRE, a French theologian, was born at Saumur, Sept. 12, 1745. He received the degree of doctor of law after having embraced the ecclesiastical profession; and, invested with the vicariate of St. Michael of Angers, he showed a remarkable talent in examining the proceedings which the presidial of that city forwarded to him. He was afterwards appointed canon of the collegiate Church of St. Martin, and vice-promoter of the diocese. During the Revolution he refused to take the required oath, left Angers, and went to Passy to dwell in a house furnished by his old schoolfellow, M. de Maille, bishop of St. Papoul. After the conclusion of the Concordat, he was appointed honorary canon of Notre Dame. Boislève pronounced the sentence of divorce between Napoleon and Josephine, Jan. 16, 1810. He became afterwards titular canon, vicar-general, and director of the monks of the Hôtel-Dieu and the nuns of the Congregation. He died at Paris, Dec. 3, 1830. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boismont, NICHOLAS THYREL DE, a French preacher, was born in a village of Normandy about 1715. Devoted to pleasure, he neglected his studies until sent to Paris, where he acquired a high reputation for his sermons, his knowledge of character, etc. He succeeded Boyer, bishop of Mirepoix, as a member of the French Academy in 1755. His literary success was great, and a discourse delivered by him on charity caused £150,000 to be collected for that object. He was highly eulogized for his talents. He died at Paris, Dec. 20, 1786. He wrote, *Lettres Secrètes sur l'État Actuel de la Religion et du Clergé de France* (1781–83), and other works, some of which were not published until after his death. Among them was *De la Nécessité d'Orner les Vérités Évangeliques*. His sermons and discourses were published under the title *Oraisons Funèbres, Panégyriques et Sermons* (Paris, 1805). See Hoefer, *Nouv. Biog. Générale*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* ii, 187. (B. P.)

Boisot, CHARLES, a Flemish theologian, a native of Brussels, was at first canon regular of Groenendael, and afterwards abbot of Sonnebeck, in the territory of Ypres. He died Aug. 27, 1636. He wrote *Ordinationes et Statuta ad Regulam S. Augustini* (Cologne, 1628). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boissard, GEORGE DAVID FRÉDÉRIC, a French Protestant theologian, was born at Montbelliard, Aug. 16, 1783. His first instructor was his father, a Lutheran minister, and he completed his studies at the Central School of Strasburg, where he distinguished himself in mathematics. By the study of theology, he prepared himself for the evangelical ministry, to which he was consecrated Oct. 11, 1803. He was appointed in 1804 pastor of the Lutheran Church of Lille, which he had charge of organizing, and from which he passed, in 1807, to the Church of his communion recently established at Nancy. Two years later he was called to Paris, where he entered upon the duties in the Temple on the Rue de Billettes. His labors were universally esteemed, and he showed remarkable zeal in directing the religious instruction of the colleges of Louis the Great, Henry IV, and St. Louis. He was member of the Society of Evangelical Missions, of the Biblical Society, of the Protestant Society of Forethought and Mutual Relief, of the Society of Christian Morality, and of the Society of Encouragement of Elementary Instruction among the Protestants of France. He died at Paris, Sept. 16, 1836. He wrote a number of books, among which we mention, *Catéchisme à l'Usage de l'Enforce Évangélique* (Lille):—*Discours Prononcé dans le Temple Chrétien de la Confession d'Augsburg* (Paris, 1811): —*Histoire de la Bible* (ibid. 1813):—*Célébration de la Troisième Fête Séculaire de la Réformation* (ibid. 1817):

—*Recueil de Cantiques à l'Usage des Chrétiens Évangeliques*, etc. (ibid. 1819). In collaboration with other pastors he published *Principes de la Religion Chrétienne*, etc. (ibid. 1826):—*Instructions Chrétiennes à l'Usage de la Jeunesse*, etc. (ibid. 1832). He also wrote a great number of funeral discourses for the obsequies of various persons; among others, J.-M. Soehne (1815); count Rapp, peer of France (1821); Dr. Würtz (1823); Clementine Cuvier, daughter of the celebrated naturalist. See Hoefer, *Nouv. Biog. Générale*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.

Boissière, Joseph de la Fontaine de la, a French priest of the Oratory, who died at Paris in 1732, aged eighty-four years, left six vols. of *Sermons* (Paris, 1730, 1731), which are highly esteemed.—Landon, *Eccles. Dict.* s. v.

Boisville, Jean François Martin de, a French theologian, was born at Rouen, Jan. 12, 1755. He entered upon the ecclesiastical profession, as his parents had designed. He took his degrees at the Sorbonne, and was appointed canon of the Cathedral of Rouen. Returning to his native city after the Revolution, he was chosen by the archbishop for one of the grand vicars. He left this position in 1801, and retired to Havre, where he devoted himself to study, to religious duties, and cares which taxed the feebleness of his health. In 1822 he was made bishop of Dijon, which position he filled worthily until his death, May 27, 1829. He wrote a translation in verse of *L'Imitation de Jésus Christ* (Paris, 1818). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boivin, Jean Gabriel, a French Franciscan, who was born at Vire, in Normandy, and died in 1681, left a course of philosophy and another of theology, each in four vols.; the latter is called *Theologia Scoti et Subtilitas ejus ab Obscuritate Liberata et Vindicata*. Five editions were printed between 1664 and 1682.—Landon, *Eccles. Dict.* s. v.

Bokum, Hermann, a German Reformed minister, was born at Königsberg, Prussia, Jan. 2, 1807. He received an excellent classical education, and came to America in 1826. After a few years, he became professor of the German and French languages in the University of Philadelphia. He was licensed to preach in 1842, and was ordained pastor of Columbia and Marietta, Lancaster Co., in 1843. After two years he removed to Cincinnati, O., where he was engaged in teaching, and in 1854 pursued similar labors in Knoxville, Tenn. At the breaking-out of the Rebellion his property was confiscated by the Confederacy, and he came North. He was engaged by the Federal government in various capacities, chiefly as chaplain in the army, and labored efficiently in the hospital at Turner's Lane, Philadelphia. He received, at the close of the war, the appointment of commissioner of immigration in Tennessee, and returned to Knoxville. The office being discontinued in 1869, he removed to Atlanta, Ga., and became pastor of a German congregation. In 1873 he returned to Philadelphia, where he engaged in general missionary work, devoting a portion of his time to teaching and literary work, until his death in Germantown, Aug. 5, 1878. He was a sincere and devoted Christian, and a man of fine literary attainments. He was author of a *German and English Grammar*, and translated McIlvaine's *Evidences of Christianity* into German, besides writing extensively for several religious papers. See Harbaugh, *Fathers of the Germ. Ref. Church*, v, 314.

Bol (or **Boll**), Hans, a Flemish painter and engraver, was born at Mechlin, Dec. 16, 1534, and studied under an obscure artist for some time; then visited Germany, where he copied the works of some of the most eminent masters. He died in Amsterdam, Nov. 29, 1593. The following are his principal works: *The Reconciliation of Jacob and Esau; The First Interview between the Servant of Abraham and Rebecca*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bolam, John, an English Wesleyan minister, was born at Gateshead, Dec. 13, 1802. At an early age he attended Wesley's Orphan-house School at Newcastle. He was converted in 1819, was sent to his first circuit in 1824, and four years afterwards was appointed to the Shetland Islands, where he endured much privation. In many subsequent spheres his labors were greatly blessed. He retired after forty-two years' service, and died at Worksop, Nottinghamshire, June 5, 1872. Bolam was a man of varied ability, of uniform piety, and abiding friendship. Strength and acuteness marked his efforts, and his power of analysis and skill in composition were considerable. Of popery he was an uncompromising enemy, and in his later years his pen was often employed in exposing and denouncing its errors. See *Minutes of the British Conference*, 1872, p. 29.

Boland, Elijah N., a minister in the Methodist Episcopal Church South, was born in Muscogee County, Ga. He embraced religion about the close of the Mexican war, and in 1855 united with the Georgia Conference. Mr. Boland's education was limited, but by studious habits he became very efficient. He worked hard all the day, studied nights, and preached Sundays. He enlisted in the forty-sixth regiment Georgia Volunteers, with the expectation of being made chaplain, in which he was disappointed. He died in one of the hospitals, September, 1863. See *Minutes of Annual Conferences of the M. E. Church South*, 1863, p. 454.

Bolcan (or **Olcan**) is the name of two Irish saints.

1. Bishop of Derkan or Airthir-muge, lived about A.D. 440, in the north of Ulster. He was found, when an infant, beside his dead mother, by Darius, a chief of Carsedna; and was baptized by St. Patrick, who later put him over the Church of Rath-mugia (or Airthir-mugia). St. Patrick afterwards sent him to Gaul, from which he returned (date uncertain), and was in all probability a bishop in A.D. 480. Ussher gives the date of his consecration as bishop of Derkan (or Clonderkan), in Dalriada, as 474. A story is told of his having been induced by menaces to baptize Saran, a chief in Dalriada; and of St. Patrick's foretelling that for his indiscretion his church would be thrice destroyed. Reeves notes that the Church of Armoy (Airthir-muge) has had its property gradually merged in the episcopal property of Connor, so that three fourths of the parish have been from time immemorial the property of that see. His day in the calendar is Feb. 20.

2. In speaking of St. Bolcan, Colgan (*Acta Sanctorum*, p. 377, n.) says there is another saint in Ireland called Bolcan, who is venerated in the church of Kill-chule, County Roscommon; and that he is always enumerated by Tirechan and Aengus among the presbyters and abbots who were disciples of St. Patrick, being commemorated July 4. Alb. Butler (vii, 61) says that his relics remain at Kilmore, where his monastery stood. Lanigan (*Eccl. Hist. Ir.* i. 256, 344) calls him Olcan of Kilmoyle.

Bold, John, an English clergyman, was born in Leicestershire in 1679, and educated at St. John's College, Cambridge. Having entered into holy orders, he took the curacy of Stony Staunton, Leicestershire, where he labored for about fifty years. He died in 1757. His publications include, *The Sin and Danger of Neglecting the Public Service of the Church* (1745):—*Religion the most Delightful Employment: — The Duty of Worthy Communicating*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Boldetti, Marco Antonio, an Italian antiquarian, was born at Rome, Nov. 19, 1663. He was writer of the Hebrew language at the Library of the Vatican, and on Saturday he assisted at the Jewish service at the Church. For more than thirty years he was inspector of the cemeteries of Rome. He refused the episcopal honor which pope Clement XI offered him. He died

Dec. 4, 1749, leaving *Osservazioni sopra i Cimiteri de' Santi Martiri ed Antichi Christiani di Roma* (Rome, 1720). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boldich, Ernst Christian, a Lutheran theologian of Germany, was born at Sonderburg, Nov. 9, 1647. He studied at different universities, and became in 1687 pastor at Cronenburg, where he died in 1706. He wrote, *Diss. de Pontifice Ebræorum Maximo*:—*Christliche Entdeckung der Calvinischen Betrieglichkeit*, etc. See Seelen, *Athenæ Lubecenses;* Moller, *Cimbria Litterata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Boldoni, Ottavio, a learned Italian theologian, was born in 1600. He belonged to the order of Barnabites, and became bishop of Terano in 1661. He died in 1680, leaving, *Theatrum Temporaneum*, etc. (Milan, 1636):—*Dies Attici* (ibid. 1639):—*Epigraphica* (Perugia, 1660; Rome, 1670). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boldrini (or **Boldini**), Nicolò (called *Vicentino*), an Italian wood-engraver, was born at Vicenza about the year 1510, and executed a number of pictures after Titian. The following is a list of his principal religious works: *The Wise Men's Offering; St. Jerome Praying; St. Catherine; St. Sebastian and Four other Saints.*

Bolduc, Jacques, a French theologian, was born at Paris about 1580. He was a Capuchin monk, and his oratorical talent acquired for him some reputation. His theological works were sought for on account of their singularity, and for the paradoxes which they contained. He wrote, *Commentarium in Epistolam S. Judæ* (Paris, 1620):—*Commentaria in Librum Job* (ibid. 1619, 1631, 1638):—*De Ecclesia post Legem* (ibid. 1630):—*De Ecclesia ante Legem* (Lyons, 1626):—*De Orgio Christiano libri tres, in quibus Declarantur Antiquissima Sacro-sanctæ Eucharistiæ Typica Mysteria* (ibid. 1640). These ancient mysteries consisted, according to the author, in the institution of the sacrament of the eucharist by Adam, who cultivated wheat, and by Noah, who made wine. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bolgeni, Giovanni Vincente, an Italian theologian, was born at Bergamo, Jan. 22, 1733. He entered the Jesuit order, and became professor of philosophy and theology at Macerata. At the suppression of this society, he was called to Rome by pope Pius VI, who appointed him his theological penitentiary. Bolgeni published a great number of works, in which he strongly sustained the principles professed by the Jesuits. In a pamphlet which he published in 1794, he went so far as to give the name of Jacobins to all the Jansenists or constitutionalists. Five years later, he wrote in favor of the oath which the Roman republic required of the institutors and public functionaries, but was obliged to retract before the sacred college assembled at Venice to elect a pope. He died at Rome, May 3, 1811. His principal works are, *Esame della Vera Idea della Santa Sede* (Macerata, 1785):—*Il Critico Corretto, Ossia Ricerche Critiche* (ibid. 1736):—*Economia della Fede Cristiana* (Brescia, 1790). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bolivar, Gregorio de, a Spanish missionary and publicist, lived in the early half of the 17th century. He belonged to the order of Saint Francis of the Observants. For twenty-five years he preached the Gospel to the people of Mexico, of Peru, and of several other parts of America, where European civilization had not penetrated. He was also, it is said, versed in medical science. He wrote *Memorial de Arbitrios para la Reparacion de España* (Madrid, 1626):—also an account of his travels, which has not been published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boll, Friedrich Christian, a German Protestant minister, who was born in 1777, and died Feb. 12, 1818, as pastor of St. Mary at Neubrandenburg, is the author of, *Von dem Verfall und der Wiederherstellung der Religiosität* (Neustrelitz, 1809):—*Predigten über Luther's Leben und Wirken* (Rostock, 1818). See Winer, *Handbuch der theol. Lit.* ii, 46, 209. (B. P.)

Boll, Hans. See Bol.

Bollandus (or **De Bollandt**), Sebastian, a Dutch theologian, a native of Maestricht, entered the house of the Recollects, and taught philosophy and theology. He died at Antwerp, Oct. 13, 1645. He is known as the editor of the following works: *Historica, Theologica et Moralis Terræ Sanctæ Elucidatio, Auctore Francisco Quaresmio* (Antwerp, 1639):—*Sermones aurei Fratris Petri ad Boues, in Dominicas et Festa per Annum* (ibid. 1643). The monk, Pierre aux Boeufs, who is mentioned in this work, was doctor and professor of theology. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bolles, Augustus, a Baptist minister, was born at Ashford, Conn., Dec. 28, 1776. He began to preach in 1810, and was ordained pastor of the Church at Tolland in May, 1814, where he remained until 1818, when he became pastor of the Church at Bloomfield, continuing in office until 1825. That year he took up his residence at Hartford, and supplied, for a number of years, churches without pastors. For nearly four years he had charge of the *Christian Secretary*. After an absence of two years in Indiana, where he organized a Church at La Porte, he returned to Connecticut, and began, in 1839, to preach for the Church at Colchester, and supplied them for several years. He died in that place some time after 1859. See Sprague, *Annals of the Amer. Pulpit*, vi, 478; Cathcart, *Baptist Encyclop.* p. 110. (J. C. S.)

Bolles, David, a Baptist minister, was born at New London, Conn., Jan. 14, 1743. He was ordained an evangelist in October, 1797; served as pastor of the First Baptist Church at Hartford in 1801, and died Feb. 14, 1807. See Sprague, *Annals of the Amer. Pulpit*, vi, 474.

Bolles, David C., a Baptist minister, was born in Connecticut, Feb. 2, 1793, and graduated from the Newton Theological Institution in 1832. He was ordained soon after, and for a time was pastor of the Church at Southbridge, Mass. Subsequently he removed to Ohio, in which state he was pastor successively of churches in Granville, Athens, and Jackson. He died in the last place, April 2, 1840. See *Newton General Catalogue*, p. 10. (J. C. S.)

Bolles, John, a layman prominent among the early Baptists of this country, was born at New London, Conn., in August, 1677. His mother and only brother and sister were murdered by a young lad named John Stoddard, leaving him the only surviving child of his father, Thomas Bolles. When he had reached the age of thirty he became dissatisfied with the religious tenets of the "standing order," and joined the Seventh-day Baptist Society, being immersed by John Rogers the elder. Well educated, familiar with the Bible, independent in fortune, earnest in his convictions, and of a proselyting spirit, bold, and fond of discussion, Mr. Bolles engaged very actively in polemical controversy, and wrote and published many books and pamphlets, some of which, yet extant, prove him to have been fluent with the pen and adroit in argument. A man of so much decision and earnest conviction on the subject of Church and State was sure to meet with persecution. For going, with several others of like faith, from Groton and New London to attend Baptist worship at Lebanon, he was arrested, imprisoned, then heavily fined—the sentence being that if fine and costs were not paid he should be flogged on the bare back for nonpayment of fine, and then lie in jail until payment of costs. He received fifteen stripes, and his companions ten each. The knowledge of this outrage was spread far and wide, and, especially in Rhode Island, the land of religious freedom, awakened the greatest indignation.

It has been well said by Hon. John A. Bolles, a descendant of John Bolles: "There seems to be a sort of poetical justice in the fact that justice Backus's [the trial justice in the case of John Bolles] grandson, a child of eighteen months at the date of this flogging, became himself a Baptist preacher and the historian of the Baptists." Mr. Bolles died at New London, Jan. 7, 1797. Among the productions of his pen were, *A Message to the General Court at Boston* (May, 1754): —*True Liberty of Conscience*, etc.:—*A Reply to Jacob Johnson's Answer to my Booke*, etc.:—*A Brief Account of Persecutions in Boston and Connecticut Governments* (1758):—*Objections to the Confession of Faith of the "Standing Order."* Another of the books of Mr. Bolles is called *Good News from a Far Country*, designed to prove Roger Williams's doctrine that the civil government "has no authority from God to judge in cases of conscience." See *Bolles Genealogy*, p. 8–11. (J. C. S.)

Bolles, Lucius, D.D., a Baptist minister, was born at Ashford, Conn., Sept. 25, 1779, and was licensed to preach in 1803. He graduated from Brown University in 1801, having been converted at college. He was first pastor at Salem, Mass., which Church he served twenty-two years. He was elected corresponding secretary of foreign missions in 1826. In 1841, Dr. Bolles made a missionary tour beyond the Alleghany Mountains. He died, full of faith and hope, Jan. 5, 1844. He published a number of sermons. See Sprague, *Annals of the Amer. Pulpit*, vi, 474.

Bolles, Lucius Stillman, a Baptist minister, son of the preceding, was born at Salem, Mass., July 16, 1808, and graduated from Brown University in 1828. It was his purpose to enter the medical profession, and with this end in view he studied at the medical school of Harvard College, and received the degree of M.D. in 1831. Subsequently he spent two years at the Newton Theological Institution, 1831–33, and was ordained at Lynn, Nov. 20, 1833. Here he remained until his death, which occurred July 24, 1837. See Sprague, *Annals of the Amer. Pulpit*, vi, 476; *Bolles Genealogy*, p. 29; *Newton General Catalogue*, p. 12. (J. C. S.)

Bolles, Matthew, a Baptist minister, son of David, was born at Ashford, Conn., April 21, 1769. He began to preach at Lyme in 1812. He was also pastor at Fairfield, at Milford, N. H., and at Marblehead and West Bridgewater, Mass. He died Sept. 26, 1838. See Sprague, *Annals of the Amer. Pulpit*, vi, 478; *Bolles Genealogy*, p. 26.

Bologna, Council of (*Concilium Bononsiense*), was held in 1317 by Raynaldus, archbishop of Ravenna, and eight of his suffragans. Twenty-four articles were published. In them allusion is made to the licentious life of the clergy, which rendered them an object of contempt to the people, and gave them a handle for usurping the property and rights of the Church. In canon 4 it was forbidden to the clergy to carry arms, and to enter any place of bad fame; it also minutely described the fashion and quality of their dress. In canon 12 it was forbidden to say any other mass during mass at the high-altar (*cum missa celebratur in nota*). See Labbe, *Concil.* xi, 1655.

Bologna, Michele da (surnamed *Sygrianus* or *Aignanus*), an Italian monk of the Carmelite order, died at Bologna in 1400. He wrote, *Commentaries on the Sentences* of Peter Lombard (Milan, 1410; Venice, 1623):—*Commentary on the Psalms*, more frequently published under the title *Incogniti in Psalmos* (Alcala, 1524; Lyons, eod. 1528). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bologni, Mariano, an Italian poet and theologian, originally from Palermo, was doctor of theology and canonical law, and became canon and vicar-general of Monreale. He died Oct. 29, 1659. He wrote, *Canzoni Siciliane*, in the *Muse Siciliane*, vol. ii:—*Canzoni Sacre Siciliane*, ibid. vol. iv. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bolognini, Giacomo, a reputable Italian historical painter, nephew of Giovanni Battista, was born at Bologna in 1664, and studied under his uncle. He died in 1734. He executed some pictures for the churches at Bologna, among which are *St. Francis receiving the Stigmata*, in San Sebastiano e Rocco, and the *Dead Christ with the Virgin and Mary Magdalen*, in the Church of the Purita. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bolognini, Giovanni Battista, an Italian painter and engraver, was born at Bologna in 1612, and studied under Guido. He died in 1689. He executed several pictures for the churches at Bologna, among which are the *Virgin and Infant, with Magdalen and Saints*, in Santa Maria Nuova; the *Dead Christ, with the Virgin, St. John, and others*, in the Church of the Servi; and the *Conception*, in Santa Lucia. The following are some of his principal prints: *The Murder of the Innocents; Peter made Head of the Church;* and the *Crucifixion*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bolognini, Luigi, an Italian doctor of laws, was born at Bologna in 1447. Pope Julius II sent him as his legate into France, and he died after his return, at Bologna, July 19, 1508. He wrote many works on the civil and canon law, which were printed in his lifetime, and he was zealous in correcting the text of the *Pandects;* but his work entitled *Emendationes Juris Civilis* was not printed until 1516, after his death. Besides other works, he is said to have written a *Historia Summorum Pontificum*, which, if it exist, has never been printed. See Landon, *Eccles. Dict.* s. v., Hoefer, *Nouv. Biog. Générale*, s. v.

Bolster, Cyrus, a Methodist Episcopal minister, was born in 1818. He experienced religion in 1838, graduated at Wesleyan University in 1845, and joined the New York Conference. In 1849 he was transferred to the Troy Conference, and being too feeble for pastoral work he was appointed to Lansingburg Academy, where he continued to teach until 1851, when he went to New Orleans for the improvement of his health, and there died, Feb. 17, 1853. See *Minutes of Annual Conferences*, 1853, p. 205.

Bolswert (or **Bolwerd**), **Boetius Adam**, an eminent Dutch engraver, was born at Bolswert about 1580, and died in 1634. The following are some of his principal plates: *Jesuit Kneeling before a Crucifix; The Adoration of the Shepherds; The Repose in Egypt; Twenty-four of the Hermits of the Desert; The Judgment of Solomon; The Resurrection of Lazarus.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bolswert (or **Bolwerd**), **Scheltius**, a celebrated Dutch engraver, the younger brother of Boetius Adam, was born at Bolswert, in Friesland, about 1586. He especially distinguished himself by his admirable prints after some of the best works of Rubens and Vandyck. One of his most beautiful engravings is a grand composition after Vandyck, representing the *Crucifixion*, with a figure presenting the sponge to Christ, on the other side the Virgin and St. John are standing, and Mary Magdalene kneeling and embracing the cross. The following are only a few of his principal plates: *The Infant Jesus and St. John Playing with a Lamb; The Virgin Mary, with her Hands folded on her Breast; Jesus Christ Triumphing over Death; The Death of a Saint and that of a Sinner.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bolton, James, an English divine, was born near Weymouth in 1824. He accompanied his parents to America when twelve years of age, there received the earlier part of his education, and returning, graduated at Corpus Christi College, Cambridge, and was ordained to the curacy of Saffron-Walden in 1849. Two years later he removed to the curacy of St. Michael's, Pim-

lico, and soon afterwards was appointed to the incumbency of St. Paul's Episcopal Chapel, Kilburn. He died April 8, 1863. Mr. Bolton was a devout, able, and promising young minister. See *Christian Observer*, Oct. 1863, p. 771.

Bolton, Robert (1), an English clergyman, was born in 1697, and educated at Wadham College, Oxford. He became dean of Carlisle in 1735, and died in 1763. He wrote, *The Employment of Time* (1750):—*The Ghost of Ernest* (1757):—*Letters and Tracts on the Choice of Company*, etc. (1761):—and some other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bolton, Robert (2), a Protestant Episcopal clergyman of the diocese of New York, first appears in the active ministry in 1870, as missionary of St. John's Church, Lewisborough, N. Y., of which parish he subsequently became the rector. He died in October, 1877, aged sixty-four years. See *Prot. Episc. Almanac*, 1878, p. 168.

Bolton, Samuel, an English Puritan divine, was born in 1606, and educated at Cambridge. He became master of Christ College, Cambridge, in 1645, and vice-chancellor of the university in 1651. He died in October, 1654. He was the author of, *True Bounds of Christian Freedom* (1643):—*A Guard of the Tree of Life* (1647):—*The Arraignment of Error* (1646):—and other works. See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bolton, Utred, an English Benedictine writer of the first part of the 14th century, was a native of Wales probably, or of that part of England beyond the Severn. He travelled to Durham, became a Benedictine there, and was ingratiated with the abbot, "the promptness and pleasantness of his parts commending all things he did or said;" went to Oxford, where he brightened his learning, and entered into the Wycliffite controversies. Bolton sided with neither party, or consented to both, as his conscience directed. William Jordan, a Dominican and a northerner, now attacked Bolton both in writing and preaching. Bolton, in his turn, came out more openly for Wycliffe, especially in his book *Pro Veris Monachis*, showing what sanctity and industry became them. Jordan now became enraged, and tried (it seems in vain) to get Bolton excommunicated as a heretic. See Fuller, *Worthies of England* (ed. Nuttall), iii, 501.

Bolton, William (1), an English clergyman, was installed a prebendary of Lincoln, Nov. 8, 1477; of London, April 3, 1481; and became prebendary of Hereford, where he died in 1528. See Le Neve, *Fasti*.

Bolton, William (2), an English Baptist minister, was born in Norfolk in 1776, and became a Christian in early life. While serving his apprenticeship he entered upon the work of preparation to preach the Gospel. In 1800 he was appointed as a home missionary in a village not far from Colchester. Despite the popular prejudice and bigotry, Mr. Bolton persevered with his work in a Christian spirit, and at length had his reward. A piece of land was purchased, a neat place of worship was erected, and a Church established. Of this Church he was chosen the pastor, and remained in office till 1840, when, feeling the infirmities of age, he resigned, although he continued to reside near his beloved people for several years, and took the most friendly interest in their prosperity. Later in life he removed to London, where he died, Jan. 27, 1854. See (Lond.) *Baptist Hand-book*, 1854, p. 46. (J. C. S.)

Boltraffo, Giovanni Antonio, an Italian painter, was born at Milan in 1467, and studied under Leonardo da Vinci. He died in 1516. His works are rare, though a few still exist in Milan. Lanzi commends one in the Misericordia at Bologna, representing the Virgin between John the Baptist and St. Bastiano, with the figure of Girolamo da Cesio kneeling at the foot of the throne. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bolzano, Bernhard, a Roman Catholic theologian and philosopher of Germany, was born at Prague, Oct. 5, 1781. In 1805 he took orders, and was appointed professor of the philosophy of religion in the High-school of Prague. His lectures, in which he endeavored so to present the system of Catholic theology as to show its complete harmony with reason, were received with eager interest by the younger generation of thinkers. His views met with great opposition, but he was defended by the archbishop Salm-Salm, and thus retained his chair until 1820, when he was compelled to resign it. Several doctrines extracted from his works were condemned at Rome, and he was suspended from his priestly functions. He devoted himself to literary work from that time until his death, at Prague, Dec. 18, 1848. His principal works are, *Lehrbuch der Religionswissenschaft* (Sulzbach, 1834, 4 vols.):—*Wissenschaftslehre* (ibid. 1837, 4 vols.):—*Athanasia, oder Gründe für die Unsterblichkeit der Seele* (2d ed. Salzburg, 1838):—*Was ist Philosophie?* (Vienna, 1849):—*Kurzgefasstes Lehrbuch der Katholisch-christl. Religion* (Bautzen, ed.). See *Lebensbeschreibung des Dr. Bolzano* (autobiography, Sulzbach, 1836); Weisshaupt, *Skizzen aus dem Leben Dr. Bolzano's* (Leipsic, 1850); Hoffmann, *Bruchstücke zu einer künftigen Lebensbeschreibung des Dr. Bolzano* (Vienna, 1850); Erdmann, *Grundriss der Gesch. d. Phil.* ii, 385 sq.

Bolzius, John Martin, a Lutheran minister, was born Dec. 15, 1703. He is first brought to our notice as deputy superintendent of the Orphan House in Halle. He arrived in Charleston, S. C., from Dover, England, with the first company of Salzburgers who came to America, in March, 1734. They settled in Savannah, and Mr. Bolzius was their pastor, also agent for the trustees of the colony, and a missionary under the English Society for Propagating Christian Knowledge, while he retained a relation also to the Lutheran Church in Germany. He sustained the pastoral relation to the Church in Savannah thirty-two years, when he died, Nov. 19, 1765. See Sprague, *Annals of the Amer. Pulpit*, i, 1; *Evangelical Review*, ix, 1.

Bombast, *Count*, a French fanatic, who lived in the former half of the 17th century, wrote several pretentious works on future and political events, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bomberg, Daniel, a famous Dutch printer of Hebrew, was a native of Antwerp, and settled at Venice, where he established a Hebrew printing-office. He died in 1530. Bomberg published the *editio princeps* of the entire Babylonian Talmud (1520–23, 12 vols. fol.), the *editio princeps* of the Jerusalem Talmud (1522–23), the *editio princeps* of R. Nathan's Hebrew Concordance (1523); but what interests us most is the fact that the famous Rabbinic Bible, edited by Jacob ben-Chajim, was also published by him (1524–25). See Rabbinic Bibles. (B. P.)

Bombino, Pietro Paolo, an Italian orator, theologian and historian, of Cosenza, in Calabria, was at first a Jesuit, and afterwards of the order of the Somarchi. He was born about 1575, and died in 1648, leaving, among other things, a *Life of Ignatius Loyola* and an abridgment of the *History of Spain* (1634). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bombur, in Norse mythology, was one of those dwarfs whose numerous progeny, made of earth, live in the ground.

Bomhard, Georg Christian August, a Lutheran minister of Germany, who died at Augsburg, July 23, 1869, is the author of, *Predigten zur Feier des Jubelfestes der Augsburger Confession* (Augsburg, 1831):—*Predigten an Sonn-, Fest- und Feiertagen* (ibid. 1845–51; 2d ed. Leipsic, 1873):—*Hundert Fragen zum Confirmanden Unterricht* (5th ed. Fürth, 1853):—*Beicht- und Casualreden* (Augsburg, 1854). See Zuchold, *Bibl. Theol.* i, 170. (B. P.)

Bommel, JOHANNES, a Flemish theologian of the Dominican order, a native of Bommel, in Brabant, died in December, 1477. His principal works are, *Commentaires sur les Proverbes, l'Ecclésiaste, et l'Apocalypse:—Traité du Sacrément de l'Eucharistie:—De Virtutibus Theologicis contra Monachos Proprietarios:—Planctus Religionis.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bompiano, IGNAZIO, an Italian Jesuit, was born at Ancona in 1612, and died as teacher of the Hebrew language at Rome, Jan. 1, 1675. He wrote, *Historia Pontificatus Gregorii XIII:—Historia Christianarum Rerum ab Ortu Christi.* See Winer, *Handbuch der theol. Lit.* 688; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bon (or **Bono**), ANDREA, an Italian theologian, general of the lay monks of St. Ambrose of Milan, was born in 1575 at Verdetto Minore, in the territory of Bergamo, and died in 1618. He wrote, *Breve trattato delle Indulgenze* (Milan, 1610):—*Esostazione al giovine Christiano, per fuggire la Strada del Mondo* (ibid. 1616). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bona Dea (*good goddess*), in Roman mythology, was a goddess of a mysterious nature, appearing to have a great resemblance to *Ceres*, and also is held one with *Maja* (the earth), *Semele*, *Medea*, *Hecate*, and *Proserpina*, but really was said to have been named *Faunus*. The solicitations of her father she withstood, and was therefore whipped with the twig of a myrtle tree. He had intercourse with her, however, after converting himself into a snake. Therefore no myrtle-tree twigs were allowed to be brought into her temple, and no man was permitted to enter it, the great festival on the first of May being celebrated by women only. The offense of Publius Clodius is familiar, who dressed himself in female apparel and went to this festival to join Pompeia, the wife of Julius Cæsar, with whom he had an intimate relation.

Bonacina, Giovanni Battista, a Milanese engraver, was born about 1620. The following are his principal plates: *Guido Visconti; The Alliance of Jacob and Laban; St. Martha Kneeling before the Virgin and Infant Jesus; The Holy Family, with St. Catherine and St. John.*

Bonacina, Martino, an Italian theologian and canonist, a native of Milan, died in 1631. He wrote, *Theologia Moralis* (Lyons, 1645):—*De Legitima Electione Summi Pontificis:—De Beneficiis:—De Contractibus et Restitutione:—De Incarnatione Christi:—De Simonia:—Tractatus tres de Legibus, Peccatis et Præceptis Decalogi.* All these works united were published at Lyons in 1678, and Venice in 1754. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonacursius (or **Bonacursus**), who lived in the 12th century, was, at one period of his life, a teacher of the sect of the Cathari, at Milan. He was converted, after which he wrote a treatise against his former errors, *Vita Hæreticorum, hoc est, Descriptio Hæresium quas Cathari Profitebantur, et Earum Confutatio;* given by D'Achery in his *Spicilegium*, i, 208. See Cave, *Hist. Lit.* ii, 237.

Bonade, FRANÇOIS, a French theologian, a native of Saintes, lived at Saint John of Angely, in the early half of the 16th century. He wrote, *Comment. in Canticum Canticorum, in Threnos Jeremiæ, in Epistolas Pauli:—De Triumphali Resurrectione Christi:—Le Psautier en Vers Élégiaques.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonaeët, NIKOLAAS, a Flemish theologian of the Jesuit order, was born at Brussels in 1563, and died at Valladolid, in Spain, March 9, 1610. His principal work is, *Mare non Liberum, sive Demonstratio Juris Lusitanici ad Oceanum et Commercium Indicum.* This unpublished work is directed against the *Mare Liberum* of Grotius. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonagratia HARBENSIS, a German theologian of the Capuchin order, was born in Alsatia, and died at Friburg in Brisgau, March 3, 1672. His principal works are, *Elucidatio Quarumdam Quæstionum*, etc. (Cologne, 1669):—*Libri duo Quæstionum*, etc. (ibid. 1670):—*De Matrimoniis Hæreticorum* (ibid. 1669). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonal, FRANÇOIS DE, a French prelate, was born May 9, 1734, at the chateau of Bonal, in the diocese of Agen. He became successively canon and grand-vicar of Chalons-upon-the-Saone, director-general of the Carmelites, and in 1776 was appointed bishop of Clermont. In 1789 he opposed the license of the press, showing the evil consequences to France. He was elected to the states-general by the clergy of the bailiwick of Clermont, where he distinguished himself by his attachment to the true principles of religion, and his firmness in maintaining them. Obliged to leave his country, he went to Flanders and to Holland. Arrested at Texel by the French, tried at Breda, and condemned to deportation, he went to Altona, and to various parts of Germany. He died at Munich, Sept. 5, 1800, leaving *Testament Spirituel.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonald, François de, a French ascetic theologian, was a native of Mende, and a Jesuit. He died at Moulins, March 9, 1614, leaving, *L'Étoile Mystique* (Lyons, 1606, 12mo), which Dom Antoine Duchesne translated into Latin (Cologne, 1611):—*La Divine Économie de l'Église*, etc. (Lyons, 1612; and in Latin, by Milon, at Cologne):—*Pratique Chrétienne* (Pont à Mousson, 1622):—*Le Miroir de la Sagesse Divine.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bonald, Louis Jacques Maurice de, a distinguished French prelate, was born at Milhau (Aveyron), Oct. 30, 1787, being the son of the viscount of Bonald. Having completed his classical studies, he entered the Seminary of Saint Sulpice, where he was noted for his ardent piety. Mgr. de Pressigny, archbishop of Besançon, made him his secretary when he went to Rome to conclude the concordat, according to the direction of Louis XVIII. In 1817 he became grand-vicar and archdeacon. He distinguished himself by his preaching in the Cathedral of Chartres during the Lenten season of 1822. For sixteen years he was bishop of Puy, and passed from this office to that of archbishop of Lyons, and in 1841 was made cardinal. He published an article in 1844 against the *Manuel de Droit Ecclésiastique* of M. Dupin, condemning it as containing doctrines destructive of the liberties of the Church. This created a great deal of discussion. M. Emanuel Arago, commissioner extraordinary in the department of the Rhone, succeeded in driving a great number of monks from their retreats, and this under a form of government established with *Liberty* as its motto. In a controversy occasioned by the publication of a book by the abbot Gaume, upon the necessity of reforming the classical studies, the archbishop of Lyons showed himself favorable to the proposed innovations of this ecclesiastic. Bonald died Feb. 25, 1870. He wrote a rejoinder to Renan's *Vie de Jésus.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonanni, FILIPPO, an Italian Jesuit, was born at Rome, Jan. 11, 1638. He joined his order in 1654; was in 1676 custos of the archives, and in 1695 rector of the Maronite college. In 1698 he was appointed custos of the *Museum Kircherianum*, and died March 30, 1725. He wrote, *La Gerarchia Ecclesiast.* (Rome, 1720):—*Ordinum Religiosorum in Eccl. Militanti Catalogus* (ibid. 1706, 1714; Germ. transl. Nuremberg, 1724):—*Ordinum Equestrium et Militarium Catalogus* (ibid. 1711). See Winer, *Handbuch der theol. Lit.* i, 613, 699, 728; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bonar, WILLIAM, a Free-will Baptist minister, was born in Coshocton County, O., Nov. 4, 1814, and removed with his parents to Illinois in 1842. He was converted in 1850, united with a Methodist Church in Burns, Ill.,

and was a licensed preacher for a short time in that denomination, but afterwards joined a Free-will Baptist Church. The Walnut Creek Quarterly Meeting licensed him Dec. 24, 1852, and one year later he was ordained. He labored chiefly as an evangelist, and for the most of the time within the quarterly meeting from which he had received his license and ordination. His last charge was with the Mineral and Boyd churches. He died at Kewanee, Aug. 11, 1875. See *Morning Star*, Sept. 15, 1875. (J. C. S.)

Bonardi, Jean Baptiste, a French theologian, was born at Aix near the close of the 17th century. He was doctor at the Sorbonne, and librarian of the cardinal De Noailles. He died at Paris in 1756, leaving in manuscript, *Histoire des Écrivains de la Faculté de Théologie de Paris:—Bibliothèque des Écrivains de Provence:—Dictionnaire des Écrivains Anonymes et Pseudonymes.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonasoni, Giulio, a Bolognese painter and very eminent engraver, was born about 1498, and studied painting under Lorenzo Sabbatini, and engraving under Marc' Antonio. He executed a number of pictures for the churches of Bologna, among which is a fine painting representing the *Souls in Purgatory*, in San Stefano. He died about 1570. The following is a list of some of his best works: *The Creation of Eve; Adam and Eve; Adam Tilling the Earth and Eve Spinning; The Cup Found in Benjamin's Sack; The Miracle of the Manna, and Moses Striking the Rock.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonaventura's (*Saint*) hymns. His best known is his *Recordare Sanctæ Crucis* (q. v.), and *Quam Despectus, quam Dejectus* (q. v.). Besides he wrote, *In Passione Domini* (an English translation of which is found in the *People's Hymnal*, No. 97: "In the Lord's atoning grief;"):—*Ave Virgo Gratiosa:—Imperatrix Clementiæ:—Tu qui Velatus Facie:—Quantum Hamum Caritas tibi Præsentavit.* We have not been able to find an English translation of any of these four hymns. (B. P.)

Bonaventure of Arezzo, an Italian theologian of the Capuchin order, died at Warsaw, Aug. 26, 1708. He wrote *Riforma del Religioso, ossia Trattato per tutti gli Stati de' Religiosi che Desiderano d'Arrivare all' Altezza della Perfezione* (Lucca, 1704). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonaventure of Langres, a French theologian of the Capuchin order, lived near the middle of the 17th century. He wrote *Bonaventura Bonaventuræ, scilicet Bonaventura et Thomas, sive Summa Theologica ex Omnibus fere S. Bonav. et Thomæ Placitis Continuata* (Lyons, 1655). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonaventure of Padua, of the order of hermits of St. Augustine, and doctor of Paris, was made general of his order in 1377. In the following year he was created cardinal-priest of Santa Cecilia. He was assassinated at Rome by Francesco Carrara, the lord of Padua: the year of his death is, however, variously stated as 1385, 1388, 1389, 1396, and 1398. The *Speculum B. Virginis Mariæ* (Augsburg, 1476) is attributed to him, as are a *Commentary on the Sentences*, some *Meditations on the Life of Christ*, etc. See Dupin, ii, 533.

Bonavera, Domenico Maria, a Bolognese engraver, was born about 1650, and studied under his uncle, Domenico Maria Canuti. The following are some of his etchings: *St. Anne Teaching the Virgin Mary to Read; St. Theresa with the Infant Jesus; St. John Preaching, Lot and his Daughters*, and *The Baptism of our Saviour by St. John*, one of his best.

Bonay, Francisco, a Spanish landscape painter, was born at Valencia in the year 1655. He executed a landscape in the sacristy of the Carmelites at Valencia, which is his chief work. He died in the year 1730.

Bonconti, Giovanni Paolo, a Bolognese artist, studied under Annibale Caracci, and afterwards went to Rome. He was employed by pope Sextus V to conduct some works in the Vatican, and had executed some designs, conceived in the best style of art, when he died, very young.

Bond, Alvan, D.D., a Congregational minister, was born at Sutton, Mass., April 27, 1793, and graduated from Brown University in 1815. His first settlement was at Sturbridge, where he remained ten years, and then accepted a professorship in the Bangor Theological Seminary, Me. In 1835 he returned to the active duties of the ministry, and became pastor of the Church at Norwich, Conn., where he continued twenty-eight years, resigning in 1864. He died July 19, 1882. Dr. Bond was a man of high scholarly and biblical attainments, and was the author of a *History of the Bible.* See *Providence Journal*, July 21, 1882. (J. C. S.)

Bond, Ammi, a Universalist minister, was born in New Hampshire about 1803. He spent his early life in Vermont, joined the Methodists at the age of sixteen, some years later embraced Universalism, and in 1832 was fellowshipped by the Green Mountain Association. The next year he was ordained, and subsequently labored at Carroll (N. Y.), Saybrook (O.), Adrian (Mich.), Monroe (O.), Beaver and Pittsburgh (Pa.), and finally, in 1843, retired to Conneaut, Pa., where he continued to reside until his decease, Jan. 3, 1866. Mr. Bond had a strong logical mind and more than ordinary pulpit ability. See *Universalist Register*, 1867, p. 71.

Bond, Burnet W., a minister in the Methodist Episcopal Church South, joined the Church in early life, and entered the Tennessee Conference in 1857. He served in the Confederate army as private in 1861, and died in the battle of Fort Donelson, Feb. 13, 1862. See *Minutes of Annual Conferences of the M. E. Church South*, 1862, p. 373.

Bond, Daniel, a Presbyterian minister, was born at Adams, N. Y., Sept. 1, 1826. He graduated from Hamilton College in 1848, began his theological course at Auburn Theological Seminary, and spent two years there; then went to Union Theological Seminary for one year, and graduated in 1851, remaining a resident licentiate for one year. He was ordained a minister of the Presbyterian Church at Peekskill, N. Y., in 1852; and died there, Aug. 20 of the same year. See *Gen. Cat. of Union Theological Seminary*, p. 61.

Bond, Franklin F., a minister in the Methodist Episcopal Church South, was born in Georgia in 1828. He joined the Church in 1853, was licensed to preach in 1854, and in 1856 entered the Little Rock Conference, in which he labored until his death, Aug. 12, 1866. His life was laborious, highly acceptable, and his death triumphant. He was a noble, generous-hearted, cheerful, happy man. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 86.

Bond, Granville, a Methodist Episcopal minister, was born in Nelson County, Ky., Jan. 14, 1805. In 1827 he moved to Illinois, and on his conversion, which occurred in 1828, under the labors of Peter Cartwright, immediately engaged in the spread of religion. He was licensed to preach in 1834, and for twenty years did noble work as a local preacher—preaching ten or fifteen miles from home at night, returning at a late hour, and toiling all next day on his farm. In 1854 he entered the Illinois Conference, served one year as agent of the Illinois Female College and one year as agent of Quincy College, and then entered the pastorate. In 1868 he became superannuated, and so continued till his sudden decease, May 31, 1877. Mr. Bond was en-

ergetic, faithful, tender-hearted, and devout. See *Minutes of Annual Conferences*, 1877, p. 159.

Bond, Jefferson, a minister in the Methodist Episcopal Church South, was born in New Hanover County, N. C., April 8, 1801. He was converted in 1828, licensed to exhort in 1831, to preach in 1833, and in 1838 entered the Alabama Conference. He had no settled home, and was poorly educated, yet by diligence he became quite well-read. After spending several years as a superannuate, he died in December, 1862. Mr. Bond was modest, pure-minded, and faithful. See *Minutes of Annual Conferences of the M. E. Church South*, 1863, p. 461.

Bond, John (1), LL.D., an English Puritan divine and professor of law, was a native of Dorchester, and was educated at Catherine Hall, Cambridge. He was preacher to the Long Parliament and minister of the Savoy. He became master of Trinity Hall, Cambridge, in 1646, and vice-chancellor of the university in 1658. He was also some time professor of law at Gresham College. He died in 1676. Anthony Wood characterizes him as "an impudent, canting, and blasphemous person, who, by his doctrine, did lead the people to rebellion, advanced the cause of Satan much; and, in fine, by his, and the endeavors of his brethren, brought all things to ruin, merely to advance their unsatiable and ambitious desires." This opinion was doubtless actuated by prejudice and political hatred. He published, *A Door of Hope* (Lond. 1641):—*Holy and Loyal Activity* (eod.):—and some single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bond, John (2), D.D., an English divine, was educated at Corpus Christi College, Oxford, of which he became a fellow. Subsequently he was curate of Hanwell Paddock, a magistrate for Middlesex, and chaplain to the duke of Cambridge. He died June 17, 1825. Dr. Bond published, *The Sennacherib of Modern Times; or, Buonaparte an Instrument in the Hands of Providence* (1807, 8vo):—and preached the *Anniversary Sermon* of the Royal Humane Society (1815). See (Lond.) *Annual Register*, 1825, p. 263.

Bond, John (3), a Baptist minister, was born in Anson County, N. C., Feb. 23, 1787. He removed, when a child, with his father's family to Union District, S. C., and in 1806 to Wilson County, Tenn. He was converted in 1802. In 1820 he was ordained, and became pastor of the Union Church, and continued to hold the office thirty-nine years, for which service he received *eleven dollars*, the result of a donation party. For a term of years he was also pastor of Smith's Fork Church. For many years he was the moderator of the Concord Association, and took rank with the best ministers of his denomination in Tennessee. He died March 2, 1871. See Borum, *Sketches of Tennessee Ministers*, p. 92–95. (J. C. S.)

Bond, John (4), an English Wesleyan minister, was born in 1799, and was converted at the age of seventeen. He entered the ministry in 1823. His last circuit was Midsummer Norton, where he died Nov. 30, 1840. His discourses were evangelical and practical, and evinced extensive reading and patient study. See *Minutes of the British Conference*, 1841.

Bond, Joseph, a minister in the Methodist Episcopal Church South, was born in Stokes County, N. C., July 9, 1814. Having experienced religion and received license to exhort, he removed to Missouri, and in 1844 was licensed to preach, and admitted into the St. Louis Conference. Between 1863 and 1865, on account of the ravages of the war, he sustained a superannuated relation. He was then transferred to the East Texas Conference, wherein he labored with fidelity and usefulness until Dec. 27, 1867, when he suddenly died in the midst of his labors. See *Minutes of Annual Conferences of the M. E. Church South*, 1868, p. 283.

Bond, Phineas, a Baptist minister, was born at Watertown, Mass., Aug. 20, 1797. He pursued his studies under Rev. Charles Train of Framingham, and for one year was a member of Waterville College. He was ordained at Cherryfield, Me., May 25, 1825. His pastorates, after leaving this place, were in Eastport, Warren, and Fayette, Me., and in Brewster, Mass. From this last place he removed to Rumney, N. H., and then to Cornish. About 1860 he removed again to Maine, spending the last years of his life in Jay, where he died July 8, 1878. His ministerial life was a sort of pioneer work. (J. C. S.)

Bond, Richard, a minister in the Methodist Episcopal Church South, was born in Baltimore County, Md., Oct. 18, 1800. He experienced religion in 1818, and in 1824 joined the Baltimore Conference. In 1841 he was transferred to the Missouri Conference, and preached faithfully until 1845, when he was appointed agent of the American Bible Society for the state of Missouri, in which office he continued until his death, March 7, 1853. Mr. Bond was an excellent man and a good preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 440.

Bondet, DANIEL, a minister of the French Reformed Church, was pastor at Boston and Worcester, Mass., from 1686 to 1695. He was then missionary to the Indians at New Oxford from 1689 to 1695, and afterwards became pastor of the Church at New Rochelle, Westchester Co., N. Y., from 1697 to 1704, at which time he visited England and received episcopal ordination. Upon returning from England, he seceded with a portion of his congregation, and formed an Episcopal Church, or Congregation, and thus remained from 1709 to 1722, when he died. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 190.

Bondi, Andrea and **Filippo**, two brothers, Italian painters, who were born at Forli, studied under Carlo Cignani, and flourished in the latter part of the 17th century. They did some work for the churches and convents at Forli. The *Crucifixion*, in the Church of San Filippo, is considered one of their best works.

Bondi, Jonas, a Jewish theologian, was born in Dresden in 1804. He received a thorough religious and scientific education, fitting him for any rabbinical position. In his native city he was engaged in commercial pursuits, but ever continued his Talmudic researches, and kept up his acquaintance with general science. In 1856 he arrived in New York, and was elected rabbi-preacher of the congregation Anshe Chesed, worshipping in Norfolk Street. At the expiration of his term, he engaged in literary pursuits, contributing to the *Occident* of Philadelphia, of which he subsequently became associate editor. Shortly before his death, he assumed control of the *Jewish Record*, and changed its name to the *Hebrew Leader*, which he edited to the day of his death, March 11, 1874. (B. P.)

Bondington, WILLIAM DE, a Scottish bishop, was born of an ancient family in the shire of Berwick, and was rector of Edelstone, a prebendary of Glasgow, one of the *clerici cancellarii*, and afterwards archdeacon of St. Andrews, in Lothian, and a privy-councillor to king Alexander II, who advanced him in 1231 to the chancellor's office. He was elected bishop of Glasgow in 1232, and in 1233 was consecrated to that see in the cathedral church by Andrew, bishop of Moray. Bondington was witness to a charter by king Alexander II, at Aberdeen, Oct. 9, in the eighteenth year of his reign. He was contemporary with Allan, bishop of Argyle, and finished the cathedral of Glasgow out of his own liberality. In the last year of his life he introduced into his diocese the use of the liturgical form of the Church of Sarum, or Salisbury, in England. He died Nov. 10, 1257. See Keith, *Scottish Bishops*, p. 238.

Bonechi, MATTEO, an Italian painter, flourished in the early part of the 18th century, and studied under

Sagrestani. He is said to have finished the excellent frescos in the castello, begun by Gabbiani. He also executed a picture of the *Holy Family*, which was very fine. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonelli, Benedetto, an Italian theologian and preacher of the Franciscan order, was born at Cavalese, near Trent, Dec. 26, 1704, and died near the close of the 18th century. His principal works are, *Vivo Esemplare di vera Penitenza Esposta* (Trent, 1729):—*Epitome, qua Theoria Praxisque Exhibetur Sanioris Morum Doctrinæ* (ibid. 1737):—*Vindiciæ Romani Martyrologii XIII Augusti Sancti Cassiani Foro-corneliensis Martyris* (Verona, 1751). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonelli, Luigi, an Italian theologian and philosopher, was born in Rome in 1797, and died in the same city, Oct. 23, 1840. He wrote, a *Historical Examination of the Principal Systems of Philosophy* (Rome, 1829):—*Examination of Deism* (ibid. 1830):—*Institutiones Logicæ et Metaphysicæ* (ibid. 1833):—*History of German Philosophy from Leibnitz to Hegel* (ibid. 1837). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonerba, Raffaelle, an Italian theologian of the Augustinian order, was born about 1600 at San Filippo of Argino, in Sicily, and died April 5, 1681. He wrote, *Totius Philosophiæ Naturalis Disputationes per Quatuor Tractatus Distributæ* (Palermo, 1671):—*Viridarium in Plures Partes Condivisum* (ibid. 1671, 1674):—*Sacri Problemi sopra gli Evangeli di Quaresima Resoluti* (pt. i, ibid. 1661, 1667; pt. ii, ibid. 1667). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonesi, Giovanni Girolamo, a Bolognese painter, was born in 1653, and studied under Gio. Viani. He painted pictures for the churches and public edifices of Bologna. His best works are *St. Francis of Sales Kneeling before the Virgin*, in San Marino; *St. Thomas of Villanova giving Alms to the Poor*, in San Biagio; and *The Virgin and Infant, with Mary Magdalene and St. Ugo*, at the Certosa. He died in 1725. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bonet (or **Bont**), *Saint*. See Bonitus, *Saint*.

Bonet, Nicholas (surnamed the *Profitable Doctor*), was, according to different writers, a Spaniard, a Sicilian, or a Frenchman. He was a monk of the order of St. Francis, legate of the holy see in Tartary, bishop of Malta in 1342, and died in 1360. He wrote, *Postilla in Genesim* (Venice, 1505);—*Comment. super Quatuor Libros Sententiarum Petri Lombardi*:—*Interpretationes in Præcipuos Libros Aristotelis*, etc. Bonet made much stir in the world by advancing in one of his works the preposterous notion that the words of our blessed Saviour on the cross to his mother, "Woman, behold thy son!" had the effect of producing an actual *transubstantiation;* so that from that moment St. John became really the son of the blessed Virgin. Inconceivable as it may appear, this doctrine found many followers, and was the origin of a long dispute. See *Biog. Universelle*, v, 99; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonet, Paul, a French theologian of the order of Carmelites, lived at the commencement of the 15th century. His principal work is, *Viridarium Mundi, sive de Ortu, Frugibus et Floribus Carmelitarum, libri iii.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonfanti, Antonio (called *Il Torricella*), an Italian painter who flourished in the first part of the 17th century, was a native of Ferrara, and probably a pupil of Guido. There are two large Scripture pictures by him in the Church of San Francesco at Ferrara.

Bonfiglio, Benedetto, an Italian painter, was born at Perugia in 1420, and is described as one of the best artists of his time. In the Church of San Domenico, at Perugia, is a picture by this artist of the *Adoration of the Magi;* also a fine picture of the *Annunciation.* He was living in 1496. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bonfioli, Antonio, an Italian theologian, a native of Bologna, was appointed bishop of Carinola in 1622. He died Nov. 1, 1624, leaving *De Vera Sacerdotis Perfectione* (Bologna, 1609). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonfrère, Jacques, a Flemish scholar, was born in 1573 at Tinant. He became a Jesuit in 1592; was professor of philosophy, theology, and Hebrew at Douay; and died May 9, 1643, at Tournay. He wrote, *Pentateuchus Moysis Commentario Illustr.* (Antwerp, 1625):—*Josue, Judices et Ruth Commentario Illustrati, Accessit his Onomasticon Scripturæ Sacræ* (Paris, 1631):—*Commentarius in Libr. Regum et Paralipom.* (1643). He also wrote notes to the *Onomasticon Urbium et Locorum S. Scripturæ seu Liber de Locis Hebr. Græce Primum ab Eusebio, deinde Latine Scriptus ab Hieronymo;* which was published at Amsterdam in 1707. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 149, 197, 202, 204; Fürst, *Bibl. Jud.* i, 126; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bongeor, Agnes, an English martyr, was one of ten who suffered martyrdom at Colchester, for her faithful adherence to the cause of Christ. She was burned at the stake in 1557. See Fox, *Acts and Monuments*, viii, 420.

Bongiovanni (or **Bonjohannes**), Antonio, a learned Italian writer, was born at Perrarolo, near Verona, about 1712. He studied at Padua. Together with Antonio Maria Zanetti, he catalogued the Greek, Latin, and Italian MSS. in the library of St. Mark at Venice (Venice, 1740, fol.). He also translated from the Greek into Latin the works of the monk Leontius, of Jerusalem, entitled *Quædam ad Historiam Ecclesiast. Spectantia.* The time of his death is unknown. See *Biog. Universelle*, v, 104; Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bongomili. See Bogomiles.

Bonham, Robert, a Methodist Episcopal minister, was probably a native of Virginia. He began to travel in the ministry in 1794, and closed his life in June, 1800. Mr. Bonham was a young man of upright walk, gracious heart, energy and devotedness. See *Minutes of Annual Conferences*, 1800, p. 91.

Bonhomo, Giacomo Francesco, a Sardinian prelate, was born at Vercelli near the close of the 15th century. He was the friend of St. Carlo Borromeo, who sent him in 1569 to obtain of the pope a confirmation of the Council of Milan. He became bishop in his native country in 1522. Gregory XIII appointed him as his nuncio to Switzerland and Cologne. He was the first permanent nuncio in Germany, and he there published the decrees of the Council of Trent. He died in 1587, leaving *Reformationis Ecclesiasticæ Decreta Generalia* (1585); a work often eulogized by pope Benedict XIV. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonichon, François, a French priest of the Oratory, curate of St. Michael, at Angers, died in 1662, leaving *Pompa Episcopalis* (Angers, 1650, fol.); a rare work, relating to the ceremonies anciently observed at the entry of bishops into their dioceses:—*L'Autorité Episcopale Défendue contre les Nouvelles Entreprises de Quelques Religieux Mendiants* (ibid. 1658, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Boniface, a noted English prelate, was the son of Thomas, count of Savoy, and uncle to Eleanor, consort of Henry III of England. To this fortunate circumstance Boniface was indebted for his advancement, at an early age, to the primacy of All England. While he was yet a sub-deacon, he was, through the influence of Gregory IX, elected to the see of Bellay, though still a youth. The fact that he was so youthful caused some disturbance. In 1242 he visited England before his

consecration, that, as soon as he had been invested with the temporalities, he might regulate his worldly affairs. The see was involved in an immense debt. He immediately enforced a rigid economy in every department in order to bring about a reform. He abolished sinecures, and dismissed all the officers of the archbishop's court and household who did not earn their living by their work. He stood in the relation of abbot to the convent of Christ Church, and here he interfered in everything. In short, the poverty of the see was the wealth of Boniface. In addition to his anger with the court, for the manner in which the property of the archbishopric was dealt with during the sequestration, he was too proud and independent to succumb to the king. He took part, therefore, with the suffragans against king Henry, when the attempt was made to force Robert Passelew into the see of Chichester in 1244. Boniface insisted upon the right of the metropolitan to demand a contribution from the whole province, to liquidate the debt upon the metropolitan Church. Of what became of the surplus above the sum required, the king and the pope might possibly know. In 1247 he went to Lyons, and the military duties and political intrigues of the archbishop of Canterbury prevented his return to England for four years. People became indignant to learn that the income of Canterbury should be expended abroad. Accordingly, four years after his consecration, he revisited England, and on All-saints-day, 1249, he was enthroned at Canterbury with great pomp and ceremony, notwithstanding his wickedness. Queen Eleanor accompanied the king on this occasion to Canterbury, and was the guest of her uncle. Boniface had endeavored, when yet on the Continent, to compel his clergy to pay procurations and visitation dues, although no visitation had been held by him in person. This unheard-of exaction his suffragans resisted. He continued these unjust requirements until the people became so disgusted and aggravated that a mob went in force and rushed upon the archbishop, and dragged and dashed him from one side of the street to the other, regardless of his cries for assistance. They threatened to tear him limb from limb, but Boniface had entered his barge, and had gone up the river to Lambeth. Here he was safe from all but the maledictions which were shouted at him from beneath the walls. The people called for vengeance upon one who, instead of watching for souls, was a robber of churches. It was added, as a consummation of his criminality, that he was even a married man. When the mob dispersed, he had an interview with the king, and obtained his permission to leave England. Retiring to France, he entered Lyons not now in military array, but in all the pomp and magnificence which he thought to be seemly in the patriarch of the West. He established his court and spent his money freely. He exhibited letters in his favor from the king of England, and these, accompanied with the usual substantial recommendations, conciliated the curia Romana. He admitted that he had been hasty; in short, the conduct of Boniface was wise, judicious, and conciliatory. In 1252 Boniface returned to England with good intentions, but the public could only judge of him by his past conduct, and his reception was anything but encouraging. It is sad to add that scarcely any one believed him to be sincere. He was still in England in 1260, and also in 1262. Feb. 15 of the last year mentioned he officiated at Southwark, in the consecration of Henry Wengham to the see of London. Before May, 1263, he had left the country. He returned some years after, but only to continue his troubles. He died at his castle of St. Helen's, June 18, 1270. See Hook, *Lives of the Archbishops of Canterbury*, iii, 228 sq.

Boniface, *Saint*, OF LAUSANNE, was a Flemish ecclesiastic of the 13th century, the son of a goldsmith at Cantersteen. He was trained in the Cistercian monastery of Chambre, near Brussels; he afterwards studied, and in 1258 became lecturer on, theology in the University of Paris. After a while his pupils fell off, and he went to Cologne, where he taught with success two years. He was then appointed bishop of Lausanne, where he labored to enforce a reformation on the clergy, who resisted, and some, enraged, armed themselves and entered the church where he was celebrating mass, with intent to kill him; but a Franciscan friar, seeing his peril, ran through the streets of Lausanne calling for help, and the people, crowding into the cathedral, rescued him. Boniface, in despair, resigned his charge, and returned to Chambre, where he died in 1265, and was buried in the choir. A small chapel has recently been erected at Chambre by a Recollet father, Francis Vancutzen, to his honor. His festival is solemnized in Brabant in virtue of a bull of Clement XI in 1702. On June 25, 1600, his relics were exhumed by Robert Van Ostebaere, abbot of Cambron. This reliquary was translated to the Church of Notre Dame de la Chapelle, Brussels, in 1796, whence a portion was transported, May 9, 1852, to the Church of Ixelles, of which St. Boniface is patron. He is commemorated by Molanus in his additions to the martyrology of Usuardus, and is not extensively known. His life was written by an anonymous monk of the Cistercian order, probably very little posterior to the death of St. Boniface. See Baring-Gould, *Lives of the Saints*, ii, 343 (sub Feb. 19, Boniface's festival).

Bonifacio OF VERONA, an Italian painter, flourished in the finest æra of Venetian art, and was born in 1491. He was the scholar of the elder Palma, and studied the works of Titian. There are some very large works by him in the State Palace at Venice. There are also a number of his works in the churches: *Christ Surrounded by his Apostles; Michael Driving the Evil Spirits from Heaven; The Baptism of Christ; The Sacrifice of Abraham.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonifacio (or **Bonifazio**), FRANCESCO, a reputable Italian historical painter of Viterbo, was born in 1637, and studied under P. da Cortona. He painted several pictures for the public edifices of that city, among which is *The Adulteress before Christ*, in the Palazzo Braschi. See Spooner, *Biographical History of the Fine Arts*, s. v.; Hoefer, *Nouvelle Biographia Générale*, s. v.

Bonifacius is the name of several Christian saints and martyrs, besides those specially enumerated at length: (1) Deacon, martyr in Africa under Hunneric; commemorated Aug. 17 (*Mart. Rom. Vet.*). (2) "Natale Bonefacii episcopi," Sept. 4 (*Mart. Bedæ*). (3) Confessor in Africa; commemorated Dec. 8 (*Mart. Hieron.*); Dec. 6 (*Mart. Adonis*).

Bonifacius, *Saint and Martyr*, was the steward of a certain rich and beautiful woman of Rome, named Aglaë, with whom he for many years carried on a criminal commerce, at the same time indulging in drunkenness and other vices. Aglaë at length, touched with remorse, requested him to repair to the East, where many martyrs about that time had yielded their lives for the sake of Jesus Christ, and bring back with him some of the relics of these holy men, that she might build over them an oratory and honor them. This was about the year 307 or 309 (290, according to Ruinart), when the Western Church enjoyed peace; but in the East the persecution begun by Diocletian, and carried on by Galerius Maximianus and Maximinus Daia, was raging. Arrived at Tarsus, in Cilicia, Bonifacius went to the place of torture, where more than twenty martyrs were undergoing torment. He approached and embraced them, and implored them to pray for him. Simplicius, the judge, enraged at this, and at his boldly declaring himself to be a believer, instantly ordered that sharp-pointed reeds should be thrust under his nails and melted lead poured into his mouth. The next day, after having been thrown into a caldron of boiling pitch, he was beheaded. His body was pur-

chased by his companions and carried back to Rome, where a chapel was built by the penitent Aglaë over his remains, near which she was buried. Butler says their bodies were found in 1603. His life is given in the *Acta Sanctorum* (May, iii, 281–283). In the Greek Church he is commemorated Dec. 19 (*Cal. Byzant.*). He was formerly commemorated in the Roman Church on June 5, the supposed day of his burial at Rome (*Mart. Rom. Vet.*); but in more recent martyrologies this Bonifacius is commemorated on May 14; the supposed day of his death. See Butler, May 14; Baillet, May 14, Ruinart, *Acta Sanctorum*, p. 284.

Bonifacius, bishop OF THE EAST ANGLES. See BERCTGILS.

Bonifacius MOGUNTINENSIS. See BONIFACE OF MENTZ.

Bonifacius QUERETINIUS (called also *Albanus Kiritinus*) has his history inextricably entangled with fable. According to the legend, he was the pope of that name, of Jewish stock, descended from a sister of St. Peter and St. Andrew, and born at Bethsaida. He was ordained priest by John, patriarch of Jerusalem, in his thirty-sixth year, and four years after went to Rome, where he occupied the chair more than seven years. With a large retinue he entered Pictland, and founded churches at Invergowrie and Restnoth, Forfarshire. He baptized king Nectan and court, and, after evangelizing and building churches among the South Picts, retired to Ross-shire, and built a church at Rosemarkie, dedicating it to St. Peter. Here he died at the age of eighty and upwards. A closer determination appears to be beyond our reach than to say that he was an Italian who, in the beginning of the 7th century, came to Scotland to induce the Scottish Church to conform with Roman customs. For list of authorities see Smith, *Dict. of Christ. Biog.* s. v.

Bonifacius (*Saint*), OF ROSS, Scotland. See BONIFACIUS QUERETINIUS.

Bonifas (*Lacondamine*), **Ernest**, a French Protestant theologian, was born Oct. 21, 1826. Having prepared himself for the ministry in his native country, he spent two years in Germany, and after his return was ordained, in 1854, at Nérac, and took charge of the parish at Salies-du-Béarn. In 1856 he was elected to the Hebrew professorship at Montauban, made vacant by the death of his father, and in his inaugural address combated rationalistic criticism and exclusive dogmatism. He died Dec. 19, 1859. Besides his *Discours d'Installation*, he published a volume of *Homélies et Sermons*. See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bonifas, François, a French theologian, brother of Ernest, was born at Grenoble, Oct. 19, 1837. Being very gifted, he obtained, at the age of twenty-nine, the degree of doctor of liberal arts and theology. In 1866 he was appointed to the chair of Church history at Montauban, made vacant by the retirement of the dean of the faculty, M. Montet. He died Dec. 15, 1878, having published, *Étude sur la Théodicée de Leibnitz:—Doctrine de la Redemption dans Schleiermacher:—Essai sur l'Unité de l'Enseignement Apostolique:—Histoire des Protestants de France depuis* 1861. A *Histoire des Dogmes* was published after his death from his notes and those of one of his pupils, by M. Bois, and also *Récueil de Mélanges Littéraires et Théologiques*, by M. D. Benoit. See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bonisoli (or **Bonizoli**), AGOSTINO, an Italian painter, was born at Cremona in 1633, and studied under Battista Tortiroli, and afterwards for some time under M. A. Bonisoli. His works were principally easel pictures of sacred subjects. The only large picture by him is the *Dispute between St. Antonio and the Tyrant Ezzelino*, in the Conventuali at Cremona. He died in 1700. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonitus (or **Bonus**), *Saint* (commonly *St. Bonet*), was born in France about 624. He became referendary or chancellor to Sigebertus III, king of Austrasia. Theodoric III in 680 made him governor of Marseilles, and nine years afterwards, on the death of his brother, St. Avitus, bishop of Clermont, he was elevated to that see. After ten years, scruples having insinuated themselves into his mind whether or not his election had been perfectly canonical, he resigned his see, and, after living for four years a penitential life in the abbey of Manlieu, died at Lyons, Jan. 15, 710, being eighty-six years of age. See Butler, Jan. 15; Baillet, Jan. 15; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonitz, KARL FRIEDRICH, a Protestant theologian of Germany, was born Feb. 2, 1775, at Zwönitz, and died as doctor of theology and superintendent at Langensalza, Aug. 13, 1835. He wrote, *Num Ratio Humana Suavi et Indole Morali ad Deum Credendum Recte Cogi Dicatur* (Leipsic, 1797):—*Plurimorum de Loco Pauli Gal. iii* 20 *Sententiæ Examinatæ* (ibid. 1800):—*Spicilegium Observ. ad Gal. iii* 20 (ibid. 1802). See Winer, *Handbuch der theol. Lit.* i, 262, 414; Zuchold, *Bibl. Theol.* i, 170. (B. P.)

Bonivard (or **Bonnivard**), FRANÇOIS DE, a Swiss ecclesiastic and politician, was born about 1493 at Seyssel-on-the-Rhone. He belonged to a family which enjoyed many privileges under the government of Savoy. He was educated at Turin, and became prior of St. Victor, just outside the walls of Geneva, in 1510. But duke Charles of Savoy succeeded in depriving Bonivard of all his paternal possessions, with the exception of the priory of St. Victor; the consequence was that Bonivard sided with the Geneva patriots, who at that time defended their rights and liberties against the encroachments of the house of Savoy. Bonivard thought it advisable to leave Geneva in 1519, at the approach of the duke. On the way, two men of Savoy offered themselves to Bonivard as companions, and succeeded in persuading Bonivard to give up his priory, and finally delivered him into the hands of the duke, who imprisoned him for twenty months. In 1527 he again took possession of his priory, and participated in the strife against the duke. He was taken prisoner by the duke in 1530, and was retained in prison at the famous Castle of Chillon until 1536, when the castle was taken and Bonivard set free. On his return to Geneva, now fully emancipated, he was made a member of the Council of Two Hundred, and endowed with a pension. He died at Geneva in 1570. Bonivard was a voluminous writer. His writings are given by Senebier, *Histoire Littéraire de Genève*, i, 137–139. Of those published we mention, *La Chronique de Genève* (Geneva, 1831, 4 vols.):—*Advis et Devis de la Source de l'Idolâtrie et Tyrannie Papale* (Chaperon and Revilliad, ibid. 1856):—*Advis et Devis des Langues*, written in 1563 (ibid. and Paris, 1849). See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Herzog, *Real-Encyklop.* s. v.; *Encyclop. Brit.* 9th ed. s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bonizon, bishop of Sutri and Placenza, who died July 14, 1089, was the author of several theological works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bonjour, *the brothers*, founders of a new sect of flagellants, lived in the latter half of the 18th century. These two brothers, originating from Pont d'Ain, in Bresse, entered upon the ecclesiastical profession. The elder was first made rector at Forez, and brought upon himself the animadversion of his parishioners and the remonstrance of his bishop for preaching a heterodox doctrine. This was in 1775, and he changed his parish for that of Fareins, where his brother was made vicar. Eight years after, the rector publicly acknowledged himself unworthy of his position, resigned, and became

master of a school. For certain acts deemed unlawful, and which could not be countenanced by the authorities, the elder brother was sent into exile and the other confined at the convent of Toulay. After the revolution of 1789, the rector Bonjour returned, and, in the absence of the proper rector, stirred up a great enthusiasm by his preaching, and raised a great tumult. At the epoch of the consulate the two brothers were banished to Lausanne, where they died. The sect which they had established did not survive them. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonjour (or **Bonjours**), Guillaume, a French Augustinian monk, was born at Toulouse in 1641. He was called to Rome in 1695 by cardinal Naris, and honored with the esteem of pope Clement XI, who confided to him several important functions, especially the commission for reforming the Gregorian Calendar. He was deeply versed in the Oriental languages, and particularly in the Coptic. He died in China in 1714, where his zeal for the propagation of the Christian religion had led him. He wrote, *Dissertatio de Nomine Patriarchæ Josephi a Pharaone Imposito* (Rome, 1696):—*Exercitatio in Monumenta Coptica sen Egyptiaca Bibliothecæ Vaticanæ* (ibid. 1699):—*Selectæ in Sacr. Script. Dissertationes, apud Montem-Faliscum* (1705):—*Calendarium Romanum Chronologorum Causa Constructum* (ibid. 1701):—*De Computo Ecclesiastico, apud Montem-Faliscum* (1702):—*Explication de la Légende d'une Pierre Gravée Égyptienne* (inserted in the *Fragments* of the Gospel of St. John, p. 391–392, published by P. Georgi):—*Observations sur un Miroir Chinois trouve en Siberie* (published with the letters of Cuper, *De Epochis Ægyptiacis*, a dissertation mentioned by Grævius). Among the MSS. left by Bonjour we notice a *Coptic Grammar* and *Lexicon*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnaire, Louis de, a French theologian, was born at Ramerup-sur-Aube about 1680, and died in Paris, June 28, 1752. He was priest of the Oratorio, and published, *Parallèle de la Morale des Jésuites et de celle des Païens* (Troyes, 1726); the publication of this book brought the printer Lefebvre to the Bastile:—*Examen Critique Physique et Théologique des Convulsions* (1733):—in collaboration with P. Jard, *La Religion Chrétienne Méditée dans le Véritable Esprit de ses Maximes* (1745, 1763):—a translation of the *Imitation de Jésus Christ*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnal, François de, a French prelate, was born in 1734 at the chateau of Bonnal, in Agénois. He embraced the ecclesiastical profession, and in 1758 assisted as deputy of the second order at the general assembly of the clergy. He was appointed in 1758 bishop of Clermont, and elected in 1789 deputy of the bailiwick of that city to the states-general. As president of the ecclesiastical committee, he protested against the suppression of the regular clergy, and later he demanded, against the voice of the majority, that the Catholic religion should be proclaimed the national religion. On Jan. 1 he, with Boisgelin, demanded the convocation of a Gallican council. After having been one of the signers of the protestation of Sept. 12, 1791, he distinguished himself among his opponents by the zeal with which he encouraged the resistance of the clergy. For this he was obliged to retire to Holland. He was there taken by the victorious armies in 1795, arrested, and transported to Altona. He died at Munich in 1800. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnar, James, a Protestant Episcopal clergyman of the diocese of Maryland, was born in England. He graduated from Oxford University, came to America, and engaged in teaching for several years in Philadelphia. In 1857 he resided in New York city, whence he removed the following year to Ashtabula, O., as rector of St. Peter's Church, where he remained until 1872, when he became rector of All-Hallow's Parish, Anne Arundel County, Md., where he remained until the close of his life. He died in July, 1880. See *Prot. Episc. Almanac*, 1881, p. 172.

Bonnard, Jean Louis, a French priest, missionary, and martyr, was born at St. Christopher, in Jarret, March 1, 1824. At the age of ten years his calling to the priestly office was decided on, and he was sent to a large seminary at Lyons, from there to that of foreign missions at Paris, where he accomplished his course in theology. Having been ordained priest he embarked for the Western missions of Ton-King, and arrived at Paques in 1850, at the time when cholera was committing such fearful ravages. He devoted himself diligently to the study of the Annamite language, and in 1851 was charged with the two parishes of Ki-Bong and Ki-Tring. He went to Boixayen, was arrested, thrown into prison, and sentenced to death, which sentence was executed, April 30, 1852, in China. It was ordered that his body should be thrown into the sea, at a spot unknown to Christians; but one followed and saw where it was deposited, and it was recovered and conveyed to the Foreign Mission College, where it was disposed of with due honor. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnart, Robert and Nicolas, two brothers, Parisian engravers, were born about 1646, and studied under F. Vandermeulen. The following is one of their religious prints: *The Virgin with the Infant Jesus and St. John*, half-length figures. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnaud, Jean Baptiste, a Roman Catholic theologian, was born in America in 1740. He was taken to France, completed his studies at the college of Flèche, and entered the Jesuit order. He was not ordained priest until after the suppression of this order. From 1777 to 1787 he published several works. A discourse, *Sur le Projet d'Accorder l'État Civil aux Protestants*, which he published, gained for him the protection of M. de Marbœuf, who procured for him the priories of Sermaise and of Harnicourt. He was also appointed grand-vicar of Lyons. He appears to have been the author of most of the bills and writings published by his archbishop, which appealed to Paris to follow his counsels. The energy of the works of Bonnaud drew upon him the animosity of the revolutionists, who imprisoned him at the convent of Cannes, where he was massacred, Sept. 2, 1792. He wrote, *Le Tartuffe Epistolaire Démasqué*, under the pseudonym of *Kokerbourn* (Liege, 1777):—*Discours à Lire au Conseil en Présence du Roi*, 1787 (1791):—*Le Vrai Système de la Constitution du Clergé* (eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnechose, François Paul Emile de, a French historian, was born Aug. 18, 1801, at Leyerdorp, in Holland, and died Feb. 15, 1875, at Paris. For some time he served in the French army, and in 1829 he was appointed librarian of the palace at St. Cloud. In 1833 he published his *Éloge de Bailly*, for which he received the prize of the French Academy. In 1836 he published, in 2 vols., *Christophe Sanval, ou la Société sous la Restauration*, which was but the beginning of other historical works, that made his name known throughout France. His *Histoire de France* (2 vols.) went through fourteen editions during the lifetime of its author, and his *Histoire d'Angleterre* received the prize of the Academy. But his main work was *Les Réformateurs avant la Réforme* (2 vols. 1845), which is highly praised. See Waddington, in the *Bullétin du Protestantisme Français*, xxiv, 144; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bonnechose, Henri Marie Gaston de, a French prelate, was born in Paris, May 30, 1800. Being appointed general advocate at the royal court of Besançon, he became intimate with Rohan, archbishop of that city, and about 1830 he went to Strasburg in order to consult Bautain concerning his vocation. Having decided this question, he entered the order, and was

shortly after appointed professor of sacred eloquence at the house of advanced studies founded by Rohan at Besançon. He espoused the philosophical opinions of Bautain, concerning which both were obliged to retract. Afterwards he was placed at the head of the community of St. Louis des Français at Rome, and next succeeded to the episcopal see of Carcassonne by the royal ordinance of Nov. 18, 1847. Then passing to the presidency of the republic at Narbonne in Oct. 1852, Mgr. de Bonnechose delivered a discourse in the Church of St. Just. He was translated to the see of Evreux in 1854, made archbishop of Rouen in 1858, and cardinal in 1863. He has been an ardent supporter of the pope's temporal power, and of the independence of the Church. His fame is extensive as a pulpit orator. He was one of the favorite pupils of M. Bautain, and wrote an introduction to the *Philosophie du Christianisme*, a work which in epistolary form contained responses to various philosophical and religious questions. The date of his death we have been unable to ascertain. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnefoi, Benoit, a French Jesuit, born in Auvergne in 1599, wrote, *Historia Vitæ et Oppugnatæ Hæresis in Galliâ* (Toulouse, 2 vols. 4to):—*Series seu Historia Episcoporum Magalonensium* (ibid. 1652 and 1663, fol.):—*Epitome Rerum Gestarum in Inferiore Occitania pro Religione ab* 1610 *ad* 1657 (Montpellier, 1657, 8vo), etc. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnefons, Amable, a French theologian, was born at Riom, in Auvergne, in 1600. He entered the Jesuit order at the age of eighteen, and having taught classics for four years, he consecrated the remainder of his life to the instruction of domestics and indigent youth. He died at Paris, March 19, 1653. He wrote a great number of spiritual works, of which the principal ones are, *Le Chrétien Charitable* (Paris, 1637, 1639):—*Abrégé de la Doctrine Chrétienne*, etc. (ibid. 1640, 1653):—*Le Dévot Paroissien* (2d ed. ibid. 1643):—*Les Douze Portes de la Bienheureuse Éternité* (ibid. 1644, 1646). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnefons, Élie Benoît, a learned French Benedictine of the Congregation of Saint-Maur, was born at Mauriac in 1622, and died at St. Vaudrille in 1702, leaving a few historical works, for which see Hoefer, *Nour. Biog. Générale*, s. v.

Bonnefoy, François Lambert de, a French theologian, was born in the diocese of Vaison in 1740, and died Jan. 14, 1830, leaving several sermons and practical religious works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnell, John M., a minister of the Methodist Episcopal Church South, was a native of Bucks County, Pa. He was reared principally in the city of Philadelphia; graduated from Jefferson College at the age of eighteen, and moved to Georgia, where, in connection with the South Georgia Conference, he continued to labor as preacher of the Gospel, and teacher, principally of young ladies, until his death, Sept. 30, 1871. Mr. Bonnell possessed a finely cultured intellect, a versatile talent, and a pure, gentle spirit. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 553.

Bonnell, William Wilson, a German Reformed minister, was called to the ministry in 1842, by the German Reformed Church at Chambersburg, Pa., where he labored until 1844. He resigned this charge and joined the Presbyterian Church, in which he was brought up. He died in 1850. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 488

Bonner, a German Reformed minister, prosecuted his studies under the auspices of Principal Stoy of Holland. He was aided by the Holland fund; but the sum was not sufficient to allow him to finish his work. He was recommended to the English dispensers of their bounty, so that he might be able to attain "his desired goal." These facts we learn from a letter written to Holland in the year 1757. See Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 383.

Bonner, Richard, a minister in connection with the British Conference, was a native of Flintshire, Wales. He was converted under the powerful preaching of the early Welsh missionaries of the Wesleyan Methodist Church, and entered the ministry in 1813. He sought rest in 1854, and settled at Carnarvon, where the remainder of his life was spent, and where he died, July 28, 1867, in the eightieth year of his age. Mr. Bonner's mental powers were good, his taste correct, his temperament vivacious, his voice agreeable, and he was one of the most attractive and efficient of the Welsh ministers. See *Minutes of the British Conference*, 1867, p. 31.

Bonnet, Antoine, a French theologian, was born at Limoges, Nov. 7, 1634. He entered the Jesuit order, and, notwithstanding his frequent voyages and his important occupation, he published a number of works. He died at Lunel, in Languedoc, May 22, 1700. Some of his works are as follows: *Pax Ludovici XIV* (Toulouse, 1660):—*Du Culte Religieux* (ibid. 1688):—the same work translated into Latin by the author (ibid. 1691). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnet, Gisb, a celebrated Dutch theologian, was born in 1723, and died at Utrecht, Feb. 3, 1805. He replied to Voltaire's *Traité sur la Tolerance*, and wrote a commentary on Ecclesiastes, and another on the Epistle to the Hebrews. He also published four collections of sermons.

Bonnet, Honoré. See Bonnor.

Bonnet, Simon, a French theologian, was born at Puy-en-Velay. He became, in 1671, a Benedictine of the Congregation of Saint-Maur, and died at Rouen, in 1705, at the age of fifty-three years. He taught philosophy and theology for eleven years, and finally became prior of St. Germer de Flée, where he conceived, in 1696, the project of a work to be called *Biblia Maxima Patrum*, a compendium of all the best things that the fathers have written on Holy Scripture. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonneval, Ruffo de, a French theologian, brother of Sixte Louis Constant, succeeded M. de Beauvais in the episcopal see of Senez, and, like his brother, showed himself very hostile to the principles of the revolution. He left France and sojourned for a long time at Viterbo, when the pope bestowed on him a pension. At the period of the first Concordat he resigned the bishopric of Senez, refused the archbishopric of Arles, returned to France in 1814, and died in 1830. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonney, Samuel W., a Presbyterian minister, was born at New Canaan, Conn., March 8, 1815. He was educated at the University of New York city, and studied theology in Lane Seminary, Ohio. He was ordained by the Cincinnati Presbytery April 6, 1856. On leaving the seminary he was sent as a missionary to China, where he labored earnestly till his death, in Canton, July 27, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 211.

Bonnivard. See Bonivard.

Bonnor (or **Bonnet**), Honoré, a French theologian, lived in the 14th century. He composed, by the order of king Charles V, and for the instruction of the Dauphin, a book entitled, *L'Arbre des Batailles* (Lyons, 1481; Paris, 1493). This work, of which five manuscripts are found at the Imperial Library, treats of the evils of the Church, duels, the destruction of the four great monarchies, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonnsall, John, an English Congregational minister, was born at Launceston, Cornwall, Sept. 20, 1788, of Episcopalian parents. He joined the Independent

Church, received his ministerial education at the Western Academy, and in 1813 was ordained over the Church at St. Columb, Cornwall. In 1818 he removed to Ottery St. Mary, Devon, where he labored until his resignation in 1859, when he retired to Bridgewater, where he died, Oct. 12, 1866. Mr. Bonnsall's endowments were of a solid order. His preaching was varied in its character. He was a thorough workman. See (Lond.) *Cong. Yearbook*, 1867, p. 271.

Bonnus, Hermann, a Lutheran theologian of Germany, was born in 1504 at Quackenbrück, in the principality of Osnabrück. He studied at first in Münster, under the cathedral provost, Rudolph von Lange. From 1521 to 1525 he attended the lectures of Luther and Melancthon, and in 1525 he accepted a position at Griefswalde, where he labored for the propagation of the pure Gospel. In 1530 he accepted a call to Lübeck as rector of the newly founded school of St. Mary, and in 1531 he was appointed superintendent there. Amid many difficulties he succeeded in introducing a fixed evangelical order for the city of Lübeck, and his catechism, which was first published in 1539, was often republished. In 1543 he was called to his native country to labor in behalf of the Reformation. Having completed his work there, he returned towards the end of the same year to Lübeck. In 1545 he published the Lübeck hymn-book, entitled *Enchiridion geistlike lede unde Psalmen uppet nye gebetert von M. Luther.* He died Feb. 12, 1548. His motto was, "Spes mea unica Christus." After his death were published, *Enarrationes Succinctæ et Eruditæ Locorum Insignium Præsertim Paulinis et Aliorum Apostolorum Epistolis Sumptorum* (Basle, 1571):—*Institutiones de Modo et Ratione Orandi* (ibid. 1574). See *Ausführliche Geschichte der Lübeckischen Kirchen-Reformation in den Jahren* 1529–31, by F. Petersen (Lübeck, 1830); Waitz, *Lübeck unter Jürgen Wullenwever u. die europäische Politik* (Berlin, 1855); Spiegel, *Hermann Bonnus* (Leipsic, 1864); Plitt, in Herzog's *Real-Encyklop.* (2d ed.) s. v.; Koch, *Gesch. der deutschen Kirchenliedes*, i, 428 sq. (B. P.)

Bono, Giambattista Agostino, an Italian theologian and jurist, was born at Verzuolo, near Saluces, in 1738. He pursued his studies at Turin, where he obtained in 1767 the chair of canonical institution, and in 1768 that of canonical law. From this time he became known by different works in which he defined the boundary between the temporal and spiritual power. In 1792 Savoy and the county of Nice having been occupied by the French army, the abbot Bono and some other professors declared themselves favorable to the revolution. The University of Turin was closed, and Bono was obliged to resign himself to a life of retirement. He took advantage of this opportunity to write the preface of the edition of a work by Leibnitz, published at Geneva in 1797. After the occupation of Piedmont by the French in 1798 he was made president of the provisory government. He died March, 1799. He wrote, *De Potestate Ecclesiæ tum Principes seu de Jurisdictione* (about 1767):—*De Potestate Principis circa Matrimonia* (1788):—*De Criminibus Ecclesiasticis.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonoc, a Scotch *saint.* In the Register of the Great Seal, b. 36, No. 72 (MS. General Register House, Edinburgh), there is a confirmation by king James VI of Scotland of a charter granted "per dominum Thomam Wemis capellani capellanie Sancti Bonach situate et fundate intra villam de Lucheris." In the original charter the saint is called Bonoc, "capellanus capelle Sancti Bonoci," and is probably St. Bonifandus, the bishop who accompanied St. Boniface to Pictland. His relics were at Leuchars, Fifeshire.

Bonomi, Giovanni Francesco, an Italian prelate, was born at Cremona, Oct. 6, 1536. He studied at Bologna and Pavia, and afterwards went to Rome, where he was patronized by cardinal Carlo Borromeo, who resigned the abbey of Nonantula in his favor. Bonomi was appointed bishop of Vercelli in 1572, and was consecrated at Milan by Borromeo. Popes Gregory XIII and Sixtus V employed him as legate, and in 1581 he was sent to Germany to settle the affair of the archbishopric of Cologne. He deposed the archbishop elector, Gerard Truchses, of Waldpurg, and installed in his place Ernest, bishop of Liege. He was afterwards legate in Flanders, and died at Liege, Feb. 26, 1587. Cardinal Borromeo had bequeathed his MSS. to Bonomi, who wrote the life of his patron, *Vita et Obitus Caroli Borromei* (Cologne, 1587). He also composed a poem on the same subject, *Borromæidos libri iv* (Milan, 1589); another on the great victory gained by Don Juan of Austria over the Turkish fleet off Lepanto in 1571, *Eucharistirion ob Victoriam ad Echinadas Partam* (Milan, 1589). Other of his poems are among the *Carmina Illustrium Poetarum Italorum.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bonone, Bartolomeo, an Italian painter, was born at Pavia, where he flourished in the first part of the 16th century In the Church of San Francesco, at Pavia, is an altar piece of the titular saint, dated 1507.

Bonone, Carlo, a distinguished Italian painter, was born at Ferrara in 1569, and studied under G. Mazzuoli. He afterwards spent some time at Bologna, after which he went to Rome, and then to Venice. He died in 1631. His smaller works exhibit so much of the style of Caracci, that he was styled the Caracci of Ferrara. His best work is the *Feast of Herod*, in the Church of St. Benedetto, and next in value is his *Miracle at Cana*, in the refectory of the Certosini at Ferrara. Many other works of this painter are to be found in the public edifices of Ferrara.

Bonone, Lionello, an Italian painter, the nephew and scholar of Carlo, flourished about the year 1649. His best works are the *Visitation*, and the *Holy Family* in the chapel of the hospital of St. Maria Novella.

Bonōsa, *Saint*, sister of Zosima, martyr in Porto under Severus, is commemorated July 15 in the Roman martyrologies.

Bonosians were a Christian sect which arose towards the end of the 4th century, under the leadership of *Bonosus* (q. v.), bishop of Sardica.

Bonōsus, *Saint and Martyr*, of Antioch, was an officer of "the Herculian band," in the time of Julian the Apostate. This emperor had removed from the imperial standard (*labarum*) the cross and sacred name, which Constantine had ordered to be borne. Bonosus and Maximilian persisted in retaining these standards, and were beaten with loaded clubs, and thrown into boiling pitch; after which they were beheaded, with some other martyrs, among whom are named Jovianus and Herculianus, about the end of December, 362. Their festival is, however, kept on Aug. 21. The *Acts* of these saints, given by Ruinart, are probably authentic, although not original. See Butler, Aug. 21; Baillet, Aug. 21; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonsi, Giovanni Battista, an Italian theologian, was born at Florence in 1554. He received the degree of doctor of law at Padua. He was made bishop of Beziers by the king of France, Henry IV, and took possession of his diocese in 1598. Having concluded the marriage of this king with Marie de Medicis, niece of grand-duke Ferdinand, he obtained the position of grand-almoner of France. Pope Paul V, at the solicitation of Henry IV, gave to him in 1611 the cardinal's hat. He died at Rome July 4, 1621. A small number of letters written by him are published in vol. i of the *Bibliotheca Pontificia.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bont, *Saint.* See BONITUS.

Bontecou, JAMES CLARK, a Methodist Episcopal minister, was born in New Haven, Conn. He experienced conversion at the age of fifteen, and in 1827 entered the New York Conference. Subsequently he became a member of the New England Conference, and in 1840 received a transfer to the Ohio Conference. He served the Church with great faithfulness, and spent his last eight years as a superannuate. He died Oct. 14, 1875. Mr. Bontecou was enterprising, frugal, and benevolent; buoyant, and uniformly pious. See *Minutes of Annual Conferences*, 1876, p. 102.

Bontemps, LÉGER, a French theologian who lived in the early half of the 16th century, wrote, *De la Vérité de la Foy Chrétienne* (Rouen):—*Consolation des Affligés* (Paris, 1545):—*Le Miroir de Parfaite Beauté*, etc. (ibid. 1557):—*Les Principes et Premiers Éléments de la Foy Chrétienne* (Lyons, 1558):—*La Règle des Chrétiens* (Paris, 1568). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bonucci, ANTONIO MARIA, an Italian Jesuit, was born at Arezzo, and died at Rome, March 29, 1729, having written, besides several lives of saints, and devotional works, a treatise entitled *Ephemerides Eucharisticæ* (Rome, 1700, 1713, 1715, 1729, 4 vols.). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bonus, *Saint.* See BONITUS.

Bonus Deus (*the beneficent god*), an appellation given to *Priapus* and also to *Jupiter.*

Bonus Eventus (*good luck*), in Roman mythology, was a country deity, who had a temple in the ninth region of Rome, and was honored as an increase of the fruits and herds. He appears as a youthful hero, on a winged dragon-wagon; in his right hand a shell of sacrifice, in his left ears of corn, sometimes with a capricorn and altar.

Bonvicino, ALESSANDRO (also called *Moretto*), an Italian painter, was born at Brescia in 1514, and studied under Titian. At the age of sixteen, he painted a picture of *St. Niccolo* in the Church of the Madonna de Miracoli. There are two pictures by him of *St. Lucia* and *St. Caterina*, in the Chiesa di S. Clemente at Brescia; also the principal altar-piece, representing the *Virgin and Infant in the Clouds, with Saints below.* He died in 1564.

Bonwicke, AMBROSE, an English nonjuring clergyman, was born at Mickleham, Surrey, April 29, 1652, and educated at Merchant Taylors' School and at St. John's College, Oxford, where he graduated in 1673. He was ordained deacon May 21, 1676, and priest June 6, 1680. He became master of Merchant Taylors' School in 1686, but was ejected for refusing to take the oath of allegiance in 1691. He was afterwards master of a celebrated school at Headley, near Leatherhead in Surrey. He wrote a *Life* of his son, Ambrose Bonwicke, and *Pattern for Young Students in the University* (published by Bowyer in 1729). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Book of Cries is the church book used for entries of banns, proclamations, and the like.

Booker, Luke, an English clergyman, was born in 1762. He became rector of Tedstone-de-la-Mere in 1806, and of Dudley in 1812, and died in 1836. He published, *Lectures on the Lord's Prayer:—Sermons on Various Subjects* (Dudley, 1793):—*Historical Account of Dudley Castle.* See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Booker, Simon L., a Methodist Episcopal minister, was born in Stevensburg, Frederick County, Va. He experienced religion in 1817, and in 1821 was received into the Kentucky Conference. In 1825 he was transferred to the Baltimore Conference, wherein he labored with zeal and fidelity until his death in August, 1829. See *Minutes of Annual Conferences*, 1830, p. 76.

Booker, Thomas, an English Congregational minister, was born in 1822. He joined the Church at Henley, labored first as an evangelist, and in 1849 was ordained pastor at Barrington, Cambridgeshire. In 1863 he emigrated to New Zealand, and labored successfully a few years at Newton; then removed to Maungaturoto, Kaipara, where he died, March 7, 1872. Mr. Booker's unaffected piety, gentleness of manner, prudence, and peculiar fitness for his great work, won for him a high place in the affection of all who knew him. See (Lond.) *Cong. Year-book*, 1873, p. 318.

Books. As these in ancient times were always in MS. form, the treatment of this subject necessarily resolves itself into a consideration of writing. We give the following particulars in addition to those under that head. This is an art by which facts or ideas are communicated from one person to another by means of graphic signs, such as symbols or letters.

I. *Origin of Writing.*—It has been a generally received and popular opinion that writing was first used and imparted to mankind when God wrote the Ten Commandments on the tables of stone; but the silence of Scripture upon the subject would rather suggest that so necessary an art had been known long before that time, or otherwise the sacred historian would probably have added this extraordinary and divine revelation to the other parts of his information respecting the transactions on Mount Sinai.

It is a remarkable fact, however, that although, with respect to other arts, as, for instance, those of music and metal-working, the Hebrews have assigned the honor of their discovery to the heroes of a remote antiquity, there is no trace or tradition whatever of the origin of letters, a discovery many times more remarkable and important than either of these. Throughout the book of Genesis there is not a single allusion, direct or indirect, either to the practice or to the existence of writing. The word כָּתַב, *kathâb*, "to write," does not once occur; none of its derivatives are used; and סֵפֶר, *sépher*, "a book," is found only in a single passage (Gen. v, 1), and there not in a connection which involves the supposition that the art of writing was known at the time to which it refers. The signet of Judah (xxxviii, 18, 25) which had probably some device engraven upon it, and Pharaoh's ring (xli, 42) with which Joseph was invested, have been appealed to as indicating a knowledge quite consistent with the existence of writing. But as there is nothing to show that the devices upon these rings, supposing them to exist, were written characters, or in fact anything more than emblematical figures, they cannot be considered as throwing much light upon the question. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is other evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. The instance brought forward by Hengstenberg to prove that "signets commonly bore alphabetic writings," is by no means so decisive as he would have it appear. It is Exod. xxxix, 30: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing of the engravings of a signet, 'Holiness to the Lord.'" That is, this inscription was engraved upon the plate as the device is engraved upon a signet, in intaglio; and the expression has reference to the manner of engraving, and not to the figures engraved, and therefore cannot be appealed to as proving the existence of alphabetic characters upon Judah's signet or Pharaoh's ring. Writing is first distinctly mentioned in xvii, 14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amalek's onslaught in the desert by committing it to writing. "And Jehovah said unto Moses, *Write this* for a memorial *in the book* (not '*a* book,' as

in the A. V.), and rehearse it in the ears of Joshua." It is clear that some special book is here referred to, perhaps, as Aben-Ezra suggests, the book of the wars of Jehovah, or the book of Jashar, or one of the many documents of the ancient Hebrews which have long since perished. Or it may have been the book in which Moses wrote the words of Jehovah (Exod. xxiv, 4), that is, the laws contained in chaps. xx–xxiii. The tables of the testimony are said to be "written by the finger of God" (xxxi, 18) on both sides, and "the writing was the writing of God, graven upon the tables" (xxiii, 15). It is not clear whether the passage in xxxiv, 28 implies that the second tables were written by Moses or by God himself. The engraving of the gems of the high-priest's breastplate with the names of the children of Israel (xxviii, 11), and the inscription upon the mitre (xxxix, 30), have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The next allusion is not so clear. The Israelites were forbidden, in imitation of the idolatrous nations, to put any "brand" (lit. "writing of burning") upon themselves. The figures thus branded upon the skin might have been alphabetical characters, but they were more probably emblematical devices, symbolizing some object of worship; for the root כָּתַב, *kathâb* (to write) is applied to picture-drawing (Judg. viii, 14), to mapping out a country (Josh. xviii, 8), and to plan-drawing (1 Chron. xxviii, 19). The curses against the adulteress were written by the priest "in *the* book," as before; and blotted out with water (Numb. v, 23). This proceeding, though principally distinguished by its symbolical character, involves the use of some kind of ink, and of a material on which the curses were written which would not be destroyed by water. The writing on door-posts and gates, alluded to in Deut. vi, 9; xi, 20, though perhaps to be taken figuratively rather than literally, implies certainly an acquaintance with the art and the use of alphabetic characters. Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. xxiv, 1, 3, however, it would appear that it was extended to others. A man who wished to be separated from his wife for her infidelity, could relieve himself by a summary process. "Let him write her a bill (סֵפֶר, *sépher*, "a book") of divorcement, and give it in her hand, and send her out of his house." It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable that these "bills of divorcement," though apparently so informal, were the work of professional scribes. It was enjoined as one of the duties of the king (xvii, 18), that he should transcribe the book of the law for his own private study, and we shall find hereafter in the history that distinct allusions to writing occur in the case of several kings. The remaining instances in the Pentateuch are the writing of laws upon stone covered with plaster, upon which while soft the inscription was cut (Deut. xxvii, 3, 8), the writing of the song of Moses (xxxi, 22), and of the law in a book which was placed in the side of the ark (xxxi, 24).

One of the first acts of Joshua on entering the Promised Land was to inscribe a copy of the law on the stones of the altar on Mount Ebal (Josh. viii, 32). The survey of the country was drawn out in a book (xviii, 8). In the time of the Judges we first meet with the professional scribe (סֹפֵר, *sophêr*), in his important capacity as marshal of the host of warriors (Judg. v, 14), with his staff (A. V. "pen") of office. Ewald (*Poet. Büch.* i, 129) regards *sophêr* in this passage as equivalent to שֹׁפֵט, *shophêt*, "judge," and certainly the context implies the high rank which the art of writing conferred upon its possessor. Later on in the history we read of Samuel writing in "the book" the manner of the kingdom (1 Sam. x, 25); but it is not till the reign of David that we hear for the first time of writing being used for the purposes of ordinary communication. The letter (lit. "book") which contained Uriah's death-warrant was written by David, and must have been intended for the eye of Joab alone, who was therefore able to read writing, and probably to write himself, though his message to the king, conveying the intelligence of Uriah's death, was a verbal one (2 Sam. xi, 14, 15). If we examine the instances in which writing is mentioned in connection with individuals, we shall find that in all cases the writers were men of superior position. In the Pentateuch the knowledge of the art is attributed to Moses, Joshua, and the priest alone. Samuel, who was educated by the high-priest, is mentioned as one of the earliest historians (1 Chron. xxix, 29), as well as Nathan the prophet (2 Chron. ix, 29), Shemaiah the prophet, Iddo the seer (xii, 15; xiii, 22), and Jehu the son of Hanani (xx, 34). Letters were written by Jezebel in the name of Ahab and sealed with his seal (1 Kings xxi, 8, 9, 11); by Jehu (2 Kings xi, 6); by Hezekiah (2 Chron. xxix, 1); by Rabshakeh the Assyrian general (xxxii, 17); by the Persian satraps (Ezra iv, 6, 7, 8); by Sanballat (Neh. vi, 5), Tobiah (vi, 19), Haman (Esth. viii, 5), Mordecai and Esther (ix, 29). The prophet Elijah wrote to Ahab (2 Chron. xxi, 2); Isaiah wrote some of the history of his time (xxvi, 22); Jeremiah committed his prophecies to writing (Jer. li, 60), sometimes by the help of Baruch the scribe (xxxvi, 4, 32); and the false prophet, Shemaiah the Nehelamite, endeavored to undermine Jeremiah's influence by the letters which he wrote to the high-priest (xxix, 25). In Isa. xxix, 11, 12, there is clearly a distinction drawn between the man who was able to read and the man who was not, and it seems a natural inference from what has been said that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes.

In addition to these instances in which writing is directly mentioned, an indirect allusion to its early existence is supposed to be found in the name of certain officers of the Hebrews in Egypt, שֹׁטְרִים, *shoterim*, Sept. γραμματεῖς (Exod. v, 6, A. V. "officers"). The root of this word has been sought in the Arabic *satara*, "to write," and its original meaning is believed to be "writers," or "scribes;" an explanation adopted by Gesenius in his *Lexicon Hebraicum* and *Thesaurus*, though he rejected it in his *Geschichte der Hebräischen Sprache und Schrift*. In the name Kirjath-Sepher (*Booktown*, Josh. xv, 15) the indication of a knowledge of writing among the Phœnicians is more distinct. Hitzig conjectures that the town may have derived its name from the discovery of the art, for the Hittites, a Canaanitish race, inhabited that region, and the term Hittite may possibly have its root in the Arabic *chatta*, "to write."

The Hebrews, then, a branch of the great Shemitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it. It is scarcely possible in the present day to believe that, two centuries ago, learned men of sober judgment seriously maintained, almost as an article of faith, that the square character, as it is known to us, with the vowel points and accents, was a direct revelation from heaven, and that the commandments were written by the finger of God upon the tables of stone in that character. Such, however, was really the case. But recent investigations have shown that, so far from the square character having any claim to such a remote antiquity and such an august parentage, it is of comparatively modern date, and has been formed from a more ancient type by a

gradual process of development, the steps of which may approximately be indicated. What, then, was this ancient type? Most probably the Phœnician. To the Phœnicians, the daring seamen and adventurous colonizers of the ancient world, tradition assigned the honor of the invention of letters (Pliny, v, 12). This tradition may be of no value as direct evidence, but as it probably originated with the Greeks, it shows that, to them at least, the Phœnicians were the inventors of letters, and that these were introduced into Europe by means of that intercourse with Phœnicia which is implied in the legend of Cadmus, the man of the East. The Phœnician companions of this hero, according to Herodotus (v, 58), taught the Greeks many accomplishments, and among others the use of letters, which hitherto they had not possessed. So Lucan, *Phars.* iii, 220:

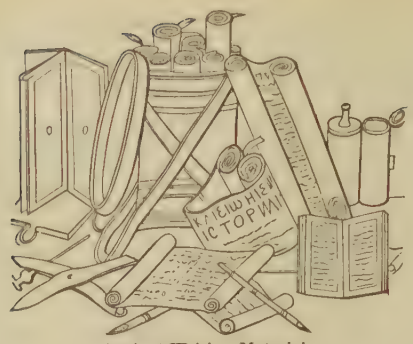
> "Phœnices primi, famæ si credimus, ausi
> Mansuram rudibus vocem signare figuris."

Pliny (vii, 56) was of opinion that letters were of Assyrian origin, but he mentions as a belief held by others that they were discovered among the Egyptians by Mercury, or that the Syrians had the honor of the invention. The last-mentioned theory is that given by Diodorus Siculus (v, 74), who says that the Syrians invented letters, and from them the Phœnicians, having learned them, transferred them to the Greeks. On the other hand, according to Tacitus (*Ann.* xi, 14), Egypt was believed to be the source whence the Phœnicians derived their knowledge. Be this as it may, the voice of tradition represents the Phœnicians as the disseminators, if not the inventors, of the alphabet. Whether it came to them from an Aramæan or Egyptian source can at best be but the subject of conjecture. It may, however, be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phœnicians the knowledge of writing and the use of letters. The two nations spoke languages of the same Shemitic family; they were brought into close contact by geographical position; all circumstances combine to render it probable that the ancient Hebrew alphabet was the common possession both of Hebrews and Phœnicians, and this probability is strengthened by the results of modern investigation into the Phœnician inscriptions which have of late years been brought to light. The names of the Hebrew letters indicate that they must have been the invention of a Shemitic people, and that they were moreover a pastoral people may be inferred from the same evidence. Such names as Aleph (*an ox*), Gimel (*a camel*), Lamed (*an ox-goad*), are most naturally explained by this hypothesis, which necessarily excludes the seafaring Phœnicians from any claim to their invention. If, as has been conjectured, they took the first idea of writing from the Egyptians, they would at least have given to the signs which they invented the names of objects with which they themselves were familiar. So far from this being the case, the letters of the Hebrew alphabet contain no trace whatever of ships or seafaring matters; on the contrary, they point distinctly to an inland and pastoral people. The Shemitic and Egyptian alphabets have this principle in common, that the object whose name is given to a letter was taken originally to indicate the letter which begins the name; but this fact alone is insufficient to show that the Shemitic races borrowed their alphabet from Egypt, or that the principle thus held in common may not have been the possession of other nations of a still earlier date than the Egyptians. "The phonetic use of hieroglyphics," says Mr. Kenrick, "would naturally suggest to a practical people, such as the Phœnicians were, a simplification of the cumbrous system of the Egyptians, by dispensing altogether with the pictorial and symbolical use, and assigning one character to each sound, instead of the multitude of homophones which made the reading of the hieroglyphics so difficult; the residence of the 'Phœnician shepherds,' the Hyksos, in Egypt might afford an opportunity for this adaptation, or it might be brought about by commercial intercourse. We cannot, however, trace such a resemblance between the earliest Phœnician alphabet known to us, and the phonetic characters of Egypt, as to give any certainty to this conclusion" (*Phœnicia*, p. 164, 165).

There were three kinds of writing practiced in Egypt: 1st. The hieroglyphical, or sacred sculptured characters; 2d. The hieratic, or sacerdotal, which was abbreviated; 3d. The demotic, or enchorial, which became the hand in general use. Lipsius, in *The Annals of Archæological Correspondence* (Rome, 1837), maintains that the Egyptians had two colloquial dialects in use, which were very distinct; the classical or sacerdotal, and the popular. The sacred, or hieroglyphic writing, as well as the hieratic of all ages, presents the former, while the demotic presents the common dialect. Wilkinson thinks the hieroglyphical was the sole mode of writing in the more ancient times, yet allows the hieratic to have been employed in remote ages; but if M. Prisse's discovery be true, of a papyrus said to be written in the reign of an hitherto unknown king in the first Memphitic dynasty, and in the hieratic character, its extreme antiquity will be found coeval with the hieroglyphical. "In Egypt nothing was done without writing. Scribes were employed on all occasions, whether to settle public or private questions, and no bargain of any consequence was made without the voucher of a written document" (Wilkinson, i, 183). On a tomb said to have been built about the time the Pyramids were erected, is seen the representation of a steward giving an account of the number of his master's flocks and herds (iv, 131). The scribes and stewards, who were employed in domestic suits, conveyancing and farming, could not have used the *sacred* characters for their affairs, nor could they have been understood by the people generally if they had; it may, therefore, be concluded that the enchorial writing was that in popular practice.

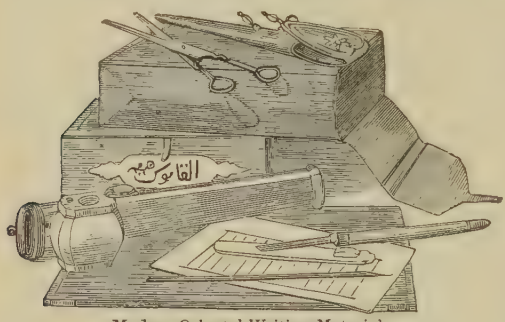
II. *Writing materials*, etc. — The oldest documents which contain the writing of a Shemitic race are probably the bricks of Nineveh and Babylon on which are impressed the cuneiform Assyrian inscriptions. Inscribed bricks are mentioned by Pliny (vii, 56) as used for astronomical observations by the Babylonians. There is, however, no evidence that they were ever employed by the Hebrews (the case of Ezekiel [iv, i] is evidently an exception), who certainly at a very early period practiced the more difficult but not more durable method of writing on stone (Exod. xxiv, 12; xxxi, 18; xxxii, 15; xxxiv, 1, 28; Deut. x, 1; xxvii, 1; Josh. viii, 32), on which inscriptions were cut with an iron graver (Job xix, 24; Jer. xvii, 1). They were, moreover, acquainted with the art of engraving upon metal (Exod. xxviii, 36) and gems (xxviii, 9). Wood was used upon some occasions (Numb. xvii, 3; comp. Homer, *Iliad*, vii, 175), and writing-tablets of boxwood are mentioned in 2 Esdr. xiv, 24. The "lead," to which allusion is made in Job xix, 24, is supposed to have been poured when melted into the cavities of the stone made by the letters of an inscription, in order to render it durable, and does not appear ever to have been used by the Hebrews as a writing material, like the *χάρται μολύβδινοι* at Thebes, on which were written Hesiod's *Works and Days* (Pausanius, ix, 31, 4; comp. Pliny, xiii, 21). Copper was used for the same purpose. M. Botta found traces of it in letters on the pavement slabs of Khorsabad (Layard, *Nineveh*, iii, 188). Inscriptions and documents which were intended to be permanent were written on tablets of brass (1 Macc. viii, 22; xiv, 27), but from the manner in which they are mentioned it is clear that their use was exceptional.

It is probable that the most ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practiced by the Hebrews (Exod. xxv, 5; Levit. xiii, 48), and they may have acquired the knowledge of the art from the



Ancient Writing Materials.

Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. "The fineness of the leather," says Sir G. Wilkinson, "employed for making the straps placed across the bodies of mummies discovered at Thebes, and the beauty of the figures stamped upon them, satisfactorily prove the skill of 'the leather-cutters,' and the antiquity of embossing;



Modern Oriental Writing Materials.

some of these bearing the names of kings who ruled Egypt about the period of the Exodus, or 3300 years ago" (Wilkinson, *Anc. Egypt.* iii, 155). Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. Papyri are found of the most remote Pharaonic age (ibid. 148), so that Pliny is undoubtedly in error when he says that the papyrus was not used as a writing-material before the time of Alexander the Great (xiii, 21). He probably intended to indicate that this was the date of its introduction into Europe. In the Bible the only allusions to the use of papyrus are in 2 John, 12, where χάρτης occurs, which refers especially to papyrus paper, and 3 Macc. iv, 20, where χαρτήρια is found in the same sense. In Josephus (*Ant.* iii, 11, 6) the trial of adultery is made by writing the name of God on a *skin*, and the seventy men who were sent to Ptolemy from Jerusalem by the high-priest Eleazar, to translate the Law into Greek, took with them the *skins* on which the Law was written in golden characters (*Ant.* xii, 2, 10). The oldest Persian annals were written on skins (Diod. Sic. ii, 32), and these appear to have been most frequently used by the Shemitic races, if not peculiar to them. Of the byssus, which was used in India before the time of Alexander (Strabo, xv, 717), and the palm-leaves mentioned by Pliny (vii, 23) there is no trace among the Hebrews, although we know that the Arabs wrote their earliest copies of the Koran upon the roughest materials, as stones, the shoulder-bones of sheep, and palm-leaves (De Sacy, *Mém. de l'Acad. des Inscript.* I, 307). Herodotus, after telling us that the Ionians learned the art of writing from the Phœnicians, adds that they called their books skins (τὰς βίβλους διφθέρας), because they made use of sheep-skins and goat-skins when short of paper (βίβλος). Among the Cyprians, a writing-master was called διφθεράλοιφος. Parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the μεμβράναι of 2 Tim. iv, 13, were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. There are three kinds of skins distinguished, on which the roll of the Pentateuch may be written: 1. קֶלֶף, *kéleph* (*Meg.* ii, 2; *Shabb.* viii, 3); 2. דוכסוסטוס = δίχαστος or διξέστος; and 3. גְּוִיל, *gevîl*. The last is made of the undivided skin, after the hair is removed and it has been properly dressed. For the other two the skin was split. The part with the hairy side was called *kéleph*, and was used for the *tephillin* or phylacteries; and upon the other (דוכס) the *mezuzôth* were written (Maimonides, *Hilc. Tephil.*). The skins when written upon were formed into rolls (מְגִלּוֹת, *megillôth*; Psa. xl, 8; comp. Isa. xxxiv, 4; Jer. xxxvi, 14; Ezek. ii, 9; Zech. v, 1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed (Isa. xxix, 11; Dan. xii, 4; Rev. v, 1, etc.). Hence the words גָּלַל, *galál* (εἰλίσσειν), to roll up (Isa. xxxiv, 4; Rev. vi, 14), and פָּרַשׂ, *parás* (ἀναπτύσσειν), to unroll (2 Kings xix, 14; Luke iv, 17), are used of the closing and opening of a book. The rolls were generally written on one side only, except in Ezek. ii, 9; Rev. v, 1. They were divided into columns (דַּלְתוֹת, *delathôth*, lit. "doors," A. V. "leaves," Jer. xxxvi, 23); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers' breadth was to be left between every two columns (Wähner, *Ant. Ebræor.* vol. I, sect. 1, cap. xlv, § 337). In the Herculaneum rolls the columns are two fingers broad, and in the MSS. in the library at Stuttgart there are three columns on each side, each three inches broad, with an inch space between the columns, and margins of three inches wide (Leyrer in Herzog's *Encyklop.* "Schriftzeichen"). The case in which the rolls were kept was called τεῦχος or θήκη, Talmudic כְּרַךְ, *kérek*, or כַּרְכָּא, *karkâ*. But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Luke i, 63, πινακίδια) served for the ordinary purposes of life. Several of these were fastened together and formed volumes (טומוס = *tomos*).

Books were written upon with a pointed style (עֵט, *'ét*, Job xix, 24), sometimes of iron (Psa. xlv, 2; Jer. viii, 8; xvii, 1). For harder materials a graver (חֶרֶט, *chéret*, Exod. xxxii, 4; Isa. viii, 1) was employed: the hard point was called צִפָּרֶן, *tsippôren* (Jer. xvii, 1). For parchment or skins a reed was used (3 John 13; 3 Macc. iv, 20), and according to some the Law was to be written with nothing else (Wähner, § 334). The ink, דְּיוֹ, *deyô* (Jer. xxxvi, 18), literally "black," like the Greek μέλαν (2 Cor. iii, 3; 2 John 12; 3 John 13), was to be of lamp-black dissolved in gall juice, though sometimes a mixture of gall juice and vitriol was allowable (Wähner, § 335). It was carried in an inkstand (קֶסֶת הַסֹּפֵר, *késeth has-sophêr*), which was suspended at the girdle (Ezek. ix, 2, 3), as is done at the present day in the East. The modern scribes "have an apparatus consisting of a metal or ebony tube for their reed pens, with a cup or bulb of the same material, attached to the upper end, for the ink. This they thrust through the girdle, and carry with them at all times" (Thomson, *Land and Book*, i, 188). Such a case for holding pens, ink, and other materials for writing is called in the Mishna קַלְמָרִין, *kalmârîn*, or קַלְמָרְיוֹן, *kalmaryôn* (*calamarium*; Mishna, *Celim*, ii, 7; *Mikv.* x,

1), while תְּרוֹנְתֵק, *terontēk* (Mishna, *Celim*, xvi, 8), is a case for carrying pens, penknife, style, and other implements of the writer's art. To professional scribes there are allusions in Psa. xlv, 1 [2]; Ezra vii, 6; 2 Esdr. xiv, 24. In the language of the Talmud these are called לַבְלָרִין, *lablarin*, which is a modification of the Latin *libellarii* (*Shabb.* fol. 16, 1). See LETTERS.

BOOKS, CENSURE OF. A studious life was strongly enforced upon the clergy by the ancient fathers, and enjoined by various canons of the earlier councils. In many early writers the study of the Holy Scriptures is urged upon the clergy as being of primary obligation, and the foundation on which all the superstructure of a more general and extensive learning was to be raised. Certain canons also required that in their most vacant hours, the times of eating and drinking, some portion of Scripture should be read to them—partly to exclude trifling and unnecessary discourse, and partly to afford them proper themes and subjects for edifying discourse and meditation.

Next to the Scriptures the study of the best ecclesiastical writers was recommended as most profitable and appropriate to the clerical office, the first place in such writings, however, being assigned to the canons of the Church. These were always reckoned of the greatest use and importance, as containing a summary account, not only of the Church's discipline and doctrine and government, but also rules of life and moral practice—on which account it was ordered that the canons should be read over at a man's ordination; and again, the Council of Toledo required the clergy to make them a part of their constant study, together with the Holy Scriptures. The canons were then a sort of directory for the pastoral care, and they had this advantage over any private directory, that they were the public voice and authorized rule of the Church.

With regard to other books and writings there was considerable restriction. Some of the canons forbade a bishop to read heathen authors; nor would they allow him to read heretical books, otherwise than as a matter of duty, i. e. unless there was occasion to refute them, or to caution others against the poison of them. The prohibition did not, however, extend to cases where the study of heathen literature might be advantageous to the cause of Christian truth. St. Jerome observes that both the Greek and Latin historians are of great use as well to explain as to confirm the truth of the prophecies of Daniel. St. Augustine says of the writings of heathen philosophers, that as they said many things which were true, both concerning God and the Son of God, they were in that respect very serviceable in refuting the vanities of the Gentiles. The fathers and ancient writers of the Church were, in fact, for the most part, well versed in the classical or heathen literature.

Bookstaver, JACOB, a minister of the Reformed (Dutch) Church, was born at Montgomery, Orange Co., N. Y., Feb. 9, 1817. He graduated from Rutgers College in 1837, New Brunswick Seminary in 1840, and was licensed by the Classis of Orange the same year. He was pastor of the Church at Minisink, Sussex Co., N. J., from 1841 to 1847. From 1847 to 1848 he was teacher at Belleville, Essex Co. He died suddenly, Dec. 11, 1848. He was not a man of brilliant talents, but was of an amiable and generous temper. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 191.

Boomer, JAMES, a Baptist minister, was born at Freetown (now Fall River), Mass., May 26, 1759. He was converted in March, 1780, and baptized in the following April. While engaged in teaching he was impressed that it was his duty to preach. He was licensed, and after preaching for a time was ordained, May 2, 1795, as pastor of the Baptist Church at Fall River, where he remained about eight years. In 1804 he removed to Charlton, Mass., to take charge of the Church in that place. Although obliged to engage in secular pursuits to meet his family expenses, he regularly preached to the Charlton Church, and towards the latter part of his life he preached in destitute places in his neighborhood. For two or three years before his death he was laid aside from his ministerial work. He died at Charlton, Feb. 24, 1837. It is a proof of the esteem in which he was held that the citizens of Charlton chose him for several years as their representative to the state legislature. See *The Christian Watchman*, Dec. 29, 1837. (J. C. S.)

Boon[e], CHARLES, an English Wesleyan minister, commenced the work in 1771, and for twenty-four years was a faithful itinerant. His last circuit was Plymouth dock. In July, 1795, he left Plymouth for Exeter, thinking the change would be beneficial. A contrary effect was produced, however, and he died there, July 20, 1795. See Atmore, *Meth. Memorial*, s. v.

Boone, Levi, a minister of the Methodist Episcopal Church, was born in Fayette County, Ala. In 1869, when about forty-eight years old, he was admitted to the Mississippi Conference, within the bounds of which he labored until his death, at Daleville, Dec. 23, 1880. See *Minutes of Annual Conferences*, 1880, p. 70.

Boone, Squire, a Baptist minister, was born in Berks County, Pa., in 1737, and was a brother of the famous Daniel Boone. Until 1770 his residence was a few miles from Wilkesborough, N. C. He was for some time the companion of his brother in making explorations in the state of Kentucky. In 1775 he had his home in a fort in Boonesborough, where he remained until 1779, when he built a fort in what is now Shelby County. For some time he resided in Louisville, Ky., and spent the last part of his life in what was then the territory of Indiana, where he died in 1815. The only official act of his of which we have any account was his marrying the first white persons who were married in Kentucky. His son, of the same name, and his grandson, Thomas Boone, were worthy Baptist ministers in Kentucky. See Cathcart, *Baptist Encyclop.* p. 113. (J. C. S.)

Boone, William E., a minister in the Methodist Episcopal Church South, was born at Fayetteville, N. C., Jan. 11, 1830. He received a careful religious training, joined the Church in 1846, prepared for the ministry at Cokesbury Conference School, and in 1850 entered the South Carolina Conference, in which he served the Church with fidelity until his decease, Oct. 29, 1858. Mr. Boone was characterized by deep piety and conscientiousness. He was untiring in zeal and greatly beloved. See *Minutes of Annual Conferences of the M. E. Church South*, 1858, p. 56.

Boos, a German Reformed minister, arrived in America about 1771. He brought no testimonials with him, but the Congregation of Reading, Pa., concluded to take him. He conducted himself well during the year, and the Cœtus permitted him to continue another year. In a letter from the secretary of the Cœtus to the fathers, in May, 1777, the highest praise is bestowed upon Mr. Boos: that his Church in Reading is in a most flourishing condition through his industry and zeal; that he is beloved not only in Reading, but by all the members of the Cœtus. In the minutes of 1782 we find that Mr. Boos was compelled to leave his Reading Church. He afterwards continued as an Independent minister. There are many traditions about him in Berks County, Pa. See Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 392.

Boot, JOHN F., a minister in the Methodist Episcopal Church South, a Cherokee Indian, was born about 1793. Prior to his conversion he was a leader among his people, a man of unsullied patriotism. He was converted about 1833, and about two years later received license to preach. He died Aug. 8, 1853. As

a preacher he had but few equals. He had a strong, comprehensive mind, and grasped his subject like a giant. He was powerful in declamation. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 452.

Booth, Bidcock, an English Congregational minister, was born at Sawley, Aug. 22, 1805. He was converted early in life, joined a Church at Clitheroe in his nineteenth year, and after earnest labor as a local preacher for some years in the neighborhood became pastor at Newton-in-Bowland in 1861. Here he died, Aug. 22, 1874. Mr. Booth was an incessant worker and a devoted pastor. See (Lond.) *Cong. Year-book*, 1875, p. 317.

Booth, Henry J., an English Wesleyan minister, was born in London. He was trained in the fear of the Lord, became a minister in 1844, and died suddenly, Nov. 29, 1854, in the thirty-fourth year of his age. He was active in mind and abundant in labors. See *Minutes of the British Conference*, 1855.

Booth, James, a Wesleyan minister in Canada, was a native of Yorkshire, England. He came to America in 1816, and was one of the most self-sacrificing laborers in the upper provinces. He became a supernumerary at Waterloo, Ont., in 1838, but resumed work again in three years. He died at Kingston, Ont., Jan. 22, 1854, in his seventy-third year. See *Minutes of the British Conference*, 1854; Carroll, *Case and his Contemporaries*, vol. v, index.

Booth, John, an English prelate of the 15th century, brother of Laurence and William, was probably a native of Cheshire. He was bachelor of laws, and in the sixth year of Edward IV (1466) became bishop of Exeter. He built the bishop's chair in his cathedral, which bishop Godwin says had no equal in England. During the troublesome times of the wars of York and Lancaster, John Booth retired to Horsley, Hampshire, where he died, April 1, 1478, and was buried in St. Clement Danes, London. See Fuller, *Worthies of England* (ed. Nuttall), i, 268.

Booth, John F., a Methodist Episcopal minister, was born in Brooklyn, N. Y., June 1, 1829. He entered the New York East Conference in 1855, passed all his itinerant ministry on Long Island, and died in the midst of his labors, Nov. 26, 1865. Mr. Booth was not loud and ostentatious, but remarkably firm and consistent. His ministry was short, but decisive, and crowned with great success; his chief excellence lay in his heart-devotedness to the young. See *Minutes of Annual Conferences*, 1866, p. 63.

Booth, Joseph, a minister of the Society of Friends, was born at Scituate, Mass., about 1660, and was educated as an Independent. He removed to Delaware when a young man. In that colony for many years he filled the office of civil magistrate, and represented for a time the county of Sussex, in which he resided, in the General Assembly. Having been brought under the influence of the ministry of Joseph Story in 1699, he became "convinced" of the truth of the principles of the Friends, and some time after was recognised as a minister in that denomination of Christians. "His communications were solemn and awful, delivered in the power of truth." A meeting at Motherkill, Del., and one at Cold Spring, Md., were established through his instrumentality. He died about 1732. See Bowden, *Hist. of Friends in America*, ii, 263. (J. C. S.)

Booth, Laurence, an English prelate of the 15th century, was half-brother of William Booth, archbishop of York. He became master of Pembroke Hall, Cambridge, and chancellor of that university. He was an eminent benefactor of his college, conferring thereon, among other things, the manor and patronage of Overton Waterfield, Huntingdonshire. From being chancellor of Cambridge, he was preferred to the same office to Margaret, queen of Henry VI, and, well discharging that office, he was, in the thirteenth year of Edward IV, (1474), made lord high chancellor of England, having first been bishop of Durham, and afterwards archbishop of York, and being a benefactor of both sees. He retained the mastership of Pembroke Hall till his death in 1480. See Fuller, *Worthies of England* (ed. Nuttall), i, 267.

Booth, William, an English prelate of the 15th century, was educated at Gray's Inn, London, quitted the study of law to accept the chancellor's place in St. Paul's, and took orders. He was soon consecrated bishop of Lichfield, and six years after was translated to York. He expended much in enlarging his archiepiscopal palace in York. After twelve years he died, and was buried at Southwell, in 1464. See Fuller, *Worthies of England* (ed. Nuttall), i, 267.

Booth, William C., a minister in the Methodist Episcopal Church South, was born in Covington County, Miss. He entered the Mississippi Conference in 1851, and labored until his death, in 1854. Mr. Booth was a young man of buoyant spirit, warm and generous nature, and confiding heart. See *Minutes of Annual Conferences of the M. E. Church South*, 1855, p. 606.

Booth, William Oliver, an English Wesleyan minister, was born at Eccleshill, near Bradford, Yorkshire, Sept. 1, 1801. After some years employed in tuition, he was accepted by the Conference in 1824. In the prime of his life accidents befell him, which laid the foundation of great weakness; but he did not cease his labor, although subdued by the chastening of almost constant pain, until age was added to suffering. He died while living as a supernumerary in London, March 19, 1879. His love for the young was intense and his labor for their welfare incessant. Few men had more friends. "His sermons were well studied, full of evangelical theology, and brought home to the consciences of his hearers in mighty and loving appeal." See *Minutes of the British Conference*, 1879, p. 33; *Wesleyan Centenary Takings*, i, 313.

Boothby, JEREMIAH, an English Wesleyan missionary, was sent to the West Indies in 1813, and died at Roseau, in the island of Dominica, July 14, 1816, of a fever induced by a cold he contracted from exposure, made necessary by a persecuting disturber in the congregation. See *Minutes of the British Conference*, 1817.

Boothe, PETER, a Methodist Episcopal minister, belonged to the Lexington Conference; had been for many years a local preacher, and later entered the travelling connection. He died on the Harrodsburg Circuit, Lexington District, Dec. 19, 1873. He was an earnest, faithful man. See *Minutes of Annual Conferences*, 1874, p. 11.

Bootman, CHARLES, an English Methodist preacher, was born at Lynn, Norfolk, in 1802, in humble life, but was brought up among the Wesleyans, and converted to God in his eighteenth year. He labored hard as a class leader and local preacher till 1849, when the division took place which led to a society being formed of Methodist reformers. Mr. Bootman was the minister of the society at Lynn until 1855, when it united with the New Connection. He travelled in only four circuits, and was happy and useful in his work. His last circuit was Gloucester, where he labored for only a few months, but preached till within two days of his death, which occurred Dec. 8, 1860. He published a tract on the *Conversion of the Masses*. See *Minutes of the Conferences*.

Boots were introduced by the Benedictines, and worn by masters of arts at their inception, until the doctors of faculties appropriated them to their own use, and masters were reduced to pantables or sandals. The boot was buttoned up the side of the leg like a gaiter; hence, probably, the modern use of the latter by the bishops, who have always a doctor's degree. The doctor of divinity stood booted and spurred at his act, as

if shod with the preparation of the Gospel and ready always to preach God's word.

Boots, Abraham, a German theologian and historian, was born at Bremen, Sept. 27, 1628. He studied at Marburg, and there taught metaphysics in 1662, history and eloquence in 1664. He died Oct. 11, 1673. His principal works are, *De Immaterialitate et Spiritualitate Angelorum* (Marburg, 1658):—*De Veritate* (ibid. 1661):—*De Variis Thematibus ex omni Scibili* (ibid. 1670). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boozer, John Jay, a Presbyterian minister, was born at Newberry, S. C., in 1825. He was educated in Oglethorpe University, Milledgeville, Ga., and studied in the theological seminary at Columbia, S. C. He was licensed about 1850 by the South Carolina Presbytery, and became pastor of Hopewell Church. In 1855 he removed to North Carolina; in 1858 to Arkansas, and became pastor of Pine Bluff Church, where he remained until his death in August, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 346.

Boquin (or **Bouquin**), Pierre, a French Protestant theologian, was born at the beginning of the 16th century in the province of Guienne. He studied at Bourges, and received his degree as doctor of theology April 23, 1539. He joined the order of the Carmelites, and was appointed prior. Having embraced the views of the Reformation, he left France in 1541, and went to Basle, Wittenberg, and Strasburg. In the last-named place he occupied the chair formerly held by Calvin, and commenced his lectures on the Epistle to the Galatians. But the love for his own country brought him back again to Bourges, where he lectured on Hebrew and exegesis, protected by the queen of Navarre, to whom he dedicated his treatise *De Necessitate et Usu Sacrarum Literarum*. In 1555 he was again obliged to leave the country, and went to Strasburg, where he acted for some time as preacher of the French Church. When in 1557 the university of Heidelberg was reformed, he was appointed professor there. He took an active part in the religious controversies of his time, and was present at the colloquy at Maulbronn. In 1574 he was obliged to give up his chair with the rest of the Calvinistic professors, since he would not subscribe to the Lutheran dogma of the ubiquity of Christ, and went as professor to Lausanne, where he died in 1582. His writings, which mainly treat of the controversy between the Lutherans and Catholics, are given in Haag, *La France Protestante*, ii, 404. See Hundeshagen, in Herzog's *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bora (**Bohra** or **Bohren**), Katharina von, the wife of Luther, was born at Löben in Saxony, Jan. 29, 1499, and while very young became a nun in the convent of Nimptschen. On reading some of Luther's writings, she determined to abandon the monastic life, and, along with eight of her companions, applied to Luther for help. At his instance Leonhard Koppe, a citizen of Torgau, succeeded in effecting their escape by night, April 4, 1523. Katharina found an asylum in the house of the burgomaster Reichenbach, at Wittenberg, and was married to Luther, June 13, 1525. The marriage caused a great stir in the religious world, but proved a very happy one. Luther in his will left all his property to her. She died at Torgau, Dec. 20, 1552. See Beste, *Geschichte Kath. von B.* (Halle, 1843); Walch, *Geschichte der Kath. von Bora*; Mayer, *De Catharina, Lutheri Conjuge*; Hofmann, *Cath. von Bora.*

Borak. See Alborak.

Boras, a remarkable race found in all the larger towns in the province of Gujerat in Hindustan, who, being Jews in features, manners, and genius, are Mohammedans in religion. See Gardner, *Faiths of the World*, s. v.

Borbetzy, Nerses, an Armenian theologian, was born near Tiflis about the middle of the 12th century. He applied himself diligently to the study of logic and theology, and became bishop of Bitlis. He died in 1317. He wrote a treatise on *Logic*, in which he traces with discernment the systems of Plato, Aristotle, Porphyry, of David the Philosopher, and others:—a short *Explanation of the Pentateuch*:—and *Sermons*. These works are cited in the Armenian manuscripts of the Imperial Library. See Hoefer, *Nouv. Biog. Générale*, s. v.

Borchard, G., a minister of the Lutheran Church, and a native of Germany, arrived in Nebraska in 1877, as a missionary to the German population. As a scholar his attainments were of the highest order. To the German Lutherans he was well known as a correspondent of the *Kirchenfreund*, especially by his letters on Japan. After two years of missionary labor, he became a teacher of German in Nebraska College, Nebraska City, where he died, Sept. 15, 1879. See *Lutheran Observer*, Sept. 26, 1879.

Borcht, Peter van der, *Sr.*, a Flemish landscape painter and engraver, was born at Brussels about 1540, and died in 1608. As a painter he gained very little distinction. He had great fertility of invention, but was not very judicious, either in the attitudes of his figures or the composition of his groups. The following are his best: *A Set of Landscapes from the Old and New Testaments; Rural Enjoyments; A Landscape*, with the subject of *Hagar and Ishmael; The Festival of the Company of Archers.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Borde, La. See Laborde.

Bordeaux, Councils of (*Concilium Burdegalense*). Of these there were several.

I. Held in 385, by order of the emperor Maximus, against the Priscillianists. Instantius and Priscillianus were called upon for their defence. The former made out so bad a case for himself that he was judged unworthy of the episcopate. Priscillianus, fearing the same treatment, ventured to appeal to the emperor from the council, which appeal the bishops permitted. Priscillianus and the other accused parties were in consequence brought before the emperor at Treves, Idacius and Ithacius, their accusers, accompanying them. The emperor, at the urgent request of Ithacius, and contrary to his promise made to St. Martin, condemned Priscillianus and some of his followers to death. St. Martin had before strongly urged Ithacius to desist from his violent accusations, and after this business refused to communicate with the Ithacians. Moreover, St. Ambrose, the pope Siricius, and the Council of Turin, in 398, condemned the Ithacians, maintaining that it was far from the part of a bishop to be in any way instrumental in causing the *death* of heretics. St. Ambrose in his writings also evinced his disgust at these cruelties, and the irregular condemnation of the Priscillianists. See Labbe, *Concil.* ii, 1034.

II. Held in 1080, in the month of October. Two legates, three archbishops, and several bishops were present. The notorious Berenger here gave account of his faith, either in confirmation of what he had declared at Rome in this same year, or to retract what he had just published in contradiction of that declaration. See Labbe, *Concil.* x, 381.

III. Held on April 13, 1255. In it Gerard of Malemort, archbishop of Bordeaux, published a constitution consisting of thirty articles. Among other things it is enacted, that all beneficed clergy and others having the cure of souls shall be constantly in residence; that those persons who remain in a state of excommunication for forty days shall pay nine livres, or some other suitable fine; it is absolutely forbidden to absolve any one under excommunication, even at the point of death, if he, or some one for him, have not made satisfaction to the party interested, the priest so absolving him to be bound for him. To such an extent had the abuse of excommunications been carried in that age, that it was a common case to excommunicate in execution of a

judgment, or on account of some money debt remaining unpaid. The fifth article enjoins that the consecrated host shall not be given to children who are brought to communion on Easter-day, but only bread which has been blessed. See Labbe, *Concil.* xi, 738.

IV. Held in 1583, by Antoine, archbishop of Bordeaux. Thirty-six regulations, relating to matters of faith, morals, and discipline, were drawn up, similar to those of the Council of Rheims in the same year. The last of these refers to the proper regulation of seminaries, and is divided into nine chapters, which enjoin, among other things, that they should be built in some open spot not far from the cathedral church; that mass and prayer should be said daily; that the members of the seminary should obey the superior and other officers; that they shall be modest in their behavior, never eat out of the seminary, and never go out without leave; that all shall go to bed at nine, and rise at four in the morning, etc. See Labbe, *Concil.* xv, 944.

V. Held in 1624, under Francis, archbishop of Bordeaux, and cardinal. In this council twenty-two chapters, containing a large number of canons, were published, chiefly relating to discipline. See Labbe, *Concil.* xv, 1632.

Bordel, John, a martyr of the Reformation period, was a Frenchman by birth, and suffered martyrdom, by strangling, in Brazil, in 1558. See Fox, *Acts and Monuments*, iv, 440.

Bordelum Sect. In the year 1739 a separatistic party took its rise at Bordelum, near Hensburg, in the duchy of Holstein. Its founder was the Saxon licentiate David Bär, who claimed a higher spiritual life and rejected all ecclesiastical order. He even despised the Church, which he called the devil's house, rejected the sacraments and marriage, and claimed the same liberty which we find in the Oneida Community. An edict of king Christian VI, issued June 11, 1739, made an end to the immoral doings of the leader, who died in 1743. See Tschackert in Herzog's *Real-Encyklop.* (2d ed.), s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bordenave, Jean de, a French theologian and canonist, lived in the latter half of the 17th century. He wrote, *État des Églises Cathédrales et Collégiales* (Paris, 1643, 1653):—*État des Cours Ecclésiastiques* (ibid. 1655). See Hoefer, *Nouv. Biog. Générale*, s. v.

Borderies, Étienne Jean François, a French theologian, was born at Montauban, Jan. 24, 1764. He studied in the college of St. Barbe, in Paris, where he remained as principal until the Revolution. He then went to Holland, and later to Germany, but eventually returned to France. In 1802 he became vicar of Lalande, and in 1819 vicar-general of the archdeaconate of St. Denis. He died Aug. 4, 1832, leaving *Œuvres*, which were published after his death. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bordes, Basil, a French preacher, was born about 1588. He was a hermit of Notre Dame d'Étang, at Dijon, and had a friend, named Nicholas, who one day confided to him quite an amount of silver. He yielded to the temptation to assassinate him and appropriate the money. A little time after, having occasion to preach at St. Benigne, of Dijon, he spoke at length upon the violent death of brother Nicholas, and, in so doing, certain expressions escaped him which led to his being suspected of the crime. He was finally convicted, and executed in 1633. He wrote, *Histoire de l'Image de Notre Dame d'Étang* (Dijon, 1632). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bordone, Paris, a distinguished painter of the Venetian school, was born at Treviso in 1500. There are many of his works in the churches and public edifices at Venice, Milan, Genoa, and Florence. His most important works are the *Ring of St. Mark* in St. Mark's at Venice, and the dome of San Vincenzio, at Treviso, containing, in six compartments, the *Annunciation*, the *Nativity*, the *Adoration of the Magi*, the *Crucifixion*, the *Ascension*, and the *Assumption of the Virgin*. He died in 1570. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bordoni, Francisco, a Franciscan of Parma, was born in 1597. At the age of fifteen he joined his order, whose general he became, and died Aug. 7, 1671. He wrote, *De Constructione Syllogismorum* (Milan, 1630):—*De Antiquitate Religionis Tertii Ord. S. Francisci* (Bologne, 1644):—*Ecclesiastica Ratiocinatio Festorum Mobilium* (ibid. 1657):—*Chronologium Fratrum et Sororum III Ord. Seraphici* (Parma, 1655):—*Formalitates Doctoris Subtilis ab Objectis Vindicatæ* (ibid. 1662):—*Privilegia Clericorum in Controversiis* (ibid. 1668), etc. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 719. (B. P.)

Bordonio, Giuseppe Antonio, an Italian theologian, was born at Turin, Feb. 22, 1682. He entered the Jesuit order in October, 1696, and after two years he was professor, successively, of belles-lettres at Pignerol and Genoa. In 1703 he occupied the chair of rhetoric at Turin, and in 1708 was placed in charge of the studies of the marquis of Susa. Four years after, the marquis of Trivie, being sent as ambassador to England, took Bordonio as chaplain of the embassy. He died in 1742, leaving, *Beatus Aloysius Gonza, de Parente Triumphator*, a drama in Latin verse (Pignerol, 1700):—*La Liguria in Pace, Scherzo Pastorale*, etc. (Genoa, 1702):—*Eduino Tragedia* (Turin, 1703):—*Discorsi per l' Esercizio della Buona Morte* (Venice, 3 vols., of which the first two were published in 1740, and the third in 1751). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bordwell, Joel, a Congregational minister, was born at Deerfield, Mass., in October, 1732. He graduated from Yale College in 1756, was ordained pastor of the Church in Kent, Oct. 28, 1758, and died Dec. 6, 1811. See Sprague, *Annals of the Amer. Pulpit*, i, 672.

Boreas (the north wind), in Greek mythology, was a Titan, the son of Astræus and Aurora, one of the four winds (his brothers were Zephyrus and Notus). He was reckoned among the benefactors of hot countries,

Ancient Representation of Boreas. (Relief from the Temple of the Winds at Athens.)

because his breath brought refreshing and rain. His dwelling was a cave of the Rhiphæan mountain-range, in the country of the Hyperboreans. He was highly venerated by the Athenians, and a small temple was erected in honor of him, because he had damaged the fleet of Xerxes. He loved the daughter of the Attican king Erechtheus, Orithyia, who presented him also with a daughter, Cleopatra, who married Phineus, king of Salmydessus, in Thrace, the son of the Phœnician king, Agenor. Chloris also was betrayed by him. The nymph Pitys, however, refusing his favor, was hurled, out of jealousy, against a rock, so that she died. Many of the most famous steeds of antiquity are indebted to him for their existence. On the Temple of the Winds, at Athens, he was represented as a bearded man; his dress reminds of the cold which he brings, his sea-horn of the peculiar sound which the blowing of this wind produces.

Boreasmi, in Greek cultus, were festivals celebrated at Athens in honor of Boreas.

Borein, PETER RUBLE, a Methodist Episcopal minister, was born in Washington County, East Tenn., Nov. 17, 1809. He experienced religion when about twelve years of age, and was distinguished during childhood and youth for his amiable and affectionate disposition and exemplary filial obedience. Having moved to Illinois, in 1830 he entered the Illinois College at Jacksonville, and on leaving college was licensed to preach, and entered the Illinois Conference in 1833. He continued his labors faithfully and with great success until his death, Aug. 15, 1838. Mr. Borein was engaging and delightful in person, manners, and public exercises. He was everywhere admired as a scholar, gentleman, and speaker. See *Minutes of Annual Conferences*, 1840, p. 54; Sprague, *Annals of the American Pulpit*, vol. vii.

Borgani, FRANCESCO, a painter of Mantua, lived about 1650. He studied under Domenico Fieti. There are several of his works in the churches of Mantua.

Borger, ÉLIE ANNE, a Flemish theologian, was born at Joure, in Friesland, in 1785. He completed his studies at the university of Leyden, where he received the degree of doctor, and was appointed in 1807 lecturer on sacred hermeneutics. In 1812, by a decree of the emperor of France, he was made adjunct professor. At the restoration of the university of Leyden, in 1815, Borger obtained the chair of theology, which he resigned for that of belles-lettres. He died in 1820. He wrote a large number of works, a complete list of which is found in the rectorial discourse of M. Smollenburg, delivered Feb. 8, 1821, at the university of Leyden. The most remarkable of his works are, *Des Sermons:*—an explanation of the *Épitre aux Galates:*—*Disputatio de Mysticismo* (Hague, 1820). See Hoefer, *Nouv. Biog. Générale*, s. v.

Borghardt, LUDWIG IMMANUEL, a Protestant theologian of Germany, was born at Magdeburg, Nov. 29, 1804. He studied theology, philosophy, and philology at Berlin. After completing his studies there, he entered the theological seminary at Wittenberg, where Nitzsch, Heubner, and Rothe were his teachers. In 1834 he went as pastor to Gross-Salze; in 1840 he was called to Kloster-Gröningen, and in 1846 as court-chaplain and superintendent of Stendal. In 1867 he was appointed member of consistory and second general superintendent of the province of Saxony. He died at his native place, June 21, 1870. See *Zum Gedächtniss von L. I. Borghardt* (Magdeburg, 1870). (B. P.)

Borghes, JOHN. See BOURGEOIS.

Borghesi, IPPOLITO, a reputable Neapolitan historical painter, flourished about 1620. He studied under Francesco Curia, and painted an altar-piece in San Lorenzo, at Perugia, representing the *Assumption*, which is his principal work.

Borghildur, in Norse mythology, was the mother of Hamund and the Hunding-slayer Helgis, famous in Northern heroic tales.

Borgia, Alessandro, an Italian prelate and theologian, was born at Velletri in 1682, and died Feb. 14, 1764. He was archbishop of Fermo, and left the following works: *Vita di San Gerolamo* (Velletri, 1698):—*Istoria della Chiesa e Città di Velletri, in quattro libri* (Nocera, 1723):—*Vita Benedicti XIII* (Rome, 1741):—*Letters* collected by Muratori:—*Homélies:*—and some other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Borgia, Stefano, an Italian prelate and theologian, was born at Velletri, Dec. 3, 1731. He early gave evidence of great talent, and received the first of his education from his uncle, archbishop of Fermo. He devoted himself especially to the study of antiquities, and at the age of nineteen was received at the academy of Cortona. He collected a very rich museum of monuments, medals, manuscripts, etc. Benedict XIV appointed him governor of Benevento, and soon after he was made secretary of the Congregation of the Propagandists, or of foreign missions. Pius VI appointed him cardinal and general inspector of the Foundling Hospital, and he introduced important changes in its administration. He went to Venice to see the men of letters, then to Padua to found an academy, and finally to Valencia to organize a kind of Propagandist society; and was sent to Africa and Asia to bear the principles of religion, and to collect monuments. The pontifical government having been re-established at Rome, in 1800, the new pontiff, Pius VII, who found the administration in disorder, placed Borgia at the head of the council, the labors of which included nearly all the material interests of the state. In 1801 he was appointed rector of the Roman College. Fatigued with his labors, and at an advanced age, he accompanied his master to France to crown Bonaparte, but he was taken ill at Lyons, and died there, Nov. 23, 1804. His museum, rich especially in Egyptian and Indian monuments, was his chief possession. He had sold his jewels to obtain these monuments, and his plate to publish a description of them. They were, however, scarcely his property, but rather that of the learned of his country. Adler, Zaega, Gergi, Paulin of St. Bartholomew, Heeren, and many others have profited by this collection, and have written concerning it. The manners of this cardinal were as gentle as his spirit was chaste. Among his principal works we notice, *Monumento di Papa Giovanni XVI* (Rome, 1750):—*Breve Istoria dell' Antica Città di Tadino nell' Umbria* (1751). An ancient map of the world in the museum of this cardinal, prepared by the curé of Camillus, Giovanni Paolo Borgia, nephew of the cardinal, is known in the history of geography under the name of the *Mappe Monde du Cardinal Borgia* (*Encyclop. des Gens du M.*). See Hoefer, *Nouv. Biog. Générale*, s. v.

Borgiani, ORAZIO, a Roman painter and engraver, was born in 1577, and studied under his brother Giulio, called Scalzo. He painted several pictures for the Spanish ambassador and also for the churches of Rome. His principal works are, *The Resurrection; The Dead Christ, with the two Marys and St. John; St. Christopher giving his Hand to the Infant Jesus.* He died in 1615. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Borgognone, AMBROGIO, a noted Milanese painter, lived about 1500, and studied under Vincenzio Foppa. He painted for one of the cloisters of San Simpliciano, at Milan, the history of St. Sisinio and his companions, also a *Coronation of the Virgin.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Borgona (or **Borgognona**), JUAN DE, a Spanish painter, flourished from 1495 to 1533. He gained distinction by his works, several of which, at Toledo, in oil and fresco, were held in high estimation. At Avila he painted some pictures from sacred history. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Borie, PIERRE ROSE URSULE DUMOULIN, a French missionary, was born at Beynot, in the diocese of Tulle, Feb. 26, 1808. He was trained from early youth by the Church, and at the age of fifteen went to the seminary of Servières. He afterwards studied at the seminary of Tulle, and finally at Paris. He was made deacon March 27, 1830, and soon after priest. He went to Macao the same year as vicar apostolical to the province of Tonquin, and after a series of hardships and persecutions he was finally beheaded by the natives, Nov. 24, 1838. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boring, Isaac, a minister in the Methodist Episcopal Church South, was born in Jackson County, Ga., of pious parents, who brought him to Christ in his

youth. In 1824 he was licensed to preach and admitted into the South Carolina Conference. He entered on his work with thorough devotion, and thus continued, with but one year's intermission as superannuate, till the close of his life, in 1851. Mr. Boring was a man of high moral standing, and was greatly beloved by all. See *Minutes of Annual Conferences of the M. E. Church South*, 1851, p. 305.

Boring, Washington, a minister in the Methodist Episcopal Church South, was born in Washington County, Tenn., in 1822. He embraced religion when about twenty-one, received license to preach in 1849, and in 1851 entered the Holston Conference. He served but three circuits when his useful career was closed, in 1854. Mr. Boring was alive to all excellences that brought culture and improvement to his people. He was strong in mind, energetic and deep in piety. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 521.

Borj (or **Al-borj**) is the mythic world-mountain of the ancient Persians, from which all mundane existence took its rise and the stars leaped into their orbits. It is the symbol of creation, and is affirmed to be the navel of the world, the mountain of mountains. It is considered the centre from which have come prophets and lawgivers, and the religious dogmas and liturgic rites of the ancient Persians.

Bork, Christian, a clergyman of the Reformed Church in America, was born in Berlin, Prussia, in 1758. His father, a Prussian army officer, died of a wound received in battle before his son's birth. His mother was a pious Lutheran, who trained him with religious care. In his eighteenth year, when about thirty miles from home, he was impressed into the military service, and sent to join the British army in America in 1776. He was in the army of general Burgoyne until its surrender at Saratoga in 1777, and after this event he determined to remain in America. He then taught school near Albany, and in 1781, having left the British service, enlisted in a regiment of New York State levies, from which he was honorably discharged the same year. During his army life, he was converted under a sermon preached in a barn at Livingston Manor by Rev. Dr. Livingston of New York, who was then a voluntary exile from the city on account of the war. While he was yet in the army, Mr. Bork used to gather the soldiers on Sabbaths and read the Bible to them. He continued to teach for about twelve years, studied theology with Dr. Bassett of Albany, and entered the ministry in 1798. His early ministry was spent in the vicinity of Albany (1798–1808), after which he became pastor of the Franklin-street Church, N. Y. (1808), where he remained until his death, in 1823. He was a bold, faithful soldier of the cross. His preaching was remarkable for its scriptural fulness and holy unction, and his memory is still cherished as that of a Christian pastor who was wholly given to his work. See Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Borlando, Matteo, a learned Italian jurist and theologian, lived in the early half of the 18th century. He went to Germany with Giovanni Filippo Ravizza, and there embraced the Lutheran communion. He wrote *Il Nuovo Testamento con Somma Fede, dal Greco Tradotto* (Erlangen, 1711). See Hoefer, *Nouv. Biog. Générale*, s. v.

Borlase, William, LL.D., F.R.S., an English clergyman and learned antiquary and naturalist, was born at Pendeen, in Cornwall, Feb. 2, 1696. He was educated at Exeter College, Oxford, and was ordained in 1720. In 1722 he was presented to the rectory of Ludgvan, and in 1732 to the vicarage of St. Just. He died Aug. 31, 1772. He published, *Antiquities, Historical and Monumental, of the County of Cornwall* (1754):—*Observations on the Ancient and Present State of the Islands of Scilly, and their Importance to the Trade of Great Britain* (1756):—*The Natural History of Cornwall* (1758):—and contributed many papers to the *Philosophical Transactions*. His *Memoirs*, written by himself, were published in Nichols's *Literary Anecdotes*, v, 291 sq. See Chalmers, *Biog. Dict.* s. v.; *Encyclop. Brit.* (9th ed.), s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Börling, Jacob, a Protestant minister of Germany, was born of Jewish parentage in 1801 at Slawitts, in Volhynia, Russian Poland. He received a strict Jewish education according to the fashion of his country, where the Talmud was the main subject of study. In 1821, when Mr. Moritz (q. v.), a missionary among the Jews, visited his native place, the turning-point in Mr. Börling's life came. The arguments of the missionary shook his belief in the divine authority of the Talmud, and he resolved to become a Christian. As this was impossible for him in his native town, he decided to go to St. Petersburg. Having been furnished with letters of introduction to some Christian friends, he set out on foot, in 1822, on a journey of a thousand miles. In St. Petersburg he received instruction in the truth of Christianity, and was baptized May 5, 1823, at the Moravian chapel. He remained at St. Petersburg till 1824, when he accompanied the Rev. Saltet to Tiflis, in Georgia, the latter having been appointed minister of the Protestant community there. In August, 1825, he accompanied the Rev. Joseph Wolff (q. v.) to Shoosha, Persia, where he enjoyed the society of Zaremba and other missionaries residing there. In 1826 the government directed him to settle somewhere as a citizen, and also to enter the Russian service. He settled at Tiflis, where he was employed by the government. In 1831 he entered the missionary institution at Basle, where he remained for three years. In 1834 he entered into connection with the Berlin Society for Promoting Christianity among the Jews, and labored for nearly five years in their service among the Jews in Silesia. Being a Russian, he had to return every three years to his country for the renewal of his passport. After passing an examination at the University of Dorpat, he received an appointment as minister of the Gospel in the colony Belowesch, in the government Tschernigow, in the south of Russia. Here he had thirteen parishes committed to his charge. The sad state of spiritual destitution in which he found his field of labor was soon changed for the better. He established schools everywhere, and his work was only interrupted by his death, Aug. 8, 1844. (B. P.)

Bormann, Carl Joseph Anton, a German teacher, was born at Gersosten, in Silesia, in 1766. In 1782 he was teacher at Gleinig, in Silesia, and after having entered upon a military career was appointed, in 1820, secretary of the commission for military studies at Berlin, where he died, Aug. 19, 1841. He wrote, *Die Christliche Lehre*, etc. (Berlin, 1820):—*Die Metaphysische Lehre* (ibid. 1828):—*Verklärung der Lehre von Gott* (ibid. 1831):—*Erklärung der biblischen Geschichten* (2d ed. 1858). See Winer, *Handbuch der theol. Lit.* i, 448; Zuchold, *Bibl. Theol.* i, 172. (B. P.)

Börner, Christian Friedrich, a German Protestant theologian, was born Nov. 6, 1683, at Dresden. He studied at Leipsic and Wittenberg. In 1705 he travelled in England and Holland; and in the latter country he purchased a manuscript now known as the *Börner Manuscript* (q. v.). From England he brought in manuscript the *Hypomnesticon* of Josephus, which was afterwards printed by T. A. Fabricius. In 1707 Börner was appointed professor of ethics, and in 1708 professor of Greek at Leipsic. In 1710 he was called to the theological chair, and died Nov. 19, 1753. Börner was a voluminous writer, and the titles of his writings fill about five printed pages in Döring, *Die gelehrten Theologen Deutschlands*. He edited Jacob le Long's *Bibliotheca Sacra, seu Syllabus Omnium Ferme Sacræ Scripturæ Editionum ac Versionum*, etc. (Leipsic, 1709):—

Martin Luther's Works (22 parts fol. 1728–34):—*Dissertationes Sacræ, quibus Illustria Oracula Divina Sanctionisque Doctrinæ Capita Explicantur* (ibid. 1752). See Döring, *l. c.* i, 134 sq.; Winer, *Handbuch der theol. Lit.* i, 24, 67, 338, 500, 750. (B. P.)

Bornitz (Lat. *Bornitius*), JOHANN ERNST, a Protestant theologian of Germany, was born at Meissen, in Saxony, April 12, 1622. He studied at Wittenberg, and died Nov. 14, 1645. He is the author of *De Characterum Judaicorum Antiquitate* (Wittenberg, 1643):—*Exercit. Philol. ad c. iv Genes. Comm. Ult.* (ibid. eod.):—*De* מיחות *s. Suppliciis Capitalibus Ebræorum* (ibid. eod.):—*De Synedrio Magno Hebræorum* (ibid. 1644):—*De Crucenum Ebræorum Supplicium Fuerit et Qualisnam Structura ejus cui Salvator Mundi fuit Affixus* (ibid. eod.):—*De Tikkun Sophrim* (ibid. eod.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Borosnyai, SIGISMUND, a theologian of Hungary, who studied in Holland, where, in 1736, he was made doctor of theology by the university of Leyden, was in 1738 appointed professor of theology at the Reformed Gymnasium of Enyeden in Transylvania, where he died in 1779. He is the author of *Disp. de Holocausto Jephtæ ad Jud. XI* (Franeker, 1735):—*De Testamentis ad Pias Causas* (Utrecht, eod.):—*Disp. I–VI de Symboli Apostolici Constitutione* (ibid. 1737):—*De Illustribus Veterum Scriptorum Testimoniis de Christi Doctrina* (ibid. eod.):—*De Sancto Fine Conditi Utriusque Testamenti* (1737):—*De Libris Refor. Eccles. Symbolicis* (Enyeden, 1745). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Horanyi, *Memor. Hungar.*; Benko, *Transylvania*, ii, 464. (B. P.)

Borowsky, LUDWIG ERNST VON, a Protestant divine of Germany, was born June 17, 1740, at Königsberg, where he completed his studies. In 1762 he was appointed military chaplain, and in 1763, after the completion of the Seven Year's War, he went to Bartenstein as garrison preacher, where he remained till 1770, when he accepted a call to Schaaken. In 1782 he was called to his native place as pastor of the Neurossgärter congregation, and in 1793 he was a member of the commission for church and school. In 1812 he was appointed general superintendent, in 1815 first court-preacher, in 1816 bishop, and in 1829 archbishop of the Evangelical Church of Prussia. He delivered his last sermon Sept. 4, 1831, and died in the same year, November 10. Of his writings we mention, *Ausgewählte Predigten und Reden von* 1762–1831 (Königsberg, 1833):—*Beitrag zur neuesten Geschichte der Unitarier und Socinianer:—Preussische Kirchenagende nebst Abhandlung über die historische Entwicklung der Liturgie:—Ueber Geist und Styl Dr. M. Luthers*, etc. See Zuchold, *Bibl. Theol.* i, 173; but more especially Rindfleisch, *Doctor L. E. v. Borowsky, ein Lebensbild* (Dantzic, 1878). (B. P.)

Borras, FRANCISCO NICOLAS, a Spanish historical painter and priest, was born at Cocentayna in 1530. He studied under Juanes at Valencia, and executed the great altar-piece of the monastery of San Jeronimo of Gaudia. Several of his paintings are at the Escurial, at Antiniente, at Aldaya, at Cocentayna, and Valencia. He died in 1610.

Borrekens, MATTHIEU, a Flemish engraver, was born at Antwerp about 1615. The following are his principal religious plates: *The Crucifixion, with the Virgin, Mary Magdalene, and St. John; The Immaculate Conception; Christ bound and kneeling, with two Angels, holding the Instruments of the Passion; The Good Shepherd.*

Borreman, ANTON, a Dutch theologian, an Arminian, died Oct. 21, 1683. He wrote, a *Dialogue on the Poets and Prophets* (Amsterdam, 1678):—*Variarum Lectionum Liber* (ibid. 1676):—a continuation, down to 1680, of the *Annales* of Voss. His works evince thought rather than rare and learned research. See Hoefer, *Nouv. Biog. Générale*, s. v.

Borri, CHRISTOFERO, an Italian missionary, was a native of Milan. He made a trip to the East, and on his return taught mathematics at Coimbra and Lisbon. It is said that he was ordered to Madrid by the king of Spain, who was informed that he had found means of determining the longitude by the declination of the needle. But his science led to his being suspected, it is thought, by his society, which he excluded from his regard in order to occupy himself in matters foreign to this organization. He afterwards entered the order of Cistercians, and died May 24, 1632. He wrote, under the pseudonym of *Onuphrius, Doctrina de Tribus Coelis; Aereo, Siderio, et Empyreo* (Lisbon, 1641):—*Relatione a Sua Santità della Cose delle Indie Orientale, di Giappelneo, della China, dell' Etiopia, dell' Isola di San Lorenzo, del regno di Monomolapa, e della Terra Incognita Australe* (Rome, 1631); with observations upon the manner in which the missionaries attempted to civilize the natives. He also corrected the charts used by navigators. This work was translated into French by P. Antony de la Croix (Rennes, 1631; in Latin, Vienna, 1633; in English by Robert Astley, London, eod.). This last translation was inserted by Churchill in vol. ii of his *Collection of Voyages*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Borrini, SPLANDIANO, an Italian theologian and poet, was born at Lodi, and lived in the early half of the 17th century. He wrote *Peregrinaggio di Gerusalemme, nel quale Sotto Varj Cacidenti, Accorsi a' Peregrini, si Figurano i Pericoli, Disturbi*, etc. (Rome, 1610). See Hoefer, *Nouv. Biog. Générale*, s. v.

Borromeo, ANDREA, an Italian theologian and missionary of Milan, entered the order of Theatines in 1637, and in 1652 visited as missionary Mingrelia and Georgia. Eleven years later he went to Rome, where he was appointed purveyor of this mission. He died in 1683, leaving *Relazione della Georgia, Mingrelia, e Missioni dei Teatini in quelle Parti* (Rome, 1704). See Hoefer, *Nouv. Biog. Générale*, s. v.

Borromini, FRANCESCO, an eminent Italian architect, was born at Bissone, in the diocese of Como, in 1599. At the age of sixteen he visited Rome and studied architecture under his relative, Carlo Maderno. He copied the designs of the latter, and sculptured the cherubim at the sides of the small doors of St. Peter's, with the baskets and festoons above the arches, which are the only sculptures he ever executed. On the death of his instructor he was appointed architect of St. Peter's, under the direction of Bernini. He executed the façade of the Church of St. Agnes in the Piazza Nuova, which is considered his best performance, and gained him so much reputation that the king of Spain appointed him to enlarge and modernize his palace at Rome. He was also employed in the Barberini palace; erected the church and monasteries of the Madonna de Strada Giulia; erected the palace of Rufina at Frascati, and embellished the Spada palace. He died at Rome in 1667. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Borrow, GEORGE, a noted Bible student, was born in Norfolk, England, in 1803. He was the son of an officer of the British army, and was intended for the law, but he early devoted his attention to literature. Having acquired a knowledge of the Gypsy language from some bands which encamped near Norwich, he commenced travelling among them and for years led a wandering life. In 1833 he became an agent of the British and Foreign Bible Society, and labored in Russia. While in St. Petersburg he edited the New Testament in the Chinese Tartar language. He then pursued his Bible labors in Spain, and was twice imprisoned for circulating the Scriptures. While in Spain he translated the New Testament into the Gypsy language.

After this he returned to England and gave himself up to literary pursuits, the first result of which was a book entitled *Zincali, or an Account of the Gypsies*, published in 1841. His researches showed that the Gypsy language was closely connected with the Sanscrit. In 1843 he published *The Bible in Spain*, a work that was warmly praised by Sir Robert Peel in the House of Commons, and of which the (Lond.) *Quarterly Review* said, "As a book of adventures, it seems about the most extraordinary which has appeared in our or any other language for a long time past." Mr. Borrow wrote several other works of great popularity, such as *Lavengro, the Scholar, the Gypsy, and the Priest* (London, 1851, 3 vols.):—and *The Romany Rye*. He died in London, Aug. 3, 1881. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Borrus. See Borri.

Borsa, Alessandro Maria, an Italian theologian, was born at Milan, Sept. 2, 1645. He entered the order of Somasques in 1661, and there performed various important functions. He died July 12, 1704, leaving *Dell' Amor di Filotea, Ragionamenti di Pardenio e Teocrito Descritti* (Milan, 1695):—*Della Morte di Filotea, Ragionamenti* (ibid. 1697):—*Trattato della Felicita Umana*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Borthwike, *Sir* John, a martyr of the Reformation period, was a knight in Scotland, who was well learned and answered knowingly all articles brought against him, which were many. He professed Christ, and taught the Scriptures in his family and to all who would come and hear him; for this he was apprehended and tried. The examination was a long and tedious one, but ended in the burning of this godly man in 1558. See Fox, *Acts and Monuments*, v, 607.

Bortum is a kind of clerical dress; if of gold, it was called *aurifrigium* ("clamydes geminis aurifrigiis, quæ vulgariter *bortum* dicuntur"—*Mart. Thesaur. Anecd.* iv, 538).

Borum, John, a Baptist minister, was born in Nottoway County, Va., Dec. 5, 1775, and removed with his father's family in 1805 to Wilson County, Tenn., where he lived the remainder of his life. He united with the Church in 1805, and soon after began to preach; the bounds of his labors, in his early ministry, embracing Brush Creek, Round Lick, Spring Creek, Salem, and many other churches. He was among the original founders of the Salem Association. As a preacher, he was experimental rather than doctrinal, and he wielded great influence in all the region where he resided. The family is a Baptist one as far back as it can be traced. He died May 30, 1844. See Borum, *Sketches of Tenn. Bapt. Ministers*, p. 41–45. (J. C. S.)

Borum, William, a Baptist minister, son of John (q.v.), was born in Wilson County, Tenn., May 24, 1828. He united with the Church Dec. 28, 1843; pursued his studies at the Union Academy and at Marion Collegiate Institute; was licensed in 1850, and ordained in June, 1855. After preaching for a few years in his native state, he removed in 1859 to Sevier County, Ark., and preached in that county and the counties adjoining. He assisted in the organization of several churches, and baptized a large number of persons. At one time he was pastor of four churches. His death from consumption took place at his home in Sevier County, Feb. 12, 1879. See Borum, *Sketches of Tenn. Bapt. Ministers*, p. 81–83. (J. C. S.)

Borysthĕnès (or the *Dnieper*), a river of Russia, was universally revered by the ancient Russians as holy, and in the holy city of Kiev, situated on its right bank, nearly all the gods of the Slavic race were at one time assembled.

Borzone, Luciano, a Genoese historical and portrait painter, was born in 1590, and studied under his uncle, Filippo Bertolotti. In San Domenico, at Genoa, there is a picture by him of the *Presentation in the Temple*, and in San Spirito the *Baptism of Christ*. He died in 1645. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bos, Cornelius. See Bus.

Bos, Jerome. See Bosche.

Bosa, an early English prelate, was a pupil of St. Hilda, at Stroneshall, and in 678 was appointed to the bishopric of Deira (Bede, *Hist. Eccl.* iv, 12), with his see at York. In 686, on Wilfrid's restoration, Bosa was expelled, but returned on the second exile of Wilfrid, in 691, and retained his see until his death, in 704 (or 705). He is highly praised by Alcuin, who says that he was a monk. Acca, bishop of Hexham, was brought up in his household. He is honored as a confessor, March 13.

Bosc, Jacques du, a French theologian, was born in Normandy, and lived in the early half of the 17th century. He published *L'Honnête Femme* (with Preface by D'Ablancourt, 1632):—*L'Eucharistie Paisible* (1647):—*Jésus Christ Mort pour Tous* (1651):—*Le Pacificateur Apostolique* (1663). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bosc, Pierre du, a French Protestant theologian, was born at Bayeux in 1623. Louis XIV having published an edict against the Calvinists, Du Bosc was delegated, in 1668, to hear remonstrances on this subject. He died at Rotterdam in 1692. He wrote, *Des Sermons* (Rotterdam, 1671, 1692):—*Des Lettres*, with a sketch of his *Life* by Legendre (1698; a new augmented edition, 1716). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bosca, Pietro Paolo, a Milanese, one of the *oblati* of St. Ambrose, and prefect of the Ambrosian Library, was born in 1632, and died April 22, 1699, leaving, *De Origine et Statu Biblioth. Ambros.* (Milan, 1672, 4to):—*Martyrologium Mediolanensis Eccles. cum Annot.* (1695, 4to). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bosch, Cornelius. See Bus.

Bosche (or **Bos**), **Jerome,** a Dutch painter and engraver, was born at Bois-le-Duc about 1470. One of his best pictures represents *Our Saviour delivering the Ancient Patriarchs from Hell*. He painted several other works of a serious nature, among which were *Christ bearing the Cross*, and the *Flight into Egypt*, in the Church of Bois-le-Duc. The following are some of his principal works: *The Temptation of St. Anthony* (dated 1522); *The Last Judgment*—Christ appears in the air, seated on a rainbow, and on each side of him are two angels, sounding trumpets, with labels bearing this inscription, "Hic est dies quem fuit; surgite mortui, venite ad judicium;" *The Baptism of Christ by St. John*. He died in 1530.

Bosche, Peter van, a learned Flemish theologian, was born at Brussels, Oct. 19, 1686. He early entered the Jesuit order, taught philosophy in the college of Antwerp, and died Nov. 24, 1736. He was one of the Bollandist writers, and left several other works, for which see Hoefer, *Nouvelle Biographie Générale*, s. v.

Böschenstein, Johann, a German professor of Hebrew, was born at Esslingen in 1472. On account of his knowledge of the Hebrew language, which he taught at Ingolstadt in 1489, and where Andreas Osiander attended his lectures, some believed him to be a converted Jew. From Augsburg he was called by duke Frederick the Wise, in 1518, as professor of Hebrew and Greek, to Wittenberg; from thence he went to Nuremberg, Heidelberg, Antwerp, and Zurich; and finally returned again to Augsburg, where he died after 1539. He was the greatest teacher after Reuchlin, and many of the reformers, as Luther, Melancthon, Zwingli, Eik, etc., were among his hearers. He wrote, *Elementale Introductorium in Hebraicas Literas, Teutonica et Hebr.*

Legendas (Augsburg, 1514; Wittenberg, 1518; Cologne, 1521):—*Rudimenta Hebraica Mos. Kimchi* (Augsburg, 1520). He is also the author of some hymns, the best of which is his *Da Jésus an dem Kreutze stund* (Engl. transl. by Jacobi in *Psalmodia Germanica*, i, 17, "When Christ hung on the cursed tree"), which he composed in 1515, and which was sung before the Reformation in some churches during the Passion-week. See Köhler, *Beyträge zur deutschen Kunst- und Literaturgeschichte* (Leipsic, 1794), ii, 1–23; Fürst, *Bibl. Jud.* i, 127; Steinschneider, *Bibliogr. Handbuch*, p. 23 sq.; Geiger, *Das Studium der Hebräischen Sprache in Deutschland* (Breslau, 1870), p. 48 sq.; Koch, *Gesch. d. deutschen Kirchenliedes*, i, 219 sq.; ii, 469 sq. (B. P.)

Boschi, Fabrizio, a Florentine painter, was born about 1570, and studied under Passignani. One of his best works was the *Martyrdom of St. Peter and St. Paul*, painted for the Church of the Certosa at Florence. In the church of the Dominican convent of S. Lucia is another excellent work, representing the *Assumption of the Virgin*, surrounded by angels, with the apostles below. Boschi died in 1642. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boschi, Francesco, a reputable Florentine painter, was born in 1619, and studied under his uncle, Matteo Roselli. He painted several pictures for the churches at Florence. He died in 1675. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boschini, Marco, a Venetian painter and engraver, was born in 1613, and studied under Palma. One of his best works is an altar-piece in the sacristy of San Girolamo at Venice, representing *The Last Supper*. He died in 1678. He was the author of *A Practical Guide to the Art of Painting* (Venice, 1660). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bosci. See Boskoi.

Boscoli, Andrea, a reputable Florentine historical painter, was born in 1550, and studied under Santo di Titi. His masterpiece is a picture of *St. John Preaching*, in the Church of the Teresiani at Rimini. He died in 1606. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bose, Johann Jacob, a Lutheran theologian of Germany, was born at Leipsic in 1713. He studied at his native place, and died there as doctor of theology and archdeacon of St. Thomas, May 28, 1775. He is the author of, *Dissertatt. de Potionibus Mortiferis ad Marci xvi*, 18 (Leipsic, 1736, 1737):—*De Paulo in Tertium Cœlum Rapto, a Sententia Clarissimi Œderi Vindicata, ad Locum* 2 *Cor. xii*, 14 (ibid. 1740):—*De Sponsæ Ornatu Splendoris Ecclesiæ N. F. Symbolo ad Esa. xlix*, 18 (ibid. 1736):—*De Carmelo Monte et Deo* (ibid. 1740):—*De Cultu Dei in Silentio, ad Ps. lxv*, 2 (ibid. 1756). See Meusel, *Gelehrtes Deutschland*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 129. (B. P.)

Bosel was the first bishop of Worcester, that see having been created by the division of the great Mercian diocese in 679 (or 680). He governed the see until 691, when, his health having given way, Oftfor was appointed to succeed him. Bosel's name is attached to a Malmesbury charter of 681, and to one of 685 — both, however, of questionable authority.

Boselli, Antonio, a reputable Italian sculptor and painter, flourished at Bergamo about 1500. As a sculptor he attained some distinction, and there are a number of his works in the Bergamese churches. As a painter he executed a number of works for the churches of his native city, among which is a picture in San Cristoforo, representing *St. Peter, St. Paul, and St. Luke*. In the Church of the Augustines there is one of his works, representing the *Virgin and Infant in the Clouds, with Saints below*. It is believed he assisted Pomponeo Amalteo, in the Friuli, from 1534 to 1536. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boselli, Bonaventura, an Italian Minorite of Sestola, in Modena, was born in 1598. He was a good Arabic scholar, and spent most of his time at Rome, where he died Aug. 1, 1666. He wrote, *Dilucidatio Speculi Verum Ostendentis pro Achmed Filio zin Alabedin, contra Politorem Speculi* (Rome, 1625, and often):—*Catalogus Hæresium et Hæreticorum* (ibid. 1661):—*Catalogus Conciliorum Catholicorum et Heterodoxorum a Calvinistis et Lutheranis Celebratorum* (ibid. eod.):—*Compendio Istorico della Basilica de' Santi Apostoli* (ibid. 1663). See Mazzuchelli, *Scrittori d' Italia*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bosham, Herbert. See Herbert of Bosham.

Boshasp, in Persian mythology, is one of the seven Erzdevs which Ahriman places opposed to the Amshaspands of Ormuzd. This dev killed the primordial bull Abudad by his bewitching power, and battled with Shriwer, the genius of light.

Bosher, Thomas, an English Methodist preacher, entered the New Connection ministry from London in 1803, and travelled in eleven circuits. His labors were acceptable, but his health failed in 1822, and after being a supernumerary one year he died at Hull, March 14, 1825, aged forty-nine years. See *Minutes of the Conference*, 1825.

Bosio, Antonio, a famous antiquarian, who flourished between 1570 and 1629, is known for his great undertaking of deciphering the catacombs. For thirty years he was occupied with his grand work, and died before he completed it, which was afterwards published in 1632 by the chevalier Albrandino, under the title *Roma Sotteranea*. Enriched by the additions of Saverani, Aringhi, and Bottari, it was published again in 1637, 1651, 1659, 1737, 1747, 1753. See Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bosio, Ferdinando, an Italian minister, was born in 1823. He was educated for the priesthood, and at twenty years of age took the highest scholarship and entered the seminary at Milan, under the charge of the bishop. At this time he was ordered to give up the reading of certain anti-Romanist publications, but refused. He subsequently received ordination as a priest, and in 1850 was appointed professor of rhetoric in the seminary at Mantua. He now manifested so strong an antipathy to the Austrian occupation, and gave such vent to his patriotic sentiments, that he was tried and condemned to death. The sentence was afterwards commuted to imprisonment for twelve years, and Ferdinando Bosio found himself in the Castle of Josephstadt, on the Bohemian confines. During this imprisonment his system received a shock which ultimately ended his life. The emperor Francis Joseph, on his public entry into Milan in 1856, granted an amnesty to a large number of Italian prisoners, and Bosio was among the number; the latter accordingly returned to Italy, after his five years of suffering. He was now sent as a parish priest to Casalromano, where he remained until 1861. The reading of a copy of the Scriptures sold him by a Wesleyan colporteur led to his conversion to Protestantism. He became a student, an evangelist, and finally, in 1866, a Wesleyan Methodist minister. The last eight years of his life were spent in Milan, where he died, July, 1879. Bosio, though modest and retiring, was a man of independent thought and strong moral courage. His preaching was that of a studious, thoughtful man, and was full of nervous force and earnest appeal. He was esteemed and beloved by his brethren. See *Minutes of the British Conference*, 1879, p. 56.

Bosio, Jacopo, of Milan, a knight of the order of St. John of Jerusalem, was intrusted with the care

of religious affairs in Malta at the end of the 16th century. He wrote a *History of the True Cross*, from the period of its discovery under Constantine the Great:—and an *Account of the Order of the Knights of Malta*. The best edition is that of *Rome* (1621, 3 vols. fol.).

Boso, *Cardinal*, an English ecclesiastic, nephew of Nicholas Breakspear (pope Adrian IV), was probably a native of Hertfordshire. He was made a cardinal by that pope in December, 1155, and was cardinal priest of the following churches in Rome: Cosma and Damian, Crosses of Jerusalem, Prudentiana, and of Pastor. He was instrumental in making Alexander III pope with the suffrages of nineteen cardinals, against the anti-pope Victor IV. Boso died in 1180. See Fuller, *Worthies of England* (ed. Nuttall), ii, 42.

Boson, a theologian of Normandy, was born in 1065 in the town of Montevilliers. He entered the abbey of Bec at the age of twenty-three, and in 1093 accompanied St. Anselm to his bishopric at Canterbury, and assisted him at the council of Clermont in 1095. Returning to the abbey of Bec in 1115, he was appointed prior, then abbot of Bec. This made him the object of persecution by those who, envious of his growing influence, wished to do something to lead to his being suspected by the king of England. He died in 1136. He wrote, in the form of a letter, *Defense de l'Ordre Monastique*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bosphŏrus, bishop of Colonia, in Cappadocia Secunda, was a confidential friend and correspondent of Gregory Nazianzen and Basil the Great. His episcopate must have commenced in 360, and continued at least forty-eight years. He had great influence over the gentler nature of Gregory, who, however, speaks of him in terms of the highest respect, both for the purity of his faith and the sanctity of his life. Bosphorus persuaded Gregory to remain at Nazianzum after his father's death, and accept the unwelcome see of Constantinople. Gregory bitterly complained of his excessive importunity, but yielded. In 383 Bosphorus was accused of unsoundness in the faith, which greatly distressed Gregory, who wrote urgently in his behalf to Theodore of Tyana, Nectarius, and Eutropius. Bosphorus attended the second Œcumenical Council at Constantinople in 381; and Palladius speaks with gratitude of the sympathy shown by him towards the bishops banished, in 406, for adhesion to Chrysostom.

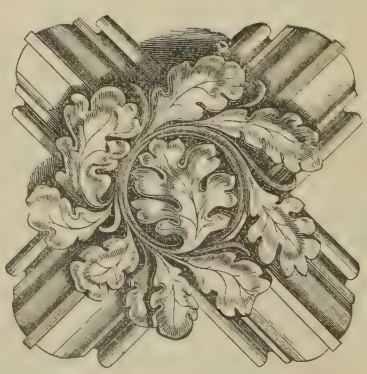
Bosquet, François de, a French prelate, was born at Narbonne, May 28, 1605. He first studied law, and attained great eminence in that profession, insomuch that the king, in recompense for his services as intendant of Guienne and Languedoc, granted him the title of counsellor of state. When he was thus on the high-road to the greatest posts, he voluntarily, in 1650, resigned every situation which he held, and was made bishop of Lodève, by the cession, in his favor, of Jean Plantavit de la Pause, his friend. In the same year he was deputed by the clergy to Rome, to treat of the affair of the Five Propositions. In 1657, he was appointed to the see of Montpellier. He died June 24, 1676, leaving, *Inocentii III Epistol. Libri iv cum Notis* (Toulon, 1635, fol.):—*Pontificum Romanorum qui è Gallia Oriundi in ea Sederunt, Historia*, 1305 to 1394 (Paris, 1632, 8vo); Baluze has given an augmented and corrected edition *Vitæ pap. Aven.* 1693:—*Michaëlis Pselli Synopsis Legum* (ibid. 1632, 8vo):—*Historia Ecclesiæ Gallicanæ* (best edition that of 1636, 4to):—a *Life of St. Fulcran*, bishop of Lodève, and other works. See *Biog. Universelle*, v, 220; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bosquier, Philippe, a Flemish theologian, was born at Mons, in Hainault, in 1561. He studied theology at the university of Paris, entered the order of the Recollets, and was sent to Rome, where he gained by his talents the favor of the cardinal Baronius. He died at Avesnes in 1636. Bosquier acquired the reputation of a good preacher, although his sermons were somewhat faulty. His most desirable productions are, *Tragédie Nouvelle, dite le Petit Rasoir des Ornéments Mondains, en laquelle toutes les Misères de nostre Temps sont Attribuées tant aux Hérésies qu'aux Ornéments Superflus du Corps* (Mons, 1588 or 1589):—*L'Académie des Pécheurs* (ibid. 1596):—*Le Fouet de l'Académie des Pécheurs* (Arras, 1597). The author himself has given a complete edition of his works (Cologne, 1621). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boss, a projecting ornament placed at the intersections of the ribs of ceilings, whether vaulted or flat; also used as a termination to weather-mouldings of doors, windows, etc., called then a *Corbel* or *Dripstone Termination*; and in various other situations, either as an ornamental stop, or finishing, to mouldings, or to cover them where they intersect each other; but their principal application is to vaulted ceilings. In *Norman* work the vaults are most commonly without bosses until the latter part of the style, and when used they are generally not very prominent nor very richly carved. In the succeeding styles they are used in profusion, though less abundantly in the Early English than in the Decorated and Perpendicular, and are generally

Chapter-house, Oxford Cathedral (cir 1220).

elaborately carved. The *Early English* bosses are usually sculptured with foliage characteristic of the style, among which small figures and animals are sometimes introduced, but occasionally a small circle of mouldings, correspondings with those of the ribs, is used in the place of a carved boss. In the *Decorated* style the bosses usually consist of foliage, heads, animals, etc., or of foliage combined with heads and animals, and sometimes shields charged with armorial bearings are used. Many of the *Perpendicular* bosses bear a strong resemblance to the Decorated, but there is generally the same difference in the execution of the foliage that is found in all the other features of the style. Shields with armorial bearings are used abundantly in Perpendicular work, and there is considerably greater varia-



St. Alban's Abbey, Herts (cir. 1320).

tion in the bosses of this style than any other; sometimes they are made to represent a flat sculptured ornament attached to the under-side of the ribs; sometimes they resemble small pendants, which are occasionally pierced, as in the south porch of Dursley Church, Gloucestershire, but it is impossible to enumerate all the varieties.

Bosschaert, THOMAS WILLEBORTS, an eminent Flemish painter, was born at Berg-op-Zoom in 1613, and studied at Antwerp under Gerard Segers. After remaining at Rome four years, he returned to Flanders, where he soon gained distinction by several pictures painted for the churches of the Low Countries. There is a work by him at the Hague, representing an emblematical subject of peace and war; and in the Church of St. James at Bruges is another composition, representing the martyrdom of that saint. There are also some of his works in the Church of the Capuchins at Brussels. He died Jan. 23, 1656. See Spooner, *Biog. Hist. of the Fine Arts*, s. v., Hoefer, *Nouv. Biog. Générale*, s. v.

Bosse, ABRAHAM, a French engraver, was born at Tours about 1610. He studied at Paris, and became professor of perspective. He published several works on drawing and engraving. The following are some of his principal works: *The Holy Family; The King and Queen Offering their Vows to the Virgin; Six Plates of the History of the Rich Man and Lazarus; Preparation of a Christian Soldier for a Spiritual Warfare.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bossius, JACQUES, a Flemish engraver, was born about 1520, and resided chiefly at Rome. The following are his principal works: *St. Peter and St. John Curing the Lame Man;* four, of *The Four Evangelists; The Portrait of M. Angelo Buonarotti.*

Bossler, DAVID, a minister of the German Reformed Church, was born in the vicinity of Selinsgrove, Pa., April 15, 1800. He joined the Reformed Church at fourteen, and at eighteen commenced the study of theology at Hagerstown, Md., under Rev. James R. Reily. He was licensed in 1821, and accepted a call from the Emmittsburg charge, which included several neighboring places. In 1829 he was appointed an agent to collect funds for the theological seminary at York. He served his first charge twelve years. In 1835 he accepted a charge at Harrisburg, Pa., where his field of labor at no time included less than six congregations. In addition to this work he was for many years agent for the Dauphin County Bible Society. In 1852 he became pastor of York charge with six congregations. He was very successful in collecting funds for Church enterprises. He was compelled by failing health to resign his congregation in 1868, and died in York, May 14, 1875. He was a man of great zeal, and unselfish fidelity to the Church. By nature generous and sympathizing, he was a man of exemplary piety. See Harbaugh, *Fathers of the Germ. Ref. Church*, v, 154.

Bossmann, JOHANN, a Roman Catholic prelate of Germany, was born Sept. 21, 1797, at Keppelen, on the Lower Rhine. He studied at Cologne, and received holy orders in 1821. After having served as pastor in several places, he was called in 1852 to Münster as regent of the clerical seminary. In 1858 he was consecrated as bishop of Dioklea *in partibus infidelium* and suffragan of Münster. In 1866 he was made cathedral-dean, and in 1871 doctor of theology. He died Aug. 4, 1875, at Münster. (B. P.)

Bosso, Carlo, an Italian theologian and poet, was a Barnabite, and had been charged with important missions. He died Nov. 1, 1649, leaving several works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bosso (or **Bossio**), **Giovanni Angelo,** a learned Italian theologian, was a member of the order of Barnabites, in which he performed various functions, and of which he became general. He died at Rome in 1665. He wrote, *De Triplici Jubilæi Privilegio* (Pisa, 1635, 1670):—*Disceptationes Morales de Jurisdictione Episcoporum* (Milan, 1638):—*Moralia Varia ad Usum utriusque Fori* (Lyons, 1649, 1651):—*Methodus Serviendi Deo* (Milan, 1656). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bosso (or **Bossus**), **Matteo,** an Italian writer, was born at Verona in 1428. He was canon regular of St. John of Lateran, and died at Padua in 1502, leaving, among other works, *De Veris ac Salutaribus Animi Gaudiis:—De Sapientiæ Cultu:—De Tolerandis Adversis,* etc.:—four hundred and sixty-five of his letters and six sermons under the title, *Recuperationes Fesulanæ*, dedicated to cardinal Giovanni de' Medici (Bologna, 1492). See Landon, *Eccles. Dict.* s. v., Hoefer, *Nouv. Biog. Générale*, s. v.

Bossu (Lat. *Bossulus*), JACQUES LE, a French theologian, was born at Paris in 1546. He entered the order of St. Benedict, received the degree of doctor at the Sorbonne, and was tutor to the cardinal of Guise. His affection for his former pupil led him, during the troubles of the League, to favor ardently the projects of the house of Lorraine. He especially did this by his preaching at Paris and Nantes, and it was partially due to his efforts that Nantes revolted against royal authority. He claimed that Henry III was justly punished for his crimes by James Clement, and that the fact of Henry IV being a heretic removed from him all claim to the crown. The success of this monarch obliged Le Bossu to take refuge at Rome, where he attached himself to cardinal Alexandrin and a Spaniard, Francis Pegua, auditor of the tribunal, who by his writings had opposed the admission of Henry IV into the heart of the Church. Thanks to the protection of Pegua, Le Bossu was appointed by pope Clement VIII consulter of the society *de Auxiliis*. He distinguished himself by his regularity of conduct and purity of manner, and at the succession of Paul V manifested a desire to return to France; but this pontiff, highly appreciating his talents, opposed his leaving, and accorded to him large pensions, with permission to dispose of them as he saw fit at his death. Le Bossu used this favor in behalf of the poor. He died at Rome, June 7, 1626. He published, *Les Devis d'un Catholique et d'un Politique* (Nantes, 1589), in which work he strongly opposed the house of Bourbon:—*Sermon Funèbre pour la Mémoire de F. Edim. Bourgoin* (ibid. 1590):—*Sermon Funèbre pour l'Anniversaire des Princes Henri et Louis de Lorraine* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bossuet, JACQUES BÉNIGNE, a French theologian and prelate, nephew of the illustrious bishop of Meaux of the same name, was born in 1664. He is best known by his participation in the condemnation of the book which Fénelon, archbishop of Cambrai, published under the title, *Explication des Maximes des Saints.* Just as this work was published, Bossuet and Philippeaux, his tutor, were about to leave Rome to return to France, but Bossuet received orders from the bishop of Meaux to remain and condemn the book. The correspondence which the nephew had on this subject with his uncle would fill not less than three quarto volumes. In this affair Bossuet showed so much violence that he injured his cause to some extent. On his return to France, he was appointed abbot of St. Lucien of Beauvais, and in 1716 bishop of Troyes. Besides the works of his uncle, of which he was the publisher, he published, *Mandement Relatif à l'Office de Saint Grégoire VII* (1729):—*Missale Sanctæ Ecclesiæ Trecensis* (1736). The innovations contained in the last-mentioned work excited universal complaint, and provoked the censure of the archbishop of Sens, who condemned him by a mandate, April 20, 1737. This caused a dispute, which the bishop of Troyes finally terminated by some concessions. Bossuet died at Paris, July 12, 1743. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bossutus, Goswin, a French monk of the order of Cistercians, a chanter, lived in the early half of the 13th century, at the abbey of Villers. This abbey, only the ruins of which remain, was situated in a valley of Brabant, about three leagues from the city of Gembloux. Bossutus wrote, in two books, the life of Arnulphe Cornibant, a lay brother of the abbey of Villers, which Francis Moschus published at Arras in 1600. The life of the monk Abundus, of the same abbey, is attributed to him. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bost, Jean Augustin, a French philanthropist, was born at Moutiers-Grandval, in Berne, in 1817. He was apprenticed to a bookbinder at Geneva, but love for music led him to Paris to be instructed by the great masters there. Under the influence of pastor L. Meyer he was induced to study for the ministry, and the young artist, being twenty-three years of age, passed one year of study at Sainte-Foy and two years at Montauban. But bodily infirmities obliged him to abandon his studies, and he went to Laforce, a small village in the Dordogne. The pulpit there being vacant, Bost administered to the spiritual wants of the people, and his services were highly appreciated. Without having completed his studies, the Free Church, which then originated (1844), received him among her ministers. Here Bost founded the many asylums which made his name so famous. He died in 1881. See Bouvier, *Le Pasteur John Bost, Fondateur des Asiles de Laforce* (Paris, 1881); Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bost, Paul Ami Isaac David, a Swiss Protestant theologian, was born at Geneva, June 10, 1790. His father, a member of the Moravian Church, sent his son to Neuwied, where he spent four years. After his return, he pursued a theological course at his native place, and was ordained in 1814. In 1816 he accepted a position as assistant at Moutiers-Grandval, in the canton of Berne, where he preached for two years. Feeling that a congregation was too limited a field for him, he entered, in 1818, the services of the London Continental Society. After his first journeys in Switzerland and Alsace, he left, in 1819, the Church of Geneva, defending his course in *Genève Religieuse en Mars* 1819. In 1825 he returned to Geneva, and was appointed pastor of the Free Church of Bourg-de-Four. The ministers of the national Church spoke and wrote against the schismatics, which caused Bost's *Défense de Ceux des Fidèles de Genève qui se sont Constitués en Église Indépendante, contre les Sectaires de cette Ville.* The excitement was great. Bost was accused of libel. On Jan. 4, 1826, the matter was brought before the court. Bost pleaded his own case, and was acquitted. The procurator-general made an appeal, and the matter was brought before the supreme court. Bost pleaded again for himself, and was acquitted of the accusation for libel, but was fined five hundred francs "for offensive expressions against an official corporation" (the Compagnie des Pasteurs). On this occasion the separated members of the Free Church were brought into closer contact with each other, and Malan, especially, gave expression to his brotherly love towards the accused. Bost soon resigned his position in the Church of Bourg-de-Four, and organized a new congregation at Carouge, near Geneva. In 1838 he founded a politico-religious paper, *L'Espérance*, which, together with his congregation at Carouge, he soon gave up. In 1840 he was again received into the national Church of Geneva, and accepted a call to Asnières, Bourges, and finally to Melan, where he was appointed preacher to the prisoners of the Maison Centrale, and labored there until 1848. Between 1849 and 1851 we find him at Geneva, Nismes, and Paris. The last years of his life he spent with his son at Laforce, where he died, Dec. 14, 1874. Bost left *Mémoires pouvant Servir à l'Histoire Religieuse des Églises Protestantes dela Suisse et de la France* (1854–56, 2 vols.). Besides the works mentioned, he wrote, *Histoire des Frères de Bohéme et de Moravie* (1831, 2 vols.):—*Sur la Primauté de Pierre et Son Épiscopal* (1832, 3 vols.):—*Histoire Générale de l'Établissement du Christianisme* (1834, 4 vols.), based upon Blumhardt's history of missions:—*Les Prophètes Protestants* (1847). See Guers, *Premier Réveil à Genève* (1871), *Semaine Religieuse*, Jan. 1875; *Église Libre*, April 9, 1875; Ruffet, in Lichtenberger's *Encyclopédie des Sciences Religieuses*, s. v.; Barde, in Herzog's *Real-Encyklop.* (2d ed.), s. v. (B. P.)

Boston, John, an English monk of St. Edmundsbury, is supposed to have died in 1410. He was one of the first collectors of the lives of English writers and the precursor of Leland, Bale, and Pits. His work was entitled *Speculum Cœnobitarum* (Oxford, 1722). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bostra, Council of (*Concilium Bostranum*), was held about 227, in consequence of the errors of Beryllus, bishop of the place, who denied that our Lord Jesus Christ had any proper existence before the Incarnation, and maintained that he then only began to be God when he was born of the Blessed Virgin, and, moreover, that he was God only because the Father dwelt in him as in the prophets. Origen was charged with the office of convincing him of his errors, in which, after several conferences, he succeeded, and brought him back to the Catholic faith (Euseb. *Hist. Eccl.* v, 33). See Labbe, *Concil.* i, 651.

Another Council of Bostra was held, at which Origen refuted some Arabians, who said that the souls of men died with their bodies and came to life after the resurrection.

Bostwick, David, a Presbyterian minister, was born at New Milford, Conn., in 1721. He entered Yale College, but before graduating left, and completed his studies with Burr at Newark, and was for some time his assistant in the academy. He was ordained by the New York Presbytery, and installed pastor of the Church at Jamaica, L. I., Oct. 9. 1745. Davies heard him preach before the synod in 1753, and said of him, "I think he has the best style of extempore preaching of any man I ever heard." He had been appointed on a mission to Virginia and North Carolina, but he never went. He continued at Jamaica ten years, enjoying the affections of his people and the town. At a meeting of the freeholders in 1753, only three dissented from giving to the elders and deacons certain lands and the right to sell them for the support of a Presbyterian minister forever. His relation being dissolved at Jamaica, he was installed in New York, and died there, Nov. 12, 1763. A sermon which he preached before the synod in 1758 was printed, with the title, *Self Disclaimed and Christ Exalted.* As a preacher he was uncommonly popular, his gifts being of the highest order. After his death, his treatise, entitled, *A Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism* was published in New York and reprinted in London. (W. P. S.)

Bostwick, Gideon, a clergyman of the Protestant Episcopal Church, was born at New Milford, Conn., Sept. 21, 1742 (O. S.). Rev. Nathaniel Taylor, the Congregational minister of his native town, gave him his preparation for college, and he graduated at Yale in 1762. Great Barrington, Conn., became his permanent residence in consequence of his accepting the charge of a classical school recently established there. For some time he officiated as lay reader in the Episcopal Church at that place, and this ultimately led him to become a candidate for orders. He repaired to England, and was ordained deacon and priest by the bishop of London, and returned in 1770 to Connecticut. In June he became rector of St. James's Church, Great Barrington, which position he occupied until the end of his life, June 13, 1793. St. Luke's Church in Lanesborough was also under his supervision during the same period. A few years before his death he preached a part of the

time in a church at Hudson, N. Y., in connection with his rectorship at Great Barrington. See Sprague, *Annals of the Amer. Pulpit*, v, 274.

Bostwick, Mary, wife of John Bostwick, was a minister of the Society of Friends (Orthodox). She died at the Plains, Ulster Co., N. Y., April 23, 1836, aged forty-eight years. See *The Friend*, ix, 280.

Bostwick, William W., a clergyman of the Protestant Episcopal Church, was born in Whitestown, Oneida Co., N. Y., Feb. 19, 1797. He attended the Auburn Academy, and completed his academic studies with Rev. Dr. McDonald at Fairfield, Herkimer Co. When the latter, in 1821, took charge of the academy at Geneva, Mr. Bostwick again placed himself under his instruction, completing his theological course three years after, and teaching meanwhile. He was ordained deacon in 1825, and in June entered upon a career of missionary labor, to which he devoted twenty years of his life. His first field of labor was in the counties of Yates and Steuben, officiating at Penn Yan, Wayne, Tyrone, Hopeton, Pleasant Valley, Painted Post, Prattstown, Jerusalem, Dresden, and Bologna. In the beginning of 1827 his labors were extended into Alleghany County, to which, although forty miles distant from his residence at Bath, he ministered one half the time for the next eighteen months. In 1828 he made missionary visits to Olean and Ellicottville, Cattaraugus Co. In 1840 he officiated in Wayne, Hornellsville, and other villages. In the summer of 1842 Mr. Bostwick went to the West, and in the autumn assumed the pastoral care of the Church at Joliet, Ill., where he died, Oct. 6, 1845. Though not brilliant, he was a very earnest and useful minister. See *Amer. Quar. Church Rev.* 1859, p. 531.

Boswell, James A., a Baptist minister, was born at New Chester, now Hill, N. H., in 1796. He was converted in Hebron in 1810, and licensed to preach in 1814; studied theology with Rev. Jeremiah Chaplin in Danvers, Mass., where he was ordained in 1819, on the removal of Dr. Chaplin to Waterville, Me., to take charge of the new Baptist institution in that place, now Colby University. After remaining in Danvers two years, he resigned on account of impaired health. In 1824 he moved to Middletown, Conn., where he was pastor two years, and then was pastor in Pomfret four years. He went in 1830 to Bow, N. H., and was pastor six years. After preaching for a short time in Alexandria and Gilmanton, he moved to Newton in 1842, where he was pastor three years, and then resigned. He died Sept. 14, 1847. (J. C. S.)

Boswell, John (1), an English clergyman, became prebendary of Wells in 1736. He published, *A Method of Study, or a Useful Library, with a Catalogue of Books* (Lond. 1738, 2 vols.), and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Boswell, John (2), a minister in the Methodist Episcopal Church South, was born in Bladen County, N. C., Jan. 30, 1798. He was converted in 1810, and was licensed to preach and received into the Alabama Conference in 1811, in which he performed regular work till a few years previous to his death, when he took a superannuated relation, and thus continued to the close of his life in 1853. Mr. Boswell was remarkable in his self-taught acquisition of knowledge, and in his exemplary life. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 470.

Boswell, William, a Baptist minister, was born in Philadelphia, Jan. 8, 1776. His early life was devoted to business, but, having become a Christian, he united, in 1801, with the First Baptist Church in Philadelphia. He was licensed some time afterwards by the Church in Burlington, N. J., with which he had connected himself. He was ordained Sept. 6, 1809, as pastor of the Trenton and Lamberton Church, where he had a successful ministry. He was state librarian of New Jersey for several years, and chaplain to the state penitentiary. He died June 11, 1833. (J. C. S.)

Bosworth, F., an English Baptist minister, was born in 1795. He began his ministry in 1841 in Canada, where he spent several years in frequent and close fellowship with Dr. Benjamin Davies. Returning to England, Mr. Bosworth became successively the pastor of the Churches at Dover and Old King Street, Bristol; in which latter place he held the position of classical tutor in the college. From Bristol, after a protracted illness, he removed to the Church at South Street, Exeter, where he labored ten years as pastor, and two additional years with the associated labors of the Rev. Sydney W. Bowser, when failing health forced him to resign the pastorate. He died Aug. 4, 1881. See (Lond.) *Baptist Hand-book*, 1882, p. 295.

Bosworth, Oliver E., a Methodist Episcopal minister, was born at Northampton, Mass., in 1808 or 1809. He experienced religion in 1830, and in 1832 was admitted into the New England Conference, in which he labored with zeal and diligence till his decease in 1835. Mr. Bosworth possessed a clear understanding, was perspicuous and pointed in his preaching, dignified and graceful in manner, deep and uniform in piety. See *Minutes of Annual Conferences*, 1835, p. 349.

Botanomancy (*βοτάνη, an herb*, and *μαντεῖον, a prophecy*), divination by means of plants. It was practiced among the ancient Greeks by writing one's name on herbs and leaves, and then exposing them to the winds; and as many letters as remained were placed together in a word or words, which formed the answer to the inquiry. See Divination.

Both, Andrew and John, brothers, were eminent Dutch painters, and natives of Utrecht, John, the elder, being born about 1610. They first studied under their father, and afterwards under A. Bloemaert. The works of these artists had gained them a wide reputation, when Andrew was accidentally drowned in 1645. John died in 1650. The following are some of their principal works: *St. Anthony Praying, with a Skull; St. Francis with a Crucifix before him; Two Beggars;* two of *Dutch Merry-makings.*

Bothwell, Adam, a Scottish bishop, was born at Meldrumsheugh, was a burgess of Edinburgh, promoted to the see of Orkney by queen Mary, Oct. 8, 1562, and was one of the four bishops who embraced the new Reformation. He officiated in the marriage of the queen with the earl of Bothwell. He was designated bishop of Orkney and abbot of Holyroodhouse. He died Aug. 23, 1570. See Keith, *Scottish Bishops*, p. 226.

Bothwidi, John, a Swedish prelate and theologian, was connected with the court of king Gustavus Adolphus as preacher, and he accompanied that prince in all his campaigns. He became bishop of Linköping in 1630. Being called to Germany the following year, and charged by the king with the direction of ecclesiastical affairs, he organized a consistory in the provinces of Minden and Magdeburg. He died Nov. 25, 1635. Among other works, he wrote *Utrum Moscovitæ sint Christiani* (Stockholm, 1620). See Hoefer, *Nouv. Biog. Générale*, s. v.

Botkin, Jesse, a Methodist Episcopal minister, was born in Clinton County, O., November, 1807, of devout Christian parents. From childhood he was remarkable for his love of right, and for his correct moral deportment. He joined the Church in his twentieth year, was licensed to exhort in 1841, and in 1842 received license to preach and entered the Ohio Conference, in which he continued with faithfulness until his superannuation in 1864, which relation he sustained to the time of his demise, Feb. 25, 1870. Mr. Botkin was a practical, laborious preacher, an excellent man. See *Minutes of Annual Conferences*, 1870, p. 167.

Botolphus (or **Botulf**), an early English monk, according to the Anglo-Saxon chronicle, founded a monastery at Ikanho, in 654; a place identified, very prob-

ably, with Boston (or Botulfstown), in Lincolnshire. He was born in England, but had gone to Germany, where he became a monk; and returned to England after acting as guardian, in a French monastery, to two sisters of king Ethelmund. Taking possession of Ikanho, he built his monastery, and instituted the rule of St. Benedict. His death was commemorated June 17, and his relics were removed by St. Ethelwold to Thorney. Upwards of fifty churches in England are dedicated to him, ten of which are in Norfolk. See Hardy, *Catalogue of Materials for Brit. Hist.* i, 373-375; Parker, *Cal. Ill.* p. 311. He is probably the same with a reputed bishop, whose remains, with those of St. Germinus, were buried at St. Edmunds.

Botsac, Bartholomæus, a Lutheran theologian of Germany, was born at Lubeck, Aug. 24, 1649. He studied at Giessen, where he was also made doctor of theology in 1682. In 1693 he was called to Copenhagen as pastor of St. Peter's; in 1702 he was made professor of theology and member of consistory, and died April 16, 1709. He wrote, *Medulla Theologiæ Moralis: — Commonitorium de Fugiendo Papismo:— Theses de Clavibus Petri ad Illustrandum Matt. xvi*, 19:—*Von der Sünde wider den heiligen Geist, in Predigten.* See Moller, *Cimbria Litterata;* Seelen, *Athenæ Lubecenses;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Botsac, Johannes, a Lutheran theologian of Germany, was born at Hervorden, in Westphalia, in 1600. He studied at Leipsic, Wittenberg, Königsberg, and Rostock. In 1630 he was appointed rector and professor of Hebrew at the gymnasium in Dantzic, as well as pastor of Trinity Church. In 1631 he was made doctor of theology, and died Sept. 16, 1674. He wrote, *Promptuarium Allegoriarum:—De Ecclesia Romano-papistica non Sancta:—Anabaptismus Reprobatus:—Gymnasium Christologicum de Ardua Controversia Omnipræsentiæ Jesu Christi*, etc. See Moller, *Cimbria Litterata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Botsford, Edmund, a Baptist minister, was born at Woburn, Bedfordshire, England, in 1745. He was converted at Charleston, S. C., in 1766, and licensed to preach in February, 1771. His first congregation was about forty miles from Savannah, but he also preached in Georgia. He was ordained pastor at Charleston, March 14, 1773. Subsequently he served several churches in Virginia, and closed his earthly labors in Georgetown, S. C., Dec. 25, 1819. He published *The Spiritual Allegory:—Sambo and Toney:*—and *A Dialogue between Two Servants.* See Sprague, *Annals of the Amer. Pulpit*, vi, 138.

Botsford, Eli C., a Presbyterian minister, was born at Jordan, Onondaga Co., N. Y., Oct. 10, 1829. He graduated from Union College in 1847, and from Princeton Theological Seminary, N. J., in 1851. In 1855 he was installed pastor of the Yorkville Presbyterian Church, New York city, where he labored till his death, Dec. 28, 1860. See Wilson, *Presb. Hist. Almanac*, 1862, p. 81.

Bott, Thomas, a learned English divine, was born at Derby in 1688. He was educated among the Dissenters, and became minister to a Presbyterian congregation at Spalding in Lincolnshire. Becoming dissatisfied with his position, he removed to London, and soon after the accession of George I took orders in the Church of England, and was presented to the rectory of Winburg in Norfolk. About 1725 he was presented to the benefice of Reymerston; in 1734, to the rectory of Spixworth; and in 1747, to the rectory of Edgefield, all in Norfolk. He retired from public duty about 1750, and died at Norwich, Sept. 23, 1754. He published a number of sermons and other works, the chief of which is, *Answer to the First Volume of Warburton's Divine Legation of Moses.* See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bott, William H., a Baptist minister, was born at Salem, Mass., Nov. 25, 1816. At the age of fourteen he removed to Boston, where he was apprenticed to the printing business. He made a profession of his faith in 1834, in 1835 commenced preparation for college, and graduated from Brown University in 1840. Soon after leaving college he went South, and was ordained at Baltimore to the work of an evangelist. The winter of 1840-41 he spent with the Baptist Church in Alexandria, D. C., where his labors were blessed to the people. His health began to fail early in the spring of 1841, and in June he returned to Salem, where, after an illness of a few months, he died, Oct. 7, 1841. See *Christian Watchman*, Nov. 19, 1841. (J. C. S.)

Botta, Thomas Maria, an Italian Barnabite of Cremona, who died in 1728, is the author of *Filosofia Sacra Morale* (Pavia, 1698, and often):—*Eruditi Morali* (Milan, 1701):—*Scuola del Savio Aperta* (Pavia, 1704):—*Adamo nel Paradiso Terrestre* (ibid. eod.):—*I Trionfi di Davide*, etc. (ibid. 1712). See Mazzuchelli, *Scrittori d' Italia;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bottala, Giovanni Maria (sometimes called *Rafaellino*), an Italian painter, was born at Savona, near Genoa, in 1613, and studied under P. da Cortona at Rome. He painted several pictures for the cardinal Sacchetti, the most important of which was the *Meeting of Jacob and Esau;* afterwards placed in Rome by Benedict XIV. His other works are in the churches of Milan and Geneva. He died at Milan in 1644. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bottani, Giuseppe, an Italian painter, was born at Cremona in 1717, and studied at Rome under Agostino Masucci. There is a historical piece of some merit, by Bottani, in the Church of SS. Cosmo and Damiano, at Mantua, representing *St. Paola taking leave of her Attendants.* He died at Mantua in 1784. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bottari, Giovanni Gaëtano, a learned Italian prelate, was born at Florence, Jan. 15, 1689. At the age of ten years he studied ancient literature and eloquence under Antonio Marie Biscioni, with whom he formed a friendly alliance, and whom, on one occasion, he aided in his labors. He applied himself to the study of the Greek language, mathematics, philosophy, and theology. The Accademia della Crusca confided to him the reprint of its large dictionary, in which work he associated the marquis Andrea Alamanni and Rosso Martini. He afterwards had charge of the printing-house of the grand-duke of Tuscany. At Rome, where he established himself in 1730, he became canon, professor of ecclesiastical history and controversy at the College of Sapienca, and prelate of the palace. He was appointed by Clement XII custodian of the library of the Vatican, and there arranged a cabinet of medals according to the wishes of the pope. His friend, Benedict XIV, gave to him the canonship of St. Marie Trastevesine, and wished to have him in his palace as chaplain. He died at Rome, June 3, 1775, leaving many works, among which we mention, *Lezioni tre Sopra il Tremnoto* (Rome, 1733, 1748):—*Del Museo Capitolino, Tomo Primo, Contenente Imagini di Uomini Illustri* (ibid. 1741); vol. ii is in Latin, *Musei Capitolini Tomus Secundus, Augustorum et Augustanarum Hermos Continens, cum Observationibus Italice Primum, nunc Latine Editis* (ibid. 1750). See Hoefer, *Nouv. Biog. Générale*, s. v.

Böttcher, Ernest Christoph, a German philanthropist, was born June 18, 1697, near Hildesheim. He gave his attention to commerce, and lost his fortune by unfortunate speculation. An English merchant furnished him the means to re-establish himself in business. He became very wealthy, and conceived the desire of being useful to his country. He established at

Hanover a seminary for the preparation of teachers, and joined to this a free school for poor children. He consecrated the greater part of his immense fortune to similar enterprises. He died in 1750. See Hoefer, *Nouv. Biog. Générale*, s. v.

Böttcher, Julius Friedrich, a Protestant theologian of Germany, was born Oct. 25, 1801, at Dresden, and died in 1863. He published, *Hebräische Paradigmen* (Dresden, 1825):—*Hebräisches Uebungsbuch für Schulen* (ibid. 1826):—*Proben alttestamentlicher Schrifterklärung nach wissenschaftlicher Sprachforschung*, etc. (Leipsic, 1833):—*De Inferis Rebusque Post Mortem Futuris ex Hebræorum et Græcorum Opinionibus libri ii* (Dresden, 1846):—*Exegetisch-kritische Aehrenlese zum alten Testament* (ibid. eod.):—*Neue exegetisch-kritische Aehrenlese zum alten Testament* (Leipsic, 1863, 1864, 1865, 3 vols.; the third vol. was edited, with indices, by F. Mühlau, who also edited the following):—*Ausführliches Lehrbuch der Hebräischen Sprache* (ibid. 1866–68, 2 vols.). See Fürst, *Bibl. Jud.* i, 129; Zuchold, *Bibl. Theol.* i, 174 sq.; Winer, *Handbuch der theol. Lit.* i, 112, 117, 119, 196. (B. P.)

Botterell, Henry B., an English Wesleyan minister, was born at Liskeard, Cornwall, Jan. 30, 1814. He was converted at the age of seventeen under Rev. Simeon Noall. In 1837 he entered the theological institution at Hoxton, where he remained until 1839, when he was called out to supply a vacancy in St. Austle Circuit. His next appointment was Tuckingmill, and the next Guernsey, 1841. In 1842 he was appointed to the Biggleswade Circuit, but disease seizing him, he left London, April 4, 1843, for his father's house at Liskeard, where he died, April 9, 1843. Encomiums on his character were published by Thos. Jackson and others. See *Wesl. Meth. Mag.* 1848, p. 712; *Minutes of the British Conference*, 1843.

Botticelli (family name *Filipepi*), Sandro or Alessandro, an Italian painter and engraver, was born at Florence in 1437, and studied under Filippo Lippi; and subsequently visited Rome, where he executed several important works for Sixtus IV. His chief works were at Florence. They were a *Venus attired by the Graces*, and a *Venus Anadyomene;* also an *Assumption of the Virgin*, in St. Pietro Maggiore, painted for St. Matteo Palmieri, and now in England. It contains a multitude of figures in the heavens, the apostles around the tomb from which the Virgin has ascended, and the figures of Palmieri and his wife kneeling. Botticelli died in 1515. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bottomley, Joseph, an English Congregational minister, was born in Saddleworth, Nov. 2, 1806. He displayed great love for knowledge early in life, joined the Independent Church at the age of twenty-two, received his collegiate training at Airedale College, and in 1837 was ordained pastor of the Church at Richmond, Yorkshire. In 1840 Mr. Bottomley removed to Sowerby, near Halifax, where he labored until stricken by paralysis, of which he died, May 19, 1866. In his character were blended prudence, firmness, fidelity, and a loving spirit. See (Lond.) *Cong. Year-book*, 1867, p. 270.

Botts, Samuel, an English Wesleyan minister, commenced his itinerancy in 1782, and died July 1, 1812. He was "a man of sweet and amiable disposition and of solid piety." See *Minutes of the British Conference*, 1812.

Botulph. See Botolphus.

Botwine was the name of two early English ecclesiastics. (1) Abbot of Medeshamstede (or Peterborough), mentioned in a grant of Offa to Eardulf, bishop of Rochester, in 765. He attested many charters of Offa, in 774, 779, and for the last time in the Council of Cealchyth in 789. (2) Abbot of Ripon, who died in 786, and was succeeded by Albert. A letter addressed by an abbot Botwine to Lullus, archbishop of Mentz, may have been written by either of the two Botwines.

Bouchard, Alexis Daniel, a French priest and theologian, was born at Besançon about 1680, and died there in 1758. He was prothonotary apostolic, and wrote several works, of which the most important is *Summula Conciliorum Generalium* (12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouche, Honoré, a French historian, who was born at Aix in 1598, and died there in 1671, is chiefly known as the author of *Chorographie ou Description de la Provence, et Histoire Chronologique du meme Pays* (Aix, 1664, 2 vols. fol.); and *Vindiciæ Fidei et Pietatis Provinciæ*, etc. (ibid. eod. 8vo): being a defence of the Provençal tradition concerning the descent of St. Madelaine in that country, against Launoi, who replied to his defence, and drew from him a new edition of the work in French, augmented and corrected. See *Biog. Universelle*, v, 266; Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Boucher, François, a celebrated French painter and engraver, was born in Paris, Sept. 29, 1703, and studied under François le Moine. He died at Paris, May 3, 1770. The following are some of his etchings: *Cupid Sporting; The Amiable Villager.* He succeeded best in pastoral subjects. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Boucher, Gilles. See Bouchier.

Boucher, Jean, a French theologian, was born in Paris about 1548. Instead of a tranquil life in the chair of a university or in the heart of an abbey, he chose to mingle in the civil disturbances which were then agitating the kingdom, and thus ended his life in exile. At first he taught literature and philosophy at Rhiems, later he taught philosophy at the college of Burgundy, then theology at the college Des Grassins, and finally became rector of the university. Prior of the Sorbonne, he was made doctor of theology and rector of St. Benedict. But the fortune which he had obtained by his merit he compromised by his fury against monarchy. In 1588 he wrote a satire against the duke of Épernon, entitled *Histoire Tragique et Mémorable de Gaverston, Ancien Mignon d'Edouard II.* The year following appeared his treatise, *De Justa Henrici III Abdicatione e Francorum Regno* (Paris, 1589). He delivered and published, during the last days of the resistance of Paris, his *Sermons de la Simulée Conversion et Nullité de la Prétendu Absolution de Henri de Bourbon.* Boucher died at Tournay in 1644. Besides the works already mentioned, he wrote several others, among which we notice, *Apologie pour Jehan Chastel, Parisien, Exécuté a Mort, et pour les Pères et Écoliers de la Société de Jésus* (1595, 1610):—*Avis contre l'appel Interjeté par le Célèbre Edmond Richer*, etc. (Paris, 1612). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boucher, Jean Baptiste, a French theologian, was born at Paris, Oct. 7, 1747. He was successively vicar of the parish of the Innocents, director of the Carmelite nuns, then rector of the foreign missions of St. Merry. He died Oct. 17, 1827. He wrote, *Vie de la Bienheureuse Sœur Marie de l'Incarnation, dite dans le Monde Mademoiselle Acarie*, etc. (Paris, 1800):—*Retraite d'après les Exercises Spirituels de Saint Ignace* (ibid. 1807):—*Vie de Sainte Thérèse* (ibid. 1810). Boucher co-operated in the publication of the *Sermons* of the abbot of Marolles. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boucher, Joan, was an eminent English Baptist lady, holding position in the court of Henry VIII. In the reign of Edward VI, for holding certain opinions which were deemed heretical, through the influence of archbishop Cranmer, she was condemned to be burned at the stake. With great reluctance the gentle Edward signed the death-warrant. Her death, which "was marked by perfect fearlessness and by the full

peace of God," took place May 2, 1550, in Smithfield, London. See Cathcart, *Baptist Encyclop.* p. 119. (J. C. S.)

Boucher, Joshua (1), a minister in the Methodist Episcopal Church South, was born in West Virginia, Oct. 23, 1782. He experienced religion in 1806, served some time as class-leader and exhorter, received license to preach in 1811, and in 1813 entered the Tennessee Conference. With the exception of two years as supernumerary, he did active work until the time of his decease, Aug. 23, 1845. He was solicitous, generous, cheerful, and deeply pious. See *Minutes of Annual Conferences of the M. E. Church South*, 1845, p. 19.

Boucher, Joshua (2), a Methodist Episcopal minister, was born in Lee County, Va., April 2, 1797. He experienced conversion in 1815 through the labors of a pious domestic slave, and in 1818 entered the Tennessee Conference. Everywhere he was laborious and successful. In 1827 he moved to Ohio and joined the Ohio Conference, and subsequently became a member of the Cincinnati Conference. Failing health caused him to become a superannuate in 1867, which relation he held to the close of his life, Nov. 22, 1873. Mr. Boucher was a man of excellent qualities, energetic, successful, and highly esteemed. See *Minutes of Annual Conferences*, 1874, p. 101.

Boucher, Nicolas, a French prelate, was born at Cernai, Nov. 14, 1528. He was the son of a simple laborer, and completed his studies at Paris, after which he became professor of philosophy at Rheims, and then had charge of the university as rector. He was afterwards called to the episcopacy of Verdun. In a work entitled *Virdunensis Episcopatus N. Bocherii* (Verdun, 1592), he proved that the Church of Verdun was not dependent upon the Germanic concordat, and Clement VIII sanctioned this doctrine. Although by his own acknowledgment on the side of the princes of Lorraine, he withdrew to take part with the League. He died April 19, 1593. He wrote *Apologie de la Morale d'Aristote contre Omer Talon* (ibid. eod.), dedicated to the cardinal of Lorraine, to whom Boucher had been tutor, and whose patronage he had obtained. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boucheron, Carlo Emilio Maria, an Italian philologist and theologian, was born at Turin, April 28, 1773. At the age of eighteen he became doctor of theology; studied law and became secretary of state and titulary the following year. Being removed from his position by the French invasion, he taught eloquence in 1804 at the Lyceum of Turin, and in 1811 was called to the chair of Latin eloquence at the university of the same city. He applied himself to the study of the Oriental languages, and continued to divide his time between teaching and literary labors. In 1832 he was professor of history at the Military Academy, and of archæology at the School of Fine Arts. He died March 16, 1838. His principal works are, *De Clemente Damiano Priocca* (Turin, 1815):—*De Josepho Vernazza* (1837; published first in the *Actes* of the Academy of Sciences at Turin):—*Specimen Inscriptionum Latinarum Edente Thoma Vallaurio* (ibid. 1836):—*De Thoma Valperga Calusio* (ibid. 1833; Alexandria, 1835). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouchier (or **Boucher**), **Gilles**, a French Jesuit, was born at Arras in 1576, and died in 1665, leaving *Belgium Romanum Ecclesiasticum et Civile* (Liege, 1655, fol.); it extends from the end of the period embraced by Cæsar's commentaries to the death of Clovis I. See *Biog. Universelle*, v, 271.

Bouchier, Thomas, an English prelate was born about 1404. At an early age he went to Oxford, and took up his abode at Nevils Inn. His education was inferior. His high birth seems to have brought him early into notice. He was elected chancellor of the university of Cambridge in 1428. In 1435 he received the temporalities of his see at Worcester, and in the May following was duly consecrated in the Church of Blackfriars, London, his uncle, bishop of Winchester, officiating on the occasion. He was transferred to the more opulent see of Ely, Feb. 27, 1443. It seems that, during the whole period of his occupation of the see, the young prelate was so absorbed in politics that he thought of his bishopric only as a source of income. He was promoted to the see of Canterbury in 1454, and consecrated in February, 1455. In 1464 he was created cardinal presbyter of St. Cyriacus in Thermis. His attention was now directed to the dangers to which the Church and country were exposed. He required each person to either say mass or to repeat the seven psalms with the litany. By this means he thought he might bring about a reform, and after many hard struggles with enemies he did much to improve the state of the Church. Bouchier was distinguished in his day for his moderation and candor; he was not inclined to sacrifice the welfare of his country to the exigencies of his party, and from the fact, perhaps, that he had no very definite principles or strong personal attachments, he was able to do more good than could have been done by an abler man. When he entered public life the prospects of the country were gloomy and dark. The disasters of the English in France, and the disgrace which had been brought upon the once victorious arms of England, rankled in the minds of the people. Bouchier was well termed the peacemaker; during his whole reign, he was always ready to do anything honorable to restore peace. When he closed his career the country was not in such a state of uproar, and the debt of the court was paid; nothing, at the time of his death, could exceed the splendor of the court, and no one felt more joy than himself. The last official act of archbishop Bouchier's trembling hand was "to hold the posie on which the white rose and the red were tied together." He died April 6, 1486. See Hook, *Lives of the Archbishops of Canterbury*, v, 269 sq.

Bouchout, Alan, was a Flemish Dominican who died at Bruges in 1676, leaving, *SS. Rosarii in Omnes Totius Anni Dominicas ac Præcipue Reginæ SS. Rosarii Festa* (Bruges, 1667):—*Tractatus de Præclarissima SS. Nominis Jesus Archi-confraternitate* (Louvain, 1669).—Landon, *Eccles. Dict.* s. v.

Boudon, Henri Marie, a French ascetic writer, grand archdeacon of Evreux, was born at Fere, in Thiorache (Aisne), Jan. 14, 1624. He had as godmother Henrietta Marie of Bourbon, daughter of Henry IV; Marie de Medicis and Anne of Austria assisted at his baptism. He died at Evreux, Aug. 31, 1702. Having become priest and doctor of theology, he devoted himself to missions in divers provinces, and occupied his leisure in the composition of a great number of instructive works, of which the principal ones are, *Dieu seul*, or, *Le Saint Esclavage de l'Admirable Mère de Dieu* (Paris, 1674):—*La Vie cachée avec Jésus en Dieu* (ibid. 1676, 1691):—*La Conduite de la Divine Providence*, etc. (1678):—*La Science et la Pratique du Chrétien* (1680, 1685). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boudot, Paul, a French prelate, was born at Morteau, in Franche-Comté, about 1571, and was made doctor of the Sorbonne in 1604. The archduke Albert, governor of the Low Countries, appointed him successively to the sees of St. Omer and Arras. Boudot died at the last-mentioned city, Nov. 11, 1635. This prelate was distinguished as a theologian and preacher, and for his knowledge of languages. He left, *Summa Theologica D. Thomæ Aquin. Recensita* (Arras, fol.):—*Nova Metempsychosis* (Antwerp, 4to):—*Traité du Sacrement de Pénitence* (Paris, 1601);—*Formula Visitationis per Totam suam Diœcesim Faciendæ* (Douai, 1627, 8vo):—*Catechismus*, or a summary of Christian doctrine for the use of the diocese of Arras. This was also published in French (Douai, 1628; Arras, 1633). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouette. See BLEMUR.

Bougeant, GUILLAUME HYACINTHE, a French Jesuit, who was born at Quimper, Nov. 4, 1690, and died Jan. 7, 1743, is the author of several religious works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bouges, THOMAS, a French monk of the order of Grand Augustinians of Toulouse, who was born in 1667, and died at Paris, Dec. 17, 1741, wrote, *Exercitationes in Universos S. Scripturæ Locos*, etc. (Toulouse, 1701, in twenty-five pages only, fol.):—*Dissertation sur les Soisante-dix Semaines de Daniel* (ibid. 1702):—*Histoire Ecclésiastique et Civile de la Ville et Diocèse de Carcassonne* (Paris, 1741, 4to), a work much esteemed for its correctness. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouhier, JEAN, a French theologian, was the first bishop of Dijon, and died in 1744. He wrote *Statuts Synodaux du Diocèse de Dijon* (1744). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouillart, JACQUES, a French Benedictine of the Congregation of St. Maur, was born at Meulan in 1669, and died at Paris, Dec. 11, 1726, leaving a good edition of the *Martyrologium of Usuardus* (Paris, 1718), and *Histoire de l'Abbaye Royale de St. Germain-des-Près* (ibid. 1724, fol.). He was occupied in writing a history of his Congregation when he died. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouillaud (or **Boulliau**), ISMAEL, a French theologian, was born at Loudun, Sept. 28, 1605, of Protestant parents; when, however, he attained his twenty-fifth year, he abjured the faith of his parents, and was received into priest's orders. In 1640 he wrote *Diatriba de St. Benigno*, i. e. a dissertation on the chronology of the life of St. Benignus of Dijon, which was first published by D'Achery, in the first volume of his *Spicilegium* (1655). Bouillaud also, in 1649, wrote *Pro Ecclesiis Lusitanicis ad Clerum Gallicanum Libri Duo*, in behalf of the Church of Portugal, which had remained destitute of fresh bishops from the period at which that country shook off the Spanish yoke, the pope refusing the necessary bulls to those who were nominated by king John IV. Bouillaud shows how the right of election is with the priests and people, and that the claim asserted by princes to nominate to the bishoprics of their kingdoms is a pure usurpation. This treatise, together with another on the same subject, entitled *De Populis Fundis*, was printed at Strasburg in 8vo, in 1656. He also gave the *Historia Byzantina* of Theodorus Ducas in Greek, with a Latin version and notes, printed at the Louvre; and a *Treatise on the Paschal Moon*, in reply to M. Toinard. He left also many scientific works. Bouillard died in 1694.

Bouillé, JEAN BAPTISTE, a French prelate, was born at Pichauzet, in Auvergne, June 11, 1759. Before the Revolution he was almoner of the queen. During the Revolution he went to Germany, then to Martinique, where he was rector of a parish. On his return to France he became ordinary almoner of the duchess of Angoulême. Appointed bishop of Poitiers in 1819, he applied himself with zeal to the administration of his diocese. He died Jan. 14, 1842. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouillon, Emanuel Théodose DE LA TOUR D'AUVERGNE, a French prelate, son of Frederick Maurice, was born Aug. 24, 1644. He first bore the name of the abbot duke d'Albret; was appointed canon of Liege in 1658; received the degree of doctor at the Sorbonne in 1667; was made cardinal in 1669, and invested with several rich abbeys; and finally was appointed by Louis XIV his grand almoner. He claimed for his nephews the title of *dauphin d'Auvergne*, and, on some of his demands being refused, he so conducted himself as to become disgraced. In 1694 he wished to become prince bishop of Liege, but failed. In 1698 he was ambassador from France to Rome, and dean of the sacred college, when he refused to aid in the condemnation of Fénelon, and sought to prevent it. He was recalled to Rome, but refused to go. At length, deeply humiliated, he returned to France; but, exiled from the court, he retired to his abbey of Tournus. At this epoch appeared the *Histoire Généalogique de la Maison d'Auvergne*, which had been composed by Baluze. After a long time he sought to justify his conduct, and obtained, with the restoration of his income, permission to go to Rome, where he died in March, 1715. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouillon, Godfroy de. See GODFREY OF BOUILLON.

Boujas (or **Bouzas**), *Don* JUAN ANTONIO, a Spanish painter of Santiago, was born about 1672, and studied under Luca Giordano at Madrid. His principal works are in the churches of Santiago. In the cathedral is a picture of *St. Paul and St. Andrew*, and in the convent of the Dominicans are two altar-pieces by him. He died in 1730.

Bouju de Beaulieu, THÉOPHRASTE, a French theologian, son of Jacques, lived in the latter half of the 16th century. He is the author of some ecclesiastical works, of which the principal ones are, *Deux Avis, l'un sur le Livre de Richet, de la Puissance Ecclésiastique et Politique; L'Autre sur un Livre Intitule "Commentaire de l'Autorité de quelque Concile Générale que ce Soit"* (Paris, 1613):—*Defense de la Hierarchie, de l'Église et du Pape, contre les Faussetes de Simon Vigor* (ibid. 1615, 1620). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouknight, S., a Lutheran minister, was connected with the South Carolina Synod, from which he received his ordination about 1846. He died at Leesville, S. C., June 30, 1876. See *Lutheran Observer*, July 21, 1876.

Boulai (or **Boulay**), CÉSAR ÉGASSE DU, a French writer, was a native of St. Éllier, in Mayenne, and became professor of the humanities in the college of Navarre, and rector and historiographer of the university of Paris. He died Oct. 16, 1678. His principal work is *Historia Universitatis Parisiensis* (1667, 6 vols. fol.), which was censured by the Faculty of Theology, and Boulai replied in *Notæ ad Censuram*, etc. Nearly all his other works relate to the university. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boulanger, André. See BOULLANGER.

Boulanger, Jean, a French engraver, cousin of the painter of the same name, was born at Amiens in 1607, and died about 1680. The following are some of his principal sacred prints: two busts of *Our Saviour* and the *Virgin Mary; The Virgin Mary and Infant Jesus, with St. John presenting a Cross; The Holy Family, with St. Joseph giving the Infant some Cherries.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boule, JEAN CHARLES, a French preacher, was born about 1720 at Cannes. After having taught rhetoric at Villefranche, he entered the order of the Cordeliers, but afterwards released himself from his vows. Boule preached several times before the king. He died near the close of the 18th century. He wrote, *Histoire Abrégée de la Vie, des Vertus et du Culte de Saint Bonaventure* (Lyons, 1747):—*Épitre sur les Charmes de l'Union et de l'Amitié* (in the *Journal* of Verdun, April, 1742). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boulée, ÉTIENNE LOUIS, an eminent French architect, was born at Paris, Feb. 12, 1728, and studied under Lejai. He erected the Château de Tasse, and Chaville; also a number of churches, villas, city gates, and triumphal arches. He was architect to the king and a member of the Royal Academy for many years, and in 1795 was elected a member of the Institute. He died Feb. 6, 1799. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boulenger, Jules César, a French historian and

scholar of the Jesuit order, son of Pierre, was born at Loudun in 1558. He became a doctor of theology, and died at Cahors, Aug. 3, 1628. He wrote a great number of works, among which we notice, *Historia sui Temporis ab Anno* 1560 *usque ad Annum* 1612:—*Diatribæ ad Isaaci Casauboni Exercitationes in Baronium*:—*Eclogæ ad Arnobium de diis Gentium*:—*Libri Sex de Tota Divinationis Ratione*:—*Libri Tres de Magia Licita et Vetita*, etc. These were published with other works under the title *Opusculorum Philologicorum Systema* (Lyons, 1621, 2 vols. fol.). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Boulenger, Pierre, a French scholar, died about 1590, leaving *Institutiones Christianæ*, in eight books:—*Commentarius in Apocalypsin*. See Miræus, *De Script.* sec. xvi; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Boulier, Philibert, a French historian and theologian, was canon of the cathedral of Chalons and of Sainte Chapelle of Dijon, where he died in 1652. He wrote, *Recueil de quelques Pieces pour Servir à l'Histoire Ecclésiastique et Sacrée de la Ville de Dijon* (Dijon, 1648):—*Le Devoir de l'Homme Chrétien*:—*Réflexions sur la Confession et la Communion* (ibid. 1643). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouljanus, an ancient idol, said to have been particularly worshipped at Nantz. Its temple was destroyed in accord with an edict of Constantine. If conjecture be allowed, Bouljanus may have been compounded of *Baal*, corruptly expressed, and *Janus*.

Boullanger, André (more commonly known as *petit Père André*), a French preacher of the reformed order of Augustines, was born at Paris about 1578. He preached for fifty-five years, and gained a wide reputation. His singularity consisted in a habit of interspersing his sermons with a few droll expressions, in order, as he said, to keep his hearers awake. He died at Paris Sept. 21, 1657. Many of his manuscripts are to be found in the convent of Queen Margaret, but the following has been published: *Oraison Funèbre de Marie de Lorraine, Abbesse de Chelles* (Paris, 1627). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boullemier, Charles, a French historian, was born at Dijon, Nov. 12, 1725. He first followed the profession of arms, but at length entered upon the ecclesiastical calling. He died at Dijon, April 11, 1803. He wrote a great number of dissertations upon the history of Burgundy, also *Mémoire sur la Vie et les Ouvrages d'Étienne Tabourot des Accords*; and several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boullier, a Protestant preacher, son of David Reynold, was born at London about 1735. He was preacher in the French language at London, and then at Amsterdam. He died at Hague in 1797. He wrote, *Réflexions sur l'Éloquence Extérieure*; and some *Sermons*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boullier, David Reynold, a Dutch Protestant theologian of French origin, was born at Utrecht, March 24, 1699. He was successively minister at Amsterdam and London, where he zealously brought his talents to bear in behalf of religion, which was attacked by new philosophies. He died at London, Dec. 23, 1759. Some of his principal works are, *Essai Philosophique sur l'Âme des Bêtes* (Amsterdam, 1727); to the second edition of which was added a *Traité sur les Vrais Principes qui Servent de Fondement à la Certitude Morale* (ibid. 1737):—*Lettres sur les Vrais Principes de la Religion*, with *La Defense des Pensées de Pascal* against the criticism of Voltaire, etc. (1741). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boulliette, a French grammarian, was born at Burgundy about 1720. He entered the ecclesiastical calling, and became canon of the chapter of Auxerre. He wrote, *Traité des Sons de la Langue Française et des Caractères qui les Representent* (Paris, 1760, 1788):—*Éclaircissement Pacifique sur l'Essence du Sacrifice de J.-C.* (ibid. 1799). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boulliot, Jean Baptiste Joseph, a French biographer and philologist, was born at Philipville, March 3, 1750. Having completed his studies at the college of the Jesuits at Dinant, he entered the abbey of Lavaldien, and completed his theological studies at the college of Paris, where he received the order of priesthood. He became professor of theology at the abbey of St. Marien of Auxerre, and in other houses of the same kind. He afterwards became one of the vicars-general and secretary of the bishopric, by the appointment of Gobel, metropolitan bishop of Paris, whom he accompanied to the National Convention of Nov. 7, 1793. He afterwards became rector of Mureaux, and in 1822 was appointed almoner of the house of Loges, designed for the orphans of the Legion of Honor, in the forest of St. Germain; but he soon after left this position for that of curate of the parish of Mesnil. Here he completed his *Biographie Ardennaise*, or *Histoire des Ardennais qui se sont fait Remarquer* (Paris, 1830); which was considered one of the best works of the time. He also collected some facts upon the origin and progress of the Protestant academy at Sedan, down to its suppression in 1661, a fragment of which was published. He died at St. Germain-en-Laye, Aug. 30, 1833. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boullongne, Bon, a Parisian painter, the son of Louis Boullongne the elder, was born in 1649, and studied under his father. He gained the prize of the Academy by a picture of *St. John*, which entitled him to the royal pension, to enable him to prosecute his studies at Rome, where he remained five years. He studied the works of Correggio in Lombardy, and then returned to Paris. In 1677 he was elected a royal academician. In 1702 he painted in fresco the cupola of the chapel of St. Jerome in the Church of the Invalides. One of his best works is the *Resurrection of Lazarus*, in the Church of the Carthusians. He also etched a *Holy Family*; *St. John Preaching in the Wilderness*; and *St. Bruno*. He died in Paris, May 16, 1717. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boullongne, Louis, *Sr.*, a French painter, was born in Picardy in 1609. He travelled in Italy, and thence to Paris, where he painted three historical subjects in the Church of Notre Dame: the *Miracle of St. Paul at Ephesus*, the *Presentation in the Temple*, and the *Martyrdom of St. Paul*. He died in June, 1674. He etched the *Miracle of St. Paul at Ephesus* and the *Martyrdom of St. Paul*, from his own designs. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boullongne, Louis, *Jr.*, son of the preceding, an eminent French painter, was born in Paris in 1657. He studied under his father, and gained the first prize in the Academy in 1675, which enabled him to prosecute his studies in Rome. In 1680 he returned to Paris, and was elected a royal academician. He was employed to paint for the churches of Notre Dame and St. Augustine; in the former there are two of his best pictures, *The Purification* and the *Flight into Egypt*. The following are some of his principal plates: *The Holy Family*; *The Holy Family, with St. John*; *The Dead Christ, with the Marys and Disciples*; *The Roman Charity*. He died in Paris, Nov. 2, 1733. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boulter, Hugh, D.D., an English prelate, was born in or near London, Jan. 4, 1671, and educated at Merchant Taylors' school and at Oxford university. In 1700 he became chaplain to Sir Charles Hedges, and soon after to archbishop Tenison. He was presented by the earl of Sunderland to the rectory of St. Olave, and the archdeaconry of Surrey. In 1719 he went to

Hanover as chaplain to George I, when he so won the king's favor that the latter promoted him to the deanery of Christ Church and bishopric of Bristol the same year. Five years later (1724) he was appointed archbishop of Armagh and lord primate of Ireland. He expended £30,000 in augmenting the incomes of the poorer clergy; erected and endowed hospitals at Armagh and Drogheda for clergymen's widows; contributed to the establishment of charter schools; and during the famine of 1740 provided at his own expense two meals a day for 2500 persons. In June, 1742, he made a visit to his native country, and died in London in September of the same year. He published several sermons and charges; and his *Letters to several Ministers of State in England, relative to Transactions in Ireland from* 1724 *to* 1738, were published in two volumes (Oxford, 1769–70). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Boulton, THOMAS, an English Methodist minister, was born in 1808. He was converted in early manhood, joined the Primitive Methodist Church, and in 1838 entered their ministry. After he had travelled in nineteen circuits, enduring severe toil and much privation, his health failed, and in 1872 he took a supernumerary position, still working as he had strength. He located near Whitchurch, Dorset, exhibiting his sincere piety in his very cheering visits to the sick, poor, and aged, till paralysis laid him aside. He peacefully died, July 30, 1881.

Boulware, THEODORICK, a Baptist minister, was born in Virginia, Nov. 13, 1789. He was ordained in 1810, and spent seventeen years as a preacher in Kentucky. In 1827 he removed to Missouri. He is said to have been "a man of high order of talent, well educated, energetic, and an impressive preacher, and he stood in the front rank as a defender of the faith." His connection, through his ministerial life, was with the "Old-school Baptists," who held anti-mission principles. He died Sept. 21, 1867. See Cathcart, *Baptist Encyclop.* p. 120. (J. C. S.)

Bouma, JOHANNES ACRONIUS VAN, a Dutch Protestant theologian, was professor of theology at Franeker, and died in September, 1627. He wrote, *Syntagma Theologie* (Groningen, 1605):—*Problema Theologicum de Nomine Elohim* (ibid. 1616). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bound (or **Bownd**), NICOLAS, D.D., an English clergyman at Norton, in Suffolk, died in 1607. In 1595 appeared his *Sabbathum Veteris et Novi Testamenti;* in which the Puritan doctrine of the Lord's day was for the first time broadly and prominently asserted.

Bounds Thursday is Ascension-day, which always occurs on a Thursday. This day was so called because the old parish custom of marking or beating the bounds was observed annually either upon this day or on one of the Rogation days. By this act the bounds of the various parishes remained matters of personal knowledge and individual repute.

Bounieu, MICHEL HONORÉ, a French painter and engraver, was born at Marseilles in 1740, and studied in Paris under M. Pierre. In 1775 he was elected a royal academician. He died in 1814. The following are some of his principal religious engravings: *Adam and Eve driven from Paradise; Magdalene Penitent; The Deluge.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bounty, Queen Anne's, the profits of the first-fruits and tenths, which were anciently given to the pope, transferred in the reign of Henry VIII to the king, and restored to the Church by queen Anne, who caused a perpetual fund to be established from the revenue thus raised, which was vested in trustees for the augmentation of poor livings under £50 a year. This has been further regulated by subsequent statutes; but as the number of livings under £50 was at the commencement of it 5597, averaged at £23 per annum, its operation is very slow.

Bouquet, MARTIN, a French writer, was born at Amiens, June 6, 1685. He entered, in 1706, the order of St. Benedict, and became librarian of the abbey of St. Germain-des-Prés, which appointment, however, he resigned in order to give himself entirely to his studies. His first work was a new edition of Josephus, which, however, he did not complete himself, but sent the fruit of his labors to Havercamp, at Amsterdam, who published his edition of the historian (1726, 2 vols. fol.). The minister Colbert had conceived the design, as far back as 1676, of a collection of the Gallic and French historians, which, after his death, Le Tellier, archbishop of Rheims, determined to carry into execution. Mabillon refused the task, which was accepted by Père Lelong, who was occupied with it until his death, in 1721. Then Dom Denys de St. Marthe, the superior-general of the Benedictine Congregation of St. Maur, proposed that his monks should undertake the completion of the work, and Bouquet was selected to commence the labor. He published the first two volumes of the collection, under the title *Rerum Gallicarum et Francicarum Scriptores* (1738). These were followed, in succession, by six others, up to the time of his death, in the monastery des Blanc-Mandeaux at Paris, April 6, 1754. Bouquet had chosen for his assistants D'Antine and J. B. Haudiquier, the latter of whom, with his brother Charles, completed vols. ix and x. The work was carried on by other authors to the twentieth volume (1840). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bouquin, CHARLES, a French Dominican, was born at Tarascon in 1622. He was particularly distinguished by the success of his controversies with the Calvinists, against whom many French bishops eagerly sought the aid of his services. His plan of opposing them was to mount a rival pulpit near their preachers, and, taking the sermons which they had delivered, to subject them to the test of Holy Scripture, the teaching of the fathers, and the decisions of the councils. He died in his convent at Buix, Feb. 14, 1698, leaving many works; among them, *Commentarius in Prosam seu Canticum D. Thomæ* (Lyons, 1677, fol.):—*Sermones Apologetici, quibus Sanctæ Catholicæ ac R. Eccl. Fides contra Novatores Defenditur* (ibid. 1689, fol.):—*Instructions Chrétiennes et Orthodoxes en Forme de Catéchisme* (Carpentras, 1686, 1693, 12mo):—*Sermons*, in French, for Advent, Lent, the octave of the Feast of the Holy Sacrament, and all Sundays and festivals. These remain in MS.

Bouraits, RELIGION OF THE. The Bouraits are a people of Mongol origin, who reside in the western part of Siberia and on the frontiers of China, in the government of Irkutzk. Their religion is a mixture of *Lamaism* and *Shamaism.* In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamas, or priests, who give them arbitrary names. The women are not allowed to approach or pass before them. The Bourait, when he goes out or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in their honor, and at these men only have a right to be present.

Bourbon, Charles de (1), a French prelate, warrior, and diplomatist, was born in 1437. He was the second son of Charles I, fifth duke of Bourbon, and was appointed archbishop of Lyons in 1446, legate of Avignon in 1465, and cardinal in 1477. In 1488 the death of John II, duke of Bourbon, left the cardinal in possession of this title. He died about 1488. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourbon, Charles de (2), a French prince and prelate, was born Dec. 22, 1520. He was son of Charles of Bourbon, fourth count of Vendôme. He united with

more than ten abbeys the archbishopric of Rouen, the legation of Avignon, the bishopric of Beauvais, the dignity of peer, and that of commander of the order of St. Esprit. He was an earnest advocate of the Catholic faith, and was finally proclaimed king under the name of Charles X, and protector of the religion of France. He died May 9, 1590. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourbon, Charles de (3), a French cardinal-prince, was born in 1560. He was nephew of Charles, cardinal de Bourbon, and fourth son of Louis I of Bourbon, first prince of Condé. He was archbishop of Rouen, and succeeded his great-uncle in several of the abbeys. He died very young, July 30, 1594. See Hoefer, *Nouv. Biog. Generale*, s. v.

Bourbon, Jacques de, a French historian, warrior, and theologian, the son of Louis de Bourbon, bishop of Liege, was admitted to the order of Malta, and was at length appointed grand prior of France. He died in Paris, Sept. 27, 1527. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourbon, Jean de, a French prelate, was the son of John I, duke of Bourbon, and gave to his nephew, Charles of Bourbon, the abbey of St. Vaast of Arras and the archbishopric of Lyons, to which positions he had been appointed. He was one of the most distinguished prelates of his time, and enriched the library of Cluny, founded hospitals, and built churches. He also rendered important service to the state. He died Dec. 2, 1485. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourbon, Louis de (1), bishop of Liege, younger brother of Charles, was one whose life was not befitting a person of episcopal dignity, and he was assassinated in 1482. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourbon, Louis de (2), a French cardinal-prince, was born Jan. 2, 1493. He was the fourth son of Francis of Bourbon, third count of Vendôme, and was bishop of Laon at the age of twenty years. In 1516 he became cardinal, archbishop of Sens, and legate of Savoy. In 1527 he offered Francis I, in the name of the clergy, a gift of £1,300,000, and in 1552 he received of Henry II the government of Paris and of the Isle of France. He died March 17, 1556. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourbon, Louis Antoine Jacques de, a French prelate, was born in 1727. He was the son of Philip V and brother of Charles III. Designed from infancy for the ecclesiastical calling, he was at the age of eight years made cardinal by pope Clement XII. At the death of his father he resigned the archbishopric of Toledo and his office as cardinal, and devoted himself to music, botany, and natural history, which were to him much more congenial pursuits. He died at Villa de Arenas, Aug. 7, 1785. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourchier, Thomas. See Bouchier.

Bourdaille, Michel, a French doctor of theology, of the house and society of the Sorbonne, was successively theologian, almoner, and grand vicar of Rochelle. He died March 26, 1694, leaving *Théologie Morale de S. Augustine* (Paris, 1686):—*Exposition du Cantique des Cantiques*, from the Fathers (1683, 12mo):—*Théologie Morale de l'Évangile* (1691):—and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourdeille, Hélie de, a French prelate, son of Arnaud of Bourdeille, was born at the chateau of Bourdeille about 1423. Having been from infancy in the Franciscan order, he was elected, at the age of twenty-four years, bishop of Perigueux, and confirmed by the bulls of the pope, Nicolas V, in 1447. He was remarkable for his piety and strictness of deportment. Being sent to the states-general of Tours in 1467, he was the following year elected to the archiepiscopal see of that city. In 1483 pope Sextus IV made him cardinal. He died at Tours in 1484. He wrote some ecclesiastical treatises, the chief of which is *Opus pro Pragmaticæ Sanctionis Abrogatione* (Rome, 1486; Toulouse, 1518), wherein he attacked the pragmatic sanction as acting against the laws of the Gallican Church. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourdier Delpuits, Jean Baptiste, a French theologian, was born at Auvergne about 1736. He was a Jesuit, and died in Paris, Dec. 15, 1811. He continued the *Abrégé des Vies des Pères et des Martyrs*, translated from the English by Godescard (Paris, 1802). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourdigné, Jean de, a French chronicler, a native of Angers, was canon-priest of his native city, and died April 19, 1545, leaving several historical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bourdillon, Benedict, a missionary of the Church of England, was of French origin. Having been ordained in England, he came to America, and was made incumbent in 1735 of Somerset Parish, Somerset Co., Md. On July 24, 1739, he was presented to St. Paul's Parish (now within the limits of Baltimore). He built a chapel about ten miles distant from the parish church, which eventually developed into St. Thomas's Parish. He died Jan. 5, 1754. Though of infirm health, he was an energetic pastor and highly esteemed. See Sprague, *Annals of the Amer. Pulpit*, v, 112.

Bourdin, Charles, a French theologian, who lived in the latter half of the 17th century, was archdeacon and grand vicar of Noyon. He published the *Histoire de Notre Dame de Friulaine* (St. Quentin, 1662). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourdin, Mathieu, a French theologian and monk, who died in 1692, wrote a *Vie de Madeleine Vigneron, du Tiers Ordre de Saint François de Paule* (Rouen, 1679; Paris, 1689). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourdin, Maurice, antipope, a native of Limousin, accompanied, in 1095, Bernard, archbishop of Toledo, who made him his archpriest, and gave to him the bishopric of Coimbra. In 1110 he succeeded St. Geraud, archbishop of Braga, and was sent by Pascal II to settle the difficulties which existed between him and the emperor Henry V. He proved false to the interests of Pascal, who caused him to be excommunicated at the Council of Benevent. This pontiff died soon after, and Henry succeeded in electing Maurice, who took the name of Gregory VII; but his election was soon declared null, and he fell into disgrace and died in prison at Fumone, near Alatri, in 1122. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourdoise, Adrien, a French theologian, was born in the diocese of Chartres, July 1, 1584. At the age of twenty years he commenced his studies, and allied himself in friendship with St. Vincent de Paul and the abbot Olier, founder of the seminary of St. Sulpice. Having entered upon the ecclesiastical calling, he occupied himself zealously with catechisms, missions, conferences, and, in 1618, founded the community of the Priests of St. Nicolas of Chardonet, after which he raised up two seminaries—one in Paris, the other at Laon. He died July 19, 1655. We have from him a posthumous work entitled *Idée d'un bon Ecclésiastique*. A history of his life has been written by Descourveaux (Paris, 1714), and abridged by Bouchard (ibid. 1784). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourdon. See Staff, Precentor's.

Bourdon, Sebastien, an eminent French painter and engraver, was born at Montpellier in 1616. He studied under his father, and subsequently went to Rome, where he remained three years. On returning to Paris he executed the *Crucifixion of St. Peter*, in the Church of Notre Dame, which is considered his masterpiece. He also painted in different churches in Sweden. The following are some of his principal works: *Jacob*

Returning to his Country in the Absence of Laban; Rebecca Meeting the Servant of Abraham; The Holy Family Reposing; The Infant Jesus Feeding a Lamb; The Annunciation. He died in Paris in March, 1671. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bourée, Edme Bernard. See Bourrée.

Bourepos, David, a minister of the French Reformed Church, was the predecessor of Daniel Boudet, under whom the Church at New Rochelle seceded and went to the Episcopalians. He served the Church at New Rochelle from 1687 to 1697, and occasionally, from 1696 to 1700, served New Paltz as a supply. He was stationed at Freshkill, S. I., from 1697 to 1717. He died in 1734. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 191.

Bourg, Anne du, a French magistrate, a counsellor clerk at the Parliament of Paris, nephew of Antoine, was born in 1521 at Riom, in Auvergne. Destined at first for the Church, and having even taken orders, he left the ecclesiastical calling for that of the bar, in which position he won distinction. Having adopted the opinions of Calvin, he soon became full of zeal for the Reformation, which was then agitating France. The bishop of Paris declared him a heretic, and he was finally condemned to death and executed in Paris, Dec. 20, 1559, and the Protestants numbered him among their martyrs. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourgade, François, a French apostolic missionary, was born in 1806 at Ganjou. Having completed his theological studies at the seminary of Auch, he was ordained priest in 1832. In 1838 he was authorized to perform the offices of the sacred ministry in all the French possessions of Algeria. He founded at Tunis a hospital for poor women, and an asylum and schools for young girls. His profound knowledge of Arabic greatly aided him, and his missions were highly successful. He published, *Toison d'Or de la Langue Phénicienne* (1852), an important work, in which are found a great number of Punic inscriptions. He also wrote, *Soirées de Carthage, ou Dialogues entre un Prêtre Catholique, un Muphti et un Cadi* (Paris, eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourgeois, Francois, a French missionary, was born at Lorraine, and lived in the latter half of the 18th century. He was a Jesuit, and having completed his theological studies at Pont à Mousson, he left France, March 15, 1767, to go to China. At Pekin he became superior of the French Jesuits residing in China. The *Lettres Édifiantes* contain some letters from this missionary. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourgeois, Jacques, a French theologian, who lived about the middle of the 16th century, was a Trinitarian, and published *Amortissement de Toutes Perturbations et Réveil des Mourants*, etc. (Douay, 1576). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourgeois (or **Borghès**), **Jean**, a French theologian, was born at Amiens in 1604. He was at first canon and chanter of the cathedral of Verdun, and then obtained, in the diocese of Poitiers, the abbey of Merci Dieu. In 1745 he was sent to pope Innocent X, by the French bishops who approved the book entitled *De la Fréquente Communion*, and he prevented the condemnation of the book by the esteem with which he inspired the pope and cardinals. On his return to Rome he consecrated himself to the ministry in the abbey of Port Royal des Champs. A litt' later, in order to devote himself more closely to religious duties, he withdrew from his abbey of Merci Dieu. He died Oct. 29, 1687. He composed with Lalanne, abbot of Val Croissant, and translated into French, the work entitled *Conditiones Propositæ ad Examen de Gratia Doctrinæ*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourgeois, Margaret, founder of the Congregation of Notre Dame, Montreal, was born in Troyes, France, April 15, 1620. Being refused admission to the Carmelite order of her native city in 1640, and afterwards of the Poor Clares, she finally decided to accompany M. de Maisonneuve, one of the first and truest friends of the Canadian colonists, to Canada. They arrived in Quebec, Sept. 22, 1653. She commenced a school in Montreal; founded her congregation in 1659; procured letters-patent from Louis XIV, in 1670, for the legal confirmation of her institute; founded many missions; and in 1698 obtained from St. Vallier, bishop of Quebec, the confirmation of the rules of her order. In 1693 her resignation was accepted, and this humble saint became the last and least member of the flourishing community she had founded. She died in 1700, and it is said that miracles were wrought by the application of her relics. See (N. Y.) *Cath. Almanac*, 1878, p. 60.

Bourges, Councils of (*Concilium Bituricense*). Of these there were several.

I. Held in November, 1031, under Aymo de Bourbon, archbishop of Bourges. Twenty-five canons were published, the first of which orders the name of St. Martial to be placed among those of the apostles. The third forbids bishops or their secretaries to take any money on account of ordination. The seventh orders all ecclesiastics to observe the tonsure, and to be shaved. The twelfth forbids the exacting of any fee for baptism, penance, or burial, but permits the voluntary offerings of the faithful upon these occasions to be accepted. See Labbe, *Concil.* ix, 864.

II. Held Nov. 30, 1225, by the legate, the cardinal of St. Angelo, assisted by about one hundred French bishops. Here Raymond, count of Toulouse, and his opponent, Amauri de Montfort (who claimed to be count of Toulouse), pleaded their cause, without, however, any decision being arrived at. The pope's demand of two prebends in each abbey and cathedral church, and one prebend in every other conventual church, throughout France, was rejected. See Labbe, *Concil.* xi, 291.

III. Held Sept. 13, 1276, by Simon de Brie, cardinal and legate. Sixteen articles were published, tending chiefly to the maintenance of the jurisdiction and immunities of the Church, and the freedom of elections. Among other things, the laity were forbidden to make use of violence or threats, in order to obtain the removal of censures. Secular judges were forbidden to constrain ecclesiastics to appear before them, etc. The canons were sent by the cardinal to every one of the French bishops. See Labbe, *Concil.* xi, 1017.

IV. Held on Sept. 19, 1286, by Simon de Beaulieu, archbishop of Bourges, assisted by three of his suffragans. Here a constitution, consisting of thirty-five articles, was published, reiterating and enforcing those of the preceding councils. Among other things, it was ordered that the ecclesiastical judges should annul all unlawful marriages, and separate the parties, whoever they might be; that every beneficed person who should continue for one year under excommunication, should be deprived of his benefice; that curates should keep a list of all the excommunicated persons in their parishes, and publicly denounce them every Sunday and festival; that they should warn their people to confess at least once in every year; that bows and all kinds of arms should be removed from churches; that all Sundays and festivals be properly kept; etc. Other canons relate to the regulars. See Labbe, *Concil.* xi, 1246.

V. Held in 1528 by François de Tournon, archbishop of Bourges, with his suffragans. Twenty-three decrees were made, of which the first five relate to the Lutherans, and the rest to matters of discipline. Curates are exhorted to instruct their parishioners, and, in order to give more time for that purpose, they are directed to abridge the prayers made at sermon time. Provincial councils are directed to be held every three years, according to the decree of the council of Constance. Bishops are ordered to visit their dioceses annually, in order that they may take due care of the sheep intrusted to

them. The regulations of the council of Constance and of the pragmatic sanction, concerning the residence of canons and other ministers, are confirmed; also that which directs that the psalms be chanted slowly, and with proper pauses. Curates are directed to explain to the people the commandments of God, the Gospel, and something out of the epistle for the day. Pastors are enjoined to forbid penitents to reveal the nature of their penance, and themselves to observe secrecy, both as to what is revealed to them at confession, and also as to the penance they have imposed. No confraternity is to be erected without the consent of the ordinary. It was further enacted that the bishops should have a discretionary power to retrench the number of festival days according as they should think best; that bishops should not grant letters dimissory without having first examined the candidate for orders and found him qualified; and then to those only who have a benefice or a patrimonial title; further, that nuns shall not leave their monastery. Afterwards the council made various decrees concerning the jurisdiction and liberty of the clergy: the first is upon the subject of monitions; the second upon the residence of curates, that no dispensation for non-residence be granted without a full investigation of the reasons; the third respects cemeteries, which it orders to be kept enclosed and locked up. After this, four tenths for two years were voted to king Francis I, to make up the ransom of his two sons, then hostages at Madrid, to be levied on all the clergy, secular and regular. See Labbe, *Concil.* xiv, 426.

VI. This council was held in September, 1584. Forty-six chapters were published, each containing several canons (preceded by the confession of faith made by those present). 1. Relates to the worship and service of God; 2 and 3, of the faith and preaching; 4, of the abuse of Holy Scriptures, and orders that the Latin version of the Scriptures shall alone be used, and that bishops' secretaries shall keep a list of prohibited books, which shall be shown annually to publishers; 5, of avoiding heretics; 6, of invocation of saints and of festivals; 7, of pilgrimages; 10 and 11, of relics and images; 12, of the celebration of the holy office, etc.; 16, of cemeteries; 17, of tradition; 18–28, of the sacraments; 31, of excommunication; 34, of canons and chapters; 35, of parish rectors, orders them to reside in their cure, and to say mass themselves; orders bishops to divide parishes which become too populous; where there is no parsonage-house, it directs the bishop to take care to provide one, at the expense of the parishioners; 36, of benefices; 40, of witchcraft and incantations; 41 and 42, of simony, concubinary priests, etc.; 43, of hospitals; 45, of the laity, forbids them to sit with the clerks at Church; bids them to abstain from dances, plays, etc.; also from the use of frizzled hair; 46, of synods. See Labbe, *Concil.* xv, 1067.

Bourges, Florentin de, a French missionary of the Jesuit order, lived in the early half of the 18th century. He published *Voyage aux Indes Orientales par le Paraguay, etc., le Chili, fait en* 1714; inserted in the *Lettres Édifiantes*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourgoin, Edmond, a French theologian, became prior of the Jacobins at Paris, and showed great fanaticism, even justifying the assassination of Henry IV. He was arrested in 1589 with arms in his hands, and executed at Tours, Jan. 26 following. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourgoing, François, a celebrated French theologian, was born in Paris, March 18, 1585. From his brilliant scholarship he was made doctor of the Sorbonne, and then rector of Clichy, near Paris. In 1611 he resigned this position in order to ally himself with the cardinal of Berulle, who at this time founded the order of the Oratorio, and he was actively engaged in establishing a new congregation at Nantes, Dieppe, Rouen, and especially in the Netherlands. In 1641 he was elected superior-general in place of Condren. In this high position he showed great zeal, and faithfully worked for the good of the order, yet by this very means gained for himself numerous enemies, against whom he was obliged to defend himself in very lively contradictions with the friars. Fatigued with the course of affairs, and weighed down by years and infirmities, he resigned in 1661, and died the following year. He had been for a long time confessor to Gaston, duke of Orleans. His funeral oration was pronounced by Bossuet, and in the seventeenth volume of the works of this great bishop it may be found. Bourgoing was the author of a number of works of a religious character, also of ecclesiastical discipline, of which the following are some of the titles: *Lignum Crucis* (Paris, 1630):—*Directoire des Missions* (ibid. 1646):—*Veritates et Sublimes Excellentiæ Verbi Incarnati* (Antwerp, 1630):—*Homélies Chrétiennes sur les Évangiles des Dimanches et Fêtes Principales* (Paris, 1642); and several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourignon, Antoinette, a French visionary, was born at Lisle, Jan. 13, 1616. She rendered herself famous by her numerous works, by her religious innovations, and by the persecutions which she endured. She escaped an undesired marriage, and placed herself under the care of the clergy. At Amsterdam she abjured Catholicism, and advocated the Reformation. She published several of her works at Amsterdam, but, being accused of sorcery, she was obliged to leave the place, and betook herself to Hamburg. She died at Franeker, Oct. 30, 1680. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v. See Bourignonists.

Bourke, Richard, a prelate of the Church of England, was born April 22, 1767. He took his degree of M.A. July 10, 1790; and in 1813 became lord bishop of Waterford and Lismore. He died suddenly, Nov. 15, 1832. See (Lond.) *Christian Remembrancer*, Dec. 1832, p. 785.

Bourle, Jacques, a French theologian, a native of Longmenil, diocese of Beauvais, lived in the latter half of the 16th century. He was doctor of the Sorbonne and rector of the parish of St. Germain le Viel, of Pars. His principal works are, *Prières à Jésus Christ sur le Mariage de Charles IX*:—*La Masse de Saint Denys*; and others. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourlier, Jean Baptiste, *Count*, a French theologian, was born at Dijon, Feb. 1, 1731. He entered upon the ecclesiastical calling, took the oath required of the clergy, and was consecrated bishop of Evreux April 23, 1802. He was successively member of the council of the hospitals, baron and count of the empire, and president of the electoral college of Evreux. After the empress Josephine had been divorced he became almoner of this princess, and was finally made peer of France. He died at Evreux, Oct. 30, 1821. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourn (or **Bourne**), **Immanuel**, a Puritanical divine of the English Church, was born Dec. 27, 1590, and was educated at Christ Church, Oxford. When the rebellion broke out he sided with the Presbyterian faction, and was removed from his rectory of Ashover, in Derbyshire, to St. Sepulchre's, in London. On the restoration he conformed, and died rector of Ailston, in Leicestershire, Dec. 27, 1672. Among his works are, *A Defence of Scripture as the Chief Judge of Controversy* (1656):—*Vindication of the Honor due to Magistrates, Ministers, etc., against the Quakers* (1659):—*A Defence of Tythes, Infant Baptism, Human Learning*, etc.:—*A Golden Chain of Directions to Preserve Love between the Husband and Wife* (1669). See Chalmers, *Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.

Bourn, Samuel, an English Dissenting minister, assistant to Dr. John Taylor of Norwich, was the founder of a sect of Annihilationists (q. v.), called, after him,

Bourneans. He died in 1796. He published *Fifty Sermons on Various Subjects, Critical, Philosophical, and Moral* (Norwich, 1777):—and other *Sermons* (1752, 1760, 1763). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bourne, Alfred, an English Wesleyan missionary, was born at Etruria, Staffordshire Potteries, Aug. 12, 1799. He was converted in 1816, entered the ministry in 1823, travelled the Redditch, Oxford, and Reading circuits, and sailed for Madras in November, 1826. Excepting a few months at Madras, his field was Negapatam. He was successful here and also in Melnattam. Exposure induced disease, and in February, 1835, he was compelled to sail for England. His heart was in the mission work, and it was a sore trial to be removed therefrom. He died at the house of Dr. Bunting, in London, May 27, 1836. Bourne translated into Tamil the *Memoir of Hester Ann Rogers*, commenced a treatise in the same language on the *Evidences of Christianity*, and assisted in a revision of the Scriptures. See *Wesl. Meth. Magazine*, 1838, p. 321 sq.; (Lond.) *Watchman*, June 1, 1836; *Minutes of the British Conference*, 1836.

Bourne, George, a (Dutch) Reformed minister, was born at Westbury, England, June 13, 1780. He studied at Homerton Seminary, and in 1804 emigrated to America and settled in Virginia and Maryland. Subsequently he became principal of an academy at Sing Sing, N. Y., and pastor of the Presbyterian Church. Thence he went to Canada, as supply of a Congregational Church in Quebec, and remained until 1833. He then united with the Reformed Church, and settled as pastor at West Farms (1839–42). He died suddenly, Nov. 20, 1845, of disease of the heart. Mr. Bourne greatly resembled in appearance the portraits of Martin Luther. He possessed a thoroughly controversial spirit, which found full scope in his long-continued demonstrations against slavery and Romanism. He was learned, eloquent, and powerful, but his zeal was often too fiery, and sometimes overreached itself. He edited, for several years, a well-known periodical entitled *The Protestant Vindicator*, and was an almost constant contributor to the religious press of New York. He was also largely engaged upon literary work for prominent publishing houses, editing such works as that of Barrow and Leighton, and preparing exhaustive indices to both (Riker's editions). As a preacher, he was scriptural, illustrative, versatile, and powerful. With all his belligerent gifts, he was warm-hearted and devout, an example of conscientious and brave adherence to his own opinions in the face of obloquy and personal danger, and a true servant of God. See Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Bourne, Jacob, an English Baptist minister, was born at Beckington, near Frome, Somerset Co., Dec. 31, 1802. Losing his father at the age of fourteen, he became a thoughtless youth. At length, through domestic trials, his heart was touched by the Spirit of God, and on Aug. 30, 1829, he joined the Church at Road, Somersetshire. In 1834 he was encouraged to engage in ministerial labor, and performed much itinerant work. In 1846 he was providentially led to Grettleton, in Wiltshire, and was ordained pastor of the Church in that place, July 27, 1847. Here he remained until his death, Sept. 13, 1857. See (Lond.) *Baptist Hand-book*, 1858, p. 47. (J. C. S.)

Bourne, Milton, a Methodist Episcopal minister, was converted in his youth, in Vermont, and soon after entered the Illinois Conference, laboring first as a missionary among the Indians, and later as an itinerant minister. In 1840, on the organization of the Rock River Conference, he became a member of it. In 1863 he became superannuated, and retired to a few acres of wild land near Macomb to eke out an existence for himself and his destitute family. He closed his life in 1865. Mr. Bourne was remarkable for his zeal and piety. See *Minutes of Annual Conferences*, 1865, p. 225.

Bourne, Richard, a missionary among the Marshpee Indians, was among the early English settlers of the town of Sandwich, on Cape Cod, Mass. Being a man of an earnest, missionary spirit, he went (about 1658) among the Indians who resided in Marshpee, a place a few miles from Sandwich. His work was successful, and he gathered a church of converted Indians, of which he was ordained the pastor, Aug. 17, 1670, the services being conducted by Eliot and Cotton. Satisfied that no permanent prosperity would attend the people for whose temporal and religious prosperity he was laboring, unless they had a fixed local habitation, he obtained a formal deed of Marshpee from those Indians who claimed it as their property. His efforts resulted in greatly promoting the welfare of his people. He died about 1685. See *Mather's Mag.* iii, 199; *Coll. Mass. Hist. Soc.* i, 172, 196–199, 218; iii, 188–190; viii, 170. (J. C. S.)

Bourneans. See Annihilationists.

Bourns, William H., a native of Ireland, was a minister of the Protestant Episcopal Church, and died Dec. 15, 1851, at Huntingdon, Pa., in the forty-first year of his age. He was a man of ripe scholarship and great piety. See *Amer. Quar. Church Rev.* 1852, p. 141.

Bourotte, François Nicolas, a French historian, was born in Paris in 1710, and died June 12, 1784. He entered the order of Benedictines of St. Maur, and completed the *Histoire Générale du Languedoc*. He wrote several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bourrée, Edme Bernard, a French theologian, was born at Dijon, Feb. 15, 1652. He was a priest of the Oratory, and zealously devoted himself to the work of the ministry and to teaching theology at Langres and at Chalons-sur-Sâone. He died at Dijon, May 26, 1722. He wrote a number of works, among which are, *Conférences Ecclésiastiques du Diocèse de Langres* (1684): —*Manuel des Pécheurs* (1696):—*Homélies* (1703):—*Nouveaux Panégyriques, avec Quelques Conférences Ecclésiastiques* (1707; Lyons, 1713). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bours, William White, a clergyman of the Protestant Episcopal Church, was born at Attica, N. Y., in 1826. His early life was spent in mercantile pursuits in Geneva. He was ordained deacon in 1853, and priest in 1855. At first he assisted in St. Peter's Chapel, Geneva, afterwards in St. James's Church, Syracuse, and finally became rector of St. John's Church, Jacksonville, Fla. His death, which occurred there, Nov. 5, 1857, was caused by his assiduous attendance upon the sick in his parish during the prevalence of a malignant fever. See *Amer. Quar. Church Rev.* 1858, p. 611.

Boursier, Laurent François, a French priest and doctor of the Sorbonne, was born at Ecouen, Jan. 24, 1679, and took his doctor's degree in 1706. He then gave himself up entirely to study, and in 1713 published, anonymously, his celebrated work, *L'Action de Dieu sur les Créatures*, which was attacked by Malebranche. He is also remarkable for the memorial presented by the Sorbonne to the czar Peter, upon the occasion of his visit in 1717, and drawn up in a single night, upon the means of uniting the Russian and Roman churches. In 1729, he, together with many other doctors, was expelled from the Sorbonne for his opposition to the bull *Unigenitus*. He died at Paris, Feb. 17, 1749. See *Biog. Universelle*, v, 393.

Bourzeïs, Amable de, a French theologian and scholar, was born at Volvic, near Riom, April 6, 1606. He was at first a page, but went to Rome and studied theology. Returning to France, he was made abbot of St. Martin of Cores, and one of the first members of the French Academy. Having taken holy orders, he distinguished himself especially in controversy, and had

the glory of converting over to his side several of the ministers; among them the prince-palatine Edward and the count of Schomberg, then marshal of France. Colbert placed the abbot de Bourzeis at the head of the Academy of Inscriptions, and also made him director of an assembly of theologians which held its meetings in the Royal Library. Bourzeis at first inclined towards the Jansenists, but in 1661 signed the formulary which was approved by Alexander VII. He died Aug. 2, 1672. He wrote several works, as *Sermons sur Divers Sujets* (1672). Among his works of controversy we find, *Excellence de l'Église Catholique, et Raisons qui nous obligent à ne nous en séparer jamais* (Paris, 1648): —*Saint Augustin victorieux de Calvin et de Molina*, etc. (ibid. 1652). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bousmard (or **Boussemard**), Nicolas de, a French theologian, was born at Xivry-le-Franc in 1512. He belonged to a family of Anjou. Charles III, duke of Lorraine, appointed him in 1572 as one of the reformers of the constitution of St. Mihiel, and four years later appointed him to the bishopric of Verdun, and after some difficulty he was consecrated, July 15, 1576. He died at Verdun, April 10, 1584, generally lamented. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boussard, Geoffroi, a French theologian, was born at Le Mans in 1439. He studied at the College of Navarre, at Paris, and in 1487 became rector of the University of Paris, and chancellor of that Church. Travelling in Italy, he preached at Bologne in 1504, in the presence of Julius II. He was appointed scholastic of the cathedral of Le Mans by the cardinal of Luxembourg, who confided to him, in part, the administration of this diocese. In 1511 he was deputed by the university to attend the Council of Pisa, then transferred to Milan, and died after his return, in 1522. He published a corrected edition of the *Ecclesiastical History* of Rufinus (1497), and a commentary of Venerable Bede, or *Florus Diaconus*, on St. Paul (1499). He also wrote, *De Continentiâ Sacerdotum* (Paris, 1504, 4to), a rare and curious book, proving that the pope may in peculiar cases dispense with the celibacy of priests:—*De Sacrificio Missæ* (ibid. 1511, 1520; Lyons, 1525, 4to): —*Interpretatio in 7 Psalmos Pœnitentiales* (Paris, 1519, 1521, 8vo). See *Biog. Universelle*, v, 398.

Bousseau, Jacques, a French sculptor, was born in 1681, at Chavaignes-en-Poitou. He studied under Nicolas Custon, and was afterwards received into the Royal Academy, where he attained the rank of professor of sculpture. He executed two statues of *St. Maurice* and *St. Louis*, and *Christ giving the Keys to St. Peter*, for the Church of Notre Dame. He also did much fine work for the churches at Versailles and Rouen. He died at Madrid in 1740. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Boussemard, Nicolas de. See Bousmard.

Boutats, Frederic, a Flemish engraver, was born at Antwerp about 1620. The following are some of his principal works: *Portrait of Charles Emanuel, Duke of Savoy; Oliver Cromwell; The Virgin and Infant Jesus, with St. John.*

Boutats, Gérard, a French engraver, brother of Frederic, was born at Antwerp about 1630. He was appointed engraver to the university at Vienna. The following are his principal plates: *Adamus Munds, Physician; The Resurrection; Charles Joseph, Archduke of Austria.*

Boutauld, Michel, a French Jesuit preacher, was born in Paris, Nov. 2, 1625. He died at Pontoise, May 16, 1688, leaving some works which are much esteemed: *Les Conseils de la Sagesse* (Paris, 1677, 12mo):—*Suite de Ditto* (ibid. 1683, 12mo; the last edition is of 1749): —*Le Théologien des Conversations avec les Sages*, etc. (1683). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boutelle, Asaph, a Congregational minister, was born at Fitchburg, Mass., Oct. 7, 1804. He fitted for college at New Ipswich, graduated at Amherst in 1828, and at Andover in 1831. He was ordained in the same year, and employed as a missionary for twelve years in Ohio. He was pastor at Alexandria, O., 1843 to 1847; Lunenburg, Mass., 1849 to 1851; Peacham, Vt., 1851 till his death, Jan. 12, 1866. He published a sermon in memory of Newell March, 1854. See *Cong. Quarterly*, 1866, p. 208.

Boutelle, Thomas, a Congregational minister, was born at Leominster, Mass., Feb. 1, 1805. He was educated at New Ipswich, N. H., Amherst (class of 1829), and Andover, Mass. He became pastor at Essex Street, Boston, in 1834; Plymouth, 1834 (ordained); North Woodstock, 1837; Bath, N. H., 1850. He died at Fitchburg, Mass., Nov. 28, 1866. See *Cong. Quarterly*, 1861, p. 354; 1867, p. 133; 1868, p. 287.

Bouthillier de Rancé, Armand Jean, a French ecclesiastic, was born Jan. 9, 1626. He received the tonsure, Dec. 21, 1635; and, at the age of nineteen, was made canon of Notre Dame at Paris. After many other appointments he received that of the abbey of La Trappe, and having been received into the order of priests, Jan. 22, 1651, he took the degree of D.D. in 1654. Soon after he went into residence at La Trappe, where he endeavored to reform the conduct of the monks; failing in which he persuaded them to resign their house to the Cistercian monks of the Strict Observance. This done, he disposed of his property, and took his vows in the monastery of Notre-Dame-de-Perseigne, June 13, 1663. He died Oct. 16, 1700, having published a new edition of *Anacreon*, with notes (Paris, 1639; 2d ed. 1647): —*Traité de la Sainteté et des Devoirs de l'État Monastique* (1683, 2 vols. 4to; vol. iii in 1685). After his death were published his regulations for the government of La Trappe, and *Letters* (2 vols.). His *Life* was written by MM. Maupéon and Marsollier, and by father Dom Pierre le Nain.

Boutistès (Βουτιστής) is a Greek term to distinguish the person who dips the candidate for holy baptism while the priest repeats the baptismal formula.

Bouton, François, a French theologian, was born at Chamblay, near Dôle, in 1578. He entered the order of Jesuits, and was employed in the missions of the East. He was finally sent to Lyons, to the College of the Trinity. While professor of rhetoric there, the pestilence raged, and he devoted himself to the suffering until he fell a victim, in October, 1628. He left some manuscript works, the principal of which are, *Théologie Spirituelle*:—*Commentarii in Deuteronomum, de Peregrinatione Israelitarum, tum Litterali, tum Mystica, ad Promissionis Terram*: — *Clavis Scripturæ Sacræ, seu Dictionarium Hebraicum in qua Latinis vocibus Subjiciuntur voces Hebrææ Respondentes Collectum ex Sacris Litteris et ex Collatione Vulgatæ Latinæ Editum cum Hebraica.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouton, George, a Methodist Episcopal minister, was born at Virgil, Cortland County, N. Y., Dec. 5, 1812. He was converted about 1843; soon after began preaching, and in 1852 entered the Oneida Conference. He died in the midst of his labors, at McLean, Oct. 31, 1859. Mr. Bouton's ministerial career was brief, but exceedingly brilliant. Few men secured a stronger hold upon the affections of a people than he, and few were more successful. Large revivals crowned his labors on every charge. See *Minutes of Annual Conferences*, 1860, p. 169.

Bouton, Jacques, a French theologian and Jesuit, who died in 1658, was the author of a *Relation de l'Établissement des Français dans l'Île de la Martinique, depuis l'an* 1635 (Paris, 1640). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouton, J. D., a Methodist Episcopal minister, in 1835 entered the New York East Conference, and in it labored diligently with but one year's vacation until his

superannuation in 1867, in November of which year he died. Mr. Bouton was an exemplary Christian, a good preacher, and an excellent pastor. See *Minutes of Annual Conferences*, 1868, p. 85.

Bouton, Nathaniel, D.D., a Congregational minister, was born at Norwalk, Conn., June 20, 1799. From Yale College he entered the theological seminary at Andover, Mass., where he finished the course in 1824. March 23, 1825, he was settled over the First Congregational Church in Concord, N. H., with which he remained forty-two years. His residence continued in Concord, where he died, June 6, 1878. He was much interested in historical studies, and published while in the pastorate a valuable history of Concord. He was early the president of the State Historical Society, and edited two volumes of its collections. In August, 1866, he was appointed editor and compiler of the provincial records of New Hampshire, and in that capacity issued ten volumes of *Provincial Papers*, from 1867 to 1877. He also published over thirty sermons and addresses, and a few other volumes. See *Obituary Record of Yale College*, 1878.

Bouton, W. S., a Methodist Episcopal minister, was born at Roxbury, N. Y., in 1815. He was converted at the age of thirty-two; and being a good singer, and having a rare gift for exhortation and prayer, he became one of the most popular lay helpers ever known throughout that region. His beaming countenance, fervent prayers, earnest exhortations, soul-stirring songs, and ringing halleluias drove away formalism and doubt, and made everybody free and happy. In 1857 he was appointed by the presiding elder to the Germantown and Myersville Circuit, and in 1858 was received into the New York Conference, and returned to his former charge. His subsequent appointments were: West Gallatin, Richmond, and West Stockbridge, Stockport and Claverack, East Chatham and Red Rock, Hillsdale, Lakeville; City Mission, N. Y., and Grace Church, Newburgh, where he died, Aug. 6, 1879. Mr. Bouton was everywhere acceptable and useful. He had few superiors as a pastor. Every interest in the Church, spiritual and temporal, was ever advanced. See *Minutes of Annual Conferences*, 1880, p. 45.

Boutrans, John, a minister of the English Wesleyan Connection, was born near Coventry, May 7, 1840; and died June 1, 1881, in the seventeenth year of his ministry. His faithful, practical, and pointed sermons often deeply stirred and elevated the feelings of his hearers. "He possessed a vigorous intellect, a kind heart, a resolute will, and a high sense of duty." See *Minutes of the British Conference*, 1881, p. 47.

Boutwell, James, a Congregational minister, was born at Lyndeborough, N. H., May 14, 1814. He was converted while at Phillips Academy, Andover, Mass., under a sermon delivered by Dr. Lyman Beecher. He graduated at Dartmouth College in 1836, and at Andover in 1840, and was ordained in 1841. He labored at Brentwood, N. H., 1841 to 1852, and at Sanbornton the remainder of his ministry. He died April 21, 1865. Mr. Boutwell was a diligent and faithful pastor, an ardent patriot, and his death was triumphant. See *Cong. Quarterly*, 1866, p. 41.

Bouvenot, Louis Pierre, a French theologian and physician, was born at Arbois in 1756. He abandoned the career of arms for the ecclesiastical calling, and was appointed vicar of St. John Baptist at Besançon. At the commencement of the Revolution he became one of the grand-vicars of the metropolitan bishopric of Est, but during the civil disturbances he renounced his ecclesiastical functions, and finally gave his attention to medicine. He died at Sens, July 1, 1830. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouvens, de, *Abbé*, a French theologian, was born at Bourg, in Bresse, about 1750. He first went to Germany, then to England, in consequence of his refusal to take the oath required of ecclesiastics at the period of the Revolution. In 1804 he pronounced the funeral oration of the duke of Enghien in the chapel of St. Patrick, at London, in the presence of the princes of the house of Bourbon. His eloquence was of a high order. He died in 1830. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouveri, Gabriel, bishop of Angers, who died Feb. 10, 1572, left a French translation of the *Pastoral of St. Gregory, a Guide for Curates*, etc. He was the first bishop at Trent to deliver his opinion in favor of the residence of bishops.

Bouvet, Joachim, a French missionary, was born at Le Mans about 1662. He was one of the first missionaries sent to China by Louis XIV with a scientific mission. Colbert had conceived the idea of enriching himself from the industries of this country, and at his death Louvois, his successor, took up the project and sent six missionary Jesuits, the fathers Fontanay, Gerbillon, Lecomte, Tachard, Visedelon, and Bouvet, furnished with instructions from the ministry of the Academy of Sciences, and with all the necessary instruments for taking observations. They arrived in China in 1687. Being called immediately to Pekin, they were dispersed throughout the empire, excepting Gerbillon and Bouvet, whom the emperor retained with him to take charge of the mathematical affairs. These two men took charge of the erection of the church and of the residence of the Jesuits at Pekin. Bouvet returned to France in 1697, and bore to the king, from the emperor Kang-hi, forty-nine Chinese volumes. Louis XIV sent back by Bouvet a complete collection of his stamps, magnificently bound, and with him ten new missionaries. Bouvet died at Pekin, June 28, 1732, after having labored for a long time on the large map of the empire, prepared by the Jesuits by the order of Kang-hi. He left four accounts of different voyages which he had made in the course of his labors, and several works concerning China. Several dissertations upon the Chinese and a dictionary of that language are preserved in MS. in the library at Le Mans. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouvier, Jean Baptiste, a French prelate, was born Jan. 17, 1783, at St. Charles-la-Forêt, Mayenne. Before his elevation to the episcopal see of Le Mans, in 1834, he was vicar-general of Le Mans and superior of the seminary. While the empire lasted, and during part of the restoration, ecclesiastical studies were greatly neglected. The works of Bouvier, which were considered as high authority, gave a great impulse to the teaching, in the seminaries, of both philosophy and theology. His *Institutiones Theologicæ* and *Institutiones Philosophicæ* were adopted in a great number of ecclesiastical establishments in France, as also in Savoy and Belgium. He also wrote several other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boux, Guillaume le, a French theologian, was born at Anjou in 1621. After having been successively sweeper of the college, Capuchin, oratorian, and rector, he taught rhetoric at Riom, and, during the Fronde, sustained by his preaching the royal authority. He was appointed bishop of Apt in 1658, and of Perigueux in 1667. During the thirty-seven years which he occupied this position, he employed his income for charitable purposes. He died Aug. 6, 1693. He wrote, *Sermons* (Rouen, 1666):—*Dissertations Ecclésiastiques sur le Pouvoir des Évêques, pour la Diminution ou l'Augmentation des Fêtes* (Paris, 1691), in collaboration with Laval Bois Dauphin, bishop of Rochelle. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bouzas, Juan Antonio. See Boujas.

Bouzonié, Jean, a French theologian, was born at Bordeaux about 1646. He became a Jesuit, taught literature for several years, and then devoted himself to preaching until obliged to give it up on account of early infirmities. He died at Poitiers, Oct. 30, 1726.

He wrote, *Primitiæ Musarum Serenissimo Delphino Oblatæ* (Bordeaux, 1663):—*Cantiques sur la Naissance de Notre Seigneur Jésus Christ* (Poitiers, 1675):—*Douze Preuves pour la Conception Immaculée de la Sainte Vierge* (ibid.):—*Histoire de l'Ordre des Religieuses filles de Nôtre Dame* (ibid. 1697, 2 vols. 4to; some copies have the date 1700). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boverio, ZACARIA, an Italian theologian, was born at Saluzzo in 1568. He entered the Capuchin order in 1590, was professor of philosophy and theology, and became definitor-general of his order. He died at Genoa, May 31, 1638. He wrote, *Demonstrationes Symbolarum Veræ et Falsæ Religionis*, etc. (Lyons, 1617):—*Orthodoxa Consultatio de Ratione Veræ Fidei et Religionis Amplectendæ*, etc. (Madrid, 1623), which was composed for the purpose of converting to Catholicism the prince of Wales, afterwards Charles II:—*Histoire des Capucins* (Lyons, 1632–39, 2 vols. fol.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bovet, FRANÇOIS DE, a French prelate, was born March 21, 1745. He was consecrated bishop of Sisteron, Sept. 13, 1789, but was obliged to leave France on account of the persecution. He returned in 1814, and was appointed in 1817 archbishop of Toulouse. He resigned this in 1820, and the same year was appointed member of the first order of the chapter of St. Denis. Being highly learned, Bouvet published a work entitled *Des Dynasties Égyptiennes*, in which he considered the degree of confidence which the chronology of Manetho merited. He died in Paris, April 7, 1838. He wrote, *L'Histoire des Derniers Pharaons et des Premiers Rois de Perse, selon Hérodote, tirée des Livres Prophétiques et du Livre d'Esther* (Avignon):—*Les Consolations de la Foi sur les Malheurs de l'Église.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Boville (or **Bovelles**), CHARLES, a French theologian, was born at Soyecourt, in the diocese of Amiens. He was living in 1547. We have from his pen seven books of theological questions on, *The Creation of Angels, The Pleasures of Paradise, The Deluge*, etc. (Paris, 1504, 1513; Basle, 1515 fol.):—a *Commentary on the Gospel of St. John* (Paris, 1511):—*Commentary on the Lord's Prayer* and four dialogues (ibid. 1551, 4to):—and other works.

Bovus, *St.* (in Italian, *St. Bovo*, and in English, *St. Bobo*), was a gentleman and soldier of Provence, who strongly defended his country against the Saracens. After a time, he quitted the profession of arms, and devoted himself to a life of penitence and retirement, every year making a pilgrimage on foot to Rome, on one of which journeys he died, at Voghera, near Pavia, May 22, 985.

Bowcer. See BURSAR.

Bowcer, THOMAS. See BOUCHIER.

Bowden, Edwin, an English Congregational minister, was born at Devonport, April 6, 1802. He joined the Church in youth, began village preaching, and was soon made assistant minister at Ivy Bridge. In 1839 he accepted a call to Lostwithiel, Cornwall, and after a few years he became pastor of the Church at Wadebridge, in the same county. Finally he occupied the pulpit at Oak Hill, near Bath, where, in less than three years, his health had so failed that he was obliged to resign his post. He then retired to Heavitree, Exeter, wrote tracts, contributed articles to the various periodicals issued by the Religious Tract Society, and published a small volume entitled *Spiritual Fables.* He continued his work until 1875, and died, Aug. 31, 1876. See (Lond.) *Cong. Year-book*, 1877, p. 347.

Bowden, John (1), a minister in the Methodist Episcopal Church South, was born in Baltimore, Md., Feb. 1, 1820. He joined the Church in 1838, in 1841 received license to exhort, and in 1844 was licensed to preach and admitted into the Kentucky Conference. In 1846 he was transferred to the Louisville Conference, and in 1848 retired from the itinerancy and travelled for the improvement of his health in Florida and Georgia, at the same time acting as general agent for Transylvania University and colporteur for a local Bible society. He graduated in medicine at Louisville University in 1852, and practiced successfully in Bowling Green until within a few months of his death, which occurred at Russleville, Aug. 5, 1854. Mr. Bowden was a warm friend, a true Christian gentleman, remarkably amiable, and a faithful expounder of the truth. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 506.

Bowden, John (2), an Irish Methodist preacher, was born at Cootehill in December, 1853. He was converted at thirteen, under the Rev. R. Hewitt, and began at that early age a career of usefulness in Methodism. With rare maturity of judgment, he became a class leader and local preacher, and in 1871, at the age of nineteen, entered the itinerant ministry of the Primitive Wesleyans. He died at Belfast, Feb. 7, 1880.

Bowden, R., an English Baptist minister, was born at Towersey, Bucks, Aug. 26, 1788. For more than forty years he preached gratuitously in his native village, where he was greatly respected and beloved. He died Aug. 26, 1859. See (Lond.) *Baptist Hand-book*, 1861, p. 97. (J. C. S.)

Bowden, William, an English Methodist preacher, was for several years a member of the Bible Christian Society at Ringsash, and also a local preacher. He entered the ministry in 1828, and for seven years labored with acceptance in that body. He died Aug. 21, 1835.

Bowdish, Charles Giles, a Methodist Episcopal minister, son of Rev. William S. Bowdish, was one of five brethren, all of whom consecrated themselves to the ministry in the Methodist Episcopal Church. He was born at Potsdam, N. Y., May 12, 1834, was converted in 1853; studied for the ministry at Cazenovia Seminary, and in 1858 entered the Minnesota Conference. In 1864 he was appointed chaplain of the Eleventh Minnesota Regiment of Volunteers, and in 1870 was transferred to the New York East Conference, wherein he was faithful until his death, at Astoria, July 5, 1873. Mr. Bowdish was richly gifted in mental endowments; was cultured in music and painting, was remarkably benevolent in hospitality, an earnest and successful preacher. He rendered valuable aid in the formation of the Holston Conference, was twice elected chaplain of the Minnesota House of Representatives, was appointed by president Johnson, in 1867, to superintend the annual payment of the Chippewa Indians, and in 1872 was placed on the staff of official reporters at the General Conference. See *Minutes of Annual Conferences*, 1874, p. 55; Simpson, *Cyclop. of Methodism*, s. v.

Bowdish, Leonard, a Methodist Episcopal minister, was born at New Lisbon, N. Y., in 1812. He experienced conversion at the age of sixteen; soon began exhorting, and in 1833 entered the Oneida Conference, wherein, without intermission for thirty-three years, he continued with success. In 1866 he became superannuated and removed to the sea-shore; spent two years laboring in the Providence Conference, and finally died at Bainbridge, N. Y., May 23, 1870. Mr. Bowdish was a man of energy and superior intellectual ability, remarkable for elegance of style and clearness in his pulpit delivery. He was fearless, uncompromising, and eminently successful. See *Minutes of Annual Conferences*, 1871, p. 96.

Bowdyanga, the seven sections of wisdom among the Buddhists, including (1) the ascertainment of truth by mental application; (2) the investigation of causes; (3) persevering exertion; (4) joy; (5) tranquillity; (6) tranquillity in a higher degree, including freedom from all that disturbs either body or mind; and (7) equanimity.

Bowe, JOHN ACKRELL, an English Methodist preacher, born in 1821, was converted in his youth, among the Wesleyan Methodists, under a sermon by a local preacher in Devonshire. After two years he joined the Bible Christians. He began to preach at the age of twenty, and two years later, in 1843, entered the ministry, in which he labored for only two years, when he died at his father's house in S. Devon, Feb. 17, 1845.

Bowen, Charles James, a Unitarian minister, was born in Providence, R. I., May 20, 1827. He graduated from Brown University in 1847, and from the Divinity School of Harvard College, and was ordained as pastor of the Unitarian Society at Newburyport, Mass., Nov. 20, 1850, where he remained six years (1850–56), and then removed to Kingston, where he was settled two years (1856–58). He next went to Baltimore as pastor of the Second Unitarian Society in that city. Finding his position unpleasant at the breaking-out of the late war, he resigned, and for several years acted as chaplain in a hospital near that city. He became the minister of the Mount Pleasant Congregational Society, Roxbury, Mass., where he remained until his death, April 10, 1870. (J. C. S.)

Bowen, Elias, D.D., at the time of his decease a minister in the Free Methodist Church, was born at Warwick, Mass., June 6, 1791. Under the preaching of the Rev. Marvin Richardson of the M. E. Church, he was converted. On April 25, 1813, he received license to preach, and June 15, 1814, he entered the travelling ministry of the M. E. Church. He was prominently before the Methodist public for over fifty years. He was elected delegate to the General Conference seven times, and at one period was strongly urged to become a candidate for the episcopacy. During the anti-slavery struggle, he took a decided stand in favor of the oppressed. In the fall of 1869 he was admitted into the Susquehanna Conference of the F. M. Church. He died Dec. 25, 1871. Few men wielded a more vigorous and powerful pen than Dr. Bowen. His contributions to religious periodicals were numerous. His last literary work was a *History of the Origin of the Free Methodist Church.* See *Minutes of Annual Conferences of the F. M. Church*, 1871, p. 16.

Bowen, Henry Perrotte, an English Congregational minister, was born at Ford, Pembrokeshire, Aug. 3, 1822. He was converted early in life, educated for the ministry at Airedale College, and in 1851 was ordained pastor at Middlesbro-on-Tees. Here he labored seven years, then removed to Whitfield Chapel, London; but not finding the place at all congenial, he accepted a call to Brentwood, Essex. Here he labored eleven years with much success, and died Sept. 10, 1869. See (Lond.) *Cong. Year-book*, 1871, p. 306.

Bowen, John, LL.D., was an English colonial prelate. The early part of his life was spent in farming operations in Canada, and at one time he served in the militia of that country. In 1842 he went to Ireland, and entered Trinity College, Dublin, from which he regularly graduated. He was subsequently ordained; went to Palestine and the East in 1847, remaining three or four years, assisting Mr. Layard in his excavations at Nineveh; returned to England, and in 1853 became rector of Orton-Longville, with Botolph-bridge, remaining four years; was appointed to the see of Sierra Leone, being the third bishop of that diocese, the jurisdiction of which extends over the western coast of Africa between 20° N. and 2° S. He died of yellow fever, June 2, 1859, at Fourah Bay, near Freetown, Sierra Leone. See *Amer. Quar. Church Rev.* 1859, p. 539.

Bowen, Josiah, a Methodist Episcopal minister, was born about 1788. After carrying on a printing establishment for some time in Brooklyn, N. Y., he entered the New York Conference in 1815, and continued in the regular work until 1840, filling many of the most important charges. He then became supernumerary, and in 1843 took a superannuated relation, which he held to the close of his life. He died Jan. 14, 1873. Mr. Bowen as a Christian was noticeable for his patience and meekness, and as a preacher for his ability. See *Minutes of Annual Conferences*, 1873; p. 50.

Bowen, Penuel, a clergyman of the Protestant Episcopal Church, was born at Woodstock, Conn. He graduated at Harvard College in 1762; was ordained as colleague-pastor with the Rev. Samuel Checkley, of the New South Church, Boston, April 30, 1766; was dismissed May 9, 1772; went to South Carolina in 1787; took orders in the Protestant Episcopal Church; became rector of St. John's parish, Colleton, and died in October of the same year. He was the father of bishop Bowen of South Carolina. See Sprague, *Annals of the Amer. Pulpit*, i, 708.

Bowen, Reuben, a Methodist Episcopal minister, for years was an infidel, and took delight in perplexing all who could not give a reason for their hope. He finally began a careful reading of the Bible, was convicted of his sin, and embraced Christ as his Saviour. In 1835 he entered the New England Conference, and labored with acceptance and success until his death, June 28, 1843. Mr. Bowen was a man deeply devoted to God, studious, and laborious. See *Minutes of Annual Conferences*, 1845, p. 583.

Bowen, Robert J., a Protestant Episcopal clergyman of the diocese of Pennsylvania, entered the ministry in 1872. He became rector of St. Thomas's Church, Philadelphia, where he remained until the time of his death, May 20, 1874. See *Prot. Episc. Almanac*, 1875, p. 144.

Bowen, William, an English Congregational minister, was born in March, 1790, near St. Helen's, Lancashire. In early life he went to Liverpool, and there united with the church of Rev. Mr. Charrier, where his piety and talent found exercise in village preaching. He left Liverpool, and for some years travelled through the midland counties as a book-agent. He studied at Rowell College from 1816 to 1818. In the latter year he returned to Bretherton, where, by his exertions, in 1819, a church was formed. He set apart two days in the week to receive medical patients. He resigned his charge in 1851, after a pastorate of thirty-three years, in which he won all hearts to himself. He died Oct. 9, 1854. His piety was calm and consistent, and he was pre-eminently the friend of the poor. See (Lond.) *Cong. Year-book*, 1855, p. 208.

Bowens, EDWARD, LL.D., a Protestant Episcopal clergyman of the diocese of Vermont, was, for a great many years, president of the University of Norwich, Conn.; subsequently, about 1867, he became professor of moral, intellectual and political philosophy in the same institution, having resigned the presidency. The following year he was president *pro tem.*; in 1870 was professor of ancient languages and political economy, a position which he held at the time of his death, July 6, 1872. See *Prot. Episc. Almanac*, 1873, p. 133.

Bower, Jacob, a Baptist minister, was born in Lancaster County, Pa., Sept. 26, 1786. He was converted in 1812; licensed in October, 1816; and ordained in Logan County, Ky., Feb. 27, 1819—the only books he then had being a German Testament, the English Bible, and a hymn-book. For nearly ten years he served churches in Kentucky, and enjoyed many revivals. In 1828 he removed to Scott County, Ill., and became pastor of the Church at Winchester—a strong anti-missionary Church—from which he was dismissed on account of his interest in mission-work, and was sent by the Home Mission Society to preach in several counties in Illinois. He was a great sufferer for many years from a disease resembling elephantiasis, and died April 26, 1874. See *Minutes of Ill. Anniversaries*, 1874, p. 15, 16. (J. C. S.)

Bower, Moses, a minister of the Evangelical Association, was born in Adams County, Pa., April 28, 1814.

He was converted at the age of nineteen, and entered the ministry at the age of twenty-two. At the age of thirty-two he was elected presiding elder. Eleven months and twenty days after this election, in the midst of his usefulness, he was suddenly stricken down with fever, and died. He was a man of prepossessing appearance, of fine talents, and of marvellous pulpit powers. In 1882 a plain and neat chapel was erected to his memory in Stoystown, Somerset Co., Pa. See *Evangelical Messenger*.

Bowers, John (1), a British Wesleyan minister, was born at Chester, July 19, 1796. He was brought up in the principles of the Established Church; was converted under the Methodist ministry when seventeen; entered the Wesleyan ministry in 1813; was appointed house governor at Didsbury College in 1843, which position he held until 1864; was for some time general secretary of the Theological Institution. He was president of the Conference in 1858. He retired to Southport in 1864, and died in that city, May 30, 1866. Bowers was an eminent preacher at a time when the British Conference had not a few great preachers. His voice was "rich, varied, mellow, powerful." He made the art of preaching a study; to the preparation of his discourses he devoted indefatigable pains, and in their delivery his action was so finished and theatrical, and his elocution so graceful, that Everett says he might rather have been taken for a disciple of Kean or Kemble than of Wesley. His language was often glaring, yet still "varied, figurative, poetical, chaste, and elevated, showing a man of more than ordinary education." He was a memoriter preacher—"to the word of one syllable," says Everett. His supervision of the institution at Didsbury was eminently successful. See Everett's finely written portraiture, *Wesleyan Centenary Takings* (3d ed. Lond. 1841), i, 190 sq.; *Minutes of the British Conference*, 1866, p. 34; Dr. Osborn in *Wesl. Meth. Magazine*, March, 1870, art. i.

Bowers, John (2), a Congregational minister, was born at Thompson, Conn., Sept. 14, 1805. He graduated at Yale College in 1832, and at Princeton Theological Seminary in 1836; was licensed to preach by the Presbytery of Long Island, at Franklinville, Oct. 15, 1835. After leaving the seminary he taught one year, 1836 to 1837, in Nichols Academy, Dudley, Mass. His first settlement was at Wilbraham, where he was ordained pastor of the Congregational Church, Dec. 13, 1837, and continued to serve in this relation for nearly twenty years; after which he supplied the pulpit at Agawam Falls nearly a year. In October, 1857, he preached a few Sabbaths to the Third Congregational Church in St. Johnsbury, Vt., and was unanimously invited to the pastorate. He commenced his permanent labors there Jan. 1, 1858, and was installed Feb. 4, 1858. Here he labored with great fidelity until his death, Feb. 4, 1863. Mr. Bowers was to the end a man of scholarly habits, and of remarkable benevolence. In domestic life he was genial and affectionate, and, as a pastor, earnest and faithful. Three of his sermons were published. See *Cong. Quarterly*, 1863, p. 194; 1864, p. 114.

Bowers, Thomas, S. T. P., an English prelate, became prebendary of Canterbury in 1715, archdeacon of Canterbury in 1721, and bishop of Chichester in 1722. He died Aug. 13, 1724. See Le Neve, *Fasti*, vol. i.

Bowers, W. W., a Lutheran minister, was born in Montgomery County, Pa., April 16, 1827. Although a student at Pennsylvania College, he did not graduate. For three years he studied theology at Heckerstown, Md., under the Rev. Dr. Anspach, and was licensed to preach in 1855. Soon after he removed to Nova Scotia, and became pastor at Lunenburg. Subsequently he ministered at Bridgewater and contiguous places, having his residence at Bridgewater. In August, 1873, he resigned his Nova Scotia charge, and removed to Concord, N. C., as pastor of the Church there. He died in Concord, Oct. 17, 1873. See *Lutheran Observer*, October, 1873.

Bowers, William V., a Protestant Episcopal clergyman of the diocese of Pennsylvania, was born in Philadelphia, Feb. 13, 1805. He graduated at the Virginia Theological Seminary, and was ordained by bishop Moore in 1834. After a rectorship of twenty years in St. Martin's Parish, Hanover County, Va., he officiated in Lewiston, New Milford, and Great Bend, Pa., and latterly in his native city. He died at Olney, June 6, 1880. See Whittaker, *Almanac and Directory*, 1881.

Bowersox, James Grier, a Congregational minister, was born in North Industry, O., Dec. 15, 1833. After preliminary study at the academies at Williams Centre and Neville, he was a member, for one year, of Oberlin College. For five years he was a teacher in Butler, Ind., and for two years in Edgerton, O. In 1871 he graduated from Otterbein University, and then, in 1873–74, studied theology in Oberlin. Previous to this time, in 1869, he had been ordained by the United Brethren. In 1872 he became acting-pastor of the Congregational Church at Edgerton, and during the two years following held the same position at Fitchville. On account of impaired health he removed to a farm at Edgerton, where he became principal of a school. He died Jan. 14, 1880. See *Cong. Year-book*, 1881, p. 17.

Bowery, James, an English Congregational minister, was born at Bristol, July 20, 1816. In 1834 he joined the Congregational Church at Zion Chapel. During the week-days he was engaged in business, yet he managed to prepare himself for the ministry by the time he was twenty-one years of age, and became pastor of the Congregational Church at Whitchurch, Hants. After seven years' work there he offered himself to the London Missionary Society; was accepted and appointed to Rodborough, Berbice, where he labored for nine and a half years, and became very popular. His sermons were clothed in simple language, admirably adapted to his people, full of stirring thought and striking illustrations. In 1854 he was driven from his missionary work by colonial fever. He returned to England, and in 1856 became pastor of Ebenezer Chapel, Shadwell, where he continued as pastor until his death, Aug. 15, 1877. Mr. Bowery's mind was logical rather than imaginative. To feelings of ambition, and pride, and envy he seemed a stranger. The poor, the suffering, the perplexed not only found in him a sympathizer, but a sharer. See (Lond.) *Cong. Year-book*, 1878, p. 308.

Bowes, Joseph, an English Wesleyan minister, was trained a Romanist, but united with the Methodist Church. He entered the ministry in 1792, and travelled twenty-eight circuits. In 1835 he became a supernumerary in Bristol, where he died, Sept. 26, 1849. His characteristics were simplicity, humility, and charity. See *Minutes of the British Conference*, 1850.

Bowie, John, a clergyman of the Protestant Episcopal Church, was a native of Prince George's County, Md. Having gone to England to be ordained, he was licensed to preach in Maryland, July 28, 1771. Returning to America, he became curate to the Rev. Alexander Williamson of Prince George's Parish, in Montgomery Co. In 1774 he was pastor of Worcester Parish, Worcester Co. With the beginning of the Revolution he exhibited violent Tory sentiments, for which he was imprisoned two years in Annapolis. Having been released, he settled in Talbot County, on the Choptank River, teaching a classical school and becoming the rector of St. Peter's Parish. In 1785 he was pastor at Great Choptank Parish, still, however, retaining his school. Having resigned this parish in 1790, he became rector of St. Michael's, in Talbot Co., where he remained until the close of his life, in the meantime maintaining his school. He died in 1801. See Sprague, *Annals of the Amer. Pulpit*, v, 374.

Bowker, Samuel Drake, a Congregational min-

ister, was born at Blanchard, Me., April 2, 1835. He was converted at Biddeford in 1851; prepared for college at Phillips Academy, Andover, Mass., and graduated from Bangor Seminary in 1860. In that year he was settled as pastor of the Church in Winthrop, Me. After two years he was compelled to resign on account of ill-health. In 1863 he became pastor of a Church in New Market, N. H., but resigned before the close of the year. He went West, hoping to regain physical vigor. In 1865 he was appointed agent of Lincoln College, in Kansas, and subsequently became professor of English literature in that institution. He died in Topeka, Kansas, Feb. 15, 1868. See *Cong. Quarterly*, 1868, p. 288.

Bowler, JOHN, a preacher of the United Methodist Free Church, was born at Newcastle-under-Lyme in 1833. Being left an orphan when young, he entered the Methodist Sunday-school, became a teacher, and was converted under Mr. W. Lawton's preaching. He was a local preacher some years, entered the ministry of the Methodist Free Church in 1863, and for eleven years occupied good circuits. He was a diligent student, good preacher, and useful pastor. He died at Launceston in 1874. See *Minutes of the 19th Annual Assembly.*

Bowles, Nathaniel (1), a Baptist minister, was born in 1758. He was converted in 1777, was baptized in 1786, ordained in 1794, and spent his life in serving his Master largely in itinerant labor. A journal of eighty-six days informs us that he rode 1017 miles, preached 52 times, attended 13 meetings, expended $2.39, and received for all his service during this time $17.95. He died at Richmond, N. H., Dec. 2, 1843. (J. C. S.)

Bowles, Nathaniel (2), a Free-will Baptist minister, was born at Richmond, N. H., Aug. 12, 1788, and was a son of the preceding. In 1811 he became a Christian, and united with a Free-will Baptist Church at Lisbon. He labored with great zeal and success in Maine, New Hampshire, and Vermont. He was ordained in 1815. The last twenty-five years of his life were spent in Bethlehem, N. H., where he died, July 6, 1881. See *Morning Star*, April 26, 1882. (J. C. S.)

Bowles, John Sharpe, an English Congregational minister, was born in Norwich, July 3, 1801. He was trained in the ways of piety and truth, was converted when quite young, and began preaching when about twenty years of age. In 1838 he was appointed city missionary by the Norwich City Mission Committee. Six hours per day, for five days in the week, during seventeen years, he was employed in visiting from house to house, distributing tracts, reading and praying with the people, holding prayer-meetings, and preaching in cottages and school-rooms in a parish that was the haunt of thieves, prostitutes, beggars, and gypsies. Mr. Bowles removed to Hingham in 1855, and became pastor of the Independent Church in that town. Thence he went to Sutton, Herefordshire, and thence, in 1862, to Market Lavington, Wiltshire, where he died, Feb. 13, 1864. Mr. Bowles excelled as a pastor. His kindness of heart peculiarly fitted him for this work. See (Lond.) *Cong. Year-book*, 1865, p. 226.

Bowles, Oliver, an English clergyman, was fellow of Queen's College, Cambridge, and rector of Sutton. He died in 1674. His publications include *Tractatus de Pastore Evangelico* (1649, 1739):—and some *Sermons.* See Allibone, *Dic of Brit. and Amer. Authors*, s. v.

Bowles, Orlyn D., a Methodist Episcopal minister, was born near Nashville, O., about 1836. He experienced conversion when about twenty-one, and in 1861 united with the Upper Iowa Conference. He was a man of prodigious energy, and labored with unflagging zeal and fidelity until his decease, March 18, 1879. Mr. Bowles was deeply pious, untiring in his pastoral work, and an able minister. See *Minutes of Annual Conferences*, 1879, p. 50.

Bowman, A. T., a Free-will Baptist minister, was born at Sidney, Me., in 1822. He was converted at the age of fourteen, licensed in 1860, spent a year at the Maine State Seminary (now Bates College), and was ordained in 1861 as pastor of the Somerset Mills Church, where he remained six years, during three of which he sustained the relation of pastor to the Church at Clinton. He next settled at Hartland, where he was pastor six years (1867–73), after which he became pastor of the Church at West Pittsfield. He died at Hartland, Me., June 3, 1880. See *Morning Star*, Aug. 25, 1880. (J. C. S.)

Bowman, Francis, D.D., a Presbyterian minister, was born at Westford, near Burlington, Vt., Feb. 27, 1795. He was licensed to preach by the Presbytery of Otsego. He graduated from the University of Vermont, and entered Princeton Seminary in 1821, where he spent only one year. After completing his studies, he went to Virginia in 1823, and in 1824 was ordained to the full work of the Gospel ministry by the Presbytery of Hanover, and became pastor of the Church at Charlottesville, at which place and at South Plains he labored with great success. He was engaged in the service of the American Bible Society. Then he labored at Greensborough, Ga., for nineteen years. Four years he ministered at Bryan Neck. In 1862 he returned to the scenes of his early labors. From this time he devoted himself to study and meditation, and had nearly completed a work on *The Baptism of the Spirit*, when he died April 26, 1875. Dr. Bowman was a noble specimen of a refined Christian gentleman. See *Necrolog. Report of Princeton Theol. Seminary*, 1876.

Bowman, Jarrett, a Methodist Episcopal minister, was born at Charlestown, Va., Dec. 1, 1816. He was born a slave, and held in bondage until he was forty-one years old, and then bought his freedom. In his forty-eighth year he was converted, soon afterwards began exhorting, received license to preach in 1862, and in 1865 was admitted into the Washington Conference, and labored faithfully until his death at Strasburg, Va., June 11, 1878. Mr. Bowman was a man of fine qualities, sound in judgment, untiring in industry, practical, clear, systematic. See *Minutes of Annual Conferences*, 1879, p. 18.

Bowman, John, a minister in the Methodist Episcopal Church South, was born in Frederick County, Va., Sept. 13, 1773. He entered the itinerancy in 1812, and labored faithfully in Tennessee and Kentucky until compelled to become a supernumerary. He belonged to the Holston Conference, and died Sept. 25, 1847. Mr. Bowman was an excellent man, cheerful and submissive, eloquent and energetic. See *Minutes of Annual Conferences of the M. E. Church South*, 1847, p. 114.

Bowman, Jonathan, a Congregational minister, was born at Lexington, Mass. He graduated from Harvard College in 1724, resigned his pastoral charge in December, 1773, and died March 30, 1775, aged sixty-eight years. See Sprague, *Annals of the Amer. Pulpit*, i, 140.

Bowman, Joseph, a Unitarian minister, was born at Westborough, Mass., in 1733. He graduated at Harvard College in 1761, was ordained at Boston as missionary to the Indians, Aug. 31, 1762, and installed at Oxford, Nov. 14, 1764. From thence he went to Bernard, Vt., and was installed as pastor Sept. 22, 1784. He died Dec. 8, 1820. See Sprague, *Annals of the Amer. Pulpit*, viii, 10.

Bowman, Robert, an English Congregational minister, was born at Langholm, Dumfriesshire, July 27, 1818. At the age of seventeen he went to Huddersfield, and shortly afterwards was converted and joined the Independent Church at Highfield. He was

educated at Edinburgh University. He preached successively at Sunderland, 1843; Chelmsford, 1846; Fish-street Chapel, Hull, 1854; Melbourne, Australia, 1858; and at Heckmondwike, England, 1860, where he died, Sept. 4, 1867. Mr. Bowman had clear and correct perceptions of divine truth and wonderful power of imagination, which he carefully cultured. He had great facility of utterance, aptness, with a peculiar force of expression, and an attractive eloquence. See (Lond.) *Cong. Year-book*, 1868, p. 252.

Bowman, Samuel, D.D., a minister of the Protestant Episcopal Church, was rector of St. James's Church at Lancaster, Pa., thirty-four years, and for three years prior to his death was assistant bishop of the diocese of Pennsylvania. He died suddenly, Aug. 3, 1861. He was highly esteemed for purity and amiability of character. See *Record of the Class of* 1845 *of Yale College*, p. 21.

Bownas, Samuel, a minister of the Society of Friends, was born in Westmoreland, England, in 1676, and was converted under the preaching of Anne Wilson, a Quaker minister. Shortly after he was himself called to the ministry, but for the first two years seldom exercised his gifts. In 1701 he made a religious visit to Scotland. While preaching at Jedburgh, not far from Edinburgh, he was arrested for preaching in the street. Shortly after he was released, and at the end of two hours was again arrested for the same offence. He was permitted to leave the town, however, especially as one of the soldiers who guarded him interposed in his behalf. In 1702 he arrived in America, and soon after came in contact with George Keith, who caused him to be committed to prison at Hempstead, L. I., under the charge of speaking scandalous lies against the Church of England. As the court was not in session, he remained in prison three months. The grand jury refused to indict him, whereupon the chief justice requested them to reconsider the bill. This was accordingly done, but with the same result. While in prison he learned the trade of a shoemaker. After nearly a year of imprisonment he was set at liberty. He returned to England in 1706, and for several years was occupied with his ministerial work. In 1726 he again visited America, also the north of England and Ireland in 1740, and again in 1746. He died April 2, 1753. See *Friends' Library*, iii, 1–70; *The Friend*, viii, 310.

Bowne, Anne, relict of John Bowne, was an elder in the Society of Friends (orthodox). For more than fifty years she resided in the ancient dwelling at Flushing, L. I., where the yearly, quarterly, and monthly meetings of Friends had been held for a long time, and where she often entertained the ministers of her denomination. She died at Flushing, April 16, 1834, aged seventy-three years. See *The Friend*, vii, 232.

Bowring, *Sir* John, LL.D., a modern hymn-writer, was born at Exeter, England, Oct. 17, 1792. He exhibited unusual intellectual precocity in his youth, and had a remarkable aptitude for acquiring modern languages. His first attempt at authorship was in the publication of his translations of the popular poetry of Russia, Holland, and Spain. Subsequently he published translations from the poetry of writers in Poland, Servia, Hungary, Portugal, Iceland and Bohemia. After the death of Jeremy Bentham, he published an edition of the works of that distinguished writer on political economy, and also wrote his biography. The works thus collected are included in eleven vols. 8vo, and were issued in 1843. When the *Westminster Review* came into existence, he was appointed its first editor, and himself wrote largely for it on matters pertaining to parliamentary reform and free-trade. He published, in 1833, *Matins and Vespers, with Hymns*, a collection of original poetry, chiefly of a devotional character. With Villiers, he prepared a work *On the Commercial Relations between France and Great Britain* (1834–35, 2 vols.). He extended his inquiries in a similar direction in connection with the countries of Switzerland, Italy, the Levant and Germany. He was a member of Parliament for two years (1835–37), and again for eight years (1841–49). He was a warm advocate of liberal opinions, and one of the counsel of the anti-corn-law league. He filled a high diplomatic position in China, having been appointed, in 1849, British consul at Canton, and afterwards acting plenipotentiary. On his return to England he published, in 1853, two volumes in which he strongly advocated the decimal system of coinage. He was knighted in 1854, and made governor of Hong Kong. Coming under the censure of Parliament on account of the course he pursued in the bombardment of the Chinese forts in 1856, he was recalled. Having been sent to Siam to conclude a treaty of commerce with that kingdom, he published his *Kingdom of Siam and its People* (Lond. 1857, 2 vols.), and not long after he published *A Visit to the Philippine Islands in* 1858–59. The hymn by which Sir John Bowring is best known is the one commencing

> "Watchman, tell us of the night,
> What its signs of promise are,"

written in 1825. He died Nov. 22, 1872. See Butterworth, *Story of the Hymns*, p. 128; Belcher, *Historical Sketches of Hymns*, p. 95; *Appleton's New Encyclop.* iii, 169. (J. C. S.)

Bowron, John, a minister of the Society of Friends, was born in Cotherstone, Yorkshire, England, in 1627, and was converted under the ministry of George Fox. "At Edinburgh he preached to the people as he went through the streets of that city, and at the Cross. The soldiers were very kind to him, but the priests were in a rage against him, for he was a dread to them." Subsequently he visited Barbadoes and Guiana, returning to England after a most perilous voyage. One of the first things he did after landing was to go to Richard Cromwell "with a message from the Lord, warning him of the day of the Lord." He made six tours in Ireland in six years. Several times he was cast into prison, and was frequently despoiled of his goods. His last days were full of peace, and he died a happy, Christian death, Aug. 5, 1704. See Evans, *Piety Promoted*, i, 233–236. (J. C. S.)

Bowschyre, Thomas. See Bouchier.

Bowser, Joseph P., a Methodist Episcopal minister, was born in Baltimore, Md., March 4, 1825. He gave his heart to God while very young, became an exhorter in 1852, a local preacher in 1854, and on the organization of the Washington Conference became a member thereof, and in it labored until his decease, Sept. 12, 1870. Mr. Bowser was characterized by zeal, wisdom, and devotion to his work. See *Minutes of Annual Conferences*, 1871, p. 27.

Bowstead, John, an English minister of the Society of Friends, was born near Carlisle in 1659. He was converted when young, and in early manhood "received a gift of the ministry." He labored in all parts of England, also in Scotland and Ireland, holding meetings not only among Friends, but among others, as Providence seemed to open the way, and the blessing of the Spirit of God came to many through his preaching. He did not escape the persecutions of his times, being frequently deprived of his goods because he would not pay tithes. He died in 1716. See *Piety Promoted*, ii, 160, 161. (J. C. S.)

Bowtell (or **Boltell**), an old English term for a round moulding, or bead; also for the small shafts of clustered pillars in window and door jambs, mullions, etc., probably from its resemblance to the shaft of an arrow or bolt. It is the English term for the *torus*.

Bowyer, Reynold Gideon, LL.B., an English divine, was educated at Jesus College, Cambridge. In 1791 he was appointed prebendary of Durham, and in 1814 was made rector of Howick and vicar of North

Allerton, in connection with which he also held the chapelries of Brompton and Dighton. He died Jan. 30, 1826. Dr. Bowyer published *A Sermon preached before the Delivery of the Colors to the Durham Volunteer Infantry* (1803), and *Comparative View of the Two New Systems of Education for the Infant Poor* (1811, 8vo), in a charge delivered to the clergy of Durham. See (Lond.) *Annual Register*, 1826, p. 224.

Boyce, Hector. See Boece, Hector.

Boyce, James, a Roman Catholic priest, was born in Ardagh, County Longford, Ireland, in 1826. He emigrated to the United States early in life, completed his ecclesiastical studies at St. Joseph's Seminary, Fordham, N. Y., and in 1854 was ordained priest and pastor of St. Mary's Church. In 1863 he was installed pastor over St. Teresa's parish, New York city, and by his zeal made it one of the best in the city. He founded a parochial school for boys in Rutgers street, and established a convent for girls, under the direction of the Ursuline nuns, in Henry street. He died July 9, 1876. See *Appletons' Annual Cyclop.* 1876, p. 613.

Boyce, John, an associate Reformed minister, graduated at Dickinson College in 1787. He studied divinity under the Rev. Matthew Lind, of Greencastle, Pa., and was the first pastor of Hopewell congregation, Chester district, S. C. He died after a very brief ministry. See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 67.

Boyce, William, Mus. Doc., an eminent English musical composer, was born in London in 1710. He received his early musical training while a chorister of St. Paul's, and in 1736 became organist of St. Michael's Church, Cornhill, and composer to the chapel royal. He became master of the king's band in 1757, and soon afterwards was appointed principal organist to the chapel royal. He died in London in 1799. "As an ecclesiastical composer Boyce ranks among the best representatives of the English school." Among his anthems the best are, *By the Waters of Babylon*, and *O, Where shall Wisdom be Found!* He published *Anthems* (1788):—and three volumes of *Cathedral Music*, a collection in score of the most valuable compositions for that service by the several English masters of the two preceding centuries. See *Encyclop. Brit.* (9th ed.), s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Boyce, William M., a Presbyterian minister, was born in 1807. He was licensed by the First Presbytery of Ohio in 1832, and was installed pastor of Richmond and Ebenezer, on which charges he labored for twenty years. He died Oct. 31, 1862. "He was an earnest preacher of the Gospel and of a blameless life." See Wilson, *Presb. Hist. Almanac*, 1863, p. 357.

Boyd, Abraham, a Presbyterian minister, was born in Ireland in December, 1770. He pursued his studies at Cannonsburg Academy; was licensed to preach June 25, 1800, by the Presbytery of Ohio; was received by the Presbytery of Erie, April 13, 1802; preached at Middlesex until 1817, and at Bull Creek until June 25, 1833; and died near Tarentum, Pa., Aug. 14, 1854. He was a practical preacher, a firm disciplinarian, and had great power in prayer.

Boyd, Adam, a Presbyterian minister, was born at Ballymoney, Ireland, in 1692. He came to New England as a probationer in 1722; was received under the care of the New Castle Presbytery in 1724, and was sent to Octorara with direction to supply New Castle and Conestoga. He accepted a call from Octorara and Piquea, and was ordained. In 1727 he was directed to spend every sixth Sabbath at Middle Octorara. The Forks of Brandywine composed part of his field till 1734. In the progress of the great revival a large portion of his congregation left him and joined the Brunswick brethren. He continued pastor forty-four years, and resigned, his congregation agreeing to pay him twenty-five pounds yearly during his life. He died Nov. 23, 1768. (W. P. S.)

Boyd, Alexander (1), a Presbyterian minister, studied theology at the university of Glasgow, and came to America in 1748. He was licensed by the Boston Presbytery, and in 1749 accepted a call to the Presbyterian Church at Georgetown, Me. We find no trace of him after 1758. See Sprague, *Annals of the Amer. Pulpit*, iii, 29, 30.

Boyd, Alexander (2), a Presbyterian minister, was born in County Tyrone, Ireland, in 1796. He graduated at Belfast College in 1825. In 1831 he came to America; was ordained by the New Castle Presbytery of the Reformed Church, and was stationed in Western Pennsylvania. In 1853 he removed to the West, and was stationed at Solon, Ia. He died in Johnson County, Dec. 9, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 96.

Boyd, Andrew, a Scottish clergyman, was minister of Egleshaw, and was preferred to the see of Argyle in 1613. He did much good in the diocese. He died Dec. 22, 1636. See Keith, *Scottish Bishops*, p. 291.

Boyd, Andrew Hunter Holmes, D.D., a Presbyterian minister, was born in Boydsville, Va., June 4, 1814. He graduated at Jefferson College, Pa., in 1830; studied theology in the Theological Seminary at Princeton, N. J.; also at New Haven, Conn.; and for a few years in Edinburgh, Scotland, attending the lectures of Dr. Chalmers and Sir William Hamilton. He filled several of the most important Presbyterian churches in Virginia and Maryland. He was not stationed long at one place, for he was constantly receiving calls to other and larger churches. At the disruption of the Church in 1837, he identified himself with the New School. He died Dec. 15, 1865. See Wilson, *Presb. Hist. Almanac*, 1867, p. 425.

Boyd, Bankhead, a Presbyterian minister, was born in County Londonderry, Ireland, March, 1808. He came to America in 1824, and settled in Pennsylvania. He graduated from Jefferson College in 1829. In 1833 he was licensed by Cartiers Presbytery, and stationed at Strabine, where he labored until his death in 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 208.

Boyd, Benjamin, a Presbyterian minister, was born in Westmoreland County, Pa., Dec. 25, 1776. He was educated at Jefferson College, and was licensed and ordained in 1801, and labored in Erie County until 1811, when he removed to Western Virginia. He was chaplain in the army during the war of 1812. In 1814 he removed to Kentucky. In 1827 he was a member of the Cincinnati Presbytery; in 1834, of the Madison Presbytery. He died Oct. 1, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, p. 79.

Boyd, Charles Henry, a Congregational teacher and minister, was born at Francestown, N. H., Nov. 4, 1836. He studied at the academy in his native village; and graduated at Dartmouth in 1858. After teaching a year in Washington city, he was tutor of mathematics in his alma mater for another year, and then entered Andover Theological Seminary, and, on graduating, went to assist Rev. Dr. Bond, of Norwich, Conn. In 1864 he was ordained pastor of the Church at Mystic Bridge, Stonington, and here he toiled so severely that in a year he was compelled to desist from preaching, and he died at Manchester, N. H., Jan. 5, 1866. See *Cong. Quarterly*, 1866, p. 209.

Boyd, David, a Free-will Baptist minister, was born in Maine, May 20, 1781. He occupied a prominent place in his denomination, and during his long service in the ministry did much to promote the interests of the Redeemer's kingdom. He was frequently called to posts of public trust; was a member of the Massachusetts Legislature when Maine was a district of that state, and was a member of the convention that framed the constitution of his native state. He died at

his residence in North Berwick, Dec. 11, 1855. See *Free-will Baptist Register*, 1857, p. 87. (J. C. S.)

Boyd, Erasmus J., a Presbyterian minister, was born at Hartwick, N. Y., Dec. 1, 1815. He graduated at Hanover College in 1837, and at the Union Theological Seminary in 1840. He was ordained Nov. 3, 1842, and was pastor at Brooklyn, Mich., 1840 to 1850. For many years thereafter he was principal of the Monroe Female Seminary, Michigan. In 1881 he served the Church at Sarinac with great acceptability and usefulness, and died there suddenly, Nov. 24, 1882. See *Presb. Home Missions*, Jan. 1882; *Gen. Cat. of Union Theol. Seminary*, 1876, p. 16.

Boyd, George, D.D., a clergyman of the Protestant Episcopal Church, was born in New York city, Feb. 8, 1788. In 1806 he graduated at Columbia College, and began the study of law with the Hon. James Emott, of Poughkeepsie, N. Y., and in 1812 he removed to Ogdensburg, to practice his profession. Soon after he began the study of theology under the Rev. Dr. Reed, of Poughkeepsie, to which place he removed. In 1814 he was ordained, and not long after became rector of St. John's Church, Northern Liberties, Philadelphia. For some time he was president of the standing committee of the diocese of Pennsylvania, an active member of the Board of Missions, a trustee of the General Theological Seminary, and once or twice a delegate to the General Convention. He died in Philadelphia, Dec. 3, 1850. Although his style of preaching was not of the popular cast, his voice was musical and of great compass, and his discourses were instructive, logical, and often very effective. See Sprague, *Annals of the Amer. Pulpit*, v, 572; *Amer. Quar. Church Rev.* 1851, p. 639.

Boyd, Green, a minister in the Methodist Episcopal Church South, was born in Independence County, Texas, in September, 1824. He was converted in 1838, licensed to exhort in 1842, to preach in 1848, and in 1854 was ordained deacon. For several years he was a prominent member of the Arkansas Conference, and in 1865 united with the Texas Conference, in which he did zealous work until his death in 1870. Mr. Boyd was a pious man, a good citizen, and a useful minister. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 501.

Boyd, Hugh M., a minister of the Reformed (Dutch) Church, graduated at Union College, N. Y., in 1813, and at New Brunswick Seminary in 1830. He was pastor at Saratoga, N. Y., 1830 to 1833; Schaghticoke, Saratoga Co., 1835 to 1841; and died in 1846. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 193.

Boyd, James (1), a Scottish clergyman, was a native of Trochrig, and received the title of the see of Glasgow in 1572. He exercised the office of particular pastor at the cathedral church. In 1578, when the legality of the episcopal function was first called into question by the Assembly, he learnedly and solidly, from the Scripture and antiquity, defended the lawfulness of his office. His health failed him, and he died in June, 1581. See Keith, *Scottish Bishops*, p. 261.

Boyd, James (2), a Presbyterian minister, was ordained by the First Presbytery of Philadelphia in 1770, and installed pastor of the Presbyterian churches of Newtown and Bensalem, Pa., where he remained for forty-three years. He was a graduate of Princeton College. In 1781 he was elected a trustee of that college, which position he resigned in 1800. He died in 1813. Mr. Boyd's influence was widely felt. See Alexander, *Princeton College of the 18th Century*.

Boyd, James (3), a Presbyterian minister, was born in Pennsylvania in 1774. After studying in private for a time, he went to Cannonsburg and completed his classical studies at Jefferson College. He then studied theology with Dr. McMillan. He was taken under the care of the Presbytery of Erie, as a candidate for the ministry, April 10, 1806. He was licensed by the same, April 22, 1807. He labored as a supply in various portions of the Presbytery, in the autumn of 1808, and in the same year accepted calls to the churches of Newton and Warren, O. These were his only charges. He died March 8, 1813. See *Hist. of the Presbytery of Erie*.

Boyd, Jesse M., a minister in the Methodist Episcopal Church South, was born Nov. 2, 1817. He experienced religion in 1844; was licensed to exhort in 1845, to preach later in the same year, and in 1846 entered the Arkansas Conference. About six years later he removed to Texas and united with the Northwest Texas Conference, and in it did noble work until his death, Dec. 19, 1871. As men estimate ministerial talent, Mr. Boyd was only common, but he was a mighty man of God in rescuing the perishing. He was fully consecrated to his work. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 763.

Boyd, John (1), a Presbyterian minister, was born in Scotland. He came to America as a probationer, and was ordained by the Presbytery of Philadelphia, Dec. 29, 1706. He labored at Freehold and Middletown, and died in 1708. See Webster, *Hist. of the Presb. Church in America*, 1857.

Boyd, John (2), a Presbyterian minister, was born in Ireland in 1768. His early studies were pursued under John McPherrin, his pastor. He was licensed to preach by the Presbytery of Redstone, April 23, 1801. He preached one year as a licentiate in the bounds of the Presbytery of Erie. At the first meeting of the Presbytery of Erie, April 13, 1802, he presented a dismission from the Presbytery of Redstone, and was taken under the care of the new Presbytery. He accepted calls from Slate Lick and Union churches, in what is now Armstrong County, Pa. He was ordained at Union on June 16, 1802. This pastoral relation continued until April 17, 1810. At the meeting of the General Assembly, in May, 1809, he was appointed a missionary for two months on the headwaters of the Alleghany and the borders of Lake Erie. He also supplied, for a short time, the churches of Amity and West Liberty. He was transferred, on account of ill-health, from Erie Presbytery to that of Lancaster, Oct. 4, 1810. Shortly after this he was preaching at Wills Creek, in Southeastern Ohio. Afterwards he served Red Oak and Strait Creek churches, in Chillicothe Presbytery. He next settled as pastor of the Church of Bethel, in Oxford Presbytery. He died Aug. 20, 1816. See *Hist. of the Presbytery of Erie*.

Boyd, John (3), an English Wesleyan minister, was born at Douglas, Isle of Man, July 14, 1796. He was converted at nineteen under Dr. Raffles, in Liverpool; was ordained in 1823 for the Newfoundland Wesleyan mission; labored in that island until 1832; returned to his native land; preached until 1864; retired to Lymm, near Warrington, and died Jan. 15, 1868. He was an indefatigable worker, never allowing a moment to be unemployed. See *Minutes of the British Conference*, 1868, p. 20; *Wesl. Meth. Magazine*, 1871, p. 769.

Boyd, Joseph, an English Congregational minister, was born about the year 1810, and educated at the Borough-road Training School, from which place he went to teach a school connected with Hanover chapel, Toxteth Park, Liverpool. While here he was converted and began to preach, and in 1837 entered the Hull Town-mission. He afterwards spent a short time in Hull College, and was appointed evangelist at Ousefleet, Whitgift, and Reedness, by the East Riding Home Missionary Society. In 1843 he became pastor of the Church at Burley-in-Wharfedale, where he labored for twelve years with much acceptance. In 1855 he removed to West Melton, near Rotherham, where for twenty-five years he pursued his calling with abundant labors. He resigned his charge at the end of September, 1880; and

died June 17, 1881. See (Lond.) *Cong. Year-book*, 1882, p. 285.

Boyd, Joshua, a minister of the Reformed (Dutch) Church, was born at Goshen, N. Y., March 10, 1785. He graduated at Union College in 1814; studied theology under Dr. McDowell of Elizabeth, N. J.; and was licensed by the Presbytery of Elizabeth in 1826. He was missionary to Roxbury and Middletown, N. Y., 1826 to 1827; to Herkimer and Fallsburgh, 1827 to 1828. From 1828 to 1836 he served the First and Second Churches of Rotterdam, and the Second Church only from 1836 to 1840. He served the Church at Middleburgh, Schoharie Co., 1840 to 1842; Germantown, Columbia Co., 1842 to 1850. He was without a charge from the time he left Germantown until his death, Nov. 23, 1874. He was venerable in appearance, modest in deportment, and unusually solemn, but acceptable in pulpit services. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 193.

Boyd, Reuben T., a minister of the Methodist Protestant Church, was born in Maryland, July 3, 1794. He was converted at a camp-meeting in 1813, and was licensed to preach by the Methodist Episcopal Church in 1825. In 1829 he connected himself with the Maryland Annual Conference of the Associated Methodist churches. In 1838 he removed by transfer to the North Illinois Conference. For two years he preached on a circuit in western Kentucky. From thence he removed within the bounds of the Ohio Annual Conference, where he labored until 1849, when he returned East, and in March, 1850, he was again received into the Maryland Conference. In 1859 his health failed, and he died in 1865. As a preacher, he was earnest, pointed, and practical; his sermons were well digested and arranged. As a writer, he greatly excelled. A series of articles published by him, among which was an exposition of the Lord's Prayer, in the *Methodist Protestant*, were greatly eulogized and admired. See Cobhauer, *History of the Founders of the M. P. Church* (Pittsburgh, 1880), p. 220.

Boyd, Robert (1), a Methodist Episcopal minister, was born in Westmoreland County, Pa., April 5, 1792. He united with the Church in 1811, was received into the Baltimore Conference in 1815, transferred to Pittsburgh Conference in 1825, became a superannuate in 1860, was a member of the General Conferences of 1844 and 1856, and died at Barnesville, O., July 4, 1880. He was of decided convictions, conscientious, and faithful. See *Minutes of Annual Conferences*, 1880, p. 242.

Boyd, Robert (2), D.D., a Baptist minister, was born at Girvan, Ayrshire, Scotland, Aug. 24, 1816, and was reared in the Presbyterian Church, of which he became a member at the age of fifteen. Subsequently he became a Baptist. He removed to America in 1843, and became pastor of a Church at Brockville, Canada. After serving churches in London and Hamilton, Canada, he removed, in 1854, to Waterville, Wis., where, for a time, he resided on a farm. Afterwards he was a pastor in Waukesha, Mich., and of the Edina Place Church, Chicago. An attack of paralysis, in 1863, obliged him to retire from the Church in Chicago, and he once more took up his residence in Waukesha. For four years he preached from the pulpit to which he had to be carried, and where he sat in his chair while addressing his congregation. He was for twelve years an invalid, but during this long period his fertile pen was constantly busy. Among the works which he wrote during this time were, *Glad Tidings*, *None but Christ*, *Grace and Truth*, *The Good Shepherd*, *Lectures to Young Converts*, etc. He died at his residence in Waukesha, Aug. 1, 1879. See Cathcart, *Baptist Encyclop.* p. 122. (J. C. S.)

Boyd, Robert J., a minister in the Methodist Episcopal Church South, was born in Chester district, S. C., Nov. 24, 1805. He received a careful religious training; was early converted; did zealous labor for some time as a local preacher, and soon after (1820) entered the missionary field adjacent to Walterboro, S. C., under the auspices of the South Carolina Conference. In 1839 he began circuit work, and in 1859 station work. He closed his life of active service in the midst of his duties on Marion district, Feb. 21, 1865. Whether missionary to the negroes, circuit rider, preacher, pastor, or presiding elder, Mr. Boyd always met his duties courageously and proved himself equal to the task. He was conspicuously unostentatious, possessed a powerful, well-poised intellect, and adorned his character with every Christian grace. See *Minutes of Annual Conferences of the M. E. Church South*, 1869, p. 314.

Boyd, Thomas, a Methodist Episcopal minister, was born in Europe. He was four years in the ministry, and died in Bedford County, Pa., September, 1794. He was characterized as eminently pious by his innocent and holy life and conversation. See *Minutes of Annual Conferences*, 1795, p. 60.

Boyd, William, a Presbyterian minister, was born in Franklin County, Pa., in 1758. He graduated at Princeton College in 1778, and was engaged for two years thereafter in teaching. He was licensed to preach by Donegal Presbytery in 1783. In 1784 he accepted a call from the Presbyterian Church at Lamington, N. J., where he continued his labors until his death, May 17, 1807. See Sprague, *Annals of the Amer. Pulpit*, iii, 444.

Boyd, William A., a Presbyterian minister, was a native of Lancaster County, Pa. He graduated at Dickinson College in 1809, and was licensed to preach by the Presbytery of New Castle. He received calls from the united congregations of Spruce Creek and Sinking Valley in the latter part of the year 1816, and was ordained and installed April 2, 1817. He resigned his charge in the fall of 1821, and died May 11, 1823. See *Hist. of the Presbytery of Huntingdon*, 1874.

Boyden, D. Hanson, a Protestant Episcopal clergyman of the diocese of Virginia, began his active ministry by officiating, in 1870, at Fairfax Courthouse and Haymarket, Va. In 1871 he resided at Cobham Depot, and died Dec. 22 of that year. See *Prot. Episc. Almanac*, 1873, p. 133.

Boyden, Edward D, a minister in the Methodist Episcopal Church South, was born in Charleston, S. C., Jan. 14, 1827. He joined the Church in 1852, was licensed to preach in 1853, and in 1854 united with the South Carolina Conference, wherein he toiled faithfully till his death in 1856. Mr. Boyden was a man of much promise, clear in perception, correct in judgment, poetic in imagination, invincible in will, and untiring in zeal. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 698.

Boyden, James, a Universalist minister, was born in 1799. He labored for a while in fellowship with the old Northern Association in Vermont; was a frequent contributor to the *Christian Repository*, an intelligent and consistent Christian, and died Feb. 22, 1875, in Montpelier, Vt. See *Universalist Register*, 1876, p. 115.

Boyden, Luman, a Methodist Episcopal minister, was born Nov. 12, 1805. He experienced religion in 1830, and in 1836 entered the New England Conference, wherein he labored faithfully till 1857, when he became a supernumerary, in which relation, and that of a superannuate, he remained to the close of his life, March 9, 1876. Mr. Boyden was characterized by humility, honesty, purity, and sincere, earnest devotion to the cause of Christ. See *Minutes of Annual Conferences*, 1876, p. 69.

Boyden, Orvil P., a Methodist Episcopal minister, was born in Kentucky, Sept. 23, 1819. He experienced conversion in early manhood, and in 1843 received license to preach, and was admitted into the Indiana Conference. The last twenty years of his life were spent in the North Indiana Conference, wherein he filled some of its most important appointments, and in which he had no pulpit superiors. He died at Angola,

Ind., Aug. 22, 1865, greatly beloved by all who knew him. See *Minutes of Annual Conferences*, 1866, p. 69.

Boyer, Benjamin, a German Reformed minister, was born in Montgomery County, Pa., Feb. 4, 1792, and was instructed early in life in the precepts and doctrines of the German Reformed Church. He took a theological course at Philadelphia under the direction of Rev. Samuel Helffenstein, D.D. After his ordination in 1820, he took charge of four congregations in St. Peter's, in Schuylkill Co., also Berne and Zion, in Berks Co., and Stumptown, in Lebanon Co. He labored hard in this field in different congregations in Pennsylvania, from 1830 to 1854, when his health failed him. After much suffering he was released by death, Nov. 15, 1864. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 164.

Boyer, Jean François, a French Theatine, was born in Paris, March 12, 1675. He was the third of eight children, seven of whom took the monastic vows, and all lived to be more than eighty years of age. In 1730 François was made bishop of Mirepoix, and five years afterwards he was appointed preceptor to the Dauphin, upon which he resigned his see. He died Aug. 20, 1755. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boyer, Pierre (1), a Protestant theologian of France, lived in the latter half of the 17th century. He wrote *Abrégé de l'Histoire des Vaudois* (Hague, 1691). See Hoefer, *Nouv. Biog. Générale*, s. v.

Boyer, Pierre (2), a French theologian, was born at Arlac, Oct. 12, 1677. He was a strong writer against the Jesuits and the bull *Unigenitus*. In consequence of his unquiet behavior he was imprisoned, and died at Vincennes, Jan. 18, 1755. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boyer, Robert Charge, a Protestant Episcopal clergyman of the diocese of Illinois, resided, in 1870, in Pulaski, N. Y. About a year after this he was connected with the diocese of Illinois, and continued to make his home in that state until his death in 1878. See *Prot. Episc. Almanac*, 1879, p. 168.

Boyer, Stephen, a Presbyterian minister, was born in New Brunswick, N. J., March 18, 1783. He spent several of his early years as a merchant's clerk in Philadelphia, and graduated at Jefferson College in 1808; was licensed to preach in 1810; was stationed in Easton, Pa., in 1812; resigned his charge in 1814, and accepted a call to the Church at Columbia. He subsequently removed to York, and divided his services between the churches of York, Columbia, and Wrightsville. He was for several years teacher in York County Academy, and was an accomplished scholar and teacher. He died Nov. 10, 1847. See Sprague, *Annals of the Amer. Pulpit*, iii, 424.

Boyermans (or **Boeyermans**), Theodore, an eminent Flemish painter, flourished in the 17th century. He was a native of Antwerp. His principal works are in Flanders and Brabant. In the Jesuits' Church at Ypres is his master-piece, representing *St. Francis Xavier Converting an Indian Chief*. In the convent of the Jacobins at Antwerp is the *Decollation of St. John;* and in the Church of St. James is a fine picture of the *Assumption*. He was living in 1660.

Boyle, Isaac, D.D., a clergyman of the Protestant Episcopal Church, was born in 1783. He was admitted to priest's orders in 1822, and soon after became rector of St. Paul's Church, Dedham, which deafness compelled him to resign in the course of a few years. He died at Boston, Dec. 2, 1850. See *Amer. Quar. Church Rev.* 1851, p. 639.

Boyle, Joseph, a minister in the Methodist Episcopal Church South, was born in Baltimore, May 7, 1812, of Roman Catholic parentage. By business associations with a devout and intelligent Methodist in his youth, he became acquainted with the principles of Protestantism, and in his eighteenth year was converted and joined the Church. In 1834 he joined the Pittsburgh Conference, in which he labored successively and successfully eight years; then, in 1842, he was transferred to the Missouri Conference, in which he served the Church actively to the close of his life, May 3, 1872. Mr. Boyle was directly and actively connected with the establishment of the St. Louis *Christian Advocate*. As a preacher he was earnest, able, and edifying; as a pastor, exemplary in sympathy, courtesy, and fidelity. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 777.

Boyle, Michael, an Irish prelate, succeeded to the see of Dublin in 1663. In 1637 he was incorporated master of arts at Oxford, and subsequently took the degree of doctor of divinity in the University of Dublin. In 1640 he was made dean of Cloyne. In 1660 he was advanced to the sees of Cork, Cloyne, and Ross, and was one of the twelve bishops who were consecrated together in St. Patrick's Church after the Restoration. Having repaired the palace of St. Sepulchre while he resided there, he was translated to Armagh by the king's letter, Jan. 27, 1678, with which last preferment he held the chancellorship of Ireland for twenty years. He died in 1702. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 280.

Boyles, Thomas D., a Methodist Episcopal minister, was born in Randolph County, West Va., Aug. 30, 1817. He was converted in 1839; licensed to preach in 1848; and in 1855 entered the Iowa Conference, wherein he labored zealously until his last sickness. He died Dec. 16, 1867. As a preacher, Mr. Boyles was emphatically practical; as a pastor, faithful; as a Christian, exemplary. See *Minutes of Annual Conferences*, 1868, p. 181.

Boym, Michel, a missionary of Poland, of the Jesuit order, went to the Indies and to China in 1643, and returned to Lisbon in 1652. In 1656 he again went to China and died there in 1659. This career, wholly evangelical, was filled with useful labors. He wrote *Flora Sinensis* (Vienna, 1656), and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boynton, Beman, a Baptist minister, was born at Worcester, Mass., in 1767, and at an early age removed to Weathersfield, Vt. He became a Christian when about twelve years of age, and when twenty-five years old united with the Church in Chester. He was ordained in 1809, and was called to the pastorate of the Church in North Springfield, where he remained for thirteen years, when, on account of ill-health, he resigned. He died very suddenly at Weathersfield, June 24, 1849. "Few men have won a larger share of esteem, and few have had less real faults." See *Watchman and Reflector*, July 5, 1849. (J. C. S.)

Boynton, Isaac, *Jr.*, a Baptist minister, was born in Maine about 1810, and was ordained as an evangelist in 1836, and in 1837 accepted a call to the pastorate of the Second Church in Addison, Me. He found the Church in a weak condition, but, by the blessing of God on his labors, it was greatly strengthened. He died Oct. 28, 1844, in East Harrington, having resigned a few months before his decease. See Millett, *Hist. of the Baptists of Maine*, p. 437. (J. C. S.)

Boynton, John, a Congregational minister, was born at Wiscasset, Me., April 11, 1801. His preliminary education was acquired in the Wiscasset Academy, and in 1822 he graduated from Bowdoin College. Afterwards he spent one year at Andover Theological Seminary. He was ordained at Phippsburg, Me., in 1827, from which Church he was dismissed in 1840; from 1840 to 1861 he resided at Wiscasset without charge, supplying, however, the First Church, New Castle, from 1857 to 1858, and Brownfield and Hiram from 1860 to 1861. In the latter year he removed to Richmond; in the year following went to Winthrop, and

subsequently made his residence in Felton, Del., from 1864 until his death, March 1, 1876. See *Cong. Quarterly*, 1877, p. 411.

Boys (Lat. *Boethius*), DAVID, a Welsh divine of the 15th century; studied at Oxford. He was prefect of the Carmelites in Gloucester, where he died in 1450. He had the writings of John Badningham, his fellow Carmelite, fairly transcribed in four volumes, and bestowed them on the library in Cambridge. He wrote many books, especially *Of Double Immortality* [soul and body]:—*The Madness of the Hagarenes*, etc. See Fuller, *Worthies of England* (ed. Nuttall), iii, 501.

Boyse, WILLIAM, a minister of the Reformed (Dutch) Church, was a missionary at Woodstock, Ulster Co., N. Y., and Ashoken (now Shokan), 1826 to 1829. From 1829 to 1837 he labored at Woodstock. He died in 1853. He published a small volume of *Writings and Letters, Religious, Historical, and Pastoral*, in 1838. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 193.

Boysen, Detlef, a Lutheran minister of Germany, who was born at Flensburg, April 18, 1763, and died March 4, 1826, at Ulsnis, in Holstein, is the author of *Beiträge zur Verbesgerung der Kirchen- und Schulwesens in protestantischen Ländern* (Altona, 1797, 1798, 2 vols.). See Winer, *Handbuch der theol. Lit.* ii, 36. (B. P.)

Boysen, Friedrich Eberhard, a Protestant theologian of Germany, was born April 7, 1720, at Halberstadt. He studied at Halle, where Michaelis instructed him in Oriental languages. In 1742 he was called as pastor to Magdeburg; was made in 1760 court-preacher, member of consistory, and inspector of the gymnasium at Quedlinburg. He died June 4, 1800. He wrote, *Kritische Erläuterungen des Grundtextes der heil. Schrift A. T.* (Halle, 1760–64, 10 parts):—*Acta inter Cyprianum et Stephanum in Disceptatione de Hæreticis Baptizandis, Collecta, Vindicata et Animadversionibus Illustrata* (Leipsic and Quedlinburg, 1762):—*Kritische Erläuterungen des Grundtextes der heiligen Schrift N. T. aus der Syrischen Uebersetzung* (ibid. 1762):—*Praktische Erklärung des Briefes Pauli an die Colosser* (ibid. 1766–81):—*Der Koran aus dem Arabischen übersetzt, mit Anmerkungen*, etc. (Halle, 1773, 1775):—*Versuch einer praktischen Erklärung der beiden Briefe Petri und des Briefes Judä* (ibid. 1775). See Winer, *Handbuch der theol. Lit.* i, 196, 241, 527, 859; Döring, *Die gelehrten Theologen Deutschlands*, i, 147 sq. (B. P.)

Boysen, Jasper, a Lutheran minister of Germany, was born Sept. 12, 1765, at Flensburg; and died July 26, 1818, at Altona. Besides the *Beiträge* which he published with Detlef Boysen (q. v.), he wrote *Kurzgefaste Darstellung der Geschichte des Zweckes und Wesens und die wohlthätigen Folgen der Reformation Luther's* (Altona, 1807). See Winer, *Handbuch der theol. Lit.* ii, 313. (B. P.)

Boysen, Peter Adolphus, a Lutheran theologian of Germany, was born Nov. 15, 1690, at Aschersleben. He studied at Wittenberg and Halle; was in 1716 pastor at Aschersleben; in 1718, rector of the cathedral school at Halberstadt; in 1723, pastor of the Frauenkirche there; and died Jan. 12, 1743. He wrote, *Disp. de Asiarchis ad Act. xix*, 31:—*Diss. de κυβείᾳ ἀνθρώπων ad Eph. iv*, 14:—*De Codice Græco et Consilio quo usus est B. Lutherus in Interpretatione Germanica N. T.*:—*De Difficili Pauli Itinere ad Act. xvii*, 9:—*De Sepultura Stephani ad Act. viii*, 2. See Moser, *Lexikon jetzleben der Gottesgelehrten*; [illegible]auer, *Nachricht von jetzleben den Gottesgelehrten*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Boze Sedleshko, in Slavonic mythology, is a deity of the Sorbs and Wends, who is worshipped in the form of a small naked child.

Bozeman, SAMUEL, a Methodist Episcopal minister, was admitted into the South Carolina Conference in 1830, and labored in it until his decease in 1835. He was a man of sincere piety. See *Minutes of Annual Conferences*, 1836, p. 407.

Bozez, CLIFF OF. Lieut. Conder notes this (*Tent-work*, ii, 335) as the modern *el-Hosn*, but he gives no further account of it, except to remark (*ibid.* p. 113) that the rocks on the north side of the pass, glaring in the strong sun of an Eastern midday, give a good explanation of the name ("shining"). See MICHMASH. On the Ordnance Map el-Hosn is laid down on the north brink of Wady Tuwénit, two miles from its junction with Wady Farah.

Bozio, TOMMASO, an Italian theologian, a native of Eugubio, was priest of the oratory of the congregation of St. Philip of Neri, and died at Rome in 1610. He wrote, *De Signis Ecclesiæ de libri xxiv* (Rome, 1591, 1596; Cologne, 1598):—*De jure Divino* (Rome, 1600):—*Annales Antiquitatum* (2 vols.); and other works against Machiavelli. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brabrook, BENJAMIN FRANKLIN, a Baptist minister, was born at Acton, Mass., Sept. 15, 1809. He pursued his classical studies at Granville College, now Denison University, O., and at Columbian College, Washington, D. C. One year, 1836–37, was spent by him in theological study at the Newton Institution. He was ordained at St. Louis, Mo., May 13, 1837, was a pastor there two years, at Great Falls, N. H., four years, an agent for a religious society, 1843 to 1845, pastor of the Baptist Church in Davenport, Ia., 1845 to 1848; and finally an agent of the American Baptist Home Missionary Society. He died at Davenport, June 9, 1853. See *Newton General Catalogue*, p. 19. (J. C. S.)

Bracan. See BREAN.

Braccesco (*Dagli Orzi Novi*), GIOVANNI, an Italian philosophical hermit, a native of Brescia, lived in the middle of the 16th century. He was prior of the canons regular of St. Segond, and wrote some philosophical works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Braccioli, GIOVANNI FRANCESCO, an Italian painter, was born at Ferrara in 1698, and studied under Giacomo Parolini; but afterwards under Giuseppe Crespi at Bologna. There is an altar-piece by him in the Oratory of the Theatines at Ferrara, representing the *Annunciation*; and in the Church of St. Catharine a *Flagellation*, and *Christ Crowned with Thorns*—these two last being his best works. He died in 1762. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brace, Joab, D.D., a Congregational minister, was born at West Hartford, Conn., June 13, 1781. He studied theology, was licensed on Jan. 16, 1805, and was ordained and installed pastor of the Congregational Church in the parish of Newington, and there continued until he had completed fifty years of active and useful service as pastor. Jan. 16, 1855, he delivered a half-century discourse, reviewing the history of the Church and society from the earliest times. This has been printed. Still retaining a nominal connection with his parish, he removed to Pittsfield, Mass., where he passed the last six years of his life. He died April 20, 1861. See *Obituary Record of Yale College*, 1861.

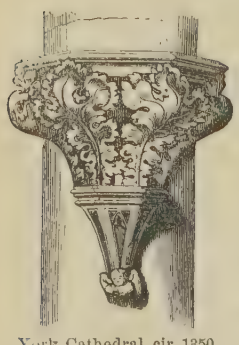
Brace, John, an English Congregational minister, was born near Tenby, Pembrokeshire, in 1793. After his conversion he applied for admission to Hackney Academy for a ministerial preparation, and in 1821 was admitted. In 1825 he was appointed to East Grinstead, and in a short time became pastor of three churches situated respectively at Copthorne, Turner's Hill, and Hoathley. In these stations he labored nineteen years with great perseverance and success. He next preached two years at Bodmin, in Cornwall; four years at St. Ives; and one year at Ilfracombe, when he retired to Bristol, where he died, Aug. 23, 1860. As a Christian, Mr. Brace was eminently devout and earnest; as a preacher, he was at once simple and evangelical. See (Lond.) *Cong. Year-book*, 1861, p. 203.

Brace, Jonathan, D.D., a Presbyterian minister, was born at Hartford, Conn., June 12, 1810. He was prepared for college in his native city, and graduated at Amherst College in 1831. He first studied theology at Andover, then at New Haven, but came to Princeton Seminary towards the close of 1834, entered the senior class, and spent one year. He was ordained and installed pastor of the Congregational Church at Litchfield, Conn., June 12, 1838, and labored there very successfully until, for reasons connected with his health, he was dismissed, Feb. 27, 1844. His next charge was the First Congregational Church of Milford, over which he was installed Sept. 24, 1845. His labors here were largely blessed, several precious revivals occurring in connection with his ministry. From this pastorate he was dismissed, Dec. 15, 1863. After that time he was not again a pastor, but resided for the remainder of his life in Hartford, at different times supplying various pulpits in that city and its vicinity. In 1857, while pastor at Milford, he became editor of *The Religious Herald*, which position he retained until his death, in Hartford, Oct. 1, 1877. Dr. Brace was the author of *Scripture Portraits* (N. Y. 1854, 12mo); besides *Sermons* and contributions to the *Biblical Repository*, etc. See *Necrol. of Princeton Theol. Sem.* 1878, p. 18. (W. P. S.)

Bracht, Tielman Van, a Dutch Protestant theologian, was born at Dort in 1625. He was pastor of the Mennonite communion in his native city, and died in 1664. His principal works are, *Schole der zedelijke Dengd* (Dort, 1657):—*Sermons* (ibid. 1669). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bracken, Reid, a Presbyterian minister, was born in York County, Pa., in 1778. He graduated at Jefferson College in 1802; studied theology with Dr. McMillan, and was licensed by the Presbytery of Ohio, Oct. 17, 1805. He travelled one year in Ohio and Virginia, preaching to vacant churches. In 1806 he received calls in Butler County, Pa., from Mt. Nebo and Plain Churches. On Oct. 20, 1807, he joined the Presbytery of Erie; was ordained April 20, 1808, and installed pastor of those churches; became pastor of Middlesex, Sept. 28, 1820; left in 1832, and was installed at Portersville. But during all these years he gave half his time to Mt. Nebo Church, being pastor of it thirty-seven years. He died July 29, 1849. See *Hist. of Presbytery of Erie.*

Bracket, an ornamental projection from the face of a wall, to support a statue, etc.; they are sometimes nearly plain, or ornamented only with mouldings, but are generally carved either into heads, foliage, angels, or animals. Brackets are very frequently found on the walls in the inside of churches, especially at the east end of the chancel and aisles, where they supported statues which were placed near the altars.



York Cathedral, cir. 1350.

Brackett, Daniel, a Free-will Baptist minister, was born in Berwick, Me., Oct. 4, 1803. His parents were Friends. When about nineteen years of age he became a Christian, and in 1824 he commenced to labor as an itinerant minister. In 1829 he was at Houlton, on the border of the province of New Brunswick, and was there ordained by a council of ministers, who came more than a hundred miles through the forest for that purpose. About 1832 he removed to Brownfield, where his labors were greatly blessed. He preached in several of the adjoining towns, as Hiram and Fryburgh. He died near Cincinnati, O., Dec. 22, 1836. See *The Morning Star*, xx, 49. (J. C. S.)

Brackett, Edward, a Methodist Episcopal minister, was born in Limington, Me., July 10, 1806. He was converted at the age of nineteen, received license to preach in 1837, and in 1841 entered the Maine Conference. On the division of the conference he became a member of the East Maine division, and in it labored till his decease, Sept. 30, 1869. Mr. Brackett was eminently plain and practical, exemplary in his life, and much beloved. See *Minutes of Annual Conferences*, 1870, p. 151.

Braco, Pietro della, an Italian canonist, lived in the middle of the 14th century. He was auditor of the sacred palace, and chaplain of pope Innocent VI. He left in manuscript, *Utriusque Juris Repertorium* (preserved at Cambrai):—*Repudium Ambitionis contra Miseros Cardinalium Servitores* (in the library of the Vatican). See Hoefer, *Nouv. Biog. Générale*, s. v.

Braconier, Daniel, an esteemed minister of the German Reformed Church, was born in Washington County, Md., Oct. 10, 1808. He early united with the Church; studied at York, Pa.; was ordained in 1833, and placed as pastor over the Church at Clear Spring, in his native county. After laboring here for three years, he removed to Shepherdstown, Va., and afterwards to Winchester, whence he returned again to his former charge, and spent the remainder of his life in this field, dying there Oct. 23, 1868. Mr. Braconier was a faithful and efficient minister of the Gospel, and highly esteemed by the people whom he served. He took a deep interest in the cause of education, and was for many years a member of the board of visitors of the theological seminary at Mercersburg, Pa. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 294–299. (D. Y. H.)

Bracton, Henry de, LL.D., a learned ecclesiastic, was chief justiciary in the reign of Henry III. He was probably a native of Bretton-Clovelly, in Devonshire. He studied at Oxford, and is believed to have delivered lectures in that university. He was appointed a justice itinerant for the counties of Nottingham and Derby in 1245. In 1254 the king assigned to him by letters patent the use of a house in London belonging to William, late earl of Derby, during the minority of the heir, and in 1263 he was collated to the archdeaconry of Barnstaple. In 1265 he was appointed chief justiciary, and held that office until the end of 1267, when all notice of him ceases. He wrote a learned work, entitled *De Legibus et Consuetudinibus* (first printed in 1569), modelled after the *Institutes* of Justinian. See *Encyclop. Brit.* (9th ed.), s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bradberry, David, an English Dissenting minister, was born Nov. 12, 1735, at Reeth, Yorkshire. He spent the early part of his life in business, and when twenty-three years old entered Homerton Academy, where he remained three years and a half. He began his ministerial career April 25, 1762, as an assistant to the Rev. Mr. Sayer, at Alnwick, Northumberland; and in April, 1764, removed to Wellingborough, Northamptonshire. On Oct. 11, 1767, he removed to Ramsgate, at which place he was ordained. After spending eighteen years in Ramsgate, he proceeded to Manchester, where he remained ten years; but some unpleasant disputes arising, he resigned his office and went to London. There he leased a hall and endeavored to gather a congregation, but not meeting with the success anticipated, and the expenses of the place being heavy, he disposed of it. Shortly afterwards he died, Jan. 13, 1803. See (Lond.) *Theological Magazine and Review*, April, 1803, p. 168.

Bradbury, Charles Webster, a Baptist minister, was born at Bangor, Me., Nov. 30, 1807. He graduated at Waterville College in 1834, and at the New-

ton Theological Institution in 1837. He was ordained pastor of the Baptist Church in Saco, Me., in April, 1838, where he remained but a year. Subsequently he was pastor in several places for brief periods of time. He was a teacher as well as a preacher. Some years were spent by him in California, where in different places he taught and preached, and for a while was engaged in mining. He died in Salisbury, Mass., May 4, 1877. (J. C. S.)

Bradbury, William Batchelder, a composer of sacred music, was born at York, Me., in 1816. He spent two years in Europe studying music and collecting a large and rare library of musical works. He edited the *New York Musical Review*, and contributed to various journals. He died Jan. 7, 1868. Mr. Bradbury published various juvenile singing-books for Sunday-schools and day-schools, and various collections of sacred music, among which are the *Psalmodist*, *Choralist*, *Mendelssohn Collection*, *The Shawm* (N. Y. 1854), and many others.

Braddock, Cyrus Greene, a Presbyterian minister, was born in Green County, Pa. He graduated at Jefferson College, and subsequently entered the Allegheny Theological Seminary, at which he also graduated. He was licensed to preach by the Pittsburgh Presbytery, and receiving a call from the Bethany Church, was ordained and installed its pastor. In this, his first and only pastorate, he remained eighteen years, giving full proof of his ministry. He died at Bethany, June 29, 1874. See *Presbyterian*, July 18, 1874. (W. P. S.)

Braden, William, an English Congregational minister, was born at Marylebone, Nov. 22, 1840. He was educated for the profession of law; was converted in his youth, and entered Cheshunt College in his eighteenth year to prepare for the ministry. In 1861 Mr. Braden entered upon his first pastorate in St. Albans, and after laboring in that place six years, he preached four years at Huddersfield, and five years at the King's Weigh-House Chapel, London. He then took a voyage to America, and for two months supplied the pulpit of Dr. Scudder, in Brooklyn. On returning to London, he resumed his editorial work on the *English Independent* and his ministerial duties. These proved too great a strain on his already weakened constitution, and he died July 20, 1878. Mr. Braden's power in preaching consisted in his thorough mastery of his themes, and in his putting the deepest truths into terse, vigorous, and simple words. He published, while at Huddersfield, a course of week-evening lectures on the book of Ruth, entitled *The Beautiful Gleaner*. See (Lond.) *Cong. Year-book*, 1879, p. 301.

Bradfield, John of, an English prelate, was a native of Bradfield, Berkshire. He became chanter and bishop of Rochester, probably in 1274. "Vir conversationis honestæ decenter literatus, et in omnibus morigeratus." His surname was sometimes written *John de Hoe*. See Fuller, *Worthies of England* (ed. Nuttall), i, 128.

Bradford, Allen, a Unitarian minister, was born at Duxbury, Mass., in 1765. He graduated at Harvard College in 1788, and was tutor there from 1791 to 1793. He was settled as pastor of a Congregational Church in East Pownalborough, Me., in 1793, and, after continuing there for eight years, engaged in the book trade in Boston. He was secretary of state in Massachusetts from 1812 to 1824. He died Oct. 26, 1843. He published a number of single sermons. See Sprague, *Annals of the Amer. Pulpit*, viii, 209.

Bradford, Ebenezer, a Presbyterian minister, was born at Canterbury, Conn. He graduated at the College of New Jersey in 1773; was ordained by the Presbytery of New York in 1775; preached for three years in the churches of Chester and Succasunna; became pastor in Madison, N. J., in 1779; in Danbury, Conn., in 1781; and in Rowley, Mass., a few years afterwards, where he preached until his death, in 1801. In addition to his pastoral charge at Madison, he conducted a classical school. Mr. Bradford was a man of fine literary attainments and uncommon ability. See Tuttle, *Hist. of the Presb. Church in Madison, N. J.* (N. Y. 1855), p. 30–33; Aikman, *Historical Discourse Concerning the Presb. Church in Madison, N. J.* (1876), p. 6.

Bradford, Ebenezer Green, a Congregational minister, was born at Francestown, N. H., May 24, 1801. He was a lineal descendant, in the seventh generation, of William Bradford, for thirty years governor of Plymouth colony, and related to John Bradford, a martyr with his friends Latimer, Ridley, etc., at Smithfield. He graduated at Amherst College in 1827; studied theology at Andover, and with Dr. J. M. Whiton; was ordained at Colebrook, N. H., in 1829; labored there and at Wardsboro', Vt., from 1836 to 1842; removed to Wisconsin and supplied the Presbyterian Church in Plattville over a year, and the Congregational Church in Prairie du Lac three years, and in Waupun three years. In 1852 he organized a Congregational Church at Princeton, and preached there until 1856, when failing health induced him to return to New England. He died of paralysis, in Leverett, Mass., Aug. 29, 1861. Humble and diligent, he loved ardently the Church and the truth. See *Cong. Quarterly*, 1862, p. 69.

Bradford, Enoch W., a Free-will Baptist minister, was born in Maine about 1800, and belonged to the Exeter Quarterly Meeting. He was ordained when about twenty-six years of age. His useful labors were mostly of an itinerant character. His last discourse was preached in Montville, Me., Sept. 22, 1829, and a few days after this he died. He is spoken of as a young preacher of no ordinary talents, and highly esteemed in the churches to which he ministered, and in the destitute regions where he preached. See *Free-will Baptist Register*, 1831, p. 49. (J. C. S.)

Bradford, Ephraim Putnam, a Presbyterian minister, was born in Milford, N. H., Dec. 27, 1776. He graduated from Harvard University in 1803, and studied theology under Dr. Lathrop. In 1806 he was installed pastor of the Presbyterian Church in New Boston, N. H. His ministry there, for more than forty years, was more than an ordinarily successful one. He died Dec. 14, 1845. His publications are, an *Address before the Handellian Musical Society*:—a *Sermon before the Legislature of New Hampshire* (1821):—a *Discourse on Moses Bradford*:—a *Sermon at the Funeral of Rev. Dr. Harris*. See Sprague, *Annals of the Amer. Pulpit*, iv, 373.

Bradford, John, an English martyr in the reign of Mary, was born in Manchester, Lancashire. He was bred a lawyer in Inns of Court, and went to Cambridge a man of maturity and ability, the university by special grace conferring on him the degree of master of arts; his writings and disputings give a sufficient testimony of his learning. "He was a most holy and mortified man, who secretly in his closet would so weep for his sins one would have thought he would never have smiled again; and then appearing in public, he would be so harmlessly pleasant one would think he never wept before." He was martyred in 1555. See Fuller, *Worthies of England* (ed. Nuttall), ii, 193.

Bradford, Moses, a Congregational minister, was born in Canterbury, Conn., Aug. 6, 1765. He graduated from Dartmouth College in 1785, taught for some time, and in 1790 was ordained over the Church in Francestown, N. H., where he labored successfully for thirty-seven years. From 1830 he labored for a year or two at Colebrook, N. H., infusing life into a dead people. His son, Ebenezer G., settled there. A stroke of paralysis weakened and deranged his mind, and he removed to Montague, Mass., to spend the remainder of his days with one of his sons. Here he died June 14, 1838. See *Cong. Quarterly*, 1864, p. 175.

Bradford, Moses Bradstreet, a Congregational minister, son of Rev. Moses Bradford, was born in Francestown, N. H., April 20, 1799. After attending the academies at Kimball Union and Pembroke he entered Amherst College, from which he graduated in 1825, and subsequently studied theology under Rev. Dr. Packard of Shelburne Falls, Mass. He was ordained in Montague, Mass., Nov. 19, 1828, and continued to be pastor of that church until Jan. 16, 1832. From October of that year until February, 1859, he was pastor in Grafton, Vt.; from December, 1859, until 1869 he was acting-pastor at McIndoes Falls, Barnet, and continued to reside there from that time until the close of his life. When the General Convention of Vermont met in St. Albans in 1854, he was elected its moderator. His death occurred Sept. 23, 1878. See *Cong. Year-book*, 1879, p. 39.

Bradford, Shadrach Standish, a Baptist minister, was born at Plympton, Mass., May 24, 1813. He pursued his college studies at Waterville, and at the Columbian College, Washington, D. C., where he graduated in 1837. He studied theology at Newton, Mass., taking the full course, and graduated in 1840. His ordination occurred at Pawtucket, R. I., June 8, 1841, where he remained ten years. Failing health obliged him to retire from the pastorate, and to enter active life. He was successful in accumulating a handsome fortune in his business. He was chosen a trustee of Brown University in 1863, and a fellow in 1865, and was the founder of two scholarships in the university. He died in Providence. See *Newton General Catalogue*, p. 21. (J. C. S.)

Bradford, William, a Congregational minister, brother of Rev. Moses Bradford, was born at Canterbury, Conn., March 4, 1745. He graduated at the college of New Jersey in 1774; "is believed never to have been the pastor of any church, and to have spent the most of his life teaching and preaching in Connecticut and other states. During the latter part of his life he acted as minister of the 'North Society' Church in Canterbury." He died March 31, 1808. See *Cong. Quarterly*, 1860, p. 26.

Bradford, William J., a Presbyterian minister, was born at Canterbury, Windham Co., Conn., March 10, 1795. He was a lineal descendant of William Bradford, second governor of Plymouth colony. He early desired to enter the ministry, and gave himself diligently to study with this in view. Without taking a collegiate course, he was matriculated at Princeton Theological Seminary in 1822, and after leaving the seminary he taught school at Pawlings, Dutchess Co., N. Y., and in 1825 at Homer, N. Y., at the same time pursuing his theological studies. In 1826 or 1827 he was ordained or installed over the Church at Pitcher, Chenango Co., remaining there seven or eight years. In 1834 he was settled at Berkshire, Tioga Co., and in 1837 at Marathon, Cortland Co., supplying Freetown also. In 1854 he removed to Lysander, Onondaga Co., to take charge of a Reformed (Dutch) Church there, but in 1858 returned to Marathon, where he purchased a farm, and died March 31, 1874. He was an active servant of the Lord. See *Presbyterianism in Central New York*, p. 469.

Bradford, Zabdiel, a Baptist minister, was born in Marshfield, Mass., July 13, 1809. He was descended on his father's side from governor William Bradford, and on his mother's from captain Miles Standish. Mr. Bradford was a graduate of Waterville College, Me., in 1834, and took the entire course of the Newton Theological Institution, with the exception of the last term in the senior year. His ordination took place at North Yarmouth, Me., May 24, 1837, and his pastorate of seven years with the Baptist Church in that place was a very successful one. In consequence of the severity of the climate in Maine he was obliged to resign, and accepted a call to the Pine street Baptist Church in Providence, R. I., over which he was installed in November, 1844, and remained until his death, May 16, 1849. See Cathcart, *Bapt. Encyclop.* p. 126. (J. C. S.)

Bradley, H. S., a Methodist Episcopal minister, was born at Square Pond, Conn., June 10, 1806. His early years were spent on a farm, and when only twelve years of age he was converted. In 1838 he went to Ohio, and in 1840 joined the North Ohio Conference. In this and the Central Ohio Conference he continued to labor until 1875, when he took a supernumerary relation and removed to Springfield, O. He, however, continued to preach as he had opportunity until his death, Feb. 2, 1881. He was an earnest preacher, and filled some of the best charges in his conferences. See *Minutes of Annual Conferences*, 1881, p. 320.

Bradley, James, D.D., F.R.S., an eminent English divine and astronomer, was born at Sherburne, Gloucestershire, in 1692. He was educated at Balliol College, Oxford, and took holy orders in 1719. He received some preferments, but resigned them to become Savillian professor of astronomy at Oxford in 1721. In 1741 he was appointed astronomer royal. He made important discoveries in astronomy. He died July 13, 1762. His publications and unpublished manuscripts all relate to astronomical subjects. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Biographia Britannica*, s. v.

Bradley, J., a Presbyterian minister, was born in Warren County, Tenn., Nov. 9, 1816. He joined the Elk Presbytery, and was licensed to preach in 1842. After itinerating for some years he settled in the eastern part of Arkansas, in 1849, where he labored until his death, Sept. 13, 1859. See Wilson, *Presb. Hist. Almanac*, 1862, p. 282.

Bradley, Thomas Scott, a Congregational minister, was born at Lee, Mass., April 15, 1825, and graduated from Williams College in 1848. He studied theology at East Windsor, Conn., and graduated at Andover in 1851. For six months he was with Dr. John Todd of Pittsfield, Mass., engaged in study and pastoral work. He preached prior to ordination at Lanesboro, Mass., and Cornwall, Conn, and was ordained at Wilton, Conn., July, 1853. Here he remained about four years. After teaching for a time in the High School at Norwalk, he resumed his ministerial duties in New Lebanon, N. Y. On the breaking out of the civil war he was chosen captain of a company of the New York Sharp-shooters; was taken sick at Suffolk, Va., and died at Philadelphia, June 28, 1863. See *Cat. of the Theol. Institute of Conn.* p. 60. (J. C. S.)

Bradnack, Isaac, an English Wesleyan minister, was born Aug. 4, 1774. At the age of twenty-three he was awakened under the ministry of Samuel Bradburn. He entered the ministry in 1801, labored with great success in Jamaica and Barbadoes, and on his return to England he travelled several circuits and witnessed numerous conversions. His unremitting toil killed him. See *Minutes of the British Conference*, 1834; Smith, *Hist. of Wesl. Methodism*, iii, 201.

Bradner, Benoni, A.M., a Congregational minister, after his licensure, preached at Jamaica, L. I., from 1760 to 1762. Afterwards he was settled at Nine Partners, Dutchess Co, N. Y., and in June, 1786, became the minister of the Independent Church in Blooming Grove, Orange Co. He died Jan. 29, 1804. See Alexander, *Princeton College in the 18th Century.*

Bradner, John, a Presbyterian minister, was born in Scotland. On his arrival in this country the presbytery of Hampton and Henry took him on trial, and licensed him in 1714. He was called to Cape May, and ordained May 6, 1715. He removed in 1721 to Goshen, N. Y., and died in 1733. See Webster, *Hist. of the Presb. Church in America*, 1857.

Bradshaw, Amzi, a Presbyterian minister, was born in North Carolina, July 12, 1800. He studied under Rev. Geo. Newton, and was licensed by Shiloh Presbytery in 1826. In October of the same year he was

ordained pastor of Spring Creek Church, in Tennessee, and in 1831 became pastor of Fayetteville and Union churches. In 1858 he removed to Texas, and became principal of a female school at La Grange. He died July 15, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, p. 79.

Bradshaw, Fields, a Presbyterian minister, was born in Lincoln County, N. C., in 1799. He preached in the Baptist Church ten years; but afterwards joined the Presbyterian Church in Montgomery, Ala. In 1830 he was received under the care of the Tuscaloosa Presbytery. He pursued a course of study in Danville College, and, after examination by the Presbytery, was sent forth, his previous license and ordination being satisfactory. He supplied the churches of Montgomery and Antango, after which he took charge of Concord and Mount Zion churches. After remaining two years he accepted a call to the Mesopotamia Church, where many souls were converted and the Church enlarged. His next charge was the churches of Ebenezer and Hebron. For the last seven years of his life he was the faithful and successful pastor of Oak Grove Church, where he died, June 12, 1859. (W. P. S.)

Bradshaw, Harvey, a Methodist Episcopal minister, was born at Danbury, Conn., March 26, 1810. He received a careful religious training; experienced conversion at the age of fourteen; received license to preach in his eighteenth year; and in 1833 entered the Pittsburgh Conference. He labored faithfully until 1856, when failing health led him to locate and remove to Iowa. In 1858 he united with the Upper Iowa Conference, wherein he served to the close of his life—several years in the regular work, and later as agent of Cornell College. He died Nov. 7, 1861. See *Minutes of Annual Conferences*, 1862, p. 240.

Bradshaw, Henry, an English Benedictine of the monastery of St. Werburga, in Cheshire, studied at Gloucester (now Worcester) College, and died in 1513. He composed a *Chronicle;* a *Life of St. Werburga;* and a work on the city of Chester. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bradshaw, John W., a Methodist Episcopal minister, was born Dec. 28, 1808, in Fairfield County, Conn. At an early age he removed to the West. He was converted in 1824; received license to preach in 1836; was received on trial in the Indiana Conference in 1841, and at the same time ordained local deacon. He was admitted into full connection and ordained elder in 1843. After serving nineteen charges, he became superannuated in 1869, but up to the time of his death he was always ready to supply any vacancy. He died in DeWitt, Ia., May 17, 1880. He was a sound, logical preacher; always interesting, and frequently rising to powerful flights of eloquence. His Christian walk and uniform kindness won the respect and love of all who knew him. See *Minutes of Annual Conferences*, 1881, p. 87.

Bradshaw, William, D.D., an English prelate, was educated at Oxford, and became proctor of the university in 1711. He became a prebendary of Canterbury in 1716, and of Oxford in 1723. In 1724 he was appointed dean of Christ Church, Oxford; and Oct. 18 of the same year was consecrated bishop of Bristol. He died at Bath, Dec. 16, 1732, aged sixty. He published two *Sermons* (1714, 1747). See Le Neve, *Fasti*.

Bradstreet, Simon, a Congregational minister, was born in New London, Conn., in 1669. He was a grandson of Simon Bradstreet, one of the most distinguished of the pilgrim fathers, and for many years governor of Massachusetts; and son of the Simon Bradstreet who was pastor of the Church in New London in 1670. The subject of this sketch graduated at Harvard College in 1693; and was called to be assistant minister, in March, 1697, of the Church in Charlestown. He declined this invitation, but in May, 1698, when the pastorate of that Church was vacant, he was ordained minister there, Oct. 26, 1698. For fifteen years he performed the duties alone, but in 1713 the town gave him a colleague, the Rev. Joseph Stevens of Andover, who died in 1721. For over two years after this, Mr. Bradstreet was without a regular assistant; in February, 1724, the Rev. Hull Abbot became his assistant; in October, 1739, the Rev. Thomas Prentice was installed as associate pastor. Mr. Bradstreet died in Charlestown, Dec. 31, 1741. It is said that he was a very learned man, possessed of a tenacious memory and a lively imagination, but subject to a hypochondria to such an extent that for several years before his death he was afraid to preach in the pulpit. Accordingly, his sermons were delivered in the deacon's seat, and were frequently melancholy effusions upon the vanity of the world. Seldom, if ever, did he appear with a coat, but always with a plaid gown and with a pipe in his mouth. Gov. Burnet spoke of him as one of the first literary characters and one of the best preachers he had met in America. See Sprague, *Annals of the Amer. Pulpit*, i, 241.

Brady, John Irwin, a Methodist Episcopal minister, was born in Westmoreland County, Pa., Nov. 10, 1831. He joined the Church in his fifteenth year; received license to preach in 1854; and in 1855 united with the Pittsburgh Conference. In 1862 he volunteered in the Ninety-seventh Regiment Ohio Volunteers, and was commissioned first lieutenant of Company B. Hardship and exposure in the army brought on consumption, on which account he was honorably discharged. He died soon afterwards, victorious, amid great and protracted sufferings. See *Minutes of Annual Conferences*, 1866, p. 22.

Brady, William C., a minister in the Methodist Episcopal Church South, was born in Anderson District, S. C., Nov. 16, 1823. He embraced religion in 1842; was licensed to preach in 1847; and in 1850 was received into the Florida Conference, in which he served with zeal and undoubted piety until his death, May 20, 1853. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 486.

Braga (or **Bragi**), in Norse mythology, was the son of Odin and Frigga, the god of eloquence and the art of poetry, the wisest among the Asas. Odin gave each of the Asas an attribute which he could loan to his favorites. To Thor he attributed strength; to Freia, love; to Baldur, beauty; and to Braga, the poetry-inspiring nectar. Braga saves this nectar, and endows few with it, but uses it often himself, so that no spiritless word escapes his lips, and all he says is wisdom in the dress of beauty. Those arriving at Walhalla he meets with the welcome of the gods: "We welcome you to Walhalla; partake of peace and drink consecrated nectar with the Asas." His wife is the youthful Itun (later Iduna); she possesses the apples of immortality. To whomsoever her husband gives the nectar, him she presents with eternal life. The god was so highly worshipped that an oath, made by his cup, was inviolable. A king could not sit on his throne until he had emptied the Braga cup, and made an oath relating to his enthronement. If he drank the contents of the cup with more than one draught, it was an evil omen. It is curious that at Aegir's great supper, Braga does not appear to have had any courage or bravery.

Braga, Councils of (*Concilium Braccarense*). Of these there were several.

I. Held about the year 411, by Pancratius, bishop of Braga, assisted by nine other bishops, who condemned the Arian and heathenish errors of the Vandals and other barbarians who had ravaged Spain. See Labbe, *Concil.* ii, 1508.

II. Held about 560, by Lucretius, the metropolitan, assisted by seven other bishops, against the errors of the Priscillianists. They drew up twenty-two canons, mostly relating to ceremonies.

7. Orders a tripartite division of the property of each Church; one for the bishop, another for the clergy, and the third for the repairs or lights of the Church, of which the archdeacon should give in an account to the bishop.

9. Enjoins the deacons to wear the stole over the shoulder, and not to conceal it under the tunicle, in order to distinguish them from the subdeacons.
10. Directs that the sacred vessels be carried only by persons in holy orders.
11. Forbids the readers to chant in the Church in a secular dress, and to let their hair or beard grow.
12. Forbids the singing of any hymns in Church, save the Psalms, and passages taken from the Old or New Testament.
14. Orders clerks who are unwilling to eat flesh, to avoid the suspicion of Priscillianism, to be compelled to eat at least herbs boiled with meat.
18. Forbids burials within the Church.

See Labbe, *Concil.* v, 836.

III. Held in June, 572, by Martin, the archbishop, at the head of twelve bishops. In this council the first four œcumenical councils were acknowledged, but not the fifth, which was not yet recognised in Spain. Ten canons were drawn up. See Labbe, *Concil.* v, 894.

IV. Held probably in 675, in the time of king Wamba. Eight bishops were present, who drew up nine canons, in order to remedy certain abuses which had crept in.

2. Forbids the offering of milk instead of wine, and also the dipping the bread in the wine at the holy eucharist.
3. Forbids using the sacred vessels and ornaments of the Church for profane purposes.
4. Forbids the priest to celebrate mass, or to receive the communion, without having the "orarium" or stole over both shoulders, and crossed upon his breast.

In some of these canons complaint is made of the conduct of the bishops, whom they accuse of augmenting their private estates at the expense of the Church. See Labbe, *Concil.* vi, 561.

Bragelongne, Émery, a French prelate, was first dean of St. Martin of Tours, and was appointed bishop of Luconia in 1624. He resigned his bishopric in 1637, retired to the abbey of Marolles, and died in 1645. He wrote *Ordonnances Synodales* (Fontenay, 1629). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bragg, Jesse Kendall, a Congregational minister, was born at Royalston, Mass., Oct. 11, 1811. He graduated at Amherst College in 1838, and at Union Theological Seminary in 1841. He was ordained and installed pastor of the Middleborough Church, Mass., Oct. 19, 1842, where he remained ten years, a faithful and efficient pastor. He was next installed pastor of the Brookfield Church, which charge he occupied for seven years. From this he served the Church at Sandwich as a stated supply for one year. He then became editor of a religious periodical in Boston, which post he occupied for seven years, when he resumed his ministerial work and supplied the North Wrentham Church for two years, and the Church at Norfolk three years, at which place he died, June 14, 1874. See *Gen. Cat. of Union Theol. Sem.* (1876), p. 19. (W. P. S.)

Bragg (*née* **Wilson**), **Margaret**, an English minister of the Society of Friends, daughter of Isaac Wilson, was born at Kendal in 1775, and early in life became a subject of God's renewing grace. In 1790 she was married to Hadwen Bragg of Newcastle-upon-Tyne, and at the age of thirty-four began her ministerial life. At different times, being freed from her domestic cares, she visited most of the meetings of Friends in Great Britain, and in 1825 made a religious tour in Ireland. She is said to have been endowed with great natural abilities, and was thus prepared for the management of affairs as few women are. Her ministry at the meetings of Friends was on many occasions close and searching, calculated to arouse the supine and indifferent, and was blessed to those who heard. She died June 2, 1840. See *Testimonies at Yearly Meeting*, 1841, p. 13–18. (J. C. S.)

Bragg (*née* **Furnas**), **Mary**, an English minister of the Society of Friends, was born in Liverpool in 1762, and became a Christian when she was about eighteen years of age. In 1785 she was married to Henry Bragg of Parton, Cumberland, and in 1794 was recorded as a minister by the Pardshaw meeting. In company with another minister she was engaged in ministerial work in Scotland during a part of the year 1801, and for several years performed much evangelical labor within the bounds of her own quarterly meeting. In 1817 her husband and herself were appointed to the superintendence of the provincial Friends' school at Prospect Hill, near Lisburn, Ireland. This position they held until 1820, when they removed to Belfast, and a few years after to Cotton Mount, a few miles from Belfast, which was her residence during the remainder of her life. During the years which followed, she, from time to time, visited the families of Friends in several meetings within the bounds of her quarterly meeting, and travelled through some parts of Lancashire. "Her communications," it is said, "were generally plain and simple, and many cherished a lively recollection of the comfort and instruction which they derived from her ministry." Her death took place April 7, 1849. See *Testimonies at Yearly Meeting*, 1851, p. 28–32. (J. C. S.)

Bragg, Seneca G., a clergyman of the Protestant Episcopal Church, was a graduate of Middlebury College, Vt.; studied theology at the Alexandria Seminary, Va., and was the founder and rector of Christ Church, Macon, Ga., where he labored for fifteen years. His later years were passed in great physical infirmity. He died at Kingston, N. Y., Jan. 21, 1861, aged sixty-eight years. See *Amer. Quar. Church Rev.* 1861, p. 188.

Bragge, Francis, an English divine, was vicar of Hitchin, and became prebendary of Lincoln in 1704. He published, *Discourse on the Parables* (1704, 2 vols.):—*Observations on the Miracles* (1702–4, 2 vols.):—*Thirteen Sermons* (1713):—and *Theological Works* (5 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bragi. See Braga.

Brahaspadi (also **Brisput** or **Vyasa**), in Hindû mythology, is the planet *Jupiter*, or the genius inhabiting it. He is the protecting god of knowledge, and instructs the good dæmons in the sciences which the holy books contain. His wife was Tarci. She had an intimate relation with a friend of her husband, Shanderma, the genius of the moon, from which sprang Buddha, whom Brahaspadi long thought to be his own, until a divine revelation taught him otherwise.

Brahma, in Hindû mythology, must be carefully distinguished from *Brahm*, which is the name of the supreme being, the only one god, as all others are only manifestations of one or more of his attributes. The high idea which the Hindûs connect with Brahm arises from the surnames which they give him—the supremely perfect, the one without beginning and end, the indescribable, the omniscient, the prime soul of the world. Brahm is the sole existence. The world as it stands is only the reflection of his majestic being, only a revelation of his might, and when it ceases it will return to him whose emanation it was. But he and the world are nevertheless not one. The latter is entirely separate from him. He created a being full of beauty and love, who is called Maja. With this being Brahm had intercourse, and there resulted three of his most pre-eminent powers—Brahma, the creator of all living; Vishnu, the preserver; and Siva, the destroyer. They all three are substantially one, and form the Trimurti, or trinity, and are not essentially different from each other or from the god whose powers they are.

Brahma is thus the creative god, a mighty person in the trinity of India. The same name also signifies the science of laws, because Brahma ordered nature according to eternal laws, by which he is also the guide of fate, designating time and duration of existence, and thus not only gives life, but also death. He is the revealer of the Vedas, and his worship is the oldest cult of India. It is fabled that a giant tore off one of Brahma's four heads in a combat and placed it on his own head; since then time has only three periods or directions—

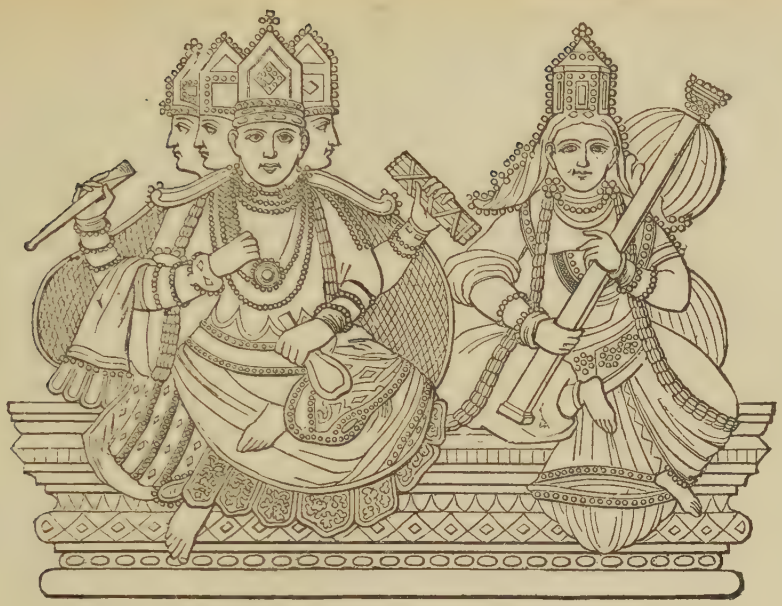


Figure of Brahma seated beside his wife Sarasvati.

past, present, and future. Another fable says that Brahma's sister and beautiful wife fled from him, and in order to follow her in all directions he made himself five heads, one of which Siva tore off to punish his fleshly lust, and placed the same as a trophy on his tiara. From this head the Brahmins sprung. Brahma's birth or production is variously related: according to one myth, he is a son of Brahm and Maja, as above; according to another, he is a creation of Brahm out of himself, who, with him, created the higher and lower gods; another myth makes him spring from an egg, which, shining, floated on the surface of the deep, and out of which Brahma, directly after birth, formed the earth, heaven, the sea, and the ether; a fourth fable says he grew in a lotus-flower which came from the navel of the sleeping Vishnu. See BRAHM.

BRAHMA, in the Buddhist system, is also an inhabitant of a *Brahma-loka* (q. v.).

Brahma-jagnam, in Hindû doctrine, is a solemn offering which the Brahmins bring to Brahma. After a bath they dress entirely in white, sing songs, and read various passages out of the Vedas, during which time the youngest among them make a fire with the sweet-smelling sandal-wood; then they drop cocoa oil or melted butter into the fire, and throw flowers on it. This is the only sacrifice brought to the great Brahma.

Brahma-kiari, in the religious doctrine of India, is the period of the Brahmins from childhood until the age of puberty, i. e. until the twelfth year. During this period the youthful Brahmin is instructed by one teacher in all that it is necessary for him to know, the teacher ever afterwards being held in high respect as a saint by the youth who came under his instruction.

Brahma-loka is the highest of the celestial worlds, reckoned by the Buddhists as sixteen in number. It is the abode of Brahma himself and of those beings who, in their different states of existence, have attained a superior degree of merit.

Brahma-lossey, in Hindû mythology, is a heavenly dancer, beloved of Indra (god of the sun). She is his favorite, and is privileged to be near him daily.

Brahmanda, in Hindû mythology, is the egg from which, according to some, Brahma (q. v.) was produced.

Brahma-Sampradayis. See MADHWACHARIS.

Brahmi, in Hindû mythology, was the surname of the wife of Brahma, namely, *Sarasvati*, who at the same time is Brahm's daughter. She was surnamed thus as goddess of language and the sciences.

Brahmo-Somaj is the name of a theistical society in India. Its founder was a well-known Brahmin, named rajah Ram Mohun Roy, a man of great ability, born near Burdwan in 1774. Besides exerting himself for the abolition of Suttee, or the burning of Indian widows with their deceased husbands, and the promotion of native education, he preached everywhere pure monotheism, endeavoring to prove that the idolatry of the Hindûs was contrary to the practice of their ancestors, and to the precepts of the Vedas; but he used the Indian name Brahma for the supreme being, and called the society he founded the *Brahmo-Somaj*, or Society of God. Its doctrines were, in fact, founded on a monotheistic interpretation of the Vedas. After the death of Ram Mohun Roy (at Bristol, in 1833), his friend Dvaraka Nath Tagore, a man of great weight and influence, gave his support to the Brahmo-Somaj, but it languished without a leader till his son Debendra Nath Tagore formed the nucleus of a new community, now called the *Adi Somaj*, or First Church. He propagated a pure deism, renounced idolatry, and declared his belief in the one God, as defined in the Vedanta. Then a third great leader arose, Keshub Chunder Sen, who confessed a revealed deism, answering more the religious than the speculative need of man. He rejected entirely the Hindû system. His society is called the Progressive or New Somaj. The creed of this party may be described as "a belief in the fatherhood of God and the brotherhood of mankind," and its theology might be well expressed by the first part of the first article of the Church of England: "There is but one living and true God—everlasting, without body, parts, or passions, of infinite power, wisdom and goodness, the maker and preserver of all things." Keshub's doctrines were carried by missionaries to different parts of India with such a success that, in 1876, one hundred and twenty-eight congregations belonged to the New Somaj, or Progressive Society, in opposition to the Conservative, or Adi Somaj of Debendra. Their worship consists in reading, on Sunday, portions from the Vedas, Avesta, Bible or Koran, which are discussed. In 1870 Keshub founded the Reform Association at Calcutta, for propagating a moderate and moral life, to dissemi-

nate literature and ameliorate the condition of women, the latter especially with the help of the "Native Marriage Act" passed in 1871, and which legalized marriages by Brahmaic rites, required that the bridegroom should be at least eighteen, and the bride fourteen years old, and made bigamy a penal offence for any one marrying under the act. But Keshub's tendency towards mysticism, and his marrying in 1878 his daughter to a maharajah, caused a split in the society, and a new one according to purely rationalistic principles was formed, approaching more the conservative society under the leadership of Debendra. The theistical societies, of whatever shade they may be, are the present Protestants of India. See Leonard, *A History of the Brahmo-Somaj, from its Rise to the Present Day* (Calcutta, 1879); D'Alviella in the *Révue des Deux Mondes*, Sept. 15, 1880; Brockhaus, *Conversations-Lexikon* (13th ed.) s. v. "Brahmasomadsch;" Williams, *Hinduism*, p. 149 sq. (B. P.)

Braine, Council of (*Concilium Brennacense*). Braine (*Brana*) is an abbey of the order of Premonstratensians, four leagues from Soissons, on the Vesle, founded in 1130 by André de Baldimento and Agnes his wife (*Gall. Christ.* ix, 488). A council held here (at Berni, near Compiègne, according to *L'Art de Vérifier les Dates*, but wrongly), which was rather a state than a church council, A.D. 580, under king Chilperic, excommunicated Leudastes (who had been count of Tours) for falsely accusing Gregory of Tours of having calumniated queen Fredegunda. Witnesses were not produced, as an inferior was not to be believed against a priest. Yet Gregory exculpated himself by solemn oath at three several altars after saying mass, the accusers in the end confessing their guilt.

Brainerd, Davis Smith, a Congregational minister, was born Oct. 12, 1812, at Haddam, Conn. He was licensed to preach May 30, 1837, by the Association of the Western District of New Haven County. In 1829 he went to Munson, Mass., and there completed his preparations for college. He graduated at Yale College in 1834, and entered Princeton Seminary in the fall of the same year. After one year in Princeton he continued his theological studies at New Haven, and afterwards spent part of a year at Andover, Mass. In the autumn of 1840 Mr. Brainerd was invited to preach at the First Congregational Church of Lyme, Conn., and June 30, 1841, was ordained and installed as pastor of that Church by the Middlesex Association of Connecticut. He remained pastor of this Church until his death, April 30, 1875. The Church at Lyme enjoyed much spiritual prosperity under Mr. Brainerd's ministry. He took much interest in the educational and other interests of the town. In 1861 he was elected a fellow of Yale College, and in 1867 a member of its prudential committee. He was a man of lovely Christian spirit, a sound theologian, a faithful pastor, and secured in an uncommon degree the confidence of his people. See *Necrological Report of Princeton Theol. Sem.* 1877, p. 33.

Brainerd, John, a Presbyterian minister, was born at Haddam, Conn., Feb. 28, 1719. He graduated at Yale College in 1746. Soon after his graduation he was licensed to preach, and began his labors as a missionary among the Indians in the West, where he spent the greater part of his life. He was employed by the Church in many important missions, all of which he filled with great satisfaction to his presbytery. He died March 18, 1781. See Sprague, *Annals of the Amer. Pulpit*, iii, 153.

Brainthwait, William, D.D., an English divine, was born about 1560, and became master of Gonville and Caius College, Cambridge, in 1607. He was one of the forty-seven divines appointed by James I to prepare our present authorized version of the Holy Scriptures, being one of the committee on the Apocrypha. He died Feb. 15, 1619.

Braithwaite, Anna, a minister of the Society of Friends, was born in Kendal, Westmoreland, in 1788. Though for many years under the pressure of great bodily infirmity, she was a diligent laborer for the Gospel, visiting, as a minister, many parts of Great Britain and Ireland. She visited America about the time of the great secession, known as the "Hicksite Separation." She took her place in the forefront of the conflict, and zealously defended unity and peace. She died Dec. 18, 1859. See *Annual Monitor*, 1861, p. 15.

Braithwaite, George, an English Baptist minister, was born at Fornace-Falls, Lancashire, in 1681. After leaving the university he came to London, and in 1706 joined the Baptist Church near Cripplegate, but soon after returned to Lancashire, and devoted himself to the spiritual welfare of the poor of his own native place. He next removed to Bridlington, Yorkshire, where he preached several years with reputation and success, but his zeal against intemperance awakened bitter hostility to him, and he resigned his office. Soon after he was called to London, and was installed March 28, 1734, as pastor of the Church worshipping in Devonshire-square. Here he remained until his death, July 19, 1748. Mr. Braithwaite was the author of several publications, among them, *The Nation's Reproach and the Church's Grief; or, A Serious and Needful Word of Advice to those who Needlessly Frequent Taverns and Public-houses:*—and two *Funeral Discourses* (1736, 1739). See Haynes, *Baptist Cyclop.* i, 60–63. (J. C. S.)

Brake, Charles, an English Congregational minister, was born in Bath in 1805, and entered upon his ministerial career when about twenty-five years of age, by accepting the pastorate of a village church in Cambridgeshire. After two years of labor there he was invited to a small church at the East-end of London. In 1834 he settled at Brighton, but could not remain there on account of ill-health. From 1839 to 1849 he labored in London; then removed to Bristol, where he labored five or six years; and in 1854 returned to London. In 1859 he became pastor of the Congregational Church in Essex road, Islington, which position he held until declining health compelled him, in the autumn of 1878, to give up his labors altogether. He died Dec. 30, 1880. See (Lond.) *Cong. Year-book*, 1882, p. 286.

Brakeman, Josiah, a Methodist Episcopal minister, was born Aug. 22, 1806, and joined the Church when quite young. He travelled about six years in the Genesee Conference, then went West and joined the Michigan Conference in 1837. There he travelled eleven years, the last six as presiding elder. He died July 19, 1849. Mr. Brakeman was a respectable preacher, a prudent administrator, and as a man, a bright example of Christian integrity and meekness. See *Minutes of Annual Conferences*, 1849, p. 396.

Brakeman, Nelson W., a Methodist Episcopal minister, was born in St. Clair County, Mich., Oct. 8, 1829, and went to northern Indiana in early life. He was converted while young, and entered the North-west Indiana Conference in 1851. In 1853 he was ordained deacon, and in 1855 elder. Excepting three years, from 1865 to 1868, during which he was a member of the Louisiana Conference, he remained connected with the North-west Indiana Conference, where he served the following appointments: Danville; Michigan City; Delphi and Pittsburgh; Eastern Charge; Lafayette; Strange Chapel, Indianapolis; Fifth street, Lafayette; Centenary; Terra Haute; Frankfort, and Valparaiso. He died May 15, 1881. He was for some time a chaplain in the United States army. See *Minutes of Annual Conferences*, 1881, p. 310.

Bralion, Nicholas de, a French theologian and historian, a native of Chars, entered the congregation

of the Oratory in 1619, resided fifteen years in Rome, and then returned to Paris, where he died, May 11, 1672. His principal works are, *Choix des Vies des Saints*, translated from the Italian of Ribadenerra:—*A Life of St. Nicholas, Bishop of Myra* (Paris, 1646):—*Pallium Archiepiscopale . . . . Accedunt et Primum Prodeunt Ritus et Forma Benedictionis Ipsius ex Antiquo MS. Basilicæ Vaticanæ* (ibid. 1648, 8vo):—*Cæremoniale Canonicorum*, etc. (ibid. 1657, 12mo):—*Histoire Chrétienne* (ibid. 1656). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bräm, Andreas, a Protestant theologian of Germany, who died Jan. 11, 1882, at Neukirchen, near Moers, at the age of eighty-four years, is the author of *Beschreibung des heiligen Landes* (2d ed. Moers, 1838):—*Die Wahrheit zur Gottseligkeit nach dem Lehrgange der heiligen Schrift* (ibid. 1845):—*Das Reich Gottes im Alten Testamente* (Heidelberg, 1850):—*Züge aus Abraham's Hausleben* (Solingen, 1855):—*Der Sündenfall. Beleuchtung von l. Mose iii* (Barmen, 1857):—*Israel's Wanderung von Gosen bis zum Sinai* (Elberfeld, 1859):—*Der Orient in seiner Bedeutung für die Christenheit unserer Tage* (Moers, 1867). See Zuchold, *Bibl. Theol.* i, 178. (B. P.)

Bramall, John, an English Congregational minister, was born at Redditch Farm, near Stockport, Aug. 15, 1803. He was brought up to the strict observance of religious forms and ceremonies of the Established Church, confirmed at the age of thirteen, converted about the age of sixteen, and joined the Independent Church in his twenty-first year. In 1826 he entered Highbury College, and in 1830 received for his first pastorate the parish at Patricroft, near Manchester. In 1841 Mr. Bramall accepted an invitation to the pastorate at Stainland, near Halifax. He removed to Swanland, near Hull, in 1845, where he remained until his health broke down. He died at Islington, Jan. 19, 1864. See (Lond.) *Cong. Year-book*, 1865, p. 227.

Braman, Isaac, a Congregational minister, was born at Norton, Mass., July 5, 1770. He graduated at Harvard with high honors in 1794, and was ordained over the Church at Georgetown, Mass., 1787, where he continued the remainder of his life, a pastorate of more than sixty-one years. He died Dec. 26, 1858. "He possessed great originality, and his sermons evinced deep thought." See *Cong. Quarterly*, 1859, p. 223.

Bramante (*D'Urbino*), Donato Lazzari, an Italian architect and painter, a relative of Raphael, was born near Urbino in 1444. He studied at Milan, and remained there in the practice of his profession from 1476 to 1499, when he removed to Rome, and received the patronage of pope Julius II. He designed the galleries which connect the Vatican palace with that of Belvedere; and began to build St. Peter's in 1506, although his plans were largely deviated from by subsequent architects. He died in 1514. See Vasari, *Lives of the Painters;* Milizia, *Lives of Architects* (by Cresy), i, 203; Pungileoni, *Memoria Intorno alla Vita di Donato Bramante.*

Bramantino, Bartolomeo, a Milanese painter, whose real name was *Suardi*, was a pupil of Bramante. He painted for the churches and public edifices of Milan. There are also some fine pictures by him in the Church of San Francesco. One of his best pictures was the *Dead Christ between the Marys*, painted for the Church of San Sepolcro; another fine work by him is the *Descent of Christ into Purgatory*. He flourished in the first part of the 16th century.

Brambilla, Giovanni Battista, a reputable Piedmontese painter, flourished in Turin about 1770, and studied under Cav. Carlo Delfino. Some of his works are in the churches at Turin; the best of them is in San Dalmazio, representing the martyrdom of that saint. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Brame, John Todd, *Sr.*, a Methodist Episcopal minister, was born in Caroline County, Va., in August, 1792. He professed conversion in his fourteenth year, and in his twenty-third year entered the Virginia Conference, wherein he served until his death, Sept. 29, 1819. Mr. Brame possessed an amiable and cheerful disposition, agreeable manners, good natural talents, and a fair degree of culture. He was earnest and successful in his ministry. See *Minutes of Annual Conferences*, 1820, p. 342; Sprague, *Annals of the Amer. Pulpit*, vii, 825.

Brame, John Todd, *Jr.*, son of the above, a minister in the Methodist Episcopal Church South, was born in Newbern, N. C., June 1, 1820. He grew up under the sole care of his devout, widowed mother; was weak in frame, but possessed of uncommon mental strength. He matriculated as freshman in Randolph Macon College in his fourteenth year; experienced conversion while there; graduated in 1838, and was made A.M. in 1841; and in his nineteenth year was admitted into the North Carolina Conference. He died Sept. 9, 1845. Mr. Brame was remarkable for his tender filial affection, for the extent and accuracy of his acquirements, for the purity and impressiveness of his style of preaching, and for his devotion to his work. See *Minutes of Annual Conferences of the M. E. Church South*, 1845, p. 29; Sprague, *Annals of the Amer. Pulpit*, vii, 825.

Brame, Thomas, a minister in the Methodist Episcopal Church South, was born in Mecklenburg County, Va., Oct. 1, 1796. He was converted in 1817, and in 1820 was admitted into the North Carolina Conference. He died at his residence in Granville County, N. C., Jan. 13, 1848. Mr. Brame's talents as a preacher were more solid than showy, and his labors were eminently successful. See *Minutes of Annual Conferences of the M. E. Church South*, 1848, p. 186.

Bramford, William, an English Wesleyan minister, was born of religious parents at Scotton, Lincolnshire. He joined the Church when seventeen; was received into the ministry in 1838; for nineteen years laboriously discharged its duties; and died April 22, 1857, in the forty-fourth year of his age. See *Minutes of the British Conference*, 1857.

Brammah, William, an English Methodist preacher, entered the ministry in 1762, and died in 1780. Although with very little ability, his devotion and zeal won many souls to his ministry in Yorkshire and Lancashire. See Smith, *Hist. of Wesl. Methodism*, i, 318, 319; Atmore, *Meth. Memorial*, s. v.

Bramston, James, an English clergyman and author, who died in 1744, was vicar of Starting in Sussex, and wrote some pieces, principally satirical. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bramwell, John, a Protestant Episcopal missionary, began his work in the mission-field at Copper Harbor, Mich., about 1857, and here he remained until the close of his life, extending his labors latterly to Eagle River. He died in 1859. See *Prot. Episc. Almanac*, 1860, p. 93.

Bran, apparently a very common name in Ireland from the 7th to the 9th century, and used sometimes by itself, sometimes in composition, as *Bran-beg*, *Brandubh*, etc. In 735 St. Bran of Lann-Eala died, according to the *Four Masters*, but really in 740 (*Ann. Tig.*). At May 18 stands the festival of Bran-beg of Claenadh. This is *Branius* (or Bran), one of the seven sons of Cuimne.

Brancaccio, Francesco Maria, an Italian prelate, was successively bishop of Viterbo, of Porto, and of Capaccio. A captain of infantry, sent to the last-named place by the king of Naples, wished to infringe upon the liberties of the Church. Brancaccio killed him, and in recompense for this act, Urban VIII made him cardinal in 1634; but the Spaniards opposed his election when he was proposed for the successor of pope Clement

IX. He died Jan. 9, 1675. We have from him a collection of Latin dissertations (Rome, 1672). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brancaccio, Landolfe, an Italian prelate, a native of Naples, attached himself to Charles I and II, princes of the house of Anjou. Celestine V appointed him cardinal in 1294, and the popes Boniface VIII and Clement V employed him in various negotiations. He died at Avignon, Oct. 29, 1322. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brancaccio, Luigi, an Italian prelate, was well versed in civil and canonical law. The popes Innocent VII and Gregory XII sent him as legate to Naples, and the last-named pontiff made him archbishop of Tarentum and cardinal in 1408. He died in 1411. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brancaccio, Nicolo, an Italian prelate, was archbishop of Coseza, where he attached himself to Clement VII. This pontiff made him cardinal in 1378, then bishop of Albano. In 1412, in which year his death occurred at Florence, he was appointed by John XXIII legate to the kingdom of Naples. See Hoefer, *Nouv. Biog. Générale*, s. v.

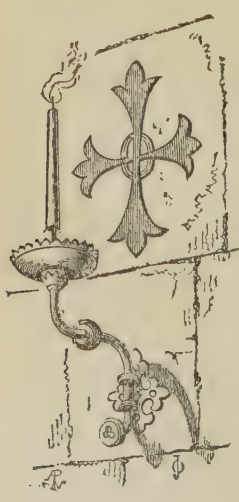
Brancaccio, Raymando, an Italian prelate, was made cardinal by Urban VI in 1384. Boniface IX made him arch-priest of Santa Maria Maggiore, and the succeeding popes employed him in several important affairs. He also assisted at the Council of Constance, and died at Rome in 1427. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brancaccio, Stefano, an Italian prelate, nephew of Francesco Maria, was archbishop of Adrianople, bishop of Viterbo, and nuncio at Florence and Venice. Innocent XI made him cardinal in 1681. He died Sept. 8, 1682. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brancaccio, Tommaso, an Italian prelate, lived at the commencement of the 15th century. He was bishop of Tricaria when John XXIII, his uncle, made him cardinal in 1411. He earned the opprobrium of the Church by the infamous vices to which he was addicted. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brancato, Francesco, an Italian missionary, arrived in China in 1637, and there preached the Gospel with zeal until 1665. Protected by the magistrates, he constructed forty-five oratorios and more than ninety churches. He died at Canton in 1671. He wrote several works in the Chinese language, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Branch. (1) A light consisting of three tapers, as an emblem of the Holy Trinity, carried in funeral processions and set upon the coffin when it rested. (2) A large cumbrous corona, consisting of branches of brass for lights, used in the seventeenth and eighteenth centuries, in England. Few specimens now remain; one still hangs in the sanctuary of Chichester.



Branch.

Branch, Gilman Ide, a Free-will Baptist minister, was born at Benson, Rutland Co., Vt., in 1811. At the age of sixteen he became a Christian and united with the Methodist Church, and was licensed to preach, but subsequently united with the Free-will Baptist Church in Cherry Creek, O. Soon after, he was licensed to preach in the churches of this denomination, and ordained Jan. 13, 1845. He died at Solon, O., Aug. 28, 1847. He was a faithful preacher, and earnestly devoted to his work. See *Morning Star*, 1848. (J. C. S.)

Branch, John, an English Baptist minister, was born near London Road, Southwark, May 19, 1806. At the age of sixteen he was converted, and for some time was a member of the Independent Church at Aldermanbury Postern. He was engaged in the business of bookselling till 1839, when he entered the service of the London City Mission, and was so successful in his work that he was appointed, in 1842, to the office of one of the general superintendents. In 1845 he resigned his connection with the society, and was ordained as pastor of the Baptist Church meeting in Waterloo Road. Here he remained from 1845 to 1851, when he became pastor of the Church meeting in Church street, Blackfriars. He died Jan. 12, 1856. See (Lond.) *Baptist Hand-book*, 1856, p. 44. (J. C. S.)

Branch, S. S., a Free-will Baptist minister, was born in Vermont, Jan. 27, 1803. In 1820 he emigrated to Ohio, where he was converted in 1831. He was ordained in 1841, and for several years preached in the town and neighborhood in which he had his residence. In 1853 he removed to Illinois, and gathered a Church in Jeffersonville in June, 1854. He died in Wayne County, Ill., Jan. 29, 1863. See *Free-will Baptist Register*, 1863, p. 91. (J. C. S.)

Branch, Thomas, a Methodist Episcopal minister, was born at Preston, Conn. He began his ministry in 1800, and entered the New York Conference in 1801. In 1811 he became a superannuate, and in June, 1812, died. He was an exemplary Christian. See *Minutes of Annual Conferences*, 1813, p. 220; Sprague, *Annals of the Amer. Pulpit*, vii, 346.

Branch Sunday. See Palm Sunday.

Branchĭdæ were priests of the temple of Apollo at Didymus in Ionia. They were plundered by Xerxes, after which they fled to Sogdiana and built a city called by their own name, which was destroyed by Alexander the Great.

Brand, Jacob, a Roman Catholic theologian of Germany, was born June 20, 1776, at Neudorf near Aschaffenburg. For some time he acted as priest at Weisskirchen, Kalbbach and Homburg, in the duchy of Nassau, until he was called, in 1827, to the episcopal see at Limburg. He died Oct. 26, 1833. He wrote, *Handbuch der geistlichen Beredsamkeit* (ed. by Halm, Frankfort, 1836, 1837, 2 vols.):—*Neunzehn Reden bei der Feier der ersten Communion der Kinder* (ibid. 1830):—*Kleines Gebetbuch für Kinder* (ibid. eod.; 3d ed. 1835):—*Der Christ in der Andacht* (ibid. 1816; 8th ed. 1835):—*Gott ist unser Vater* (ibid. 1819; 6th ed. 1834):—*Die öffentliche Gottesverehrung der Kath. Christen* (ibid. 1831). See Winer, *Handbuch der theol. Lit.* ii, 35, 49, 62, 164, 267, 285, 347. (B. P.)

Brand, John (1), an English divine, was born at Newcastle-upon-Tyne in 1743, and educated at Lincoln College, Oxford. In 1774 he was presented to the curacy of Cramlington, near Newcastle, and in 1784 to the rectory of St. Mary-at-Hill, London. He was also appointed secretary to the Society of Antiquaries in the same year. He died Sept. 11, 1806. Mr. Brand was a finished scholar, an able writer, and exemplary in the discharge of all life's duties. He published, *Illicit Love* (1775, 8vo):—*Observations on Popular Antiquities* (1777, 8vo):—*The History and Antiquities of the Town and County of Newcastle-upon-Tyne* (1789, 2 vols. 4to). See *The Annual Register* (Lond.), 1806, p. 547.

Brand, John (2), an English divine, was educated at Caius College, Cambridge, and died in 1808. He published an essay on *Conscience* (1772):—several political treatises, etc. (1772, 1807):—and two *Sermons* (1794 and

1800). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brandagee, John J., D.D., a clergyman of the Protestant Episcopal Church, was born at New London, Conn., July 15, 1824. He graduated at Yale College in 1843; studied at the General Theological Seminary; was ordained deacon and labored at St. Thomas, West Indies; returned to the United States, and was ordained priest in 1849, assuming the rectorship of St. Michael's, Litchfield, Conn.; became rector of Grace Church, Utica, N. Y., in 1854, and died there April 6, 1864. See *Amer. Quar. Church Rev.* July, 1864, p. 319.

Brandam. See Brandao.

Brandan. See Brendan.

Brandani, Frederico, an Italian sculptor, a native of Urbino, was a celebrated modeller of statuary in clay; he also made beautiful vases and other vessels of the same materials. One of his vases was ornamented with a group of the *Nativity of St. Joseph.* He was much patronized by the princes and nobles of the land. He died in 1575. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brandano, Antonio, a Portuguese monk, was born April 25, 1584. He entered the order of Bernardines in 1599, and in 1617 was elected their general. He carried on the *Monarquia Lusitanica* of Bernard de Britto, which had been interrupted by the death of the latter. Brandano published his work at Lisbon (1632, 2 vols. fol.), and died Nov. 27, 1637. His nephew Francesco continued the book, bringing the history down to 1325 (1650, 1672, 2 vols. fol.). Antonio was the author of several other works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Brandao (or **Brandam**), **Hilarion,** a Portuguese theologian, a native of Coimbra, died at Lisbon, Aug. 22, 1785. He wrote several religious works, of which the principal is, *Vox de Amaado* (Lisbon, 1579). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brandao (or **Brandam**), **Lois,** an ascetic theologian of Portugal, of the Jesuit order, a native of Lisbon, died May 3, 1663. He wrote, in the Portuguese language, *Meditations on the Gospel History* (Lisbon, 1679, 1683). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brandenberg, Johann, a Swiss painter, was born at Zug in 1660, and studied under his father, Thomas Brandenberg, an obscure artist. He painted some historical pieces for the churches and convents of the Catholic cantons. He died in 1729.

Brandes, Carl, a Roman Catholic theologian of Germany, was born at Brunswick, April 18, 1810. In 1837 he received holy orders, in 1865 became doctor of theology, and died, August 7, 1867, as capitular of Maria-Einsiedeln, in the castle Pfäffikon. He wrote, *Leben und Regel des heiligen Vaters Benedict* (Einsiedeln, 1857, 3 vols.); he also translated the great work of Montalembert, on the monks of the west, into German. (B. P.)

Brandi, Giacinto, an Italian painter, was born at Poli, in 1623, and studied under Cav. Gio. Lanfranco. His best works are said to be at Gaeta, where he painted in the Nunziata a picture of the *Virgin and Infant Christ; Ten Angels,* in the inferior part of the Duomo; and over the altar the *Martyrdom of St. Erasmus, bishop of Gaeta.* He died in 1691. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brandimarte, Benedetto, an Italian painter, was born at Lucca, and was employed considerably in painting for the churches. He was living in 1592. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brandis, Christian August, a German philosopher, was born in 1790 at Hildesheim. In 1813 he was privat docent at Copenhagen, and in 1815 he lectured at Berlin. In 1821 he was appointed professor of philosophy at Bonn; from 1837 to '39 he acted as tutor of king Otto of Greece, and died July 24, 1867, at Bonn. He wrote, *Handbuch der Geschichte der griechisch-römischen Philosophie* (1835–60):—*Geschichte der Entwickelungen der griechischen Philosophie und ihrer Nachwirkungen im römischen Reiche* (1862–64, 2 vols.):—*Mittheilungen über Griechenland* (1842, 3 vols.). (B. P.)

Brandis, Johann, a German antiquarian, was born in 1830, at Bonn, where he also completed his studies. Attracted by a prize offered by the university for the best essay "On the statements of ancient writers on Assyria, compared with the recent discoveries of Botta and Layard," he devoted himself with great ardor to the study of Assyrian antiquities. He gained the prize—at least half of it—and published his essay under the title of *Assyriarum Rerum Tempora Emendata,* in 1852. He then went to Berlin, partly to teach at one of the gymnasia, partly to attend lectures in the university. From there he went, in 1854, to London, as private secretary to Bunsen, who was then finishing the last volumes of his work on Egypt, and wanted the assistance of a young scholar to collect for him the newly-discovered materials for settling the chronology of Babylon and Assyria. Though Bunsen's recall, in June, 1854, put an end to this engagement, Brandis had during his short stay in London derived great advantage both from his intercourse with English scholars, and from a study of the original monuments of Assyria in the British Museum. The fruits of these researches were published in 1856, in his work on *The Historical Results of the Decipherment of the Assyrian Inscriptions,* the first attempt of a German scholar at showing the solid character of the discoveries made by Rawlinson and others, in the study of the Assyrian cuneiform language and literature. Brandis then established himself at Bonn as a privat-docent. In 1857 he published an academic programme, *De Temporum Græcorum Antiquissimorum Rationibus,* an essay which Curtius considered of permanent value, as establishing for the first time the origin of the lists of the ancient kings of Greece from local traditions kept up in different Greek towns. At that time he was appointed private secretary to the princess of Prussia, and all his leisure he now devoted to a careful examination of the influence which Assyrian civilization had exercised on Asia and Europe. The result of his researches he laid down in his great work on measures, weights, and coins, *Das Münz-, Mass- und Gewichtswesen in Vorderasien* (Berlin, 1866), a work which, as he said himself, attracted more attention in England than in Germany, and secured to him, once for all, a respected position among scholars and antiquaries. More than five thousand coins are carefully described in that book, and this alone would secure to it a permanent value. He hoped to follow up the history of these early arts from Asia and the isles to the continent of Greece, and while engaged in these researches, the discovery of the Cyprian inscriptions—or, rather, of the first bilingual Cypro-Phœnician inscription—at once roused his liveliest interest. Brandis came to England in 1873, and he saw at once that the spell of the Cyprian inscriptions had been broken by the clever guesses of Smith and Birch. They had established the value of thirty-three letters, they had proved that the language of the inscriptions was Greek. Brandis carried on their work, and in the paper published after his death in the *Monatsberichte* of the Berlin Academy, he fixed the value of the remaining letters, he showed the peculiar character of the Greek dialect spoken in Cyprus, and by a translation of the large inscription of Idalion, he proved that it contained a lease between a landlord and a farmer, fixing the amount of corn which the farmer was to retain for himself. Soon after his return to Germany, he died at Linz, July 8, 1873. See Curtius, *Johannes Brandis. Ein Lebensbild* (Berlin, 1873). (B. P.).

Brandmiller, John, a minister of the German and Dutch Reformed Churches, was born in Basle, Switzerland, Nov. 24, 1706. At thirteen years of age he was taken into the Reformed religion, and soon after placed with his uncle to learn the printing business, but becoming restless he went to sea. He soon returned to his home, and enlisted as a soldier. While in the army he had a severe attack of fever, and, when convalescent, became anxious to know more of religion. In 1738 he was spiritually blessed. After much travelling and many wondrous adventures he came to America in 1741, and was finally ordained, May 13, 1745, in Philadelphia, and took charge of several congregations in Pennsylvania. He remained four years, and then removed to Friedensthal, where he labored as a teacher for eight years. During the year 1768 he went to Bethlehem, at which place he was found dead in the mill-race, Aug. 16, 1777. "It is a singular fact that, after having narrowly escaped death three times in his youth by drowning, at last, in the seventy-fourth year of his age, he should die in the water." See Harbaugh, *Fathers of the Germ. Ref. Church*, i, 375; Corwin, *Manual of the Ref. Church* (3d ed.), p. 194.

Brandmüller, Gregory, an eminent Swiss painter, was born at Basle, Aug. 25, 1661, and studied under Gaspar de Meyer, an obscure artist. He gained the prize of the Royal Academy at Paris. One of his best works was a *Deposition from the Cross*, in the Church of the Capuchins at Dornach. He died June 7, 1691. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brandmüller, Jacobus, a Swiss Reformed theologian, was born at Basle in 1565, and died there Nov. 19, 1629. He wrote, *Analysis Typica Dominical. et Festival. Evangel. cum Observationibus:—Analysis Librorum Poeticorum et Propheticorum Vet. Testamenti:—Comment. in Ezechielem et Threnos:—Series Locorum Commun. Theologicorum.* See Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brandmüller, Johannes, a Reformed doctor and professor of theology—father of Jacobus—was born at Biberach, in Suabia, in 1533. He studied at Tübingen and Basle; was in 1555 inspector of the Basle college, in 1565 pastor of St. Theodor; in 1576 professor of Hebrew, and in 1581 doctor and professor of theology, and died in 1596. He was a zealous advocate of the teachings of Œcolampadius and of the Reformed doctrine of the Lord's Supper, and was therefore called "Œcolampadianæ sinceritatis Germanus Successor." His writings were mostly homiletical. See Ruppejus, *Descriptio Vitæ et Obitus Joh. Brandmülleri* (Basle, 1601). (B. P.).

Brandolini, Aurelio (surnamed *Il Lippo*, on account of a humor in his eyes), an Italian writer, was born at Florence about 1440. He was called into Hungary, where he taught elocution at Buda and Strigonia; upon his return to Florence he became a monk of the order of St. Augustin, and died at Rome in 1498, leaving, *A Commentary on St. Paul's Epistles:—De Humanæ Vitæ Conditione et Toleranda Corporis Ægritudine*, and other works. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brandon (Lat. *fax*), a torch (*Le Dimanche des Brandons, Dominica in Brandonibus*), is a popular name in France for the first Sunday in Lent, so called from the custom, at one time common in many places, for the peasants and others on that night to carry lighted torches and candles through their gardens and vineyards, threatening to cut down and burn the trees if they did not bear fruit in the coming year. At Lyons the people on this Sunday used also to fetch *green branches*, to which they attached fruit, cakes, etc., and which were also called *Brandons*.

Brandreth, John (1), an English Wesleyan minister, was born at Buxton, Derbyshire, in 1797. He was converted when eighteen; received into the ministry in 1821; entered his last appointment (Durham) in September, 1858; preached his last sermon on Feb. 20; and died April 24, 1859. He was an instructive and useful minister. See *Minutes of the British Conference*, 1859.

Brandreth, John (2), a Methodist Episcopal minister, was born in Nottingham, England, July 25, 1838. He emigrated to America in his youth; experienced religion, and in 1859 entered the Philadelphia Conference. He died at Frankfort, Del., Oct. 3, 1872. Mr. Brandreth was amiable, a careful student, a fluent speaker, and a faithful pastor. See *Minutes of Annual Conferences*, 1873, p. 16.

Brandt, August Hermann W., a Protestant minister of Germany, was born in 1812 at Detmold. He was for some time pastor of the Reformed Church at Essen, and was in 1852 called to Amsterdam as pastor of the German Reformed Church, where he died April 6, 1882. His main work is *Anleitung zum Lesen der Offenbarung St. Johannes für Suchende in der Schrift* (Amsterdam, 1860). See Zuchold, *Bibl. Theol.* i, 179. (B. P.)

Brandt, Charles, a minister in the Free Methodist Church, was a native of Prussia. In 1869 he was received into the Church, and in 1870 into the Illinois Conference. His appointments were Winnebago and Freeport, Savannah and Plum River, Freeport and Lena, the German Mission, and the Oregon Mission. He died in Oregon in the early part of 1879. He was a student of cultivated taste. He could speak readily the German, the French, the Spanish, and the English languages. See *Annual Conferences of the Free Methodist Church*, 1879, p. 94.

Brandt, Christian Carl August, a Lutheran minister, was born Sept. 10, 1821. While a candidate for the ministry he went to America; where he joined at one time the Roman Catholic Church, but he soon recanted and became a true witness of Christ. He died as pastor of the Lutheran Church at Suspension Bridge, N. Y., Jan. 13, 1873. In connection with his father, he published *Homiletisches Hülfsbuch* (Leipsic, 1855–58, 7 vols.); while in America, *Homiletischer Wegweiser durch die evangelischen und epistolischen Perikopen* (Halle, 1870–71, 4 vols.):—*Predigt-Studien über alttestamentliche Texte*, etc. (Basle, 1872). (B. P.)

Brandt, Sebastian. See Brant.

Brandubh is the name of three Irish bishops. (1) Commemorated June 3. The *Mart. Donegal.* says, "This may be Brandubh, the bishop, son of Maenach, race of Mac Con." Colgan (*Acta Sanctorum*, 596, n.) calls him bishop, and places him among the seven brothers (saints) of St. Fagnenus (or Fachtna), bishop of Ros-Alethir, now Ros-Carbery, Co. Cork; while in *Tr. Thaum.* 383, n., he gives his complete genealogy (A.D. 196–225). (2) Commemorated Feb. 6. Of Lochmuinremhair, i. e. Loch Ramor, in Cavan. The *Mart. Donegal.* says, "There is a Brandubh, bishop of the race of Eochaidh, son of Muireadh, race of Heremon." Among the saints of the family of Maccarthenus, Colgan (*Acta Sanctorum*, p. 741, col. 2) cites "Brandubius Episc.; videtur esse qui colitur Lochmunreambar in Ultonia, Feb. 6." (3) Bishop, June 13. In Colgan's *Life of St. Fintan* (*Acta Sanctorum*, 352) there is mentioned a bishop named Brandubh, "vir sapiens, mitis, humilis," from the district of Kinsealach, who came to abbot Fintan of Clonenagh, to his monastery of Achadh-Finglaiss, to be a monk and end his days there.

Brandwood, James, an English minister of the Society of Friends, was born in Bolton, Lancashire, in November, 1739. After a long spiritual struggle he was converted, in his twentieth year. In 1761 he united with the Friends, and soon after "appeared" as a minister. For this he was disinherited by his father. After

having served in the ministry for several years he ceased to be a preacher among them, but eventually he was once more recognised as a minister; and, although he had reached an advanced age, his service was much to the comfort and edification of his friends. He died March 23, 1826. See *Piety Promoted*, iv, 283–88. (J. C. S.)

Branis, Christlieb Julius, a German philosopher, was born at Breslau, Sept. 18, 1792. In 1826 he was appointed professor extraordinarius of philosophy at the university of his native city; in 1833, professor ordinarius; and died June 2, 1873. He wrote, *Ueber Schleiermacher's Glaubenslehre, ein kritisher Versuch* (Berlin, 1825):—*Grundriss der Logik* (Breslau, 1830):—*System der Metaphysik* (1834):—*Geschichte der Philosophie seit Kant* (1837):—*Wissenschaftliche Aufgabe der Gegenwart* (1848). (B. P.)

Bransford, Gideon H., a minister in the Methodist Episcopal Church South, was born in Buckingham County, Va., Aug. 9, 1805. In 1829 he entered the Tennessee Conference. Several years later he removed to West Tennessee, and joined the Memphis Conference. He died suddenly in Union City, Aug. 28, 1869. Mr. Bransford was eminent for his parental and friendly qualities. See *Minutes of Annual Conferences of the M. E. Church South*, 1869, p. 345.

Branson, Rebecca, wife of Jacob Branson of Flushing, O., was an elder in the Society of Friends (orthodox), and died Oct. 28, 1834, aged sixty-two years. See *The Friend*, viii, 192.

Branston, Edward, an English Wesleyan minister, was born at Newark, Nottinghamshire, in 1808. He was converted when about seventeen; was received into the ministry in 1833; was sent in 1835 to the West Indies; labored at Georgetown and Mahaica, Demerara, and in Barbadoes; returned to his native land in 1846; occupied various home circuits henceforward, was sent to Shepton-Mallet in 1862; and while from home visiting a friend was seized with a sickness which in a few days terminated fatally, Feb. 2, 1863. He was an earnest, practical evangelist, whose ministry resulted in the conversion of many. See *Minutes of the British Conference*, 1863, p. 18.

Brant, Joseph (*Thayendanega*), a famous Indian chief of the Mohawks, was born in Ohio about 1742. He was a student in Dr. Wheelock's Indian school in Connecticut, and visited England in 1775–76. During the Revolution he excited the Indians to oppose the colonies, but afterwards used his influence to preserve peace between the Indians and the United States. He visited England a second time in 1786, where he was received with great distinction. While there he collected funds for a church, and published the *Book of Common Prayer* and the *Gospel by Mark* in Mohawk and English. He died on his estate at the head of Lake Ontario, Canada, Nov. 24, 1807. See Stone, *Life of Joseph Brant* (1830).

Brant, Sebastian (also called *Titio*), a German satirist, was born in 1458 at Strasburg. He studied law and literature at Basle, took in 1480 his degree as doctor of law, and was for some time teacher there. In 1500 he returned to his native city and was made syndicus in 1501, a position which he occupied till his death, May 10, 1521. He is best known as the author of the famous satirical poem *Das Narrenschiff* (Basle, 1494), which has not only been often reprinted, but was also translated into Latin, French, and English; best edition of the original text by F. Zarncke (Leipsic, 1871); Simrock has translated it into modern German (Berlin, 1872). Besides, he also published two volumes of Latin poems, *In Laudem Gloriosæ Virg. Mariæ Multorumque Sanctorum Varii Generis* (Basle, 1494), and *Varia Sebast. Brant Carmina* (ibid. 1498). See Koch, *Geschichte des deutschen Kirchenliedes*, i, 150 sq.; Scherer in Herzog's *Real-Encyklop.* s. v.; Chas. Schmidt, *Sebastian Brant* (1874). (B. P.)

Brantly, William Theophilus, *Jr.*, D.D., a Baptist minister, son of Rev. Dr. W. T. Brantly, was born at Beaufort, S. C., in 1816. At the age of nine he removed with his father, who had been called to the pastorate of the First Baptist Church in Philadelphia. Under careful training he was fitted for college, and graduated from Brown University in 1840. He became a Christian when young, was baptized in 1834, and at the age of twenty-two was licensed to preach. Soon after he graduated he was invited to take the pastorate of the First Baptist Church in Augusta, Ga. Here he remained eight years, his ministry being attended with great success. From 1848 to 1856 he was professor of belles-lettres and evidences of Christianity and history in the University of Georgia. In 1853 he was called to the pastorate of the First Church in Philadelphia, of which his father had been pastor. This call he declined, but when, three years later, he was invited to take charge of the Tabernacle Church in Philadelphia, he accepted the call. He was pastor of this Church from 1856–61, and then removed to Atlanta, Ga., and was pastor from 1861–71, with the exception of a short period during the war. From Atlanta he went to Baltimore, as the successor of Rev. Dr. R. Fuller, in the Seventh Baptist Church. Here he remained till his death, March 6, 1882. See Cathcart, *Baptist Encyclopædia*, p. 128. (J. C. S.)

Branwalator, *Saint*, occurs in the Breton liturgy of the 10th century, in conjunction with St. Sampson. Middleton Abbey, Dorsetshire, was dedicated to Athelstan and Branwalator. St. Branwalator's day is given as Jan. 19 in the calendars of Winchester and Malmesbury.

Braschi, Giovanni Battista, an Italian antiquarian, was born at Cesene in 1664. He was bishop of Sarsina and titular archbishop of Nisibis, and died in 1727. He wrote several works upon the antiquities of his country. See Hoefer, *Nouv. Biog. Générale*, s. v.

Braschi-Onesti, Romuald, an Italian prelate, brother of duke Luigi, was born at Cezena July 10, 1753. He was made cardinal by Pius VI, his uncle, Dec. 18, 1786, and became archpriest of St. Peter's, grand-prior at Rome of the order of Malta, secretary of the pope's briefs, prefect of the Propaganda, and protector of a great number of religious institutions and societies and cities and public establishments. During the captivity of the pope, he had, like the other cardinals, to suffer persecution. In 1814 he accompanied the pope to Genoa, and returned with him to Rome. He died in 1820. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brasher, Larkin Tarrant, a Universalist minister, was born in South Carolina in 1806. He joined the Campbellite Baptists in 1834, and preached for that denomination until 1840, when he was admitted into fellowship with the Universalist clergymen. The field of his labors is not mentioned. He died at his home in Christian County, Ky., Oct. 28, 1876. Mr. Brasher possessed great and distinguished gifts as a preacher. But loss of health led him to retire from the ministry, and during his latter years he served as justice of the peace, county sheriff, and superintendent of the poor, as well as attorney-at-law. See *Universalist Register*, 1878, p. 82.

Brasses, Sepulchral, are monumental plates of brass or the mixed metal anciently called latten, inlaid on large slabs of stone, which usually form part of the pavement of the church, and representing in their outline, or by the lines engraved upon them, the figure of the deceased. In many instances, in place of a figure there is found an ornamented or foliated cross, with sacred emblems or other devices. The fashion of representing on tombs the effigy of the deceased, graven on a plate of brass, appears to have been adopted about the middle of the 13th century. This was embedded in

melted pitch, and firmly fastened down by rivets leaded into a slab, usually in England of the material known as Forest marble, or else Sussex or Purbeck marble. These memorials, where circumstances permitted, were often elevated upon altar-tombs, but more commonly they are found on slabs, which form part of the pavement of churches; and it is not improbable that this kind of memorial was generally adopted, from the circumstance that the area of the church, and especially the choir, was not thereby encumbered, as was the case when effigies in relief were introduced.

The Sepulchral Brass, in its original and perfect state, was a work rich and beautiful in decoration. It is, by careful examination, sufficiently evident that the incised lines were filled up with some black resinous substance; the armorial decorations, and, in elaborate specimens, the whole field or background, which was cut out by the chisel or scraper, were filled up with mastic or coarse enamel of various colors, so as to set off the elegant tracery of tabernacle-work, which forms the principal feature of ornament.

The earliest specimen of a brass that has been noticed in England is that at Stoke Dabernon, Surrey, apparently the memorial of Sir John d'Aubernoun, who died in 1277. This exhibits traces of color. Next to this occur the brasses of Sir Roger de Trumpington, at Trumpington, Cambridgeshire; he died in 1289, but

Sir Roger de Trumpington, 1289, Trumpington Church, Cambridgeshire.

A. Heaume, or Basinet. On its apex is a staple for appending the Kerchief of Plesaunce, and it is furnished with a chain attached to the girdle, to enable the Knight to recover his head-piece, if knocked off in the fray.
B. Coif de Mailles.
C. Ailettes.
D. Hauberk.
E. Surcoat.
F. Chausses de Mailles.
G. Genouilleres of Plate.
H. Spur with a single point, or Prick spur.

Sir John de Creke, Westley Waterless, 1327.

A. Roundels, in the form of lions' heads, serving as Epaulieres.
B. Demi-Brassarts over the sleeves of the Hauberk, with vambraces of plate under them to protect the fore-arms.
C. Cyclas, over the pourpoint.
D. Coutes, or elbow-pieces, ornamented with lions' heads.
E. Gambolson.
F. Genouilleres.
G. Greaves, or shin-pieces.

no traces of color exist. In speaking of these as the two earliest known examples, it should be added that Jocelyn, bishop of Wells, who died in 1247, is recorded to have had a brass on his tomb; and on that of bishop Bingham, who died the same year, the matrix or incision of the stone in which the brass was laid still exists.

Henry Denton, Chaplain of Chilston, Higham Ferrars Church.

A. Apparel or Parura of the Amice. B. Stole. C. Maniple, or fanon. D. Chasuble or Chesible. E. Alb, with apparel at the feet.

Brasseur, Philip, a Flemish poet and historian, was born at Mons about 1597. Having been ordained priest, he devoted himself to preaching and confession in his native city, and consecrated all his leisure to Latin poetry, applied especially to the religious antiquities of Hainault. He died in 1650. Some of his principal works are, *Dionysiani Monasterii Sacrarium, seu Ejusdem Sacræ Antiquitates, Versibus Illustratæ* (Mons, 1631):—*Sidera Illustrium Hannoniæ Scriptorum* (ibid. 1637). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brassoni, Francesco Giuseppe, an Italian missionary and historian of the Jesuit order, a native of Rome, lived in the early half of the 17th century. After suffering captivity and great distress in the missions of Canada, especially in that of the Hurons, he returned to Italy, where he devoted himself to preaching. He wrote, *Breve Relazione d'Alcune Missioni de' Padri della Compagnia di Gesù nella Francia Nirova* (1653). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brassy, Robert, an English divine of the 16th century, was born at Bunbury, Cheshire, and became doctor of divinity at King's College, Cambridge, of which he was elected thirteenth provost. He publicly protested against the visitors of the university, in the reign of Mary, pleading exemptions granted by the Pope. He seems to have resided at Cambridge during his life, and died in 1558. See Fuller, *Worthies of England* (ed. Nuttall), i, 279.

Brastberger, Gebhard Ulrich, a Protestant theologian, was born Nov. 15, 1754, at Gussenstadt, and died at Stuttgart, July 28, 1813, where he had been rector of the gymnasium since 1807. He wrote, *Versuch über Religion und Dogmatik* (Halle, 1783–84, 2 vols.):—*Erzählungen und Beurtheilungen der wichtigsten Veränderungen*, etc. (ibid. 1790):—*Ueber den Grund unseres Glaubens an Gott und unsere Erkenntniss von ihm* (Stuttgart, 1802). See Winer, *Handbuch der theol. Lit.* i, 408, 409, 414. (B. P.)

Brastberger, Immanuel Gottlieb, a Protestant theologian of Germany, who died in 1764, is widely known by his ascetical writings, which to this day are

household works in German Christendom. He wrote, *Evangelische Zeugnisse der Wahrheit zur Aufmunterung im wahren Christenthum*, etc. (Reutlingen, 1870–72, 83d ed.):—*Die ordnung des Heils, oder die Busse zu Gott und der Glaube an unsern Herrn Jesum Christum*, etc. (latest ed. 1857). See Zuchold, *Bibl. Theol.* i, 180 sq. (B. P.)

Bratten, James Huston, a Lutheran minister, was converted about 1848, and soon after entered the ministry of the United Brethren. In 1861 he entered the Lutheran Church, and became pastor of a charge in Huntingdon County, Pa. He died in Chambersburg, Pa., Jan. 3, 1868, aged fifty years. See *Lutheran Observer*, Jan. 24, 1868.

Bratton, Thomas, a Presbyterian minister, arrived in Maryland in the fall of 1711. A call was made for him from Monokin and Wicomico. He had probably preached in these places after his arrival, but before he was regularly settled he died, October, 1712. See Webster, *Hist. of the Presb. Church in America*, 1857.

Braulio (or **Brauli**), a Spanish prelate, succeeded his brother John as bishop of Saragossa in 627, having previously been archdeacon. He was present at the councils of Toledo in 633, 636, and 638, and died in 646. He was one of the most learned men of the age, to whom Spain was largely indebted for the revival of the study of the Scriptures and classical literature, as well as for the reformation of ecclesiastical discipline. It was owing to his persevering importunity that Isidore commenced his great work, *De Etymologiis*, the incomplete manuscript of which was placed, at Isidore's death, in Braulio's hands to arrange, and was by him published in its present form. Braulio took part in the fourth, fifth, and sixth councils of Toledo, drawing up the canons of the last. He also drew up, in the name of those there assembled, a letter to Honorius I, refuting the calumnies brought against them. His voluminous correspondence includes letters between him and the kings Chindesvinthus and Recesvinthus, and the bishops and presbyters of Spain and Gallia Narbonensis. He left also a *Life of St. Æmilianus:*—an Iambic *Hymn*, in honor of the same saint:—and *Acta de Martyribus Cæsaraugust.* (Migne, *Patrol.* lxxx, 639–720). See Cave, i, 579; Idlefons, *de Vir. Ill.* 12; Mabillon, *Sæc. Bened.* i, 205; Smith, *Dict. of Christ. Biog.* s. v.; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brault, Charles, a French prelate, was born at Poitiers, Aug. 14, 1752. Shortly before the revolution he was professor of theology at the university of Poitiers. Having emigrated, he returned, in 1802, at the period of the Concordat, and was made bishop of Bayeux. At the council of 1811 he was of the number of bishops who were in favor of the four articles regarded as the foundation of the liberties of the Gallican Church. In 1823 he was made archbishop of Albi. In the empire he was appointed baron and knight of the Legion of Honor, and was created peer of France by the restoration in 1827. He died Feb. 25, 1833. See Hoefer, *Nouv. Biog. Générale*, s. v.

Braun, Georg, a German Catholic theologian, who lived in the latter half of the 16th century, was archdeacon of Dortmund, then dean of the collegiate church of Cologne. He wrote, *Theatrum Urbium Præcipuarum Mundi* (1572, 1st ed.; published in concert with Francis Hogenberg from 1593 to 1616):—*Catholicorum Tremoniensium Adversus Lutheranicæ Ibidem Factionis Prædicantes Defensio*, etc. (Cologne, 1605). See Hoefer, *Nouv. Biog. Générale*, s. v.

Braun, Heinrich, a Roman Catholic theologian of Germany, was born March 17, 1732, at Tressberg in Bavaria, and died as doctor of theology and canon law of the Frauenkirche at Munich, Nov. 8, 1792. He is the author of, *Die göttliche heilige Schrift des Alten und Neuen Testaments in Lateinischer und Deutscher sprache durchaus mit Erklärungen nach dem Sinne der heiligen römischen Kirche u. der berühmten kathol. Schriftausleger* (Augsburg, 1788, s. q. 13 vols):—*Biblisches Universal-Lexikon über die nützlichsten und wichtigsten Gegenstände der heiligen Schrift*, etc. (ibid. 1836, 2 vols. 2d ed.). See Winer, *Handbuch der theol. Lit.* i, 173; Zuchold, *Bibl. Theol.* i, 181. (B. P.)

Braun, Johann Wilhelm Joseph, a German theologian, was born at Gronau, April 27, 1801. In 1820 he went to Cologne to prepare himself for the ecclesiastical calling, and in 1821 to Bonn, for the same purpose. At Vienna, in 1825, he entered the priestly office. He returned to Bonn, where he taught church history. In 1837 he went to Rome for the purpose of bringing about a reconciliation on the subject of the Hermesian doctrines. Returning to Bonn in 1839, he completed a course of ecclesiastical law. He was suspended from his duties as professor for zealously defending the ideas of his master, Hermes. He held his seat at the German national assembly of 1848, and in 1850 was a member of the first Prussian chamber. His principal works are, an edition of the *Œuvres de Saint Justin Martyr* (Bonn, 1830):—*Bibliotheca Regularum Fidei* (ibid. 1844):—*Meletemata Theologica* (ibid. 1837), and several others. See Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Braune, Karl, a Protestant theologian of Germany, was born March 10, 1810, at Leipsic, where he also studied under G. Hermann and Wiener. In 1852 his alma mater conferred on him the degree of doctor of divinity, and in the same year he was called as member of consistory and general superintendent to Altenburg, where he died, April 29, 1879. He published, *Das Evangelium von Jesus Christus, synoptisch zusammengestellt* (Grimma, 1846):—*Monnika und Augustinus* (ibid. eod.):—*Die sieben kleinen katholischen Briefe des Neuen Testaments* (ibid. 1847-48):—*Unsere Zeit und die innere Mission* (Leipsic, 1850):—*Die Bergpredigt des Herrn* (Altenburg, 1855):—*Die Briefe an die Epheser, Philipper, Kolosser*, in Lange's *Bible-work* (Elberfeld, 1867):—and in the same work, *Die drei Briefe des Apostels Johannes* (ibid. 1866):—*Zwölf Charakterbilder aus dem Neuen Testamente* (Altenburg, 1878), besides a number of sermons. See Zuchold, *Bibl. Theol.* i, 182; Schürer, *Theologische Literatur-zeitung*, 1878, p. 271; Hermann, *Leben und Wirken von Dr. Karl Braune* (Altenburg, 1880). (B. P.)

Brauronia, the name of a festival celebrated in honor of the goddess Artemis at Brauron, in Attica. The festival was held every fifth year, when a number of young females about ten years of age, dressed in crocus-colored garments, walked in solemn procession to the temple of the goddess, and were consecrated to her service. Another festival bearing the same name was celebrated every five years at Brauron in honor of Dionysus, in which both men and women took part.

Brausiet, Mathieu, a French monk, director-general of the Christian Brothers, was born Nov. 1, 1792, at Gachat, Department of the Loire. In 1809 he entered on his novitiate in the Christian Brothers at Lyons, and was subsequently entrusted with the direction of the Brothers' schools at Metz and Rheims. In 1817 he made his profession, and in 1823 was called to Paris to act as director of the community of St. Nicholas, and as visitor of the Brothers' schools of the Department. Seven years later he became assistant to the superior-general of the Christian Brothers, brother Anaclet, upon whose death in 1838 he became director-general of that order, which office he held for thirty-six years. In 1873 he visited Rome to witness the beatification of his exemplar, John Baptist de la Salle, the founder of his order. This journey proved too much for him, and on his return to Paris he died, Jan. 7, 1874. His works of instruction have had a large circulation. The following have been published in America: *Meditations on our Last End:—Meditations on the Blessed Virgin Mary:—Particular Examen:—Meditations on*

the Holy Eucharist. Brausiet's advice was sought on many occasions by the French government, and twice did two sovereigns, Louis Philippe and Napoleon III, offer him the cross of the Legion of Honor, which he declined. He accepted it, however, from the president of the French republic, for his community, in acknowledgment of their self-sacrificing conduct in the Franco-Prussian war of 1870-71. In 1838 the Christian Brothers numbered 2300; scholars, 130,000. At the death of brother Philip, by which name Brausiet was known in his order, the brethren numbered 10,000; scholars, 400,000. Brausiet was one of the greatest promoters of Christian education that modern times have produced. See (N. Y.) *Cath. Almanac*, 1875, p. 64.

Bravo, Nicolas, a Spanish theologian and poet, a native of Valladolid, was abbot of Oliva, of the Cistercian order, in Navarre. He died in 1648. He wrote a *Life of Saint Benedict*, in verse; and some theological works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brawn, Samuel, an English Baptist minister, was born in Woodford, Northamptonshire, in 1791. He was baptized in 1812; entered Stepney Academical Institution in 1813, where he remained four years; and in June, 1817, became pastor of the "forest-village" of Loughton, Essex, where his labors were blessed to the establishment of a flourishing Church. His pastorate, which was his only one, continued for fifty-two years. For many years he was a useful member of the committee of the Baptist Missionary Society. He died April 10, 1869. See (Lond.) *Baptist Hand-book*, 1870, p. 188–190. (J. C. S.)

Bray, Charles H., a Methodist Episcopal minister, son of Rev. Sullivan Bray, was born at Winslow, Me., Dec. 26, 1840. He was converted in early life; received a careful Methodist training, having rare opportunities for understanding the doctrines, usages, and genius of the Church; and began his ministerial career as supply at Cushing in 1867, under the auspices of the East Maine Conference. His after appointments were: 1868, Westport and Arrowsic as supply; then in succession, Bremen and Round Pound, Clinton and Benton, and in 1873, Woolwich. Loss of health necessitated his being placed on the supernumerary list in 1874, where he continued to the close of his life. He resumed preaching in 1878 at China, Me., labored one year, and was again prostrated by sickness. He died in that town, June 23, 1879. Mr. Bray was a devoted Gospel preacher. See *Minutes of Annual Conferences*, 1880, p. 88.

Bray, Horace L., a Methodist Episcopal minister, was born at East Vassalborough, Me., March 19, 1831. He was favored with tender religious instruction; professed conversion at the age of eighteen; received a thorough mental culture at Lincoln Academy and at Waterville College; began preaching in 1854, and in 1855 was admitted into the East Maine Conference, in which he served as health permitted until 1862, when he joined the 12th Maine Regiment as chaplain. Ill-health obliged him to return home in a few months, and he resumed his connection with the conference as a superannuate, which relation he sustained until his decease, Feb. 21, 1868. Mr. Bray was an able minister, more zealous than strong in body. He was sympathetic and deeply earnest. See *Minutes of Annual Conferences*, 1868, p. 142.

Bray, John Evans, a Congregational minister, son of Rev. Thomas Wells Bray, was born at North Guilford, Conn., Nov. 28, 1787. In 1806 he went to Portland, Me., and the next year entered the Fryeburg Academy. The death of his father, in 1808, compelled him to abandon a collegiate course. Until 1816 he was engaged in various kinds of business, part of the time teaching school, and then he began the study of theology at Portland. In 1818 he was licensed to preach by the Cumberland Association, and for several months was employed as a missionary in and about Newfield. In 1821 he taught a select school in North Guilford, and in 1823 became a missionary in northern Vermont. The next year he received a call to St. Johnsbury, Vt., which he accepted, but owing to difficulties in the Church declined ordination. On May 16, 1827, he was ordained and installed in Columbia (now Prospect), Conn., where he had already preached two years as a supply. In August, 1832, he was dismissed, and for two years following preached at Westfield, where he was the means of organizing a Church. From 1834 to 1842 he was acting pastor in Humphreysville (now Seymour), Conn. On account of impaired health, he withdrew from the active duties of the ministry, and settled on a small farm at Clinton, in the hope of regaining his health; but he was never able to resume regular labor. In 1855 he removed to Brooklyn, N. Y., residing there until 1867, when he went to Newburyport, Mass. This was his residence, with the exception of two years at Elizabeth, N. J., until his death, April 30, 1873. See *Cong. Quarterly*, 1873, p. 442.

Bray, Nathan H., a Baptist minister, was born in Petersborough, England, April 29, 1809, and came to America in 1840. He began to preach in 1847, his ministerial labors being put forth in that portion of Louisiana which borders on the Sabine River. He bore the title among his brethren of "apostle of the Sabine region." To his efforts, in a large measure, is to be attributed the organization of fifty or sixty churches, which were gathered into three associations, of one of which he was the moderator for twenty years. He was for many years an officer in the Grand (Masonic) Lodge of Louisiana, and parish judge for the last three years of his life. He died Feb. 18, 1875. See Cathcart, *Baptist Encyclop.* p. 129. (J. C. S.)

Bray, Samuel, a Baptist minister, was born in Randolph County, N. C., April 6, 1806. He removed in 1838 to Perry County, Tenn.; professed faith in Christ in 1840; shortly afterwards moved to Henderson County, Tenn., and resided near Mifflin. He was licensed in November, 1850, and ordained in 1856. "His preaching was eminently practical in its character, attracting attention, not so much by the graces of oratory and the charms of eloquence as by his earnest manner and faithful enunciation of those truths which are the common heritage of the children of God." He died at his home in Henderson County, Jan. 31, 1870. See Borum, *Sketches of Tennessee Ministers*, p. 64. (J. C. S.)

Bray, Sullivan, a Methodist Episcopal minister, was born in Minot, Me., Sept. 15, 1795. He was carefully trained by a Christian mother; experienced a change of heart when quite young; began to preach at the age of twenty; and in 1818 entered the East Maine Conference, wherein he spent his long and useful life, dying suddenly, March 15, 1876. Mr. Bray was a diligent student of the Bible, a close observer of nature, a plain, practical preacher, and a powerful man in prayer. See *Minutes of Annual Conferences*, 1876, p. 89.

Bray, William (or *Billy Bray*, as he was familiarly called), was a distinguished, eccentric, and useful local preacher among the Bible Christians. He was born in Cornwall, England, June 1, 1794. He was converted in 1823, and in 1824 made a local preacher. He died May 25, 1868. His benevolence was remarkable, his faith strong, and his prayers mighty. He detested smoking and drinking. See *Memoir* (Lond. 1872).

Brayer, Pierre, a French theologian, was born in Paris, May 19, 1654. He was canon, grand deacon, and vicar-general of the diocese of Metz, where he died, Jan. 26, 1731. He wrote, *Rituel du Diocèse de Metz* (Metz, 1713):—*Oraison Funèbre de M. le Dauphin*, son of Louis XIV (ibid. 1711). He also wrote several religious works which were published anonymously. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brayton, George, a Presbyterian minister, was born in western New York, Jan. 8, 1844. He graduated

at Amherst College in 1866, and at Union Theological Seminary in 1869; was ordained June 29 of the latter year; was pastor at Norwood, N. Y., from 1869 to 1872, and at Newark, N. J., 1872–73; and died at Utica, N. Y., June 9, 1873. See *Gen. Cat. of Union Theol. Sem.* 1876, p. 128.

Brayton, Isaac Henry, a Presbyterian minister, was born in Deerfield, N. Y., Nov. 29, 1821. He graduated at Harvard College in 1846, and at Union Theological Seminary in 1849: was ordained Jan. 18, 1850, and in that year became stated supply at San José, Cal.; agent at San Francisco in 1853; editor in 1854; pastor at Marysville, Cal., some years thereafter; professor in California College, Oakland, in 1860; and died at Nevada City, Cal., April 12, 1869. See *Gen. Cat. of Union Theol. Sem.* 1876, p. 52.

Brayton (*née* **Greene**), **Patience**, a minister of the Society of Friends, was born in North Kingston, R. I., Nov. 18, 1733, and, at about the age of twenty-one, was "approved," in accordance with the usages of her denomination. In 1758 she became the wife of Preserved Brayton. Among the praiseworthy acts of their early married life was the liberation of their slaves. In the spring of 1771 she left her home, for the purpose of making an extended religious tour among Friends in the Middle and Southern States. Her *Journal* relating to this tour is full of interesting details, dwelling largely upon her own spiritual trials, and recounting the many hardships which she and her companion endured while engaged in what they believed to be the Lord's work. Early in the year 1772 they were in South Carolina. After her long and arduous service, she reached her home in Rhode Island, June 27, 1772. On Dec. 14, 1783, she sailed for Great Britain. Of the incidents connected with this tour in the Old World, we have a minute account in her *Life*. Having accomplished her mission abroad, she returned home to America, Sept. 10, 1787. After this she travelled but little, on account of the infirmities of age. She died July 30, 1794. See *Friends' Library*, x, 480. (J. C. S.)

Brazer, John, D.D., a Unitarian minister, was born at Worcester, Mass., in 1787. He graduated at Harvard College in 1813; was appointed Latin tutor in the university one year before taking his regular master's degree; and in 1817 became the immediate successor of Professor Frisbie in the Latin chair. His early determination was for the profession of the law. In after-life he resolved to study theology, and began while at the university. He was one of the chief agents in effecting a transition from the severe and ceremonial academical government of the olden time, to an intercourse with the pupils more courteous and winning. In 1820 he accepted the pastorship of the North Church in Salem, at the same time declining a call from the new Unitarian Church in New York. He labored long and with untiring zeal at Salem. He died in 1846. See Sprague, *Annals of the Amer. Pulpit*, viii, 504.

Breaca, *Saint*. Among the companies of Irish ascetics who landed in the Hayle Estuary, on the north coast of England, are named Breaca, Ia, Uni, Sininus, and others. Lives of Breaca, Ia, Elwinus, and Wynnerius, existed in Leland's time (*Itin.* 3, p. 4, 15, 16, 21), which connected some of their companions with St. Patrick. It is possible that we may place the arrival of Breaca in the latter part of the 5th century. He is said to have been born on the confines of Ulster and Leinster, i. e. East Meath. The parish of Breage is by some thought to be named after him. St. Breaca's day is June 4.

Bread, Day of, a name sometimes given in the early ages of the Christian Church to the Lord's day, because of the general prevalence of breaking bread in the Lord's Supper on that day. See Lord's Day.

Breakey, James Wheeler, a Methodist Episcopal minister, was born of pious parents at Bethel, N. Y. He was remarkable for his thoughtful, studious disposition from childhood; experienced religion in his eighteenth year; spent the next ten years in studying and teaching; and in 1856 was admitted into the New York Conference, in which he served with zeal and marked success until his sudden death, April 10, 1868, in the thirty-seventh year of his age. Mr. Breakey was warm-hearted, true, confidential; intelligent and thorough, prudent and faithful, affectionate and devoted. See *Minutes of Annual Conferences*, 1868, p. 76.

Brearley, William, a Presbyterian minister, was born at Lawrenceville, N. J., Nov. 30, 1801. He received his preparatory education in the high-school of his native place; graduated at the College of New Jersey, at Princeton, in 1820; then taught two years, entered Princeton Seminary in 1822, and graduated in 1825. He was licensed by the Presbytery of New Brunswick, April 27, 1825; then went to South Carolina, where the remainder of his life was spent. He was ordained by Harmony Presbytery March 26, 1826, and then supplied Sion Church at Winnsborough, S. C., until 1842, giving half of his time to the churches of Salem, Aimwell, and Horeb, all in the same county. He was installed pastor of Darlington Church, May 5, 1842, and continued there until Oct. 12, 1878. He died Jan. 9, 1882, at Mayesville. See *Necrological Report of Princeton Theological Seminary*, 1882, p. 10.

Brébeuf, Jean de, a French Jesuit missionary in Canada, was born in Bayeux, March 25, 1593. He came to America with Champlain in 1626, and entered upon his mission among the Hurons, but was carried a prisoner to England in 1629. He returned in 1632, and prosecuted his labors among the Hurons and other tribes on the Niagara. In the wars between the Hurons and Iroquois he was taken prisoner, with his associate Lalemant, at the town of St. Louis, and put to death at St. Ignatius with the most cruel tortures, March 16, 1649. He acquired a thorough knowledge of the Indian language and a just appreciation of the Indian mind, and exerted a powerful influence among this people. He translated *Ladesma's Catechism* into the Huron language. He wrote also the *Huron Relation* in the *Jesuit Relations* for 1635 and 1636. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brebiette, Pierre, a French painter and engraver, was born at Mantes-sur-Seine in 1596. The following are some of his principal prints: *The Holy Family; The Death of the Children of Niobe; The Martyrdom of St. George; The Adoration of the Magi*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brecan (**Bracan, Brocan,** or **Berchan**). Of those bearing this name it is difficult to define what properly belongs to each. (1) Bishop of Ard-Braccan, commemorated Dec. 6. He was of the race of Eoghain, son of Niall, and bishop of Meath; but the name of his place is derived from Brecan of Ara and Killbraccan. (2) Of Cillmor-Dithruibh, commemorated Aug. 9, is one of the nineteen saints of Kilmore, near the Shannon, Co. Roscommon. (3) Of Cluain-catha and Ard-Bracan—July 16. In *Mart. Doneg.* he is Bracan of Cluain-catha in Inis-Eoghain, bishop of Ard-Brecain and abbot of Magh-bile. Another dedication may be April 29. (4) Of Ros-tuire—Sept. 17. *Mart. Doneg.* calls him Bracan, and his name is still found in Killbraghan, Co. Kilkenny. In Colgan's *Life of St. Abban* an account is given of a meeting between the two saints Abban and Brecan, the latter being abbot of the two monasteries in the region of Ossory, Ros-tuire and Cluain-imurchuir; but we must doubt the legend. (5) Bishop—May 1. This was Brecan of Ara and of Cill-Breacain, in Thomond, the son of Eochaidh Balldearg. In the island of Inishmore there was a beautiful parish church, called *Templum Brecani* (Colgan, *Acta Sanctorum*, p. 715). This Temple-braccan was St. Brecan's principal establishment; but he also founded and gave

his name to Ard-Braccan, the diocesan seat of the bishop of Meath.

Brecc, Fele, an Irish saint of Bealach-Fele, commemorated Jan. 15, was of the family of Fiacha Suidhe, and the son of Silan. He is now associated with Ballyfoyle, in Kilkenny.

Brecher, Gideon, a Jewish physician and German scholar, was born Jan. 14, 1797, at Prossnitz, in Moravia. He received his early education, according to the customs of those days, in the Talmud, which study he continued at different schools. At the age of sixteen he commenced the study of Latin and medicine, in 1825 he became "magister of surgery," and in 1850 he became doctor of medicine. He spent his lifetime at his native city, where he died May 12, 1873, having been decorated in 1871 by the emperor of Austria. Of his publications we mention, *Die Beschneidung der Israeliten von der historischen, praktisch-operativen und ritualen Seite* (Wien, 1845):—*Das Buch Kusari, mit einem hebr. kurzen Commentar und einer ausführlichen Einleitung* (Prague, 1838–40):—*Das Transcendentale, Magie und magische Heilarten im Talmud* (Wien, 1850):—*Die Unsterblichkeitslehre des jüdischen Volkes* (Leipsic, 1861):—*Concordantiæ Nominum Propriorum quæ in Libris Sacris continentur*, edited by his son (Frankfort-on-the-Main, 1876). See Fürst, *Bibl. Jud.* i, 130, and the review of the posthumous work by Mühlau, in Schürer's *Theol. Literaturzeitung*, 1877, col. 471. (B. P.)

Breck, Joseph Hunt, a Presbyterian minister, was born in Northampton, Mass., July 9, 1798. He graduated at Yale College, in 1818, studied theology at the Andover (Mass.) Seminary, graduating in 1823, and being ordained in December of that year by the Hampshire County Central Association, was at once sent as a Home Missionary to Ohio, and began his ministerial life in Portage County. After three years of varied service, he was installed, April 25, 1827, pastor of the Presbyterian Church at Andover, Ashtabula Co., which he served two years. Thence he removed to Cuyahoga County, and preached in Brecksville and vicinity until his health failed, when, in 1833, he opened a school for boys in the village of Cleveland. In 1843 he took up his residence in Newburgh, where he resided until his death, June 21, 1880. See *Obituary Record of Yale College*, 1881.

Breck, Robert, *Jr.*, a Congregational minister, was born at Marlborough, Mass., July 25, 1713. He graduated at Harvard College in 1730. About 1733 he began preaching in Windham, Ct. He was ordained pastor of the Springfield (Mass.) Church July 26, 1736; although nearly the whole Hampshire Association opposed the ordination on the ground of heterodoxy, and a portion of the parish remonstrated against it. The controversy was the occasion of three spirited pamphlets, two by the County Association, and one by the Ordaining Council. Although he was indiscreet, doubtless, previous to his ordination, after that event he exhibited great prudence, and succeeded in harmonizing the elements in his parish. He died April 23, 1784. Several of his published sermons are extant. See Sprague, *Annals of the Amer. Pulpit*, i, 385.

Breckenridge, George W., a Methodist Episcopal minister, was born in Charlotte, Vt., Sept. 26, 1812. He removed with his parents to Monroeville, O., in 1818; experienced conversion in 1833; received license to exhort in 1834; was licensed to preach in 1836; and in 1837 entered the Michigan Conference. Subsequently he became a member of the North Ohio Conference. In both of these conferences he labored zealously, as health permitted, to the close of his life, Feb. 26, 1869. Mr. Breckenridge was upright, practical, courageous; strong in character, intellect, will, and affection. See *Minutes of Annual Conferences*, 1869, p. 194.

Breckenridge, William Lewis, D.D., LL.D., a Presbyterian minister, was born at Lexington, Ky., July 22, 1803. He graduated at Yale College, and, studying theology for a time, was called to the pastorate of the Presbyterian Church of Maysville, where, after remaining some years, he accepted a call to the pastorate of the First Presbyterian Church of Louisville. His ministry, which extended over a period of twenty-five years, was marked with success. The pastorate was dissolved to enable him to accept the presidency of the University of Mississippi. He occupied this post until 1868, when he returned to his native state, and became president of Centre College. After remaining at this post for several years, he resigned, and went to live on a farm in Raymore, Mo., where he closed his earthly mission, surviving all his brothers and sisters. Though retired from public life, he continued, as health and opportunity would permit, to preach in the rural churches. He was frequently a member of the General Assembly, of which he was moderator in 1859. He died Dec. 26, 1876. (W. P. S.)

Breckinridge, Robert Jefferson, D.D., LL.D., an eminent Presbyterian minister, was born at Cabell's Dale, Ky., March 8, 1800. He pursued his early studies successively in Princeton, Yale, and Union Colleges, and graduated at the latter in 1819. He then studied law, and practised in Kentucky eight years. In 1829 he united with the Second Church, Lexington. In October, 1832, he was ordained pastor of the First Presbyterian Church of Baltimore, in which charge he remained during thirteen years, and rose to eminence as an eloquent preacher. In 1845 he accepted the presidency of Jefferson College, Pa., and with the duties of this office he supplied the pulpit of a church in a neighboring village. In 1847 he returned to Kentucky, and became pastor of the First Presbyterian Church at Lexington, and was also State Superintendent of Public Instruction. He resigned this charge and his pastorate in 1853, having been elected by the General Assembly professor of exegetic, didactic, and polemic theology in the seminary at Danville, which office he retained until Dec. 1, 1869, when he resigned. While in Baltimore he edited the *Literary and Religious Magazine*, and the *Spirit of the Nineteenth Century*. During his visit to Europe, in 1835, he purchased and transmitted to this country a large amount of rare and valuable literature, and through this means he contended successfully for the principles of the Protestant Reformation against the Roman Catholics of Baltimore. He died in Danville, Dec. 27, 1871. He published, *Travels in Europe* (2 vols.):—*Presbyterian Government not a Hierarchy, but a Commonwealth*:—*Presbyterian Ordination not a Charm, but an Act of Government*:—*The Christian Pastor one of the Ascension-gifts of Christ*. In 1851 he delivered his elaborate discourse on the *Internal Evidences of Christianity*, before the University of Virginia; in 1852 he published a tract, *On the Use of Instrumental Music in Public Worship*; and in 1857–58, his most important work, *Theology, Objectively and Subjectively Considered* (2 vols.). He was eminently conservative in theology and church polity. See *Index to Princeton Review*, 1825–1868.

Breckling, Friedrich, a Lutheran theologian of Denmark, was born in 1629 at Handewitt, in Sleswick. He studied at different universities, and succeeded his father in the pastorate of his native place. He wrote against the immoral life of the clergy, was suspended, and was to be imprisoned at Rendsburg, but he managed to flee to Hamburg. In 1660 he was elected pastor at Zwoll, in Upperyssel, but his difficulties with the clergy, whom he accused of a worldly life, and his chiliastic views caused his deposition in 1665. From that time he lived at Amsterdam, afterwards at the Hague, where he was aided by the princess Mary, wife of William III, afterwards by Spener and others. He died in 1711. He wrote a great many things, but, as Spener said, of little use to the Church. His life and writings are given by his nephew, John Moller, in his *Cimbria Litterata*, iii,

72 sq. See also Adelung, *Geschichte der menschlichen Narrheit* (Leipsic, 1787), iv, 16 sq.; Arnold, *Kirchen- und Ketzerhistorie*, iii; Spener, *Consilia Latina*, iii, 203, 431; Herzog, *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bredenbach, Matthias, a German writer, born at Kerpen, in the duchy of Berg, in 1489. He was principal of the college of Emmerich, in the duchy of Cleves, where he died, June 5, 1559. He wrote various works, both historical and theological, the latter chiefly against the Lutheran opinions; among them were, *De dissidiis Ecclesiæ componendis Sententia* (Cologne, 1557):—*Hyperaspistes pro Libro de dissidiis* (ibid. 1560):—*Apologia pro acerbitatibus in Lutherum in Libro de dissidiis* (1557). He also composed a *Commentary* on the first sixty-nine Psalms, and another on the Gospel of St. Matthew. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bredenbach, Tillmann, a German theologian, son of Matthias, who brought him up with extreme care, was born at Emmerich, about 1544. He went to Rome, and finally settled at Cologne, where he died a canon of the cathedral, May 14, 1587. He wrote, besides an account of the Livonian war of 1558, *Institutionum Divinæ Pietatis Lib. v* (Cologne, 1579):—A collection of Ascetic Conferences, under the title, *Sacrarum Collectionum Libri viii* (ibid. 1584, 1589, 1599, 8vo):—*Orationes de Purgatorio*, and other works. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bredencamp, Hermann, a Reformed theologian of Germany, was born at Bremen, Feb. 22, 1760. In 1798 he was rector of the Athenæum at his native city, and in 1805 he was appointed cathedral preacher, and died Oct. 26, 1808. He wrote, *Kurzer Abriss der christl. Religionslehre* (5th ed. Bremen, 1837):—*Predigten über die Lehre von Gott* (ibid. 1809). See Winer, *Handbuch der theol. Lit.* ii, 199, 235; Zuchold, *Bibl. Theol.* i, 184. (B. P.)

Bredin, John, an Irish Wesleyan minister, commenced his itinerancy in 1769, and travelled for fifty years. He died in Belfast, Nov. 2, 1819. He had a severe temper, but much charity. See *Minutes of the British Conference*, 1820.

Bree, Philippe Jacques van, a Flemish painter of historical, fancy, and architectural subjects, was born at Antwerp in the year 1786, and studied under his brother Matthew. He painted, among other works, a view of the interior of St. Peter's. He died in 1840.

Breed, Charles Cleveland, a Congregational minister, was born in New Haven, Conn., Aug. 10, 1815. After a time spent in Yale College, he entered Oberlin College, and subsequently graduated from the Oberlin Theological Seminary in 1855. The next year he was acting-pastor in Penfield, O.; and on April 30, 1857, was ordained an evangelist at Bristol, Ill., becoming acting-pastor at Jericho and Big Rock, Ill. From 1858 to 1861 he was acting-pastor in Hadley; 1862 in Marseilles; from 1862 to 1864 in New Rutland; from 1864 to 1875 in East Paw Paw; from 1876 to 1878 in Princeton and Baldwin, Minn.; and in 1879 in Thawville, Ill. After this he resided without charge in East Paw Paw, until his death, Dec. 17, 1881. See *Cong. Year-book*, 1882, p. 24.

Breed, William James, a Congregational minister, was born in Massachusetts in 1810. He graduated from Yale College in 1831, and from Andover Theological Seminary in 1834; was pastor in Nantucket from 1835 to 1839; district secretary of the American Board of Commissioners for Foreign Missions in the valley of the Mississippi from 1840 to 1841; pastor in Bucksport, Me., from 1841 to 1845; supply in Cincinnati, O., from 1845 to 1846; and pastor in Providence, R. I., from Nov. 11, 1846, to April 13, 1852. From 1853 to 1858 he acted as financial agent for Yale College; for five years (1858–63), he was pastor of the Congregational Church in Southborough, Mass.; for one year acting-pastor of the Church at Hamilton, and the same for about four years (1865–69), at Raynham. He died at West Taunton, April 12, 1869. See *Memorials of R. I. Congregational Ministers; Andover Triennial Catalogue.* (J. C. S.)

Breeden, Henry, an enthusiastic preacher of the United Methodist Free Church, was born at Southwell, Nottinghamshire, England, Aug. 11, 1804, of godly parents. He was converted in 1822, and was made a local preacher. In 1832 he became the minister of a seceding body of Methodists at Derby; but joined the Wesleyan Association in 1837, and the Methodist Free Church in 1857. He travelled forty-six years in some of the best circuits, held many offices, was president in 1848, and in 1872 became a supernumerary. In 1878 he prepared *Striking Incidents of his Life* for publication, and died very happy, Nov. 24, 1878. He had genuine piety, firm faith, and perfect peace. See *Minutes of the 23d Annual Assembly.*

Breedon, William, an English Wesleyan minister, was converted in early life, entered the work in 1803, became a supernumerary in 1834, and died May 6, 1837, aged sixty-seven. He was "circumspect, regular, and conscientious." See *Minutes of the British Conference*, 1857.

Breemberg (or **Breenberg**), Bartholomew, an eminent Dutch painter, was born at Utrecht in 1620. He painted mostly in small size. He died at Rome in 1663. The following are some of his principal prints: *Joseph Delivering Corn in Egypt; The Martyrdom of St. Lawrence.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Breeze, Scott James, an English Congregational minister, was born at Ramsgate, Nov. 22, 1796. He was led to Christ by the teaching and example of a godly mother and sister. On removing to Queenborough in 1814, he became remarkable for his Sunday-school and evangelistic labors. At this place he received his theological training under the care of his pastor, upon whose removal he was invited to the pastorate, which he accepted and retained till his death, Nov. 8, 1865. With the young Mr. Breeze was a particular favorite. See (Lond.) *Cong. Year-book*, 1866, p. 236.

Bregwin (or **Bregowinus**), the twelfth archbishop of Canterbury, was consecrated on St. Michael's day, 759. Although the majority of historians follow Eadmer, the evidence of Osbern is confirmed by the charters, and his death may be fixed Aug. 24 (Aug. 26, or Sept. 1), 765. He was buried in the chapel of St. John the Baptist, at the east end of the cathedral church. The most important relic of him is a letter to Lullus, archbishop of Mentz, about 762, from which we learn that Bregwin visited Rome, probably in 751. A synod held by him is mentioned in an act of the Council of Clovesho. Ralph de Diceto says that Bregwin received the pall from pope Paul I. See Hook, *Lives of the Archbishops of Canterbury*, i, 235.

Breidablik, according to the Scandinavian mythology, was one of the mansions of the celestial regions. It was the region of ample vision.

Breidenbach, Bernhard von, a priest of Mentz, visited Palestine about 1483, and on his return to Germany wrote a Latin account of his travels, which was published with illustrations of the scenery, costumes, and animals of the Holy Land, and several Oriental alphabets, said to have been the first ever printed. He died in 1497. See *Appleton's American Cyclopædia*, s. v.

Breiger, Gottlieb Christian, a Protestant theologian of Germany, was born Oct. 29, 1771, at Hanover. In 1796 he was appointed con-rector at Harburg; in 1798 assistant minister, and in 1805 pastor there. In 1815 he was made superintendent at Dransfeld, and in

1827 general superintendent; and died Feb. 7, 1853. He wrote, *Ueber den Einfluss trauriger Zeitumstände auf die Führung des Predigtamtes* (Hanover, 1810):—*Ueber die Wahl des Predigtamtes und die Vorbereitung darauf* (ibid. 1819):—*Das Gebet unsers Herrn in freien Betrachtungen* (ibid. eod.):—*Die Stimmen der Religion an ein friedliches Volk*, etc. (ibid. 1831):—*Religiöse Familienreden* (ibid. 1823):—*Trostlehre bei dem Grabe der Unsrigen* (ibid. 1800):—*Die Zukunft Christi* (Lüneburg, 1833). See Winer, *Handbuch der theol. Lit.* ii, 45, 46, 120, 171, 180, 187, 357, 373; Zuchold, *Bibl. Theol.* i, 184. (B. P.)

Breitenstein, Johann Philipp, a Protestant theologian of Germany, was born July 16, 1753, at Nieder-Dorfelden, near Hanau. He studied at Heidelberg, Göttingen, and Erlangen. In 1785 he was appointed second preacher of the Reformed Church at Marburg, and in 1820 became first preacher there. He died Nov. 21, 1825. He wrote, *Untersuchungen dunkler Schriftwahrheiten* (Leipsic, 1789):—*Das Evangelium Johannis, übersetzt und mit ausführlichen Erläuterungen versehen* (Marburg, 1813). See Winer, *Handbuch der theol. Lit.* ii, 44, 75, 307; Döring, *Die gelehrten Theologen Deutschlands*, i, 157 sq. (B. P.)

Breithaup, Johann Friedrich, a German scholar, who died at Gotha, June 5, 1713, is known by his Latin translations of *Josephus Gorionides*, which he published with notes (Gotha, 1707); and of Rashi's *Commentary on the Old Testament* (ibid. 1710–1713). See Winer, *Handbuch der theol. Lit.* i, 157, 193; Fürst, *Bibl. Jud.* i, 130 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Breithaupt, Andreas Cyriacus, a Lutheran theologian of Germany, was born Oct. 27, 1705, at Göttingen. He studied at Halle, was in 1736 pastor at Rothenhütte, in 1742 at Altenrode, in 1746 at Ilsenburg, and from 1759 at Wernigerode, where he died, Oct. 13, 1780. He is the author of several hymns. See Kesslin, *Nachrichten von Schriftstellern und Künstlern der Grafschaft Wernigerode, vom Jahre* 1074–1855 (Wernigerode, 1856); Jacobs, *Zur Geschichte der Bildung und Begründung der evangelischen Gemeinde und Pfarre zu Ilsenburg* (ibid. 1867), p. 50; Koch, *Geschichte des deutschen Kirchenliedes*, iv, 500. (B. P.)

Breithaupt, Christian, a German theologian, nephew of Johann Friedrich, was born May 1, 1689, at Ermsleben, in the principality of Halberstadt. He was professor of philosophy at Helmstädt in 1718, and of eloquence in 1740. He died Oct. 12, 1749. His principal works are, *De Principiis Humanarum Actionum* (Halle, 1714):—*De Stylo Sulpitii Severi* (ibid. 1713):—*Commentatio de Recta Linguæ Anglicanæ Pronunciatione* (Helmstädt, 1740). See Hoefer, *Nouv. Biog. Générale*, s. v.

Breitinger, Johann Jacob (1), a Swiss theologian, was born April 19, 1575, at Zurich. He studied at different universities, was in 1611 called to Zurich as pastor of St. Peter's, and in 1613 was appointed first pastor at the great Münster; with the latter position he became also superintendent of the Church at Zurich. In the spirit of the Reformed-Church discipline he endeavored to elevate public morality. He represented his Church at the Synod of Dort, and opposed the Remonstrants. He died April 1, 1645. Of his writings may be mentioned, *Das heilige Vater-Unser* (1616, 1628):—*Versio Novi Testamenti Fontibus Proxima* (1628):—*Der reformirt christliche Glaub* (1640). See *Miscellaneæ Tigurinæ*, i, No. 5; Meyer, in Herzog's *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Breitinger, Johann Jacob (2), a Swiss theologian, was born at Zurich in 1701. He was canon and professor of Greek there, became famous for his controversies with the Leipsic school, and died in 1776, leaving an edition of the Septuagint (Zurich, 1730, 4 vols. 4to), and some lesser works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Brekell, John, a Unitarian minister of Liverpool, died about 1775. He published *An Essay on the Hebrew Tongue, to show that the Hebrew Bible might be originally read by Vowel Letters without the Vowel Points* (Lond. 1758):—*Sermons* (1744–69), and *Twenty Discourses* (1765). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bremer, Charles, a minister in the Methodist Episcopal Church South, was born in Pyrmont, Germany, in 1814. He was religiously raised; professed faith in Christ among the Pietists in Germany at the age of sixteen; emigrated to America about 1836; joined the Methodists in 1842; was licensed to preach shortly afterwards in New Orleans, and began preaching to the Germans in that vicinity in private houses. He was eminently successful, and organized the first German Methodist Church in New Orleans. Thus he labored with unbounded zeal and fidelity until his death, Sept. 14, 1847. Mr. Bremer was energetic beyond his strength, and generous beyond his means. See *Minutes of Annual Conferences of the M. E. Church South*, 1848, p. 140.

Bremond, Antoine, a French theologian and historian of the Dominican order, was born at Cassy, in Provence, in 1692. In 1716 he was sent as missionary to Martinique, but was obliged, on account of his health, to return to Rome, where he confined himself to the publication of the *Bullaire de l'Ordre de Saint Dominique*, which appeared from 1729 to 1740. He was appointed in 1748 general of his order, and died in 1755. He wrote, *De Germana Stirpe Sancti Dominici* (ibid. 1740):—*De Illustr. Viris Petro Martyre Sansio et Francisco Serrano, et aliis in Fo-kienna Provincia Martyribus* (ibid. 1753):—*Annalium Ordinis Prædicatorum Volumen Primum* (ibid. 1756). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brémont, Étienne, a French theologian, was born at Châteaudun, March 21, 1714. In 1759 he was appointed canon of the Church of Paris; this gave rise to some complaint, and injurious statements concerning him were published in the *Gazette Ecclésiastique*. He was kept under surveillance by the Parliament of Paris, who, in order to uphold the miracles pretended to be wrought at the tomb of the abbé Paris, held many ecclesiastics in prison. Brémont was eventually obliged to retire into Italy, where he remained till 1773. He died Jan. 25, 1793, his end being accelerated by grief occasioned by the imprisonment of Louis XVI. His great work is entitled *De la Raison dans l'Homme* (Paris, 1785, 1787, 6 vols. 12mo). This work was so highly thought of, that pope Pius VI addressed a brief on the subject to the author, who, besides, received the congratulations of several of the cardinals and bishops of France. See *Biog. Universelle*, v, 532.

Brenainn. See Brendan.

Brend, William, an English minister of the Society of Friends, was born in London about 1586, and was converted under the preaching of Burrough and Howgill. He did not enter the ministry until very late in life. He was in the second company of Quakers who visited New England in 1657, being carried thither under remarkable circumstances, in the little vessel named *Woodhouse*, of which Robert Fowler was the commander. He was engaged in "Gospel labors" in Rhode Island until November, 1657. Subsequently, while in Plymouth, Mass., he received a "severe scourging" for alleged contempt of the magistrates. After various fortunes in America and in the West Indies, he returned to England, reaching that country at a time when the Quakers were suffering the severest persecutions. For a time he was in the wretched Newgate prison, but escaped with many other Friends during the great plague in London in 1665, when the prison-doors were thrown open. He died July 7, 1676. See Bowden, *Hist. of the Society of Friends in America*, i, 129–134. (J. C. S.)

Brendan (Brandan, or Brenainn) is the name, according to Colgan, of fourteen Irish saints. Two only of them are conspicuous; and with the exception of Brendan, abbot of Fobhar, commemorated July 27, but little is known of the other minor saints.

1. Brendan of Birr, commemorated Nov. 29, was the son of Neman and Mansenna, of the race of Corb Olum. Lanigan (*Eccles. Hist. of Ireland*, ii, 38), however, calls him the son of Luaigene. The monastery over which he presided, and from which he received his designation, viz. Birr (or Bior), is now represented by Parsonstown. He is sometimes called "Senior Brendanus," to distinguish him from St. Brendan of Clonfert. An intimate friend and companion of St. Columba, he seems to have aided him at the Synod of Teltown, and protested against the attempt to excommunicate him. He died on the eve of Nov. 29, 573. His *Acts* are preserved in the *Cod. Salmant.*

2. Brendan of Clonfert, commemorated May 16, was the founder of the Church of Cluainfearta, now Clonfert. He was the son of Finulogh, brother of Domaingen, bishop of Tuaim-Muscraighe, and Brigh (or Briga), abbess of Enach-duin. He was born about 482 (or 484), in Kerry, West Munster, and at an early age was under the charge of bishop Erc, who placed him under St. Ita, whom he ever regarded as his spiritual mother. By her advice he attached himself to St. Jarlath. He was closely associated with Brendan of Birr, and, like him, was regarded as one of the second order of Irish saints and one of the twelve apostles of Ireland. Like St. Columba, he was a priest, and, like him also, was considered a prophet. That for which St. Brendan is most famous is the seven years' voyage in search of the Fortunate Islands, which Colgan (*Acta Sanctorum*, Ind. Chron.) says began in 545. Returning, he founded the monasteries of Clonfert (dated from 553 to 564) and Annadown, placing his sister Briga over the latter. It is said that he built many monasteries and cells through Ireland, where he had three thousand monks under him. He died in his sister's monastery, A.D. 577. Archdall says that he became bishop of Kerry, where he ended his days, and was buried at Cluenarca. St. Brendan had also a connection with Scotland. Fordun states that he erected a cell in Bute and lived in Scotland about 531. He had many dedications in that country, but another St. Brendan of a later date is imagined by Camerarius and Dempster.

Brenius, Daniel, a Dutch Protestant theologian, was born at Haarlem in 1594. He was a disciple of Episcopius. He died in 1664. He wrote, *Opera Theologica* (Amsterdam, 1664):—an examination of the treatise of Episcopius upon the question, *An Liceat Christiano Magistratum Gerere:—The Mirror of Christian Virtues*, in Flemish (ibid. 1630):—*Compendium Theologiæ Erasmicæ* (Rotterdam, 1677). See Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Brenner, Franz, a Roman Catholic theologian of Germany, was born Jan. 10, 1784, at Bamberg, and died there as cathedral dean in 1835. He wrote, *Aufdeckung der Unwissenheit und Unredlichkeit lutherischer Doctoren der Theologie und Pastoren* (Bamberg, 1829):—*Lichtblicke von Protestanten Gegnern* (ibid. 1830):—*Versuch einer historischen Darstellung der Offenbarung* (ibid. 1812):—*Geschichtliche Darstellung der Verrichtung und Ausspendung der Sakramente* (1818–24, 3 vols.). See Winer, *Handbuch der theol. Lit.* i. 351, 398, 630; Zuchold, *Bibl. Theol.* i, 185. (B. P.)

Brenner, Frederick W., a Methodist Episcopal minister, was born in Prussia in 1818. He was converted in Philadelphia, Pa., received license to preach, and for several years travelled under the direction of a presiding elder in the Philadelphia Conference. In 1847 he was engaged as missionary in the West Baltimore German Mission; in 1849 was sent to the Williamsburgh German Mission, L. I.; in 1851 to Callicoon Mission; and in 1852 returned to the New York Conference with broken health. With great reluctance he took a supernumerary relation, and located in West Baltimore, where he served as best he could in the German work until his death, in September, 1852. Mr. Brenner was an excellent, energetic, enthusiastic man. See *Minutes of Annual Conferences*, 1853, p. 194.

Brent, James Henry, a minister in the Methodist Episcopal Church South, was born in Rockingham County, N. C., in 1825. He was endowed with a fine intellect and noble nature, and was instinctively high-minded, honorable, and generous; received the tender care of a pious mother; was preparing himself for the practice of medicine when, in 1843, he was converted. He immediately began a ministerial course of study at Randolph Macon College, and in 1850 entered the North Carolina Conference. His first appointment was in connection with the Topsail Academy; his third was at Goldsborough, where he founded the Goldsborough (now Wayne) Female College, over which he presided successfully two years. He died in the midst of his labors, at Newbern, Aug. 17, 1860. He was highly esteemed and greatly beloved. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 247.

Brent, John Caldwell, a minister in the Methodist Episcopal Church South, was born in Rockingham County, N. C., April 20, 1837. He made a profession of religion under the preaching of his brother, Rev. J. H. Brent, in 1852, while a student in Smithville Academy; finished his school course at Chapel Hill University; and in 1858 was licensed to preach, and received into the North Carolina Conference. His ministry was short, but full of energy and success. He died Aug. 8, 1863. Mr. Brent was eminent for his fortitude, singleness of aim, and deep piety. See *Minutes of Annual Conferences of the M. E. Church South*, 1863, p. 445.

Brentana, Simone, an Italian painter, was born in 1638. Most of his pictures are in the palaces and churches of Italy. One of the finest is in San Sebastiano, at Verona, representing the *Martyrdom of St. Sebastian*. He died in 1726. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brentano, Dominicus von, a Roman Catholic theologian, was born in 1740 at Rappersweil, Switzerland. He studied at the Collegium Helveticum in Milan, in 1794 was appointed pastor at Gebratshofen, and died in 1797. He published, *Die heilige Schrift des Neuen Testaments* (Kempten, 1790–91; 2d ed. 1794):—*Die heilige Schrift des Alten Testaments* (the Pentateuch only) (Frankfort, 1798). See Winer, *Handbuch der theol. Lit.* i, 173, 174; Döring, *Die gelehrten Theologen Deutschlands*, i, 167 sq. (B. P.)

Brentford, Council of (*Concilium Brandanfordense*), was held about the year 963 by king Edgar. Here the ordinances of king Edwin were annulled, and the property which he had usurped and plundered restored to the Church and monasteries. Also St. Dunstan was recalled from exile, and shortly afterwards preferred successively to the sees of Worcester and Canterbury. See Labbe, *Concil.* ix, 657; Wilkins, *Concilia*, i, 224.

Brentzen, Johann. See Brentius.

Brenz, Samuel Friedrich, a German controversialist, lived in the early half of the 17th century. He gave up Judaism in 1601 in order to embrace Christianity, and published his motives for so doing in a work in which he accused the Jews of the most odious crimes. Another Jew, named Solomon Zebi, responded in a work in which he accused the Christians of abominable practices. These two works, written in German, were translated into Latin and republished (Nuremburg, 1680, 1715). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brerewood, Edward, an English antiquary, was born at Chester about 1565. He entered Brasenose

College, Oxford, and in 1596 was appointed professor of astronomy in the college lately founded in London by sir Thomas Gresham. He died Nov. 4, 1613. He wrote many works, among them two tracts upon the observation of the Lord's day, in which he maintained the Catholic opinion that there is no obligation to observe the Sunday as a Jewish Sabbath, as the Puritans taught. He also wrote a *Treatise on the Patriarchal Government of the Ancient Church*, in question and answer (Oxford, 1641, 4to). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bresal (or **Breasal**) is the name of several Irish saints: (1.) Son of Seghene, was abbot of Iona from A.D. 772 to 801. During his presidency two Irish kings were enrolled under him, and Iona became a celebrated place of pilgrimage. His dedication is May 18. (2.) Another, mentioned by Tirechan, and cited by Ussher as one of the disciples of St. Patrick. (3.) The *Four Masters* give the obit of Bresal, son of Colgan, abbot of Fearna (Ferns), as A.D. 744, but the true date is 748.

Bresang, Hans, a German engraver, lived about 1513. The following are his principal prints: *Christ Bound to the Pillar; The Dead Christ, with the Marys; Christ and the Twelve Apostles.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Brescia (or **Bresciano**), **Giovanni Antonio da**, an Italian engraver, born at Brescia about the year 1461, was probably the brother of Raffaelle. The works of this artist are few and as follows: *The Virgin Suckling the Infant Jesus; The Scourging of Christ; The Virgin Adoring the Infant, St. Joseph Sleeping.*

Brescia (or **Bresciano**, Lat. *Brixiensis*), **Giovanni Maria da**, an Italian painter and engraver, was born at Brescia about 1460, and studied painting and engraving for some time, after which he joined the order of the Carmelites at Brescia, and painted several pictures for the church of his monastery, and some frescos in the cloister, representing subjects from the history of Elijah and Elisha. Some of his best works are, *The Virgin and Infant Jesus; The Virgin and Infant in the Clouds.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brescia, Leonardo, a Ferrarese painter, lived about 1530. There are a number of his pictures in the churches and convents of Ferrara, the best of which are, *The Assumption*, in the Church of Il Gesu; *The Annunciation*, in the Madonna del Buon Amore; and *The Resurrection*, in Santa Monica. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brescia, Raffaelle da, a painter of the Venetian school, was born at Oliveto in 1479. He adorned the choir of the Church of San Michele in Bosco, at Bologna, with some excellent works. He died in 1539.

Brescius, Carl Friedrich, a Lutheran theologian of Germany, was born at Bautzen, Jan. 31, 1766. In 1788 he was preacher at Muskau, and in 1806 at Triebel; in 1811 was general superintendent at Lübben; in 1816 he was at Frankfort, and in 1836 was made doctor of theology and general superintendent of the Neumarkt. He died in 1845. He wrote, *Apologien verkannter Wahrheiten aus dem Gebiete der Christenlehre* (Leipsic, 1804):—*Predigten, Reden*, etc. (ibid. 1845). See Spieker, *Darstellungen aus dem Leben des General-Superintendenten und Consistorialrath C. Fr. Brescius* (Frankfort-on-Oder, 1845). (B. P.)

Breslau, Council of (*Concilium Vratislaviense*), was held in February, 1268, by Guy, cardinal and legate, who there preached a crusade for the deliverance of the Holy Land, and received grants for succor. See Labbe, *Concil.* xi, 858.

Bresler, Carl Heinrich, a Lutheran theologian of Germany, was born in 1797 at Brieg. He became superintendent and member of consistory; and died in 1860. He published, *Geschichte der deutschen Reformation* (Berlin, 1846, 2 vols.):—*Dr. Luther's Tod und Begräbniss, von Augenzeugen geschildert* (Dantzic, 1846):—*Vatum Præsagia et Consilia Germaniæ Proscribus, Demagogis*, etc. (ibid. 1848). See Zuchold, *Bibl. Theol.* i, 185. (B. P.)

Bressani, Francesco Giuseppe, an Italian missionary, was born at Rome in 1612. He entered the Society of Jesus at the age of fifteen, went to Canada in 1644, and was on his way to the Huron Indians, when (April, 1644) he fell into the hands of the Mohawks, who subjected him to mutilations and torments, and after four months' suffering sold him to the Dutch at Fort Orange. The latter treated him kindly, and sent him to France. Bressani returned to Canada in July, 1645, and labored for five years among the Hurons, that is, until the extinction of the Huron mission. In 1650 he was recalled to Italy, and devoted many years to establishing missions. He died in Florence, Sept. 9, 1672. Bressani wrote a history of his mission (Macerata, 1653; a French translation, with biography and notes, was published in Montreal, 1852). See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, p. 311, 312; Shea, *Cath. Missions*, p. 193–212; Hoefer, *Nouv. Biog. Générale*, s. v.

Bresslau, Moritz H., a Jewish teacher and professor of Hebrew, who died in London, May 14, 1864, is the author of, *A Compendious Hebrew Grammar* (Lond. 1855):—*A Hebrew and English and English and Hebrew Dictionary* (ibid. 1856). (B. P.)

Bressler, Nathaniel E., a German Reformed minister, was born in the town of Lower Mahantango, Schuylkill Co., Pa., Sept. 7, 1821. He received his education at Marshall College, Pa. In 1846 he was licensed and ordained pastor of the Armstrong Valley charge in Dauphin County, where he remained to the close of his life, except an interval of three years, during which he served the Second Reformed Church at Harrisburg. He died March 7, 1877. He was unassuming, conscientious almost to a fault, and earnest in his labors. See Harbaugh, *Fathers of the Germ. Ref. Church*, v, 275.

Bret, Johann Friedrich le, a Protestant theologian of Germany, was born at Unter-Türkheim, near Canstadt, Nov. 19, 1732. He studied at Tübingen, travelled through Italy, and acted as tutor at Venice from 1757 to 1761. In 1763 he was appointed professor at the gymnasium in Stuttgart, and in 1779 professor at the military academy, and at the same time member of consistory and first ducal librarian. In 1782 he was made chancellor of the famous Charles' School, and in 1786 chancellor of the Tübingen University, first professor of theology and provost of St. George's. He retired from his office in 1806, and died April 6, 1807. He published, *Diss. Hist. Eccl. de Statu Præsenti Ecclesiæ Græcæ in Dalmatia, quæ Vitum Slavo-Servicum Sequitur* (Stuttgart, 1762):—*Act. Eccles. Græcæ Annorum* 1762–63 (ibid. 1763):—*Progr. de Consensu Ecclesiæ Polonicæ Dissidentium cum Ecclesia Würtembergica* (ibid. eod.):—*Progr. de Antiquo Codice Hebraico* (ibid. 1765):—*Diss. de usu Versionis Latinæ Veteris Test. in Ecclesia Christiana* (Tübingen, 1786). See Winer, *Handbuch der theol. Lit.* i, 546, 695, 746, 867, 901; Döring, *Die gelehrten Theologen Deutschlands*, i, 169 sq. (B. P.)

Bretagne, Claude, a French Benedictine of the congregation of St. Maur, was born at Semur, in Auxerrois in 1625, and died at Rouen, July 13, 1694. He wrote, among other things, *Méditations sur les principaux Devoirs de la Vie Religieuse* (Paris, 1689):—*Constitution des Filles de St. Joseph* (ibid. 1691, 8vo). See *Biog. Universelle*, v, 549.

Bretagne, Council of (*Concilium Britanicum*), was held in 848, by order of the duke of Bretagne, to

put a check upon the practice, of which the bishops were guilty, of taking money for ordinations. Convoyon, the founder and first abbot of Redon, accompanied two bishops, who were sent to Rome upon this business.

Brethren OF ALEXIUS. See CELLITES.

BRETHREN OF THE COMMUNITY, the name of the party of the Franciscans which favored the mitigation of the strict rule of St. Francis, commonly known as the Conventuals. See FRANCISCANS.

BRETHREN OF THE HOSPITAL. See HOSPITALLERS.

BRETHREN OF THE OBSERVATION. See OBSERVANTISTS.

BRETHREN OF THE REDEMPTION OF CAPTIVES. See TRINITARIAN BROTHERS.

BRETHREN OF THE SACK, an order of monks instituted in the 13th century.

BRETHREN OF THE SWORD. See SWORD, BRETHREN OF THE.

BRETHREN, THE TWELVE. See MARROW CONTROVERSY.

Bretland, JOSEPH, a Unitarian minister of Exeter, England, was born in 1742, and died in 1819. He left for publication two volumes of *Sermons* (Exeter, 1820). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Breton Version. Breton is the language of the ancient independent kingdom of Armorica, and is now spoken in Lower Brittany, by about 800,000 people, most of whom are unacquainted with French. As French is now the only language used in all the elementary schools, it is likely that it will soon supersede the native Breton in the larger towns. The priests, however, from a principle, it is thought, of ecclesiastical conservatism, oppose the encroachments of the French language, and Breton will, in all probability, continue for a long time to be the vernacular of the uneducated portion of the population.

The first version of the New Test. in Breton was completed in 1827, at Angoulême, by Legonidec, a Breton scholar. The translation was made from the Latin Vulgate, and in spite of many excellences of style and diction, it was scarcely suitable for general circulation. When Protestant missionaries first commenced their labors in France (about the year 1834) they found that this version was but imperfectly understood by the Bretons. The Rev. J. Jenkins, therefore, of Morlaix, a native of Glamorganshire, and agent of the Baptist Missionary Society, undertook a new translation, which was found to be intelligible to almost the whole population, and in 1847 the British and Foreign Bible Society had three thousand copies printed at Brest. A revised edition of the New Test. of this translation was published shortly afterwards. As Mr. Legonidec had left a translation of the Old Test. in MS., the British and Foreign Bible Society undertook the edition of the Psalms, based on Legonidec's translation, and prepared and edited by the Rev. J. Williams, which was published in 1873. See *Bible of Every Land*, p. 170. (B. P.)

Breton (Brecton, or Britton), John le, LL.D., an English prelate, was promoted from being canon of Hereford to bishop of that diocese in 1269, and died May 12, 1275. He was noted for his knowledge of the civil and common law, and made a digest of the laws of England.

Breton, Raymond, a French Dominican, was born at Beaune in 1609, went to America in 1635, and spent many years as a missionary among the Antilles or Caribbee Islands. After his return he composed a *Dictionary* of the language, and a *Grammar* of the same, also a *Catechism* (Auxerre, 1625). The great sterility of the language, and its variety (for the young are said to speak a different dialect from the old, and males from females), must have added incredibly to the labor. Breton died in 1679. See Hoefer, *Nouv. Biog. Générale*, s. v.

Breton, William, an English writer of the 14th century, was born in Wales. He was educated a Franciscan at Grimsby, Lincolnshire; was a great scholar, a deep divine, and a writer of many books, both in prose and verse, of which his masterpiece was *An Exposition of all the Hard Words of the Bible;* and such was the reputation of the book that in the controversy between Standish, bishop of St. Asaph, and Erasmus, the former appeals to Breton's book about the interpretation of a place in Scripture. Breton died at Grimsby in 1356. See Fuller, *Worthies of England* (ed. Nuttall), iii, 500.

Bretonneau, François, a French theologian, was born in Touraine, Dec. 31, 1660. He became a Jesuit, and for thirty-four years devoted himself to preaching. He died at Paris, May 29, 1741. He wrote, *Réflexions Chrétiennes pour les jeunes Gens qui entrent dans le Monde* (Paris, 1708):—*Sermons, Panégyriques et Discours sur les Mystères* (ibid. 1743, published by P. Berruyer). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bretonneau, Gui, a French ecclesiastical historian, a native of Pontoise, lived in the early half of the 17th century. He was canon of St. Laurent of Plancy, and wrote, *Histoire Généalogique de la Maison des Briçonnet* (Paris, 1620):—*Histoire de l'Origine et Fondation du Vicariat de Pontoise* (ibid. 1636):—*Examen Désintéressé du Livre de la Fréquente Communion* (Rouen, 1645). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brett, Richard, a learned English divine, was born in London in 1561. He was made rector of Quainton, Berks, in 1595, and was selected as one of the translators of King James's Bible. He died a fellow of the intended foundation of Chelsea College, April 15, 1637, leaving some works.

Brettell, Jeremiah, an English Wesleyan minister, was born near Wrogley, Staffordshire, April 16, 1753. He was converted about 1771, appointed to the Epworth Circuit as his first charge in 1774, and labored in Ireland for nearly three years thereafter. In 1778 he was again preaching in England. Here he worked hard until 1810, when he became a supernumerary in Bristol. He died Dec. 4, 1826. "He exemplified what the apostle recommends"—Rom. xii, 12. See *Wesl. Meth. Magazine*, 1830, p. 649, 721; *Minutes of the British Conference*, 1827.

Brettell, John, an English Wesleyan preacher, was born at Stourbridge, Worcestershire, in 1742. After being a local preacher for about four years, he was sent out by the Conference in 1771. Except for an interval of three years (on account of illness), he travelled in the ministry for about twenty-six years. He died in 1796. He was a plain, sincere, upright man. See Atmore, *Meth. Memorial*, s. v.

Bretteville, ÉTIENNE DUBOIS DE, a French theologian, was born at Bretteville-sur-Bordel, near Caen, in 1650. He entered the Jesuit order in 1667, but withdrew in 1678, and consecrated his time to the instruction of young ecclesiasts in eloquence. He died in 1688. He wrote, *Essais de Sermons pour tous les Jours de Carême* (Paris):—a posthumous work entitled *L'Eloquence de la Chaire et du Barreau* (ibid. 1689). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brettle, ELIAS, an English Methodist minister, was born at Carleton, Nottinghamshire. He was converted at sixteen; made a local preacher at eighteen; was sent to Newfoundland by the Wesleyan Missionary Committee in 1848; labored in that island from 1848 to 1865; preached thereafter at Windsor and Amherst, N. S., Sackville, N. B., Greysborough, Digby, and Newport; was for several years chairman of district, and in 1877 was elected to the presidency of the Nova Scotia Conference. In 1879 he became a supernumerary, and

settled at Avondale, N. S., where he died, Dec. 9, 1881. Mr. Brettle was a painstaking and faithful minister. "The beauty and force of a holy life shone forth in every word, and beamed in every look." See *The Wesleyan*, Dec. 16, 1881; Feb. 10 and 17, 1882.

Breuck (or **Dubrucque**), **Jacob van**, *the elder*, an eminent Flemish architect and sculptor, was a native of Mons or St. Omer, and flourished in the former part of the 16th century. He travelled in Italy, and in 1539 erected the château near the city of Mons for the comte de Boussu, which he decorated with an admirable collection of works of art. As a sculptor he executed, for the Church of St. Wandru, at Mons, several statues, and some bass-reliefs representing the *Last Supper*, *The Flagellation*, *Christ Bearing the Cross*, etc. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Breuck, Jacob van, *the younger*, a reputable Flemish architect, was born at Mons, or at St. Omer. About 1621 he erected some important edifices at St. Omer, and at Mons in 1634 he built the handsome monastery for the monks of St. Julian. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brewer, Aaron G., a Methodist minister, was born in Monmouth County, N. J., Dec. 5, 1795. He was converted March 1, 1816, and immediately afterwards became a member of the Methodist Episcopal Church. He was licensed to exhort in 1820. On Jan. 1, 1821, he withdrew, and afterwards associated himself with the Methodist Reformers. At their first Annual Conference, held in April, 1822, he was ordained deacon, and appointed a general missionary to labor and organize churches in the states of New York and Connecticut. At the Conference of 1825 he succeeded in having a call issued to all the non-episcopal Methodist societies in the United States, to meet in convention in New York, which convention was held June 1, 1826; when a constitution, declaration of rights, and articles of religion were adopted. At the Conference of 1827 he was appointed to visit the state of Georgia, and form churches, ordain preachers, organize an annual conference, etc. Being successful, and having made a good impression, he was earnestly importuned to go and labor in the South; he yielded to the call, and went to Georgia the second time, in 1829. At the General Convention of Methodist Reformers, held in Baltimore, November, 1830, he was a delegate. On Sept. 20, 1834, he organized the Methodist Protestant Church in Charleston, S. C., and for two years was its pastor. In 1836 he was principal of the academy at Mechanicsville; at this place he organized a Methodist Protestant Church, which Church became the nucleus of the South Carolina Conference. In 1838 he was appointed general missionary in the South. Soon afterwards, his health and that of his family failing, he taught school until 1852, when he became editor of the *Christian Telegraph and Southern Olive-tree*, which was published at Atlanta, Ga. From 1858 to 1860 he filled appointments in the Alabama Conference. For some years he was chaplain in the Confederate army. In 1865 he went to live with his daughter at Charleston, S. C., where he died, April 7, 1877. See Cothouer, *Founders of the M. P. Church*, 1880, p. 365.

Brewer, Daniel, a Congregational minister, graduated at Harvard College in 1687; was ordained pastor of the Church in Springfield, Mass., May 16, 1694; and died Nov. 5, 1733, in the sixty-sixth year of his age. See Sprague, *Annals of the Amer. Pulpit*, i, 385.

Brewer, Daniel D., a Methodist Episcopal minister, was born in North Carolina. He received very limited educational privileges; was converted in 1827, and with marvellous success began preaching. He united with the Mississippi Conference about 1829, in which he toiled until his last severe and protracted illness, which terminated in his death in 1834. Mr. Brewer's career was short but eminently successful. Hundreds were brought to Christ through his instrumentality. See *Minutes of Annual Conferences*, 1834, p. 277.

Brewer, Darius Richmond, an Episcopal minister, was born in Dorchester, Mass., June 23, 1819. He graduated at Harvard University in 1838, studied theology at Andover and New Haven, took orders in the Episcopal Church in 1842, and was ordained priest in 1844. In 1842 he commenced his public ministry at St. Peter's Church, Cambridgeport, Mass., where he remained until 1844, when he became rector of St. Paul's Church, Concord, N. H. In December, 1846, he became minister of Trinity Church, Newport, R. I. In 1855 he became rector of Immanuel Church, in the same city; this Church having been organized by himself. In 1858 he removed to Yonkers, N. Y., where, having organized St. John's Church, he was its rector for more than eight years. The Church of the Reformation in Brooklyn was a third Church organized by Mr. Brewer, of which he was the rector over six years. In October, 1873, he went to Christ Church, Westerly, R. I., where he remained until his death, March 18, 1881. Mr. Brewer "was a preacher of rare ability, his sermons being marked by great clearness of style, aptness of illustration, and fervor of spirit. He was in full sympathy with all of Christ's disciples of every denomination, and his occasional sermons in the Congregational and other pulpits of his native town are specially remembered. See *R. I. Biographical Cyclopædia*, p. 441. (J. C. S.)

Brewer, Jehoida, a Welsh Congregational minister, was born in Wales in 1752, and died in Birmingham, England, in 1817. He is described as "a profound theologian, a popular preacher, and an earnest man." Mr. Brewer was the author of the hymn found in many collections, commencing with the line, "Hail! sovereign love, which first began." See Belcher, *Historical Sketches of Hymns*, p. 96. (J. C. S.)

Brewer, Josiah, a Congregational minister and missionary, was born in Tyringham (or Monterey), Berkshire Co., Mass., June 1, 1796. After studying at Phillips Academy in Andover, he graduated from Yale College in 1821, and immediately commenced his theological studies at Andover, at the same time acting as missionary one year among the Penobscot Indians in Maine. From 1824 to 1826 was a tutor at Yale College. On May 10, 1826, he was ordained at Springfield, Mass.; and in September following resigned his tutorship and embarked for the East, under the direction of the Boston Female Society for the Promotion of Christianity among the Jews. He spent about two years in laboring in Smyrna and Constantinople, and then returned to the United States. While here he published a volume descriptive of his residence in Turkey. In 1830 he went back to Smyrna, where he remained for eight years as a missionary of the Ladies Greek Association of New Haven, Conn. In 1832 he commenced a semi-monthly newspaper, entitled *The Friend of Youth*. After his final return to America, in 1838, he was for three years chaplain of the Connecticut State-prison, at Wethersfield, and then for a short time agent of the Anti-slavery Society, and editor of an anti-slavery paper in Hartford. In 1844 he opened a Young Ladies' Seminary in New Haven, which was afterwards removed to Middletown, and which occupied him until 1857. He then took up his residence in Stockbridge, Mass., and, after serving for nine years as stated supply of the Congregational Church in the neighboring town of Housatonic, lived in retirement till his death, Nov. 19, 1872. In 1851 he published *Patmos and the Seven Churches of Asia*. See *Obituary Record of Yale College*, 1873; *Memoirs of American Missionaries*.

Brewer, Walter W., a Methodist Episcopal minister, appears first in 1834, as being then admitted into the New York Conference. For twenty years he received his appointments regularly, and attended faithfully to his ministerial and pastoral duties. In 1854 he became

superannuated, and retired to Hunting Ridge, near Stamford, Conn., where he died in 1868. Mr. Brewer was a faithful, zealous minister, an industrious pastor, and an excellent man. See *Minutes of Annual Conferences*, 1868, p. 84.

Brewer, William (1), an English prelate, son of the sheriff of Devonshire (under Henry II), was preferred bishop of Exeter, 1224, and died in 1244. He founded a dean and twenty-four prebendaries in connection with his see. He was a great courtier and was employed in embassies, as when he was sent to conduct Isabel, sister to Henry III, to be married to Frederic, the emperor, whom he afterwards attended to the Holy Land. See Fuller, *Worthies of England* (ed. Nuttall), i, 404.

Brewer, William (2), a Methodist Episcopal minister, was born in 1827. He was converted in 1847; soon after received license to preach; studied at Mount Morris Seminary, Ill.; in 1853 entered the Rock River Conference, and in its active ranks labored to the close of his life, Dec. 27, 1855. Mr. Brewer was a young man of great promise. As a preacher he excelled, as a Christian he was exemplary. See *Minutes of Annual Conferences*, 1856, p. 143.

Brewis, William, an English Congregational minister, was born at Newcastle-upon-Tyne, Oct. 8, 1804. When thirteen years old he was converted through the influence of pious Presbyterian parents. He entered the Rotherham Independent College, to prepare for the ministry, just before completing his sixteenth year. In 1825 he was ordained pastor at Lane-end, Staffordshire, where he labored two years, when he removed to Kirby Moorside, and thence to Gainsborough, and seven years later to Penrith, where he died May 22, 1869. Mr. Brewis was a total abstainer from all intoxicating drinks during the last thirty years of his life. As a preacher he was diligent, plain, energetic, and fervent. See (Lond.) *Cong. Year-book*, 1870, p. 277.

Brewster (*née* **Shewell**), **Ann,** an English minister of the Society of Friends, was born in London in 1762. She was converted in early life, was married to Thomas Brewster in 1784, and took up her residence in Clapham in 1800. For many years she was impressed with the duty of becoming a minister, and was recognized as such in 1821, at the somewhat advanced age of fifty-nine years. She labored very diligently in her own meeting, and in some of the neighboring quarterly meetings. She seems to have been especially blessed in family visitations, for which she had a rare gift. Her last years were attended with great physical sufferings from chronic rheumatism, which she bore with Christian patience. She died April 21, 1835. See *Testimonies of Deceased Ministers*, 1836, p. 17–23. (J. C. S.)

Brewster, Frederic Humphrey, a Congregational minister, was born at Waterloo, N. Y., Feb. 20, 1822. He graduated at Williams College in 1846, spent one year at Andover Seminary, and graduated at Connecticut Theological Institute in 1851. He was ordained at Enfield, Conn., and received an appointment as a missionary to China from the American Board of Commissioners for Foreign Missions. He sailed July 31, 1852, and died at Canton, Jan. 29, 1853. See *Alumni Records of Conn. Theol. Inst.* p. 61. (J. C. S).

Brewster, Henry, an English Congregational minister, was born at Starston, Norfolk, Sept. 14, 1813. Some time from 1831 to 1834 he joined the Church at Wortwell, in Norfolk. In November, 1834, giving up his school at Starston, he entered as a student in the Borough-road School; and in March, 1835, he was sent to Farnham, Surrey, to commence a British school in that town. Two days after his arrival here he preached his first sermon. In August, 1841, he went to Chumleigh, Devonshire, where he remained only a few days, but this visit resulted in his settlement as a home missionary, under the auspices of the Somerset Association. His sphere of labor was the villages of Stowey and Cannington, near Bridgewater. Here he labored assiduously, but with little success. Subsequently he proceeded to Milborne Port to establish a day-school in connection with the Independent Church. Soon afterwards the Rev. J. Gay, of Cheriton, engaged him as his assistant; on Mr. Gay's resignation Mr. Brewster became pastor, and was ordained at Cheriton, May 16, 1848. He died there, Sept. 28, 1852. "Mr. Brewster was a man of great reserve, great attainments, and great piety." See (Lond.) *Cong. Year-book*, 1853, p. 206.

Brewster, James (1), an English martyr, was of the parish of St. Nicholas, in Colchester. He was a carpenter, and listened to the reading of the Bible from one William Sweeting. For this he was burned in Smithfield, Oct. 18, 1511. See Fox, *Acts and Monuments*, iv, 215.

Brewster, James (2), a Methodist Episcopal minister, was born in Green County, O., May 6, 1809. He was converted in 1826, and in 1833 received license to preach, and was admitted into the Ohio Conference, wherein he served faithfully until his death, June 25, 1844. Mr. Brewster was an acceptable and useful minister, bringing many to Christ. See *Minutes of Annual Conferences*, 1845, p. 585.

Brewster, John (1), an English martyr, was a Frenchman by birth, and was burned at Smithfield in 1511 for alleged heresy concerning the sacrament. See Fox, *Acts and Monuments*, iv, 180.

Brewster, John (2), an English divine, was educated at Lincoln College, Oxford, and died in 1843. His publications include, *Meditations of a Recluse* (1800):—*Meditations of the Aged* (1810):—*Lectures on the Acts of the Apostles* (1807):—*Contemplations on the Last Discourses of our Blessed Saviour with his Disciples*, etc. (1822):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brewster, Jonathan McDuffee, a Free-will Baptist minister, was born in Alton, N. H., Nov. 1, 1835. He was fitted for college at New Hampton, graduated at Dartmouth College in 1860, and studied theology at New Hampton and Andover. In May, 1863, he became pastor of the Free Baptist Church in Springvale, Me., and was ordained the following December. From May, 1864, to May, 1869, he was the assistant editor of the *Morning Star*, the organ of his denomination, published at Dover, N. H. After preaching a short time in Fairport, N. Y., he removed, in 1871, to Rhode Island, and for three years and a half was pastor at North Scituate. In 1875 he accepted a call to the Park-street Church, in Providence, and at once took a prominent position among the ministers of his denomination. In 1872 he was elected clerk of the Rhode Island Association of Free Baptist Churches, and held this position till his death, which occurred in Providence, June 1, 1882. For several years he was on the editorial corps of the *Morning Star*, and was a constant contributor to the columns of the paper. He was a trustee of Storer College, at Harper's Ferry, Va., and a member of the Executive Board of the Free-will Baptist Foreign Mission Society. Among the productions of his pen were, *Life of William Burr*, editor of the *Morning Star*:—*History of the Free Baptists of Rhode Island and Vicinity*:—and *The Free-will Baptists*, embodying an outline history of the denomination. See *R. I. Biog. Dict.*; *Providence Journal*, June 3, 1882. (J. C. S.)

Brewster, Le Roy S., a Methodist Episcopal minister, was born in Unity, N. H., in 1836. He experienced conversion when about fourteen; at the age of nineteen received license to preach; and at the age of twenty-two entered the New England Conference. He died in Webster, Mass., in March, 1873. Mr. Brewster possessed excellent natural ministerial endowments, a winning voice, address, and genial spirit. He was punctual and systematic, studious and eloquent. See *Minutes of Annual Conferences*, 1873, p. 52.

Brewster, Loring, a Presbyterian minister, was born at Weybridge, Vt., in 1796. He was licensed by the Congregational Association, and appointed over a Church in Addison, Vt., in 1822. In 1840 he joined the Presbyterian Church (N. S.), and became pastor of a Church at Livonia, N. Y. In 1856 he joined the Hudson Presbytery (O. S.), and became pastor of Bethel Church, New York. He died Feb. 12, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 80.

Brewster, William, *elder* of the Pilgrim fathers, was born, so far as can be ascertained, at Scrooby, England, in 1560, and was educated at the University of Cambridge. During his college course of study he became a Christian. William Davison, who had been appointed ambassador of queen Elizabeth in Holland, received him into his service, and formed for him an enduring friendship. On returning from Holland Brewster took up his residence in his native place. Not satisfied with the religious condition of affairs in the Church of England, he left it and joined the Puritans. In the attempt which was made by himself, Bradford, and others to escape from England to go to Holland, where they hoped to enjoy religious liberty, he was seized and thrown into prison, and lost no small part of his property. At length he, with his impoverished family, reached Leyden, and, for a time, devoted himself to teaching and printing. He was chosen a ruling elder of the Church in Leyden, and when it was decided by the Pilgrims to leave the Old World for the New, he was among the first company which came to this country in 1620. For several years the Plymouth Church was without a regularly ordained minister. Elder Brewster supplied the want, in so far as preaching was concerned, but would not administer the sacraments. He died about April 16, 1644. His life was one of great usefulness, and his holy influence was felt among the Pilgrims long after his decease. See Belknap, *Amer. Biog.* ii, 252–256; Allen, *Amer. Biog.* s. v. (J. C. S.)

Breyer, Remi, a French theologian, was born at Troyes, in Champagne, in 1669. He was a doctor of the Sorbonne, and ultimately treasurer in the collegiate establishment of St. Urban, at Troyes. He died Dec. 29, 1749, leaving a translation of the *Letters of St. Lupus of Troyes*, and *St. Sidonius of Clermont* (Troyes, 1706, 12mo). He also wrote the lives of several saints, and two works in defence of the veneration and *cultus* paid by the Church of Troyes to St. Prudentius, etc. There is said also to exist in MS. a *History of the Councils of the Province of Sens*, by the same author. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Breysing, in Norse mythology, was a large, richly engraved, golden ornament on the neck of the goddess Freia. Four clever smiths of the family of dwarfs had made it. Loke stole it to bring it to Odin, who presented it to Freia, and she could now no longer withstand the love of the god.

Briant, Alexander, an English controversialist, was born in Somersetshire in 1557. In 1574 he entered Hart Hall, whence he went to Rheims and thence to Douay, where he was ordained priest. In 1579 he returned to England, and showed his zeal for Catholicism. In 1581 he was imprisoned, and in the same year executed for treason. He wrote several *Letters*.

Briant, Denis, a French Benedictine of St. Maur, who was born about 1655 at Pleudeben (Côtes-du-Nord), and died Feb. 6, 1716, at Redon, wrote a *Histoire de Bretagne*, and several memoirs in the *Gallia Christiana*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Briant, Lemuel, a Congregational minister, was born in Scituate, Mass. He graduated at Harvard College in 1739; was ordained pastor of the Church in Quincy, Sept. 4, 1745; was dismissed Oct. 22, 1753; and died at Scituate, Oct. 1, 1754, aged thirty-two. See Sprague, *Annals of the Amer. Pulpit*, i, 499.

Briard, Johannes, a Flemish theologian, was born at Bailleul in Hainault. He was a doctor of theology, and vice-chancellor of the University of Louvain; a man held in estimation by Erasmus. He died Jan. 15, 1520, leaving *Quæstiones Quodlibeticæ* (Lyons, 1546):—*De Contractu Sortis seu Loteriæ*:—*De Causa Indulgentiarum*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Briareus, in Greek mythology, is the name which the deities gave to the frightful hundred-armed giant *Ægæon*.

Bribery. It may be a question whether the qualification required of bishops and deacons by the Pastoral Epistles, that they should not be "given to filthy lucre" (1 Tim. iii, 3, 8; Tit. i, 7), implies proneness to bribery, properly so called, or covetousness generally. If, however, we reckon the Apostolical Constitutions as representing generally the Church life of the 2d century, we see that the offence was then beginning to take shape. The bishop is directed not to be open to receive gifts, since unconscientious men, "becoming acceptors of persons, and having received shameful gifts," will spare the sinner, letting him remain in the Church. In two other passages there are even more marked recognitions of such offences.

In the Roman law there were numerous enactments against bribery. Theodosius enacted the penalty of death against all judges who took bribes. In Justinian's time, although the penalty of death seems to have been abrogated, the offence is subjected to degrading punishments.

The law of the Church on the subject of bribery was substantially that of the State. The spiritual sin was looked upon as equivalent to the civil offence, and the Church needed no special discipline to punish the former. One form of bribery, indeed, relating to the obtainment of the orders or dignities of the Church, is considered separately under the head of Simony (q. v.).

Briccio, Francesco. See Brizzio.

Briccio, Paolo, an Italian prelate and historian, entered the order of the Recollets, was theologian of the duchess of Savoy, and had charge of a Spanish negotiation. He obtained the bishopric of Alba in 1642, and died in November, 1665. He published, *Seraphica, Subalpinæ D. Thomæ Provinciæ Monumenta Regio Subalpinorum Principi Sacra* (Turin, 1647):—*De Progressi della Chiesa Occidentale per Sedici Secoli* (Carmagnole, 1648, 1650; Turin, 1652). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brice, *Saint*, a French prelate, a native of Tours, was educated by St. Martin, to whom he caused great chagrin on account of his indocility. After a thorough reformation of his habits, he was raised to the episcopal see of Tours upon the death of St. Martin. He was finally driven from his diocese, and obliged to take refuge in Rome until recalled by the inhabitants of Tours. He died there, Nov. 13, 444. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brice (or **Bricius**), a Scottish bishop, was a son of the noble family of Douglas, prior of Lesmahagow. He became bishop of Moray in 1203, and was the first bishop who located the cathedral of this see in the place of Spynie. He founded the college of canons, being eight in number, and went to Rome to a council in 1215. He died in 1222. See Keith, *Scottish Bishops*, p. 137.

Brice, Edward (1), an Irish Presbyterian minister, appears to have been a man of good ability and strong moral resoluteness. He studied under Fernu, at Edinburgh, between 1589 and 1597; "he took the degree of M.A. in Edinburgh in 1593, and must have entered college in 1589." In 1607, having resolutely opposed the motion for making Spottiswood, archbishop of Glasgow, permanent moderator of the Synod of

Clydesdale—"the expedient then adopted for securing the introduction of prelacy into Scotland"—he was marked out for persecution, and was compelled to leave the kingdom. At this time he was minister of Drymen, in Stirlingshire, where he had been pastor for some years. The next statement in regard to Brice is in reference to the close of his life. He was at this time (1636) at Broadisland. He was deposed by the bishop for holding Presbyterian doctrines; but before the sentence had been carried into effect he died. From the inscription on his tombstone, it appears that he began preaching in Broadisland in 1613, where "he labored with quiet success" until his death in 1636. See Reid, *Hist. of the Presb. Church in Ireland.*

Brice, Edward (2), an English Wesleyan minister, was born at Bristol, May 16, 1810. Maternal piety attracted him to religious thoughts and engagements. In 1833 he was sent as a supply to the Dorchester Circuit, and he subsequently became an acceptable and useful minister. Wolverhampton was his last field, and he died there, May 10, 1859. Gentle and timid, he manifested great courage when duty called to action. See *Minutes of the British Conference*, 1859; *Wesl. Meth. Mag.* Jan. 1869.

Brice, Étienne Gabriel de, a French writer, was born at Paris in June, 1697, and became, first, a Carthusian, and, subsequently, a Benedictine of the congregation of St. Maur. He labored, with Tachereau, at the *Gallia Christiana*, and died Nov. 18, 1755. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Brice, Francois, a French Capuchin and Orientalist, was born at Rennes near the close of the 15th century. After having been a missionary in Egypt and Palestine, where he acquired a profound knowledge of the Arabic language, he was called to Rome by the congregation of the Propaganda, which employed him to translate several large works into that language. He died in 1533, at the château of Esmont, near Montereau. Some of his translations are as follows: *Annalium Ecclesiasticarum Cæsaris Baronii Arabico Epitome* (Rome, 1653–71):—*Annalium Sacr. a Creatione Mundi ad Christi Incarnationem Epitome Latino Arabica* (ibid. 1655). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brice (Lat. *Brixius*), **Germain**, a French theologian, native of Auxerre, entered the ecclesiastical career, was almoner of the king, and canon of the cathedral of Paris. He died in the diocese of Chartres in 1538. Besides some small works, he wrote, *Germani Brixii Carmina* (1519):—*Dialogus de Episcopatu et Sacerdotio* (1526). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brice, John (1), a Presbyterian minister, was born in Maryland. He was licensed by the Presbytery of Redstone in 1788, and by the same he was ordained and installed pastor of the congregations Three Ridges and Forks of Wheeling, April, 1790. When the Presbytery of Ohio was formed in 1793 he was one of its original members. In the above-named congregations he labored until the year 1807, when, on account of ill-health, the pastoral relation was dissolved. He still continued, however, to preach the Gospel in Green County, Pa., and in the adjacent parts of Virginia, as often as health would permit, until April 18, 1810, when he was dismissed to connect himself with the Presbytery of Lancaster. He died Aug. 26, 1811. See Smith, *Old Redstone.*

Brice, John (2), a Methodist Episcopal minister, was born near Harrietsville, Pa., Oct. 20, 1820. He received an early religious training; professed conversion and united with the Presbyterians in his twenty-first year; joined the Methodists in 1851; was soon after licensed to exhort, in 1852 to preach, and in 1853 entered the North Ohio Conference. In 1856 he received an appointment from the Delaware to the Van Wert Circuit, and in the midst of his labors there died, April 2, 1857. Mr. Brice was a consistent Christian, a systematic, sound, practical preacher, and a cheerful, faithful pastor. See *Minutes of Annual Conferences*, 1857, p. 478.

Brice, John H., a Methodist Episcopal minister, was born at Annapolis, Md., in 1813. He was converted when quite young; obtained a local license in 1836; and in 1864 joined the Washington Conference. In 1876 failing health obliged him to accept a supernumerary relation, which he sustained to the close of his life, June 6, 1877. See *Minutes of Annual Conferences*, 1878, p. 27.

Brice, William, a Universalist minister, was born in the state of New York, Jan. 23, 1801. He was educated in England, and on returning travelled over most of the Atlantic States, preaching a universal salvation. He finally settled in Missouri; removed to Washington Territory in 1870; and died June 18, 1878. Mr. Brice was a man of intelligence and culture, and of exemplary life. See *Universalist Register*, 1879, p. 95.

Bricianōrum Ordo was a military order, established by St. Bridget, queen of Sweden, in 1366, during the pontificate of Urban V, who confirmed it, and gave for its observance the rule of St. Augustine. Their peculiar duties were to bury the dead, to assist widows and orphans and sick persons, to fight for the true faith, etc.

Bricin, an Irish saint of Tuaim Drecain, commemorated Sept. 5, was of the race of Tadhg, son of Cian, and had at Tuaim Drecain a famous college, consisting of three distinct schools—poetry, general Gaedhelic learning, and the classics. Among other pupils, St. Bricin had the most remarkable man of his age, Cennfaeladh, "the learned."

Bricius. See Brice.

Brick. The Romans used brick extensively in architecture; and though it might seem singular that such an art when once learned should have been lost, nevertheless the remains of buildings between the Roman times and the 13th century show no evidence of bricks having been used, beyond, in a few instances, employing them as old material from buildings left by the Romans, as at Colchester and St. Alban's Abbey. Perhaps the earliest true brick-building existing in England is that of Little Wenham Hall (cir. 1260). A few instances of early 14th-century brickwork occur, and towards the close of the style, and in the 15th century, brick-work becomes common. The most elaborate mouldings and ornamentation are exhibited in some of the remains of brick-work; and the fine 16th-century chimneys, of which there are many examples, are for the most part built of brick.

Brick, Daniel, a Congregational minister, was a native of Boston. He graduated from Princeton College, became chaplain in the army and accompanied Porter's regiment to Canada, and shared in the hardships of that campaign. He was present in the attack upon Quebec. After the war he visited the North-west Territory, and delivered the first sermon ever preached on the spot where Marietta, O., now stands. He died in Vermont in 1845. Mr. Brick was a man of high Christian character. See Alexander, *Princeton College in the 18th Century.*

Brickwood, Richard, a preacher of the United Methodist Free Church, was born in Camelford, Cornwall, in June, 1822. He was religiously brought up, was converted at sixteen, and became a local preacher, and a home missionary in 1845, travelling in Davenport, Worcester, and ten other circuits, in which large congregations attended his instructive and earnest ministry. In November, 1860, sickness prostrated him, but he rallied a little. His sudden death, March 9, 1861,

terminated a useful and happy life. See *Minutes of Fifth Annual Assembly.*

Briçonnet, Robert, a French prelate, uncle of Denis and William, was archbishop of Rheims and chancellor of France. His rapid advancement was due to the favor which his brother, the cardinal of Saint Malo, enjoyed. He died at Moulins, June 3, 1497. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bricot, Thomas, a French writer, was professor of theology at Paris at the close of the 13th century. He composed upon the works of Aristotle, upon logic and scholastic philosophy, numerous books which were considered quite important, and editions of which were multiplied at the close of the 15th century, at Paris, Lyons, Basle, and Venice. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brictānus (or **Bristanus**), an English Benedictine, who lived about 870, composed some works in verse, one of which, written in imitation of the Lamentations of Jeremiah, is styled *In Cineris Monasterii Croylandensis Threni*, etc.

Bridan, Charles Antoine, a distinguished French sculptor, was born at Rivière, in Burgundy, in 1730. When about twenty-three years of age he went to Rome, and studied there three years. In 1764 he returned to Paris, and presented to the Academy his marble group of the *Martyrdom of St. Bartholomew.* He was elected an academician in 1772. He died in Paris, April 28, 1805. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Briddon, John, an English Wesleyan missionary, was converted in early life, and was appointed by the Conference upon his entering the ministry in 1824 to Kingstown, W. I. He labored on the islands with great acceptance for ten years, when impaired health induced him to return to England. He died Jan. 20, 1836, aged thirty-five. See *Minutes of the British Conference*, 1836.

Bride, *Saint.* See Brigida.

Bridel, Jean Louis, a Swiss scholar, was born in December, 1759. After being preceptor in Switzerland, then in Holland, he was successively pastor of the French Church at Basle, at Cassonay, in the canton of Vaud, and finally professor of the interpretation of the books of the saints and the Oriental languages at Lausanne, where he died, Feb. 5, 1821. Some of his principal works are, *Introduction à la Lecture des Odes de Pindare* (Lausanne, 1785):—*Oraison Funèbre* (Basle, 1806):—*Dissertation sur l'État et les Fonctions des Prophètes* (Lausanne, 1808):—*Discours sur l'Efficacité Morale de la Lecture des Livres Sacrés, et sur le Style de leurs Auteurs* (ibid. 1809).

His brother, Philip Sirach Bridel, pastor of Montreux, wrote sermons, poetry, an *Essai Statistique sur le Canton de Vaud*, and a *Course de Bâle à Brienne par les Vallées du Jura* (Basle, 1802). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bridel, Louis, a French Protestant minister, was born in 1813 at Vevay. He studied at Lausanne, and after having preached for some time in his native country, he went in 1840 to Paris, where, as one of the preachers at the chapel Taitbout, he soon became the centre of evangelistic work. In 1855 he returned to his native land, and devoted his entire energy to the benefit of his Church. In 1858 he founded the *Chrétien Évangélique*, which he edited as long as he lived. The evangelization of Spain very much occupied his mind, and the carrying-out of his plans was interrupted by his death, Nov. 1, 1866. His important work is *Trois Séances sur Paul Rabaut et les Prot. Franç. au Dix-huitième Siècle* (1859). See *Chrétien Évangélique*, 1866, p. 585–604; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bridferth, an English Benedictine mathematician, who flourished about 980, taught at Ramsey, and wrote *Commentaries* on the treatises of Bede:—*De Institutione Monachorum*:—and, according to Mabillon, a *Life of St. Dunstan.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Bridgart, John, an English Wesleyan missionary, after laboring with great acceptance in West Africa for five years, was compelled the second time to quit his field for the recovery of his health. On the voyage home he called at St. Mary's, on the Gambia, but was too ill to go on shore. He was visited by Cooper, the missionary. He died June 24, 1859, and his remains were committed to the deep. See *Minutes of the British Conference*, 1859.

Bridge, the Sharp. See Al-sirat.

Bridge, Christopher (1), a Protestant Episcopal clergyman, was educated at the University of Cambridge, England, and arrived in Boston, Mass., in March, 1699, as an assistant to Rev. Samuel Myles, rector of King's Chapel. After a few years a difficulty, which threatened to convulse the Church, arose between the two on account of the inequality of the official rights. Mr. Bridge was removed in 1706 to the Church at Narragansett, R. I., where he again became involved in difficulty—the bishop of London, in a letter to the officers of King's Chapel, declaring that he had "committed an insolent riot upon the Church of Rhode Island." The nature of the "riot" has not been ascertained. Mr. Bridge remained only a short time at Narragansett, and in January, 1709, became rector of the Church at Rye, N. Y., where he closed his ministry and his life, May 23, 1719, aged about forty-eight years. See Sprague, *Annals of the Amer. Pulpit*, v, 70.

Bridge, Christopher (2), a Protestant Episcopal clergyman, believed to be a son of the foregoing, graduated at Harvard College in 1733, settled as an Episcopal clergyman on the island of Jamaica, and died in 1773, aged seventy years. See Sprague, *Annals of the Amer. Pulpit*, v, 71.

Bridge, Ebenezer, a Unitarian minister, was born at Boston in 1714, and graduated at Harvard College in 1736. He was ordained minister of Chelmsford, May 20, 1741, and died in October, 1792. He published two sermons. See Sprague, *Annals of the Amer. Pulpit*, viii, 58.

Bridge, George Washington, a Methodist Episcopal minister, was born at Betherston, Kent, England, Nov. 27, 1817. He was led to Christ as a Sunday-school scholar at the age of ten, and licensed to preach at sixteen. When about thirty he emigrated to America; in 1849 settled as a mechanic at Stockbridge, N. Y., and in 1851 entered the Oneida Conference. In 1863 he was transferred to the Providence Conference, and in its active ranks labored until his death, Oct. 28, 1867. Mr. Bridge was intelligent, affectionate, and energetic. See *Minutes of Annual Conferences*, 1868, p. 60.

Bridge, Henry Martyn, a Methodist, and afterwards a Congregational, minister, was born at Northfield, Mass., Aug. 21, 1823. His parents were devoted members of the Methodist Episcopal Church, and his two brothers, J. D. and J. W., were ministers in that Church. Mr. Bridge united with the Church at the age of seventeen, and was licensed to preach in 1844. As a local preacher he was stationed one year at Centreville, R. I. Between 1845, when he joined the Northeastern Conference, and 1854, he was stationed at North Malden, Gloucester, Lunenburg, Princeton, Blandford Centre, and Williamsburg, Mass. Veering in his views towards Congregationalism, he left the Conference, and accepted a call in 1854 to a Church of that body at Warwick. In 1859 he went to Minnesota, hoping to recruit his health. He returned after a few weeks and entered upon the pastorate of the Church at Colebrook, N. H., where he died, Dec. 31, 1861. He was a solemn and instructive preacher, and a sympathetic pastor. See *Cong. Quarterly*, 1862, p. 303.

Bridge, Josiah, a Congregational minister, was born at Lexington, Mass., Dec. 28, 1739. He graduated at Harvard College in 1758, was ordained pastor of the Church at Sudbury, Nov. 4, 1761, and died June 20, 1801. See Sprague, *Annals of the Amer. Pulpit*, i, 518.

Bridge, Matthew, a Congregational minister, was a native of Lexington, Mass. He graduated at Harvard College in 1741, was ordained at Framingham, Feb. 19, 1746, and died Sept. 2, 1775, aged fifty-five years. See Sprague, *Annals of the Amer. Pulpit*, i, 302.

Bridge, Thomas, a Congregational minister, was a native of Hackney, England. He came to America while young, and graduated at Harvard College in 1675. After visiting Europe as a merchant he became a minister. He preached in various places at different times, and then was ordained one of the pastors of the First Church in Boston, Mass., May 10, 1705. He died Sept. 26, 1715, aged fifty-eight years. He was distinguished for his piety, diligence, and modesty. See Sprague, *Annals of the Amer. Pulpit*, i, 163.

Bridgeman, Peter G., a Methodist Episcopal minister, was born at Bainbridge, N. Y., March 25, 1804. He was converted at the age of eighteen, licensed to exhort in 1826, to preach in 1828, and in 1836 entered the Oneida Conference, wherein he labored until disabled in 1843 by a shock of paralysis. In 1856 he resumed his place in the active ranks, remained effective some nine or ten years, when he again became superannuated, and retained that relation until his death, July 24, 1872. Mr. Bridgeman was an excellent preacher and pastor. See *Minutes of Annual Conferences*, 1873, p. 55.

Bridges, Albert, a colored Lutheran missionary, was born in South Carolina about 1845. In 1863 he emigrated with a colony of colored people to Liberia, where he remained a year and a half. While there he was connected for a short time with the Lutheran Muhlenberg Mission, but soon returned to America to prepare himself for missionary work. He spent three years studying at the Missionary Institute, and for a time was engaged as an agent for the American Tract Society. He died at Milton, Pa., June 30, 1871. See *Lutheran Observer*, Aug. 4, 1871.

Bridges, Charles, an English divine, was born at Northampton, March 24, 1794. He received a careful religious training, was educated at Queen's College, Cambridge, took holy orders in 1817, and entered upon his first curacy at Gosfield, Essex. He was presented to the living of Old Newton, Suffolk, in 1823, where he wrote his *Christian Ministry* and *Exposition on the Proverbs*. In 1849 he accepted the living of Melcombe Regius, and in 1855 that of Hinton Martell, Dorsetshire, where he spent the remainder of his life, writing his *Exposition on Ecclesiastes*. He died April 2, 1869. Mr. Bridges was characterized by great spirituality of mind, deep and accurate knowledge of Scripture, retentiveness of memory, and singular aptitude. See *Christian Observer*, June, 1869, p. 471.

Bridges, John, S.T.P., an English prelate, was installed prebendary of Winchester, Aug. 19, 1565, became dean of Salisbury in 1577, and was consecrated bishop of Oxford, Feb. 12, 1604. He died at Marsh-Baldon, near Oxford, March 25, 1618. He wrote, *Supremacie of Christian Princes*, etc. (1573):—*Defence of the Government Established in the Church of England*, etc. (1587):—and *Quatuor Evangelia* (1604). See Allibone, *Dict. of Brit. and Amer Authors*, s. v.

Bridges, Solomon T., a minister in the Methodist Episcopal Church South, was born in Putnam County, Ga., Dec. 22, 1822. He joined the Church in 1847, removed to Texas in 1852, received license to preach in 1853, and in the following year entered the East Texas Conference. In 1860 he located, and in 1861 joined the Confederate army, and in it served four years, preaching on every opportune occasion. In 1866 he joined the West Texas Conference, labored one year, and then took a supernumerary relation, which he retained to the close of his life, Nov. 13, 1870. Mr. Bridges was fervent in spirit, cultured in intellect, and faithful in labor. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 511.

Bridget, *Saint.* See Brigida.

Bridget (*Saint*), the XV Oes of, are fifteen prayers (*orationes*, of which *oes* is the abbreviation), composed by St. Bridget (whose revelations were fervently credited in mediæval times), and used before the crucifix daily in St. Paul's Church at Rome. They were formerly very popular.

Bridget (*Saint*), Order of. See Brigittines.

Bridget (*Saint*), Sisters of, a religious order founded in 1806 by Dr. Delaney, bishop of Kildare and Leighlin, Ireland. Candidates take vows of chastity, poverty, and obedience. The costume is black, similar to that of the Presentation nuns and Sisters of Mercy. The first convent was established at Tullow, County Carlow, Ireland, and the second at Mount Rath, in 1808. One was established at Buffalo, N. Y., about 1853.

Bridgewater, Francis Henry Egerton, eighth *Earl of*, an English clergyman and author, was born Nov. 11, 1756, and educated at Eton and All-Souls' College, Oxford, where he graduated as master of arts in 1780. In the same year he became prebendary of Durham, and in the following year rector of Middle in Shropshire. In 1797 he was collated to the rectory of Whitchurch in the same county. He succeeded to his brother's titles in 1823, and died April 11, 1829. He resided entirely at Paris for many years previous to his death. He published several works, literary and historical (for which see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.); but the most enduring monument to his memory is his bequest for the publication of the *Bridgewater Treatises* (q. v.).

Bridgewater (Lat. *Aquepotanus*), **John,** an English Jesuit theologian, was educated at Hart Hall and Brazenose College, Oxford. He was chosen rector of Lincoln College in 1563, and archdeacon of Rochester in 1570. He subsequently espoused the cause of Romanism, resigned his preferments, and sought a home in the college for English Roman Catholics at Douay. He died in Germany about 1600. His writings include *Concertatio Ecclesiæ Catholicæ in Anglia* (1583; enlarged ed. 1594):—*Confutatio Virulentiæ Disputationis Theologicæ*, etc. (1589). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bridgman, David, an English Baptist minister, was born in the vicinity of Bovey Tracey, Devonshire, March 13, 1795. He united with the Church at the age of sixteen; studied with Rev. James Viney of Bridgewater two years, and in 1825 was ordained pastor of the Church at Modbury, where he remained five years. In 1830 he removed to Horsington, Somersetshire, where his pastorate continued for nearly thirty years. His next and last settlement was at Ashley, Hampshire, where he died, July 4, 1868. See (Lond.) *Baptist Hand-book*, 1869, p. 137. (J. C. S.)

Bridgman, Elijah Coleman, D.D., a pioneer missionary to China, was born in Massachusetts in 1801. He graduated at Amherst College in 1826, and at the Andover Theological Seminary in 1829. He was ordained Oct. 8, 1829, and sent out by the American Board the same year. He was welcomed by Rev. Dr. Morrison, and entered upon his work with ardent hopes for success. He labored first at Canton and Macao, and in 1847 went to Shanghai, where he died, Oct. 27, 1861. (W. P. S.)

Bridgman, James, an English Congregational minister, was born in London in 1783. He was converted in early life; became a student in Cheshunt College, where he remained as student and assistant

tutor for five years. He was ordained at Spa Fields Chapel in 1809, and after preaching in various places in the "Connection," according to the practice of the "Society," he settled at Chester in 1814, where he remained for the rest of his life. He died Aug. 11, 1857. He was a man of faith and prayer, patient and calm in spirit, simple and faithful in declaring the truth to dying men. See (Lond.) *Cong. Year-book*, 1858, p. 192.

Bridgman, Thomas, an English Wesleyan minister, was converted in early life, and entered the itinerant work in 1811. He died April 21, 1832. He was pious, studious, deliberate in forming his plans, but tenacious in adhering to them. See *Minutes of the British Conference*, 1832.

Bridgman, William, a Presbyterian minister, was settled at Trenton, Ill., in 1866, and at Richview in 1867, as a member of Kaskaskia Presbytery; at Streator, from 1873 to 1875, as a member of Ottawa Presbytery. He died at Streator, May 27, 1875, aged seventy-three years. See Norton, *Hist. of the Presb. Church in Illinois*.

Bridgnell, James, an English Wesleyan preacher, was born in 1767. He commenced his ministry in 1792; became a supernumerary in 1825, and died suddenly, May 2, 1831. See *Minutes of the British Conference*, 1831.

Bridgnell, William, an English Wesleyan missionary, son of the preceding, was educated at Woodhouse Grove. He was converted in early life; accepted for the ministry in 1822; sent to Ceylon; labored at Kornegalle, Negombo, Matura, Galle, and Caltura, and after twenty-five years' service returned with broken health. After three years' rest he resumed the work in his native land, and continued it until 1857, when he retired to his daughter's house in Edinburgh. He died April 19, 1858, in his fifty-eighth year. Mr. Bridgnell was humble, yet possessed of real dignity; meek and patient under trials, yet firmly maintaining right and truth. See *Minutes of the British Conference*, 1858.

Bridoul, Toussaint, a French ascetic theologian of the Jesuit order, was born at Lisle in 1595, and died at the same place July 28, 1672. His principal works are, *La Boutique Sacrée des Saints et Vertueux Artisans* (Lisle, 1650):—*L'École de l'Eucharist, établie sur le Respect Miraculeux que les Bêtes, les Oiseaux et les Insectes ont rendu, en differentes Occasions, au très saint Sacrement de l'Autel* (ibid. 1672; translated into English, Lond. 1688). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brie. See Bry.

Brief, is applied to a little ecclesiastical calendar, containing the order of saying the Holy Office, daily, throughout the year. It is also called *Ordo*. These briefs vary in different dioceses, and among different religious orders. Hence there is *Le Bref de Paris*, *Le Bref des Benedictines*, etc.

BRIEFS are also letters patent, formerly issued in England, giving license for public collections in churches.

Brieli, Jehuda Leon, an Italian Jewish rabbi, was born about 1643, and died as chief-rabbi at Mantua in 1722. The only printed work of his is the Hebrew grammar, שֹׁפֵר נִלְלֵי הַדִּקְדּוּק (Mantua, 1730). He wrote besides, תשלוחים השגות על סיפורי, a polemical work against the Gospels and the Acts of the Apostles. In the Italian language he wrote a treatise on miracles, *Breve Ragionamento Sopra i Miracoli*, and a reply to Pinamonti's *La Sinagoga Disingannata*, all of which are still in MS. See Fürst, *Bibl. Jud.* i, 132; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 64, and *Bibl. Judaica Antichristiana*, No. 22, 23, 24; Grätz, *Gesch. d. Juden*, x, 323, note 6, p. xcvi; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 224; Steinschneider, *Bibliogr. Handbuch*, p. 26, No. 286; Benjacob, *Ozar Ha-Sepharim*, i, 608, No. 1200 (Wilna, 1880). (B. P.)

Brien, O'. See O'Brien.

Brierly, Benjamin, a Baptist minister, was born in York, England, Nov. 24, 1811. He came to America in 1821, and united with the Church in Cunningham, Mass., in 1831. He studied for four years at Newton and New Hampton. In 1835 he was ordained in Dover, N. H., and during the fourteen years thereafter he was pastor at Dover and Great Falls, N. H.; Springfield and Middlebury, Vt.; Manchester, N. H.; and Salem, Mass. In 1849 he went to California, and became pastor in Sacramento. Subsequently he was pastor at San Francisco for six years, at San José two years, and at Nevada City three years, where he died, July 21, 1863. An address, which, in 1847, he preached before the American Baptist Home Mission Society, had a wide circulation. See Cathcart, *Baptist Encyclop.* p. 133. (J. C. S.)

Brierly, Isaac, an English Congregational minister, was born at Rochdale, Oct. 29, 1812. From early boyhood he was remarkable for his studious habits. He was religiously trained, joined the Church June 2, 1832, and from that time was diligently employed in Sunday-school teaching. He soon became Sunday-school superintendent, then was induced to deliver short addresses, and finally to conduct cottage services. In 1839 he entered the academy at Pickering, with a view chiefly to home mission work. His ministerial services during his academical course were highly valued and extensively sought. In 1842 he was ordained at Mixenden, where he labored for twenty-two years, and then removed to Ayton, near Stokesley. He retired in 1872 to Leyburn, and there died, March 22, 1873. Mr. Brierly adorned his profession with a modest, consistent, and devoted life. See (Lond.) *Cong. Year-book*, 1874, p. 312.

Briesmann, Johannes, a Lutheran minister of Germany, was born Dec. 31, 1488, at Cottbus in Lusatia. In 1507 he went to Wittenberg and entered the monastery of the Minorites. In 1510 he read his first mass in the monastery. The disputation held in 1519 between Luther and Eck was the turning-point of his life. He now joined himself to Luther, whose teachings strengthened him more and more in the truth of the Gospel; and the eleven theses which he published in 1521, in order to become a doctor of theology, were his first confession, and show a very clear perception of the truth. From Wittenberg he went, in 1522, to Cottbus, and preached there the Gospel. In 1523 he was appointed preacher at Königsberg, and on Sept. 27 he delivered his first sermon, being the first of the series of reformers who evangelized Prussia. In 1527 he accepted a call to Riga, and brought about a new state of things in religious matters. In 1531 he returned to Königsberg and caused the foundation of a high-school, which since 1544 has been known as the Königsberg University. He died Oct. 1, 1549. See Ranke, *Deutsche Geschichte* (3d ed.), ii, 54 sq.; Kostlin, *Luther*, i, 658, 661, 680, 709; ii, 155; Erdmann, in Herzog's *Real-Encyklop.* s. v. (B. P.)

Briet, Philippe, a learned French Jesuit, was born at Abbeville about 1600, and, in conjunction with Père Cossart, had the care of the Jesuits' library at Paris. He died Dec. 9, 1668. Among his works are, *Parallea Geographiæ Veteris et Novæ* (1648, 1649, 3 vols. 4to; the part relating to Asia and Africa was by some unaccountable accident lost before publication):—*Annales Mundi, sive Chronicon Universale ab Orde Condito ad ann. Christi*, 1663 (Paris, 1662, 1663, 7 vols. 12mo). He also assisted in the *Concordia Chronologica* of Cossart (ibid. 1670, 5 vols. fol.). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brieuc, *Saint*. See Briocus.

Briga, *Saint*. See Brigh.

Briga, Melchior della, an Italian mathematician of the Jesuit order, was born at Cesene in 1686. He was professor of philosophy at Florence, and of theology at Sienna, where he died, July 25, 1749. His principal works are, *Fascia Isiaca Statiçæ Capitolinæ* (Rome, 1716, in *Acta Erudit. Lipsien.* 1722) :—*Philosophiæ Veteris et Novæ Concordia* (Florence, 1725). See Hoefer, *Nouv. Biog. Générale*, s. v.

Briggs, Alfred, an English Congregational minister, was born at Wilsden, York, Sept. 13, 1819, and joined the Church at Warley, near Halifax, Dec. 5, 1839. He became a student of Airedale College in September, 1842, and pastor of a small church at Rothbury, where he was ordained, Aug. 14, 1847. He died in January, 1848. See (Lond.) *Cong. Year-book*, 1848, p. 213.

Briggs, Charles (1), an English Baptist minister, was born in 1753. He was successively pastor of the General Baptist churches at Loughborough and at Spalding. He died at the former place Sept. 9, 1840. See (Lond.) *Baptist Hand-book*, 1841, p. 32. (J. C. S.)

Briggs, Charles (2), an English Congregational minister, was born at Whitwic, Leicestershire, Dec. 27, 1827. He had a godly training, and, being converted at the age of eighteen, put forth earnest efforts to prepare himself for the ministry. He had connected himself with the Primitive Methodists, and in 1848 was called to the regular ministry in the Maidenhead Circuit. Thence he removed to Witney, Oxfordshire, and thence to Southampton, where he joined the Congregationalists, preached for them four years at Coleford, Gloucestershire, three years at Leicester, a few years at Wellingborough, Northamptonshire, and at Chatteris, Cambridgeshire. In 1868 he accepted a call to Kingswood, and there labored up to the time of his death, Aug. 5, 1878. Mr. Briggs was a kind-hearted, genial, frank man; a sincere, devout, earnest Christian; and a faithful minister. See (Lond.) *Cong. Year-book*, 1879, p. 302.

Briggs, Ebenezer, a Baptist minister, was born in Middleborough, Mass., in 1768, where he became pastor of the Fourth Baptist Church for many years, preaching also for several years in Raynham, likewise at what was known as "The Four Corners." He is spoken of as having been eminently a peacemaker, though never at the expense of truth. He died at his residence in Middleborough, Feb. 8, 1851. See *Watchman and Reflector*, Feb. 20, 1851. (J. C. S.)

Briggs, Isaac, a Congregational minister, was born at Halifax, Mass., May 7, 1775. He was the son of the Rev. Ephraim Briggs, pastor of the Congregational Church of that place, and the brother of four ministers. He graduated at Brown University in 1794, and was pastor of the churches in the following places: York, Me., from 1797 to 1805; Boxford, Mass., from 1805 to 1830; New Rochester, Mass., from 1835 to 1858. He died at East Morrisania, N. Y., Feb. 22, 1862. Mr. Briggs was a pious and faithful servant of his Master. See *Cong. Quarterly*, 1862, p. 388.

Briggs, James, a Congregational minister, was born at Newton, Mass., Jan. 18, 1746. He graduated at Yale in 1775; was ordained pastor of the Church in Cummington, in 1779, where he had been preaching for several years previous; and died Dec. 7, 1825. "When he was settled, the town voted to give him 200 acres of good land and £60 (estimated by rye at 3*s.* 4*d.* a bushel), for 'settlement,' and £50 salary, to be increased by £5 a year until it reached £60, estimated by rye, as above; by beef at 2½*d.* a pound, and flax at 8*d.* a pound." See *Cong. Quarterly*, 1859, p. 44; Sprague, *Annals of the Amer. Pulpit*, ii, 408.

Briggs, Joel, a Baptist minister, was born in Norton, Mass., April 15, 1757. He became a Christian early in life, and was baptized in March, 1770. He pursued his collegiate studies at Brown University for nearly three years, when he was obliged to leave college on account of a weakness in his eyes. In January, 1785, he accepted a unanimous invitation from the Baptist Church and Society in Randolph, to become their pastor, and was ordained Dec. 5, 1787. After a pastorate crowned by four or five revivals, he resigned in 1825, on account of growing infirmities. He continued to preach, as occasion offered, until his death, Jan. 18, 1828. He left a good record as a faithful servant of Christ, who loved the cause to the promotion of which he had consecrated his life. See *Amer. Baptist Mag.* viii, 285. (J. C. S.)

Briggs, Otis, a Baptist minister, was born about 1788, and graduated at Brown University in 1808. He commenced his ministry in Farmington, Me. In 1816 was ordained pastor of the Church in North Yarmouth, but soon after took charge of the township of land given by the state of Massachusetts to Waterville College. In 1818 he removed to Bangor, Me., and about two years afterwards became pastor of the Church in Hampden for eight years, and of the Second Baptist Church in the same place three years. For several years he was engaged in agencies for benevolent causes, and died Oct. 1, 1842, while he was in the employment of the Home Mission Society. See Millett, *History of the Baptists of Maine*, p. 437. (J. C. S.)

Briggs, T. C., a Baptist minister, was born in Vermont, March 19, 1813. When but two years of age he lost his father. His taste for books early developed itself, and he gave promise of his future usefulness. He became a Christian when he was seventeen years of age, and joined the Methodist Episcopal Church. During the next ten or twelve years he attended school, and taught and preached. Having gone through a course of study at the Delaware College, he went to Kentucky, where he was ordained by bishop Andrews. In 1850 he became pastor of the Baptist Church at Newton, where he remained two years, and afterwards at Lawrenceburg, Ind., for three years. His next pastorate, which was of four years' duration, was at Barrington Centre, Ill. From this place he removed to Orlando, Ind., where he remained ten years, and then to Chickasaw, Ia., where he remained until his death, preaching a part of the time at Fredericksburg, and a part of the time at Jacksonville. While the civil war was in progress, Mr. Briggs was outspoken in his anti-slavery sentiments, and lectured on the subject, and circulated a small work which he wrote, entitled, *An Exposition of the Constitution of the United States.* He died at Chickasaw, Jan. 24, 1880. See *Chicago Standard*, Feb. 12, 1880. (J. C. S.)

Brigh (Lat. *Briga*), *Saint*, is given in Irish martyrologies as the name of a saint of Coirpre, commemorated Jan. 7. She is thought by some to be the daughter of Feargna, a noble matron, who assisted St. Patrick on the banks of the Liffey (Evrinus, *St. Patrick*, iii, 19), by others the sister of St. Brendan of Clonfert. If daughter of Feargna, she was probably a Palladian Christian, and lived at Glashely, near Narraghmore. See O'Hanlon, *Irish Saints*, i, 300 sq.

Brigham, Charles Henry, a Unitarian minister, was born in Boston, July 27, 1820. He graduated at Harvard; became pastor at Taunton, Mass., in 1844, and at Ann Arbor, Mich., in 1865; professor of ecclesiastical history at Meadville, Pa., in 1866; and died at Brooklyn, N. Y., Feb. 19, 1879. He wrote, *Letters of Foreign Travel: — Life of S. Daggett*, numerous pamphlets, sermons, and articles in reviews. See *Memoir* (Bost. 1881).

Brigham, John Clark, D.D., a Presbyterian minister, was born in New Marlborough, Mass., in 1793. He graduated at Williams College in 1819, studied theology at Andover (class of 1822), spent three years in South America in missionary exploration and Bible distribution, and on his return, in 1825, became connected with the American Bible Society, of which he was appointed a corresponding secretary in 1827, a post

he filled with ability for thirty-five years. He was ordained Oct. 10, 1832, and died in Williamsburgh, N. Y., Aug. 10, 1862. See *Appleton's Annual Cyclopædia*, 1862, p. 671.

Brigham, Willard, a Congregational minister, was born in Marlborough (now Hudson), Mass., May 4, 1813. He prepared for college at Phillips Academy, Andover, graduated at Williams College in 1838, and at Andover Theological Seminary in 1842. On May 24, 1843, he was ordained pastor of the new Church at Wardsborough, Vt., a pastorate which lasted twelve years. He next became the pastor of the Church at Ashville, Mass., for eight years. As acting-pastor, he served the Church in Wardell three years, and that at South Wellfleet two years. For two years he was also minister of the First Church, Winchendon, into whose service he entered in the spring of 1869. After this he relinquished all active labor, gradually wasting under an incurable disease. He died at Winchendon, March 1, 1874. As a preacher and pastor he was considered superior. See *Cong. Quarterly*, 1874, p. 470.

Brigham Young. See YOUNG, BRIGHAM.

Brighit, *Saint.* See BRIGIDA.

Bright, George, a minister in the Methodist Episcopal Church South, was born in Virginia, in 1812. He removed to Georgia when a young man; devoted himself to teaching; received license to preach in 1840, and in 1841 entered the Georgia Conference, in which he occupied many important appointments, laboring without interruption, save one year, first in the Georgia, then in the Missouri, then in the Louisiana, and finally two years in the Florida Conference. He died at Key West, Fla., Sept. 20, 1874. Mr. Bright was an active and faithful minister and pastor. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. 40.

Bright, Thomas, a Baptist minister, was born in Walton, England, in 1808. He came to America, and took up his residence in Utica, N. Y., where he was baptized, and soon after became a minister. The churches he served were in New York state, and in Wisconsin, whither he removed in 1852. He suddenly died, Sept. 10, 1876, while preaching in Madison. He took a high rank among the ministers of his denomination in Wisconsin. See Cathcart, *Baptist Encyclop.* p. 134. (J. C. S.)

Bright, Timothy, M.D., an English clergyman, was appointed rector of Methley, in Yorkshire, in 1591, and died in 1616. He published, *De Dyscrasia Corporis Humani* (1583):—*A Treatise of Melancholy* (1586):—an *Abridgment of the Book of Acts and Monuments* (1589), and other works.

Brightman, Thomas, an English Puritan divine, was born at Nottingham, in 1557, and educated at Queen's College, Cambridge. He became rector of Hawnes, in Bedfordshire, and died Aug. 24, 1607. His character was saintly, but his writings are highly fanciful; they were published collectively (Lond. 1644), and include, *Apocalypsis Analysi et Scholiis*, etc. (1609):—a work on *Canticles*, and a portion of the book of *Daniel* (1614):—and *Predictions and Prophecies written forty-six years since, concerning the three Churches of Germanie, England, and Scotland* (1641). See Rose, *Biog. Dict.* s. v.; Fuller, *Worthies of England* (ed. Nuttall), ii, 575; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brigida (Bridget, Brighit, or Bride) is the name of several Irish saints. Colgan (*Tr. Thaum.* p. 611–613) gives a list of fourteen Brigidas who are distinguished from each other, and another list of eleven who are not so distinct. As regards many of these little can be said; and even of those who are better known there is no little difficulty in keeping the lines of distinction clear.

1. The daughter of Aedh. On Sept. 30 the calendars give the name "Brighit" without dedication; but Colgan identifies her with the daughter of Aedh, son of Eochadius. She is probably the Brigida of Moinmiolain—March 9—in Dalaradia, the district governed by the offspring of Coelbadius.

2. Daughter of Darius, commemorated May 13 and 24. Colgan thinks that this Brigida is she who so carefully nursed her infirm husband and converted him. After his death she dedicated all her property to God and St. Mochteus, and the saint advised her to return to her father's house, build a cell, and there await the resurrection. Colgan also tries to identify her with Brigida of Hauchter-aird, and Brigida of Senboith or Stranbo in Wexford.

3. Daughter of Leinin, of Cill-inghen-Leinin, commemorated March 6. Among the saints descended from the family of St. Foillan, Colgan (*Acta Sanctorum*, p. 104, c. 2) enumerates "Brigida V. filia Lenini," who is venerated March 6 in the Church of Kill-naninghean, district of Ui-Briuin. This "Church of the Sisters" is dedicated to her and other five daughters of Leinin.

4. Daughter of Neman and sister of St. Sedna or Sedonius (commemorated March 9), abbot of Killaine; sister also of Sts. Gorba, Lassara, etc.—all descended from Erc, son of Eochaidh.

5. Fifth virgin abbess of Kildare, the "Mary of the Irish" (commemorated Feb. 1), was of the race of Eochaidh Finnfuathairt, son of Feidhlimidh Reachtmhar, and thus connected with St. Columba. Her father was Dubtach of Leinster, and her mother a slave or captive, Broiccseach. Brigida was born at Fochart, near Dundalk, about 450. In order to avoid marriage she received, about 467, the *pallium album et vestem candidam*, dedicating her to virginity. Her chief residence was the monastery of Kildare, which she founded; but affiliated houses of both men and women (*de utroque sexu*) were raised all over the country, she being abbess over all other abbesses, and the bishop with her at Kildare being similarly above all bishops in her other monasteries. She is connected with bishop Mel, disciple of St. Patrick; and her lector and preacher was bishop Nadfraoich. Thirty years after the death of St. Patrick, whose winding-sheet she prepared, and at the age of about seventy-four, St. Brigida died. Montalembert (*Monks of the West*) gives an account of St. Brigida and her monasteries, and places her birth at A.D. 467, and her death A.D. 525. He says that "there are still eighteen parishes in Ireland which bear the name of Kilbride or the Church of Bridget." The Irish annals vary as to the time of her death, but the most probable is A.D. 523. Cogitus (Colgan, *Tr. Thaum.* p. 523, 524) says that when she died her body and that of bishop Conlaedh were placed on either side of the decorated altar of the church at Kildare. Others say that her body was afterwards translated to Down and deposited in one grave with St. Patrick and St. Columba. This, however, is controverted as an invention of the 12th century. In the Scotch account, she was buried or her relics were kept at Abernethy, but it is more probably another St. Brigida (see 6). St. Brigida was a very frequent object of invocation; and churches dedicated to St. Bridget, St. Brighit, and St. Bride, in all parts of the British Isles, attest the belief in the efficacy of her intercession. In Ireland they are almost numberless, and many are forgotten. In Scotland, also, the cultus of this saint was very extensive, her dedications being found chiefly in those parts nearest to Ireland and most under Irish influence. For a full and critical account of her life, see Lanigan, *Eccl. Hist. Ireland*, i, 68, 355, and ch. viii, ix; Todd, *Book of Hymns*, i, 65 sq.; O'Hanlon, *Irish Saints*, ii, 1 sq.; Baring-Gould, *Lives of the Saints*, ii, 14 sq.

6. Virgin, commemorated March 14. It is probable there was a Scotch saint of this name, whose relics were kept at Abernethy. A Brigida is said, in the Irish *Life of St. Cuthbert*, to have been brought from Ireland, and educated by St. Columba, the first bishop of Dunkeld, along with St. Cuthbert, at Dunkeld. See Ussher,

De Brit. Eccl. Prim. (Dublin, 1639) p. 703, 704, who also cites the dedication of Abernethy to God and to St. Brigida by king Nectan.

Brignon, JEAN, an ascetic theologian of France, of the Jesuit order, who died in 1725, wrote, among other works, *Instructions Spirituelles et Pensées Consolantes pour les Âmes Affligées ou Scrupuleuses* (Paris, 1706. 1711):—a translation of *L'Imitation de Jésus-Christ* (ibid. 1694, many times republished):—*Le Combat Spirituel*, translated from the Italian (ibid. 1688):—*Le Guide Spirituel*, translated from the Spanish of P. Dupont (ibid. 1689):—a translation of the *Opuscules* of Bellarmin (ibid. 1701):—a translation of the *Traité des Sept Paroles de Jésus-Christ sur la Croix*, from the same (ibid. 1700). See Hoefer, *Nouv. Biog. Générale*, s. v.

Briguet, SEBASTIAN, a Swiss historian, was canon of Sion in Valais, and sought diligently for the antiquities of his native country. He died in 1780. He left some works, among which we notice *Vallesia Christiano seu Diœcesis Sedunensis Historia Sacra. Vallensium Episcoporum Serie Observato, Addito in Fine Eorundum Syllabo* (Sion, 1744):—*Oraison Funèbre de Louis XIV* (Paris, 1726, 1734). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brihat-Katha (*the great story*), a collection of the popular legends of India.

Bril, PAUL, an eminent Flemish painter, the brother of Matthew, was born at Antwerp in 1556, and studied under Daniel Wortelmans, an obscure artist. He was engaged, on the accession of Sixtus V, to execute some considerable works in Santa Maria Maggiore, in the Sistine chapel, and in the Scala Santa, at St. John of Lateran. He died in Rome in 1626. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brill, JACOB, a Dutch mystic, was born Jan. 21, 1639, and died at Leyden, Jan. 28, 1700. He was deposed from his office as preacher of Phillipsburg in 1683 for attaching himself to the doctrines of Pontian van Hattem. He wrote about forty treatises, which were published in 1705 at Amsterdam, and in a German translation at Leipsic in 1706. His teaching is unbiblical, and represents an unchristian mystical pantheism. Thus, according to Brill, the true sacrifice of Christ was not on the cross, but must take place in every Christian. Poiret, in the *Bibliotheca Mysticorum Selecta*, 1708, speaks very highly of Brill. His writings are given in *Unschuldige Nachrichten*, 1712, p. 876–882. See Göbel, in Herzog's *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Brillhart, JACOB, a minister in the Methodist Episcopal Church South, was born in York County, Pa., Sept. 16, 1808. He was converted in 1834; removed to Richmond, Va., in 1839, where he was licensed to preach; and in 1848 entered the Kentucky Conference. On the organization of the Western Virginia Conference in 1850 he became a member of it; and in 1865 was transferred to the Holston Conference. In 1870 a stroke of paralysis rendered it necessary for him to become a superannuate, which relation he sustained to the close of his life, April 10, 1874. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. 16.

Brim, WILLIAM W., a Methodist Episcopal minister, was born at Henrietta, N. Y., May 18, 1827. He went to reside with friends on a farm, near Cazenovia, at the age of thirteen; was apprenticed to a turner at eighteen; experienced religion at nineteen; studied at Wyoming Seminary one year, a short time at Cazenovia, and graduated at Dickinson College in 1857. Soon afterwards he became principal of Rainsburgh Seminary, and in 1859 entered the East Baltimore Conference. In 1862 he became superannuated, and travelled for his health. In 1863 he became principal of Jonesville Seminary, and in 1864 retired to Lockport, N. Y., where he resided until his death, Oct. 7, 1874. Mr. Brim was a genial Christian gentleman, and led a gentle, devoted life. See *Minutes of Annual Conferences*, 1875, p. 32.

Brimner, in Norse mythology, is the hall in Gimle or Okolni, where the best drink is to be found for departed souls.

Brinckmann, PHILIP JEROME, a German painter and engraver, was born at Spires in 1709, and studied under J. G. Dathan. The following is a list of some of his works: *David with the Head of Goliath; The Resurrection of Lazarus; Christ and the Samaritan Woman; Mary Magdalene at the Feet of Our Saviour.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Biog. Dict.* s. v.

Brindley, RICHARD, an English Congregational minister, was born at Worcester in 1825. He was converted and received into Christian fellowship at the age of fourteen, obtained his education at Highbury College, and was pastor first at King's Lynn. Severe weather at this place caused his removal to Argyle Chapel, Bath, where he labored successfully during ten years, and then accepted an invitation to the pastorate of the Church at Markham Square, Chelsea. Here he died, Oct. 19, 1865. Mr. Brindley, during his life, published several *Sermons* and *Tracts*, which had considerable circulation. See (Lond.) *Cong. Year-book*, 1866, p. 237.

Brine, JOHN, an English Baptist minister, was born at Kettering in 1703. Although placed when quite young in a factory, he devoted his spare hours to reading and study. He became a Christian, and joined the Baptist Church at Kettering, which subsequently gave him a license to preach, and he was, after a time, called to the pastoral charge of the Church at Coventry. After a few years he was called to London, to become the pastor of the Baptist Church worshipping in Currier's Hall, Cripplegate. As a minister in the metropolis he took a prominent stand in all matters pertaining to the prosperity of his denomination during his thirty-five years' residence in London. After a life of great usefulness he died, Feb. 24, 1765. The publications of Mr. Brine were very numerous, consisting largely of *Sermons*, with a few treatises, the design of which was to vindicate his peculiar tenets. He belongs to the school of divines represented by Gill, and may be termed a High Calvinist. See Wilson, *Hist. of Dissenting Churches*, ii, 574–580. (J. C. S.)

Brinkerhoff, Abraham D., a Presbyterian minister, was born at Fishkill, N. Y., June 5, 1795. He was educated at Columbia College and the Auburn Theological Seminary. He was licensed by the Champlain Presbytery of New York in 1832, and became pastor of the Presbyterian Church at Chazy in September, 1833; subsequently at Plattsburgh, Keesville, and Champlain (till 1850), and in 1852 again at Chazy until 1858. He afterwards resided without charge at Champlain, where he died, March 2, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 157.

Brinkerhoff, George G., a minister of the Reformed (Dutch) Church, was born at Closter, Bergen Co., N. J., in 1761. He studied under Meyer, Romeyn, and Froeligh, and was licensed by the Synod of Dutch Reformed churches in 1788. In 1789 he was missionary "to the North," and to Conewago, Pa., from 1789 to 1793. While he was there, and about the time of his departure, his congregation was broken up by the almost total emigration of his people farther west. He was pastor at Kakeat and Ramapo from 1793 to 1806, and at Sempronius, near Owasco, Cayuga Co., N. Y., from 1808 to 1813. He was also missionary to "Genesee Country" in 1796. He died in great peace and triumph in 1813. He was a godly man and a faithful minister, mild and gentle, and yet firm and resolute. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 195.

Brinkle, Samuel Crawford, a clergyman of the Protestant Episcopal Church, was born at Dover, Del., Jan. 26, 1796. He graduated at Princeton College, N. J., in 1815; was ordained deacon in 1818 and priest in 1820; officiated at St. David's Parish, Radnor, Pa., for fourteen years; in Grace Church, Philadelphia, two years; and was assistant minister to the United Swedish churches fourteen years. In May, 1848, he took charge of Christ Church, Christiana Hundred, near Wilmington, Del., where he remained until his death, March 12, 1863. He was a delegate from Delaware to the General Convention of 1862. See *Amer. Quar. Church Rev.* July, 1863, p. 321.

Brinkley, John, an English prelate and astronomer, was born in 1763. He graduated from Caius College, Cambridge, in 1788. In 1826 he was appointed bishop of Cloyne, in Ireland, having been previously for many years professor of astronomy in Trinity College, Dublin. His death occurred Sept. 14, 1835. Dr. Brinkley was eminent for his knowledge of mathematical science and astronomy. He published *Elements of Plane Astronomy* (1822, 8vo; the 6th edition was edited, with notes, by the Rev. Dr. Luby). See (Lond.) *Christian Remembrancer*, Oct. 1835, p. 640; Rose, *Biog. Dict.* s. v.

Brinsley, John, an English Nonconformist divine, nephew of bishop Hall, was born at Ashby-de-la-Zouch, Leicestershire, in 1600, and educated at Emanuel College, Cambridge. He preached first at Oreston, near Chelmsford, then at Smerleyton, in Suffolk, and lastly was called to Yarmouth, but, on account of his principles, was not permitted to preach except on week-days at a small village, until the people of Yarmouth applied to the king for his license. At the Restoration, however, he was ejected for nonconformity. He died Jan. 22, 1665. He published several theological and educational works. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brinsmade, Daniel, a Congregational minister, graduated from Yale College in 1745, was ordained pastor of the Church at Washington, Conn., in 1749, and died in 1793. See Sprague, *Annals of the Amer. Pulpit*, i, 631.

Brinsmade, Horatio Nelson, D.D., a Presbyterian minister, was born at New Hartford, Conn., Dec. 28, 1798. He prepared for college at Phillips Academy, Andover, and graduated at Yale College in 1822. Immediately thereafter he entered Princeton Seminary, where he remained one year, and afterwards studied theology under Dr. Hawes. He taught in the Deaf and Dumb Asylum at Hartford from 1823 to 1831. He was licensed by the North Congregational Association of Hartford, June 1, 1828. He supplied the North Congregational Church at Hartford, the Church at Collinsville also (1831); became pastor at Pittsfield, Mass. (1835–41); and from there he went to the Third Presbyterian Church of Newark, N. J. (until 1853); was pastor subsequently of a Congregational Church at Beloit, Wis., and closed seven years of highly successful labor, Jan. 1, 1861. During nearly the whole time of his pastorate there he gave gratuitous instruction in Beloit College. From there he returned to Newark in 1864, and commenced labors with a mission of the Third Presbyterian Church, and as a result the Wycliffe Presbyterian Church was formed in 1865, of which he was pastor from 1867 to 1872. He died in Newark, Jan. 18, 1879. See *Necrolog. Report of Princeton Theol. Sem.* 1879, p. 19.

Brinsmead, William, a Congregational minister, was a native of Dorchester, Mass. He entered Harvard College in 1646, but left in 1647, without taking his degree. He first preached at Plymouth, but he was laboring at Marlborough as early as 1660, though he was not installed there until Oct. 3, 1666. As he was preaching on March 20, 1676, the assembly was surprised by the approach of Indians. All reached the fort safely except one man, who was wounded. The meeting-house and many dwellings were burned. Brinsmead died July 3, 1701. See Sprague, *Annals of the Amer. Pulpit*, i, 256.

Briocus, *Saint*, as is not uncommon with the early Celtic saints who led a wandering life, is claimed by several of the Celtic tribes. According to *Acta Sanctorum*, May 1, Briocus was born of idolatrous parents in Corriticia, and educated from the age of ten years by Germanus, bishop of Paris. He settled in Brittany, where he died at the age of ninety. His monastery at St. Brieuc was made the centre of a bishopric about 844, but his body was soon after translated to the monastery of Sts. Sergius and Bacchus, near Angers, the monks flying before the Danes. His bell was still existing in 1210. The parish of St. Breock, in Cornwall, is on the river Camel, and the parish fair is held May 1, the day of the saint's translation, but his feast day at St. Poi de Léon was April 28 (or 29). He is known in Scotland as *Brayoch*, *Broc*, *Brock*, and *Bryak*, and had dedications at Montrose, Rothesay, and Dunrod, in Kirkcudbrightshire, but does not appear in Scotch calendars (see Forbes, *Kal. Scott. Saints*, p. 291; *Orig. Par. Scot.* ii, 223).

Brion, a French ascetic theologian, lived at the commencement of the 18th century. Some of his principal works are, *Paraphrases sur divers Psaumes Mystérieux* (Paris, 1718):—*Vie de la Sœur Marie de Sainte Thérèse, Carmelite de Bordeaux* (ibid. 1720):—*Considerations sur les plus Importantes Vérités du Christianisme* (ibid. 1724):—*Traité de la Vraie et Fausse Spiritualité* (ibid. 1728):—*Vie de Madame Guyon* (Cologne, 1720). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brionne, Council of (*Concilium Brioniense*), was held in 1050. (The place is the ancient *Brionia*, in France, fifteen miles N.E. of Bernay.) This was rather a conference than a council, in it Béranger was silenced, and made to profess the Catholic faith. See Labbe, *Concil.* ix, 1054.

Briosco, Andrea (called *il Riccio*), an Italian architect, was born at Padua, and flourished about 1500. His chief work was the grand Church of Santa Giustina. This work gained him a reputation. He was also a sculptor of some eminence, as there are some of his works in San Antonio, at Padua. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Briot, Simon, a French historian of the Benedictine order, died in 1701. He left in MS. *Histoire de l'Abbaye de Molesme*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brisacier, Jacques Charles de, a French theologian, was born about 1646. He was for seventy years overseer of the seminary of foreign missions. He died in 1736. His chief works are, *Oraison Funèbre de la Duchesse d'Aiguillon* (Paris, 1675):—*Oraison Funèbre de Mademoiselle de Bouillon* (Rouen, 1683). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brisacier, Jean de, a French theologian of the Jesuit order, was born at Blois in 1603. He taught classics and philosophy in several colleges, and afterwards devoted himself to preaching. His zeal against Port Royal gained for him a great deal of credit in his society. He was successively rector of several places, provincial in Portugal, rector of the college of Clermont at Paris, and finally died at Blois in 1668. Among his writings we notice, *Le Jansénisme Confondu* (Paris, 1651). This work was censured by the archbishop of Paris, M. de Gondi, and strongly combated by Arnauld. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brisbane, William H. (1), D.D., a Baptist minister, was born near Charleston, S. C., in 1803. "His ancestors were of aristocratic English and Irish families, and he was the heir of large wealth." Bishop England of the Romish Church, and Rev. W. T. Brantly were his early instructors, and he was a graduate of the mili-

tary school at Middletown, Conn., in 1822. Shortly after leaving this place he became a Christian, and immediately decided to study for the ministry. His social standing and ability as a preacher at once brought him into repute, and he was a welcome visitor in the best circles of society. Much of his time was spent in Washington and the principal cities of the country, where he was brought into friendly relations with some of the ablest statesmen in the land. He took an active part in the anti-slavery cause, and early in the history of that movement emancipated his own slaves, and provided homes for them in Ohio. He became a resident of Cincinnati, where he devoted himself most zealously to the work of the ministry. The last twenty-five years of his life were spent in Wisconsin, where, in Madison and other places, he preached with great power and success. His death occurred at Arena, Wis., April 5, 1878. See Cathcart, *Baptist Encyclop.* p. 135. (J. C. S.)

Brisbane, William H. (2), a Methodist Episcopal minister, was born in New York city, Aug. 5, 1824. He was thrown upon his own resources at the age of ten; became a messenger boy in the employ of a lawyer, where he formed a fondness for books; found his way to Philadelphia while yet young, apprenticed himself to a chair-maker, sought religious associations, attached himself to a Sabbath-school, and in 1843 gave his heart to God. Three years later he received license to preach, and in 1848 entered the Philadelphia Conference, wherein he served faithfully until his death, April 29, 1862. Mr. Brisbane combined devoted piety, studious habits, and industry, thus starting favorably in his ministry, and continuing to increase in ability and acceptableness. See *Minutes of Annual Conferences*, 1863, p. 44.

Briscoe, THOMAS, an English Wesleyan preacher, commenced his ministry in 1751, and continued in the harness for about thirty years. Damp beds and poor accommodations in Ireland induced the disorder from which he died in the city of Chester, where he was supernumerary, in 1797. He was a well-read man, a good preacher, but with little physical energy. See Atmore, *Meth. Memorial*, s. v.

Brison was a eunuch of the empress Eudoxia, an orthodox Christian, and a faithful friend of Chrysostom. He took the lead in the processions set on foot to overpower the services of the Arians, and in an assault made by them received a serious wound in the head from a stone. When, on Chrysostom's first deposition, Eudoxia's fears had been aroused by the earthquake, Brison was one of the messengers sent to discover the archbishop's place of retreat. He found him and brought him back. On his arrival at Cucusus, Chrysostom wrote to Brison, giving an account of his journey and its miseries.

Bristed, JOHN, a minister of the Protestant Episcopal Church, was born in Dorset, England, in 1779. He studied medicine and practiced it before he came to America. In 1806 he arrived in New York, began the study of law, and was admitted to practice in the courts of that state. He married the daughter of the late John Jacob Astor of New York city, in 1820, and continued in the legal profession until 1824, when he removed to Bristol, R. I., and began the study of divinity under bishop Griswold, and was admitted to orders. Subsequently he went to Vermont and completed his studies under bishop Smith. For some time he was in charge of a Church at Vincennes, and in 1828 returned to Bristol as an assistant to Bishop Griswold. In the following year he was rector of St. Michael's Church in that town, which position he held until April, 1843, when he resigned it on account of failing health. He died at Bristol, Feb. 23, 1855. See *Amer. Quar. Church Review*, 1855, p. 161.

Bristol, COUNCIL OF (*Concilium Bristoliense*), was held under the pope's legate, on St. Martin's day, in 1216, upon matters relating to discipline. Eleven bishops of England and Wales were present, with others of the inferior clergy, and of the nobility who continued faithful to Henry III. The barons who opposed that monarch were excommunicated. See Wilkins, *Concil.* i, 546.

Bristow, James H., a Methodist Episcopal minister, was born in Clark County, Ky., July 26, 1813. He received a liberal education, and on reaching manhood made choice of the law as a profession; but being converted in 1832 he joined the Presbyterians, and soon after was licensed to preach in the Cumberland Presbyterian Church. He thus continued to labor, first in Kentucky, and afterwards in Ohio. Eventually he joined the Methodist Episcopal Church, and in 1844 was admitted into the Kentucky Conference. At the unfortunate division of the Church, Mr. Bristow, for peace' sake, though an avowed enemy to slavery, took work in the Church South, in which he filled many of its best appointments, and gained merited distinction in his able defence of some Methodist doctrines which are in direct opposition to popular belief in the region where he was born and reared. In 1852 he was sent as a missionary to California; two years later he returned and united with the Louisville Conference of the Church South. At the beginning of the war Mr. Bristow was intensely southern in feeling and education, as well as association; but he was equally patriotic, and declared, "I am determined to stand by the old flag," which assertion made the Confederates his deadly enemies, and obliged him to flee for refuge to the Louisville Legion, of which he was immediately chosen chaplain, and with it thus remained till near the end of the war. On closing his military career he found no affiliation in his heart for the sentiments of the Church South, and returned to the bosom of his mother Church, procured an upper room in Louisville, Ky., and soon formed a religious society, to whom he preached, and with which he labored until it became a strong Church. His last charge was in the city of Paducah, as presiding elder of that district. That was, indeed, pioneer work. He had no supporters, few friends, and many opposers; but he rose superior to every discouragement and obstacle, secured a room in which to hold meetings, organized a Sabbath-school, travelled thousands of miles soliciting money for the erection of a house of worship, was eminently successful, and at his death left there a fine brick edifice worth three thousand dollars, a Church of one hundred and four members and probationers, and a fine Sunday-school, equipped with a library of one hundred volumes. Mr. Bristow was struck with paralysis April 10, 1869, and on the first of the following March he died. See *Minutes of Annual Conferences*, 1870, p. 24.

Bristow, John, an English Congregational minister, was born at Great Marlow, Jan. 27, 1787. He joined the Church at Wooburn in his nineteenth year, and was sent, in 1809, to the Gosport Academy, but at the close of the first year removed to the college at Hoxton. In September, 1814, he was ordained over the Church at Wilton, and continued to exercise his ministry here for ten years. He became pastor of the Church in Castle street, Exeter, in 1824, but in 1847 he resigned his pastoral charge, as he found his health was failing greatly. He preached occasionally, as his health admitted, but his sufferings and life ended Aug. 30, 1852. As a minister and a Christian, he was much revered and honored. See (Lond.) *Cong. Year-book*, 1853, p. 207.

Bristow (or **Bristolius**), **Richard,** an Englishman in Roman orders, was born at Worcester in 1533. He was educated at Exeter College, Oxford, lived first at Louvain, and then at the English College at Douay —at a time when it was not safe for one of his sect to remain in England. He was the first of that college to be made a priest, being the right hand of cardinal Allen, who, departing to Rheims, left Bristow prefect of

Douay College. He was afterwards sent for to Rheims, where he wrote his book, *Contra Futilem Fulkum*. He returned to his native land for his health, and died in London in 1582. He also collected, and for the most part wrote, *Annotations on the English Translation of the New Testament*, at Rheims, and some minor works. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Britain, Councils of (*Concilium Britannicum*), is a name (1) for Councils of the Welsh Church. See Augustine's Oak; Caerleonense; Llandewi-Brefi; Lucus Victoriæ; Verulamium.

(2) Breton Councils. See Bretagne, Council of.

The councils called "Britannica" are either those above named (mostly misdated and incorrectly described), or are pure fables; Cave has chosen to add to them the Northumbrian Synod of Onestrefield of A.D. 702, which see under its proper title.

Brithwaldus (or **Britwold**), a monk of Glastonbury, and afterwards abbot of Reculver (? *Regulbiensis*), was elected to the see of Canterbury, July 1, 692. He drove into banishment Wilfred of York; but at length, frightened by the papal menaces, restored him to his see. He held the metropolitan see thirty-eight years and six months, and died in 730. He wrote, the *Life of St. Edwinus, Bishop of Worcester: — De Origine Eveshamensis Cœnobii*, etc. See *Godwin de Præs*, p. 43; Landon, *Ecclesiastical Dictionary*, s. v.

British Church. See England, Church of.

Britius, *Saint*, bishop of Tours, was licentious in early life, but was converted by St. Martin, and became his successor. He died Nov. 13, 444.

Britius, Francis, a French missionary and Orientalist, a native of Rennes, lived in the latter half of the 17th century. He at first preached the Gospel in the East, but was finally recalled to Rome by his superiors, who employed him to translate into Arabic an abridgment of the *Annals* of Baronius, continued by Sponde down to the year 1646 (Rome, 1653, 1655, 1671). He also assisted in an Arabic version of the Bible, published by Nazari (Rome, 1671), with the text of the Vulgate opposite. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brittain, Joseph, an English Wesleyan minister, was born at Wednesbury, Staffordshire, in 1784. He joined the Methodist Church in early life, and the itinerancy in 1806. He died in the work, Nov. 28, 1821. "He was of a meek and quiet spirit." See *Minutes of the British Conference*, 1822.

Brittinians, a congregation of Augustinian monks, so called from their having been first established at Brittini, near Ancona, in Italy, in the former part of the 13th century. They were very austere, ate no animal food, and observed long fasts. They were recognized by Gregory IX, and joined the general congregation of Augustinian monks (q. v.) in 1256.

Britton, Maurice, an English Wesleyan minister, was born at Kingswood, Nov. 3, 1802. He was converted when sixteen, received an appointment from the Conference in 1830, and died at Hereford, Feb. 22, 1869. He was a godly man, attentive to the poor and the afflicted, and a soul saver. See *Minutes of the British Conference*, 1869, p. 19.

Britton, Thomas, a Presbyterian minister, came to America from England in 1850, joined the Brooklyn Presbytery, and was stationed in the city of Brooklyn, N. Y. He died in the autumn of 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 120.

Brivio, Giuseppe, an Italian poet, was born at Milan in 1370, became canon of the cathedral of that place, and died at Rome in 1450. He composed a great many Latin poems, only fragments of which have been published, among which is a letter to Niccolo Nicoli. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brixen (or **Bresse**), Council of (*Concilium Brixiense*), was held in 1080, by the emperor, Henry IV. (The Italian name is *Bressanone;* it lies in the Tyrol, south of the Alps, and is the seat of a bishopric.) Cardinal Hugo the White and thirty bishops were present. They maintained the rights of the emperor against pope Gregory VII, who had excommunicated him; they proceeded so far as to depose Gregory, and to elect Guibert of Ravenna in his place, who took the name of Clement III. See Labbe, *Concil.* x, 389.

Brizio (or **Brizzi**), **Filippo**, an Italian painter, the son of Francesco, was born at Bologna in 1603. He studied under Guido, and executed a picture in the Church of San Giuliano, at Bologna, representing *St. Julian Crowned by Angels;* also an altar-piece in San Silvestro, representing the *Virgin, with Saints.* He died in 1675. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brizio (or **Briccio**), **Francesco**, a distinguished Italian painter and engraver, was born at Bologna in 1574. He studied art in the academy of Caracci, and died in 1623. The following are some of his principal works: *The Return out of Egypt; The Holy Family; St. Francis kneeling holding the Infant Jesus, and the Virgin Mary in the Clouds; The Great St. Jerome; Christ and the Samaritan Woman.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brizo, in Greek mythology, was a local deity of the island of Delos, the protectress of sailors. Only fruits and animals of the earth were offered to her as sacrifices. Her oracles were uttered in dreams.

Broach (or **Broche**), an old English term for a spit, and applied to a spire; still in use in some parts of the country, as in Northamptonshire, Leicestershire, etc., where it is used to denote a spire springing from the tower without any intermediate parapet. See Spire. The term "to broche" seems to be also used in old building accounts, perhaps for cutting the stones in the form of voussoirs.

Horsley Church, Derbyshire.

Broad, John, an English Baptist minister, was born in London, Jan. 22, 1809. He was convinced of sin in 1833, at the Wesleyan chapel in Hinde Street, Manchester Square, London, and soon afterwards found peace in Christ. He immediately gave himself to evangelical work among the neglected classes of the great metropolis. After a time he became pastor of a Church in Kensington, giving up a business which was yielding him a large profit. Here he remained nine years, and then became pastor of a Church in Hitchin, Herts, for sixteen years. In 1858 he visited Melbourne, Australia, for his health. On his return he preached at Hastings, Oct. 3, 1858, and on the Saturday morning following he was found dead in his bed. See (Lond.) *Baptist Handbook*, 1859, p. 45. (J. C. S.)

Broad (or **Broadæus**), **Thomas**, an English clergyman, was born in Gloucestershire in 1577, and educated at St. Mary's Hall and Alban Hall, Oxford. In 1611, on the death of his father, he became rector of Rendcome, Gloucestershire, where he continued until his death in June, 1635. He wrote *Touchstone for a Christian* (1613):—*The Christian's Warfare* (eod.):—*Three Questions on the Lord's Day* (1621):—and *Tractatus de Sabbato*, etc. (1627). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Broadbent, John, an English Wesleyan preacher, was born near Leeds, Yorkshire, in 1751. He was converted young, and entered the ministry in 1772. He was lively and fervent in preaching, and having naturally a weak constitution, he frequently so exhausted himself as to be ready to drop down when the sermon was concluded. A short time before his death he settled in Frome, Somersetshire. He died Nov. 10, 1794, aged forty-three years. "Those who knew him best, knew but in part the goodness and greatness of his heart." He prayed with Wesley in his (Wesley's) last moments, and signed the circular announcing his death. See Atmore, *Meth. Memorial*, s. v.; Smith, *Hist. of Wesl. Methodism*, i, 580; ii, 200.

Broadbent, Joseph, son of Rev. Samuel Broadbent, was sent by the British Wesleyan Conference to Calcutta in 1867, and at the end of that year was removed to Lucknow, where his kindness of spirit and uniform attention to duties won the confidence and love of all. He died Aug. 20, 1872, in the thirty-third year of his age. See *Minutes of the British Conference*, 1873, p. 46.

Broadbent, Samuel, an English Wesleyan minister, was born at Braistow, near Sowerby Bridge, Yorkshire, Oct. 27, 1794. He was converted in early life, was received into the ministry in 1815, and was sent at once to Ceylon, where he labored at Galle, Trincomalee, and Point Pedro until 1820, when he was deputed to commence missionary operations in Madagascar. At the instance of the Missionary Committee, however, this enterprise was abandoned, and he and F. L. Hodgson were sent to commence operations among the Bechuanas of South Africa. After six years' toil his health failed and he returned to England, where he received regular Conference appointments until 1863, when he retired from the toils of the itinerancy and settled at Lytham. He died June 3, 1867. Mr. Broadbent labored with undeviating regularity and faithfulness. He saw several of his sons enter the same sacred work. He wrote, *The Missionary Martyr of Namagualand: Memorials of Rev. William Threlfall* (2d ed. Lond. 1860, 18mo):—*Sermon on the Sabbath Day:—Anti-Scriptural Marriages the Ruin of Souls and the Curse of the Church:—A Narrative of a Mission to the Baralongs* (Lond. 1865, 12mo):—*The Pious and Princely Shoemaker: An Account of Mr. Joseph Watkin* (1852, 18mo). See *Minutes of the British Conference*, 1867, p. 27; *Wesl. Meth. Magazine*, Oct. 1870, art. i; Osborn, *Meth. Bibliog.* s. v.

Broaddus, William F., D.D., a distinguished Southern Baptist minister, was born in Culpepper County, Va., April 30, 1801. He was ordained in April, 1824, and became pastor of the Church in Middleburg, Loudon Co. Besides serving, during a period of sixteen years, several churches from which he received little or no compensation, he had under his charge a large and prosperous school for young ladies. He removed to Lexington, Ky., in 1840, where he repeated his experiment of preaching and teaching, remaining about ten years. For two or three years from 1851 he acted as a financial agent to raise an endowment for Columbian College; and in 1855 became pastor of the Church in Fredericksburg, Va., where he also conducted a young ladies' school. In 1859 he was the financial agent, successfully prosecuting his work, of the Southern Baptist Theological Seminary. A second time he entered upon his ministerial work in Fredericksburg, and remained at his post until the United States troops took possession of the city in 1863. For a time he was in prison at Washington, and on his release removed to Charlotteville, in which place he remained until 1868, when he returned to Fredericksburg, where he was engaged for several years in the benevolent work of securing an education for the children of deceased and disabled Confederate soldiers. So long as his strength permitted he continued to preach. He died in Fredericksburg, Sept. 8, 1876. See Cathcart, *Baptist Encyclop.* p. 137. (J. C. S.)

Brobst, Samuel K., a Lutheran minister, was born Nov. 16, 1822. He went to Washington, Pa., in 1837, to learn a trade, which he soon after abandoned to devote himself to study. In the fall of 1841 he attended the Allentown Academy, and taught school during the winter. Subsequently he was a student in Marshall College, Lancaster, and in Washington College, in western Pennsylvania. In Washington he preached in German, and taught that language, and was also an agent of the American Sunday-school Union to labor among the Germans. He was offered a German editorship by the Sunday-school Union, which he declined. On June 4, 1847, he was licensed in Philadelphia as a minister; but it was only during the last nine years of his life that he served as a pastor. For thirty years he was engaged principally as editor of German periodicals. His first venture was a Sunday-school paper, the *Jugendfreund*, which attained a wide circulation. In 1859 he founded the *Lutherische Zeitschrift*, which became a weekly quarto. In 1868 he began the publication of a monthly theological journal, called *Theologische Monatshefte*, which after six years was suspended for want of adequate support. Mr. Brobst was likewise the publisher of the *Lutherischer Kalender*. A Pennsylvania German by birth, he took a prominent part in the organization of the German Press Association of Pennsylvania, of which he was president from the beginning until his death, a period of fifteen years. He was also active in the founding and success of Muhlenberg College. Especially was he distinguished as a Sabbath-school worker and organizer. In furtherance of his publishing interests he established a printing-office and bookstore. In the discussion of the ecclesiastical matters that disturbed the Lutheran Church he took a prominent part, and became a zealous advocate of union. He died Dec. 23, 1876. See *Fifty Years in the Lutheran Ministry*, 1878, p. 226.

Broc, *Saint*. See Briocus.

Brocan, *Saint*. See Brecan.

Brocard (Burchard, or rather **Burckhardt)**, an early German traveller, was born in Westphalia or Strasburg, in the latter half of the 13th century. He entered the Dominican order, and was sent by his superiors in 1232 into the Levant, Armenia, and Egypt, passing ten years in the monasteries of Palestine and Mt. Sinai. On his return late in life (cir. 1283) he wrote an account of those parts, which contains notices of many places now utterly in ruins. It was first published under the title *Prologus Terræ Sanctæ*, by Luke Brandis in his *Rudimentum Noviciorum* (Lübeck, 1475, p. 164–188), and often later, usually as *Descriptio Terræ Sanctæ;* especially in Ugolino's *Thesaurus*, vol. vi, and at the end of Le Clerc's ed. of Eusebius's *Onomasticon* (see Tobler, *Bibliogr. Geog. Palæst.* p. 27). It was a favorite work in mediæval times, and was variously transcribed. Canisius has given, in the fourth volume of his *Lectiones Antiquæ*, an account of the Holy Land, founded upon that of Brocard. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brocchi, Giuseppe Maria, an Italian theologian, was born at Florence in 1687. He was prior of St. Maria-aux-Ormes, near the town of San Lorenzo, also rector of the Ecclesiastical Seminary, prothonotary apostolic, and a member of the Società Colombaria. He died June 8, 1751. He is the author of the lives of the Florentine saints, entitled *Vite de' Santi e Beati Fiorentini* (pt. ii, Florence, 1761, 4to). He also wrote the *Life of Michele Flammini*, abbot-general of the Vallombrosi (ibid. eod. 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Brochard, Bonaventure, a French traveller, lived in the former half of the 16th century. He was a friar of the convent of Bernay, in Normandy, and accompanied Greffin Arfagart of Couteilles on a tour,

which he himself describes in a work entitled *Hyerusalem et au Mont Sinaï*, the MS. of which is in the National Library of Paris, No. 10,265. By some he has been confounded with *Brocard* (q. v.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brochard, Michel, a French scholar, was priest and professor in the college of Mazarin. He died in 1729. We are indebted to him for the *Bibliotheca Fayana* (published by Martin, Paris, 1725, with a catalogue of authors):—some editions of *l'Imitation de Jésus-Christ*: — of *Catullus*, *Tibullus*, and *Propertius* (ibid. 1723):—of *Horace* (1728). He also aided in correcting the text of the work of Pogge, *De Varietate Fortunæ* (Paris, 1723). See Hoefer, *Nouv. Biog. Générale*, s. v.

Broche. (1) A spire. (2) The morse of a cope. (3) A leaden ornament, with the head of Becket, worn by pilgrims to Canterbury. See Broach.

Brochmand, Jesper Rasmussen, doctor of theology and bishop of Zealand, was born Aug. 5, 1585, at Kjöge, in Zealand. He studied at Leyden, where Grotius and Salmasius were among his fellow-students. In 1606 he went to Franeker, where, although a foreigner, he was permitted to lecture on philosophy. His lectures are for the greater part printed in his *Disputationes Variæ Philosophicæ* (Franeker, 1607). From here he returned home, to take charge of the Latin school at Herlufsholm. Two years later he was called as *professor pædagogicus* to Copenhagen, and in 1615 he succeeded Hans Resen in the theological chair. But his stay here did not last long. King Christian IV appointed him tutor and educator of the crown-prince. In 1620 he was able to resume again his theological chair, and, having selected Luther as his pattern, Brochmand became the leader and defender of Lutheran orthodoxy. In 1638 he was appointed bishop of Zealand, and entered upon his episcopal duties in 1639. He introduced a great many reforms throughout the Church of Denmark, and died in 1652. His main work is *Universæ Theologiæ Systema* (6th ed. 1658), which Tholuck highly esteemed. He also wrote *Systema Theologicum Minus* (1649):—*In Jacobi Epistolam Commentarius* (1641):—*Speciminis Scriptorum Ecclesiasticorum Exercitatio* (1633):—Αἵρεσις ἐλεγχομένη, *seu Vera de Hæresi Doctrina* (1634):—*Apologia Speculi Veritatis Brandenburgici Confutatio* (1653, 4 vols.). See Vinding, *Acadêmia Hafniensis*, p. 233–244; Zwerg, *Hollandske Clerisei*, p. 169–297; Petersen, *Den Danske Literaturs Historie*, iii, 87–91; Tholuck, *Lebenszeugen der lutherischen Kirche vor und während des 30jährigen Krieges* (Berlin, 1859), p. 302–307; Michelsen, in Herzog's *Real-Encyklop.* (2d ed.), s. v. (B. P.)

Brock, Campbell, a Methodist Episcopal minister, was born in Tennessee in 1827. He was converted in 1850; licensed to preach in 1851; and in 1852 entered the Wabash Conference of the United Brethren Church, wherein he filled various charges in the pastorate and presiding eldership up to 1869, when he joined the North Indiana Conference. In 1871 he retired to his farm in Boone County, where his health gradually failed until his decease, early in 1873. See *Minutes of Annual Conferences*, 1873, p. 60.

Brock, Hezekiah, a Free-will Baptist minister, was born in 1820 in Barrington, N. H. He became a Christian in early life, and, removing to Dover, joined the First Free-will Baptist Church of that place. In a year or two after he began to preach in Raymond, Me., and subsequently in Kennebunk, where he was ordained. In the spring of 1846 he became a student in the Biblical school at Whitestown, N. Y. Finding his lungs in a weak state, he turned his attention to the study of medicine. He lived for a short time in Utica, and then came to Dover, N. H., where he died, Dec. 30, 1851. He is said to have been very lovely and amiable in his disposition, and very pathetic and winning as a preacher. See *Free-will Baptist Register*, 1853, p. 85, 86. (J. C. S.)

Brock, John, a Congregational minister, was born in Stradbrook, Suffolkshire, England, in 1620. At the age of seventeen he came with his parents to New England. In 1646 he graduated from Harvard College; for two years succeeding pursued his theological studies at the college, and began preaching in 1648. At first he ministered at Rowley, and afterwards at the Isle of Shoals. Subsequently he removed from the latter place, and in 1662 assumed the pastorate of the Church at Redding, where he died, June 18, 1688. He was especially distinguished for his faith and power in prayer, and was a very devoted minister of the Gospel. See Sprague, *Annals of the Amer. Pulpit*, i, 134.

Brock, John R., a minister of the Reformed (Dutch) Church, graduated at Rutgers College in 1859, and at New Brunswick Seminary in 1862. He was licensed by the Classis of Passaic in the same year, and served as pastor of the Church at West New Hempstead from 1862 to 1866, and Spring Valley from 1866 to 1868. He was thereafter without charge until the time of his death, which occurred in 1872. He was a man who tried to serve his people, the Church, and his God faithfully. See Corwin, *Manual of the Ref. Church* (3d ed.), p. 195.

Brock, William (1), D.D., an eminent English Baptist minister, was born at Honiton, Devonshire, Feb. 14, 1807. After serving as an apprentice for seven years to a watchmaker, he went to Hertford, where he was converted, and subsequently united with a Church in London. Soon after he entered upon a course of study at Stepney College, and before completing the full term of four years he accepted a call to a Church at Norwich, beginning his ministry there May 10, 1833. Here he remained about fifteen years, at the end of which period, at the earnest solicitation of his friend, Sir Morton Peto, he removed to London, where he became the pastor of the Church worshipping in Bloomsbury Chapel. For twenty-five years Dr. Brock ably and with great success discharged the duties of his sacred office, and was a trusted and honored leader in all the great enterprises of his denomination in England. Among the productions of his pen during this period was his *Life of General Havelock*. He resigned his pastorate on account of his health in 1872, and died Nov. 13, 1875. See Cathcart, *Baptist Encyclop.* p. 140. (J. C. S.)

Brock, William (2), an English Methodist preacher, was born at Northlew, Devon, in 1839. He was converted at Gunnislake during a revival, at the age of sixteen, joined the Bible Christians, and became a useful and acceptable local preacher. He entered the itinerant ministry in 1865, and consecrated all his powers of body and mind to the work of the ministry. He died Dec. 30, 1878. He was diligent, conscientious, faithful, an earnest preacher and devoted pastor.

Brocke, Heinrich Matthias von, a Lutheran theologian of Germany, was born Sept. 4, 1646, at Derenburg. He studied at Helmstädt and Jena, was in 1672 preacher at Hadmersleben, in 1675 pastor of the Church of the Holy Ghost at Magdeburg, in 1680 pastor of St. John's at Hildesheim, and in 1685 superintendent there, receiving at the same time the degree of doctor of divinity from the Jena University. In 1699 he was appointed general superintendent at Altenburg, and died Jan. 6, 1708. He wrote, *Dispp. de Accidenti Prædicamentali* and *De Merito Christi Universali*:—*De Propositione Fidei ex Mente Pontificiorum*:—*Judicium de Pietismo*. See Kettner, *Clerus Johanneus Magdeburgensis*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brocken was the mountain of altars, the Olympus of the ancient Saxons.

Brockhaus, Friedrich Clemens, a Protestant theologian of Germany, a son of Hermann, was born at Dresden, Feb. 14, 1837. He studied at Jena and Leipsic, was in 1860 appointed catechist of St. Pe-

ter's at Leipsic, and in 1865 pastor of St. John's there. In 1867 he commenced his lectures at the University of Leipsic by publishing his *Nicolai Cusani de Concilii Universalis Potestate Sententia Explicatur*. In 1871 he was appointed professor extraordinarius, and died Nov. 10, 1877. Besides, he wrote *Gregor von Heimburg* (Leipsic, 1861):—*Aurelius Prudentius Clemens in seiner Bedeutung für die Kirche seiner Zeit*, with an appendix: *die Uebersetzung des Gedichtes Apotheosis* (ibid. 1872):—*Letzte Predigt* (published after his death, in 1878):—also *Ausgewählte Predigten* (1880). (B. P.)

Brockhaus, Hermann, a German Orientalist, was born at Amsterdam, Jan. 28, 1806. He studied at different universities, and after completing his studies spent many years at Copenhagen, Paris, London, and Oxford. In 1839 he was appointed professor at Jena, and in 1841 he was called to Leipsic, where he died, Jan. 5, 1877. He published in Sanscrit, with a German translation, the *Kathâ sarit Ságara*, a collection of legends of Somadeva (Leipsic, 1839–62):—an edition of *Prabodha Candrodya*, a comedy of Krishna Misra, together with the Indian *Scholia* (ibid. 1845):—Nashebi's Persian edition of the *Seven Wise Men* (ibid. eod.):—a critical edition of the poems of Hafiz (ibid. 1854–61, 3 vols.; 1863, new ed. in 1 vol.):—an edition of the *Vendidad Sade*, prepared after the lithographed editions published at Paris and Bombay, together with a word-book and a glossary of the Zend language (ibid. 1850). As one of the founders of the German Oriental Society, he edited its quarterly from 1852 to 1860, and from 1856 he edited the famous *Allgemeine Encyklopädie* of Ersch u. Gruber. He advocated the system now generally adopted of transcribing the Sanscrit and the other Oriental languages, as Persian, Arabic, etc., with Roman letters, on which see his *Ueber den Druck sanskritischer Werke mit lateinischen Buchstaben* (Leipsic, 1841) and *Zeitschrift der deutschen Morgenländischen Gesellschaft* (ibid. 1863, vol. xvii). (B. P.)

Brocklehurst, William (1), an English Wesleyan minister, was born at Hollingsclough, near Leek, Staffordshire, June 5, 1784. He united with the Church at the age of fourteen, entered the ministry in 1808, retired from its active duties to London in 1849, and died July 4, 1866. He was a plain, earnest preacher, considerate and faithful pastor, and was ever active, and often successful, in labor for the Lord. See *Minutes of the British Conference*, 1866, p. 37.

Brocklehurst, William (2), an English divine, was born in 1793. He was educated at Brasenose College, Oxford, becoming B.A. in 1816, M.A. in 1819, and D.C.L. in 1845. He was advanced priest in 1816, appointed vicar of Owston in 1821, and archdeacon of Stowe in 1844. He died at Owston Ferry, Dec. 18, 1862. Dr. Brocklehurst was the author of five or six religious works, the most popular of which is *The Crusade of Fidelis*, also several valuable archæological works. See *Appleton's Annual Cyclopædia*, 1862, p. 695.

Brockmann, Johann Heinrich, a Roman Catholic theologian of Germany, was born March 4, 1767, at Liesborn, near Münster, and died Sept. 21, 1837, as doctor of theology, cathedral-dean, and preacher at Münster. He wrote, *Pastoralanweisung zur Verwaltung der Seelsorge in der kathol. Kirche, nach den Bedürfnissen unseres Zeitalters* (Münster, 1836–38):—*Homilien und Predigten auf alle Sonn- und Festlage des Kirchenjahrs* (ibid. 1826–30). See Winer, *Handbuch der theol. Lit.* ii, 49, 146. (B. P.)

Brockunier, Samuel R., a Methodist Episcopal minister, was born in Huntingdon County, Pa., June 12, 1795. His father was raised a rigid Lutheran, experienced conversion, and joined the Methodists, for which he was expelled from home and disinherited. His mother was a devout Methodist, and dedicated him to the ministry at his birth. Samuel had the tenderest care, and was surrounded by the most holy influences from infancy. He gave his heart to God in 1812, very reluctantly received license to preach, and in 1819 entered the Ohio Conference. The latter years of his life, from 1855, he spent as a superannuate. His life-record was distinguished for long, active, laborious service. He died at Bloomingdale, O., July 22, 1867. Mr. Brockunier was wise in council, earnest and pathetic in the pulpit, affectionate in the social circle, and an eminently successful minister. See *Minutes of Annual Conferences*, 1868, p. 110.

Brockway, Jesse, a Methodist Episcopal minister, was born at Russellville, Brown Co., O., Feb. 28, 1822. He was converted at sixteen years of age, and in 1847 licensed to preach. He joined the Indiana Conference in 1850, was ordained deacon in 1851, and elder in 1854. In this Conference he served the following appointments: Sugar Creek, Mount Auburn, Southport, Moorefield, Patriot, Lawrenceburgh, Milford, West Point, Paris, Seymour, and Edinburgh. In 1863 he was transferred to Kansas Conference on account of his health. His appointments were: North Lawrence, state agent for the American Bible Society, Burlingame, Carbondale, and Scranton circuits. His health failing, he became a supernumerary in 1869, and was granted a superannuated relation in 1881. He died near Burlingame, March 17, 1881. Though not brilliant, he was an excellent preacher, faithful to his Church, cheerfully discharging his duties as an itinerant. See *Minutes of Annual Conferences*, 1881, p. 70.

Brod, Abraham, for some time rabbi at Constantinople, who died at Jerusalem in 1710, is the author of ברכת אברהם, "the blessing of Abraham," or a *Commentary on Genesis* (Venice, 1696):—שאלות ותשובות, i. e. decisions, printed in פני משה of Moses Benveniste (q. v.). See Fürst, *Bibl. Jud.* i, 132; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brod, Abraham ben-Saul, a Jewish rabbi of Böhmisch-Brod, was for some time rabbi at Nicolsburg and Prague. In 1679 he went to Metz, and afterwards to Frankfort, where he died, April 11, 1717. He wrote *Novellas* on several talmudic treatises; also פרושים, or *Expositions on the Pentateuch*, printed in the אסיפת חכמים of Israel ben-Isaac (Offenbach, 1722). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Schudt, *Jüdische Denkwürdigkeiten*, iv, 3, 81 sq.; Fürst, *Bibl. Jud.* i, 132 sq. (B. P.)

Brodbridge, George, an English martyr, was one of five who were burned at Canterbury in 1555 for testifying for Jesus and the Gospel. See Fox, *Acts and Monuments*, vii, 383.

Brodt, John Henry, a Presbyterian and Congregational minister, was born at Troy, N. Y., June 2, 1827. After pursuing a course at Troy Academy and at the Polytechnic Institute, he entered the Union Theological Seminary, from which he graduated in 1853. He was ordained at Troy as an evangelist in 1854, and in that year became acting-pastor of the Church at Columbia, Cal. A bronchial affection interfering with his work, he was for one year secretary of the Water Company at San Francisco, and afterwards edited *The Pacific*. From 1858 to 1862 he was acting-pastor of the Church at Petaluma; from 1862 to 1864 had charge of the Presbyterian Church at Marysville; for eight months of 1864 he preached in the Howard-street Church, San Francisco, of the same denomination; from 1865 to 1867 pastor at Salem, N. Y.; in Dec., 1867, he was chosen to serve the Park Presbyterian Church, Brooklyn, remaining until the dissolution of the Church in Feb., 1869. In the same city he was installed pastor of the New England Congregational Church, Sept. 27, 1870, from which he was dismissed in Dec. 1872. He resided, without charge, at Dansville after this date, and died there, Sept. 8, 1875. See *Cong. Quarterly*, 1876,

p. 421; *Presbyterian*, Oct. 2, 1875; *Gen. Cat. of Union Theol. Sem.* 1876, p. 68.

Broeck, Barbara van den, a Flemish engraver, the daughter of Crispin, was born at Antwerp in 1560. She was quick, and handled her plates with great ability. The following are her principal religious works: *The Holy Family, with Angels; Samson and Delilah; The Last Judgment.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Broeck, Crispin van den, a Flemish painter and engraver, was born at Antwerp in 1524, and studied under Francis Floris. He died in Holland, probably in 1575. The following are some of his best works: *The Crucifixion; The Annunciation; The Adoration of the Shepherds; The Adoration of the Magi.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brogaidh, of Imleach-Brocadha, an Irish saint, commemorated July 9; is said to have been the son of Gollit-Ceileach, or Gallus, a Briton or Welshman, and of Tigrida, sister of St. Patrick. He and his brothers came with St. Patrick into Ireland, and labored with him to bring great stores of wheat into the heavenly garners. He was bishop or abbot of Imleach, in the barony of Castello, county Mayo, which from him got the name of Imleach-Brocadha.

Brogan (or **Brocan**) is the name of two Irish saints.

1. Brogan Cloen was the disciple of St. Ultan of Ardbraccan, uncle of St. Brigida; he is said to have put into rhythmical form in Irish the accounts of St. Brigida's virtues and miracles which St. Ultan had gathered and placed in his hand. This Irish hymn Colgan has translated into Latin, and given in his *Trias Thaumaturga* as the "First Life of St. Brigida:" according to Colgan, reasoning from its own preface, it was composed about A.D. 525. But Lanigan (*Eccl. Hist. Ir.* i, 379) follows Ware in reckoning him among the writers of the 7th century. Colgan seems to identify him with Brecan of Rosluirc, on account of residence and day of dedication.

2. Brogan of Maethail-Brogain, commemorated July 8, is said to have been one of the sons of Gollit the Welshman, and of Tigrida, sister of St. Patrick, who accompanied their uncle into Ireland. He was bishop of Breghmagh or Maghbregh, in Meath, among the Ui Tortain tribe, near Ardbraccan, though Evinus also calls him presbyter. He founded the abbey of Mothell, county Waterford. In the calendars he is called "Brogan the scribe," and in the *Four Masters*, A.D. 448, we have in St. Patrick's household "Brogan the scribe of his school." In the Introduction of the *Mart. Doneg.* edited by Drs. Todd and Reeves, there is mentioned, among "the more famous books," "The Books of Brogan Scribhni" (p. xxxviii), and in the Book of Lecan "Priest Brogan" is one of St. Patrick's "two writers."

Brogden, William, a missionary of the Church of England, was the son of a gentleman of the same name who lived in Calvert County, Md., on the Patuxent River, a merchant and large shipper of tobacco. The date of the son's birth is unknown, but he was ordained Aug. 6, 1735, as deacon, by the bishop of London. Soon after, he returned to America, and became incumbent of All-Hallows' Parish, in Arundel County, Md. In 1742 he purchased a farm of twelve hundred acres, near Annapolis, which he occupied while rector of the parish. In 1751 he became rector of Queen Ann's Parish, Prince George's Co., where he remained until his death, in 1770. His talents were of a high order. Several times he was a member of the Diocesan Convention. See Sprague, *Annals of the Amer. Pulpit*, v, 85.

Broglie, Maurice Jean Madelaine de, a French prelate, was born at the castle of Broglie, Sept. 5, 1766. He emigrated to Poland during the French Revolution, and on his return to France, in 1803, he was made almoner of the emperor, and in 1805 bishop of Acqui, in Piedmont. He was banished for his opposition to the national council in 1811, but on the fall of Napoleon returned to his diocese. He was once more condemned for his political contumacy, and died in Paris, July 20, 1821. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brogni, Giovanni Allarmet de, a Roman prelate, was born at Brogni, Savoy, in 1342. From the station of a swineherd in youth he rose to the dignities of bishop of Viviers and of Ostia, archbishop of Arles, bishop of Geneva, and cardinal and chancellor of the Church of Rome. He devoted himself assiduously to the work of conciliation during the great schism which so long divided that Church. As senior cardinal he presided at the Council of Constance after the deposition of pope John XXIII at the sixth session, until the election of cardinal Colonna as pope Martin V at the forty-first. It was during this time that the trial of John Huss took place. Brogni showed him great kindness during the trial, but, as president of the council, had to pronounce sentence of death upon him. He died at Rome, Feb. 16, 1426. He founded the hospital of Annecy, and the college of St. Nicholas at Avignon. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brok, in Scandinavian mythology, was a dwarf, the brother of Sindri, both well skilled in working metals. The sons of Iwaldes, dwarfs likewise, had finished three great costly articles: golden hair, which, as soon as it touched the head of an Asa, would grow fast; the never-failing spear Gungnar, and the ship Skidbladner. Loke made a bet with Brok that the latter's brother could not make articles equally costly. The prize was Loke's head. Sindri began his work; he placed a boar's hide in the fire, and bade Brok blow until he returned; during Sindri's absence Loke came in the form of a hornet and stung, but Brok endured it until Sindri drew a golden boar from the fire, whose bristles shone in the dark, and which could travel faster over land and sea than the swiftest horse. Thereupon Sindri placed a piece of gold in the fire. Brok was told to blow again, and the hornet stung him still more, until Sindri brought out a golden ring, from which every ninth night eight equally costly rings sprung. Thereupon Brok began to blow again, but now Loke stung him on the eyelids, so that the blood streamed down his cheeks and he could not see any more. Then Sindri came and drew out a hammer, which never failed in hitting an object, and crushed whatever stood in its way, and always returned back to the hands of its owner. Now they proceeded with their treasures to the Asas, and Freir, Odin, and Thor were the judges. To the first was given the golden boar, to the second the ring, while to Thor was given the hammer. The latter was considered as the most costly of all, and the deities hoped for great good from the hammer at the battle of the world's-end. Brok now sought to cut off the head of Loke, but in an instant he was away, for he had on shoes which could travel in the air and on the water as well as on land.

Brokaw, Abram, a minister of the Reformed (Dutch) Church, graduated at Queens (now Rutgers) College in 1793. He studied theology under Dr. J. H. Livingston. He was pastor at Owasco, Cayuga Co., N. Y., 1796–1808; Ovid, Seneca Co., 1808–22, when he was suspended. About this time it seems this Church seceded, and he went with it. He maintained this position till his death, in 1846. See Corwin, *Manual of the Ref. Church* (3d ed.), p. 197.

Bromfield, Edward, an English Congregational minister, was born in Coventry, Dec. 5, 1802. He joined the Church in his twenty-first year. He was a printer until 1837, when he resolved to enter the ministry, and in the following year entered Hackney College for better preparation. On leaving college he labored for some

time at Needham Market, then was ordained as missionary in connection with the Surrey Mission, and settled as their agent at Elstead. Here he labored abundantly, and was greatly loved by his people. He died Aug. 12, 1859. See (Lond.) *Cong. Year-book*, 1860, p. 178.

Bromley, Henry, an English Congregational minister, was born at Islington Green, near London, Dec. 3, 1798. He joined the Church at Cambridge, received his theological training at Hoxton Academy, and first settled in the ministry at Appledore, Devonshire, in 1820. He afterwards preached nineteen years at Clavering, Essex, and a few years at Brighton, then retired to London, where he died, Feb. 6, 1878. See (Lond.) *Cong. Year-book*, 1879, p. 303.

Bromley, Humphrey, a Universalist minister, was born in North Wales about 1796. He received his religious education in the Church of England, but joined the Wesleyans and began preaching in that connection at the age of sixteen. On entering into a discussion several years later on endless punishment, with a Unitarian minister, he was led to accept Unitarianism. He emigrated to America in 1833; settled first at Cleveland, O.; joined the Universalists; soon after removed to Norwalk, thence to Sandusky, and in 1837 to Republic, where he spent the remainder of his days, dying Dec. 13, 1876. See *Universalist Register*, 1878, p. 86.

Bromley, John, an English clergyman of the 17th century, was a native of Shropshire. Early in the reign of James II he was curate of St. Giles's-in-the-Fields, London, but afterwards turned Roman Catholic, and was employed as a proof-reader in the king's printing-house. When obliged by the Revolution to quit this employment, he turned school-master, and afterwards travelled abroad as tutor to some young gentlemen. He died Jan. 10, 1717. His only published work is a translation of the *Catechism of the Council of Trent* (Lond. 1687). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bromley, Robert Anthony, B.D., an English divine, was born about 1735. He was educated at Trinity College, Cambridge. In 1775 he was presented to St. Mildred's, in the Poultry, with St. Nicholas Cole Abbey united. He was also lecturer of St. John's, Hackney, and chaplain to Mr. Sheriff Miles. He died Oct. 10, 1806. Mr. Bromley published a number of *Sermons* preached on special occasions (1770–90); and *A Philosophical and Critical History of the Fine Arts, Painting, Sculpture, and Architecture* (Lond. 1793–95, 2 vols. 4to). See (Lond.) *Annual Register*, p. 565; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brompton, John, was an English Cistercian monk, and abbot of Jorvaulx (or Jorevall), in Richmondshire. He appears to have flourished about 1198, if, indeed, he was the author of the *Chronicon* which is extant under his name, extending from 588 to 1198. Selden thinks it probable that he was not. The *Chronicle* is printed by Sir Roger Twysden, in the *Historiæ Anglicanæ Scriptores Decem* (London, 1652, p. 725 fol.).

Bromwell, Jacob L., a Methodist Episcopal minister, was born in Talbot County, Md., Aug. 1, 1792. He was converted in early life; licensed to exhort in 1815; to preach in 1816; and admitted into the Baltimore Conference in 1817. In 1826 he became superannuated, but became effective in 1829, and in the following year again superannuated, which relation he held to the close of his life. In 1831 he removed to the wild, uncultivated territory of Morgan County, Ind., where he preached as he was able in log-houses, school-houses, and at funerals all over the country. He died March 9, 1871. See *Minutes of Annual Conferences*, 1872, p. 18.

Bron was bishop of Caisel-irrae, in Ui-Fiachrach-Muaidhe. Dr. Kelly (*Cal. Ir. SS.* 4) identifies his see as Kilasbuigbrone, near Sligo, in Ireland. In Colgan he is "Episc. Bronus filius ignis, qui est in Caissel-irra, servus Dei, socius Sti. Patricii," but he can give no account of his receiving from Evinus the designation *filius ignis*, except that his father's name may have been Aidh (fire). The *Four Masters* give his death as having occurred June 8, 511, and to this O'Donovan adds a note on Cuil-irra, and traces, from the *Annotation* of Tirechan and the *Book of Armagh*, the wanderings of St. Patrick, till "crossing the Muaidh (Moy) at Bertriga (Bartragh), he raised a cross there, and proceeded thence to the mound of Riabart, near which he built a church for his disciple, bishop Bronus, the son of Icnus." This is called the church of Cassel-irra in the *Trip. Life of St. Patrick*.

Bronach (or **Bromada**), *virgin*, is commemorated as an Irish saint, April 2. She was abbess of Glensiechis, otherwise called Glentegys, Clonfeys, and now Kilbroney, since the 14th century. She was called St. Bromana, and her *baculus* or crosier seems to have been a relic which was preserved with great veneration and emolument in the parish church of Kilbroney, which derived its name from her.

Bronk, Robert, a minister of the Reformed (Dutch) Church, was born at Coxsackie, Greene Co., N. Y., in 1789. He was the son of a Revolutionary patriot and statesman, who gave him a thorough education. He graduated at the College of New Jersey in 1810; at the New Brunswick Seminary in 1813, and was licensed by the Classis of New Brunswick in the same year. He was pastor at Washington (now West Troy), Albany Co., N. Y., and Boght, Saratoga Co., from 1813 to 1822; Washington, alone, from 1823 to 1834. He died in 1837. He had not the finished graces of oratory, but he had the elements of a powerful preacher. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 197.

Bronkhorst, John van, a Dutch painter, was born at Utrecht in 1603, and studied under John Verburg. In the new church at Amsterdam, besides handsomely painting the windows, he executed three excellent pictures: *The Triumph of David over Goliath; The Anointing of Saul;* and *Saul's Attempt to kill David.* He died in 1680. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bronkhorst, Peter van, a Dutch painter, was born at Delft, May 16, 1588, and died June 22, 1661. In the council-chamber at Delft are two fine paintings by him, representing the *Judgment of Solomon*, and *Christ Driving the Money-changers from the Temple.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bronscombe, Walter, an English prelate of the 13th century, son of a poor man of Exeter, raised himself by his own industry to the bishopric of Exeter, where he built and endowed a hospital for poor people, and also founded a college at Perin, Cornwall. He instituted an annual festival to the angel Gabriel, for meeting the expenses of which he left land—a festival which never appears to have been observed outside of his own diocese. He died in 1280. See Fuller, *Worthies of England* (ed. Nuttall), i, 444.

Bronson, Abraham, a Protestant Episcopal minister, was born in Waterbury, Conn., April 11, 1778. He was educated at Cheshire Academy, Conn., and ordained deacon by bishop Jarvis, on Christmas-day, 1799. For two years he was assistant to Rev. Mr. Dehon, at Newport, R. I., when he was ordained presbyter, and removed to Manchester, Vt., where he remained thirty years. He went to Ohio in 1833; and, two years after, settled in Peninsula, continuing there until 1846, when he supplied the parish at Wakeman, and others in its vicinity. He died at Franklin Mills, O., June 12, 1853. He was highly esteemed as an authority in

regard to the history of his own Church. See *Amer. Quar. Church Rev.* 1853, p. 463.

Bronson, Oliver, a Presbyterian minister, was born in Utica, N. Y., Jan. 9, 1826. He graduated at Union College, Schenectady, in 1843, and from the Theological Seminary at Auburn, in 1853. In 1854 he accepted a call from the Reformed Protestant (Dutch) Church at Kinderhook. In 1858 he was installed as pastor of the Presbyterian Church at Janesville. He died Jan. 10, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 81.

Bronson, Samuel Jennings, a Baptist minister, was born in Danbury, Conn., in 1819. He united with the Church in 1837, took the full course of study in both departments in Madison University, graduating in 1846, and was ordained pastor of the Church in Millbury, Mass., Dec. 16 of the same year. Here he remained until 1854, when he went to Hyannis, and was pastor there till 1867, when he went to Winchester, from which place he returned to Millbury in 1870, and continued there till obliged to resign on account of ill-health. In 1874 he resumed ministerial and pastoral work in West Woodstock, Conn., where he died, Jan. 10, 1879. See Cathcart, *Baptist Encyclop.* p. 142. (J. C. S.)

Bronson, Tillotson, D.D., a Protestant Episcopal clergyman, was born at Plymouth, Conn., in 1762. Under the Rev. John Trumbull, the Congregational minister of Watertown, he began his preparation for college, teaching a school, meantime, at Waterbury. In 1786 he graduated at Yale College, and was ordained deacon Sept. 21, 1787. The following October he was called to officiate in the churches of Stratford, Vt., and Hanover, N. H. He returned to Connecticut in 1788, and on February 25 was ordained priest in New London. In October he resigned his charge, and in 1792 went to Boston, supplying the place of Rev. William Montague, rector of Christ Church, during the latter's travels abroad. In 1793 he became rector of the churches at Hebron, Chatham, and Middle Haddam, in Connecticut. Two years thereafter he was called to the rectorship of St. John's Church, Waterbury, where he remained about ten years. Having been appointed to conduct the *Churchman's Magazine*, published at New Haven, he resigned his pastorate in 1805, and removed thither. The publishing office of the magazine was removed to New York after two or three years, and his connection therewith accordingly ceased. The Diocesan Convention of Connecticut elected him principal of the academy at Cheshire in the latter part of 1805. The *Churchman's Magazine* having been revived he had again undertaken to edit it, while at the same time performing his duties at the academy; but his health was now seriously impaired, and he declined a re-election as a member of the Standing Committee, a position which he had held for the twenty preceding years. He died at Cheshire, Sept. 6, 1826. Very often he had been a delegate to the General Convention; and he was a trustee of the General Theological Seminary and of Washington College. See Sprague, *Annals of the Amer. Pulpit*, v, 358.

Brontès, in Greek mythology, was a Cyclop, the son of Uranus and Earth. His brothers are called Arges and Steropes.

Brook, Benjamin, an English Congregational minister, was a native of Nether Thong, near Huddersfield, Yorkshire, became a member of the Independent Church at Holmfield, and entered Rotherham College in 1797. After the completion of his studies he became the first pastor of the Church at Tutbury, Staffordshire, in 1801, where he labored until 1830, when his health failed, and he resigned his charge. He afterwards removed to Birmingham, where he continued his studies into the history of Dissenters until his death, which occurred Jan. 5, 1848, in the seventy-third year of his age. He published, *The History of the Lives of the Puritans* (1813):—*The History of Religious Liberty* (1820):—and *Memoirs of that Eminent Puritan, Thomas Cartwright* (1845):—besides leaving the materials for *A History of Puritans who Emigrated to New England*, and a new edition of his *Lives of the Puritans*. See (Lond.) *Cong. Year-book*, 1848, p. 214; (Lond.) *Evangelical Mag.* 1851, p. 693.

Brook, Thomas, a Bible Christian minister, was born in Cornwall, England, in 1800. He grew up to be a very wicked boy. Reading carefully Baxter's *Call to the Unconverted*, he was convinced of sin, sought and found salvation. For sixteen years he was a very acceptable local preacher. He made it a point of conscience never to neglect an appointment. In 1835 his name appears in the *Minutes* as appointed to the Kilkhampton Circuit. During the twenty-five years of his itinerant ministry he filled fifteen appointments. At the Conference held at Exeter, in 1860, he became superannuated, and settled at Crediton, in the Exeter Circuit. He took an active part in the cause of temperance, and was rendered very useful. He died Aug. 5, 1875. See *Minutes of the Conference*, 1876.

Brook, William, a minister of the Bible Christians, was born at Northlew, Devonshire, England, in 1839. At the age of sixteen, during a gracious revival, he was converted. He became a lay preacher in 1855, and entered the travelling ministry in 1865. In 1878 he was necessitated, on account of feeble health, to take a supernumerary relation. He died Dec. 30, 1878. His sermons were sound in doctrine, lucid in statement, impressive in delivery, and were proclaimed in demonstration of the spirit and of power. See *Minutes of the Annual Conference*, 1879.

Brooke, George Gibson, a minister in the Methodist Episcopal Church South, was born in Fauquier County, Va., about 1808. He was favored with the watchful care of a pious mother, who brought him to Christ in his youth. When about twenty years of age he was licensed to preach, and received into the Baltimore Conference, wherein he labored faithfully until his death, Dec. 8, 1878. Mr. Brooke served as chaplain in the Confederate army during the rebellion. His ministry was crowned with success. See *Minutes of Annual Conferences of the M. E. Church South*, 1879, p. 9.

Brooke, James, an English Wesleyan minister, was born at Bilston, May 24, 1790, and died at Cheetham Hill, July 25, 1881. His ministry extended over nearly sixty-nine years, the last thirty of which were spent in comparative retirement. The simplicity of his spirit and the purity of his life declared plainly that "the path of the just is as the shining light that shineth more and more unto the perfect day." See *Minutes of the British Conference*, 1881, p. 53.

Brooke, John, a missionary of the Church of England, came to America in 1705 in the employ of the Society for the Propagation of the Gospel in Foreign Parts, and was appointed to Elizabethtown, N. J., by lord Cornbury, governor of the province. Shortly after his arrival three churches were begun under his direction — St. John's, at Elizabethtown, St. Peter's, at Perth Amboy, and another at Freehold. At Piscataway his congregation had repaired a meeting-house, and were using it temporarily. At seven different stations, one of them fifty miles from his residence, he officiated as regularly as possible, and contributed to the feeble churches liberally from his own salary. He died suddenly in 1707 at Elizabethtown. He was an earnest, zealous, and self-sacrificing preacher, and the stability of several of these churches was largely owing to his effort. See Sprague, *Annals of the Amer. Pulpit*, v, 138.

Brooke, John Thomson, D.D., a Protestant Episcopal clergyman, was born in Frederick County, Md., in 1800. By birth and education he was a Romanist, and was at one time a professor in a Romish college. In 1825 he was ordained in the Protestant

Episcopal Church, and in 1829 became rector of Christ Church, Georgetown, D.C. He was rector of Christ Church, Cincinnati, O., in 1836, and was pastor of Ascension Church, Baltimore, in 1853. In the following year he accepted a professorship in Kenyon College, O.; but subsequently assumed the rectorship of Christ Church, Springfield, which position he held till his death, Aug. 17, 1861. Dr. Brooke was in doctrine a strict Calvinist. In some of his writings he maintained that slavery was taught in the Scriptures, and he defended the famous Dred Scott decision. He frequently contributed to the newspapers, and published some sermons and addresses. See *Amer. Quar. Church Rev.* 1862, p. 557.

Brooke, Samuel, a missionary of the Church of England, had been preaching for some time in St. George's County, Md., under appointment by the Society for the Propagation of the Gospel in Foreign Parts; but in 1754 he was removed to the mission of New Castle, Del., where he ministered until his death, in 1756. See Sprague, *Annals of the Amer. Pulpit*, v, 165.

Brooke, Thomas, a Baptist minister, was born at Stockport, Cheshire, England, about 1780, and came to America in 1806. He was baptized by Rev. William Collier at Charlestown, Mass., and afterwards was ordained as pastor of the Baptist Church at West Creek, Cumberland Co., N. J. Having occupied this position for some time, he removed to Baltimore, Md., where, in addition to preaching, he had a school under his charge. His death took place at Baltimore, June 29, 1819. (J. C. S.)

Brookes, G., an English Baptist minister, was born in 1767, and became a Christian when quite young. When about thirty-five years of age he was called to the pastorate of the Church at Bewdley, in Worcestershire, and commenced his labors about 1802. This was the only Church over which he was ever settled, and he remained its pastor for nearly forty years. He died Feb. 11, 1844. See (Lond.) *Baptist Hand-book*, 1844, p. 16. (J. C. S.)

Brookes, Thomas, an eminent English Independent divine, was chosen minister of St. Mary Magdalen about 1651, and ejected in 1662. He died in 1680. He wrote, *Precious Remedies for Satan's Devices* (1653; about sixty editions):—*Heaven on Earth* (1654):—*The Mute Christian under the Smarting Rod* (1660):—*The Private Key of Heaven* (1665):—*Cabinet of Jewels* (1669):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brookhouse, Joseph, an English Wesleyan minister, was born at Mackworth, Derbyshire, in 1767. He commenced his ministry in 1795, and travelled twenty-four circuits. He became a supernumerary in 1834, and settled at Brighton, afterwards (1844) in London, where he died Jan. 23, 1850. He was a man of unblemished character and fervent zeal. See *Minutes of the British Conference*, 1850.

Brooking, James Harvey, a minister in the Methodist Episcopal Church South, was born in Virginia, May 20, 1809. He studied law, and was licensed to practice; experienced religion in 1831; and in 1852 received license to preach, and entered the Kentucky Conference, wherein he labored until his decease, Sept. 20, 1865. Mr. Brooking was uniform in piety, and exemplary in life; he was modest, cultured, and laborious beyond his strength. See *Minutes of Annual Conferences of the M. E. Church South.* 1866, p. 66.

Brookins, Calvin, a Methodist Episcopal minister, was born in Fulton County, N. Y., Jan. 5, 1827. He was converted in 1841, and united with the Baptist Church, but at the end of a year changed his membership to the Methodist Episcopal Church. In 1851 he was licensed to preach, and removed to De Kalb, Ill., in 1854. He joined the Rock River Conference in 1855, from which he received the following appointments: Grove Circuit, Richmond, Rochelle, Lee Centre, superannuate one year, De Kalb, Richmond, Woodstock, Polo, Fulton, Warren, and Yorkville. He again became superannuated in 1879, continuing in that relation until his death, which occurred Sept. 25, 1881. He was a good man, and a faithful and affectionate pastor. See *Minutes of Annual Conferences*, 1881, p. 331.

Brooks, Boswell, a Presbyterian minister, was born at Westmoreland, N. Y., Aug. 20, 1805. He graduated at Union College in 1828, and at Yale Divinity School in 1833; was licensed by the Association of the Western District of New Haven County, and ordained evangelist by the Presbytery of Kaskaskia, Sept. 15, 1833. He became supply pastor at Collinsville, Ill. (1833–34), and Akron, O.; principal of Cuyahoga Falls Institute, 1837–40; teacher at Lakeport, N. Y., 1840–41; supply pastor at Niagara and Pendleton, 1841–46; at Gosport, 1846–47; at Carlton and Kendall, 1848–53; and principal of academy at Lawrenceville, Pa., where he died, Feb. 2, 1854. See Norton, *Hist. of the Presb. Church in Illinois.*

Brooks, Charles, a Congregational minister, was born in Townsend, Mass., March 24, 1831. He was educated at Groton Academy, Yale College, and Yale Divinity School. He taught two years in Mississippi; was ordained over the Church in Byfield, Mass., in 1858; labored there five years; Wilmington, six months; Unionville, Conn., in 1864, but was taken away by death, June 11, 1866. Mr. Brooks was a good scholar, a consecrated Christian, and a model minister. See *Cong. Quarterly*, 1867, p. 39.

Brooks, Edward, a Congregational minister, was born at Medford, Mass. He graduated at Harvard College in 1757; was ordained at North Yarmouth, Me., July 4, 1764; was dismissed in March, 1769; and died at Medford in 1781. See Sprague, *Annals of the Amer. Pulpit*, i, 558.

Brooks, Edward Flint, a Presbyterian minister, was born at Halifax, Vt., Sept. 27, 1812. He graduated at Washington College, Pa., in 1839; and at Princeton Theological Seminary in 1842. He was ordained an evangelist by the Raritan Presbytery, Oct. 20, 1842. He served as stated supply at French Creek, Va., in 1843; at Riverhead, L. I., 1844–46. He was then pastor of a Congregational Church at West Woodstock, Conn., 1846–50; stated supply of Presbyterian Church at Manchester, N. J., in 1850; pastor of a Congregational Church at Gill, Mass., 1851–55; stated supply in Connecticut, in 1856; pastor at Mansfield, 1859–66; at Westminster, 1866–67; stated supply at Paris, N. Y., in 1868. He died at Elgin, Ill., Sept. 15, 1872. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 122.

Brooks, Elbridge Gerry, D.D., a Universalist minister, was born in Dover, N. H., July 29, 1816. He spent his boyhood in Portsmouth; acquired a good education, and began preaching at the age of nineteen. His fields of labor were Exeter, N. H.; Amesbury, Mass., where he was ordained in 1837; East Cambridge in 1838; Lowell, for one year; Bath, Me., in 1846; Lynn, Mass., in 1850; Sixth Universalist Church, New York, in 1859, where he remained until chosen, in 1867, general secretary of the United States Convention. In that office he travelled extensively, carrying life, energy, and courage wherever he went. In 1869 he accepted an invitation to the Church of the Messiah in Philadelphia, where he continued until his decease, April 8, 1878. Dr. Brooks was a strong man physically, mentally, and, morally. He was energetic, careful, able; majestic in his bearing, and powerful in his appeals. By nature he was an ardent reformer, an uncompromising advocate of the Gospel and of freedom. He was a strong and vigorous writer, contributed frequently to his denominational periodicals, and published two works of great denominational value: *Universalism in Life and Doctrine*, and *Our New Departure.* See *Universalist Register*, 1879, p. 88.

Brooks, Frederick, a Protestant Episcopal clergyman, entered the ministry about 1866, and became, in that year, rector of St. Paul's Church, Des Moines, Ia. The following year he became rector of St. Paul's Church, Cleveland, O., in which pastorate he remained until his death, Sept. 15, 1874, at the age of thirty-two years. See *Prot. Episc. Almanac*, 1875, p. 145.

Brooks (or **Brookes**), **James** (1), D.D., an English prelate, was master of Balliol College, Oxford, in 1547, vice-chancellor of the university in 1552, and became bishop of Gloucester in 1554. He died Sept. 7, 1558. His publications include a sermon and two orations. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brooks, James (2), an English Methodist preacher, was born in Kent in 1791. He joined the Bible Christians when they began their labors in that locality. He entered their ministry in 1825, and travelled with great acceptance in thirteen circuits, being superintendent of districts, treasurer of the missionary society, and, in 1838, president of the conference. He died March 6, 1854. He was a pious and devoted Christian.

Brooks, John, M.D., a Universalist minister, was born in Worcester, Mass., Jan. 12, 1783. He had very few early literary advantages, but received a strict Calvinistic training. He began school-teaching at the age of sixteen; pursued an academical and a medical course; and commenced the practice of medicine at the age of twenty-three. In 1822 he removed to Bernardston, Mass., where he continued to the close of his life, preaching until a difficulty in the throat compelled him to relinquish regular work, when he resumed the medical profession, and in it continued till his decease, Sept. 9, 1866. Dr. Brooks was an excellent citizen, a skilled physician, a practical, instructive, and able minister. See *Universalist Register*, 1867, p. 76.

Brooks, J. H., an English Baptist minister, was born at Berkhampstead, Hants Co., about 1795, and united with the Church in March, 1815. He immediately began to study earnestly. His Sabbaths were spent in village preaching, and in due time he completed a full course of study in the academy at Newport-Pagnell. He was pastor of the Church in West Haddon, Northamptonshire, from 1822 to 1827; then at Fenny Stratford, Buckinghamshire, from 1827 to 1835; next at Ridgemont, Bedfordshire, from 1835 to 1851. For a short time he was in Buckingham. At the last he was laid aside by complete mental and bodily prostration. His final residence was in Banbury, where he died March 3, 1857. See (Lond.) *Baptist Hand-book*, 1858. (J. C. S.)

Brooks, Ralph D., a Methodist Episcopal minister, was born at Springfield, Pa., April 11, 1825. He joined the Church at the age of thirteen; received license to exhort in 1848; and in 1850 was admitted into the East Genesee Conference, in the active ranks of which he served until his death, Jan. 9, 1859. Mr. Brooks was characterized by his deep and uniform piety, and was a very promising young preacher. See *Minutes of Annual Conferences*, 1859, p. 207.

Brooks, William A., a Methodist Episcopal minister, was born in Philadelphia, Pa., July 7, 1810. He was converted at the age of twenty-one; licensed to exhort in 1836; and in 1838 entered the New Jersey Conference, in which he toiled zealously and successfully, in the pulpit, pastorate, and in the distribution of Bibles, until his death, Sept. 12, 1868. Mr. Brooks was a man of much prayer and great liberality; always cheerful and laborious. See *Minutes of Annual Conferences*, 1869, p, 63.

Broomfield, Robert W., an English Wesleyan minister, was born near Rochester in 1815. He was converted in youth, studied three years in the Abney House Theological Institution, was appointed to Wellingborough in 1824, and died at High Wycombe, Aug. 17, 1875. See *Minutes of the British Conference*, 1876, p. 12.

Broquard (or **Bronquard**), Jacques, a French theologian, was born at Thionville about 1588. In 1608 he entered the Jesuit order and went to reside at Luxembourg. He died in 1660, leaving a translation in Latin of the *Pédagogue Chrétien* of the Jesuit Philip Oultremann of Valenciennes, a work the original edition of which appeared at Mons in 1641:—also a translation in Latin of the work entitled *Pensez y Bien*, or, *Moyen Assuré de se Sauves* (Rouen, 1648):—a Latin translation of the *Testament de l'Homme Chrétien* of Antony Sucquet:—and a translation of *La Vraie Philosophie du Chrétien* of Charles Musart. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brorda (also called *Hildegils*), was a Mercian ealdorman, whose death in 799 is recorded by Simeon of Durham. He attested the charters of Offa from 764 to 795, and, after the death of Offa, those of Ecgfrith and Kenulf down to 798. He is probably the person who is mentioned in the Anglo-Saxon Chronicle as a benefactor of Medeshamstede in 777, although the passage is an interpolation, and the monastery of which he was the patron was Woking, in Surrey. He was present as the Legatine Synod of 787.—Smith, *Dict. of Christ. Biog.* s. v.

Brorson, Hans Adolf, a famous Danish hymn-writer, was born June 20, 1694. He studied at Copenhagen, and succeeded his father in the ministry. In 1729 he was called as third pastor to Tondern in Sleswick, and in 1741 he was made bishop of Ribe. In 1760 he was made doctor of divinity, and died June 3, 1764. Of his hymns, at least two hundred are translations from the German of Gerhard, Rist, Angelus Silesius, Laurenti, Frelinghausen, Richter and others. The best edition of his hymns is the one published by P. A. Arland (Copenhagen, 1867), under the title, *Hans Adolf Brorsons Psalmer og aandelige Sange.* See Daugaard, *Bidrag til Karakteristik af Brorson som Embedsmand in Theolog. Tidskrift*, 1838, ii; Petersen, *Dansk Literatur-historie*, iv, 295 sq.; Michelsen, in Herzog's *Real-Encyklop.* (2d ed.), s. v. (B. P.)

Brosse, La. See Ange de St. Joseph.

Brossier, Marthe, a French fanatic, was born in 1547, and was the daughter of a baker at Romorantin. She pretended to be possessed with spirits, and in that state inveighed against the edict of Nantes. Her imposture, however, was exposed by the bishop of Angers, who produced the same convulsions upon her nervous temperament by artificial excitants. She travelled about, first with her father, and afterwards with a certain abbé of St. Martin. She was repeatedly arrested, and was finally confined in a convent, where she died about the beginning of the 16th century. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brothēnus, a Welsh *Saint*, was the founder of Llanfrothen, in Merionethshire, in the 6th century. Rees says his festival-day was Oct. 15, but the *Acta Sanctorum* (viii, 358) gives him under Oct. 18, in conjunction with the abbess Gwendolen (Gwyddelan), whose name is preserved at Llanwyddelan, in Montgomeryshire.

Brotherhood. The origin of fraternities in the Christian Church and world, whether clerical, lay, or mixed, is far from being satisfactorily ascertained. The formation of such associations was in direct opposition to the very impulse which produced monachism itself, and sent the solitary, as a "hermit," into the wilderness. Yet such fraternities were practically in existence in the Egyptian *lauræ*, when Serapion could rule over a thousand monks; they received their first written constitution from St. Basil (326–379). Muratori was the first to point out the Parabolani (q. v.) as a sort of religious fraternity, in opposition to various writers quoted by him, who had held that such fraternities date

only from the 9th or even the 13th centuries. Muratori also suggests that the *lecticarii* or *decani*, who are mentioned in the laws of Justinian (43 and 59 Novella) as fulfilling certain functions at funerals, must have been a kind of religious fraternity. On the other hand, the old *sodalitas* appears to have become more and more discredited, since the 18th canon of the Council of Chalcedon (A.D. 451) requires the cutting off of all clerics or monks forming "conspiracies and *sodalities*."

In the 8th century we find a disposition on the part of the Church to confine the idea of fraternity to clerical and monastic use. In the *Dialogue by Question and Answer on Church Government* of archbishop Egbert of York (middle of the century), the terms *frater* and *soror* will be found applied both to clerics and monks or nuns, but never apparently to laymen. There is at the same time ground for surmising that the term "fraternity," which in the 12th and 13th centuries is used ordinarily as a synonym for "guild," was already current in the 8th or 9th to designate these bodies, the organization of which Dr. Brentano holds to have been complete among the Anglo-Saxons in the 8th century, and the bulk of which were of lay constitution, though usually of a more or less religious character. The connection between the two words is established in a somewhat singular manner. A Council of Nantes of very uncertain date, which has been placed by some as early as 658, by others as late as 800, has a canon which is repeated almost in the same terms in a capitulary of archbishop Hincmar of Rheims, of the year 852 or 858. But where the canon speaks of "those gatherings or confraternities which are termed *consortia*," the archbishop has "gatherings which are commonly called guilds or confraternities."

But the term "guild" itself was already in use to designate fraternities for mutual help before the days of Hincmar. We meet with it in a capitulary of Charlemagne's of the year 779, which bears "As touching the oaths mutually sworn by a guild, that no one presume to do so." It occurs in two other places in the capitularies. It is thus clear that the guilds of the latter half of the 8th century existed for purposes exactly the same as those which they fulfilled several centuries later. So far indeed as they were usually sanctioned by oath, they were obviously forbidden by the capitulary above quoted, as well as by several others against "conjurations" and conspiracies; the last (the Thionville Capitulary of 805) of a peculiarly ferocious character. The subject of religious or quasi-religious brotherhoods or fraternities in the early Church (apart from monastic ones) has been but imperfectly investigated as yet. Specific bodies are found apparently answering to the character, attached to particular churches, during the 3d, 4th, 5th, and 6th centuries. In the West, however, we seem first to discern them under the Teutonic shape of the guild, which in its freer forms was palpably the object of great jealousy to the political and spiritual despots of the Carlovingian æra.

BROTHERHOOD OF GOD, a Christian sect which arose in the 12th century, having for its chief object to restrain and abolish the right and exercise of private war. It was founded by a carpenter at Guienne, who pretended to have had special communication with Jesus Christ and the Virgin Mary, and was received as a divinely inspired messenger.

Brothers, LAY. See LAY BROTHERS.

Brothwood, THOMAS, an English Wesleyan minister, was born near Wellington, Shropshire, in 1792. He was converted in early life; entered the itinerant ministry in 1825, in which he labored in plainness of speech, sound doctrine, zeal and fidelity for thirty-two years, and for nearly sixteen years he discharged, as a supernumerary, the duties of preacher and pastor in the Madeley and other circuits. He died at Broseley, Madeley, April 7, 1873. He was sincere, upright, and affectionate. See *Minutes of the British Conference*, 1873, p. 28.

Broue, PIERRE DE LA, a French prelate and theologian, was born at Toulouse in 1643, and went to Paris in 1668, where he took his degree in theology. He was of an ancient parliamentary family, and he resigned poetry in order to devote his time to preaching, which he did with great success before Louis XIV, who made him bishop of Mirepoix. Being devoted to the conversion of the Protestants, he published six pastoral letters on the subject. He also corresponded with Bossuet concerning the most efficient means for the accomplishment of this end. The opposition excited by the bull *Unigenitus* claimed a large share of his attention. Broue died Sept. 20, 1720. He wrote, *Catéchisme pour l'Instruction de ses Diocésains:—Statuts Synoduux:—Oraison Funèbre d'Anne-Christine de Bavière* (Paris, 1690): —*Relation des Conférences tenues en* 1716 *à l'Archevêché de Paris et au Palais Royal, sur les Accommodements proposés dans l'Affaire de la Bulle Unigenitus;* inserted in the *Histoire du Livre des Réflexions Morales* of the abbé Louail:—*Défense de la Grâce efficace par elle-même*, against Fénelon and P. Daniel. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brough, JOSEPH R., a minister of the Methodist New Connection, was born at Lane End, Staffordshire, in 1794. He was brought up religiously, converted in youth, and entered the ministry in 1816. After travelling in eight circuits, his health gave way at Sunderland, but he accepted another circuit at Dewsbury, where he became a supernumerary, and, after much suffering, died in peace, Oct. 9, 1825. See *Minutes of the Conference.*

Brougham, JOSEPH, an English Wesleyan minister, was born at Burslem in 1788. He was converted in youth, commenced to preach in the itinerancy in 1811, and, after laboring with acceptance for some years, his health failed, and he retired from active work and settled in Burslem, where he died, March 24, 1836. He was pious, faithful, but naturally reserved. See *Minutes of the British Conference*, 1836.

Broughton, Job, a Presbyterian minister, was born at Coatsheath, England, July 15, 1791. He was educated at Lutterworth, was licensed by an association of Independents, and labored as a missionary for seventeen years. He came to America in 1829. In 1853 he was installed pastor of Greenland Church, Bloomingburg, O. He died Nov. 1, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 67.

Broughton, Thomas, A.M., a minister of the Church of England, and one of the number known as Oxford Methodists, was a member of Exeter College, Oxford, and joined the Methodists in 1732. After leaving the university, he first officiated at Cowley, near Uxbridge. In 1736 he became curate at the Tower of London, also preached every Tuesday afternoon to the prisoners in Ludgate prison, and read prayers every night to a religious society at Wapping. "By means of Whitefield, he was presented to St. Helen's, Bishopsgate Street Within; and, through faithfulness to his old Oxford friend, he lost it. The parishioners objected to Whitefield having the use of Broughton's pulpit. Broughton answered, 'Through Mr. Whitefield's influence I obtained the living of St. Helen's, and, if he insists upon it, he shall have my pulpit.' Whitefield did insist, and Broughton lost his lectureship." In 1741 he became lecturer of All-Hallows, Lombard Street. In 1743 he was appointed secretary of the Society for Promoting Christian Knowledge, which position he held until his death. He remained in the lectureship of All-Hallows for some years after beginning work for the society. After his labors at this place, he accepted the living of Wotton. He attended to both the duties of his parish and secretaryship, giving five hours each day, five days of the week, to the work of the society, and Saturday and Sunday were devoted to the in-

terests of his parish. During his term of office Wales was first supplied with Bibles, in 1743; and the people of the Isle of Man in 1763 had the same book given to them for the first time, and in their native language. On Sunday morning, Dec. 21, 1777, in Hatton Garden, the "faithful secretary put on his ministerial robes, and, according to his wont, retired into his room till church-time. The bells were ringing, and he continued in his closet. They ceased, but he made no appearance. His friends entered, and found him on his knees —dead." He was a bold, fearless, zealous, faithful preacher—much like Wesley and Whitefield in these respects. Though he was associated with the Methodists at Oxford, he never accepted the doctrines which Wesley afterwards taught—justification by faith, sanctification, and the witness of the Spirit; on the contrary, he gave much opposition to the spreading of these views. See Tyerman, *Oxford Methodists*, p. 334.

Broughton, William G., D.D., a minister of the Church of England, was bishop of Sydney and metropolitan of Australia. After an absence from England of seventeen years, he returned to perfect a system of Church government for the colonies. In 1829, while chaplain of the Tower of London, he was offered the archdeaconry of New South Wales by the prime-minister. He had supervision over fourteen government chaplains in 1837. In the previous year he was ordained bishop, and in 1847 was made metropolitan. He organized a board of missions in 1850 for the spread of the Gospel in the islands of the Southern Pacific. He died in London, Feb. 20, 1853, aged sixty-three. His life was simple and devout. See *Amer. Quar. Church Rev.* 1853, p. 158.

Brouner, Jacob H., a Baptist minister, was born in New York city, Jan. 1, 1791. He united with the First Baptist Church in 1806, was licensed when young, and for some time was associated with Rev. C. G. Sommers in missionary labors among the destitute of his native city. In 1812 he was ordained in the Tabernacle Church, New York; was pastor at Sing Sing for fourteen years; and then went in 1828 to New York, where for twenty years he was pastor of the North Baptist Church. During this time an attractive house of worship was built, and he baptized three hundred and thirty converts while at the North Church. He died in 1848. See Cathcart, *Baptist Encyclop.* p. 144. (J. C. S.)

Brousse, Jacques, canon of St. Honoré at Paris, was a native of Auvergne, and a celebrated preacher. During the civil troubles of 1649, he remained firm to the king, and, in 1651, was deputed to Rome with M. de la Lane, on the subject of the Five Propositions. He died at Paris, Nov. 7, 1763, leaving *Sermon sur la Grâce:—Lettre au Sujet de ce Sermon:—Requêtes et Mémoires au Sujet de l'Affaire des cinq Propositions de Jansénius:—Tableau de l'Homme juste:—Oraison Funèbre de Louis le Juste:—Vie du P. Ange de Joyeuse.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Browder, Peter C., a minister in the Methodist Episcopal Church South, was born in Iredell County, N. C., Sept. 2, 1824. He was brought up piously; embraced religion in early life; received license to preach in 1850, and in 1851 joined the Louisville Conference. After a short and severe sickness, he died July 31, 1854. Mr. Browder was faithful, zealous, affectionate, and highly esteemed. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 506.

Brower, Caspar, a German Jesuit and teacher of philosophy at Treves, was born in 1559 at Arnheim. For some time he was rector of the college at Fulda, and died June 2, 1617, at Treves. He wrote, *Notæ in Venantium Fortunatum et Rabanum Maurum* (Mayence, 1616):—*Antiquitatum Fuldensium libri* 4 (Antwerp, 1612):—*Antiquitates et Annales Trevirenses*, published by Jac. Masenius (Liege, 1670, 2 vols. fol.). See Winer, *Handbuch der theol. Lit.* i, 676, 794; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brower, Cornelius, a minister of the Reformed (Dutch) Church, was born in New York city in 1770. He graduated at Columbia College in 1792; studied theology under Dr. J. H. Livingston, and was licensed by the Classis of New York in 1793. He was pastor at Poughkeepsie and Stoutenburgh, 1794 to 1812; then supplied Hyde Park, 1812 to 1815. He next became professor in the high-school at Utica, and stated supply at Frankfort, 1815 to 1833. At this time he resided at Geneva, and did the work of an evangelist. He frequently supplied Arcadia, Gorham, and Tyre, from 1833 to 1845; and died in the last-named year. "Mr. Brower allowed no inclemency to prevent his filling his appointments." He was quiet, unobtrusive, and cheerful; a thorough classical scholar and mathematician; and a sound, extensive, and thorough Biblical student. He was, however, more desirous to be useful than popular. See Corwin, *Manual of the Ref. Church* (3d ed.), p. 198.

Brower, Daniel (styled *van Niedrik*), a Reformed minister of Holland, was born at Yhorst in Upper Yssel. Two years after having completed his theological studies at Franeker, he went in 1651 to the East Indies with a view of preaching the Gospel to the heathen there. Having spent several years at Batavia and other places, he returned to his native country, and betook himself to the translation of the Bible into Malay. He commenced with the book of Genesis, which was printed in 1662. Five years later, in 1668, the entire New Test. was printed in Roman letters at Amsterdam; translated "with all care and fidelity out of the Greek, Latin, and Belgic languages." In consideration of his knowledge of the Malay, the East India Company induced him to go a second time to Batavia. He went to the East, and died there in 1672. Of his translation of the Old Test. only the book of Genesis was printed at Amsterdam in 1662, and again in 1687. See *Allgemeines historisches Lexikon*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brower, Jacques de, a Flemish theologian, was a native of Hoochstraet. He was a Dominican, and taught philosophy and theology at Douay, and was from there sent to establish missions in Denmark. He also inspected those in Holland; and at the time of his death, which occurred at Antwerp, Nov. 4, 1637, he was prior of his convent and definitor of his province. He prepared a corrected edition of the commentaries of Dominique Soto upon the *Physique d'Aristote* (Douay, 1613). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brower, Kristoffel, a Dutch theologian, was born at Arnheim, in Guelders, about 1560. He became a Jesuit at Cologne in 1580, professor at Treves, and rector of the college of Fulda. He died at Treves, June 2, 1617, leaving *Antiquitates Fuldenses* (1612):—*Historia Episcoporum Trevirensium* (Cologne, 1626):—*Scholia on the Poems of Rhabanus Maurus*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Browmiller, Benneville, a Methodist Episcopal minister, was born in Berks County, Pa., in 1824. He was converted in 1846, licensed to preach in 1848, and in 1849 entered the Ohio Conference, wherein he labored with zeal, fidelity, and remarkable success until his death, Sept. 16, 1856. Mr. Browmiller obtained a high rank as a minister. As a preacher he was clear, simple, pointed, and eloquent; affectionate, gentle, and engaging in his private life, and indefatigable in his pastoral work. See *Minutes of Annual Conferences*, 1856, p. 157.

Brown, Aaron, a Congregational minister, was born at Windsor, Conn., May 3, 1725. He graduated at Yale College in 1749, was ordained in 1754 at Killingly, and remained in charge there until his death, which occurred suddenly at Ashford, Sept. 12, 1775. Mr. Brown was a pious and excellent man. See *Cong. Quarterly*, 1861, p. 16; Sprague, *Annals of the Amer. Pulpit*, ii, 15.

Brown, Abraham Rezeau, a Presbyterian min-

ister, was born at Lawrenceville, N. J., Sept. 30, 1808. He graduated from New Jersey College in 1825, and for a time studied medicine. From 1828 to 1830 he was tutor in New Jersey College. He pursued the study of theology in Princeton Theological Seminary for two years, and also studied in Yale Seminary. He was licensed by the Presbytery of New Brunswick, April, 1832, labored as a missionary at Morgantown, Va., from 1832 to 1833, and died at Lawrenceville, Sept. 9, 1833. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 75; *Gen. Cat. of Yale Div. School*, 1873, p. 12.

Brown, Absalom, a Methodist Episcopal minister, entered the itinerant ranks of the South Carolina Conference in 1828, and labored zealously until his death, in 1833. He was an humble, godly, able, and successful preacher. See *Minutes of Annual Conferences*, 1835, p. 345.

Brown, Allen, a Free-will Baptist minister, was born at Providence, R. I., March 31, 1788. In early life he united with the Congregationalist Church at Providence, and soon after completed his school education. After having for some time been in successful business, he united with the First Baptist Church in his native city, and later went to Philadelphia, where, under the tuition of Rev. Dr. William Stoughton, he pursued a course of theological study. Returning to Providence for six years, he was pastor of the newly organized Third Baptist Church in that city. He then became a member of the Free-will Baptist Church at Olneyville, and was soon chosen chaplain of what is known as "The Dexter Asylum," continuing in that position for twenty years. He was a frequent contributor to the *Morning Star*. His death occurred in 1870. He left behind him the savor of a good name, and the example of a useful, exemplary life. See Barrett, *Memoirs of Eminent Preachers*, p. 223–229. (J. C. S.)

Brown, Alonzo, a Presbyterian minister, was born at Ossipee, N. H., May 25, 1826. He graduated at Dartmouth College in 1850, and from 1853 to 1856 was a student in Union Theological Seminary. He was ordained Nov. 5, 1856; was pastor at Clifton (S. I.), N. Y., from 1856 to 1857; and from 1858 to 1873 was a teacher in New York city. He died there, in October, 1873. See *Gen. Cat. of Union Theol. Sem.* 1876, p. 77.

Brown, Amelia, an English minister of the Society of Friends, was born at Cirencester, England, in 1787. She was carefully educated and faithfully instructed in the Christian doctrines. Early in life she formed a strong attachment to the Scriptures, which increased as she advanced in years. She travelled through several of the English counties, exercising her gifts as a minister. She died Oct. 13, 1849. See (Lond.) *Annual Monitor*, 1851, p. 9.

Brown, Amos, a Free-will Baptist minister, was born at Bristol, N. H., in 1800, and became a Christian at the age of twenty-seven. He united with the Church at Alexandria, and soon after began to speak in public as a minister, and was ordained to his work by his brethren. He labored with a good degree of success at Alexandria, Nashua, Orange, and other places. Not long previous to his death, he removed to Eaton, and took charge of the Church at that place, which was in a low, depressed condition. Here he labored with great fidelity and zeal. While thus engaged, he died suddenly, Dec. 7, 1867. See *Free-will Baptist Register*, 1869, p. 86. (J. C. S.)

Brown, Amos P., a Presbyterian minister, was born at Thornton, N. H., June [illegible] 1791. He was licensed to preach by the Plymouth Association, Jan. 24, 1816, and was ordained by a council at Campton, Jan. 1, 1817, pastor of the Congregational Church. From 1822 to 1834 he spent his time in western New York, and entered upon missionary labors in Missouri, June 18, 1834. He assisted in organizing a Church on Black River; became supply pastor of Jerseyville Church, Ill., in October, 1835, and so continued until 1838. In a few years he removed to Rushville, and labored in the ministry as his health allowed. He was one of the original members of the first Alton Presbytery, and removed his relation from that to the Presbytery of Peoria, April 20, 1850. He died May 16, 1859. See Norton, *Hist. of the Presb. Church in Illinois*.

Brown, Andrew Morton, LL.D., an English Congregational minister, was born in the parish of Loudoun, Ayrshire, Scotland, March 12, 1812. He was educated at Glasgow and Edinburgh, in the latter place having for his instructors Prof. Wilson ("Christopher North") and Dr. Chalmers. He was first engaged in mission work in London, but soon removed to Overton, Hampshire, to take charge of a small village church. In 1837 he removed to Poole, to become the co-pastor, with the Rev. Thomas Durant, of a large Church in that place. On Jan. 8, 1843, he settled as pastor of the Independent Church at Highbury Chapel, Cheltenham. Here he labored with eminent success both in religious and political work. He was regarded as the champion of liberal principles in Cheltenham. In 1854 he was elected chairman of the Congregational Union of England and Wales. He died in the midst of his labors, July 17, 1879, having been absent from his pulpit but one Sunday. His literary works include contributions to the press of Cheltenham and London, and several volumes. Among them are, *A Wreath around the Cross:—Salvation, and the Way to Secure it:—Evenings with the Prophets:—Leader of the Lollards:—Peden the Prophet:—The Life of the Rev. J. Rogers:*— and, in conjunction with Dr. Ferguson, an edition of *The Life and Labors of John Campbell, D.D.* See (Lond.) *Cong. Year-book*, 1880, p. 310.

Brown, Anthony, an English Congregational minister, was born in Bunhill Row, London, Sept. 7, 1783. He was for some time an occasional preacher, and finally settled at South Ockenden, where, and at Aveley, he labored faithfully in the Gospel for thirty-seven years. He died July 28, 1851. See (Lond.) *Cong. Year-book*, 1851, p. 212.

Brown, Arza, a Methodist Episcopal minister, was born at Hampton, Mass., Aug. 13, 1792. He was early subject to religious impressions; experienced conversion in 1817; soon became class leader, exhorter, and local preacher; moved to Ohio in 1819, and in 1824 was received into the Ohio Conference. His itinerant labors covered a large territory, extending over nearly all of Ohio and southern Michigan. Failing health obliged him to become superannuate in 1855, which relation he sustained to the close of his life. In 1858 he removed to Chicago, and served West Indiana-street Church with great usefulness for three years. Beginning with 1861, he and his wife labored among the soldiers in the camps and hospitals at Natchez; after that, until 1868, among the freedmen in that city, as well as in Vicksburg and Baton Rouge. He died at Chicago, July 31, 1869. Mr. Brown was eminently practical and useful, gentle and affectionate. See *Minutes of Annual Conferences*, 1869, p. 281.

Brown, B. F., a Methodist Episcopal minister, was a member of the Black River Conference, and died in 1867 or 1868. As to his personal character he was remarkable, and physically powerful and well-formed. The fires of love and zeal were far too fierce for the control of his will. He lived and died in raptures. See *Minutes of Annual Conferences*, 1868, p. 118.

Brown, Benjamin Newton, a Methodist Episcopal minister, was born at Martinsburg, Va., Dec. 19, 1808. He experienced conversion in 1824, soon after was licensed to exhort, then to preach, and in 1833 united with the Baltimore Conference. He died in Washington, D. C., Jan. 17, 1869. Mr. Brown's endowments were of a high order. He was strong in mind, diligent in study, earnest and impressive in manner, fearless in utterance; genial, witty, and even playful. See *Minutes of Annual Conferences*, 1869, p. 13.

Brown, Caleb, a Baptist minister, was born in Sudbury, Mass., Dec. 4, 1791. In early manhood he removed to Rockingham, Vt., where he united with that Church. He spent about two years at the theological institution in Hamilton, N. Y.; in 1829 became pastor of the Church in Wilton, N. H., and subsequently preached in Townsend, Winchester, and Westminster, Mass. For three years he was pastor in Scituate, then removed to Warner, N. H., and supplied churches in the vicinity. In 1842 he went to Weare, remaining there nearly three years, then returned to Warner and labored as before. In 1851 he became pastor of the Church at Conway. At the end of three years he took up his residence in Concord, where for four years he acted as chaplain in the state prison. He died at Concord, Oct. 30, 1875. (J. C. S.)

Brown, Chad, a Baptist minister, the ancestor of the well-known family which bears his name in Providence, R. I., was born in England about 1610. He came to America, it is supposed, in July, 1638. Sympathizing with Roger Williams in his views on civil and religious liberty, he fled from the colony of Massachusetts, and took up his residence in the newly planted town of Providence. In the early colonial times he was a man of no small influence in the community in which he lived. With four other citizens he was chosen to draw up "a plan of agreement for the peace and government of the colony." For several years this instrument constituted the only acknowledged constitution by which the colony was governed. By the records of the First Baptist Church in Providence, it appears that Mr. Brown was its first elder or regular minister, although for a short time Roger Williams preached for the Church. The Church for more than half a century had no meeting-house. The tradition is that they were wont "to assemble in a grove or orchard for public worship, and, when the weather would not permit this, in private houses." Mr. Brown's name has been made somewhat memorable in the ecclesiastical history of Rhode Island, from the position which he took in a controversy which seems to have greatly agitated the little state. He maintained very stoutly the obligation of the rite of "laying-on of hands" as necessary to constitute one a member of Christ's Church. This rite, however, has long since, except by a few Baptists of Rhode Island, ceased to be regarded as of divine authority. Mr. Brown died about 1665. His name and influence were transmitted through an honored posterity, which has made itself felt in many of the literary and benevolent organizations of its native state. See Guild, *Life of Manning*. (J. C. S.)

Brown, Charles, a minister of the Society of Friends, was born in England in 1817. He early yielded himself to the Holy Spirit and his future work. It was not, however, until he was about forty years old that he ventured to address his friends in public. This long delay was owing to his high ideal of the Christian ministry. He realized fully the need of mental preparation, but pre-eminently above this he placed the spiritual. He died Jan. 1, 1864. See (Lond.) *Annual Monitor*, 1865, p. 14.

Brown, Charles Eden, a Methodist Episcopal minister, was born in Alexandria, Va., in 1815. He was converted while a boy, and entered the Baltimore Conference in 1837, in which he toiled faithfully until his death, July 13, 1846. See *Minutes of Annual Conferences*, 1846, p. 9.

Brown, Charles L., a Methodist Episcopal minister, was born in Campbell County, Va. He experienced conversion in 1868; was licensed to exhort and to preach in due time, and about 1872 entered the Missouri Conference, in which he labored faithfully two years, when sickness prostrated him, and after months of suffering he died, in 1874 or 1875. See *Minutes of Annual Conferences*, 1875, p. 46.

Brown, Charles S., a Methodist Episcopal minister, was born at Plattekill, Ulster Co., N. Y., Feb. 7, 1825. He inherited admirable natural qualities from exemplary Christian parents. His intention was to become a lawyer, and he determined to obtain a liberal education, which he began in New Paltz Academy, afterwards attending Amenia Seminary. Here he was converted, and, believing himself divinely called to preach, was more diligent than ever in his efforts to secure an education. Entering the Wesleyan University in 1845, in 1849 he graduated second in a class of thirty-one. He joined the New York Conference in 1850, where he continued an efficient and honored member until his death, Nov. 14, 1880. He was a sincere and upright man, the chief feature of his character being its high moral tone. His preaching was uniformly clear, forcible, and fervent. See *Minutes of Annual Conferences*, 1880, p. 84.

Brown, Charles Smith, a Universalist minister, was born in Oneida County, N. Y., March 20, 1804. He joined the Methodists at the age of fourteen; received a private theological training for the Universalist ministry, and in 1832 was ordained, and entered upon his work at South Oxford. He afterwards removed to Upper Lisle; then spent a few years in Pennsylvania; then in Oneida and Cortland counties, N. Y.; and finally settled at Cambridge, Ill., where he died, in May, 1870. Mr. Brown was a good, but not brilliant, preacher, and an exemplary Christian. See *Universalist Register*, 1871, p. 110.

Brown, Clark, A.M., a Congregational minister, was ordained pastor of the Church in Machias, Me., Oct. 7, 1795; dismissed Nov. 3, 1797; installed pastor in Brimfield, Mass., June 20, 1798; dismissed Nov. 2, 1803; and died several years after. See Sprague, *Annals of the Amer. Pulpit*, ii, 485.

Brown, Cotton, a Congregational minister, was a native of Haverhill, Mass. He graduated at Harvard College in 1743; was ordained pastor at Brookline, Oct. 26, 1748; and died April 13, 1751, aged twenty-five years. See Sprague, *Annals of the Amer. Pulpit*, ii, 73.

Brown, Daniel (1), a Free-will Baptist minister, was born July 16, 1813. He united with the Church in Hamburgh, N. Y., in 1834. For six years he resided in Boston, N. Y., and in 1848 moved to Dayton, Cattaraugus Co. He was ordained when forty-seven years of age, and labored chiefly in the Cattaraugus and Erie quarterly meetings. "With a self-sacrificing spirit he labored earnestly and faithfully the most of the time for twenty years, receiving but little remuneration for preaching until the means he had accumulated previous to his entering the ministry were entirely used up." He died in Dayton, Aug. 5, 1882. See *Morning Star*, Sept. 27, 1882. (J. C. S.)

Brown, Daniel (2), a Free-will Baptist minister, was born in Canada West, April 5, 1822. He was converted when eighteen years of age, and joined the Methodist Church. Subsequently he united with the Free-will Baptists, and was ordained in 1845. For several years, with a good degree of success, he labored in different places in Canada. He removed to the West, and died at Bruce, Mich., Aug. 3, 1869. See *Free-will Baptist Register*, 1871, p. 80, 81. (J. C. S.)

Brown, Daniel E., a Protestant Episcopal clergyman, resided in Michigan in 1853, at about which time he entered the ministry. The following year he became rector at Litchfield, Conn.; in 1857 officiated at Milton; in 1858 was rector of Trinity Church, Troy, O., and at the same time of St. Paul's in Greenville. In 1860 he removed to Michigan, residing at Flint; in 1862 became rector of St. Paul's Church, East Saginaw; in 1864 was missionary in Genesee County, although still residing at Flint. In 1866 he removed to Ionia, having charge of two churches, viz. St. John's in Ionia and Trinity Church, Saranac; in 1867 was rector of the latter only. In 1870 he resided in Flint without charge, and continued so to do until his death, which

occurred in 1873. See *Prot. Episc. Almanac*, 1874, p. 138.

Brown, David (1), a Presbyterian minister, was born in Scotland. On his arrival in America, he became a member of the Presbytery of New Castle, and took his place in the Synod of Philadelphia in May, 1748. He returned to Scotland during the year. See Webster, *Hist. of the Presb. Church in America*, 1857.

Brown, David (2), an English clergyman, was educated at Magdalen College, Cambridge. He became chaplain to the East India Company in 1794, and provost of the College of Fort William in 1800. He died in 1812. A volume of *Memorial Sketches*, with a selection of his sermons, appeared in 1816, edited by the Rev. Charles Simeon. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brown, David (3), a Methodist Episcopal minister, was born in the county of Down, Ireland, in 1760. He entered the itinerant connection in 1794: travelled nine years on Dutchess, Columbia, Croton, New Rochelle, Long Island, Redding, Litchfield, and Cambridge Circuits; and died Sept. 5, 1803. Mr. Brown was a man of unaffected piety, gentleness, and cheerfulness. See *Minutes of Annual Conferences*, 1804, p. 117.

Brown, David (4), a Cherokee Indian who took special interest in the intellectual and spiritual improvement of his tribe, was born about the beginning of the present century. He received his education at a school established at Brainerd by Rev. Cyrus Kingsbury, of the American Board of Commissioners for Foreign Missions. At this school he became a decided Christian, and set out for Cornwall, Conn., to attend the Foreign Mission School, to fit himself for a preacher. He spent one year in the Andover Theological Seminary, to perfect himself in the work of preparation. In due time he returned to his own people, and devoted himself with great zeal to missionary work for several years. His death occurred in the spring of 1829. See Anderson's *Memoir;* Allen, *Amer. Biog.* s. v. (J. C. S.)

Brown, David (5), an English Congregational minister, was born in Forfar, Scotland, March 27, 1804. He was apprenticed to his father as a linen-weaver, but was more fond of books than the loom. He taught two years at King's Muir, and then several years in Forfar. He at first joined the Established Church, but in 1837 connected himself with the Congregational Church. Soon after this he studied at the universities of St. Andrews and Edinburgh, with a view to the ministry, and then for several years supplied vacant churches and itinerated in various parts of the country. In 1846 he was ordained over the Church at Harray, Orkney, where he labored eight years, and then became pastor at Cullen, where he died, April, 1862. See (Lond.) *Cong. Year-book*, 1863, p. 212.

Brown, Duncan, D.D., a Presbyterian minister, was born in Robinson County, N. C., Oct. 3, 1771. He received a good academical education, studied theology privately, and was licensed by Orange Presbytery in 1801. In 1802 he accepted a call to Hopewell Church, S. C., where he remained for ten years. During his latter years he had no charge. He died July 6, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 82.

Brown, Ebenezer, a Congregational minister, was born at Brimfield, Mass. He studied theology, and was first settled as pastor over the Congregational Church in the north parish of Wilbraham, March 3, 1819. He resigned this charge July, 1827, and was installed three months later over the Congregational Church in Prescott, where he continued until March, 1835. He left this Church to accept a call to the Second Church in Hadley. In 1838 he went from this position to Illinois under a commission from the American Home Missionary Society, and settled first in Byron, Ogle Co. In November, 1843, he aided in forming the Congregational Church in Roscoe, and two months later assumed its pastoral charge. He died there, Feb. 13, 1872. See *Obituary Record of Yale College*, 1870–80 sup.

Brown, Edward, an English Congregational minister, was born in Edinburgh, Aug. 21, 1797. In early manhood he removed to London, was there converted, and offered his services to the Irish Evangelical Society. He studied three years at their academy in Dublin, and in 1821 was given a charge at Kilmainham. Thence he removed to Limerick, where for six years he labored very abundantly as an assistant. Between 1830 and 1841 he preached successively at Birr, Newry, Carrickfergus, and Limerick, when he returned to England. He next preached three years in Lincoln, and then went to Leeds, where he became chaplain to the Cemetery, in which office he continued until his death, July 25, 1860. See (Lond.) *Cong. Year-book*, 1861, p. 205.

Brown, Edwin C., a Baptist minister, was born at New London, Conn., Nov. 28, 1807. He graduated at Madison University, N. Y., in 1838; was ordained immediately afterwards in Hudson; and began to preach as a missionary in Franklin, Mo. In consequence of his outspoken views on the subject of slavery, after a single year of service, he resigned; and, after supplying a pulpit at St. Louis for six months, removed to Quincy, Ill., where he remained five years. He filled an engagement at Galena for three months, and then accepted a call to Lonsdale, R. I. His other pastorates were at Port Richmond, Pa.; Beverly, N. J.; Wabash, Ind.; Bath and Westmoreland, N. Y.; and Oxford, Ill. In consequence of ill-health he retired from the pastorate, and continued his ministerial work only as a supply in places in Illinois. He died in Galva, Jan. 16, 1881. See *Chicago Standard*, Feb. 3, 1881; *Minutes of Illinois Anniversaries*, 1881, p. 11. (J. C. S.)

Brown, Eleazar, a Baptist minister, pastor of the First Baptist Church of North Stonington, was ordained in 1770, and died June 20, 1795. See Sprague, *Annals of the Amer. Pulpit*, vi, 109.

Brown, Eli H., a Methodist Episcopal minister, was born at Troupsburg, N. Y., in 1837. He received a godly training, joined the Church in his childhood, and in 1859 entered the East Genesee Conference. In 1862 sickness obliged him to become a superannuate, which relation he sustained to the time of his death, March 21, 1865. Mr. Brown was earnest, full of the Spirit and faith, and successful. See *Minutes of Annual Conferences*, 1865, p. 241.

Brown, Elias P., a Free-will Baptist minister, was born at Strafford, Vt., April 17, 1792, and in early life became a Christian. Having been set apart to the work of the ministry, he labored for many years in his Master's cause. Later in life he removed to Amherst, O., where he continued to reside until his death, Aug. 29, 1869. See *Free-will Baptist Register*, 1869, p. 86. (J. C. S.)

Brown, Elijah, a Congregational minister, was a native of Waltham, Mass. He graduated at Harvard College in 1765; was ordained pastor of the Church in Sherburne, Nov. 28, 1770; and died Oct. 24, 1816, aged seventy-two years. See Sprague, *Annals of the Amer. Pulpit*, i, 514.

Brown, Esek, a Baptist minister, was born at Warren, R. I., Sept. 17, 1787. He united with the Church in Hardwick, Mass., in 1809; was licensed by the Church in West Sutton, Feb. 20, 1814; and ordained pastor of the Church in Dudley, June 15, 1815. Here he remained till the fall of 1818, when he went to Lebanon, Conn., which was his residence during the remainder of his life. He died Sept. 11, 1833. See Cathcart, *Baptist Encyclop.* p. 144. (J. C. S.)

Brown, E. T., a Baptist minister, was born in Lancaster, Pa., March 22, 1818. While residing in Greensburg he was converted and joined a Methodist Church, and subsequently united with a Baptist Church in Vir-

ginia. In 1842 he was ordained, and was pastor of three churches successively in Ohio—Mount Vernon, Wooster, and Warren. In 1863 he was appointed chaplain in the Second Ohio Cavalry, and served till the close of the war. For some time he resided at Sedalia, Mo., where he accomplished much spiritual good among the people. He died June 9, 1879. See Cathcart, *Baptist Encyclop.* p. 144. (J. C. S.)

Brown, Fountain, a minister in the Methodist Episcopal Church South, was born in Tennessee about 1808. There he was converted, licensed to preach, in 1830 admitted into the Tennessee Conference, and immediately transferred to the Missouri Conference. In 1863 he was arrested by the Federal authorities and sent to Alton (Ill.) Penitentiary, where he remained until December, 1865. He reached the neighborhood of his home about Dec. 25, 1865, when he was suddenly attacked by disease, and in a few hours died. Mr. Brown was an earnest and faithful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 80.

Brown, Frank, a Methodist Episcopal minister, was born in Warren County, Pa., Jan. 30, 1837. He was converted at fifteen; graduated at Allegheny College at eighteen; served four years as professor in the university at Athens, O., two years as superintendent of schools in Allegheny City, Pa., one year as tutor in Allegheny College, and in 1863 entered the Erie Conference. When the Conference was divided, he fell into the East Ohio. His appointments were, Delaware Grove, Sheakleyville, Conneautville, Girard, Bristol, Jefferson, Tidioute; Scoville Avenue, Cleveland; and New Philadelphia. At the close of this last pastorate ill-health compelled him to take a supernumerary relation, which he held until his death at Chautauqua, N. Y., Aug. 3, 1881. He lived a pure and blameless life, approaching the ideal as a minister of the Gospel. See *Minutes of Annual Conferences*, 1881, p. 319.

Brown, Frederick H., a Presbyterian minister, was born at Stockbridge, Mass., Nov. 1, 1806. He united with the First Presbyterian Church in Auburn in 1826; was educated at Auburn Theological Seminary, N. Y. (1832–35); was licensed by Cayuga Presbytery in 1836, and installed pastor of the Presbyterian Church at Ludlowville, where he remained over a year. His subsequent fields of labor were Brownhelm, O. (six years), Medina (seven years), Cleveland (as chaplain, a year and a half), Youngstown (three years and a half), and finally as chaplain again until 1858. He died July 31, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 178; *Gen. Cat. of Auburn Theol. Sem.* 1883, p. 220.

Brown, Garrett Garnsey, a Congregational minister, was born at Bethlehem, Conn., in 1784. He prepared for college partly with a private instructor, and partly at Morris Academy, Litchfield; and entered college in the sophomore year. After graduating he taught in Milford, Conn., for one term, and then became a student in Andover Theological Seminary. He remained there until licensed to preach by the New Haven East Association in 1811. The next fifty years of his life were spent in the Southern and South-western States, where he taught in private families and in select schools; preaching also as opportunity offered, though not ordained. During these years he had no fixed residence, and scarcely remained for a year in any one place. In 1854 he visited the Sandwich Islands and opened a private school, but returned the next year to the South. After the war broke out he came back to his native town. The closing part of his life was spent in Woodbury, Conn., where he died, Oct. 1, 1878. See *Obituary Record of Yale College*, 1871.

Brown, George (1), a Scottish prelate, was chancellor of Aberdeen, and rector of Tinningham in East Lothian, and was consecrated bishop of Dunkeld in 1484. He was witness to the charter of regality granted to the abbey of Paisley by king James IV, Aug. 19, 1488. He died Jan. 12, 1515. See Keith, *Scottish Bishops*, p. 91.

Brown, George (2), an Irish Wesleyan minister, was born in 1750. He was converted at the age of twenty-two, entered the travelling connection in 1776, preached thirty years, and died in 1822. He lived as he preached. See *Minutes of the British Conference*, 1822.

Brown, George (3), a Methodist Episcopal minister, was born in Halifax County, Va., about 1771. He experienced conversion in his twenty-first year, and, after discharging the duties of a local preacher for twelve years, was in 1818 admitted into the Kentucky Conference, wherein he served until his death, Dec. 12, 1823. See *Minutes of Annual Conferences*, 1825, p. 474; *Meth. Magazine*, viii, 166.

Brown, George (4), an English Baptist minister, was born in 1777. He seems to have commenced his ministry in Sabden, Lancashire, where he remained two years, and then removed to Kington, in Herefordshire, where he was pastor eight years. About 1822 he was invited to take charge of the Church in South Shields, Durham. Here he remained during the rest of his life. He is said to have experienced heavy trials, through all of which the Lord carried him. He died Aug. 26, 1842. See (Lond.) *Baptist Hand-book*, 1843, p. 21. (J. C. S.)

Brown, George (5), a Methodist Protestant minister, was born in West Pennsylvania, Jan. 29, 1792. He was converted in 1813, began the Methodist Episcopal itinerant life in 1815, and after one year under the presiding elder, entered the Baltimore Conference, which then included West Pennsylvania. In 1825 he became a member of the Pittsburgh Conference, and so continued, filling some of its principal stations, and serving four years as presiding elder, until 1829, when he took a prominent part in the organization of the Methodist Protestant Church, and commenced his first pastorate in that body in the same year. In 1831 Mr. Brown was elected president of his Conference, and served in this relation three years. In 1838 he was placed in charge of the Ohio Circuit, in 1839 elected president of his Conference, in 1840 stationed at Pittsburgh, in 1842 again elected president, in 1845 appointed Conference missionary, in 1846 again president, and thus continued to vibrate between the presidency and pastoral office until 1860, when he was elected editor of the *Western Methodist Protestant* at Springfield, O., in which office he served two years, producing many useful theological and ecclesiastical articles. He then took a superannuated relation at his home in Springfield, where he died, Oct. 25, 1871. Mr. Brown was a prodigious worker, a finely educated man, and a devoted Christian. After retiring from the editorial service, he published his *Recollections of Itinerant Life* (8vo, 456 pages), and an autobiography of great interest, full of incident, and details of travel, Gospel labors, and experiences. See Bassett, *Hist. of the Meth. Prot. Church*, p. 369.

Brown, George F., a Methodist Episcopal minister, was born in New Jersey, March 13, 1809. He was converted at sixteen years of age, licensed to preach in 1828, and joined the Philadelphia Conference in 1829. He was a pastor nineteen years, a presiding elder fourteen years, chaplain of New Jersey state prison two years, and supernumerary eighteen years. In 1848, 1852, 1856, and 1860, he was a delegate to the General Conference. He died of paralysis, in Cincinnati, March 20, 1881. He was a man of excellent mind, fervent piety, and intense loyalty to the Church and his Master. See *Minutes of Annual Conferences*, 1882, p. 80.

Brown, George Jay, a Methodist Episcopal minister, was born in Brainard, N. Y., Nov. 12, 1839. He was admitted to the bar in Albany, N. Y., at the age of twenty. Soon after he received a divine call, and commenced studying for the ministry. He prepared for college at Fort Edward Institute, and entered the

Wesleyan University, at Middletown, Conn., in 1865. While in college he supplied vacant pulpits as he had opportunity, and under the pressure of over-work his mind became deranged. After two years spent in an asylum reason was restored, and, returning to the university, he graduated with honor in 1873. Entering Drew Theological Seminary, he studied (1873–75), preached, and taught, gaining a reputation for critical scholarship, deep religious experience, and pulpit ability far beyond his years. He had joined the Troy Conference in 1868, and, after completing his education, he now occupied two of its most prominent appointments, Schenectady and State Street, Troy. At his second appointment symptoms of his former malady returned, and although he sought relief by rest and travel, reason again left her seat, and he was removed to the Utica Asylum, where he died, Dec. 2, 1880. To do the will of God was "his meat and drink." The Bible was "the man of his counsel." He possessed wonderful power of mental abstraction and concentration of thought. He could study anywhere. Although stricken down in middle life, he lived longer by living better than most men. See *Minutes of Annual Conferences*, 1881, p. 93.

Brown, George L., a Methodist Episcopal minister, was born in Baltimore, Md., in January, 1809. He was converted in 1830, and in 1834 joined the Baltimore Conference, from which time, until 1841, he was, on account of ill-health, obliged to hold a supernumerary relation. He then assumed the active relation, and labored faithfully and successfully until his sudden death, in 1843. Mr. Brown possessed ordinary ministerial talents, deep piety, and much patience. See *Minutes of Annual Conferences*, 1843, p. 412.

Brown, George R. (1), a native of Western Africa, became an assistant missionary of the Wesleyan Society in 1850. He died at Cape Coast, Aug. 17, 1854, aged forty-five years, and was followed to the grave by the governor and staff, with a multitude of people, making great lamentation. Mr. Brown was a man of excellent spirit and acceptable talents. See *Minutes of the British Conference*, 1855.

Brown, George R. (2), a Universalist minister, was born at Watertown, N. Y., Oct. 6, 1806. He removed with his parents to Peru, O., in 1823, where for some years he worked on the farm summers and attended the district school winters. He was ordained to the Universalist ministry in 1837, and labored in Northern Ohio and Indiana, and Southern Michigan, serving largely as a pioneer. He died May 9, 1873. Mr. Brown possessed a special gift as counsellor and comforter to the afflicted, was mighty in the Scriptures, a firm and zealous advocate of temperance, and his life was above reproach. See *Universalist Register*, 1874, p. 127.

Brown, Hartwell Harwell, a minister in the Methodist Episcopal Church South, was born in Virginia. He was well educated, experienced conversion in 1818, and later in the same year entered the Tennessee Conference. He soon rose to eminence, but after filling several of the first appointments of the Conference, located on his farm, and soon began merchandising. He possessed a large fortune, which soon was lost in business failures, and he was again brought into the active ranks of the ministry. For two or three years previous to his death he sustained a superannuated relation, and to a large degree became insane. He died in 1868. Mr. Brown was of robust form, had a fine voice, and an agreeable manner. In his better days his sermons were full of thought, and delivered with much power. See *Minutes of Annual Conferences of the M. E. Church South*, 1868, p. 251.

Brown, Harvey, a Methodist Episcopal minister, was born in New England in 1793. He served as a soldier in the war of 1812, experienced religion in 1820, and in 1829 joined the New York Conference. In 1851 and 1852 he labored in the Illinois Conference, in the following year located, and in 1866 re-entered the New York Conference as a superannuate, and continued to sustain that relation until his death, in Harlem, N. Y., Dec. 15, 1870. Mr. Brown was a man of strong convictions, deep, positive, and unintermittent piety, and great faith. See *Minutes of Annual Conferences*, 1871, p. 108.

Brown, Henry, a Presbyterian minister, was born in Rockbridge County, Va., Nov. 28, 1804. He received his early education at home, and graduated at Washington College, Va., in 1827. After leaving college he taught for a few months, and entered Princeton Theological Seminary, but in consequence of severe illness was obliged to leave. He next entered Union Seminary, but did not remain long, for the same cause. He was licensed by Lexington Presbytery, and ordained by the same an evangelist in 1831. He commenced his labors at Tygart's Valley, extending his missionary labors to Kanawha County, preaching at Beverly, Huttonville, Mingo Flats, and Woodstock. His next field of labor was Augusta County, and subsequently he was a supply at Briery Church, Prince Edward County. He then removed to Wilmington, N. C., where, and in neighboring churches, he labored with great success. In 1840 he returned to the valley of Virginia, supplied Black River and Rock Fish churches, and afterwards the Church of Harrisonburg. His first pastoral charge was Goshen Church at Crab Bottom, where he was installed, which relation was dissolved in 1857, and at the same time he was also pastor of Pisgah Church. Compelled to seek a milder climate, he removed to Alligator (now Lake City), Fla., where he was duly installed. He next labored as a missionary in the Cherokee Presbytery, residing at Lafayette, Ga. A sunstroke compelled him to lay aside work for a time. Returning to Virginia, he taught school for six months, and was afterwards missionary to the sick and wounded soldiers in the hospitals at Richmond, and for a while post-chaplain of the Confederate army. At the close of the war he made a pedestrian journey of two hundred miles in south-western Virginia, preaching nearly every day. For one year he supplied Lafayette and Harmony churches, Ala. They were twelve miles apart, and he visited them on foot, calling on every family on his way. He then went to Tennessee, and labored five years as an evangelist in Knoxville Presbytery. Another sunstroke led him again to Florida, where he preached at Pilatka, Enterprise, and Cedar Keys. He finally went to Marlin, Tex., where he died, Jan. 14, 1881. See *Princeton Necrolog. Report*, 1881, p. 25. (W. P. S.)

Brown, Henry Bell, an English Wesleyan minister, was born at Chester-le-Street, Durham, June 8, 1808. He was converted in his thirteenth year, while at school at Houghton-le-Spring. In 1832 he received his first appointment. In 1846 he was laid aside by affliction. He died at Workington, Cumberland, Feb. 11, 1856. He was studious and devoted. See *Minutes of the British Conference*, 1856.

Brown, Henry C., a Methodist Episcopal minister, was born at Springfield, Bradford Co., Pa., Nov. 3, 1833. He grew up a wayward youth, though reared by Christian parents, but experienced conversion when about twenty, and in 1856 entered the East Genesee Conference. In the latter part of 1859 he was attacked by illness, became superannuated early next year, and died Sept. 22, 1860. Mr. Brown was an able minister, though only possessing a partial education. He was characterized by great earnestness, fidelity, and strong faith. See *Minutes of Annual Conferences*, 1861, p. 140.

Brown, Horace, a minister in the Methodist Episcopal Church South, was born in Kennebec County, Me., Nov. 11, 1799. He removed to Indiana with his parents while quite young, joined the Church when about eighteen, and subsequently became a member of the Missouri Conference, and in it labored many years with great distinction. He died Jan. 1, 1872. Mr. Brown, in his ministerial and domestic life, was an ex-

emplary man. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 737.

Brown, Isaac, an English Wesleyan minister, whom Wesley was wont to call "Honest Isaac Brown," was born at Hawkesworth, near Otley. He commenced his ministry in 1760, and continued it until infirmities forced him to desist, in 1803. He settled at Pontefract, and died in 1815. He was a man of child-like innocence, was greatly beloved by John Wesley, and worked hard and long and well. See *Minutes of the British Conference*, 1815.

Brown, Jacob A., a Methodist Episcopal minister, was born at Morristown, N. J., Sept. 15, 1810. He became a Christian in early manhood, in due time was licensed to exhort and to preach, and in 1834 entered the Ohio Conference. On the formation of the North Ohio Conference he became a member of it. During his later years he sustained a superannuated relation, retired to Delaware, O., and engaged in mercantile business, where, by his integrity, fair dealing, and genuine piety, he won the high respect of all. He died Jan. 26, 1879. As a preacher Mr. Brown was clear, tender, and scriptural. He was an affectionate man and a faithful Christian. See *Minutes of Annual Conferences*, 1879, p. 39.

Brown, James (1), a Presbyterian minister, was born in Connecticut. He was licensed by Suffolk Presbytery, and was called to Bridgehampton, and ordained in June, 1748. The loss of health compelled him to lay aside his pastoral work in March, 1775, and he died April 22, 1788. He was a judicious, spiritual preacher, laborious and successful. See Webster, *Hist. of the Presb. Church in America*, 1857.

Brown, James (2), an English missionary in the province of Georgia during the latter part of the last century, published, *The Restitution of All Things* (1785): —and *Civil Government* (1792). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brown, James (3), a preacher of the United Methodist Free Church, was born in April, 1828, at Rochester, Kent, of Wesleyan parents. He was converted under the ministry of Rev. Joseph New, who, when he went as a missionary to Africa, sent for his young friend as a teacher in the African school, and Brown soon became a school inspector there. His health failed, and he returned home, and travelled in six English circuits. He died Feb. 6, 1878. See *Minutes of 22d Annual Association.*

Brown, James Allen, D.D., LL.D., a Lutheran theologian, was born in Lancaster County, Pa. He was of Quaker descent, but reared under Presbyterian influences. In 1841 he entered the senior class of Pennsylvania College, from which he graduated in 1842. Having become acquainted with the doctrines of the Lutheran Church, he united with that body, and resolved to devote himself to the work of the ministry. He studied at Baltimore under Drs. J. G. Morris and B. Kurtz. Having completed his studies, he was licensed by the Maryland Synod, and became pastor of Luther Chapel in Baltimore. He subsequently was called to York, Pa., and from thence to Reading. In 1860 he was elected professor of theology of the Theological Seminary of the South, at Newberry, S. C. On the breaking-out of hostilities in 1861, he withdrew and returned to the North, and became chaplain of the hospital and military post established at York. In 1865 he was elected professor of theology of the Gettysburg Seminary, in which he labored with distinguished ability and success until December, 1879, when he was stricken with paralysis, which deprived him of his speech. He resigned his position in June, 1880, and died at Lancaster, June 19, 1882. (B. P.)

Brown, James Francis, a Congregational minister, was born in 1820, and graduated from Cambridge Theological School in 1848. In November of the same year he accepted a call from the First Congregational Church, West Cambridge, Mass., where he labored earnestly and successfully till his death, June 14, 1853. Mr. Brown was a sincere Christian man, full of kind sympathies, and eminently faithful in all the duties of his sacred office. See *The Christian Examiner* (Boston), 1853, p. 312.

Brown, James Willis, a Methodist Episcopal minister, son of Rev. Nathaniel Brown, was born in Fairview, Ind., in 1850. He joined the Church in 1859; was converted at his father's family altar a few years later; received license to exhort in 1869, to preach in 1870; and in the same year entered the North Indiana Conference. In 1872 he entered the North-western University to complete his education, but had studied but a short time when failing health obliged him to return home. He continued to preach until prostrated with consumption, of which he died, Sept. 21, 1873. Mr. Brown was possessed of a clear and logical mind, studious in habit, earnest as a speaker, warm in his attachments, cheerful in disposition, and devoted to his calling. See *Minutes of Annual Conferences*, 1874, p. 53.

Brown, Jesse, a Methodist Episcopal minister, was born in Amherst County, Va., July 17, 1782. He received a pious training; joined the Church in 1806; received license to preach in 1808; and in 1809 entered the North Carolina Conference, wherein he served until his death, Nov. 8, 1812. Mr. Brown's life was pious, zealous, and full of good works. See *Minutes of Annual Conferences*, 1813, p. 222.

Brown, John (1), an English martyr, was miserably treated because he rebuked the priest, and was burned at Ashford in 1517. See Fox, *Acts and Monuments*, iv, 181.

Brown, John (2), an English minister of the Society of Friends, was born at Laleham, Middlesex, June 1, 1639. He was among the first who, in his native county, embraced the doctrines and followed the practices of the Friends. He became a member of the monthly meeting of Kingston-upon-Thames, where the meeting-house was built, and continued a member thereof forty-eight years. After he became a minister he "was very zealous, not fearing the trials and persecutions that came upon him." He was in prison at the time of the great fire in London in 1666, and was obliged to carry his bed out on his back when the prison was burned. He remained steadfast in the truth to the last, and died at the house of his son-in-law, in Blackman street, Southwark, May 6, 1723. See *Piety Promoted*, ii, 362. (J. C. S.)

Brown, John (3), was the first settled pastor of the first Church in New Jersey, founded at Middletown in 1688, and he gave the lot on which the first meeting-house in that place was built. See Sprague, *Annals of the Amer. Pulpit*, vi, 12.

Brown, John (4), a minister of the Scotch Church at Rotterdam, died in 1679. He published, *Christ the Way, the Truth, and the Life* (1677):—*Quakerism the Pathway to Paganism*, in answer to R. Barclay's *Apology* (1678):—*An Explanation of the Epistle to the Romans* (1679). In theology he was a Calvinist of the old school, and a man of learning and piety. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brown, John (5), a Unitarian minister of Haverhill, Mass., was born in 1706, and died in 1752. He published a *Sermon on the Death of Thomas Symmes* (1726).

Brown, John (6), a Unitarian minister, was born at Haverhill, Mass., in 1724, and graduated at Harvard College in 1741. He was ordained and installed pastor of the Church in Cohasset, Sept. 2, 1747. He died Oct. 22, 1791. He published a sermon entitled, *In what Sense the Heart is Deceitful.* See Sprague, *Annals of the Amer. Pulpit*, viii, 6.

Brown, John (7), a Presbyterian minister, was

born in Ireland in 1728. He graduated at Nassau Hall in 1749, was licensed by the New Castle Presbytery, and sent to the valley of Virginia. He received a call from Timber Ridge and Providence, and was ordained and installed Oct. 11, 1753. He resigned his charge after a pastorate of twenty-three years, and removed to Kentucky. He died in 1803. See *Index to Princeton Review*. (W. P. S.)

Brown, John (8), an English Wesleyan minister, was born in Helmsley Black-moor, Yorkshire, in 1782. He was converted in his sixteenth year, and, three years after, he left the farm for the ministry. He preached at Berwick-upon-Tweed, Howden (1803), Liverpool, Manchester, and Wakefield. While attending the Conference at Sheffield (1811), he was seized with catarrhal fever; this was aggravated by his journey, first to his native place, and then to London, to which city he was appointed by the Conference, so that he died soon after his arrival, Sept. 17, 1811. "In mental vigor, moral worth, studious diligence, ministerial ability and spiritual usefulness, he excelled most of his contemporaries." See *Minutes of the British Conference*, 1812; *Wesl. Meth. Magazine*, 1819, p. 241.

Brown, John (9) (of Ossawatomie), a fanatical reformer, was born at Torrington, Conn., May 9, 1800. He removed to Ohio in early youth, and became a tanner and currier. In 1839 he conceived the idea of liberating the southern slaves, and retained it during the rest of his life. In 1846 he removed to Springfield, Mass., and engaged in the wool trade, and afterwards visited Europe. In 1855 he emigrated to Kansas, where he took an active part in the anti-slavery struggle. In May, 1859, he called a secret convention of the friends of freedom, which met at Chatham, Canada, organized an invasion of Virginia for the purpose of liberating the slaves, and adopted a constitution. In July of that year he rented a farm-house about six miles from Harper's Ferry, and collected there a supply of pikes, guns, and munitions. On the night of Oct. 16, with the aid of about twenty men, he surprised Harper's Ferry, captured the arsenal and armory, and took over forty prisoners. About noon the next day his party was attacked and defeated by the Virginia militia, and himself wounded and taken prisoner. He was tried in November, and hung at Charlestown, Va., Dec. 2, 1859. He was a devout member of the Congregational Church, and a man of strict moral character, unflinching courage, and intense earnestness. He met his death with the composure of a hero. See Redpath, *Life of Captain John Brown* (1860); Webb, *Life and Letters of Captain John Brown* (Lond. 1861); Greeley, *Amer. Conflict*, vol. i.

Brown, John (10), an English Congregational minister, was born at Denny, Stirling, April 24, 1811. He was early converted, and began to labor in the Christian cause. In 1833 he entered Blackburn Academy, and in 1837 he became the pastor of the churches of Wirksworth and Middleton, in Derbyshire, where he remained nineteen years. In 1857, after a brief period of rest, he accepted the pastorate of the churches of Hambledon and Skirment, near Henley-on-Thames, where he continued for eleven years. In 1868 symptoms of failing health led him to remove into Shropshire, and after two years, the entire failure of his health induced him to retire to Matlock, where he died, March 22, 1880. See (Lond.) *Cong. Year-book*, 1881, p. 359.

Brown, John (11), an English Wesleyan minister, father of Rev. John Brown, who began his ministry in 1822, commenced his long career in the sacred office in 1807. He preached in England until 1816, when he and James Catts were sent to commence a Wesleyan mission in Hayti, W. I., being the first Protestant missionaries to enter the French-speaking part of St. Domingo. After two years' effort they were compelled to leave Port au Prince in consequence of the riotous opposition of the natives, stimulated by the Roman Catholic priesthood, the feeble republican government being unable to afford them protection (this mission was re-established in 1834 by John Tindall). Resuming his labors at home, he was appointed to several of the most important circuits, until, through failing strength, he retired from the activities of the travelling ministry, and settled in Chelsea, London. He died Aug. 11, 1867, in his eighty-second year. Mr. Brown's habits were retiring, his spirit peaceful and benevolent, his pastorate vigilant and kind, his sermons instructive and serious. He was a sound theologian, an upright man, beloved by his brethren. A few of his sermons were published, and he translated a memoir from the French. See *Minutes of the British Conference*, 1868, p. 10.

Brown, John (12), an English Wesleyan missionary, received his first appointment in 1841 to St. Christopher, W. I., after having attended the theological institution. He labored successfully until removed by a short affliction to his eternal rest, Sept. 17, 1843, aged twenty-four years. He was distinguished for piety, love of souls, and discretion. See *Minutes of the British Conference*, 1844.

Brown, John C., a Protestant Episcopal clergyman of the diocese of New Jersey, was born in New York city in 1828. He was ordained deacon in 1846; became rector of Christ Church, Walton, from 1847 to 1860; of St. Paul's, Trenton, from 1862 to 1877; and died in Trenton, March 28, 1877. See *Prot. Episc. Almanac*, 1878, p. 168.

Brown, John D., a Methodist Episcopal minister, was born in Kishacoquillas Valley, Pa., Nov. 8, 1834, and was left dependent on his own resources very early in life by the decease of his father. After receiving a common-school education he studied at Tuscarora Academy and Jefferson College; and in 1859 entered the East Baltimore Conference. In 1861 he volunteered as a missionary to India, sailed in August of that year, and about one year after his arrival was preaching to that people in their native language. While in India his fields of labor were Moradabad, February to November, 1862; Shahjehanpoor, December, 1862, to December, 1864; and Seetapoor, January, 1865, to 1870, when the failing health of his wife obliged him to return to America. While in Seetapoor Mr. Brown translated into the native language, *Church Polity*, by bishop Morris; *Evidences of Christianity*; *Mitchell's Letters to Indian Youth*; *Whirlpool of Intemperance*, and many valuable works. He was also the author and publisher of *Inquirer after Truth*, and many other valuable Sunday-school books. On his arrival home he immediately began a diligent representation, among various churches, of the foreign mission work. In 1871 he was given charge of First Church, Carlisle, Pa. At the end of the year, his wife's health having recovered, he sailed again for India. He first settled in Shahjehanpoor, where he served as a member of the publishing committee in addition to teaching and preaching. Thence he went to Bareilly, where for nearly three years he devoted his time to ministerial duties, the translation of the Berean Sunday-school lessons, and devising Sunday-school picture-books for the natives. His health then becoming too feeble for the severity of the climate, he again returned to the home of his childhood in 1876. In 1877 he applied to his home Conference for work, and was appointed to traverse it as Sunday-school and tract agent. He made Harrisburg his home, and died there Feb. 17, 1878. Mr. Brown's love and zeal for the missionary cause were unbounded. He was a man of strong faith. See *Minutes of Annual Conferences*, 1878, p. 36.

Brown, John Howe, D.D., a Presbyterian minister, was born in Kentucky, and spent the greater part of his ministerial life there. He was a pastor in Richmond, and afterwards in Lexington. In 1854 he was stated supply at Jacksonville, Ill.; in 1855 he removed

to Springfield, where he ministered to the First and Second Presbyterian Churches. His last field of labor was in Chicago, where he spent two years, and died Feb. 23, 1872, aged seventy-seven years. He was a man of power in the pulpit. See (N. Y.) *Presbyterian*, March 9, 1872.

Brown, John M., a Methodist Episcopal minister, was born at Mayfield, N. Y., Aug. 12, 1835. He removed to Steuben County, Ind., about 1853; served as a soldier in the Federal army over three years; in 1870 began preaching, and at the close of that year entered the North Indiana Conference, wherein he labored with zeal and fidelity until his sudden death, Jan. 18, 1878. See *Minutes of Annual Conferences*, 1878, p. 53.

Brown, John Newton, D.D., a Baptist minister, was born at New London, Conn., June 29, 1803. When quite young his parents removed to Hudson, N. Y. He pursued his studies at the Hamilton Literary and Theological Institution (now Madison University), and graduated with an honorable standing in 1823. Shortly afterwards he was settled as pastor of the Church in Buffalo, and then at Malden, Mass., and Exeter, N. H. In 1833 he took up his residence in Boston, in order to prepare his *Encyclopædia of Religious Knowledge*. See DICTIONARIES, ECCLESIASTICAL. He returned to Exeter to resume the pastorate, and remained there until, in 1838, he was chosen professor of theology in the Literary and Theological Institution at New Hampton. This position he filled for six years with rare fidelity and success, until his health failed. He then took up his residence in Georgia, and at the end of a year was able to take the pastoral care of a Church in Lexington, Va. He was elected in 1849 editorial secretary of the American Baptist Publication Society. In connection with his duties, he also did a large amount of editorial work for the *Christian Chronicle* and the *National Baptist*. For many years he was engaged in the preparation of an elaborate history of the Baptist denomination, which he did not live to finish. He died at Germantown, Pa., May 15, 1868. See the *National Baptist*, May 17, 1868; *Appleton's Annual Cyclopædia*, viii, 89. (J. C. S.)

Brown, John Snowden, an English Congregational minister, was born at Birmingham in 1831. His earliest religious experience was among the Wesleyan Methodists, and he spent some time in preaching under the direction of that denomination, particularly in Cornwall. He afterwards entered Western College, Plymouth, with the design of preparing himself to preach among the Congregationalists. In 1874 he accepted an invitation to the pastorate at Market Weighton, Yorkshire, where he labored with eminent success until his death, near the close of January, 1879. See (Lond.) *Cong. Year-book*, 1880, p. 312.

Brown, John Walker, a minister of the Protestant Episcopal Church, was born Aug. 21, 1814, in Schenectady, N. Y. At the age of fourteen he entered Union College, and graduated in 1832 with distinguished honor. In the following year he entered the General Theological Seminary, and, having completed his course, was ordained deacon in 1836, and immediately began his ministry at Astoria, L. I.; serving at the same time as assistant to Rev. Dr. Lyell of Christ Church, New York city. He was ordained priest in 1838, and in May of that year he established the Astoria Female Institute, with which he was connected for seven years, when he became editor of the *Protestant Churchman*. A bronchial affection became so threatening in the latter part of 1848 that he took a voyage to Europe. His editorial correspondence while abroad is written in his graceful and vigorous style. He reached Malta about the middle of March, and died there, April 9, 1849. He was singularly modest, and was a writer of no ordinary ability. See *Amer. Quar. Church Rev.* 1849, p. 445; Sprague, *Annals of the Amer. Pulpit*, v, 739.

Brown, Jonathan (1), an English Wesleyan minister, was born near Stanhope, in Weardale, about 1750. He was converted at the age of twenty-two, and was admitted into the Connection in 1778. His first field was the Isle of Man; he labored six years in Ireland, and the rest of his ministerial life was spent in the northern part of England. He became a supernumerary in 1817, and died at Hull, Aug. 2, 1825. He labored on twenty-four circuits, on seventeen of which he gathered in many new members. He was diligent, mightily in earnest, and frequently spent whole nights in prayer. See *Wesl. Meth. Magazine*, 1826, p. 505; *Minutes of the British Conference*, 1826.

Brown, Jonathan (2), a Presbyterian minister, was born at Pittsfield, N. H., in 1757. He graduated at Dartmouth College in 1789; was ordained and installed as minister of the East parish in Londonderry in 1795; was dismissed at his own request in September, 1804; and died in the place where he had exercised his ministry, in February, 1838. See Sprague, *Annals of the Amer. Pulpit*, iv, 411.

Brown, Jonathan (3), an English Wesleyan minister, was born at Weardale, Sept. 26, 1785. He was converted at the age of sixteen, and in 1805 was appointed to the Inverness circuit. He labored in the itinerancy for thirteen years, one of his circuits being Keighley, in 1808, and his last, Salford. In 1818 he became a supernumerary, and settled in Bury. He died Dec. 14, 1819. See *Minutes of the British Conference*, 1820; *Wesl. Meth. Magazine*, 1820, p. 561 sq.

Brown, Jonathan (4), a Baptist minister, was born at Marblehead, Mass., Jan. 21, 1790. His early life was spent in hard struggles with poverty. At the age of twenty-eight he united with the Church, and soon yielded to a conviction that it was his duty to preach the Gospel. About 1827 he moved to Adams County, Ill., and was ordained in 1851. He was pastor of the churches in Centreville and Hodley Creek, in Brown Co. He found great delight in preaching as an evangelist among feeble churches and destitute neighborhoods, for which service he neither asked nor received compensation. In 1856 he removed to Quincy, where he died, March 25, 1875. See *Minutes of Illinois Anniversaries*, 1875, p. 9, 10. (J. C. S.)

Brown, Joseph (1), an English Baptist minister, was born in Coventry, in June, 1730. He was educated under Dr. Doddridge, at Northampton, who appointed him as his assistant in his lectures on experimental philosophy. For all branches of natural sciences he had a special aptitude, and throughout life cultivated his taste for the mechanic arts. He afterwards became a Baptist and was ordained, his first settlement being at Downton, in Wiltshire, and his second at Fair Street, Horsley Down. After several removals he finally accepted a call to the Church at Deptford. For many years Mr. Brown was secretary to the General Assembly of the Baptists. He died May 21, 1803. See Wilson, *Hist. of the Dissenting Churches*, iv, 262, 263. (J. C. S.)

Brown, Joseph (2), an English minister of the Society of Friends, was born at Lothersdale, West Riding, Yorkshire, in 1751. His occupation, for many years, was that of constructing dry stone fences. With his utmost efforts, he found it hard to earn enough to support his large family. In the thirty-first year of his age "he came forth in the ministry," and labored to the best of his ability, chiefly in his own immediate vicinity. In 1795 he was committed to York castle, and subsequently was thrown into prison because of his refusal to pay tithes for the support of the Established Church. He was discharged at the end of two years, and was able afterwards to comfort others in like circumstances "with the comfort wherewith he had been comforted of God." He died a peaceful death, June 28, 1803. See *Piety Promoted*, iii, 318–20. (J. C. S.)

Brown, Joseph (3), a Presbyterian minister, was born in Robeson County, N. C., Aug. 17, 1795. He was

educated at Philadelphus, N. C., and at the Union Theological Seminary of Virginia, and was licensed by the Fayetteville Presbytery in 1830. In 1838 he was installed pastor of Hopewell Church, S. C., in Harmony Presbytery, and died there, May 19, 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 67.

Brown, Joseph (4), a Congregational minister, was born in Chester, England, and preached in that country. After arriving in America, he was settled as pastor of the Second Church in Exeter, N. H., Nov. 20, 1792, and remained in that position until 1795. In January, 1796, he was installed pastor in Shapleigh, Me., and remained there until May, 1804. The following year he was installed pastor in Alfred, Nov. 13, and was dismissed in 1809. In the same year he was installed pastor at Deer Isle; and he died in September, 1819. See Sprague, *Annals of the Amer. Pulpit*, ii, 211.

Brown, Joseph (5), an English Wesleyan minister, was born in 1802. He was converted at the age of twenty, soon after became a zealous local preacher, and entered the itinerancy in 1828. He died Dec. 31, 1832. He was a young man of studious habits, modesty, piety, faithfulness in labor, and resignation in affliction. See *Minutes of the British Conference*, 1833.

Brown, Joseph (6), a Presbyterian minister, was born in Rockbridge County, Va., Sept. 24, 1809. He was licensed by Lexington Presbytery, Oct. 17, 1835; and ordained by the same at Augusta Church, Oct. 28, 1836. He graduated at Washington College in 1830, after which he spent two years in teaching; entered Princeton Seminary in 1832, and graduated in 1835. He accepted calls, Sept. 7, 1837, from the two churches Spring Creek and Oak Grove, and was installed as their pastor by the Presbytery of Greenbrier. Here he labored until 1847. This was his first and only pastorate. Most of his ministerial work was of a missionary character, usually in frontier settlements and among the colored population. He spent six years in preaching to the colored people in Mississippi. He taught in Little Levels Academy and Lewisburg Academy, and as assistant in a parochial school, Memphis, Tenn.; a grammar-school near Natchez, Miss.; and as principal of Locust-lawn School for Females. From 1868 to 1879 he resided in Florida at Clearwater Harbor, where he gradually gathered, watched over, and supplied the Andrews Memorial Church. He, in 1879, removed to Bryan, Tex., where he died, Feb. 14, 1880. Mr. Brown was a devout, self-sacrificing man, clear in his convictions and a thorough-going Presbyterian. See *Necrological Report of Princeton Theol. Seminary*, 1880, p. 19.

Brown, Joseph (7), a Baptist minister, was born at Wickford, R. I., and graduated from Yale College in 1841. For some time he was a teacher in the Pittsburgh Female Seminary, and subsequently was ordained at Gallipolis, O., over a Church organized by himself. For ten years he had charge of a Church in Springfield, O., and in 1860 he became pastor of the Church in Terre Haute, Ind. He removed, in 1870, to Indianapolis, and for five years was the corresponding secretary of the Indiana State Convention. After a protracted illness, he died Aug. 11, 1878. See Cathcart, *Baptist Encyclop.* p. 146. (J. C. S.

Brown, Joseph (8), a Cumberland Presbyterian minister, was born in Surry County, N. C., Aug. 2, 1772. In 1788, his father, colonel James Brown, attempted to move his family from North Carolina to the Cumberland country by boat. Young Joseph was in the company. The boat was attacked by Indians, his father was killed, he was taken prisoner, and it was determined to kill him also, but he was spared for the sake of an expected ransom. After remaining a captive eleven months an exchange of prisoners restored him to freedom. In 1794 he was guide to an expedition against the Indians, which resulted in the destruction of their towns. During the Creek War of 1812 he accompanied general Jackson as aide-de-camp and interpreter, with the rank of colonel. He subsequently had an opportunity to avenge his father's death by the capture of his murderer, Cuttey Otoy, but mercifully spared his life. In 1796, after the close of the Indian war in which he suffered his captivity, he settled on White's Creek, near Nashville, Tenn., and became a ruling elder in the Presbyterian Church. Occasionally, through life, he had paroxysms of bodily jerking, while engaged in prayer—one of the remarkable phenomena of the revival of 1800, in which he was an active participant. In 1806 he settled on Lytle's Creek, Maury Co., Tenn. Until about 1823 he was a successful business man, but in that year became connected with the Elk Presbytery as a minister, and was a member of that body until 1835, when he assisted in the organization of the Richland Presbytery. He travelled extensively throughout the Southern States, preaching the Gospel. He died Feb. 4, 1868. See Beard, *Biographical Sketches*, 2d series, p. 217.

Brown, Joseph A., a minister in the Methodist Episcopal Church South, was born in Bedford County, Va., July 27, 1807. He was converted at the age of twelve, and in 1830 admitted into the Virginia Conference. Loss of health obliged him to become superannuate in 1837. Six years later he again became effective, and labored for two years. He then became again superannuated, and remained such until his decease, Feb. 20, 1846. Mr. Brown was an excellent preacher, and highly successful. See *Minutes of Annual Conferences of the M. E. Church South*, 1846, p. 71.

Brown, Joshua Rogers, a Congregational minister, was born at Stonington, Conn., June 14, 1812. He was converted in the great revival of 1831; graduated from Yale College, and studied theology at Yale and Andover, graduating at the latter seminary in 1841; and was ordained over the Second Congregational Church in Lebanon, Conn., in 1845, where he labored with universal acceptance for eight years. In 1854 he was installed pastor of the Church in East Longmeadow, Mass., where he remained until his death, Sept. 7, 1858. See *Cong. Quarterly*, 1859, p. 99.

Brown, Josiah H., a Methodist Episcopal minister, was born about 1810. He began his itinerant career in 1832, in the Troy Conference, and continued eleven years, when he became superannuated, and established himself as physician at Sandy Hill, and there resided until his death, Jan. 7, 1855. Mr. Brown was ardent in temperament, excitable, warm and true in friendship, but often given to melancholy. See *Minutes of Annual Conferences*, 1855, p. 540.

Brown, J. Fearon, a Methodist Episcopal minister, was born in Bald Eagle Township, Clinton Co., Pa., July 19, 1832. He was converted at thirteen. When quite young he entered Dickinson Seminary (Williamsport), and by farming and teaching, to obtain money, struggled hard for an education. In 1859 he joined the East Baltimore Conference. He served faithfully fourteen charges within its boundaries. He died at Montgomery, Pa., Dec. 8, 1880. He was a scriptural, practical, evangelical preacher, and a man of cheerful humor, pure life, and chaste conversation. See *Minutes of Annual Conferences*, 1881, p. 77.

Brown (or **Browne**), **Moses**, an English clergyman, was born in 1703, and learned the trade of a pen-cutter. Early in life he distinguished himself by his poetical talents, and devoted many years to literary pursuits. In 1753 he took holy orders, and soon became vicar of Olney, in Buckinghamshire. Some time afterwards he was appointed vicar of Sutton, in Lincolnshire, and in 1763 he was elected chaplain of Morden College, Kent, where he died, Sept. 13, 1787. His publications include *Poems on Various Subjects* (1773):—*Sunday Thoughts* (1752):—*Percy Lodge*, a poem (1755):—*Sermons* (1754–65):—and other works. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brown, Nehemiah, a Presbyterian minister, was born at Canterbury, Conn., June 11, 1791. After leaving college he studied divinity. He was for a time principal of Clinton Academy, in East Hampton, L. I. He was ordained and installed eighth pastor of the First Presbyterian Church in Huntington, Oct. 18, 1824. In consequence of failing health he resigned this charge, June 25, 1832, and removed to New York city. Here he was for several years principal of the Pickett School, and he afterwards taught a collegiate school in Washington, D. C., but returned to New York to pass his later years. He died Jan. 5, 1876. See *Obituary Record of Yale College*, 1876.

Brown, Nicholas, *Hon.*, an eminent merchant and philanthropist, was born in Providence, R. I., April 4, 1769. He was descended from Mr. Chad Brown, a companion of Roger Williams. At thirteen years of age he entered what was then Rhode Island College, graduated in 1786, and at once entered upon a mercantile career. Through a long life he was the far-seeing, large-hearted, benevolent merchant, forecasting results with great sagacity, and laying the foundation of institutions, the beneficent influences of which were to extend to coming ages. His private charities were unstinted. He did not make a public profession of religion, but the acts of his life furnished the best proof that he was a Christian at heart. At his own expense, he published some of the most impressive sermons of president Edwards, and several religious works of a practical character, for gratuitous distribution. He was a warm friend of the American Tract Society, and a liberal contributor to its funds so long as he lived. He united with some other gentlemen in procuring stereotype plates of Doddridge's *Rise and Progress of Religion* and Baxter's *Saints' Rest*, which were given to the society for their use in the publication of these excellent works. Mr. Brown was also one of the most munificent founders of the Providence Athenæum. His benefactions to the university which has since borne his name commenced in 1792 by his giving $500 towards the purchase of a law library. In 1804 he gave $5000 as a foundation for a professorship of oratory and belles-lettres. In 1822 he built at his own expense "Hope College," so named in honor of his sister, Mrs. Hope Ives. In 1835 he erected and presented to the corporation "Manning Hall," thus called to keep alive the memory of the first president of the college, Rev. Dr. James Manning. It is estimated that the value of all his gifts to the university could not have been less than $160,000. Mr. Brown died Sept. 27, 1841. (J. C. S.)

Brown, Obadiah B., a Baptist minister, was born in Newark, N. J., July 20, 1779. He was licensed in 1806, and first preached at Salem. In February, 1807, he removed to Washington city, and in May following was called to the pastorate of the First Baptist Church there. During his stay in Washington he became chief clerk under the postmaster-general. He died May 2, 1852. See Sprague, *Annals of the Amer. Pulpit*, vi, 538.

Brown, Oliver Eldridge, a Methodist Episcopal minister, was born at Huntington, L. I., in 1813. He received a careful religious training from his devout widowed mother, experienced religion at the age of seventeen, graduated at Wesleyan University in 1839, and in 1844 entered the New York Conference, in the active ranks of which he continued until his death, July 28, 1857. Mr. Brown was distinguished for his consistent life, deep piety, and faithful ministry. See *Minutes of Annual Conferences*, 1858, p. 147.

Brown, Orsemus P., a Methodist Episcopal minister, was born in 1809. He was converted in 1830, licensed to preach in 1838, and in 1842 entered the Erie Conference. In 1855 he was transferred to the Wisconsin Conference, and died near Janesville, Jan. 24, 1857. Mr. Brown was true to his calling, indefatigable in labors, faithful in all his life-duties, a warm friend, and a devoted Christian. See *Minutes of Annual Conferences*, 1857, p. 375.

Brown, Paul R., a Methodist Episcopal minister, was born at Cornwall, N. Y., March 4, 1801. He was converted in early life. In 1828 he entered the New York Conference, and received for his first field of labor Delaware Circuit, having thirty-three appointments, and requiring four weeks' travel of two hundred and fifty miles to visit them. His subsequent stations were Jefferson, New York East, Newburgh, Middletown, and New Rochelle. In 1838 he was tried and severely censured for his abolition principles, and appointed junior preacher on Huntington Circuit. He afterwards served Redding, Stratford, and Hartford, Conn.; Williamsburgh, Green Street (N. Y. city), White Plains, Yonkers, Peekskill, and Pleasantville, N. Y.; in 1856, Monticello district; in 1860, Prattsville district; in 1864, New Paltz Landing, in 1865–66, Ellenville; in 1867–70, Rhinebeck district; in 1871–72, Tremont; and in 1873 he became superannuated. He died at Tarrytown, Oct. 1, 1879. Mr. Brown was a loyal, judicious, and kind presiding officer; a thoughtful, able, and effective preacher; an excellent pastor, and a devoted friend. See *Minutes of Annual Conferences*, 1880, p. 43.

Brown, Peter (1), an Irishman, was bishop of Cork and Ross, to which sees he was promoted in 1709, and died Aug. 25, 1735. He left many works, among them *A Reply to the Infidel Toland* (Dublin, 1697, 8vo): —*On the Custom of Drinking to the Memory of the Dead*, in reply to a divine who justified the practice (ibid. 1715, 12mo):—*On the Evil of Drinking Healths* (1716, 1722). He also wrote remarks on a work of the bishop of Raphoe, entitled *A Clear and Easy Method, by means of which a man of moderate capacity may attain to a satisfactory knowledge of the things which belong to his eternal salvation* (ibid. 1716). See Ware, *Irish Bishops* (ed. Harris).—Landon, *Eccles. Dict.* s. v.

Brown, Peter (2), a colored Methodist Episcopal minister, was born a slave at Norfolk, Va., in 1821. He was taught to sing hymns by his first master, who was a minister; experienced conversion at the age of sixteen; was sold twice, and finally liberated by the declaration of emancipation; became a member of the Louisiana Conference, and in it labored faithfully and successfully for many years, dying at his post in 1879. See *Minutes of Annual Conferences*, 1880, p. 8.

Brown, Philip P., a Baptist minister, was born at Bennington, Vt., Sept. 17, 1790. He was ordained Oct. 17, 1821, as pastor of the Church at Smithfield, N. Y., where he remained for more than eight years. His second pastorate was with the Church at Augusta, Oneida Co., where he had a most fruitful ministry for fifteen years. He was pastor of six different churches between the years 1830 and 1850. During all this period he assisted in revivals, and his labors were greatly blessed. He died Sept. 23, 1876. See (N. Y.) *Examiner and Chronicle*. (J. C. S.)

Brown, Richard (1), D.D., an English clergyman, was a canon of Christ Church, and became regius professor of Hebrew at Oxford University, Nov. 12, 1774. He died March 20, 1780. He published, *Job's Expectation of a Resurrection* (1747):—and *The Case of Naaman Considered* (1750). See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brown, Richard (2), D.D., a Presbyterian minister, was born at Wellsburg, W. Va., Feb. 1, 1796. He graduated at Jefferson College, Pa., in 1822. He entered Princeton Seminary the same year, and graduated in 1826. During 1824–25 he was agent for the Western Missionary Society. He was licensed to preach Dec. 29, 1824, by the Washington Presbytery, and ordained by the same in 1827 at Wheeling, Va. His first settlement was over the united charge of Congress, Mount Hope, and Rehoboth; he afterwards changed to Jeromeville, O., where he was installed by the Presby-

tery of Richland in 1829. In 1832 he was made pastor of Three Springs Church, Va. In 1836 he was installed pastor at New Hagerstown, O., where he worked twenty-two years. He then went to Oak Ridge, and remained until 1861. In 1862 he returned to New Hagerstown, where he supplied different churches until his death. He made a missionary trip to the Indians at Maumee, and another along the New York and Pennsylvania line for the Ladies' Missionary Society of Princeton, N. J. He was appointed agent of the American Board of Commissioners for Foreign Missions. He died April 12, 1879. Dr. Brown led a blameless and consistent life. He was a model pastor, excellent in counsel, and fondly loved by all classes. See *Necrological Report of Princeton Theol. Seminary*, 1880, p. 13.

Brown, Richard (3), a Methodist Episcopal minister, was born near Friendship, Anne Arundel Co., Md., May 30, 1799. He experienced conversion when about nineteen, and was doing a flourishing mercantile business when he entered the itinerancy in 1827. His labors were confined to the Baltimore and East Baltimore Conferences. He died at his home in Howard County, Md., Aug. 5, 1859. Mr. Brown's ministry was solid, instructing, and soul-converting. He excelled as a manager of camp-meetings; was highly esteemed for his genial spirit, sincerity, and steadfastness. See *Minutes of Annual Conferences*, 1860, p. 21.

Brown, Robert Alexander, a Presbyterian minister, was born at Montreal, Canada, Dec. 13, 1830. He pursued his studies in Wilmington, Del., and in 1853 entered the Princeton Theological Seminary, where he remained two years. He was licensed to preach by the Presbytery of Philadelphia in April, 1856. During the summer of that year he supplied the Second and Arch Street churches. In the same year he was received into the Presbytery of Chicago, and accepted a call to become pastor of the North Church in that city. This relation was dissolved July 21, 1857. Soon after he accepted a call to Hagerstown, Md., and was installed by the Presbytery of Carlisle, Oct. 17, 1858. His pastoral relation was dissolved in 1861, but he continued to labor at Hagerstown as a stated supply till 1862. He served from 1864 to 1868 the Church of Columbia, Pa. In 1870 he became pastor of Trinity Church, Philadelphia. In 1874–75 he supplied the Church at Smyrna, Del. He died Nov. 21, 1875. See *Necrological Report of Princeton Theol. Seminary*, 1876, p. 32.

Brown, Rowland Hill, a Protestant Episcopal clergyman of the diocese of Central Pennsylvania, was assistant minister of St. David's Church, Manayunk, Pa., in 1860. The following year he was rector of the Memorial Church of St. John, Ashland; in 1864 he was employed as a missionary at Lewisburg and Derry; the following year he was rector of three churches, viz., Trinity Church in Lewisburg, Christ Church in Milton, and St. James's in Anthony. In 1867 he was rector of St. John's Church in Salem, and Zion's Church in Stirling. He died at Salem, March 3, 1880, aged fifty-one years. See *Prot. Episc. Almanac*, 1881, p. 172.

Brown, Samuel (1), a Presbyterian minister, was born in Bedford County, Va., Nov. 18, 1766. He was educated at Washington College; was licensed by the Hanover Presbytery in April, 1793, and labored as a missionary in Eastern Virginia until 1796, at which time he accepted a call to become the pastor of the Presbyterian congregation of New Providence. He here spent the remainder of his life as a faithful and zealous minister, and died in October, 1818. See Sprague, *Annals of the Amer. Pulpit*, iii, [illegible]

Brown, Samuel (2), an English Wesleyan minister, was born in 1787 in Cheshire. He was converted in 1807; became a local preacher in 1809; was received by the Conference in 1816; labored in Sierra Leone from 1816 to 1819; in Nevis and Antigua, W. I., from 1819 to 1823; and in England from 1823 to 1851, when failing health compelled him to retire from the full work. In 1858 he returned, as a supernumerary, to the scene of his early labors in Sierra Leone, where he spent three useful years. He died in Liverpool, England, Oct. 5, 1861. See *Minutes of the British Conference*, 1862, p. 12.

Brown, Samuel (3), an English Congregational minister, was born at Taunton in 1792. He was converted when about twenty years old, at Bristol, whither he had removed and become engaged in a banking establishment. Mr. Brown's first and only charge was at Ashton, near Bristol, where he was ordained Jan. 28, 1827, and died June 16, 1862. He was eminent for his piety, charity, and soundness in faith. See (Lond.) *Cong. Year-book*, 1863, p. 213.

Brown, Samuel (4), an English Congregational minister, was a descendant of one of the oldest Nonconformist families in the county of Cumberland. He was destined by his friends for mercantile life, but after his conversion at the age of twenty, he desired to become a missionary. He was, however, persuaded to study for the ministry at home, and spent four years at Highbury in that preparation. By invitation of the Irish Evangelical Society he took charge of the small Independent congregation at Tralee, Ireland, in December, 1843. He labored with true missionary zeal in this field until declining health forced him to relinquish his work. He returned to England, and died June 23, 1847. See (Lond.) *Cong. Year-book*, 1848, p. 214.

Brown, Samuel (5), a Methodist Episcopal minister, was born in Monmouth County, N. J., May 12, 1806. He was early brought under the influence of the Friends, his parents probably being members of that society, which accounts for his life-long aversion to formality and display in religious services. He joined the Methodists in his fifteenth year; was licensed to preach in early manhood, and in 1841 entered the Ohio Conference. On the division of that conference in 1852 he became a member of the Cincinnati Conference, in which he continued to the close of his life. In 1868 he became superannuated, and settled on his farm in Miami County, where he remained until his death, Sept. 23, 1876. Mr. Brown's life was exemplary and abundantly successful. See *Minutes of Annual Conferences*, 1877, p. 89.

Brown, Samuel (6), an English Wesleyan Methodist minister, was born at Newcastle-under-Lyme, Jan. 8, 1811. He was converted at the age of seventeen, began business in Guernsey, and entered the ministry in 1835; was very successful in the conversion of sinners; labored for souls night and day; rested for three years, 1866–69; finally retired in 1877; settled at Swaffham, and died Feb. 19, 1879. See *Minutes of the British Conference*, 1879, p. 19.

Brown, Samuel Henry, a Presbyterian minister, was born in Virginia. He was the youngest son of Rev. J. B. Brown, D.D., of Charleston, Va. After receiving a preparatory education at home, Samuel was sent to Washington College, where he graduated in 1849. After teaching two years in a classical academy he entered Princeton Theological Seminary, where he remained until 1851, when, his health failing, he returned to Charleston and completed his theological course under the tuition of his father, and was licensed to preach by the Greenbrier Presbytery. He took a tour in the bounds of the Presbytery, visiting its vacant churches and mission-fields. He was called to supply the Church of New Providence, in the Lexington Presbytery, and in 1855 he was ordained and installed pastor of the united congregations of Frankford, Spring Creek and Anthony Creek, where he labored with great efficiency and success until his death at Frankford, Aug. 1, 1857. (W. P. S.)

Brown, Samuel Robbins, D.D., a Presbyterian minister, was born in Scantic parish, East Windsor, Conn., June 16, 1810. He entered Amherst College in 1828; graduated at Yale College in 1832; and then

spent three years and a half as teacher in the New York Institute for the Deaf and Dumb. In 1835 he went to Columbia, S. C., and studied theology for two years in the Presbyterian Theological Seminary. Returning to New York, he finished his studies at the Union Seminary in 1838, and was accepted by the American Board as a foreign missionary. He was invited to go to China, in the service of the Morrison Education Society, as a teacher. He was ordained in October, 1838, at New York, and sailed the same month for his post. He taught in Macao till 1842, and then in Hong Kong until 1847, when he was obliged to return to America. For two years and a half, 1848–51, he had charge of an academy at Rome, N. Y. In 1851 he went to the outlet of Owasco lake, near Auburn, as pastor of a very feeble Reformed Dutch Church, where he remained eight years. Early in 1859 the Reformed Dutch Church's Board of Foreign Missions determined to send a mission to Japan, and Mr. Brown was appointed one of the missionaries. He sailed for China in April, and in November established himself in Japan, which continued to be his residence until 1879, with the exception of two years. Protracted illness obliged him to return to America. He died in Monson, Mass., June 20, 1880. To Dr. Brown's influence, by means of his pupils, much of the recent development of China is justly due. His work in Japan was even more strikingly useful, in connection with education and the study of the Japanese language and the translation of the Bible. See *Obituary Record of Yale College*, 1880.

Brown, Samuel Watson, a Congregational minister, was born in Winchendon, Mass., April 7, 1828. He graduated at Yale College in 1850, and immediately began the study of law at Philadelphia, in the office of judge Mallory. To secure means to further prosecute his studies, he taught about a year in New Jersey, and for several years in Matagorda, Tex. In the spring of 1855 he returned to the North and resumed his law studies, but soon abandoned the profession. In the latter part of the same year he took a share in a store at Ludlow, Vt. He closed his business in 1858, and went to Chicago, entering the theological seminary there; but in the following year he began to study theology at the Andover Seminary. He was ordained Dec. 31, 1861, and became the stated supply of the Church at South Coventry for two and a half years ensuing. On June 29, 1864, he was installed pastor of the Church at Groton, Mass., and died there Nov. 9, 1866. See *Cong. Quarterly*, 1868, p. 45.

Brown, Simeon (1), a Baptist minister, was born at North Stonington, Conn., Jan. 31, 1722. He was converted under Whitefield's preaching in 1745, but left the "standing order," and became a Baptist in 1764. He assisted in the organization of the Second Baptist Church in North Stonington, in March, 1765, was ordained its pastor, and remained such for fifty years, having an assistant for a part of the time. He died Nov. 24, 1815. See Cathcart, *Baptist Encyclop.* p. 148. (J. C. S.)

Brown, Simeon (2), a Congregational minister, was born in Washington County, Pa., Nov. 25, 1808. From the time of his conversion, in his seventeenth year, his thoughts turned towards the ministry. He entered Jefferson College, Cannonsburg, Pa., in 1829; after a period of theological study, was licensed by the Presbytery of Richland, O.; and in June, 1835, was ordained and took charge of the Church in Harmony. Having labored here two years and a half, he accepted a call to the Presbyterian Church at Frederickstown, where he remained six years. In 1844 he became pastor of the First Presbyterian Church at Zanesville; and after six years of service he spent two years as the agent of the Presbyterian Board of Publication, residing meanwhile at Oxford. Then, for several years, he was stated supply of the Church at Pleasant Ridge, near Cincinnati. While pastor at Frederickstown, Mr. Brown established a religious monthly, called the *Calvinistic Monitor*. After eight numbers were issued it became the *Family Monitor*, Rev. John A. Dunlap being associated with him in the editorship; and about a year later the name was again changed to *The Presbyterian of the West*, when Mr. Brown ceased to act as editor. In 1853 Rev. Willis Lord, D.D., and he became editors of the same paper, which was then published in Cincinnati, and for about eighteen months he fulfilled this duty in addition to his pastoral work. In 1857 he ministered to the Congregational Church at Lebanon, and organized the Congregational Church of Waynesville. From 1857 to 1863 he was, for the most part, in the employ of the Home Missionary Society, in southern and middle Ohio. He assumed charge of the Church at Ottumwa, Ia., in November, 1864, and at the end of his first year's pastorate this congregation dispensed with further missionary aid, and more than doubled its membership in two years. A controversy with some members of the Presbytery to which he belonged, in regard to the nature and extent of the Atonement, led him ultimately to the Congregational Church. He died in Ottumwa, Feb. 16, 1867. He was an early and efficient advocate of the temperance reform. See *Cong. Quarterly*, 1868, p. 47.

Brown, Stephen D., D.D., a Methodist Episcopal minister, was born in Swanton, Vt., Sept. 13, 1815. He was the son of Stephen S., one of the most eminent lawyers and jurists in the state, and grandson of Rev. Amasa Brown, who for more than forty years was pastor of the Baptist Church in Hartford, N. Y. Mr. Brown was naturally inclined to the practice of law. He received a thorough academic training; very early developed remarkable talents as a debater, and was admitted to practice at the bar in 1835. No young lawyer in Vermont made more rapid progress during the two following years, or bid more fairly for early eminence, than Stephen D. Brown. In 1837 he was led by his own convictions and the counsel of his pastor to devote his life to the ministry; received a license to exhort; immediately began to preach and study theology, and in that same year entered the Troy Conference. His conversion and consecration to the Methodist ministry marked an epoch in the history of Vermont Methodism. His high social position, ripe culture, fine talents, matchless eloquence, and fervent piety gave vast impetus to the cause of religion throughout the state. His first three years in the ministry were spent among minor appointments, after which he stood in the front rank and held the most important positions. In 1857 he was transferred to the New York Conference; was retransferred to the Troy Conference in 1862, and in 1865 was again returned to the New York Conference. He died at his residence in New York city, Feb. 19, 1875. No man of his time or conferences was more popular than Dr. Brown. He was remarkably punctual in his attendance on all the means of grace, thoroughly devoted to all the interests of the Church, a favorite among his brethren, full of charity and encouragement. He was also a powerful platform speaker, taking a prominent position in favor of temperance, and advocated strongly the anti-slavery cause. See *Minutes of Annual Conferences*, 1875, p. 48; Simpson, *Cyclop. of Methodism*, s. v.

Brown, Thaddeus Howe, a Congregational minister, was born at Billerica, Mass., June 17, 1838. He was left an orphan at the age of seven, and his home was thereafter with an aunt, at Andover, where he prepared for college at Phillips Academy. He graduated from Yale College in 1860, and from Andover Theological Seminary in 1864, having spent one year during his course in Germany. Mr. Brown next preached for six months at Pittsford, Vt., and then became pastor at North Woodstock, Conn., where he was ordained April 11, 1866, and continued to work there until the close of his life, Oct. 19, 1868. See *Cong. Quarterly*, 1869, p. 291.

Brown, Theophilus Southwick, a Congrega-

tional minister, was born in Mendham, Mass., June 7, 1812. He began his ministry as a Reformed Methodist, and was subsequently pastor for thirteen years of the Old Spruce Church, South Middleborough; also preached at North Rochester, Myrickville, Wareham, and Carver. From 1854 to 1856 he was engaged in business in Ulster County, N. Y.; was similarly employed in Massachusetts until 1872, when he removed to Croton, Mich., where he died, May 20, 1880. See *Cong. Year-book*, 1882, p. 24.

Brown, Thomas (1), an English martyr, was born in the parish of Histon, within the diocese of Ely. Because he was not prompt in his attendance at Church, he was apprehended and ordered to attend mass, which he refused to do, but instead would go into the woods, and there pray to God. For this he was brought before the bishop, and had all the articles of the Church read to him. When the bishop had finished reading, he asked Brown if he would return to the Romish Church and attend to all its services. He answered, no. He was then taken in haste to the place of execution and burned, Jan. 27, 1556. See Fox, *Acts and Monuments*, vii, 746.

Brown, Thomas (2). See Browne, Thomas.

Brown, Thomas (3), a minister of the Society of Friends, was born in Barking, Essex, England. On Sept. 1, 1696, he arrived in America, being then quite young. His parents resided for some time in Philadelphia, Pa., and then removed to Plumstead. While residing here Thomas entered the ministry. Subsequently he returned to Philadelphia, entering into business so far as was necessary for a simple livelihood. In regard to his preaching it is said of him that, when he rose to speak, he pronounced a few words, and then stood for a long time silent, proceeding so very deliberately that strangers formed at first unfavorable surmises as to the result; but as he proceeded he frequently became eloquent. He was not, however, a learned man, and possessed no literary acquirements. Except attendance upon neighboring meetings, he travelled but little. During a long life, he continued to exercise his ministry in the vicinity of his home. See *The Friend*, viii, 278.

Brown, Thomas (4), a missionary of the Church of England, was the only child of the Rev. G. Brown of Oxford. He graduated at St. Alban's Hall; was ordained deacon, Sept. 23, 1754, and soon after came to America —with the Twenty-seventh Regiment, it is supposed, of which he was chaplain. This regiment participated in the reduction of Martinique, in February, 1762. Shortly after he must have resigned his commission. Having returned to England, he was ordained priest, and, July 8, 1764, was appointed missionary to North America. Until 1768 he was rector of St. Peter's Church, Albany, N. Y., when he went South, and, May 30, 1772, was appointed rector of Dorchester, Md., where he died, May 2, 1784, aged forty-nine years. See Sprague, *Annals of the Amer. Pulpit*, v, 135.

Brown, Thomas (5), an Irish Wesleyan minister, was converted at the age of twenty; entered the ministry in 1790; travelled nineteen circuits; became a supernumerary in 1820, residing first at Newry and afterwards at Belfast; and died June 22, 1844, aged eighty. His mental and moral character is highly spoken of. See *Minutes of the British Conference*, 1844.

Brown, Thomas (6), an English Wesleyan minister, was born at Hunslet, Yorkshire, June 7, 1799. He was converted when fifteen; was accepted by the Conference in 1825; became a supernumerary in 1867; and died at Ripon, Feb. 25, 1875. He was kind to his colleagues, attentive and judicious in management, diligent in fulfilment of duties, and careful and impressive in preaching. See *Minutes of the British Conference*, 1875, p. 22.

Brown, Thomas (7), a Baptist minister, was born at Newark, N. J., Nov. 1, 1779. He was brought up a Presbyterian, but early joined the Baptists, and was licensed to preach March 26, 1803. He taught school at Amboy, and studied theology. At this period he became greatly interested in foreign missions. A few months later he entered the academy at Pennepek, Pa., where he spent two years, and then took charge of a church at Salem, where he was ordained in 1806. In 1808 he was called to preach at Scotch Plains, N. J., and in 1828 at Great Valley, Pa., where he died, Jan. 17, 1831. See Sprague, *Annals of the Amer. Pulpit*, vi, 469.

Brown, T. J., a Methodist Episcopal minister, was born in South Carolina in 1791. He was left an orphan at the age of seven, but received the guardianship of a devout class-leader, and gave his heart to God in 1809. He was licensed to preach in 1819, and in 1822 entered the Tennessee Conference. In 1830 he located, and visited Indiana; in 1831 entered the Holston Conference; in 1832 was transferred to the Illinois Conference; and in 1833, on the formation of the Indiana Conference, became a member of it, and labored as health permitted to the close of his life, June 8, 1860. Mr. Brown was deeply devoted to the Church, and highly revered by all who knew him. See *Minutes of Annual Conferences*, 1860, p. 355.

Brown, Valentine, a Methodist Episcopal minister, was born in 1805. In 1839 he was received into the Troy Conference, and in its active ranks labored with zeal and fidelity until 1852, when failing health obliged him to become superannuate. He died Sept. 24, 1854. Mr. Brown was a good preacher, a faithful and affectionate pastor, and a truly pious and devout man. See *Minutes of Annual Conferences*, 1855, p. 540.

Brown, William, an Irish Wesleyan minister, was born at Castlecaulfield, county Tyrone. At an early age he removed to Belfast, where he entered the Royal Academical Institution. He commenced his ministry in 1839, at Donaghadee, his first and last (1859) circuit. He died in Dungannon, June 16, 1860, aged forty-two. See *Minutes of the British Conference*, 1860.

Brown, William Colvin, a Protestant Episcopal clergyman of the diocese of New Jersey, entered the ministry in 1854, and in 1857 was rector in Haverhill, Mass.; the next year was rector in Newport, R. I., having charge of Zion Church. In 1862 he was called to the rectorship of St. Stephen's Church, Milburn, N. J.; and in 1867 removed to Hanover. For several years thereafter he was not regularly employed in ministerial labor. In 1875 he went to Europe. He died at Jyringham, Mass., Sept. 8, 1880. See *Prot. Episc. Almanac*, 1881, p. 172.

Brown, William F., a minister in the Methodist Episcopal Church South, was born in the northern part of England in 1818. He emigrated to New York city early in life; experienced religion there, and several years later moved to Mississippi, where he was licensed to preach in 1840, and in the same year entered the Mississippi Conference. On the division of that Conference in 1846 he became a member of the Louisiana Conference, and in it toiled zealously until his death, Aug. 30, 1848. Mr. Brown was a conscientious, irreproachable Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1849, p. 198.

Brown, William Lawson, M.A., an English Congregational minister, was born at Kilrenny, near Anstruther, on the east coast of Fifeshire, Scotland. He was educated at the school of St. Andrews, and the universities of Glasgow and Aberdeen. His first pastoral charge was at Lerwick, in Shetland, where he remained between two and three years from 1840. He then took charge of the Church at Liscard, in Cheshire, England, from which he removed to Bolton in 1845. Here he labored eight years, and, after a short stay at Lynn, in Norfolk, became the pastor at Totteridge chapel, where he remained twenty-three years. He resigned his charge in July, 1877, and retired to Lytham, near

Preston, where he died, April 21, 1879. See (Lond.) *Cong. Year-book*, 1880, p. 314.

Brown, William Martin, a Baptist minister, was born in Halifax County, Va., Aug. 18, 1794. He removed to Mercer County, Ky., in 1813, and in 1821 united with Bacon Creek Church, Hart Co., becoming its pastor in 1826. He continued to hold this relation for thirty-two years. He also, for a part of this time, had the pastoral care of the Knox Creek and South Fork churches. He travelled very extensively over that part of the state in which he lived, and under his auspices several churches were formed. He died June 3, 1861. See Cathcart, *Baptist Encyclop.* p. 148. (J. C. S.)

Brown, William R., a Methodist Episcopal minister, was born near Amsterdam, N. Y., March 7, 1828. He was converted in his fifteenth year; was licensed to exhort in 1848, to preach in 1849, and in 1850 entered the Troy Conference. His educational advantages had been very limited, but by persistent effort he acquired considerable literary distinction, and in his later years ranked among the ablest ministers of his conference. From 1868 he was subject to frequent attacks of hemorrhage of the lungs, disabling him much of the time for work, and eventually causing his death, June 8, 1871. See *Minutes of Annual Conferences*, 1872, p. 43.

Brown, William Shrieve, an English Baptist minister, was born at Swaffham, Norfolk, Sept. 5, 1802. He gave his heart to God and was baptized July 21, 1822, and removed to Bury St. Edmunds in the autumn of 1825. He began to preach in 1833, and labored about two years at Bardwell, in Suffolk. He was recognised as pastor of the Church at Attleborough, Norfolk, Jan. 7, 1836, where he labored with great success for about thirty-eight years. He retired from the active work at the close of 1873, and died Jan. 13, 1874. See (Lond.) *Baptist Hand-book*, 1875, p. 275.

Brown, W. G. E., an English Congregational minister, was born at Newbury, Nov. 8, 1806, of pious parents. He became a Sunday-school teacher at the age of sixteen; was educated at Christ Church school, and admitted into Church fellowship in 1834. He taught school at Woolhampton, Berkshire, between 1835 and 1845, and was pastor there at the same time. Thence he removed to Summertown, near Oxford, where he devoted himself entirely to the work of the ministry for three years, and then removed to Pheasant's Hill, near Henley. After ten years he entered upon his last charge, at Eversden, Cambridgeshire, where he labored sixteen years, and died, March 22, 1873. See (Lond.) *Cong. Year-book*, 1874, p. 313.

Brown, Zina H., a Methodist Episcopal minister, was born in Jericho, Vt., Dec. 27, 1804. He was converted at the age of nineteen; licensed to exhort in 1840, to preach in 1843, and in 1846 entered the Troy Conference. In 1862 he accepted a superannuated relation, but continued to preach as health permitted to the close of his life, April 23, 1867. Mr. Brown was an old-time Methodist, a lover of its early peculiarities and institutions; open-hearted and honest; a bold denouncer of error, and a firm, able defender of truth. See *Minutes of Annual Conferences*, 1868, p. 124.

Browne, Gardiner Shepard, M.D., a Congregational minister, was born at Alstead, N. H., Sept. 12, 1810. He prepared for college at the Kimball Union Academy, and graduated from Dartmouth College in 1834. During the two following years he was a teacher at Nashua, and then attended theological lectures at New Haven, Conn. From 1838 to 1844 he was pastor of the Church at Hinsdale, N. H. During the three succeeding years he was principal of the New England Institute, New York city. In 1847 he received his medical diploma from the New York University, and from 1851 until the close of his life he practiced medicine, for a time in New York, and afterwards in Hartford, Conn. He became president of the Connecticut Homœopathic Society in 1865; and died in Chicago, Ill., Dec. 29, 1876. See *Cong. Quarterly*, 1877, p. 411.

Browne, George, an English Congregational minister, was born at Clapham, Feb. 14, 1790. He received a religious training, joined the Church at Hitchen in 1807, and in 1810 entered Rotherham College. During his college course he preached occasionally for the Congregational pastor at Hull, and at its close became his assistant. In 1818 he was ordained pastor at St. Albans, and after laboring here six years, he preached at Clapham until 1840. In 1833 he was appointed secretary of the Bible Society, and, the society requiring his undivided energies, he complied with its wishes in 1840 by resigning his pastoral charge, and continuing in its employ. In 1853 he removed to Tunbridge Wells. In 1854 he began writing the history of the Bible Society, and completed it in 1857. He resigned his office in 1859, and in 1862 removed to Weston-super-Mare, where he died, Sept. 5, 1868. Mr. Browne was remarkable for his gentlemanly and courteous bearing, his amiable and kind disposition, combined with great firmness of purpose. See (Lond.) *Cong. Year-book*, 1869, p. 239.

Browne, James, an English Congregational minister, was born March 5, 1781, in Russell Street, Rotherhithe. His parents gave him a respectable education, and apprenticed him to a tradesman in the borough of Southwark. He was received into the Church when seventeen years of age. In 1800 he removed to Shoreham, Sussex. Here he first opened a Sunday-school, and afterwards hired a granary, in which he commenced his ministry Nov. 16, 1800. A chapel, built chiefly through his exertions, was opened on Feb. 22, 1801; and in the following August he entered Hoxton Academy, where he remained till 1804. The pastor at Halesworth being temporarily laid aside, Mr. Browne left college to assist in the work, and continued there about a year and a half. He next went to assist Mr. Owen at Debenham, and afterwards supplied Steeple Bumpstead for a short time. He then went to Burnham, in Norfolk, where he laid the foundation of a chapel. In 1807 he accepted the pastorate at Bradfield; a chapel was opened in the adjoining town of North Walsham, Nov. 29, 1808, and in the following September he was ordained pastor. He continued to preach at both places till his death, April 26, 1857. He was a man of unblemished reputation, holy and devout; he was diligent, fervent, prudent, cheerful, and firm; he was loved by his people, and respected by the community. See (Lond.) *Cong. Year-book*, 1858, p. 193.

Browne, John R., an English Wesleyan minister, was converted in early life; entered the itinerancy in 1815; became a supernumerary at Chester in 1847; and died there, Feb. 2, 1848, aged fifty-one. See *Minutes of the British Conference*, 1848.

Browne, Joseph, D.D., an English divine and educator, was born at a place called the Tongue, in Watermillock, Cumberland, in 1700, and educated at Barton School, and at Queen's College, Oxford, where he took the degree of A.M., Nov. 4, 1724, and was chosen one of the chaplains of the college. In April, 1831, he was made a fellow of his college, and became a tutor of great eminence. He became rector of Bramshot, in Hampshire, May 1, 1746, and professor of natural philosophy in the university in 1747. While residing at Bramshot he was made chancellor and canon-residentiary of Hereford. In 1756 Dr. Browne was chosen provost of Queen's College, and in 1759 vice-chancellor of the university; in which offices he remained until disabled by a stroke of the palsy, March 25, 1765. He died June 17, 1767. His only publication was an edition of *Cardinal Barberini's Latin Poems* (1726). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Browne, Mary Bowles, a minister of the Society of Friends in England and Ireland, was born in Norwich, Jan. 3, 1794. She was a cousin of the well-known

writer, "Charlotte Elizabeth," whose companionship she enjoyed for many years of her youth. She quite early in life became a follower of Christ, and in 1835 joined the Friends. She was an earnest worker among the poor, especially those of the Hebrew nation, for whose spiritual welfare she labored in connection with the Society for Promoting Christianity among the Jews. In 1846 she was recorded a minister by the Norwich Monthly Meeting. She travelled in Scotland, Ireland, and England, preaching an atoning Christ. She died Nov. 9, 1880, at Guildford. She was of an intensely sympathetic nature, very decided in her views, with great strength of will, often carrying out her convictions at the cost of much personal sacrifice. She was very fond of linguistic studies and history, and the sciences were of great interest to her. Her preaching was characterized by "great clearness, specially in exposition of doctrine." See (Lond.) *Annual Monitor*, 1882, p. 160.

Browne, Moses. See BROWN, MOSES.

Browne, Peter. See BROWN, PETER.

Browne, Robert. See BROWNISTS.

Browne (or **Brown**), **Thomas**, D.D., a learned divine of the Anglican Church, was born in Middlesex in 1604. In 1620 he became a student at Christ Church, Oxford, and chaplain, in 1637, to archbishop Laud. Two years after he was made a canon of Windsor, and, eventually, rector of Oddington. He suffered much during the Rebellion, and was compelled to leave his country. At the Restoration he was admitted again to his preferments, and died at Windsor in 1673, leaving many works. See Walker, *Sufferings of the Clergy*, p. 93; Chalmers, *Biog. Dict.* s. v.

Browne, William, a minister of the Society of Friends in Great Britain, was born near Crediton, in Devonshire, in 1796. Through the influence of an older sister, who was a Wesleyan, he was led to Christ, and united with the Friends in 1823. He enjoyed the advantages of a liberal education, and during the years of his active business life was always a leader in the temperance and educational interests of the community. In 1827 he relinquished his business occupation, and opened a school, which was unsuccessful. He died in Torquay, Aug. 8, 1880. He never travelled as a minister, but exercised his gifts among the people with whom he happened to be living. His preaching was "usually clear and weighty in its character." See (Lond.) *Annual Monitor*, 1881, p. 4.

Brownell, James, an English Wesleyan minister, son of the following, was born in Tortola, W. I., Sept. 27, 1804. He was sent to the Woodhouse-grove School, near Leeds, in 1812, and after his pupilage remained there as a teacher until 1835, when he was ordained and sent by the British Conference to Derby. From the time of his ordination until his death at Todmorden, Nov. 23, 1868, he labored uninterruptedly. His preaching was characterized by research, clear thought, and fidelity. As a pastor he was greatly valued; his kindness and courtesy never failed, and his wise counsels, imparted with modesty, were highly prized by his colleagues. See *Minutes of the British Conference*, 1869, p. 14.

Brownell, John, an English Wesleyan minister, was born at Altringham, Cheshire, Jan. 22, 1771. In 1795 he went as a missionary to the West Indies, and labored successfully on the islands of St. Kitts, Nevis, and Tortola; returning to England in 1806. Thereafter he travelled the Lynn, Yarmouth, Bedford, Bolton (1812), Holmfirth, Sheffield, Nottingham, and Newark Circuits. He died at Newark-upon-Trent, Sept. 24, 1821. Mr. Brownell was a faithful and devoted missionary and minister. See *Wesl. Meth. Magazine*, 1823, i, 70; *Minutes of the British Conference*, 1822, p. 295.

Brownell, John B., a Wesleyan Methodist minister, son of the preceding, was born in St. Kitts, W. I., Oct. 29, 1802. He was converted at the Kingswood School, England; commenced his ministry in 1826; labored for five years in the West Indies, for five in Malta (1833 to 1838), then in the upper provinces of Canada, and finally in Bermuda (1846) and the lower provinces. He became a supernumerary in 1861, and died at Fredericton, N. B., March 27, 1864. His attainments in scholarship were respectable, and he was a good sermonizer. His piety was intelligent and decided. See Huestis, *Memorials of Wesl. Meth. Preachers* (Halifax, N. S., 1872), p. 28.

Brownell, Verannus, a Methodist Episcopal minister, was born in Vermont, March 16, 1810. He was converted at the age of sixteen, and joined the Protestant Methodists, who licensed him to preach, and admitted him into the travelling connection. In 1841 he united with the Methodist Episcopal Church; he was admitted into the old Genesee Conference, and in it labored with marked ability and success as preacher until 1854; then two years held a superannuated relation, after which he spent another ten years in the active ranks. In 1872 he was again obliged to retire from the effective work. He died Dec. 11, 1874. See *Minutes of Annual Conferences*, 1875, p. 136.

Brownfield, WILLIAM, a Baptist minister, was born in 1773. He was converted and became a minister in early life. His life as a pastor was spent chiefly with the churches at Smithfield and Uniontown, Pa. He also organized a Church at Stewartstown. His travels, in his missionary tours, extended over several counties of Pennsylvania and sections of West Virginia and Ohio. He died Jan. 18, 1859. He was a sound divine, an able preacher, and a fearless advocate of the truth, and his efforts were greatly blessed. See Cathcart, *Baptist Encyclop.* p. 154. (J. C. S.)

Browning, George, a Methodist Episcopal minister, was in the ministry two and a half years; was a serious, devoted man; and died in peace in 1791 or 1792. See *Minutes of Annual Conferences*, 1792, p. 45.

Browning, Jacob, a Baptist minister, was born in North Carolina, Feb. 11, 1779, and at an early age removed to Tennessee. He was trained as a Presbyterian, but subsequently became a Baptist. From 1805 to 1824 he was "living epistle" in the association with which his Church was connected. In the latter year he emigrated to West Tennessee, taking up his residence in Benton County. At this time he commenced his labors of love in the wilds of the West, and planted many flourishing churches. From the Philadelphia Association he received a commission to act as their missionary through the region in which he lived. One of the churches which came under his special pastoral care was the Parish Church in Henry County, his last sermon being preached there. He died Aug. 12, 1841. See Borum, *Sketches of Tennessee Ministers*, p. 78, 79. (J. C. S.)

Browning, Thomas, a Universalist minister, was born in Rutland, Mass., March 2, 1787. He removed to Barre, Vt., with his parents at the age of eight, experienced religion among the Methodists, later became a Universalist, and in 1823 began to preach that faith. Hitherto he had been a farmer and mechanic, and had but a limited education; but by diligent and persevering study became well versed in the Scriptures, and received ordination in 1827 from the old Northern Vermont Association. He removed to Waterbury in 1832, and to Richmond in 1834, where he resided until his decease, March 12, 1875. Mr. Browning was genial, dignified, courteous; earnest, decided, and liberal. See *Universalist Register*, 1876, p. 115.

Brownlee, James, a Scotch Presbyterian minister, was born at Torfoot, Avendale, Lanarkshire. He graduated at Edinburgh University, received a private theological education, and in 1798 was licensed to preach

the Gospel. He was ordained pastor of the Church at Falkirk, May 20, 1799, where he labored until his death, May 24, 1821. Mr. Brownlee was an humble Christian, an affectionate friend, a devoted pastor, an earnest preacher, and a ripe scholar. See (N. Y.) *Ref. Dutch Church Magazine*, 1828–29, p. 353.

Brownlee, John, an English Congregational minister, was born in 1791. Having labored two years, first at Bethelsdrop, and afterwards at Somerset, he set sail in 1816 as missionary to Africa. Mr. Brownlee sought to form a mission-station on the banks of the Chumie, and in order to carry out this object was compelled to resign his connection with the London Missionary Society and become an agent of the government. In 1825 he accepted an invitation to commence a mission to the Kaffres, and once more became one of the society's agents. In January, 1826, he removed to Buffalo River, and formed a station at Tzatzoe's Kraal, the present King William's Town. In this sphere he labored upwards of forty years. He died Dec. 25, 1872. Mr. Brownlee was mild, peaceable, and loving; a man of great perseverance and faith. See (Lond.) *Cong. Yearbook*, 1873, p. 318.

Brownson, David, a Congregational minister, graduated at Yale College in 1762. He was ordained pastor of the Church at Oxford, Conn., in 1764, was dismissed in 1779, and died in 1806. See Sprague, *Annals of the Amer. Pulpit*, i, 468.

Brownson, Hector, a Methodist Episcopal minister, was born at Vernon, Conn., Oct. 7, 1791. He belonged to a typical Puritan family, whose stern moral teachings were inwrought into his nature; experienced a genuine conversion when about twenty; enlisted in his country's service in 1812; was in several engagements, out of which he came with great credit and a lieutenant's command; and began preaching in 1825 under the auspices of the New England Conference. In 1838 he entered the service of the American Bible Society, in which he continued thirty-nine years, closing his labors and life April 30, 1877. Mr. Brownson was a happy, exemplary Christian. See *Minutes of Annual Conferences*, 1878, p. 47.

Brownson, Ira, a Methodist Episcopal minister, was received into the Genesee Conference in 1820, and labored with self-sacrificing devotion until his death at Granger, N. Y., June 27, 1843. He was abundantly useful as a Christian and minister. See *Minutes of Annual Conferences*, 1843, p. 453.

Brownson, Orestes Augustus, LL.D., an eminent writer and lay theologian, was born at Stockbridge, Vt., Sept. 16, 1803. In consequence of his father's death and his mother's poverty, he was adopted at an early age by an old couple at Royaltown, who brought him up in the most rigid form of the New England orthodoxy of that period. The entire atmosphere of his youth was chilling to the last degree; and to a nature such as his — buoyant, impulsive, generous, and light-hearted—the memory of these early impressions and this cold and severe discipline hung darkly over him all his life, and had much to do, no doubt, with his later conversion to extreme and contrary principles, and his uncompromising warfare against Protestantism. In October, 1822, he united with the Presbyterian Church as one claiming divine authority, his deeply religious nature asking for guidance and help out of the darkness into which his questionings had led him; but the restraint under which he there found himself, and the surveillance to which he was subjected by a hard discipline, which has now largely passed away, at length induced him to break loose from what he came to consider an unwarrantable tyranny. In the rebound he became a Universalist, was accepted as a minister in that body, and at the age of twenty-two became editor of the *Gospel Advocate*. He was afterwards editor of the *Philanthropist*, a contributor to the *Christian Examiner*, the *Democratic Review*, and many other periodicals. In 1836, having advanced in his views to a grand theory of the Church of the future, "which would embody the most advanced ideas and sentiments of the race," he thought to prepare for it by organizing a "society for Christian union and progress" in Boston. "He was at this time full of enthusiasm of youth, with a magnificent physique, a powerful voice, unconquerable energy, fiery, fearless, and terribly in earnest. . . . While honestly preaching a religion of love of the race, he was overbearing in argument, arrogant in assertion, and crushing in denunciation, so that innumerable anecdotes were told of his impatience of contradiction" (*N. Y. Catholic Almanac*, 1877, p. 40). In 1838, while still preaching and writing for various periodicals, Dr. Brownson established a review of his own—the *Boston Quarterly Review*—which he continued for five years, and then merged it in the *Democratic Review*. He wrote powerfully upon almost every literary, political, and religious subject, making a profound impression upon his readers. He also advocated his radical, political, and religious views in lectures. On Oct. 20, 1844, Dr. Brownson was received into the Roman Catholic Church in Boston. He had become more and more rationalistic, and this sudden conversion occasioned much comment. He was accused of inexplicable inconsistency and contradiction, and it was attempted to break the force of his conversion by representing him as eccentric and variable. There was much, of course, in the previous history of Dr. Brownson to justify these charges —a man who had passed from Presbyterianism through various phases of liberal Christianity almost to the verge of atheism. But a profounder view of human nature and of the stirring history of the times will serve, we think, to justify Brownson from these charges. No one who read his essays or listened to him could doubt the honesty, the intense earnestness and conscientiousness with which he held and defended his opinions, whatever they might be. And now that, after study and struggles, he gave them over, and sought refuge to his disturbed mind in that Church which has so often proved a refuge—whether safe or not—to human questionings, doubts, and longings, and did so in the midst of derision and harsh accusations, it is not reasonable to suppose that this earnestness and conscientiousness was wanting here. Such changes and reactions are not infrequent in the history of the human mind. It must also be remembered that the English Catholic movement was then at its height, and the following year Newman himself received absolution. At any rate, Brownson became an enthusiastic advocate of the Roman Catholic Church, and so continued throughout the rest of his life. The same dogmatism and fervor he had previously manifested was now transferred to an uncompromising advocacy of his new-found faith, imbittered doubtless by the remembrances of his boyhood. In 1844 he changed the title of his review into that of *Brownson's Quarterly Review*, which he made the medium of his powerful pen. All sorts of questions were here discussed with a vigor acknowledged by all. In 1864, owing to impaired health, he discontinued it. He revived it in 1873, but finally gave it up in October, 1875, and went to live with his son in Detroit, Mich., where he died, April 17, 1876. According to Roman Catholic authorities, his wife (Miss Sallie Healy, of Eldridge, N. Y.), although not at that time a member of the Roman Catholic Church, was always a Catholic at heart, and her assent and encouragement had much to do with his avowing himself a Catholic.

Brownson's pen was never idle. Besides his *Review* and his contributions to the periodicals, he wrote, *The Spirit-rapper*, an investigation of the question of spiritualism:—*The American Republic*, of which he was an ardent defender, and gave a son to its defence, who was killed at the battle of Ream's Station, Va., in August, 1864:—*Liberalism and the Church*, in which he controverted the liberalists, although he was at one time—and when a Roman Catholic—a firm defender of the liberal

section in the Roman Church. When the Syllabus of 1865 was published, he questioned its propriety and effect, but afterwards accepted and defended it in the *Catholic World* and *Tablet*. He also cordially accepted the definition of infallibility. His *Review* was the first American periodical reprinted in England, which was done for about twelve years. An edition of his works and essays, collected by his son, is proposed to be published in Detroit (1882). Lord Brougham is reported to have called Brownson one of the first thinkers and writers of the present age. With Görres, Rossi, De Maistre, Lamorcière, Montalembert, Dechamps, Lucas, Ward, Mallinkrodt, Maline, and others, Brownson has taken his place among the eminent laymen of this century in the Roman Catholic Church. Brownson also wrote *Charles Elwood; or, The Infidel Converted* (1840): —*The Convert; or, Leaves from my Experience* (N. Y. 1857). He was a great admirer of the philosophy of M. Comte. Blakey, in his *Hist. of the Philosophy of Mind*, assigns Brownson a high place among the critics of mental philosophy. See Duyckinck, *Cyclop. of Amer. Literature*, ii, 144; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Appleton's Amer. Cyclop.* s. v.

Browring, Edward, a preacher of the United Methodist Free Church, was a Cornishman, born at Pencarrow, June 4, 1810. His father was a Methodist local preacher at Camelford for sixty years. Young Browring was converted at fifteen, went to London in 1832, and began to preach under the Rev. Dr. Joseph Beaumont. In 1850 he joined the Methodist Reformers, and entered the ministry in 1852. He labored in nine circuits with much success. At Stockton illness prostrated him, and he died May 30, 1875. See *Minutes of the 19th Annual Assembly*.

Bru, Moyses Vicente, a Spanish painter, was probably born at Valencia in 1682, and studied under Juan Conchillos. Before he was twenty-one he had painted several altar-pieces for the churches of Valencia, where he died soon after, in 1703. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bruce, Andrew, a Scottish prelate, was archdeacon of St. Andrew's, after which he was preferred to the see of Dunkeld in 1679, but was deprived in 1686 for non-compliance with the measures of the court. In 1688 he was restored to the bishopric of Orkney. He died in March, 1700. See Keith, *Scottish Bishops*, p. 229.

Bruce, A. W., a Universalist minister, was born at Bennington, Vt., in 1812. He was trained by the strictest sort of Methodist parents, became a Universalist in faith at the age of eighteen, studied medicine in early manhood, and after practicing it a few years entered the ministry of the Universalist Church. He was ordained in 1843, and labored in some of the Eastern States, in Michigan, Ohio, and Indiana. He died suddenly, Aug. 19, 1871. Mr. Bruce was an impressive and acceptable preacher. See *Universalist Register*, 1872, p. 152.

Bruce, James (1), a Scottish prelate, was the son of Sir Robert Bruce of Clackmannan, and was first rector of Kilrenny, in Fife, about 1438. He was promoted to the see of Dunkeld, and consecrated in 1441. In 1444 he was made chancellor of the kingdom. He was translated to the see of Glasgow in 1446, but died before his consecration, in 1447. See Keith, *Scottish Bishops*, p. 87.

Bruce, James (2), an English Congregational minister, was born at Kelso, Roxburghshire, Jan. 23, 1804. As he approached his twentieth year he entered the Glasgow University, and on completing his course he was appointed tutor to a gentleman's sons in Scotland, and afterwards usher in a school at Hinckley, Leicestershire. There he was converted. In 1827 he entered Rotherham College. His first charge was at Lofthouse, in the North Riding of York. After this he preached twelve years at Houden, ten years at Bamford, a few years at Manchester, and then, resigning active ministerial labor, he lived a short time at Liverpool, next at Leamington, and finally removed to Cubbington, where he died, Sept. 28, 1873. See (Lond.) *Cong. Year-book*, 1874, p. 313.

Bruce, John, an English Congregational minister, was born at Great Grimsby, July 7, 1782. At thirteen years of age he was apprenticed to a linendraper at Pontefract; when sixteen years old he wrote *A Meditation on Death*, published in the *Evangelical Magazine*; and when about eighteen he entered Homerton College. On leaving college he was ordained, and became assistant minister at Newington Chapel, Liverpool. In 1807 he accepted a call to Newport, Isle of Wight, and eventually removed to Liverpool, where he died in January, 1874. Mr. Bruce published, *Twenty Sermons to Aid in Private and Family Devotions: — Dorcas; or, Female Christian Benevolence Exemplified: — The Abrahamic Covenant: —* and various other minor treatises. See (Lond.) *Cong. Year-book*, 1876, p. 319.

Bruce, John Helvey, a Methodist Episcopal minister, was born in Montgomery County, Va., Feb. 2, 1817. He emigrated with his parents to Miami County, O., in early life; received a careful religious training; experienced conversion at the age of fifteen; soon after received license to exhort; was licensed to preach in 1835; and in 1836 joined the Indiana Conference, in which he labored with faithfulness and success until his decease, Aug. 23, 1854. Mr. Bruce was manly and courageous; sound and clear in theology; zealous and pathetic as a preacher; affectionate and devoted as a friend. See *Minutes of Annual Conferences*, 1854, p. 447.

Bruce, Joseph, a Free-will Baptist minister, was born in Springfield, Vt., in 1821. He was converted when about seventeen years of age, and united with the Methodist Protestant Church. For seventeen years (1840–57) he was a Methodist preacher. He then joined the Free-will Baptists, and was ordained a minister in that denomination in June, 1858. It is said that during the year following his baptism he preached more than three hundred sermons, travelling from place to place on foot. He died in Braintree, Vt., Dec. 16, 1860. See *Free-will Baptist Register*, 1862, p. 92. (J. C. S.)

Bruce, Michael, an Irish Presbyterian minister, was a descendant of Robert Bruce. He was ordained as one of the ministers of Edinburgh in 1657, and settled at Killinchy in October of the year following. A person "singularly gifted, truly zealous and faithful, but also peaceable and orderly in his temper and conversation with his brethren, . . . a very Nathaniel." He was very zealous in stirring up the people against prelacy; he was thought to have been connected with the Blood plot, though this was false; yet for his zeal he was obliged to fly to Scotland. Here he was taken prisoner and sent to London, and did not return to his congregation until after some years of absence. He afterwards became an Arian, and was known as a "non-subscriber." See Reid, *Hist. of the Presb. Church in Ireland*.

Bruce, Nathaniel F., M.D., a Protestant Episcopal clergyman, was for many years chaplain of the state prison, Clinton, N. Y. He died in Dexter, Mich., Aug. 1, 1857. See *Prot. Episc. Almanac*, 1858, p. 96.

Bruce, Robert (1), D.D., an Associate minister, was born in the parish of Scone, Perth Co., Scotland, in 1776. He graduated at the university of Edinburgh in 1798, and in 1801 was admitted as a student of divinity by the Associate Presbytery of Perth, and for five years prosecuted his studies under the venerable professor A. Bruce. He was licensed by the Associate Presbytery of Perth in 1806, and was immediately sent by the Scottish Synod as a missionary to the United States. After travelling some years, he became pastor of the Associate congregation in Fort Pitt, now Pitts-

burgh. In 1820 he was chosen president of the Western University; here he served until 1843, when he resigned. After this he had an important agency in establishing another institution (Duquesne College), of which he became provost, and held the place till the close of his life, June 14, 1846. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 90.

Bruce, Robert (2), an Irish Wesleyan minister, was born at Ballycastle, County Antrim, in 1785. In 1810 he was received into the ministry, and for forty-five years fulfilled his duties with unwearied zeal, courage, faithfulness, and success. He clearly apprehended and lucidly expounded the doctrines of Methodism, was well acquainted with its constitution and history, and well read in the general history of the Church. He was a man of unimpeachable integrity, firmness of purpose, and gentleness of spirit. He became a supernumerary in 1855, and died at his residence in Skibbereen, June 5, 1863. See *Minutes of the British Conference*, 1863, p. 25.

Bruce, Samuel, a Lutheran minister, was first connected with the Methodist Episcopal Church. In his nineteenth year he began to exhort, and subsequently became a local preacher. In 1863 he was ordained as a Lutheran minister by the Franckean Synod, and for nearly twenty years he served the congregation at South Worcester, N. Y. During the last four years of his life he was additionally employed as pastor at Centre Valley and Leesville. He died at South Worcester, April 21, 1881. See *Lutheran Observer*, May 6, 1881.

Bruce, William (1), an elder of the Wood Street congregation, Dublin, in 1750 founded the "Widow's Fund." From Reid's *History of the Presbyterian Church in Ireland* we learn that he received a collegiate education, after which he engaged in business. Nine or ten years before his death, after having travelled somewhat in pursuit of intellectual improvement, he settled permanently in Dublin, "and distinguished himself as a most useful and public spirited citizen." In 1755 he died, in the fifty-fourth year of his age.

Bruce, William (2), D.D., an Irish Presbyterian minister, grandson of Rev. Michael Bruce, was born in 1758. Originally he was connected with the synod of Ulster, as minister of Lisburn. He was afterwards pastor of the Strand Street congregation, Dublin. In 1790 he settled in Belfast, as minister of the First Congregation. For more than thirty years he presided over the Belfast Academy. He died in 1841. See Reid, *Hist. of the Presb. Church in Ireland*.

Bruch, Johann Friedrich, a Protestant theologian of Germany, was born in 1791 at Zweibrücken. He studied at Strasburg, where he also occupied the theological chair for more than forty years, and died July 21, 1874. He was one of the founders, and president, of the Evangelical Society, also president of the board of directors of the Lutheran Church of Alsace. His theological position was that of a rationalist. He wrote, *Lehrbuch der christlichen Sittenlehre* (Strasburg, 1829): —*Christliche Vorträge* (ibid. 1838): — *Études Philosophiques sur le Christianisme* (Paris and Strasburg, 1839; Germ. transl. by Franz, Mannheim, 1847, new ed. 1850): —*Die Lehre von den göttlichen Eigenschaften* (Hamburg, 1842): — *Betrachtungen über Christenthum und christlichen Glauben* (Strasburg, 1845): — *Weisheitslehre der Hebräer* (ibid. 1851): —*Das Gebet des Herrn* (ibid. 1852): —*Die protestantische Freiheit* (ibid. 1857): —*Die Lehre von der Präexistenz der menschlichen Seele* (ibid. 1859). See Zuchold, *Bibl. Theol.* i, 193 sq.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Gerold, *Joh. Fr. Bruch* (Strasburg, 1874). (B. P.)

Bruck, *Mrs.*, a Reformation martyr, was a native of Germany, and for reading the Scriptures was buried alive, May 9, 1545. See Fox, *Acts and Monuments*, iv, 384.

Brück, Gregorius Heinse, a German jurist, was born at Brück, near Wittenberg, in 1484. He studied at Wittenberg and Frankfort. In 1520 he was appointed chancellor by the elector Frederick. In this position he rendered great service to the Reformation and the development of the Evangelical Church, especially at the diet of Augsburg in 1530. He died at Jena, Feb. 15, 1557. See Kolde, in the *Zeitschrift für die historische Theologie*, 1874, p. 343-408; Muther, in *Allgemeine deutsche Biographie*, iii, 388 sq.; Plitt, in Herzog's *Real-Encyclop.* (2d ed.) s. v. (B. P.)

Brück, Moses, a Jewish rabbi, who died at Szegedin, Hungary, in 1849, is the author of, *Rabbinische Ceremonialgebräuche, in ihrer Entstehung und geschichtlichen Entwickelung dargestellt* (Breslau, 1837): — *Das mosaische Judenthum oder die Rückkehr zu demselben* (Frankfort-on-the-Main, eod.): —*Pharisäische Volkssitten und Ritualien in ihrer Entstehung und Entwickelung* (ibid. 1840). See Fürst, *Bibl. Jud.* i, 133; Zuchold, *Bibl. Theol.* i, 194. (B. P.)

Brucker, Philippe Adam, a Swiss Protestant theologian, was born at Küchberg, near Basle, June 20, 1677, and died in March, 1751. His principal works are, *De Quarto Imperio a Daniele Descripto* (Basle, 1692, 4to): —*Pensées sur le Réunion des Églises Protestantes* (Heidelberg, 1723, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruckner, John, a Lutheran divine, who settled in England, was born on the island of Cadsand, near the Belgian frontier, Dec. 31, 1726, and was educated in theology chiefly at the university of Franeker, whence he passed to Leyden, and then obtained a pastorship. His literary acquirements were eminent; he read Hebrew and Greek; composed correctly; and preached with applause in four languages—Latin, Dutch, French, and English. In 1753 he accepted the position of French preacher to the Walloon Church of Norwich, England, where he continued fifty-one years. In 1766 he also became minister to the Dutch Church, but the duties soon became merely nominal. He died May 12, 1804. Bruckner published, *Théorie du Système Animal* (1767): —*Criticisms on the Diversions of Purley* (1790): —*Thoughts on Public Worship* (1792), and other works. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brudo, Abraham, a Jewish commentator and rabbi at Constantinople, who died at Jerusalem in 1710, wrote a commentary on Genesis entitled, *Birkath Abraham* (ברכת אברהם), "the blessing of Abraham" (Venice, 1696). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruecker, Peter, a German Reformed minister, was born at Düsseldorf in Germany, and came to America in 1849 or 1850. He took a theological course at Mercersburg, Pa., and left soon after for the West. He was licensed to preach and ordained by the Tiffin Classis, Synod of Ohio, in 1852. About the same time he took charge of a German congregation in Sandusky, where he labored about two years, when, Jan. 16, 1854, he died. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 498.

Bruel (Lat. *Brulius*), Joachim, a Flemish theologian of the Augustinian order, was born at Vorst, in Brabant. Having taught philosophy and theology he was twice elected provincial of his order in Flanders. He died June 29, 1653. Bruel wrote, *Breves Resolutiones Casuum apud Regulares Reservatorum* (Cologne, 1640): —*Les Confessions du Bienheureux P. Alphonse d'Arasco, traduites de l'Espagnol en Français* (ibid. 1610): —*Vita B. Joannis Chisii* (Antwerp, 1645): —*Historiæ Peruanæ Ordinis Eremitarum S. P. Augustini Libri Octodecim* (ibid. 1651): —*De Sequestratione Religiosorum* (1653). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruen, Barnabas, a Presbyterian minister, was born at Bottle Hill (now Madison), N. J. He graduated with the highest honors from Union College, Schenectady, N. Y., in 1816; proceeded to Newburgh,

where he engaged in the work of teaching, devoting his leisure hours to theological study, with a view to the ministry, and in the year following was recalled to his alma mater as a tutor. On June 30, 1819, he was ordained pastor of the Presbyterian Church in Ogdensburg, to which he had been unanimously called. He died Nov. 18, 1820. Mr. Bruen was a man of deep piety, brilliant gifts, and of untiring devotion to duty. See *The Christian Herald* (N. Y.), 1820–21, p. 737.

Bruen, James McWhorter, a Presbyterian minister, was born in Newark, N. J., July 30, 1818. He graduated from the University of Pennsylvania in 1839, and from the Union Theological Seminary in 1842. He was ordained July 1, 1845, and became pastor of the Presbyterian Church of New Windsor, N. Y. His pastorate of three years in that Church (1845–48), and another of equal length in the Reformed Dutch Church at Clintonville, N. J. (1849–52), were his only terms of continuous ministry. For the last twenty-nine or thirty years of his life he resided in Irvington, N. J., where he led a quiet and scholarly life. He died at Clayton, in February, 1881. See *Presbyterian*, Feb. 12, 1881. (W. P. S.)

Brueys, David Augustin de, a French theologian, was born of Protestant parents at Aix in 1640. He was brought up for the bar, but after the death of his wife took orders. He died Nov. 25, 1723. He at first wrote against Bossuet's *Exposition de la Doctrine de l'Église*, but was afterwards converted by that prelate. He wrote, *Examen des Raisons qui ont donné lieu à la Séparation des Protestants* (1683):—*Défense du Culte Extérieur de l'Église Catholique* (Paris, 1685, 12mo):—*Traité de l'Eucharistie* (ibid. 1686), where he endeavors to prove the Roman doctrine by truths admitted by both parties:—*Traité de l'Église, où l'on Montre que les Principes des Calvinistes se Contredisent* (1687):—*L'Histoire du Fanatisme de Nôtre Temps* (1692):—*Traité de la Sainte Messe* (1700), etc. He also wrote many dramas. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruganza, Gaetano, an Italian theologian and scholar, was born at Mantua in 1732. He taught rhetoric and classics in several colleges, and philosophy at Perugia. Being a Jesuit, he retired to his native place during the time of the suppression of his order, and devoted himself to the performance of literary labor and of his priestly functions. He died about 1800. He wrote, *De Modo Conscribendo Inscriptiones* (Mantua, 1779):—*La Poesia in Aiuto alla Prosa* (ibid. 1781). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruges (*satin*), often spelled *Bridges*, the English mediæval form of the town of Bruges, is rich material of tissue from Flanders, used for vestments.

Brughach, an early Irish prelate, was bishop of Rath-mighe-Aenigh, a church situated in Tir-enna, in Tyrconnel, probably the church of Rath, near Manor Cunningham, County Donegal. But Dr. Reeves says (*S. Adamnan*, p. 192, n) it is what is now called Raymochy, in the barony of Raphoe. He is said to have been of the race of Colla da-Chrióch; and, perhaps, was the son of Sedna and disciple of St. Degaidh. His dedication is given on Nov. 1. He was consecrated by St. Patrick for Rath-Mugeaonaich, and afterwards himself consecrated St. Cairpre (Nov. 11). But Lanigan (*Eccl. Hist. Ireland*, ii, 77, 79) points out that Brughach must have been bishop there after St. Bolcan, and the latter could scarcely have been a bishop till after St. Patrick's death.

Brughi, Giovanni Battista, an Italian painter, was a pupil of Gaulli, and painted in oil several fine pictures for the churches of Rome. He died about 1730. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Brugière, Pierre, a French theologian, was born at Thiers, Oct. 3, 1740. He became collegiate of that city, preacher successively at Clermont, Riom, Brionde, and (in 1768) at Paris, where he remained for ten years in the convent of St. Roch. He died in 1803, leaving several discourses and practical treatises, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Brugieri, Giovanni Domenico, a Florentine painter, was born at Lucca in 1678, and first studied under Baldi, and afterwards Carlo Maratti. His works are to be seen in the Chapel of the Sacrament at the Servi, and in other edifices at Lucca. He died in 1744.

Brugman (or **Brugmans**), John, a Flemish preacher, was a member of the Franciscan order of the diocese of Cologne, and obtained a great reputation for his eloquence. He taught theology in the convent of St. Omer, was afterwards provincial, and died at Nimeguen in 1473. He wrote, *Vita S. Lidvinæ Virginis* (Schiedam, 1498). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruguier, Jean, a French Protestant theologian, was born at Nismes, and died at Geneva in 1634, leaving *Discours sur le Chant des Psaumes* (1663, 12mo), in which the writer asserts the propriety of singing the Psalms in public worship, a theory for which the book was condemned, and the author banished:—*Réponse au Livre de M. Arnauld*, etc. (Quevilly, 1673, 12mo), in defence of the Calvinists:—*Idea Totius Philosophiæ*, etc. (1676, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruguière du Gard, J. T., a French ecclesiastic, was born at Sommières, near Nismes, in 1765. He was educated at Brienne, and was vicar at St. Julien-du-Saut, near Sens, until 1792, when he went to Paris, married, and turned his attention to civil affairs. He died in 1834, leaving several works of a public character, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Brühl, Moritz J. A., a Roman Catholic writer of Germany, was born of Jewish parentage, in 1819, at Düsseldorf. He studied at Heidelberg and Bonn, and for a time lived at London as a reporter of an English paper. After his return, in 1844, he joined the Church at Schwäbisch-Gmünd, and published his *Selbstbekenntnisse eines Katechumen* (Regensburg, 1844):—*Kurze Denkschrift an alle akatholischen Christen, von einem kathol. Neuchristen* (Augsburg, 1844). Brühl died at Vienna, Jan. 13, 1877. Besides the two writings mentioned above, he published *Geschichte der Gesellschaft Jesu* (Würzburg, 1846):—*Neueste Geschichte der Gesellschaft Jesu* (Gleiwitz, 1847–48, 2 vols.):—*Geheime Geschichte der Wahl Papst Clemens XIV und der Aufhebung des Jesuitenordens* (Aachen, 1848):—*Die Versammlung der deutschen Erzbischöfe und Bischöfe zu Würzburg* (Würzburg, 1849):—*Ueber den Charakter und wesentlichen Eigenschaften der Concordate* (Schaffhausen, 1853):—*Geschichte der kathol. Literatur Deutschlands, vom XVII Jahrhundert bis zur Gegenwart* (Wien, 1854; 2d ed. 1861):—*Johann Michael Sailer* (Aachen, 1855). (B. P.)

Brühn, David, a Lutheran theologian of Germany, was born at Memel, Sept. 30, 1727. He studied at Königsberg and Halle, was in 1750 con-rector at the Cölnische Gymnasium in Berlin, in 1752 preacher at the military school, in 1754 dean at St. Mary's, and in 1756 arch-dean. He died April 27, 1782. He is the author of some hymns, one of which has been translated into English—*Der du uns als Vater liebest*, "Thou who lovest us as a father," in *Sacred Hymns from the German*, p. 30. See Koch, *Gesch. d. deutschen Kirchenliedes*, vi, 231. (B. P.)

Bruin. See Bruyn.

Bruinsech, Cael (the *slender*), daughter of Crimthan, and virgin of Magh-trea, is commemorated as an Irish saint May 29. Colgan (*Acta Sanctorum*, 459, c. 10; 789, c. 1) suggests that this may be *Bruinecha*, a favorite disciple of St. Kieran's mother, Liadania (q. v.). But instead of being the daughter of Crimthan, some account her as one of the three sisters of St. Cronan, or Mochua of Balla (March 30), and thus belonging to a different race, while others identify her with St. Buri-

ena, who went to Cornwall. See Smith, *Dict. of Christ. Biog.* s. v.

Brulca, in Thibetan mythology. The religion of the Lamaites teaches that before the existence of the earth, in the place which the latter now occupies there were sixteen places, which were inhabited by heavenly spirits. One of these places is called Brulca, and that because of the joy which the world had over the miracles there performed by the spirits.

Brulefer (or **Brulifer**), ÉTIENNE, a French ecclesiastic, was a native of Bretagne, a doctor of Paris, and a Minorite, who taught theology at Metz and Mentz, and died in 1483. He wrote, *Reportata in D. Bonaventuræ Sententias* (Basle, 1501; Venice, 1504; Paris, 1507: — *De Sanctissima Trinitate*: — *De Paupertate Jesu Christi et Apostolorum* (Paris, 1500); and a few minor works, for which see Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bruley, PETER, a Reformation martyr, was a preacher in the French Church at Strasburg, who came down to visit the lower countries about Artois and Dornick in Flanders, where he preached the word of God to the people. Here he was taken and committed to prison, and while there wrote many beautiful letters to his friends. He remained in prison four months, and was then burned at Dornick in 1545. See Fox, *Acts and Monuments*, iv, 386.

Brulliard, PHILIBERT, a French prelate, was born at Dijon, Sept. 11, 1765. After having been curate of St. Étienne-du-Mont at Paris, he was nominated bishop of Grenoble Dec. 28, 1825, and was consecrated Aug. 6, 1826. He became involved in a dispute concerning the genuineness of certain alleged miracles among the shepherds of the Alps in 1846, and in consequence retired, Dec. 7, 1852, to become canon of the Imperial Chapel of St. Denis for the remainder of his days. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brumalia were heathen festivals among the ancient Romans, said to have been instituted by Romulus in honor of Bacchus. They were celebrated twice a year, on the twelfth day before the Kalends of March, and the eighteenth before the Kalends of November. Among the early Christians *Brumalia* were sometimes observed, according to Tertullian, who records it to their shame; but these are by some considered the celebration of the winter solstice, from *bruma*, winter. By the council of Trullo (A.D. 692) Christians were prohibited from attending the Brumalia on pain of excommunication.

Brumauld de Beauregard, JEAN, a French prelate, was born at Poictiers, Dec. 1, 1749. He was at first canon and grand-vicar of the diocese of Luconia. At the time of the revolution he went to England and interested himself in the success of the war of La Vendée. Having been arrested at various times, he at length returned to France and became rector of the cathedral of Poictiers in 1803, then bishop of Montauban at the second restoration. In 1839 he was appointed canon of St. Denis. He died Nov. 26, 1841. He wrote, *Dissertation sur le Lieu où s'est donnée la Bataille de Vauclade, etc., où Clovis défit Alaric II*, extracts of which are inserted in the *Mémoires de la Société des Antiquaires de l'Ouest*:—*Notes sur les Évêques du Luçon*, from Prève of Vodrie down to Borellon. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brumwell, THOMAS, an English Wesleyan minister, was born at Newcastle-upon-Tyne in 1813. He was converted in early life, accepted by the Conference in 1838, sent to Hoxton Institution, received his last appointment (Morley) in 1873, and died March 28, 1875. He was affable, gentle, catholic, faithful to Methodist rules, and unremitting in his attention to all the obligations of his office. See *Minutes of the British Conference*, 1875, p. 23.

Brundage, ABRAHAM, a Methodist Episcopal minister, was born in Cornwall, Orange Co., N. Y., Jan. 19, 1820. He was converted at the age of thirteen; licensed to preach in 1850; and in 1852 entered the New York Conference, wherein he served diligently until 1863, when his health failed and his reason became impaired, making it necessary to send him to the Utica Insane Asylum, where in a few months he was restored. In 1866 he resumed his place in the effective ranks, but the labors of the pastorate were too severe for his nervous temperament, and he was obliged to retire from all active work. He died Nov. 22, 1868. Mr. Brundage was remarkable for his physical and mental ability, his cheerfulness, and his warm, frank spirit. See *Minutes of Annual Conferences*, 1869, p. 91.

Brune, Etienne, a Reformation martyr, was a husbandman at Rutiers, in France. He was persecuted by Gasper Augerius and by Domicellus, a Franciscan. He was burned at Planuoll in 1540. It is said that the wind rose and blew the fire so from him, as he stood exhorting the people, that he continued speaking for an hour unharmed, and they were obliged to build a new fire. But this did not burn him, so they seized a staff and thrust it through his entrails, and took his body and threw it down upon the coals, where it burned to ashes. See Fox, *Acts and Monuments*, iv, 398.

Brune, John H., a Methodist Episcopal minister, was born in Prussia, Oct. 19, 1834. He emigrated to America in early life; settled in Missouri, where he was converted; joined the South-west German Conference in 1858, and labored faithfully until his death, Oct. 9, 1867. Mr. Brune was known and beloved as a faithful Christian minister. He was meek and gentle in deportment, decided in principle, and deep and uniform in piety. See *Minutes of Annual Conferences*, 1868, p. 265.

Brunelleschi, FILIPPO, an eminent Italian architect, was born at Florence in 1377. He was one of the first who revived the Greek practice of making the principles of geometry subservient to art, and was the first Florentine who discovered the method of bringing this to perfection, which, as Vasari says, "consisted in drawing it in outline by means of intersections, or squares." He conceived the idea of raising a cupola over the Church of Santa Maria del Fiore at Florence. He was employed by the duke Filippo Maria, and also made a number of important improvements in the cathedral. He executed a number of works for pope Eugenius IV in Rome, which gained him applause and honorable reward. He died in 1444. See Hoefer, *Nour. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bruner, ANTHONY C., a minister in the Methodist Episcopal Church South, was for thirteen years a faithful preacher in the Georgia Conference, and died in 1852 or 1853. Mr. Bruner's ministry was characterized by zeal, fidelity, and success. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 469.

Brunet, a French theologian and scholar, lived in the latter half of the 18th century. He was doctor of theology and curate of Bernières, and wrote, *Homélie pour tous les Dimanches, en Forme de Prônes* (Paris, 1776):—*Ode sur la Paix* (ibid. 1783). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brunet, François Florentine, a French theologian, was born at Vitel, in Lorraine, and died at Paris, Sept. 15, 1806. He was a monk of the Mission congregation, and taught philosophy at Toul and Chalons-sur-Marne. He is best known by his learned *Parallèle des Religions* (Paris, 1792, 5 vols. 4to). He also wrote *Du Zèle de la Foi dans les Femmes, et des heureux Effets qu'il peut produire dans l'Église*, and other minor works. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Brunet, Jean, a French theologian of the Dominican order, of the latter half of the 18th century, wrote, a translation of the *Lettres de Milady Worthley Mon-*

taigu (Paris, 1763):—*Abrégé des Libertés de l'Église Gallicane, avec des Réflexions et des Preuves qui en demontrent la Pratique et la Justice* (Geneva and Paris, 1765). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brunet, Jean Louis, a French writer, who was born at Arles in 1688, and died in 1747, was an advocate at Paris, and left several works on canon law, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Brunetti, Sebastiano, an Italian painter, was born at Bologna about 1618, and studied under Lucio Massari and Guido. In Santa Maria Maggiore at Bologna is a picture by him of the *Guardian Angel;* in Santa Marguerite, *Mary Magdalene Praying in the Desert;* and in San Giuseppe, *a Holy Family*. He died in 1649. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Brunhild, in ancient German mythology, was a heroic maiden of dæmoniacal power and courage, queen of Isenland. Brunhild-bed is the name of a mountain of stone in Hesse, similar to a grave, under which Brunhild is said to rest.

Bruni, Domenico, a reputable Italian painter of architecture and perspective, was born at Brescia in 1591, and studied under Sandrini. He painted several works for the churches and public edifices of Brescia, and died in 1666. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bruni, Francesco, an Italian engraver, was born at Genoa about 1600. Among other plates there is one by him representing the *Assumption of the Virgin*, after Guido. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Bruni, Lucio, a painter of the Venetian school, lived at Vicenza in 1584. There is a small altar-piece by him in the Church of San Jacopo at Vicenza, representing the *Marriage of St. Catherine*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bruni, Orazio, an Italian engraver, was born at Sienna about 1630. The following are some of his principal plates: *The Prodigal Son; The Golden Age;* and a set of the *Four Seasons*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Brünings, Christian, a Reformed theologian of Germany, was born at Bremen, Jan. 16, 1702. He studied at Bremen and Heidelberg, was in 1725 rector of the gymnasium at Kreutznach, in 1734 pastor at Mannheim, and in 1740 professor of theology at Heidelberg, where he died, March 6, 1763. He wrote, *Disputatio de Propitiatorio* (Bremen, 1723):—*De Ancora Sacra Meditatio ad Hebr. vi*, 19 (ibid.):—*De Liberis Abrahamo Excitandis ad Matt. iii*, 9, in the *Miscellan. Gröning.* vol. ii:—*Diss. de Cornu s. Galea Salutis ad Luc. i*, 69 (Heidelberg, 1741):—*Diss. I, II de Christo Triumphante ad Col. ii*, 15; 2 *Cor. ii*, 14 (ibid. 1742):—*Orat. Inaug. de Pallii Prophetici super Elisæum Injectione, dicta* (ibid. 1741):—*Primæ Lineæ Studii Homiletici* (Frankfort, 1744):—*Diss. de Agno Lucerna Hierosolyma Cœlestis ad Apoc. xxi*, 23 (Heidelberg, 1747):—*Τὰ τῆς βασιλείας τοῦ Θεοῦ*, i. e. *Doctrina de Deo* (Frankfort, 1755):—*Theses Miscell. de Excommunicatione Judaica* (1753):—*Compendium Antiquitatum Hebraicarum* (1763). See Neubauer, *Jetztlebende Theologen;* Strodtmann, *Neues gelehrtes Europa;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Brunings, Gottfried Christian, a German preacher, was born at Kreutznach in 1727, and died in 1793. He wrote, *Sermons* (Frankfort, 1770):—*Principles of Homiletics*, in German (Mannheim, 1776). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brunn, Augustinus, a Lutheran theologian of Germany, was born at Annaberg, Oct. 4, 1538. He studied at Leipsic, was in 1559 appointed pastor at Lustnau, in Würtemberg, and died in 1618. He wrote, *Quæstiones fidei Christianæ:—Libellus Synopticus Compendiosus, in quo Recensentur Præcipue Theol. Doctores et Ecclesiæ Ministri, qui ab Anno* 1500 *usque* 1615 *in Germania Vixerunt:—Trostbüchlein wider alle leibliche und geistliche Noth.* See Fischlin, *Memoria theologorum würtembergensium;* Dietericus, *De Annæberga et Claris Viris Inde Oriundis;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brunn, Christopher, a son of Augustinus, studied at Tübingen, and accompanied prince Louis Frederic to France and England. After his return, he was made deacon of the cathedral-church at Stuttgard, was called in 1614 as superintendent to Leonberg, and died Dec. 20, 1617. See Fischlin, *Memoria theologorum würtembergensium;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brunn (Lat. *Brunus*), **Conrad**, was a canon of Augsburg, who died in 1563, leaving a *Treatise on Ceremonies*, in six books; another against the Centuriators of Magdeburg; and a collection of treatises, *De Hæreticis, De Seditiosis, De Legationibus, De Imaginibus*, etc. (Mentz, 1561).

Brunn, Wilhelm Ludwig, a Reformed theologian of Germany, was born March 15, 1768, at Zerbst, and died Jan. 2, 1807, as third pastor of the German Reformed Church at Magdeburg. He wrote, *Disquisitio Historico-Critica de Indole, Ætate et usu Libri Apocryphi, Vulgo Inscripti: Evangelium Nicodemi* (Berlin, 1794). See Winer, *Handbuch der theol. Lit.* i, 276. (B. P.)

Brunne, Robert de (or *Robert Mannyng*), a canon of the Gilbertine order, was born in the latter part of the 13th century, and received into the order of black canons at Brunne about 1288. He resided in the priory of Sempringham ten years, in the time of prior John of Camelton, and five years with John of Clyntone. In 1303 he began a metrical paraphrase of a French book, written by Robert Grosthead, bishop of Lincoln, called *Manuel Péché* (*Manuel des Péchés*), a treatise on the decalogue and the seven deadly sins, illustrated with many legendary stories. It was never printed, but is preserved in the Bodleian Library. His second and more important work was a metrical chronicle of England—the first part being a translation of Wace's *Brut d'Angleterre*, and the second from a French chronicle written by Peter de Langtoft. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Brunnemann, Jerome, a Protestant theologian of Germany, was born in 1563 at Cöln-on-the-Spree. He studied at Heidelberg and Strasburg, was in 1593 rector at Ruppin, in 1601 deacon of St. Peter's there, in 1631 provost, and died April 3, 1681. (B. P.)

Brunner, Christoph Andreas, a Lutheran theologian of Germany, was born Feb. 5, 1657, at Schraplau, in Saxony. He studied at Leipsic, was in 1683 pastor at Köhra, in 1685 at Brandis, and died April 16, 1741. He wrote *De Fato Theolog. Histor.* (1704), to which he added in 1706 *Addenda*. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brunner, Johannes, a Swiss Protestant theologian, was born in 1755 at Zurich, and died there April 2, 1820, as pastor of the hospital-church and professor of the school of art. He published *Unterhaltungen in Predigten für Kranke, Arme, Schwermüthige und Trostbedürftige* (Zurich, 1801, 1810, 2 vols.). See Winer, *Handbuch der theol. Lit.* ii, 196. (B. P.)

Brunner, Johannes Casper, a Protestant theologian of Switzerland, was born at Zurich, Dec. 12, 1649. He studied under the famous Hottinger, at whose death he delivered an address. After having travelled through Germany, Holland, England, and France, he was in 1676 appointed pastor at Rorbach, in 1687 deacon of the large minster church of his native place, and died there as archdeacon in 1705. He wrote a commentary on Genesis and Exodus, which, however,

has not been printed. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brunner, Martin (1), a German Reformed minister, was born in Philadelphia in 1797. He studied theology under the Rev. Samuel Helffenstein, D.D.; and was licensed by the Synod of the German Reformed Church which convened in New Holland, Pa., in 1816. He immediately entered upon his duties as minister of the Sunbury congregation. Here he labored twelve years, and then went to Lancaster city in 1832, and became pastor of the Reformed Church in that place. In this field he labored seven years and then resigned. From this time forward he was without any pastoral charge. He died in 1852. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 472.

Brunner, Martin (2), a Swedish theologian, was at first professor of Greek at Upsala, and died as doctor and professor of theology in 1679. He wrote *De Sensu Locorum Scripturæ*. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brunner, Philip Joseph, a Roman Catholic theologian of Germany, was born May 7, 1758, at Philippsburg; and died Nov. 2, 1829, as doctor of theology at Carlsruhe. He published, *Predigten und kürzere Reden* (Carlsruhe, 1816, 2 parts):—*Gebete und Betrachtungen über die vorn. Wahrheiten und Pflichten* (14th ed. Heilbronn, 1822):—*Gebetbuch für aufgeklärte katholische Christen* (14th ed. ibid. 1832). See Winer, *Handbuch der theol. Lit.* ii, 165, 346, 349. (B. P.)

Brunnholtz, Peter, a Lutheran minister, was born at Nubil, in the principality of Glücksburg, in the duchy of Schleswig. He was ordained April 12, 1744, by the consistorium at Wernigerode, and immediately started to America in answer to a call from Dr. Fanche of Halle. He arrived Jan. 26, 1745. He was appointed second minister in the churches in which Dr. Muhlenberg had hitherto labored alone—namely, Philadelphia, Germantown, Providence, and New Hanover. In 1751 he resigned his charge of the Germantown Church, and gave his whole time to the congregation in Philadelphia, where he continued until he died, July 7, 1758. See Sprague, *Annals of the Amer. Pulpit*, IX, i, 16; *Evangelical Review*, vii, 152.

Bruno (or **Brunon**), *Saint* (1), an Italian theologian, was born at Soleria, in the diocese of Asti, in Piedmont. He became canon of the cathedral, and was engaged in a lively controversy against Berenger at Rome, in 1077, before Gregory VII, who called him to the bishopric of Segni, in Campania. In 1104 he embraced the monastic life at Mt. Cassin, where he became priest in 1107. In the meantime he resumed his episcopal see at the solicitation of pope Pascal II and of the people of Segni. He died in 1123. His works were published at Venice in 1652, by D. Marchesi, dean of Mt. Cassin, and with the notes of P. Bruni at Rome, 1789–91. These works contained one hundred and forty-five sermons and homilies. He also wrote a commentary upon the Song of Songs:—treatises upon Zechariah:—letters to pope Pascal II and to the bishop of Porto:—*Expositio de Consecratione Ecclesiæ, deque Vestimentis Episcopolibus*, in vol. xii of the *Spicilegium* of D'Achery. See Hoefer, *Nouv. Biog. Générale*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Bruno (or **Brunon**), *Saint* (2), bishop of Rodez, was of Italian origin, and was monk of St. Benedict. A zealous adherent of the Catholic faith, he went as a missionary to Prussia, where he suffered martyrdom in 1008. He wrote several remarkable treatises, among which are two books upon Genesis. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruno (or **Brunon**), *Saint* (3), bishop of Wurtzburg (*Bruno Herbipolensis*), was first cousin of the emperor Conrad II. His exemplary life entitled him to be numbered among the saints, and he became the special patron of eastern France. He died May 17, 1045. He wrote, *Commentaria in Psalterium, et in Cantica tam Novi quam Veteris Testamenti; Item, in Orationem Dominicam, in Symbolum Apostolorum et Athanasii:* which, being revised by J. Cochlæus, are found in the *Bibliotheca Patrum* (Lyons, 1677), vol. xviii. See Hoefer, *Nouv. Biog. Générale*, s. v.; Cave, *Historia Literaria Scriptorum Ecclesiasticorum;* Possevinus, *Apparatus Sacer;* Trithemius, *De Scriptoribus Ecclesiasticis;* Hendreich, *Pandectæ Brandenburgicæ;* Diestel, *Geschichte des Alten Testamentes in der christlichen Kirche* (Jena, 1869), p. 166 sq. (B. P.)

Bruno, Francesco, a painter born at Porto Maurizio, in the Genoese territory, in 1648, and studied under P. da Cortona. He executed some altar-pieces and other subjects for the churches of his native country. He died in 1726. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bruno Herbipolensis. See Bruno of Wurtzburg.

Brunow, J. J. F., a Methodist Episcopal minister, was born in Elberfeld, Germany, March 13, 1833. He attained marked eminence as a student in his early days; fled his country's military discipline in his nineteenth year and emigrated to America; landed in New York; immediately set out for California, where he was converted, and began with fiery eloquence to proclaim the newly found Saviour. In 1856 he was transferred to the Texas Conference, where he labored faithfully until 1862, when he went to New York city, and served some time in the German mission of Newark, N. J. In 1866 he accepted a call to the pastorate of the Second German Presbyterian Church of that city; served it three years, and then returned to the Methodist Episcopal Church and took charge of the First German Church in Philadelphia. About three years later he received a retransfer to the Texas Conference, wherein he taxed his strength too severely, and closed his life and labors Aug. 1, 1872. See *Minutes of Annual Conferences*, 1873, p. 8.

Brunquell, Peter Pius, a Roman Catholic theologian of Germany, was born May 23, 1752, at Bamberg; and died there, as prior of the monastery of the Dominicans, Aug. 28, 1828. He wrote *Historische, dogmatische und practische Abhandlung über den Ablass* (Bamberg, 1816). See Winer, *Handbuch der theol. Lit.* i, 458. (B. P.)

Brunsmann, Johannes, a Lutheran theologian, was born Oct. 30, 1637, at Nidrosia, in Norway. He studied at Upsala and Copenhagen; and died in the latter place, July 25, 1707. He wrote, *Phosphorus Apocalypticus:—De usu Accentuationis Ebr. in Cod. sacro contra Wasmuthum aliosque:—Ignoti Philalethis Schediasmatum Apocalypticorum lib. iii.* See Steinschneider, *Bibliographisches Handbuch*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brunswick-Lüneburg, Christian, *duke of*, bishop of Halberstadt, was born Sept. 10, 1599. He distinguished himself in the Thirty Years' War, and died of poison, June 9, 1626. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brunus, Vincentius, an Italian Jesuit of Rimini, studied philosophy and medicine at Padua, and practiced the latter for some time. Being of feeble constitution, he joined the order of the Jesuits, and died at Rome, as rector of a Jesuitical college, Aug. 13, 1594. He wrote, *Vita, Passio et Resurrectio Domini:—De Sacramento Pœnitentiæ:—Meditationes in Evangelia*, etc. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Freheri, *Theatrum Eruditorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Brusch (or **Bruschel**), Gaspard, a German writer, was born at Schlackenwald, in Bohemia, in August, 1518. Wolfgang, bishop of Salms, gave him a residence at Passau, where he devoted himself entirely to the ecclesiastical history of Germany. The first volume

of his projected work, *De Germaniæ Episcopatibus Epitome*, which was never finished, was published at Nuremberg, 1549, 8vo; also, at Ingolstädt (1551 fol.), as *Monasteriorum Germaniæ Præcipuorum Chronologia*. He was murdered in 1559. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bruse, Giles de, an English prelate of the early part of the 13th century, son of William de Bruse, baron of Brecknock, was born at Brecknock, Wales. He became bishop of Hereford. In the civil wars he sided with the nobility against John, on which account he was banished, but returned and recovered the king's favor. The paternal inheritance devolved upon him, so he was at once bishop and baron. He died in 1216, and was buried in his cathedral, the belfry of which he probably built. See Fuller, *Worthies of England* (ed. Nuttall), iii, 515.

Brush, Abner, a Presbyterian minister, was a graduate of Princeton. He studied theology, and in 1758 was ordained by the Presbytery of New York, and installed as pastor of the Presbyterian Church at Goshen, N. Y. Mr. Brush remained in this charge until 1766, in which year he died. See Alexander, *Princeton College in the 18th Century*.

Brush, George W., a Methodist Episcopal minister, was converted while a student at Ohio Wesleyan University, and in 1849 entered the Ohio Conference, wherein he served faithfully to the close of his life, some time in 1867 or 1868. Mr. Brush was an admirable preacher, but, in the hour of mental depression, sought relief in death. See *Minutes of Annual Conferences*, 1868, p. 254.

Brush, Jacob, a Methodist Episcopal minister, was born on Long Island, Feb. 4, 1769. From 1785 to his death, his name is among the workers of the Methodist itinerancy. He exerted himself greatly in his preaching, and died Sept. 25, 1795. See *Minutes of Annual Conferences*, 1796, p. 66.

Brush, John C., a minister of the Reformed (Dutch) Church, studied theology under Dr. J. H. Livingston, and was licensed by the Classis of New York in 1793. He then became pastor of the Church at North and South Hampton, Bucks Co., Pa., 1794 to 1796. After leaving this church he accepted the churches at Dutch Creek Cross-roads, and Dover, Del., Presbyterian, where he remained from 1796. The time of his death is unknown. See Corwin, *Manual of the Ref. Church* (3d ed.), p. 203.

Brush, William W., a minister of the Reformed (Dutch) Church, and a son of William Brush, was born at Guilford, N. Y., Sept. 25, 1843. He graduated at Rutgers College in 1862, New Brunswick Seminary in 1865, and was licensed by the Classis of Raritan in 1866. He was pastor at Farmer Village, 1866 to 1868; Marbletown, 1868 to 1872; Geneva, 1872 to 1878, when he died, March 31. He was deeply spiritual, and a friend of every good cause. See Corwin, *Manual of the Ref. Church* (3d ed.), p. 204.

Bruslé de Monplainchamp, Jan, a Flemish biographer, lived in the early half of the 18th century. He was a native of Namur, and was canon of Brussels. He wrote a large number of works, among which we notice a history of *Philippe Emmanuel de Lorraine:*—of *Jean d'Autriche:*—of *Emmanuel Philibert, duc de Savoie:*—of *Alexandre Farnese, duc de Parme:*—and of the *Archduke Albert*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Brussel, Peter van, a theologian of the Jesuit order, was born at Bois-le-Duc in 1612. After having taught classics, rhetoric, and philosophy, he became missionary to the duchy of Berg, and died at Hildesheim, May 7, 1664. He published a work in German on *Spiritual Resurrection*, in opposition to the consistory of Duisburg (Cologne, 1664). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brusseri, Filippo, an Italian chronologist, a native of Savoy, lived in the early part of the 14th century. He wrote a history of the order of St. Francis, of which he was a member, entitled *Sepulchrum Terræ Sanctæ*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruté, Simon William Gabriel, an eminent dignitary of the Roman Catholic Church in America, was born at Rennes, France, March 20, 1779, his father being superintendent of the royal domains in Brittany. He studied in the college of his native city until it was broken up by the Revolution. He graduated at the famous school of Paris with the highest honors, and immediately received an appointment to one of the government dispensaries; but he had resolved to enter the priesthood, and on leaving the medical school he entered the Seminary of St. Sulpice. Ordained in 1808, he became professor of theology in the seminary at Rennes. After his arrival in America, he taught philosophy for two years in the seminary at Baltimore, and was then sent to Emmittsburg to help father Dubois in the management of the College of Mount St. Mary. This struggling institution owed much to Bruté. His scholarship extended its studies, his organizing ability established the system upon which the college was conducted, while his gentle and devout life was an example to the young men under his charge. No one has exerted a more beneficial influence upon the Catholic religion than Bruté. His humility, piety, and learning made him a model of the Christian priest. At the same time he carried on missionary labors in the country around, sometimes walking fifty miles per day, and giving away in charity his last penny. In 1834 he was appointed first bishop of the new see of Vincennes, Ind., and consecrated at St. Louis, Mo., Oct. 28, 1834. The condition of his Church throughout that region was low indeed. There were only three priests in his diocese, and the episcopal residence consisted of one room and a closet. Bruté visited all the stations, wrote twice a month to all the priests, sought out Roman Catholic settlers, preached to the Indians, went to Europe and obtained twenty priests and seminarians for his diocese, contributed constantly to the Catholic periodicals, established a college, seminary, orphan asylum, and free school, and built churches. He wore himself out by such labors, and died June 26, 1839. A new edition of *Memoirs of Bishop Bruté*, edited by archbishop Bayley, and illustrated by sketches of drawings left by Bruté, was issued by the Catholic Publication Society (N. Y. 1876). See (N. Y.) *Catholic Almanac*, 1876, p. 72; De Courcy and Shea, *Hist. of the Catholic Church in the United States*, p. 105, 561; Clarke, *Lives of Deceased Bishops of the Catholic Church in the United States*, s. v.

Brutel de la Rivière, Jean Baptiste, a Dutch Protestant theologian of French origin, was born at Montpellier in 1669, and died in August, 1742. He wrote an anonymous translation of *L'Histoire des Juifs et des Peuples Voisins*, of H. Prideaux (Amsterdam, 1728):—*Sermons sur divers Textes de l'Écriture Sainte* (ibid. 1746). See Hoefer, *Nouv. Biog. Générale*, s. v.

Brutus, Pietro, an Italian prelate and theologian, a native of Venice, lived in the latter half of the 15th century. The efforts which he put forth for the conversion of the Jews gained for him the appointment of bishop of Cattaro in Dalmatia. Among his numerous works we notice *Victoria contra Judæos* (1489). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bruyas, Jacques, a French Jesuit missionary, was born in 1637. He arrived in Canada in August, 1666, and began to labor in the interests of the Iroquois missions, which he greatly strengthened by his labors. He died at Sault St. Louis, Canada, June 15, 1712. He made a thorough study of the Mohawk language, and wrote several works on it. His *Radical Words of the Mohawk Language* was published in New York in 1862.

Bruyn (or **Bruin**), **Abraham van**, a Flemish

engraver, was born at Antwerp about 1540. The following are some of his best works: *Moses and the Burning Bush; The Four Evangelists; Philip Louis, Elector Palatine; Albert Frederick, Duke of Prussia.* He died in 1598. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; *Biog. Universelle*, s. v.

Bruyn (or **Bruin**), **Nicholas de**, a French engraver, was born at Antwerp in 1570, and studied under his father, Abraham Bruyn. The following are some of his principal plates: *Adam and Eve in Paradise; Adam and Eve Standing under the Tree of the Forbidden Fruit; David and Goliath; The Crucifixion; The Resurrection; St. Paul Preaching.*

Bruyn, Walther van, a Dutch Protestant theologian, was born May 6, 1618, at Amersfoort. He studied at Utrecht, was in 1641 pastor at Hagestein, and in 1644 at Utrecht. In 1652 he was appointed professor of theology, was in 1653 made doctor of theology, and died July 7, 1653. He wrote, *De Malo et eo quod Invitum, quodque Spontaneum est:—De Scriptura Novi Testamenti Adversus Episcopium: — Dissertatio Inauguralis de Duobus Fœderis Divinis:—Diss. II ad Historiam de Conceptione Christi.* See Burmann, *Trajectum Eruditum*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bruys, François, a French writer, was born at Serrières, in the Mâconnois district, Feb. 7, 1708. He received his education among the monks of Cluny and the fathers of the Oratory of Nôtre-Dame-de-Grâce-en-Forez. In 1727 he went to Geneva, and in the following year to the Hague, where he became a Protestant. In 1736 he returned to Paris, and having, in its turn, abjured Calvinism, he returned to his paternal faith, and died at Dijon, May 20, 1738. He wrote a *Histoire des Papes* (Hague, 1732–34, 5 vols. 4to). This work was written after he had become a Protestant, and is not thought well of by writers of either communion. See *Biog. Universelle*, s. v.; Landon, *Eccles. Dict.* s. v.

Bry (or **Brie**), **Jean Théodore de**, a Flemish engraver, the son and scholar of Théodore de Bry, was born at Liege in 1561, and assisted his father in many of his works. The following prints are by him: *Portrait of Daniel Specklin; The Marriage of Rebecca; The Little Village Fair; The Fountain of Youth; The Triumph of Bacchus.* He died in 1620 or 1623. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; *Biog. Universelle*, s. v.

Bry (or **Brie**), **Théodore de**, an eminent Flemish engraver, was born at Liege in 1528. The following are some of his principal works: *St. John in the Wilderness; A Dance of Men and Women Peasants; The Nine Muses.* He died at Frankfort-on-the-Main in 1598. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bryan, Alfred M'Gready, D.D., a Cumberland Presbyterian minister, was born in Logan County, Ky., Aug. 19, 1805. He professed religion at the age of seventeen, and studied under Dr. William Price. The Logan Presbytery received him as a candidate for the ministry at Pilot Knob, April 2, 1823; he was licensed April 7, 1825, and ordained at Glasgow, Oct. 8, 1829. To the latter date he labored in different parts of Kentucky, and then was appointed to what was called the Mercer District, in the northern part of the same state. About 1830 he took charge of a congregation in Nashville, Tenn., where he remained about two years. Then, by appointment of the General Assembly, he went as a missionary to Western Pennsylvania, and after serving eighteen months as such took charge of a church in Pittsburgh, with which he was identified until the time of his death. In December, 1833, the congregation completed and occupied a house of worship on Smithfield street. When this became too small a larger church was built, and was dedicated in June, 1842. The great fire which visited Pittsburgh in 1845 partially disabled the congregation, and he visited Tennessee and Kentucky to raise money for its relief. He accepted a call to Memphis, Tenn., in 1856; but in 1859 returned to Pittsburgh as pastor of his former church. While conducting a meeting, by appointment of the presbytery, in Van Buren, Washington Co., Pa., he fell back unconscious, and died the following day, Jan. 22, 1861. See Beard, *Biographical Sketches*, 1st series, p. 292; Wilson, *Presb. Hist. Almanac*, 1862, p. 283.

Bryan, Andrew, a colored Baptist minister, was a slave belonging to the Hon. Jonathan Bryan, a distinguished patriot of the Revolution. Andrew founded the first colored Church in Savannah, Ga., and remained its pastor until his death, Oct. 6, 1812. He was very highly esteemed for his piety. See Sprague, *Annals of the Amer. Pulpit*, vi, 259.

Bryan, James Madison, a colored Methodist Episcopal minister, was born in slavery in Newbern, N. C., June 1, 1817. He was sold in his twenty-second year to a wealthy planter on Bayou Lafourche, La., in whose family he became a great favorite, and received careful religious instruction. In due time he joined the Church, and became a useful preacher. He remained with his owners until 1865, when he entered the Mississippi Mission Conference, wherein he served faithfully until his death, Jan. 2, 1876. Mr. Bryan was an excellent man, a close student, a sound Methodist, and a diligent pastor. See *Minutes of Annual Conferences*, 1876, p. 12; Simpson, *Cyclop. of Methodism*, s. v.

Bryan, Joseph Firth, an English Congregational minister, was born in Liverpool in 1812. As a child he was a Sunday-school scholar; as a young man, first a school-teacher, and then a pastor for several years at Ravenstonedale, Westmoreland, where his labors were abundant. In 1846 he undertook "A Ragged and Industrial School," which greatly flourished under his care. During his twenty-five years in the industrial school he did not relinquish the pulpit, but was a favorite supply. He died Dec. 11, 1871. See (Lond.) *Cong. Year-book*, 1873, p. 319.

Bryan, Samuel Clothier, an English minister of the Society of Friends, was born at Shepton-Mellet, Somersetshire, in 1713. Here he lived sixty years, and resided in Glastonbury, in the same county, for the remainder of his life. In his youthful days he was somewhat wayward in his conduct, but the grace of God subdued his evil temper, and he became not only a worthy member of the society with which he connected himself, but an approved minister. He died Jan. 23, 1805. Mr. Bryan's preaching was plain, edifying, and scriptural, and confined chiefly within the limits of his own quarterly meeting. See *Piety Promoted*, iii, 346, 348. (J. C. S.)

Bryan, O', William. See O'Bryan.

Bryanites. See Bible Christians.

Bryant, Alfred, a Presbyterian minister, was born at Springfield, Essex Co., N. J., March 12, 1807. He commenced his preparatory studies in the Academy at Princeton, continued them in the Manual Labor Institute at Germantown, Pa., and then for two years at Elizabeth, N. J.; entered Princeton Seminary in the fall of 1831, and spent three years; was licensed by the Presbytery of Elizabethtown, Oct. 9, 1834, and ordained by the Presbytery of St. Joseph at South Bend, Ind., April 14, 1836. Soon after completing his seminary course at Princeton, Mr. Bryant went to the West, and labored at South Bend nearly eight years (1835–43), preached also extensively through all the northern counties of Indiana and of south-western Michigan, and aided in securing the erection of at least three Presbyterian churches. His next field was Edwardsburg, Mich., where, as a missionary, he preached from 1843 to 1848. He was pastor at Niles from 1848 to 1863, having accomplished the erection of the present large church in

that place. He was then missionary and stated supply at North Lansing from 1863 to 1870, preaching also in many neighboring places. He was pastor of the Second Church of North Lansing from 1870 to 1874. From 1874 to 1877 he was in very infirm health, but so far recovered that he served the Church at Dublin, afterwards that at Delhi, and then at Holt, until 1880. He died at Lansing, June 2, 1881. With one exception he never labored for any length of time in a place without building a church edifice. He was instrumental in gathering and organizing a large number of congregations. See *Necrological Report of Princeton Theol. Seminary*, 1882, p. 26.

Bryant, Andrew, a Methodist Episcopal minister, was born in Mercer County, Ky., Sept. 23, 1813. He joined the Church in 1833, was licensed to exhort in 1835, to preach in 1837, and in 1866 entered the Kentucky Conference. In 1869, on the formation of the Lexington Conference, he became a member of it, and in its active ranks labored with great success. He died Sept. 14, 1870. Mr. Bryant was a man of considerable ability, an impressive speaker, and a genial, generous Christian. See *Minutes of Annual Conferences*, 1871, p. 16.

Bryant, George H., an English Methodist minister, was born in Cornwall. He was educated at the Wesleyan Training College, Westminster. He entered the ministry in Newfoundland in 1873, was stationed three years at Green Harbor, and then sent to Old Perlican, where he died, Sept. 16, 1879, while yet young in the work. His fidelity and zeal were not without fruit. See *The Wesleyan*, Oct. 3, 1879.

Bryant, Hilliard, a Protestant Episcopal clergyman of the diocese of Connecticut, for many years was rector of St. Peter's Church, Cheshire, but removed from that place in 1866, to become pastor of St. Peter's Church, Hebron, and died there Sept. 11, 1880, aged seventy-two years. See *Prot. Episc. Almanac*, 1881, p. 172.

Bryant, H. D., a Methodist Episcopal minister, was born in Pennsylvania. In 1863 he entered the California Conference, and in it served the Church as faithfully as his health would permit until his death, in May, 1877. See *Minutes of Annual Conferences*, 1877, p. 101.

Bryant, John, an English Wesleyan minister, was born at St. Agnes, Cornwall. He joined the Methodist Church in 1799, and the Conference in 1809. He died at Exeter, July 3, 1825. For a eulogy of his character see *Minutes of the British Conference*, 1825, p. 8.

Bryant, Lemuel, a Unitarian minister, was born at Scituate, Mass., in 1722, and was a graduate of Harvard in 1739. He was ordained at Quincy Dec. 4, 1745, and was dismissed Oct. 22, 1753. He died at Scituate, Oct. 1, 1754. Mr. Bryant published several single sermons. See Sprague, *Annals of the Amer. Pulpit*, viii, 6.

Bryant, O. W., a Free-will Baptist minister, was born at New Vineyard, Me., March 9, 1815. He was converted at the age of nineteen, moved to Illinois in 1836, and united with the Baptist Church at Lamoille, Bureau Co., and subsequently with the Free-will Baptist Church near his residence. Shortly after this he took up his residence at Four Mile Grove, which was his home till death. Of the Church, which was established mainly through his efforts, in this place, he was ordained pastor in August, 1859. Besides performing his ministerial work, he filled many offices of trust in the county, and was once a member of the state legislature. He died Aug. 2, 1882. See *Morning Star*, Sept. 20, 1882. (J. C. S.)

Bryant, Robert, an English Wesleyan minister, was born at Diss, Norfolk, in 1788. His ministry commenced in 1814; he retired from its activities in 1848, and died Dec. 1, 1857. Although he was subjected to painful mental depression throughout life, many were turned to the Lord under his ministry. See *Minutes of the British Conference*, 1858.

Bryant, Samuel S., a minister of the Methodist Episcopal Church South, was born Aug. 4, 1809. He was converted in 1828, and joined the North Carolina Conference in 1832. In 1834 he was ordained deacon, and in 1836 elder. From 1837 to 1839 he was agent for Greensboro' Female Collegiate Institute, and from 1840 to 1844 he was presiding elder of Danville district. In 1867 he became a member of the South-west Missouri Conference. He was presiding elder of Kansas City district from 1869 to 1873, and in 1877 was appointed pastor in Kansas City. At the end of two years his health failed, and in 1879 he was granted a supernumerary relation. He was for a number of years an officer of Central College, and in 1878 was a delegate to the General Conference. His death occurred Dec. 28, 1880. He was an able preacher, and always acceptable to the people he served. See *Minutes of Annual Conferences of the M. E. Church South*, 1880, p. 223.

Bryant, William Cullen, an eminent journalist and poet, was born at Cummington, Mass., Nov. 3, 1794. When he was but ten years of age he translated from several of the Latin poets with so much accuracy and beauty that his translations were deemed worthy of publication. *The Embargo*, a political satire, written when he was thirteen years old, was printed in Boston in 1808. Pursuing his studies at Williams College for two years, he was especially distinguished for his attainments in the classics and belles-lettres. When but eighteen years of age (1815) he was admitted to the bar, and began the practice of his profession in Plainfield, Mass., from which he shortly removed to Great Barrington. It was at this period of his life that he wrote his *Thanatopsis*, and published it in the *North American Review* in 1816—one of the most remarkable poems in the English language, glowing with the spirit of natural religion, and pervaded with the most devout reverence for the invisible Creator of the universe. Four years afterwards (1821) he delivered before the Phi Beta Kappa Society, at the Commencement of Harvard University, his celebrated poem, *The Ages*, which, with some other of his poems made up a volume, which was published the same year. Having devoted ten years to the practice of his profession, he decided to retire from the bar and enter upon a kind of work more congenial to his tastes. Accordingly he removed to New York in 1825, and became the editor of the *New York Review*, which was afterwards merged into the *United States Review*. His connection with *The Evening Post* (N. Y.) commenced in 1826, and continued until his death. A full edition of his works was brought out in 1832. This edition, with a flattering preface written by Washington Irving, was published in England not long after its appearance in this country. Carey & Hart, in 1846, published his complete poetical works, and subsequently Messrs. D. Appleton & Co. became his publishers. Mr. Bryant travelled extensively, both in the United States and in foreign countries. The results of his observations, both at home and abroad, he gave to the public through the columns of *The Evening Post*. The letters thus written were collected into book form, and are among the most interesting and instructive volumes of travel in the language. His love for the classics, which, amid the pressure of his professional duties, was never lost, showed itself in his elegant translation of the *Iliad*, which was published in 1870, and of the *Odyssey*, published in 1871. These translations are among the best that have been made into our language, of the epics of Homer.

Mr. Bryant has written some religious poetry which is worthy of mention in a work like this. As we have seen, at the very outset of his career, a devout, serious spirit inspired those great works of his genius which laid the foundation of his justly-earned fame. We find choice gems scattered through his works, which

makes us feel that he was conscious of the purest thoughts and the most elevated emotions. Among these we may include the hymns bearing the titles, *Blessed are they that Mourn; No Man Knoweth his Sepulchre; Hymn of the Waldenses; Song of the Stars; A Forest Hymn; Hymn of the City; The Love of God; A Hymn of the Sea; The Mother's Hymn; He hath Put all Things under His Feet;* and *Receive thy Sight.* One of his reviewers uses this language: "His poetry overflows with natural religion, with what Wordsworth calls the 'religion of the woods.'"

Mr. Bryant died at his beautiful country residence, near the village of Roslyn, Long Island (N. Y.), June 12, 1878. See Griswold, *Poets and Poetry of America;* Osgood, *Address before the Goethe Society*; Duyckinck, *Cyclop. of Amer. Literature*, i, 899 sq. For list of references to articles reviewing Bryant's works, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. C. S.)

Bryant, William F., a minister of the Protestant Episcopal Church, was rector at different times at Locke's Mills, at Mullica Hill, and was assistant in the parish of the Church of the Atonement, Philadelphia; and finally assumed charge of Trinity Church, Covington, Ky. He died Aug. 21, 1856, in Jackson, Mich., aged thirty-three years. See *Amer. Quar. Church Rev.* 1856, p. 464.

Bryce, JOHN, a Baptist minister, was born in Goochland County, Va., May 31, 1784, being descended from a Scotch ancestry. He was reared in the Episcopal Church, of which his parents were strict members. His conversion took place at the age of twenty-one, and he joined a Baptist Church. By profession he was a lawyer. Having been ordained about the year 1806, he preached, as he had opportunity, in Richmond and Lynchburg. He was, for a time, master in chancery under judge Marshall. In 1810 he was called to be colleague-minister with the pastor of the First Baptist Church in Richmond, and for nearly twelve years he occupied this position. He afterwards was pastor in Fredericksburg and Alexandria. For a few years he resided in Georgetown, Ky., afterwards for ten years (1832–42) in Crawfordsville, Ind., and for a number of years in Shreveport, La. In all these places he accomplished much for the promotion of the prosperity of his denomination. His last residence was in Henderson, Ky., where he died, July 26, 1864. See Cathcart, *Baptist Encyclop.* p. 155. (J. C. S.)

Brychan, king of Brecknock, in the 5th century, is said to have been the father of twenty-four sons and twenty-five (or twenty-six) daughters, who are called "the third holy family of Britain." The fact is that Brecknock was at one time a great missionary centre, and numerous inscribed gravestones are still found there; and an incised cross at Llanspyddyd is still called Brychan's stone. The connecting various members of a tribe under the form of a genealogy is not uncommon, and the lists are valuable as showing the connection of the churches in South Wales and the opposite coast of Cornwall. The practice of making such lists prevailed in the latter section, where "Brychan's children" only means the devotees who came from Wales.

Brydane. See BRIDAINE.

Brynach, *Saint.* See BERNACHUS.

Brynhildur, in Norse mythology, was a captive maiden, the daughter of Budlis. She was liberated by the mighty Sigurd, when asleep. Sigurd found the maiden extraordinarily beautiful, and fell in love with her. But in Gjuki's house, at which he stayed, he became inclined to forget her on drinking a magic drink, and married Gudrun, the daughter of Grimhild. Gunnar, the brother of Gudrun, desired to possess Brynhildur, but did not dare to fulfil a certain condition which she asked of him. He therefore persuaded the mighty Sigurd to fulfil the condition, disguised as Gunnar. Brynhildur did not discover the deceit until, when bathing with Gudrun, she discovered that the latter had the ring which she supposed she had given to Gunnar, but which she gave to Sigurd, who gave it to his wife Gudrun. Her love now turned into hate, and she sought revenge for the deceit. She instigated Gunnar and Högni to murder Sigurd, and after killing herself she and Sigurd were burned on one funeral pile.

Bryson, ROBERT C., a Presbyterian minister, was born at Spring Hill, Pa., Dec. 3, 1828. He pursued his academical studies at Danville, McEwansville, and Lewisburg, and his theological at Princeton Seminary, where he graduated in 1855. He was licensed to preach in 1859, and was ordained and installed pastor of the Church at Ashland, Pa., by the Presbytery of Northumberland. In 1868 he was called to take charge of the Pine Grove Church, Pa., where he soon won the confidence and esteem of all who knew him. On every question of reform he took no equivocal position. He died at Pine Grove Mills, April 13, 1873. See *Presbyterian*, April 29, 1873. (W. P. S.)

Brytannus, GUALO, a Welsh poet of the 12th century, was from his infancy devoted to the Muses. That he might serve them the better he retired from the world and became an anchorite—not for devotion, but for his fancy. He attacked the monks, whose covetousness, wantonness, and impostures were great temptations to the satirist. He did this with such cautiousness that he incurred no danger, in fact, was commended by John of Salisbury and others. He flourished in 1170, under Henry II. See Fuller, *Worthies of England* (ed. Nuttall), iii, 499.

Brzekek, BERNHARD DE, a Polish Dominican of Premislav, was at first regular canon of the holy sepulchre at Jerusalem, but joined his order when already advanced in years, and died about the year 1630. He wrote, *Monomachia pro Defensione Fidei SS. Trinitatis* (3 vols. fol.):—*De Processione Spiritus S. a Filio:*—*De Militia Christiana:*—*De Alienatione Arianorum a Christianismo.* Of these works only the first was published, of which also an edition in Polish was edited. See Echard, *De Scriptoribus Ordinis Dominicanorum;* Staravolscii *Scriptorum Poloniæ Centuria;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Buabin, in the mythology of the Tonkin-Chinese, is a deity who protects the dwellings of men. He is worshipped especially by those engaged in building houses.

Buadmaelus, an Irish saint, is given as one of the disciples of St. Patrick. When the latter was passing through Connaught, it is said that one called *Bandmul* died and was buried in the place where a church was built, and took the name of Kill-Bandhmael, which was a Patrician Church. Among the disciples of St. Benignus are included Buedanus and Buadmaelus.

Buaidhbheo, an Irish saint, is given by *Mart. Doneg.* on November 17, as being the same with *Aenghus* of Cillmor, of Airther Fine, of the race of Irial. Colgan (*Life of Olcan*, February 20) says that Colladius, who gave St. Patrick a site for his church, had five of his children noted for sanctity, e. g., *St. Buabeo*, etc. In Dr. Reeve's *Eccl. Antiq. Down and Connor*, mention is made of *Buaidh Beo*, son of Lughaih.

Buan, a Welsh saint, the founder of Bodfuan, Carnarvonshire, in the 6th century. His festival was held Aug. 4. See Rees, *Welsh Saints*, p. 280.

Buatan, an Irish saint of Ethais-cruimm, is commemorated January 24. Thus he is designated in the *Mart. Doneg.*, but that of *Tallaght* has "Batani Methais Truim," which Kelly, *Calendar of Irish Saints*, 44, identifies as Mostrim. Colgan (*Tr. Thaum.* p.

377, note) calls him "Baitanus de Eathin Cruim, 25 Januarii."

Buatè, in Persian mythology, is one of the evil devs who were formed by Ahriman to oppose the creations of light, produced by Ormuzd. He causes contagious diseases.

Bubast, in Egyptian mythology, is synonymous with the Grecian *Artemis* and the Roman *Diana*, being the daughter of Osiris and Isis, who are the same with Bacchus and Ceres among the Greeks and Romans. She is also the sister of Horus, who corresponds to the Greek Apollo. Isis gave her with Horus to Buto (Greek Latona) for protection from the evil god Typhon, the persecutor of Osiris and his generation. As to the signification of her name little is known. She appears to have been a goddess of the moon or births. But she was a highly honored goddess. In the city Bubastis she had a temple whose halls contained six immense statues, and furnished a place of worship for the innumerable throngs of people who yearly came up or down the Nile to join in the celebration of her joyous festival. The cat, the hieroglyphic symbol of the moon, was sacred to the goddess. In the city Bubastis was the place for collecting mummies of cats. These animals, after death, were brought to the temple in great solemnity, and there embalmed. See PASHT.

Bubier, GEORGE BURDEN, an English Congregational minister, was born at Reading, Feb. 2, 1823. He lost both his parents while still a boy, joined the Church in 1841, and soon after entered Homerton College. In 1844 he was ordained pastor at Orsett, Essex. Between 1846 and 1864 he labored successively at Brixton, Cambridge, and at Hope Chapel, Salford. He then accepted an invitation to the chair of theology and philosophy in Spring Hill College, in conjunction with the pastorate of Acock's Green Congregational Church. Here he died, March 19, 1869. Mr. Bubier's literary powers were of an unusual order, thus ranking him high as an instructor; yet he gloried, above all things, in his office as an ambassador for Christ. For about fifteen years he had the management of the literary department of the *Nonconformist*, and in his hands that journal maintained a high reputation as an organ of free and appreciative criticism. See (Lond.) *Cong. Year-book*, 1870, p. 279.

Buboici, JOHN NICHOLAS, historian and bishop of Sagone, Corsica, lived in the 15th century. He is the author of a work entitled *De Origine et Rebus gestis Turcarum* (Naples, 1496); republished in the *Historiæ Turcarum* by Chalcacondyle (Paris, 1650). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bubōna, in Roman mythology, was a goddess who was said to protect the herds, especially oxen.

Bucelin, Gabriel, a German Benedictine and historian, was born at Diessenhofen, near Torgau, and died in the abbey of Weingarten, Würtemberg, in 1691. He was prior of the convents at Feldkirch and Rheinthal, and wrote a large number of works, among which we find *Nucleus Historiæ Universalis* (1654–58);—*Annales Benedictini* (Augsburg, 1656, fol.):—*Aquila Imperii Benedictina* (Venice, 1651):—*Menologe Benedictinum* (Feldkirch, 1655, fol.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 7, 10, 711; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bucelin, Jean, a French historian and Jesuit, was born at Cambray in 1571, and died in 1629. He wrote *Gallo-Flandria Sacra et Profana* (Douay, 1625). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bucer, GERSON, a Dutch theologian, was born in the latter part of the 17th century at Veere, where he also was settled as minister and spent his life. He was well versed in Hebrew, and also in Church government, upon which he wrote a volume, *De Gubernatione Ecclesiæ*, in opposition to Dorman, a famous English divine. This book drew upon him the hatred of James I, but found so much favor at home that it went very soon to a fourth edition. He died in 1631. He was one of the company appointed by the Synod of Dort for the translation of the Old Test. for the famous *Staatenbijbel*, or States' Bible. (B. P.)

Buchan, DAVID, a Baptist editor, was born in Glasgow, Scotland, March 3, 1807. He was educated for the legal profession, but gave it up; came to Canada in 1834, and settled near the town of Paris, where, through his efforts, a Baptist Church was formed. In 1849 he removed to Toronto, and started a weekly Baptist newspaper, *The Pioneer*. Subsequently he was appointed government bursar of Toronto University and colleges, and held this position till his death. He was active in all denominational matters, and, at the time of his death, was president for the third time of the Home Mission Convention of Ontario. He died Oct. 17, 1877. See Cathcart, *Baptist Encyclop.* p. 1293. (J. C. S.)

Buchanan, George, an associate Reformed minister, was born about 1783 at "the Barrens of York." He graduated at Dickinson College in 1805, and shortly after entered the Theological Seminary of the Associate Reformed Church in the city of New York. Having completed this course, he was licensed by the Presbytery of Philadelphia, December, 1809. In 1810 he preached in the old court-house in Pittsburgh, and labored in the vacancies of the Monongahela Presbytery till April, 1811. Soon after he accepted a call to Steubenville, O., in which charge he labored for about forty-four years, until his death, Oct. 14, 1855. See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 138.

Buchanan, John, D.D., a minister of the Protestant Episcopal Church, was born near Dumfries, Scotland, in 1748. Having graduated at the University of Edinburgh, he studied law with a view to practicing in his native country; but, having gone to Richmond, Va., with his eldest brother, James, a merchant, he conceived an aversion to that profession. After studying theology he returned to Great Britain, and in 1775 received orders in the Church of England. Then he went back to Virginia, preaching occasionally, and for a time was employed as a family teacher. In 1780 he took charge of Lexington parish; and in 1785 became assistant minister to the Rev. Miles Selden, rector of St. John's Church, Henries Parish, Va. When Mr. Selden died, Mr. Buchanan succeeded to the rectorship. About the year 1790 he began to preach at the capitol in Richmond. After the burning of the Richmond Theatre, in 1812, the Monumental Church was built, to the rectorship of which bishop Richard C. Moore was invited, and upon the duties of which he entered in 1814. Dr. Buchanan became a sort of assistant to the bishop, and served the new church during bishop Moore's diocesan visitations; but he still retained his office as rector of St. John's, assisted by Rev. William H. Hart of New York. He died in Richmond, Dec. 19, 1822. As a preacher his manner was dignified, but lacked animation; but the chief attribute of his character was his benevolence. Possessed of large means, he ministered most liberally to the wants of the poor. See Sprague, *Annals of the Amer. Pulpit*, v, 324.

Buchanan, John Junkin, an Associate Reformed minister, was born at Steubenville, O., Jan. 24, 1817. He graduated at Franklin College, New Athens, in 1838, studied theology in the Associate Reformed Seminary of Allegheny City, and was licensed by the Presbytery of Steubenville in 1841. The next year he served two congregations in Beaver County, Pa., and was ordained by the Presbytery of Monongahela. After a few years he was obliged, from failing health, to give up his charge. In June, 1852, he left the congregations then under his care and retired to recruit himself, but he died July 27 of the following year. See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 139.

Buchanan, Joseph H., a Presbyterian minister, was born in Washington County, Pa., Sept. 22, 1833.

He was educated at Muskingum College, O.; was ordained by the Muskingum Presbytery in 1862, became pastor at Thornville, O., and died at Rushville, Sept. 6, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 258.

Buchanan, Robert, D.D., a Presbyterian minister, was born at Stirling, Scotland, Aug. 15, 1802. He graduated at the Edinburgh College, and was ordained to the Gospel ministry in 1827. After three brief settlements in country parishes, he was called to Glasgow, where his ministry was eminently successful, and where he was largely interested and successful in promoting measures for the amelioration of the condition of the poor, which Chalmers had inaugurated and personally carried forward with success at Edinburgh. He was moderator of the Free Church General Assembly in 1860. He was one of the foremost leaders of the movement in the disruption of the Church of Scotland, being engaged, not only in counsel at home, but in watching and shaping events in the British Parliament, and in ministerial circles in London. More than once, when the British government was appealed to by the Church of Scotland—over which it claimed to exercise authority—for protection in the exercise of her spiritual rights and independence, and when great anxiety was felt lest heavier bonds should be placed upon her instead of those which already bound her being loosed, Dr. Buchanan was selected by his brethren as one of a deputation to visit London to enlighten cabinet ministers and leading members of the Lords and Commons in the great principles which had already been worked out in regard to the freedom of the Church. He was chosen historian of the movement for disruption, and he prepared a faithful record of the times, which was printed under the title of *Ten Years' Conflict* (Edinburgh, 1849, 2 vols. 8vo), and which is the standard history of the measures which led to the disruption. His health giving way under his many and arduous labors, he went to Rome, in hope that the milder climate of Italy would be beneficial, but his constitution was too far undermined to recover. Sleeping peacefully in his bed one morning, without any premonition, he was called away to his rest, in 1878. (W. P. S.)

Buchel, Jan van, a Belgian bishop, was born at Tournay. He was first instructor in a school, then canon of St. Quentin and dean of Notre Dame, and finally bishop in 1262. He was exceedingly jealous of his episcopal prerogatives, yet nevertheless bore the reputation of being virtuous and a great lover of the arts. He died at Tournay in 1266. See Hoefer, *Nouv. Biog. Générale*, s. v.

Buchenröder, Michael, a Protestant theologian of Germany, who died at Heldburg, July 13, 1682, wrote, *De Duabis aliis Gog et Magog:—Vaticinia de Irruptione Gog et Magog in Monte Israel, Horumque Finali Excidio.* See Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bucher, Ægidius, a Belgian Jesuit, was born in 1576, joined the order in 1598, became its rector, and died at Dornach, March 8, 1665. He wrote, *Disput. Historica de Primis Tungrorum seu Leodiensium Episcopis:—Chronographia Historiæ Leodiensis:—Belgium Romanum Ecclesiasticum et Civile:—Doctrina Temporis.* See Alegambe, *Bibliotheca Scriptorum Societatis Jesu; Acta Eruditorum Latina;* Papadolphi *Historia Gymnasii Palavini;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bucher, George B., an English Congregational minister, was born in London in 1812. He made a profession of religion at an early age, went to Canada when eighteen, and in 1836 entered the ministry as a missionary of the Methodist body in Upper Canada. In 1854 he transferred his relations to the Congregationalists, and in the following year settled at Granby, where he died, Aug. 31, 1866. Mr. Bucher was zealous and faithful to the full extent of his physical ability. See (Lond.) *Cong. Year-book*, 1867, p. 273.

Bucher, John Conrad, a minister of the Reformed (Dutch) and German Reformed Churches, was born in Switzerland, June 10, 1730. He came to America in 1755 as a military officer—the British, from policy, choosing German officers for German troops—and was ordained in 1762. He was pastor at Carlisle, Pa., in 1763–68; also at Middletown, 1765–68; Hummelstown, 1765–67; Falling Spring, 1765–68; and at Lebanon, etc., 1768–80, where he suddenly died, Aug. 15, 1780. He was remarkable for having acquired a rich flow of language and unprecedented copiousness and energy of thought, which rendered him useful, and attracted the attention of all who heard him. See Corwin, *Manual of the Ref. Church* (3d ed.), p. 204; Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 109.

Bucher, Jordan, a Roman Catholic theologian of Germany, who died March 18, 1870, was the author of *Leben Jesu* (Stuttgard, 1857, 2 vols.):—*Die heiligen Schriften des Neuen Testaments nach den besten katholischen älteren und neuern Schriftauslegern practisch erklärt* (Schaffhausen, 1855–66, 4 vols., comprising only the Gospels and the Acts of the Apostles):—*Chronologie des Neuen Testaments. Mit geschichtlichen, exegetischen u. synoptischen Erörterungen* (Augsburg, 1865). (B. P.)

Bucher, Samuel Friedrich, a Lutheran theologian of Germany, was born Sept. 16, 1692, at Rengersdorf, in Lusatia. He studied at Wittenberg, and was appointed professor of antiquities there. In 1726 he was made rector of the public school, but in 1728 he accepted an appointment at Zittau, where he died, May 12, 1765. He wrote, *Disp. de Velato Hebræorum Synæceo* (Wittenberg, 1715):—*Disp. de Concluso Hebræorum Synæceo* (ibid. 1716):—*De Occulta Hebræorum Sponsa* (ibid. eod.):—*Antiquitates de Velatis Hebræorum et Græcorum Fœminis* (1717):—*Tractatus de Conclusis Hebræorum Fœminis* (eod.):—*Antiquitates Passionales* (1721):—*Grammatica Hebræa* (1722):—*Antiquitates Selectæ in Universam Scripturam* (vol. i. 1723):—*Philosophia prima s. Metaphysica Dogmatica* (eod.):—*Thesaurus Orientis* (Frankfort, 1725):—*Antiquitates Biblicæ ex Novo Testamento Selectæ, Consuetudines, Ritus, Formulas Veterum Examinantes* (Wittenberg, 1729). See Steinschneider, *Bibliographisches Handbuch*, p. 27, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Buchfelder, Ernst Wilhelm, a Reformed theologian of Germany, was born June 5, 1645, at Bentheim, and first studied law. In 1669 he attended the preaching of Theodor Under-Eyck, court-preacher to the landgravine Hedwig Sophia of Hesse-Cassel, who impressed him so deeply that, although twenty-four years of age, he betook himself to the study of theology. For this purpose he went to Utrecht. Having finished his studies, he went to Bremen, where he remained two years, regularly attending the sermons and devotional exercises of Under-Eyck, who, since 1670, was pastor of St. Martin's. In 1678 he received his first appointment as preacher in Glückstadt, in Holstein, and in the following year he was elected president of the Latin school at Emden, in East Friesland. In 1684 he was called to Büdingen, and in 1688 to Emden, where he died, March 8, 1711. He is the author of only one hymn, which may be regarded as a jewel of the Reformed hymnology: *Erleucht mich, Herr, mein Licht* (Engl. transl. in Mill's *Horæ Germ.* p. 39, "Impart, O Lord, my light"). See Koch, *Gesch. des deutschen Kirchenliedes*, vi, 14 sq. (B. P.)

Büchner, Gottfried, a Protestant theologian of Germany, was born in 1701 at Riedersdorf. He studied at Jena, and died as rector at Querfurt in 1780. He is best known as the author of *Biblische Real- und Verbal-Hand-Concordanz* (15th ed. Brunswick, 1877). He also published a number of homiletical works. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bucholtz, Andreas Henricus, a Lutheran theologian of Germany, was born Nov. 25, 1607, at Schöningen. He studied at Wittenberg, was in 1632 co-rec-

tor in his native city, in 1634 at Rostock, in 1636 at Helmstädt, and in 1637 rector of the gymnasium at Lemgov. In 1639 he went to Rinteln, where he lectured on philosophy. In 1645 he was made professor of theology, and in 1647 he accepted a call to Brunswick. In 1663 he was appointed first court-preacher and superintendent at Wolffenbüttel, and he died May 20, 1671. He wrote, *Philosophia Practica:—Tractatus Theologicus de Ecclesiæ Romanæ Pontifici Subjectæ Indulgentiis:—Haus-Andachten*, etc. See Witte, *Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bucholtz, Heinrich, a Lutheran theologian of Hamburg, where he also was appointed deacon of St. Nicholas in 1653, and died Jan. 16, 1660, is the author of a *Commentary on the Book of Ecclesiastes*, which he published in rhyme. See Moller, *Cimbria Literata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bucholtzer, Abraham, a Lutheran theologian of Germany, was born at Schönau, in Saxony, Sept. 28, 1529. He studied at Frankfort and Wittenberg, was in 1556 rector at Grünberg, in Silesia, and then pastor at Sprottau, Crossen, and Freystadt. He died June 14, 1584. He wrote, *Isagoge Chronologica ab Initio Mundi ad Exilium Israelitarum in Babylone:—De Annorum serie in Sacris Bibliis:—De Idea boni Pastoris.* See Adam, *Vita Eruditorum;* Freheri *Theatrum Eruditorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Buck, Benjamin, a Baptist minister, was born in Maine in 1768. His early associations were with the Congregationalists, but he united with the Baptists in 1800. He was ordained in 1817, at which time he became pastor of the churches at Orland and Bucksport. The following year he removed to Eastport, where he remained about one year, and then became pastor of the Church at Machias Port, where he continued from 1819 to 1825. He was called to Sullivan in 1826, where he remained about three years. After brief settlements in two or three places, he took charge of the Church at Harrington in 1833, remaining there till 1840. He retired in 1843 from the active duties of the ministry, and died Dec. 10, 1844. Mr. Buck was a good representative of a class of Baptist ministers in Maine who, without much scholarly education, did much in laying the foundations of what have since become strong and efficient churches. See Millett, *Hist. of the Baptists of Maine*, p. 437. (J. C. S.)

Buck, Johann Christian, a Lutheran theologian of Germany, was born April 11, 1672, at Gräfenheinichen, near Wittenberg. He studied at Wittenberg and Leipsic, was in 1700 preacher, and in 1712 superintendent at Torgau; in 1715 he was made doctor of theology, and in 1723 first court-preacher at Dresden, where he died, Oct. 19. He wrote *De ἀρχοντομαχίᾳ Circa Sacra, de ποδολατρίᾳ Romani Pontificis; de anno Hebræorum Jubilæo.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Ranft, *Leben der chursächsischen Gottesgelehrten;* Gleich, *Annales Ecclesiastici.* (B. P.)

Buck, John de, a Reformation martyr, was burned for reading the Scriptures, May 10, 1545, at Gaunt, in Germany. See Fox, *Acts and Monuments*, iv, 384.

Buck, Minerson Erastus, a Protestant Episcopal clergyman of the diocese of Missouri, graduated at Nashotah Theological Seminary (Wis.), and was ordained in 1874. From 1874 to 1876 he was rector of Trinity Church, Three Rivers, Mich.; and from 1876 until the close of his life had charge of St. Luke's Church, Kansas City, Mo. He died Jan. 20, 1879. See *Prot. Episc. Almanac*, 1880, p. 170.

Buck, William Calmes, a Baptist minister, was born in what is now Warren County, Va., Aug. 23, 1790. He was ordained in 1812, served as a lieutenant in the United States army during the war of that year, lived in Union County, Ky., a number of years, having the pastoral charge of several churches, and moved to Louisville in 1836, where he became pastor of the First Church. While living there he was, for most of the time, editor of the *Baptist Banner* and *Western Pioneer.* For three years (1851–54) he was secretary of the Bible Board of the Southern Baptist Convention, and pastor in Columbus, Miss., for three years (1854–57). After preaching for a short time in one or two other places, he removed to Marion, Ala., and after being engaged for a year or two in editorial work, he labored as a missionary in the Confederate army. In 1866 he removed to Texas, and died at Waco, May 18, 1872. Among his published writings are *The Baptist Hymn-book, The Philosophy of Religion*, and *The Science of Life.* See Cathcart, *Baptist Encyclop.* p. 156, 157. (J. C. S.)

Buck, William Foster, an English Congregational minister, was born at Chatham in 1802. He was converted in youth, and received his ministerial preparation at Hoxton College. He went, in 1827, to Burton-on-Trent, where he preached sixteen months, and then became co-pastor at Canterbury. In 1830 Mr. Buck removed to Harleston, Norfolk, and after laboring here eight years, he preached at Burton-on-Trent nine years, and then removed to Ross, where he remained until his death, Sept. 1, 1867. Mr. Buck was an affectionate and sympathizing pastor, as well as a faithful and devoted minister. See (Lond.) *Cong. Yearbook*, 1868, p. 356.

Buckbridge (Buckeridge or Buckridge), John, an English prelate of the first part of the seventeenth century, was born at Draycott, near Marlborough, Wiltshire. He was educated under Mullcaster, in Merchant Taylors' School, and at St. John's College, Oxford, where, from a fellow, he became doctor of divinity and president (1605). He afterwards succeeded Lancelot Andrews in the vicarage of St. Giles, Cripplegate. On June 6, 1611, Buckbridge was consecrated bishop of Rochester, and afterwards set forth a learned book in opposition to John Fisher, *De Potestate Papæ in Temporalibus* (Lond. 1614). He was transferred to the bishopric of Ely in 1626, died May 23, 1631, and was buried in the parish church of Bromley, Kent. Bishop Buckbridge also published *Sermons* (1618), etc. See Fuller, *Worthies of England* (ed. Nuttall), iii, 327.

Bucker, George, an English martyr, was apprehended by the inquisitors appointed under the Six-Articles Act, and taken to London, where he was sent to prison, and remained two years in a filthy room hardly large enough for him to stand in. He was declared a heretic, and for this cause was burned in 1544. See Fox, *Acts and Monuments*, v, 520.

Buckingham, Daniel, a Congregational minister, graduated at Yale College in 1735; was ordained pastor of the Church at Green Farms, Conn., March 19, 1742, and died in May, 1766. See Sprague, *Annals of the Amer. Pulpit*, i, 648.

Buckingham, John of, an early English prelate, was born in the town so named in Bucks County. He was educated in the university of Oxford, and although slandered for want of learning, was a great disputant and well-studied scholar, as his works declare. He was made bishop of Lincoln, where several contests between him and pope Boniface IX took place, and the latter in revenge removed him from Lincoln to Lichfield, "that is, from the hall into the kitchen," says Fuller. He resigned the episcopacy in 1397, and lived and died in private at Canterbury. He indented with the prior and convent of Canterbury to build him a chantry-chapel near his sepulchre, which Fuller found not performed. See Fuller, *Worthies of England* (ed. Nuttall), i, 196.

Buckingham, Stephen, a Congregational minister, son of the following, graduated at Harvard College in 1693; began preaching in Norwalk, Conn., in 1695; was ordained pastor there Nov. 17, 1697; resigned his charge on account of a disagreement with his parish, Feb. 24, 1727, and died in 1746. See Sprague, *Annals of the Amer. Pulpit*, i, 261.

Buckingham, Thomas (1), a Congregational minister, was a native of Wales. He emigrated to America and settled in Milton, Conn.; was ordained pastor of the Church in Saybrook in 1669 or 1670; was one of the founders and trustees of the institution that afterwards became Yale College; was moderator of the Synod of 1708 that produced the Saybrook Platform, and died in 1709. See Sprague, *Annals of the Amer. Pulpit*, i, 260.

Buckingham, Thomas (2), a Congregational minister, son of the foregoing, was born in 1679. He graduated at Harvard College in 1690, was ordained pastor of the Second Church, Hartford, Conn., and died Nov. 19, 1731. He published an election sermon. See Sprague, *Annals of the Amer. Pulpit*, i, 260.

Buckland, Rabbi Joseph Wales, D.D., a Baptist minister, was born at Deerfield, Oneida Co., N. Y., Dec. 16, 1829. His father was a Baptist minister. The son was a graduate, with valedictory honors, at Madison University in the class of 1849. His taste for historical studies was developed and matured in the excellent private library of Rev. W. R. Williams, D.D., of New York. His theological studies were pursued at the Union Theological Seminary, N. Y., where he graduated in 1855. On June 21 of the same year he was ordained pastor of the Olive Branch Baptist Church, in Madison Street, N. Y., where he remained but a short time. After serving the Church in Sing Sing for a time (1857–64), he returned, in 1865, to New York, and for five years was pastor of the Calvary Baptist Church in Twenty-third Street. In 1867 he became professor of ecclesiastical history in the Rochester Theological Seminary, and labored with the most untiring industry until his physical energies broke down, and he died Jan. 30, 1877. See (N. Y.) *Examiner and Chronicle*. (J. C. S.)

Buckland, Ralph, an English divine, was born at West Harptree in Somersetshire, about 1564, and was educated at Magdalen College, Oxford. In 1579 he apostatized to the Romish Church, and, after acting as a missionary in various parts, died in 1611. He published, among other works, a translation of some *Lives of the Saints* from Surius, and *a Dissuasive from Attending Protestant Places of Worship*, etc.

Buckler, Benjamin, D.D., a learned English clergyman and antiquary, was born in 1716, and educated at Oriel College, Oxford, where he graduated as master of arts in 1739. He afterwards became a fellow of All-Souls' College, and there took his degrees in divinity. In 1755 he was presented to the vicarage of Cumnor in Berkshire, and was also rector of Frilsham, in the same county. He died in December, 1780. For an account of his publications, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Buckley, James (1), an English Wesleyan minister, was born at Crampton, near Oldham, Lancashire, Dec. 20, 1770. His parents were members of the Established Church. He united with the Methodist Church in 1785, commenced his ministry in 1791, took an active part in forming the first Wesleyan Missionary Auxiliary Society, was elected Secretary of Home Missions in 1814, became a supernumerary at Llanelly, Wales, in 1832, and died while attending the Centenary Conference at Liverpool, Aug. 24, 1839. Buckley was much esteemed by his brethren. See *Minutes of the British Conference*, 1842; *Wesl. Meth. Mag.* 1842, p. 265.

Buckley, James (2), an English Congregational minister, was born at Mossley, Lancashire, Jan. 27, 1796. He was brought up in the Church of England. In 1819 he was converted at the Independent Chapel in Cricket's-lane, Ashton-under-Lyne, became a Sunday-school teacher, and began preaching at mission stations in the neighboring villages. In 1821 he entered Idle Academy, Yorkshire, and in 1825 was ordained pastor at Thirsk, in the North Riding. He accepted a call to Penniston, in the West Riding, in 1837, and in 1851 removed to Horbury, near Wakefield. Mr. Buckley's last charge was at Stockport, which he accepted in 1854. Here he died, March 18, 1873. His character was marked by conscientiousness and intensity. See (Lond.) *Cong. Year-book*, 1874, p. 315.

Buckley, John, a Methodist Episcopal minister, was born in England in 1805. He emigrated to America in 1827; settled in Bloomfield, Essex Co., N. J.; joined the Church in 1828; studied during 1830 for the Wesleyan Academy, Wilbraham; received license to preach in 1831; and in the same year entered the Philadelphia Conference. In 1838 he became superannuated; and in 1840 engaged in business in Bridgeton, N. J., where he died, June 28, 1842. Mr. Buckley possessed more than ordinary ability as a preacher, a well-disciplined mind, and a remarkable aptness in putting the truth. See *Minutes of Annual Conferences*, 1843, p. 355, 414.

Buckminster, Joseph, a Congregational minister, was born in 1720, settled as minister of Rutland, Mass., and died in 1792. He published several *Sermons*.

Buckner, John, LL.D., an English prelate, became prebendary of Chichester in 1768, archdeacon in 1792, and was consecrated bishop of that see March 4, 1798. He died May 2, 1824, aged ninety. He published *Sermons* (1798–1812):—and a *Charge* (1797). See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Buckpitt, James, an English Congregational minister, was born at Trowbridge, March 9, 1800. He embraced religion in early manhood; joined the Independent Church; and in 1825 entered Hackney College for a ministerial preparation. His first charge was at Burwell, Cambridgeshire. In 1839 he removed to Castle Donington, Leicestershire, and three years later took his last charge at Torrington, North Devon, where he died, March 19, 1866. Mr. Buckpitt's perception of evangelical truth was clear; his grasp of it was strong; and his enunciation of it from the pulpit was vigorous and earnest. He was indifferent to nothing with which human interests were bound up. In private life he was genial, hospitable, and hearty. See (Lond.) *Cong. Year-book*, 1867, p. 274.

Bucŏlus, bishop of Smyrna, consecrated by St. John, is commemorated as "Holy Father," Feb. 6, in the Byzantine calendar.

Buda, Council of (*Concilium Budense*). Buda, or Offen, is the capital of Lower Hungary, on the west bank of the Danube.

I. A council was held here Sept. 14, 1279, by Philip, bishop of Fermo, legate of the holy see. Sixty-nine canons were published, containing much the same regulations as others drawn up about that time, and showing that the churches of Hungary and Poland were in great disorder.

Eight of these canons relate to the dress and conduct of the clergy.

The ninth forbids the clergy to sentence any one to corporal punishment, or to be present at the trial of capital causes.

The thirteenth relates to the proper reverence to be observed during divine service; orders all clerks, whenever they pass the altar, the image of the Virgin, or the crucifix, and whenever they enter the choir for the holy office, to bow their heads; also forbids priests to sing the hours without their surplices.

The sixteenth orders that all beneficed clergymen, having the care of souls, shall reside and discharge their duties in person, and not by a curate.

The nineteenth relates to the attendance of all persons who have been cited at synods, and the proper vestments of the prelates present there.

The twenty-second declares that it is not to be suffered that any one should serve at the altar or read the epistle without a surplice and cassock.

The twenty-eighth declares that those persons only are to be admitted to preach who have either the pope's or the bishop's license. Also treats of questors.

The fifty-eighth excommunicated those secular powers which forbade appeals to the holy see.

It is also ordered that all the faithful should hear divine service, and especially mass, every Sunday and holy-day in their own parish, and should not wander to any other Church. See Labbe, *Concil.* xi, 1071.

II. In 1309 cardinal Gentili held a council at Buda.

Budd, Peter, an English Wesleyan minister, was born at Devonport, Nov. 29, 1809. He was brought to God in youth through the instrumentality of his sister, entered the ministry in 1835, and died on his last circuit (Kingswood) Feb. 9, 1878. Of transparent honor and fidelity, he was full of Christian kindness and courtesy. His mind was carefully disciplined and stored with knowledge, and his delight was with the Puritan divines. His sermons were vigorous, apt, evangelical. See *Minutes of the British Conference*, 1878, p. 32.

Budd, Thomas, a Methodist Episcopal minister, was born at New Mills, Burlington County, N. J., Feb. 19, 1783. He experienced religion about 1800, and in 1803 entered the Philadelphia Conference, in which he did zealous and faithful work until his death, July 10, 1811. Mr. Budd was a young man of good natural abilities, which he had carefully cultured, and deservedly highly esteemed wherever known. He was a stranger to dissimulation, and open-hearted and devout. See *Minutes of Annual Conferences*, 1811, p. 192.

Buddha, Living, a term applied to certain saints among the Mongol Tartars in Thibet, who are believed to have passed through various stages of being, and supposed to be fitted to preside over a *Lamasery* (q. v.). He is also called a *Chaberon*, and such superiors are in large numbers, and placed at the head of the most important religious establishments. He may commence his career with only a few disciples, but, as his reputation grows, the number of his followers increases, and his temple becomes the resort of many pilgrims and devout persons. See Huc, *Travels in Tartary, Thibet, and China.* See Lamaism.

Buddha-Vishnu, the ninth Avatar (q. v.) or incarnation of Vishnu (q. v.). He is to be carefully distinguished from Gotama Buddha, the originator of Buddhism (q. v.).

Budé, Guillaume, a French scholar, was born in Paris in 1467. Being librarian of Francis I, he used his influence for a more liberal science independent of scholasticism. He was a secret adherent of the Reformation, and even before Luther he had written against the corruption of the clergy and papacy, and of the necessity of a reformation. In his work *De transitu Hellenismi ad Christianismum (libri tres ad Franciscum regem*, Paris, 1535), he pointed out that the true wisdom is not found in the knowledge of ancient classics, but in the practice of the teachings of Christ. He died Aug. 23, 1540, having expressly declined in his testament all honors of the Catholic Church at his funeral, since he regarded them as "an imitation of heathen customs." Some years after his death, his widow, together with his sons, joined the Reformed Church, and, in order to avoid persecution, they went to Geneva. One of his sons, Louis, was appointed there professor of Oriental languages, and published a French translation of the Psalms (Geneva, 1551), Proverbs, and some other parts of the Old Test. (Lyons, 1558). Another of his sons, Jean, rendered very important services to the Protestant cantons of Switzerland, in his capacity as ambassador of the Geneva council. In connection with Ch. de Jonvilliers, he collected a portion of Calvin's lectures on the prophets, and published them in French. Guillaume Budé's works were published at Basle in 1557, 4 vols. See Rebité, *G. Budé* (Paris, 1846); Schmidt in Herzog's *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Budge is fur of kids, employed in trimming ecclesiastical robes.

Budgle, John, a minister of the Society of Friends, was born in 1787, near London. In his early life he was a member of the Wesleyan Society. He joined the Society of Friends about 1810, and was for many years a useful minister. In 1845 he visited the Scilly Islands, and two years later accompanied E. O. Tregelles to Norway and Sweden. He took great interest in the education of the poor. He died July 17, 1864. See (Lond.) *Annual Monitor*, 1865, p. 36.

Büdinger, Moses, a German Jewish teacher, who died at Cassel, Jan. 31, 1841, is the author of אֵם לַמִּקְרָא *Lehrbuch der hebr. Sprache* (Metz, 1816):—חָנוֹךְ לַנַּעַר, or *Auszug aus dem Lehrbuche der hebr. Sprache* (ibid. eod.). He also edited the Jewish ritual for the festivals, with a grammatical commentary in Hebrew (ibid. 1817), and the penitential prayers, with a commentary (ibid. 1822). See Fürst, *Bibl. Jud.* i, 135; Steinschneider, *Bibliogr. Handbuch*, p. 27, No. 298, 299; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum*, i, 39, No. 750; 195, No. 718; ii, 319, No. 966; 420, No. 356. (B. P.)

Büdinger, Moses Mardochai, Ph.D., a German Jewish writer, was born Jan. 20, 1784, at Mardorf, near Marburg. For twelve years he acted as teacher at different places of his native country, and, after having enlarged his knowledge, he went in 1815 to Marburg, where he attended theological and philosophical lectures. From Marburg he went to Cassel, and from thence to Stuttgart, to return again to Cassel in 1825, where he was appointed inspector and instructor of the newly opened teachers' seminary. He died Jan. 31, 1841. Büdinger is the author of religious discourses, which he delivered on Sabbath days; besides he published a number of school-books, very valuable in his day. See Fürst, *Bibl. Jud.* i, 136; Kayserling, *Bibliothek jüdischer Kanzelredner*, i, 406 sq.; Steinheim, *M. M. Büdinger, Lebensbeschreibung* (Altona, 1844). (B. P.)

Budington, William Ives, D.D., a Congregational minister, was born in New Haven, Conn., April 21, 1815. After graduating at Yale College in 1834, he taught in the academy in New Canaan for nearly a year, and then began a three years' course in the Yale Divinity School. The year 1838-39 he spent as a resident licentiate in the Andover Theological Seminary. He was ordained pastor of the First Church (Congregational) in Charlestown Mass., April 22, 1840. He resigned this charge in 1854, and assumed the pastoral care of the Western Presbyterian Church in Philadelphia, Pa. In 1855 he was installed over the Clinton Avenue Congregational Church in Brooklyn, N. Y. He resigned his pastoral office, Dec. 22, 1878, and died in Brooklyn, Nov. 29, 1879. He was a beloved and efficient pastor, and a noble Christian. He published, in 1845, an admirably written history of the First Church in Charlestown; also several sermons and review articles. See *Obituary Record of Yale College*, 1880.

Budiya (*Adscripti Glebæ*) is the name of the fifth great caste of the Medes. It was composed of serfs, and was the *Budii* of the Greek historians.

Budjintaja, in Slavonic mythology, was a goddess of the Poles and Kassubes, who protected sleeping persons from danger.

Budnæans, a sect of Socinians (q. v.) which arose in the 16th century, headed by Simon Budnæus (q. v.).

Budōcus, *Saint,* an abbot and confessor of the 6th century, is said to have succeeded Maglorius in the see of Dol, Brittany. The parish of St. Buadock is just west of Falmouth, and his feast-day was Dec. 8. The *Close Rolls*, i, 498, 529, mention a church of St. Budock, in Oxford.

Budsdo is the name given in Japan to *Gotama Buddha* (q. v.), who is worshipped in that empire also.

Budsdoists are the Japanese worshippers of Buddha. See Buddhism.

Buée, Pierre Louis, a French theologian, brother

of Adrien Quentin, the scholar and mathematician, was born Sept. 5, 1740. He took refuge in England during the Revolution, and on his return to France, in 1802, he became canon of the metropolis. He died in Paris, June 28, 1827. He wrote, *Eulogie Paschale* (Paris, 1792): —*Obstacle à ma Conversion Constitutionnelle* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Buel, Rufus F., a Baptist minister, was born in the state of New York in 1813. He received his education at the Hamilton Literary and Theological Institution and at the Theological Seminary at Andover, where he graduated in 1840. Having accepted an appointment from the American Baptist Missionary Union, he was ordained Jan. 23, 1841, and sailed in the spring of the same year for Greece. Here, for several years, Mr. Buel and his accomplished wife endeavored to preach the Gospel and discharge their missionary duties, in the face of great discouragement. The mission was abandoned in 1855. Mr. and Mrs. Buel returned to America, and for several years kept a private school for the instruction of young ladies, in Providence, R. I., and subsequently in Washington, D. C. Mr. Buel held an appointment in the internal revenue office from 1865 until his death, Feb. 20, 1866. He was a scholar of more than ordinary attainments, and took special interest in the critical study of the Holy Scriptures. He wrote a *Life of Washington* in modern Greek. See *Appleton's Annual Cyclop.* vi, 557. (J. C. S.)

Buffalo, Sacrifice of the, a sacred rite among the Malayan Mohammedans in the Strait of Malacca. After death the animal is flayed and divided into two parts. One half is distributed among the inhabitants of the mukim, or parish, which consists of thirty-four houses; the other half is divided among the officials of the mosque. On religious occasions buffaloes are always sacrificed on Friday, Monday, or Thursday. They are also sacrificed at weddings, births, and circumcisions of wealthy persons; at the *Chukur-anak*, or the ceremony of shaving the heads of children; and when going to war.

Buffard, Gabriel Charles, a French canonist, was born at Caen in 1683, in the university of which place he afterwards taught theology. Being obliged to vacate his chair because of his devotion to the doctrine of Jansenius, he retired to Paris, where he was detained for a time in the Bastile. He died at Paris, Dec. 3, 1763. He wrote, *Défense de la Déclaration de l'Assemblée du Clergé de* 1682, translated from the Latin of Bossuet (Paris, 1735):—*Essai de Dissertation pour Faire Voir l'Inutilité des Nouveaux Formulaires* (ibid. 1738). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bug (or **Bog**) is a river flowing into the Black Sea, which was once an object of devotion among the Russians, and one of the consecrated localities of their worship.

Bugenhagen, Andreas Heinrich, a Lutheran theologian of Germany, was born April 25, 1685, at Zerbst. He studied at different universities, was in 1710 preacher at Lepta, in the principality of Zerbst, in 1719 deacon, in 1724 pastor at his native place, and died Dec. 18, 1742. He wrote *Diss. de Hermeneutica Sacra.* See Neubauer, *Nachricht von jetztlebenden Gottesgelehrten;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bugenhagen, Johann, son of the famous theologian of the same name, was professor of Oriental languages at Wittenberg during the lifetime of his father. In 1570 he was made doctor of theology, and soon afterwards professor of theology and preacher at the castle-church. In 1575 he was appointed superintendent there, and provost at Kemberg, where he died in 1592. He wrote *Consilia Theologica.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bugga (or **Bucga**) is the name of two English saints.

1. A nun, daughter of the abbess Duanna, to whom Oshere gave lands on the river Tillath to found a monastery. She appears to have been married, and had a daughter, Hrotwari, who succeeded to the monastery by her grandmother's gift, under her mother's guardianship. Bugga refused to surrender the monastery when Hrotwari became of age, and was only dislodged by decree of a council in 736 (or 737). See Haddan and Stubbs, iii, 337.

2. Called also *Eadburga* (or *Heaburga*), the third abbess of Minster, in Thanet, who appears to have been a daughter of an abbess, Eangyth. She is recorded to have rebuilt the monastery of St. Mildred, but she is best known from the letters of Boniface. Between 719 and 722 her mother writes to Boniface stating that she had been prevented from making a pilgrimage to Rome by the infancy of her daughter. A little later Bugga herself writes to him; and in another letter, of much later date, Boniface addresses her as abbess, and congratulates her on having found a resting-place in Rome, whither she seems to have gone after she entered upon her abbacy. Finally, archbishop Bregwin, writing to Lullus (between 759 and 765), mentions that Bugga died Dec. 27. Elmham (ed. Hardwick, p. 220) dates her death in 751, but this seems too early.

Bughelcundee Version. See Hinduwee Dialects; Versions.

Bugia is an Italian term for a metal candlestick to contain a wax taper, held during divine service by an attendant on bishops and other persons of ecclesiastical dignity, both as a sign of distinction, and also in order to throw additional light upon the book from which they read.

Bugiardini, Giuliano, a Florentine historical and portrait painter, was born in 1481, and studied under Bertoldo, a sculptor, and M. Angelo. In Florence he painted many Madonnas and Holy Families; also a picture in the Church of San Francesco, at Bologna, representing the *Marriage of St. Catherine.* He died in 1556. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bugis and Macassar Versions. Among the various dialects which prevail in the large island of Celebes are the Bugis and Macassar, which are spoken the most; indeed, the Bugis may be said to be the chief language of the people of Celebes. About 1810, the late Dr. Leyden, with the help of some learned natives, had commenced a translation of the Scriptures into both these dialects, but he only lived to complete a version of the Gospel of St. Mark in each dialect. His MSS. were presented to the Calcutta Bible Committee, but were never printed. In 1840, Dr. B. F. Matthes, subdirector of the Mission-house at Rotterdam, was sent by the Netherlands Society to Celebes, to study these dialects, with a view of preparing versions of the Bible for these long-neglected people. In 1873 the Gospels of Mark, Luke, and John, and the Acts of the Apostles were published in both dialects by the Netherlands Bible Society, and these are at present the only parts which are extant. See *Bible of Every Land*, p. 374. (B. P.)

Buglio, Luigi, an Italian missionary of the Jesuit order, was born at Palermo, Jan. 26, 1606. Being destined by the superiors of his order for the Eastern missions, he departed for Japan, but the ports being closed to missionaries, he passed on to China, where he remained, laboring for the conversion of the Chinese, forty-five years, and was able to speak the Chinese language with great fluency. He died at Pekin, Oct. 7, 1682. He composed a large number of works in the Chinese language, and also translated and published in Pekin several religious manuals. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bugnot, Louis Gabriel, a Benedictine of the congregation of St. Maur, was born of a noble family in Champagne, at St. Dizier, about the beginning of the

17th century. He took the vows at Rheims, March 22, 1636, and died Sept. 21, 1673, leaving *Vita et Regula St. Benedicti Carminibus Expressæ* (Paris, 1662, 12mo): —*Sacra Elogia SS. Ordinis S. Bened.*, also in verse (1663). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bugri. See CATHARI.

Buhon, Gaspard, a French theologian of the Jesuit order, nephew of Louis Buhon, taught theology at Besançon, and afterwards philosophy at Lyons. He died June 5, 1726. He wrote *A Course of Philosophy*, in Latin (Lyons, 1723). See Hoefer, *Nouv. Biog. Générale*, s. v.

Buhon, Louis, a French preacher of the Dominican order, was born about 1640 at Quinzey, in Burgundy. He was noted for his talents as a preacher, and was the last Inquisitor of the Faith in the county of Burgundy. He died about 1700. See Hoefer, *Nouv. Biog. Générale*, s. v.

Buhrman, ALFRED, a Lutheran minister, was born in Frederick County, Md., in 1826. In 1846 he entered the Baltimore Methodist Episcopal Conference, and preached three years. On account of impaired health he ceased active ministerial labor for a time, and was employed in teaching school about eighteen months. Then he preached at various places in Maryland and Virginia, but again taught school in 1862. The following year he entered the Melancthon Synod, and became pastor of the Lutheran congregations at Sharpsburg and Pleasant Valley. In 1864 he began preaching at Waynesborough, Pa., and remained in that charge seven years. For two and a half years, from 1871, he was pastor at Milton, and for two years, from September, 1873, he labored at Lovettsville, Va. His health failing in 1875, he removed to a farm near Newtown, where, however, he continued to preach until his death, March 23, 1877. Mr. Buhrman was a man of fine intellectual powers and marked oratorical ability. See *Lutheran Observer*, April 6, 1877.

Buhy, FELIX, a French theologian of the order of Carmelites, was born at Lyons in 1634. He was the first who dared to sustain the ten articles of doctrine published in 1682 by the clergy of France upon the nature and extent of the ecclesiastical power. He died in 1687. His principal work is *Abrégé des Conciles Généraux* (Paris, 1699), which was very highly esteemed. See Hoefer, *Nouv. Biog. Générale*, s. v.

Buil, BERNARDO, a Spanish Benedictine, the first missionary to America, was a native of Catalonia. He was appointed by the pope vicar-apostolic to the New World in 1493, and accompanied Columbus on his second voyage, taking with him several priests. On account of differences of opinion between him and Columbus as to the treatment of the natives, he returned to Spain in 1495, and took an active part in the persecutions waged against the great discoverer. He afterwards became abbot of the convent of Cuxa, where he died in 1520. See Hoefer, *Nouv. Biog. Générale*, s. v.

Buisseret (or **Busseret**), FRANÇOIS, a Flemish theologian and historian, was born in 1549 at Mons, in Hainault. He was successively official, archdeacon, and grand-vicar of Cambray, bishop of Namur in 1602, and archbishop of Cambray in 1614. He died in 1615. He wrote, *Histoire d'une Religieuse de Mons Possédée* (1585): — *Histoire du Concile Provincial de Mons* (1586): —*La Vie de Sainte-Marie d'Oigine* (1608). See Hoefer, *Nouv. Biog. Générale*, s. v.

Buisson, Eugène, a French Protestant theologian, who died at St. Étienne, Oct. 22, 1881, as honorary president of the consistory of Lyons, is the author of several works, which have also been translated into German. His best-known work in Germany is *Der Mensch, die Familie und die Gesellschaft in ihren Verhältnissen zur sittlichen Entwicklung der Menschheit* (Basle, 1859, 3 pts.). See Zuchold, *Bibl. Theol.* i, 200. (B. P.)

Buisson (Lat. *Bubus*), **Jean du,** a Flemish theologian, was born about 1536. He became successively professor in the University of Louvain and chancellor of the University of Douay. He died April 15, 1598, having bequeathed all his property to poor students. He wrote a *Harmonia Evangelica* (Rome, 1576; Liege, 1693). See Hoefer, *Nouv. Biog. Générale*, s. v.

Buist, Edward Tongé, D.D., a Presbyterian minister, was born in Charleston, S. C., March 1, 1809. He was prepared for college at the Charleston College, and entered the College of South Carolina, but did not graduate there. He entered Princeton Seminary in the fall of 1828, and remained over three years. He was licensed by the Presbytery of New Brunswick, Feb. 8, 1832, and was ordained by the Charleston Union Presbytery, Jan. 10, 1833. In 1838 he began to supply the Nazareth Church, S. C. From 1841 to 1857 he seems to have served for different terms the Nazareth, Mount Tabor, and Fairview churches in that vicinity. In 1857 he became president of the Female College at Laurens Court-house. He remained there until June, 1861. In that year he accepted a call to become pastor of the Washington Street Church, in Greenville, and was installed May 4, 1862. He died Nov. 10, 1877. See *Necrological Report of Princeton Theol. Seminary*, 1878, p. 20.

Buist, George, D.D., a Presbyterian minister, was born in Fifeshire, Scotland, in 1770. He was distinguished for his scholarship while connected with the Edinburgh College, especially in the department of Grecian literature. On the recommendation of Dr. Robertson and Dr. Blair he was called to take charge of the Presbyterian Church in Charleston, S. C. He entered upon the duties of his office in June, 1793, and subsequently received an appointment as principal of the Charleston College. He died in the midst of his usefulness, Aug. 31, 1808. As a preacher he enjoyed a fine reputation. Among the productions of his pen were various articles prepared by him for the *British Encyclopædia*, an abridgment of Hume's *History of England* for schools, a version of the Psalms, etc. Two volumes of his sermons were published in 1809. See *Sketch prefixed to his Sermons;* Allen, *Amer. Biog.* s. v. (J. C. S.)

Buite, *Saint.* See BOETHIUS.

Bukentop, HENRI DE, a popish controversial writer and professor at Louvain, died there in 1716. His most remarkable publication is his *Lux de Luce* (4to). In the first book he treats of the antiquity of the Vulgate; in the second, of the various readings; in the third, he compares the Sixtine and Clementine editions. See Rose, *Gen. Biog. Dict.* s. v.

Buktè is the name applied to a *Lama* [see LAMAISM], who professes to work miracles, particularly to cut himself open, take out his entrails, place them before him, and then resume his former condition as if nothing had happened. This spectacle, so revolting to the spectators, is very common in the Lamaseries of Tartary. The regular Lamas disclaim all connection with spectacles of this sort, and they are only enacted by lay Lamas of indifferent character and of little esteem among their brethren. Other pretended miracles of lesser fame are frequently performed. See Huc, *Travels in Tartary, Thibet, and China;* Gardner, *Faiths of the World*, s. v.

Bulæus, CHRISTOPHER, a Lutheran theologian of Germany, was born at Ketschberg, near Dresden, Nov. 4, 1602. He studied at Leipsic and Wittenberg, was in 1635 preacher at Mutzschen, and afterwards superintendent and assessor of the consistory at Wurtzen. In 1657 he was called to Dresden as superior counsellor of consistory, pastor, and superintendent, and died there Sept. 8, 1677. He wrote, *Schedrasmata in Valerium*

Flaccum; Censura Historiæ, quam Joh. Hoferus de sua ad Religionem Papisticam Defectione Perscripsit. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Schlegel, *Leben der dresdnischen superintendenten.* (B. P.)

Bulfinger, Georg Bernard, a German theologian and naturalist, was born in 1693. He was professor of theology at Tübingen, and died in 1750. He wrote, *Specimen Doctrinæ Veterum Sinarum mor. et Polit.* (Frankfort, 1724):—*De Tracheis Plantarum ex Melone Observatio*, in the memoirs of the Academy of Sciences of St. Petersburg. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bulgarian Version of the Scriptures. This is in the vernacular of the Bulgarians, "a race, next to the Huns, the most terrible and most hateful to the invaded Europeans, and known in the West as early as the reign of Theodoric the Ostrogoth. Either mingling with, or bordering upon, the Slavonians, they spread over a large tract of territory, from the shores of the Palus Maeotis and the Euxine, along the course of the Lower Danube" (Milman, *Latin Christianity*, ii, 418). Towards the close of the 7th century they attacked and conquered the division of the Slavs settled in Mœsia, and, in the first instance, gave their own name to the tribes they had subdued. In the course of two centuries, however, having adopted the language and manners of the Slavonians, the conquerors became identified with their subjects (Krasinski, *Lectures on Slavonia*, 1851, p. 20, note). Referring to the article *Bulgaria* in this Cyclopædia, we will state that the Bulgarian, together with the Russian and the Illyrian, belongs to the Eastern branch of the Slavonic languages, properly so called. "The most ancient document of this Eastern branch is the so-called ecclesiastical Slavonic, *i. e.* the ancient Bulgarian, into which Cyrillus and Methodius translated the Bible in the middle of the 9th century. This is still the authorized version of the Bible for the whole Slavonic race, and to the student of the Slavonic languages it is what Gothic is to the student of German. The *modern* Bulgarian, on the contrary, as far as grammatical forms are concerned, is the most reduced among the Slavonic languages" (Müller, *Science of Language*, i, 205), yet it was not till after the commencement of the operations of Bible Societies that any successful effort was made to produce a Bulgarian version of the Scriptures. See *Bible of Every Land*, p. 307.

A translation was commenced in 1820, at the suggestion of Dr. Pinkerton. An archimandrite, named Theodosios, who had been recommended by the Greek patriarch of Constantinople as the person best qualified for such a work, was appointed to prepare this version, which he completed in 1821. The work was forwarded to St. Petersburg for publication, and the Gospel of St. Matthew left the press in that city during the year 1822. This translation proved, however, to have been very inaccurately executed, and, as the Russian Bible Society was shortly afterwards suspended, the continuation of the work was given up.

In 1827 another translation of the New Test. was completed by Sapounoff, with the design of publishing an edition on his own account at the press of the metropolitan of Bucharest. In consequence of his limited means only the four Gospels were published, but they were received with much favor by the people. This induced the British and Foreign Bible Society to make arrangements, through their agent, Mr. Barker, to print an edition of the entire version; but owing to some difficulties, an entirely new translation was commenced in 1836 by Mr. Barker, which was completed at the press in Smyrna in 1840. The success which accompanied this publication induced the British and Foreign Bible Society to proceed with the translation of the Old Test., which was announced as completed in 1858, some parts of the Old Test. having been published in the meantime. Although the interest of the Bulgarians themselves in the Scriptures was very great, one of the newspapers having made the statement that "it is the study of the Bible which makes a nation great," and recommended the study of the Scriptures throughout the country, yet it was not till 1864 that an entire Bible was given to that people, the printing having been done at Constantinople. In the annual report for the year 1860, the Rev. S. B. Bergne communicates the following, which we subjoin:

"It appears that there is some difference between the Macedonian, or Western, and the Eastern dialects of the Bulgarian. Formerly the Western dialect was in the ascendant, but latterly it is becoming superseded by the Eastern. There is a review and several newspapers published in Bulgaria; these adopt the Eastern dialect; and there is every probability that, in a short time, it will push out the Western dialect so far as the literary character of the language is concerned. Our New Test. is in the Western dialect; the translation was made twenty years since at Smyrna, by a monk of the name of Neophytus, and was carefully examined by a bishop. It was printed for the first time in 1840. Poor Photinoff, of whose character every one speaks in the highest terms, was engaged with Dr. Riggs in the translation of the Old Test., and in the early part of the work favored the Western dialect; but in correcting the work, as well as in the latter portion of the translation, he adopted the Eastern dialect; and Dr. Riggs feels assured that if his life had been spared he would have followed this course throughout the whole translation. Either dialect can be read in all parts of the country, but as the Macedonian is going into disuse, so far as literature is concerned, it would be extremely undesirable that it should be adopted in the Scriptures. Photinoff was very anxious to complete the work, and persevered in it, in spite of every remonstrance, almost to the day of his death. The present reviser, who succeeded Photinoff, and is a good scholar, follows the Eastern dialect. The revision of the Old Test. has proceeded as far as the Pentatench; and Dr. Riggs is now desirous of going to press with as little delay as possible. Separate books of the Old Test. have already been printed; but instead of fixing on detached books, it is recommended that the whole of the Old Test. should be printed consecutively, say, in three parts — the first portion containing the Pentatench, the second closing with the historical books or Job, and the third including the rest. Small editions, perhaps one thousand copies, are proposed. These copies will be placed in the hands of competent judges for remarks and criticisms, and by the time the last part is printed the necessary materials will be possessed for commencing the edition of the Bible in one volume. Dr. Riggs states that some slight changes will be desirable in the New Test., to bring the dialect into strict conformity with that adopted in the Old Test."

When the Old Test. was finally published, in September, 1863, the Rev. Dr. Riggs of the American Board, and the Rev. Albert L. Long of the Methodist Episcopal Church, aided by two native literati, Costovich and Slaveikoff, undertook the revision of what may be esteemed a new version of the New Test. in Eastern Bulgarian. This revision they accomplished about the close of 1864, and two editions, one of ten thousand copies (32mo), at the joint expense of the British and Foreign and American Bible Societies, and another, with references, of five thousand copies (12mo), at the sole expense of the British and Foreign Bible Society, were published in 1865. In 1874 a new and slightly revised edition of the Bulgarian Bible, in one volume, edited by the Rev. Dr. A. L. Long, was published at Constantinople. Up to March 31, 1883, the British and Foreign Bible Society disposed of 162,235 copies of the Scriptures, either as a whole or in parts. (B. P.)

Bulgin, Samuel, an English Baptist minister, was born at Atworth, near Melksham, Wiltshire, March 23, 1780. After his conversion he removed to Bath and united with a Church of the countess of Huntingdon's connection, and became a zealous preacher. In 1804, having joined a Baptist Church, he engaged in ministerial work for several years, and was ordained pastor of the Church at Poole, June 22, 1808, where he remained forty-six years, during which time one hundred and eighty-three persons were added to his Church. In 1853 he resigned, and preaching occasionally, as opportunity presented, he was engaged in his loved vocation until the last. His death occurred at Swantage, whither he had gone to fulfil an engagement, June 24, 1854. See (Lond.) *Baptist Hand-book*, 1856, p. 45. (J. C. S.)

Bulkeley, John, a Congregational minister, grandson of Peter Bulkeley, was first minister of Colchester, Conn., and died in 1731. He published an *Election Sermon* (1713):—*An Inquiry into the Right of the Aboriginal Natives to the Lands of America* (1724):—and a *Tract on Infant Baptism* (1729). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bulkeley, Lancelot, D.D., an Irish prelate, was a native of Beaumaris, and acquired an education at Brazenose College, Oxford, into which he was admitted a commoner in 1587. He took the degree of A.M. at St. Edmund's Hall in November, 1593, and immediately afterwards was ordained deacon by the bishop of Bangor. He was promoted to the see of Dublin, and consecrated at Drogheda, in St. Peter's Church, Oct. 3, 1619, by Christopher, archbishop of Armagh. In 1623 he revived the controversy concerning the primacy with Dr. Hampton. In 1635 Bulkeley had a confirmation from the king to him and his successors of all former grants, liberties, and privileges belonging to the see. In June, 1646, this prelate was one of the council who signed and issued the proclamation confirmatory of the peace concluded in that month between the marquis of Ormonde and the Roman Catholics. In 1647, on the surrender of Dublin to the commissioners of the Parliament, one of their first acts was to prohibit the use of the book of Common Prayer, and require the Directory for Worship to be adopted in all the churches of the city. The clergy of the Established Church protested against this order, and presented a remonstrance, but without success. The Directory was adopted throughout the city, and the book of Common Prayer only continued to be used in the chapel of Trinity College. In 1649 archbishop Bulkeley preached his farewell sermon to his clergy, and the Common Prayer was read by William Pilsworth, minister; but for doing so the usurping powers visited them with severe punishment, committing the archbishop and all the others present to prison. At the close of the year 1649 an act was passed by the English Parliament for the encouragement and increase of learning, and the true knowledge and worship of God, and the advancement of the Protestant religion in Ireland. Spent with grief for the calamities of his Church, Dr. Bulkeley died at Tallagh, Sept. 8, 1650. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 258.

Bulkeley, Peter, a Congregational minister, was born at Odell, Bedfordshire, England, Jan. 31, 1582. He was the son of the Rev. Dr. Edward Bulkeley, author of a supplement to Fox's *Book of Martyrs*. Peter, when about sixteen years old, was admitted to St. John's College, Cambridge, and was subsequently, after acquiring his education there, chosen a fellow. He succeeded to the large estate of his father, and also succeeded him in the ministry at Odell, as a clergyman of the Established Church. But he did not long continue to conform to the ceremonies of that Church, although, through the favor of the bishop of Lincoln, he remained unmolested for twenty-one years; when the matter was brought to the notice of archbishop Laud, he silenced him immediately. In 1635, having sold his estate, he crossed the ocean; and after remaining several months at Cambridge, Mass., he entered the wilderness in 1636, and began the settlement of a place which he called Concord (now in Massachusetts). On July 15, 1636, he organized a church there; the next year John Jones was its pastor, and he was its teacher. In bestowing farms upon his servants he expended a large fortune. He continued to preach until a short time before his death, which occurred at Concord, March 9, 1659. A library was established at Harvard College, in part, at least, by contributions from Mr. Bulkeley's. In 1646 he published a work in London entitled *The Gospel Covenant; or, The Covenant of Grace Opened.* It passed through several editions. It is composed of sermons preached at Concord from Zech. ix, 11. The book was held in high estimation. Mr. Bulkeley was distinguished as a scholar, and wrote Latin with great ease and elegance. See Sprague, *Annals of the Amer. Pulpit*, i, 51.

Bulkey, Arthur, an English prelate of the 16th century, was born either in Cheshire or (more probably) in Anglesea. He was educated doctor of laws, but had wholly forgotten the chapter "De Sacrilegio," for he spoiled the bishopric of Bangor, to which he was preferred, and sold the five bells. He occupied the see fourteen years, was suddenly deprived of his sight, and died in 1555. See Fuller, *Worthies of England* (ed. Nuttall), iii, 509.

Bull, the Golden (also called *Bulla Carolina*), was an ordinance made by the emperor Charles IV at the Diet of Nuremberg, in January, 1356. It is so named because it was sealed with a golden seal, attached to cords of yellow and red silk. It contains thirty chapters on the form and ceremonies of electing the emperor; the number, functions, and rights of the electors; and all that belongs to the government of the empire.

Bull, Single (or Semi). Between the time of the pope's election and coronation, the bulla or seal attached to a document issued by him has an impression on one side only—viz., the effigies of Sts. Peter and Paul, the reverse being without any stamp. This is called a single or semi bull. After consecration the name of the pope and the date of his reign are stamped on the reverse; this makes the double bulla.

Bull Unam Sanctam. See Unam Sanctam.

Bull, Edward, a Congregational minister, was born at Saybrook, Conn., Nov. 26, 1791. After graduation he was teacher of the Grammar-school at New London for two years, and tutor in Yale College for five years. He studied theology with private instructors. He was ordained Sept. 29, 1825, pastor of the Congregational Church at Lebanon, and dismissed in 1837. The rest of his life was spent in Cheshire, where he taught a few pupils. He died April 25, 1869. See *Obituary Record of Yale College*, 1869.

Bull, John Wesley, a Methodist Episcopal minister, was born in Baltimore County, Md., Sept. 6, 1819. He was early in life the subject of religious impressions, at the age of nineteen gave himself to God, and in 1843 entered the Baltimore Conference. He held a supernumerary relation between 1854 and 1866, when he joined the Church South; labored three years in that body, and became a supernumerary, which relation he held to the close of his life, in Alexandria, Va., Dec. 25, 1873. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. 4.

Bull, Levi, D.D., a minister of the Protestant Episcopal Church, who died at Marsh, Chester Co., Pa., Aug. 2, 1859, aged seventy-eight years, was for many years a prominent minister in his diocese; but, unhappily, his vigorous intellect became disordered, and for a long time before his death he was unable to fulfil his duties as a pastor. He was at one time rector of St. Mary's, St. Andrew's, and St. Mark's churches in Chester County; then of St. Thomas's, in Berks County; then of Bangor Church, in Lancaster County. See *Amer. Quar. Church Rev.* 1859, p. 534.

Bull, Mitchell B., a Methodist Episcopal minister, was a native of Ireland. Some time after his arrival in America he experienced conversion, and in 1803 entered the New York Conference. After sustaining an effective and useful relation for eight years ill-health compelled him to retire from active service. He died in 1857 or 1858. Mr. Bull was a man of sterling integrity and an able and earnest preacher. His love for the Church was made manifest in his bequeathing nine thousand dollars to her various institutions. See *Minutes of Annual Conferences*, 1858, p. 99.

Bull, Nehemiah, a Congregational minister, was born on Long Island, N. Y. He graduated at Yale College in 1723, was ordained at Westfield, Mass., in 1726, and died in 1740. See Sprague, *Annals of the Amer. Pulpit*, i, 207.

Bull, Norris, D.D., a Presbyterian minister, was born at Harwinton, Litchfield Co., Conn., Oct. 24, 1790. He entered Yale College when he was in his nineteenth year. During his college course he was noted for sobriety and diligence. He became a student in Princeton Theological Seminary in 1816, and was licensed to preach by the Columbia Presbytery in 1818. Soon afterwards he went to the western part of New York state, and labored as a missionary until 1821. In 1822 he accepted a call from the Presbyterian Church at Geneseo, where he continued to labor earnestly and effectively until 1833, when he became pastor at Wyoming, and in 1836 at Clarkson. He died at Lewiston, Dec. 7, 1847. See Sprague, *Annals of the Amer. Pulpit*, iv, 617.

Bull, Ralph, a Presbyterian minister, was born near Scotchtown, N. Y., Dec. 10, 1812. His early studies were pursued at Scotchtown, and afterwards at Goshen and Newburgh. He spent two years (1826–28) in Yale College, one in the College of New Jersey, and one (1829–30) in Princeton Theological Seminary. He was licensed by the Second Presbytery of Long Island, after which he acceptably supplied various pulpits of the Presbytery in connection with his work as a teacher. In the fall of 1836 he became pastor of the Church at Milford, Pa. In the fall of 1839 he removed to Darien, Ga., where he took charge of an academy and also preached. His last field of labor was Westtown. He died June 2, 1877. See *Necrological Report of Princeton Theol. Seminary*, 1878, p. 27.

Bull, Thomas Palmer, an English Congregational minister, was born July 15, 1772, at Newport Pagnel, where he also labored until his death, March 17, 1859. He was carefully trained and educated by his father, Rev. William Bull, joined the Church, and eventually became joint-tutor in the Academy and co-pastor in the ministry with his father, and finally, sole pastor. As a preacher Mr. Bull's characteristics were simplicity, affection, earnestness, and pathos; as a teacher he was very learned and devoted. See (Lond.) *Cong. Year-book*, 1860, p. 179.

Bull, William H., a Methodist Episcopal minister, was born in Chester County, Pa., Nov. 24, 1807. He received an early religious training, but did not embrace Christ until his twenty-ninth year, and in 1827 entered the Philadelphia Conference. Early in 1836 severe illness compelled him to become a superannuate. He died on July 19 of the same year. Mr. Bull was a superior preacher, systematic, clear, warm, energetic. See *Minutes of Annual Conferences*, 1837, p. 491.

Bulla (*boule*, a bullet) is a seal made of two circular pieces of lead, and attached to papal documents, which at length took the same name. Ecclesiastical seals were usually oval until the 14th and 15th centuries, when they became circular; and up to the 13th century the seal was suspended by silk threads or a slip of parchment, but was then attached to the document.

Bullard, Edwin Buxton, a Baptist missionary, was born at Shrewsbury, Vt., Sept. 12, 1813. He pursued his collegiate studies at the Hamilton Literary Institution, N. Y., and his theological studies one year (1840–41) at Newton, Mass. He was ordained at Middletown, Vt., July 9, 1840. After leaving Newton he was for a short time pastor of the Church at Foxborough, Mass. He received his appointment as a missionary from the Missionary Union, March 27, 1843, sailed from Charlestown Nov. 18 of the same year, and arrived at Maulmain April 6, 1844. He was appointed to labor among the Karens at Dong-yahn and its vicinity. He devoted four years to the faithful discharge of his duties, until his death, April 5, 1848. See *The Missionary Jubilee*, p. 241. (J. C. S.)

Bullard, Mulfred, a Methodist Episcopal minister, was born at Stockbridge, Vt., June 6, 1808. He embraced religion at the age of fifteen, and after serving the Church some time as a local preacher entered the Vermont Conference about 1846, in which he served twenty-three years. He died at Lancaster, N. H., May 30, 1872. Mr. Bullard was a man of sanguine temperament, well calculated to win souls. He was a good preacher, excelled in social meetings, and was a powerful man in prayer. See *Minutes of Annual Conferences*, 1873, p. 65.

Bullard, Ward, a Methodist Episcopal minister, was born at Massena, N. Y., Feb. 8, 1810. He removed with his parents in 1813 to a farm in New Haven, Vt., where much of his youth was spent in severe manual labor. He joined the Church at the age of sixteen, only attended school winters previous to his seventeenth year, graduated at Middlebury College in 1833, and taught school some years in the state of Georgia, where he entered the itinerancy. He was for one year connected with the Alabama Conference. Owing to sickness and repugnance to slavery he returned North in the spring of 1838 and united with the Troy Conference, took appointments the next four years, then taught school a few years, and again received appointments until 1854, when he inherited his father's farm at New Haven, and thereafter made it his home. He held a supernumerary relation, and only preached occasionally. He died May 21, 1879. Mr. Bullard was a man of untarnished Christian character, an able instructor, and an acceptable preacher. See *Minutes of Annual Conferences*, 1880, p. 33.

Buller, William, D.D., an English prelate, was educated at Oriel College, Oxford, where he became A.M. in 1759. Thence he removed to Christ Church, where he took his theological degrees in 1781. He was appointed dean of Exeter, and dean of Canterbury, in which latter office he was installed June 22, 1790. On Dec. 2, 1793, he was consecrated to the bishopric of Exeter, which he held until his death, Dec. 12, 1796. See (Lond.) *Annual Register*, 1796, p. 67.

Bullet, Jean Baptiste, a French scholar, who was born in 1699, and died at Besançon in 1775, was (from 1728) professor and afterwards dean of the university in that city. He left several works, among them *Histoire de l'Établissement du Christianisme* (1764, 4to), taken entirely from pagan and Jewish writers:—*L'Existence de Dieu Démontrée par la Nature* (2 vols. 8vo):—*Réponses Critiques:—De Apostolica Eccl. Gallic. Origine* (1752, 8vo). See Landon, *Eccles. Dict.* s. v.; Rose, *Gen. Biog. Dict.* s. v.

Bullet, Pierre, a reputable French architect, was born about 1645. He studied under François Blondel, and erected a number of structures in Paris, among others the Porte St. Denis. He also designed and executed in 1674 the triumphal arch called the Porte St. Martin. He erected the Church of the Jacobins in Paris, and published several good works on architecture in 1688 and 1696. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bullions, Alexander, an Associate minister, was born at Auchtergaven, Scotland, in February, 1779. He resolved, when quite young, to be a preacher. He entered the University of Edinburgh in 1798. Here he remained four years, then studied theology for five years under the Rev. Archibald Bruce of Whitburn, and was licensed by the Associate Presbytery of Perth. In 1806 he came to America, and landed at New York, where he remained some time, and then removed to Albany; from here he went to Cambridge, N. Y., and took charge of a congregation, with which he continued until the close of his life, June 26, 1857. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 44.

Bullions, Alexander Blyth, a Presbyterian minister, was born at Argyle, N. Y., May 13, 1822. He graduated at Union College in 1842, and spent over two years in the study of theology at Princeton Seminary. He was ordained by the Presbytery of Long Island Nov. 5, 1846, was pastor at East Hampton, L. I., from 1846 to 1848, at Waterford from 1848 to 1853, and tutor in Europe from 1853 to 1856. He was professor of languages at Carroll College, Wis., from 1858 to 1859; editor of the *Presbyterian*, Philadelphia, Pa., from 1860 to 1861; stated supply of the Congregational Church at Sharon, Conn., in 1865, and pastor from 1868 to 1879. He afterwards resided at Lansingburgh, N. Y., and died there, May 16, 1882. See *N. Y. Observer*, May 23, 1882; *Presbyterian*, May 27, 1882; *Gen. Cat. of Princeton Theol. Seminary*, 1881, p. 135.

Bullions, David G., a Presbyterian minister, was born at Cambridge, N. Y., June 24, 1817. He was educated at Union College, N. Y., and studied theology in the seminary of the Presbyterian Church, Cannonsburg, Pa. In 1842 he was ordained by the Cambridge Presbytery, and stationed at West Milton, N. Y., where he labored till his death in 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 96.

Bullioud, Pierre, a French magistrate and writer, father of Symphorien, was procureur-général of the parliament of Dombes, and procureur-du-roi in the presidial court of Lyons. He died at Paris in 1596, and left, *La Fleur des Explications Anciennes et Nouvelles sur les 4 Évangélistes* (Lyons, 1596, 1698, 4to). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bullioud, Symphorien, a French prelate, was born at Lyons in 1480. He was successively bishop of Glandeve, of Bazas, and of Soissons. In 1509 Louis XII made him governor of Milan, and afterwards sent him as ambassador to Rome. He assisted at the councils of Pisa and of Lateran, and took part in other important affairs. He was a skilful negotiator, a lover of the sciences, and a patron of the learned. He died Jan. 5, 1533. He wrote *Statuta Synodalia* (Paris, 1532). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bullivant, William J., an English Wesleyan minister, was born in London. He entered the ministry in 1832, became a supernumerary in 1867, resided at Sheffnal, Wellington, and Salop, and died very suddenly, Aug. 2, 1869, while the Conference was in session at Hull. He was an earnest laborer, a genial and profitable pastor. See *Minutes of the British Conference*, 1869, p. 29.

Bulloc, George, a Roman Catholic professor of theology at Antwerp, where he died about the year 1580, in the monastery of St. Michael, is the author of *Œconomia Methodica Concordantiarum Scripturæ Sanctæ* (Antwerp, 1572 fol.). See Pitseus, in *Relatt. Historicis de Rebus Anglicis*, i, 773; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Bulloch, Adam D., a Free-will Baptist minister, was born in 1807. He became a Christian in 1822. For the purpose of fitting himself for the ministry, he went to the Baptist Institution at Hamilton, N. Y. After completing his studies he was engaged in teaching for a few years. He was ordained at Ames, N. Y., in 1841. He remained as pastor of the Church in Ames, interesting himself not only in his pastoral work, but also in the religious and benevolent enterprises of the day. His death occurred April 14, 1848. See *Morning Star*, 1848. (J. C. S.)

Bulloch, Christopher, a Free-will Baptist minister, was born in Scituate, R. I., in 1761. He joined the Six-principle Baptist Church when a youth. Subsequently he removed to Royalston, Mass., and connected himself with a Calvinist Baptist Church. Having removed to Fitchburg, he connected himself with a Free-will Baptist Church, and after a time was ordained to the work of the ministry. In 1814 he removed to Limington, Me., where his labors were greatly blessed. His last residence was in Parsonfield, in which place, and the surrounding towns, he preached with great acceptance. He died in the spring of 1825. See *Morning Star*, xix, 16. (J. C. S.)

Bullock, Daniel, a Methodist Episcopal minister, was born in Herkimer County, N. Y., in 1806. He was converted at the age of twenty-one; and in 1834 entered the New York Conference, wherein his appointments were as follows: in 1834, Windham and Prattsville; in 1835, Lee, Lenox, and Hopbrook; in 1836, Lenox; in 1837, Middletown; in 1838, Charlotte; in 1839–40, Deposit; in 1841–42, Jefferson; in 1843, Middletown; in 1844–45, Charlotte. In 1846 he removed within the bounds of the Wyoming Conference, then held a supernumerary relation, engaged in business for some time, and was afterwards employed by the presiding elder two years at Triangle, three at Coventry, two at King's Settlement, and two at North Norwich, N. Y., where he died, Aug. 31, 1879. Mr. Bullock was a great revivalist, a man of much prayer, and a powerful exhorter. See *Minutes of Annual Conferences*, 1880, p. 43.

Bullock, George, an English Congregational minister, was born in Northamptonshire, March 31, 1810. He was piously trained from infancy, joined the Church at the age of twenty-three, and in 1852 entered the London city mission, in the service of which he labored three years. He next preached ten or eleven years at Weldon, Northamptonshire, and nine months at Caergwrle, Flintshire. Then, for the sake of his health, he removed to Wellingborough, where he died, May 31, 1867. Mr. Bullock was not regularly educated for the ministry, though trained at the Lewisham School. He possessed considerable natural qualifications for the work, in soundness and clearness of judgment, the energy of his character, the kindliness of his disposition, the simplicity and ardor of his personal piety, as well as his familiarity with the Scriptures. See (Lond.) *Cong. Year-book*, 1868, p. 257.

Bullock, Henry, D.D., an English divine and scholar, a friend of Erasmus, was a native of Berkshire. He was educated at Queen's College, Cambridge, where he took his master's degree, and became a fellow in 1507. He was vice-chancellor of the university in 1524–25. He was a man of acknowledged abilities, and was chosen by cardinal Wolsey to answer Luther. Wolsey also made him his chaplain. In 1513 he read mathematical lectures at Cambridge; and was one of the twelve preachers sent out by the university in 1515. Tanner places his death in 1526, but Dodd says he was living in 1530. He wrote, *De Captivitate Babylonica contra Lutherum: — Epistolæ et Orationes: — De Serpentibus Siticulosis* (1521): — *Oratio Coram Archiepiscopo Eboracensis* (eod.). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bullom Version of the Scriptures. The Bullom is a dialect of the Mandingo language, and is spoken around Sierra Leone, on the western coast of Africa. A translation of the Gospel according to St. Matthew was made into their language by the Rev. G. R. Nyländer, of the Church Missionary Society, and an edition was printed by that society in 1815. No further attempts have since been made to furnish the Bulloms with the Scriptures in their native tongue. See *Bible of Every Land*, p. 409; for the study of the language, see Nyländer, *Grammar, Vocabulary, and Spelling-book of the Bullom Language* (Lond. 1814). (B. P.)

Bull's Eye is the circular window in the west front of early Italian churches, which became the rose of the Gothic period.

Bulmer, Agnes, a Christian poetess, the daughter of Mr. Edward Collinson, was born in London, Aug. 31, 1775. In 1789 Wesley admitted her into the Method-

ist Society, and she became a member of Hester Ann Rogers's class; in 1793 she was married to Joseph Bulmer of London; she became the intimate friend of Drs. Adam Clarke and Jabez Bunting; and on Aug. 30, 1836, she died, in the Isle of Wight, and was buried in the catacombs underneath City-road Chapel, London. In 1825, while travelling in a coach, she wrote the fine hymn, "Thou who hast in Zion laid," first sung at the laying of the foundation-stone of the Methodist chapel in Oxford-road and Ancoats-lane, Manchester, and published in the *Supplement to the Wesleyan Hymn-book* (1830). She was an extensive contributor to the *Wesleyan Methodist Magazine* and *Youth's Instructor*. Her more ambitious publications are, *The Messiah's Kingdom; a Poem* (Lond. 1800), highly praised by James Montgomery and others:—*Memoirs of Mrs. Mortimer*:—*Scripture Histories* (3 vols. 18mo):—*Select Letters and Poems*, with *Memoir* by W. M. Bunting (12mo, posthumous). See *Memoir*, by Anne R. Collinson; Stevenson, *City Road Chapel*, p. 498, and *Wesleyan Hymn-book and its Associations*, p. 373; *Memoir*, by Mrs. Rowley (Dr. Clarke's daughter), in *Wesl. Meth. Magazine*, October, 1840, p. 801.

Bulmer, George, an English Congregational minister, was educated at Cotton End, leaving there in 1841. He excelled in the study of Hebrew. He became pastor of the Church at Overton; was appointed afternoon preacher at City-road, London; and pastor at Witney, from which he retired on account of failing health. He died Nov. 30, 1879. See (Lond.) *Cong. Year-book*, 1881, p. 360.

Bulmer, John, an English Congregational minister, was born in Yorkshire in 1784. He was converted early in life, and when quite a young man entered Rotherham College as a student for the ministry. After passing his course of study he preached successively at Haverfordwest, Rangely, Staffordshire, Bristol, Newbury, in Berkshire, and Langrove, where he died, Nov. 26, 1857. Mr. Bulmer was a diligent student through life, a faithful preacher, and an industrious writer, publishing several works, and writing for periodicals. See (Lond.) *Cong. Year-book*, 1859, p. 193.

Bulotu, a word used to denote the invisible world among the inhabitants of the Tonga Islands. It was supposed to be peopled with the spirits of departed chiefs and great persons of both sexes; and it was to these chiefly that worship was paid and sacrifices were offered. These spirits in Bulotu were thought to act as intercessors with the superior gods, who could not be approached by men except in this way; and to revisit the earth in the form of birds or fishes. The souls of chiefs were all supposed to go straight to Bulotu after death; but there was no certainty as to the fate of the common people, who, indeed, were scarcely thought to have souls. See Mariner, *Account of the Natives of the Tonga Islands* (Lond. 1817).

Bulteau, Louis, a French writer, was born at Rouen in 1625. Having filled the office of secretary to the king for fourteen years, he retired into the abbey of Jumièges, in Normandy, and thence to the abbey of St. Germain des Près, in Paris. He died in Paris, April 13, 1693, leaving *Défense des Sentiments de Lactance sur l'Usure* (1671):—*Essai de l'Histoire Monastique d'Orient* (1680):—*L'Ordre de Saint-Benoît d'Occident* (1684), and some minor works. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Buluh-batang, a species of bamboo which grows in Sumatra, and which is supposed by many of the natives to be the habitation of numberless good and evil supernatural beings. See Gardner, *Faiths of the World*, s. v.

Bumby, John H., an English Wesleyan missionary, was born at Thirsk, Yorkshire, Nov. 7, 1808. He was converted at the age of fifteen, entered the ministry in 1830, travelled until 1838, when he went to New Zealand, becoming general-superintendent of the New Zealand district. His energetic career there soon closed. On returning in a frail canoe from the southern stations of his district to the principal, at the Hokianga, and when crossing the Bay of Thames, the boat was accidentally upset, and Mr. Bumby and twelve natives were drowned, June 26, 1840. He was the first missionary to die in New Zealand. Bumby possessed sincere piety and intellectual powers of a high order. See *Minutes of the British Conference*, 1841; Smith, *Hist. of Wesl. Meth.* iii, 385, 447; also *Life of Bumby*, by Rev. Alfred Barrett (Lond. 1853, 12mo).

Bumpass, Sidney D., a minister in the Methodist Episcopal Church South, was born in Person County, N. C., Dec. 25, 1808. He was carefully trained by a pious mother; received a good education; experienced religion in 1834; was licensed to exhort in 1835, to preach in 1836; and in 1837 was admitted into the Virginia Conference. He afterwards became a member of the North Carolina Conference, in the active ranks of which he died, Dec. 12, 1851. Mr. Bumpass was characterized by energy and deep piety. He wrote and published pamphlets on the *Evils of Intemperance*, *The True View of Baptism*, and on *Family Worship*. See *Minutes of Annual Conferences of the M. E. Church South*, 1852, p. 398; Sprague, *Annals of the Amer. Pulpit*, vii, 814.

Bumstead, Daniel, an English Wesleyan preacher, was born in Colchester, Essex, in 1742. He was called out by Wesley in 1762, and travelled the Sussex Round, Birstall, Leeds, Sheffield, and London circuits. In 1775 he, with Nicholas Manners, desisted from the work, his health being broken down by excessive toil. Thereafter he kept a wine-store in Bishopsgate Street, and was a useful member of City-road Chapel. He died in 1797. He was a man of piety, zealous in his ministry, and successful. See Atmore, *Meth. Memorial*, s. v.; Stevenson, *City Road Chapel*, p. 426.

Bumstead, James, an English Wesleyan minister, brother of Rev. John Bumstead, was born in 1786. He commenced his itinerancy in 1807, travelled twenty-three circuits, became a supernumerary at Louth in 1843, and died there after two days' illness, June 26, 1851. His life was one of devotion and piety. See *Minutes of the British Conference*, 1851.

Bumstead, John, an English Wesleyan minister, was born in Suffolk, Jan. 7, 1778. He was converted after he was twenty, under the preaching of William Timperley. He commenced his ministry in 1804, labored long and faithfully, was laid aside by paralysis for seven years, and died July 9, 1855. See *Minutes of the British Conference*, 1855.

Bunch, John, a Methodist Episcopal minister, was born in Charleston district, S. C. He was converted in his seventeenth year, and two years later entered the South Carolina Conference. After laboring with much zeal and success for eight years he located, but continued to preach, as health permitted, until 1829, when he again entered the active ranks. The last year of his life was spent as a missionary on Cooper River. He died Sept. 7, 1838. Mr. Bunch was studious, humble, energetic, and exemplary. See *Minutes of Annual Conferences*, 1839, p. 664.

Bunch, Reddick, a minister in the Methodist Episcopal Church South, belonged to the South Carolina Conference, in which he had labored two years, and had just entered upon the mission-field, when he died in great peace, Feb. 14, 1851. He was devout and useful. See *Minutes of Annual Conferences of the M. E. Church South*, 1851, p. 351.

Bundehesh is the name of a Pehlevi translation of a lost Zendic work upon the Creation, one of the sacred books of the Parsees.

Bunderen (Lat. *Bunderius*), Jan, a Flemish theologian of the Dominican order, was born at Ghent in 1481. He was preacher and inquisitor of the faith in

the diocese of Tournay, and died at Ghent, June 8, 1557. He wrote, *Compendium Dissidii Quorundam Hæreticorum atque Theologorum* (Paris, 1540, 1543, 1545); republished under the title, *Compendium Concertationes Hujus Sæculi Sapientium* (ibid. 1549; Venice, 1552; Antwerp, 1555); under the title, *Compendium Rerum Theologicarum* (Antwerp, 1562; Paris, 1574, 1577):—*Delectio Nugarum Lutheri* (Louvain, 1551):—*De Vero Christi Baptismo contra Mennonem Anabaptistarum Principem* (ibid. 1553; Paris, 1574):—*Scutum Fidei* (Ghent, 1556; Antwerp, 1569, 1574). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bundock, Mary, an English minister of the Society of Friends, was born in Manningtree, Essex, in 1695, and from her youth was religiously inclined. When she was about thirty years old she felt herself called to the ministry, and continued to labor therein for many years, both at home and abroad, frequently travelling in different parts of the nation in the service of truth. She died at Colchester, October 8, 1778. See *Piety Promoted*, iii, 110. (J. C. S.)

Bundus (Βοῦνδος), a Manichæan sectary, who added some doctrines of his own, and taught them at Rome during the reign of Diocletian, and afterwards in Persia. He held that God had made war with the evil principle and conquered it; and that men ought to worship the conqueror.

Bundy, Benjamin, a Free-will Baptist minister, was born in New York in 1796. He was among the early itinerants and evangelists of his denomination, being a co-worker with Rev. John Burrell and others, who did so much in laying the foundations of the denomination in America. He died in Parishville, N. Y., Aug. 25, 1870. See *Free-will Baptist Register*, 1871, p. 82. (J. C. S.)

Bundy, Richard, D.D., an English clergyman, was installed a prebendary of Westminster Oct. 2, 1732, and died about 1739. He published *Apparatus Biblicus*, or an introduction to the Holy Scriptures, from the French of Père Lamy (1723):—*Sermons* (1740, 2 vols.):—*Sixteen Sermons* (1750). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bunel, Jacques, an eminent French painter, was born at Blois in 1558, studied at Rome under Federigo Zucchero, and died about 1620. He was appointed one of the painters to the king, and executed some very important work for the palaces. Among his best works is a fine picture of the *Descent of the Holy Ghost*, and above all his celebrated picture of the *Assumption of the Virgin*, in the church of the Feuillants. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Bungener, Félix, a French Protestant theologian, was born at Marseilles, Sept. 29, 1814. From 1832 to 1838 he studied theology at Geneva, and was ordained in the latter year. In 1843 he was placed at the head of the Genevan college, which position he occupied till 1848. He then retired from public activity, occupying himself mostly with writing in behalf of the Evangelical Church, and died June 14, 1874. He is best known as the author of *Histoire du Concile de Trente* (1847, 2 vols.; Eng. transl. by J. M'Clintock, New York, 1855; Germ. transl., Stuttgart, 1861):—*Rome et la Bible, Manuel du Controversiste Évangélique* (1859):—*Rome et le Cœur Humain, Études sur le Catholicisme* (1861):—*Pape et Concile au XIXe Siècle* (1870):—*Rome et le Vrai* (1873):—*Saint Paul, sa Vie, son Œuvre, et ses Épîtres* (1867):—*Calvin, sa Vie, son Œuvre, ses Écrits* (1863):—*Souvenirs de Noël* (1859):—*Christ et le Siècle* (1856). A volume of *Sermons* were published after his death, in 1875. See Gaberel, *Félix Bungener*, in the *Étrennes Religieuses* (1875); Bouvier, in Lichtenberger's *Encyclopédie des Sciences Religieuses*, s. v.; Zuchold, *Bibl. Theol.* i, 201. (B. P.)

Bünger, Johann Friedrich, a Lutheran minister, was born at Etzdorf, near Leipsic, in 1810. He prepared himself for the ministry at Leipsic, and came to America in 1839, with the Saxonian colony which emigrated in that year, and settled first in Perry County, Mo. The year after he went to St. Louis, became teacher at the Holy Trinity Church School, afterwards assistant to its pastor, and in 1848 pastor of the Immanuel Church, which position he held until his death, Jan. 26, 1882. Pastor Bünger was for many years president of the Western District of the Evangelical Lutheran Synod of Missouri. He was also the founder and president of the Lutheran Hospital and Asylum of St. Louis, president of the Orphan Asylum at Des Peres, and for a long time a member of the Board of Supervisors of the Concordia College. His chief interest, besides his clerical work, centred in educational purposes, and the number of young men whom he prepared for the higher classes of the college was very great. He was of almost unbounded liberality towards the poor, and of ardent zeal in the cause of religion and humanity. (B. P.)

Bungeroth, J. A., a Lutheran minister, received a university education in Germany; arrived in America about 1861; resided for some time in Jersey City, N. J., and died May 28, 1866, aged thirty-five years. See *Lutheran Observer*, July 6, 1866.

Bunker, Benjamin, a Congregational minister, was born in 1635. He graduated at Harvard College in 1658; was ordained at Malden, Mass., Dec. 9, 1663; and died in February, 1670. See Sprague, *Annals of the Amer. Pulpit*, i, 144.

Bunker, John, a Methodist Episcopal minister, was born in Shaftsbury, Vt., June 11, 1807. He removed with his parents to Morrow County, O., in 1815; experienced conversion in 1842; and in 1846 entered the North Ohio Conference, and in it labored, as his health permitted, until his sudden death, June 18, 1849. See *Minutes of Annual Conferences*, 1849, p. 369.

Bunn, Henry, a Baptist minister, was born in Nash County, N. C., Dec. 18, 1795. In 1817 he moved to Twiggs County, Ga., where he spent the rest of his days. Being prospered in the secular pursuits in which, for a number of years, he was engaged, he was able to gratify his benevolent desires to promote the interests of God and humanity. After occupying positions of civil trust for several years, he made an open profession of his faith, and united with the Church in 1837. In 1851 he was ordained to the work of the ministry, and for a time was pastor of the Richland Church. For many years he was moderator of the Ebenezer Association, also a trustee of Mercer University, and a member of the Executive Committee of the Georgia Baptist Convention. He held a very high place in the respect and affection of his brethren and the community at large. His death took place Sept. 23, 1878. See Cathcart, *Baptist Encyclop.* p. 159. (J. C. S.)

Bunney, Francis, an English ecclesiastic, younger brother of Edmund, was born in Buckinghamshire in 1543. He was educated at Oxford; was a popular preacher; and became successively prebendary of Durham (1572), archdeacon of Northumberland (1573), and rector of Ryton, in Durham (1578). He died April 16, 1617. He was an admirer of Calvin, and a strenuous opponent of Rome. He wrote three tracts against cardinal Bellarmine and popery; also an exposition of Rom. iii, 28; and on justification by faith (Lond. 1616, 4to).

Buno (or **Bunon**), Johann, a German Protestant philologist and theologian, was born in 1617 at Frankenburg, in Hesse. In 1653 he became rector of the school of St. Michael at Luneburg, professor of history and geography in 1660, and of theology in 1672. He died in 1697. He wrote an abridgment of the great work of Cluver, entitled *Cluverii Italia, Sicilia, et Ger-*

mania Contracta (Wolfenbüttel, 1663). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bunter, JOHN, an English Congregational minister, was born at West Monkton, near Taunton, Aug. 18, 1792. He received a religious training, joined the Church early in life, and was educated for the ministry at Hoxton College, entering in September, 1820. He settled at Finchingfield, Essex, on completing his course, and labored there eight years, when a severe affection of the eyes compelled him to resign. After a rest of two or three years, he resumed the ministerial office at Croydon; but his affliction again caused his resignation in 1840. His labors after this were only occasional. He died Sept. 29, 1870. See (Lond.) *Cong. Year-book*, 1871, p. 306.

Bünting, Heinrich, a Lutheran theologian of Germany, was born in 1545 at Hanover. He studied at Wittenberg, was in 1571 pastor at Grunow, and in 1591 superintendent at Gosslar. On account of his holding the doctrine of ubiquity, he was deposed of his office and went to Hanover, where he died, Dec. 30, 1606. He wrote *Itinerarium Biblicum* (Magdeburg, 1597, 1718): —*Harmonia Evangelistarum* (Helmstädt, 1583): —*De Monetis et Mensuris S. Scripturæ*: —*Vita Johannis Baptistæ*. See Heineccius, *Antiquitates Goslar;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 136; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bunting, James, M.D., a Methodist Episcopal minister, was born in Baltimore in 1814, of pious Methodist parents. He was converted when but ten years of age. Having received the best possible educational privileges, which his natural talents and remarkable memory enabled him to improve, he was for four years instructor in the grammar-school of Dickinson College. He also studied medicine. In 1842 he joined the Baltimore Conference, but was obliged by failing health to take a supernumerary relation in 1849. He returned to active work, but in 1860 he became superannuated, in which relation he remained until his death, in St. Mary's County, Md., June 24, 1880. Had his health equalled his zeal, he would have taken high rank as a pulpit orator. His love for souls consumed him. Everywhere he went he had revivals, some of great extent, and all with abiding results. He was a man of great social attractiveness and sparkling wit, of general information, conscientious integrity, and untiring in visiting the sick. See *Minutes of Annual Conferences*, 1881, p. 72.

Bunting, William, an English Wesleyan minister, was born at Uttoxeter, June 21, 1835. He was pious from his youth. In 1856 he was sent to the Didsbury Theological Institution, where his sterling excellence, his rare gifts, his manly strength of character, united with great gentleness, endeared him to all. With the exception of three years in the Oxford-place Circuit, Leeds, the whole of his ministerial life was spent in Lancashire. At the Conference of 1875 he was appointed to Haslingden, where he died, Dec. 15, 1875. See *Minutes of the British Conference*, 1876, p. 18.

Bunting, William Maclardie, an English Wesleyan minister, son of Rev. Dr. Jabez Bunting, was born in Manchester, November, 1805. He was educated at the Woodhouse Grove School and at St. Saviour's Grammar-school, Southwark, London. He was converted in his seventeenth year; entered the Wesleyan ministry in 1824; battled all his life against ill-health and a weak constitution; spent seventeen years usefully as a supernumerary; and died at Highgate, Kentish-town, London, Nov. 9 (13), 1866. He was a man of large and varied attainments, of refined taste, and of a genial and sympathetic temper. As a preacher he ranked deservedly high, though he preached too long and his delivery was lacking in physical energy. His generosity to the poor was constant and large.

Bunting's hymns and poems are marked by exquisite tenderness, a catholic spirit, and a fervent, enlightened piety. From 1820 to 1840 he published, in the *Wesleyan Methodist Magazine*, some of as beautiful gems of sacred fugitive poetry as were ever penned; his name disguised under the soubriquet "Alec." About forty of Bunting's hymns are found in Leifchild's collection of *Original Hymns*, and some of them appear in most of the hymnals, especially "My God, how often hath thine ear." Bunting also published *Love made Perfect; or, Memorials of Mrs. Elizabeth Pickford* (1859):—*Select Letters of Mrs. Agnes Bulmer, with Introduction* and *Notes* (Lond. 1842, 12mo):—*Notes* in Stevenson's *Wesleyan Hymn-book and its Associations* (ibid. 1870).

See *Memorials of the late Rev. W. M. Bunting* (Lond. 1870); West, *Sketches of Wesleyan Preachers*, p. 336–344; *Minutes of the British Conference*, 1867, p. 15; Stevenson, *The Meth. Hymn-book and its Associations*, p. 375 sq.; *Wesl. Meth. Magazine*, Dec. 1870, p. 1121; *Local Preachers' Magazine*, Jan. 1869, p. 23; Stevenson, *City-road Chapel*, p. 236, 521; Everett, *Wesleyan Takings*, vol. ii, sketch 15.

Buonarotti. See MICHAEL ANGELO.

Buonconsigli, GIOVANNI, an Italian painter, lived at Venice about 1500, and executed a picture for the Church of San Cosimo in that city, representing the *Virgin and Infant, with Saints;* dated 1497. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Buoni, Buono de', a reputable Italian painter, flourished at Naples about 1430, and studied under Colantonio del Fiore. He painted many pictures for the Neapolitan churches, the best of which is *St. Francis Receiving the Stigmata*, in the Church of the Restituta. He died about 1465. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Buoni, Silvestro de', an Italian historical painter, the son and scholar of Buono Buoni, was born at Naples about 1420, and studied also under Antonio Solario. Among his best works is the *Assumption*, in the Church of San Pietro Martyre; and the principal altar-piece in the Restituta, representing the *Virgin and Infant, with Saints*. He died in 1480. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Buono, BARTOLOMEO, a reputable Italian architect and sculptor, was born at Bergamo about 1450. In 1495 he erected the Church of San Roch at Venice. In 1510 he restored, with great skill, the upper part of the grand campanile of St. Mark. As a sculptor, he executed the fine statue of St. Roch, in the church of that saint, and three small statues which adorn the great altar of the Church of San Geminiano. He died in 1529. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Buralti, CARLO, a Roman architect, lived in the early part of the 18th century. Under Clement XII he constructed the Church of Gesu Bambino, which was completed by Fuga. See Hoefer, *Nouv. Biog. Générale*, s. v.

Burbank, David, LL.D., a Baptist minister, was born at Deerfield, N. H., Oct. 10, 1810. He fitted for college at the academy in New Hampton, and graduated at Brown University in 1837. He studied at the Newton Theological Institution for a short time, and then was a teacher for several years in Wrentham, Mass.; Providence, R. I.; Eldridge, Monroe, Brockport, N. Y., and some other places. He was ordained as pastor of the Church in Delavan, Wis., in April, 1862. He died in Chicago, Ill., April 26, 1865. See *General Catalogue of Newton Theological Institution*, p. 22. (J. C. S.)

Burbank, John Felch, a Baptist minister, was born December, 1811. He studied at Waterville College, and graduated at Columbian College, Washington, D.C., in 1837. He then studied for three years at the Newton Institution, and was ordained at Taunton, Mass., Feb. 3, 1840, where he was pastor one year, and then removed to Webster, and was pastor three years, 1843

to 1846. On resigning at Webster, he removed to Worcester, but did not take another pastorate. While in Worcester he filled several municipal offices, and for a time was president of the common-council. He died there, Nov. 23, 1853. (J. C. S.)

Burbank, Moses, a Baptist minister, was born at Campton, N. H., Oct. 2, 1811. He pursued his preparatory studies at the New Hampton Institution, and was a graduate of Waterville College, Me., in 1836. For several years he devoted himself to teaching—in Hampton Falls, N. H., 1836 to 1838; in Kentucky, 1838 to 1845. He had charge of a private school in Newton, Mass., from 1854 to 1862; he was principal of an academy in Ludlow, Vt., where, at the close of his term of service, he established a paper, in connection with a partner, called the *Black River Gazette*, of which he was the editor. Mr. Burbank was a licensed preacher, but was never ordained. His death occurred March 11, 1867. (J. C. S.)

Burbank, Samuel, a Baptist minister, was born at Brentwood, N. H., June 17, 1792. When Samuel was a child his father removed to Newfield, and became a person of some prominence in town affairs. Samuel early developed a great thirst for knowledge. While teaching in Newfield he became a Christian, and was baptized Sept. 16, 1814; just two years afterwards he was ordained as pastor of the Church in Newfield, and held this position for several years. He travelled a part of the time as a minister of the Free-will Baptists, in different sections of New England and Canada. For a number of years he published the *Free-will Baptist Register*, before the establishment of the *Morning Star*. When the latter paper was started, he removed to Limerick, Me., having been appointed agent and junior editor of that periodical. While thus occupied he preached constantly. Upon the removal of the paper to Dover, N. H., after it had been under his charge for seven years, Mr. Burbank devoted a portion of his time to secular pursuits, filling for eight consecutive years the office of county treasurer for York County, Me. In all matters pertaining to the prosperity of his denomination he was interested, and labored abundantly to elevate it in all worthy ways. After a life of great usefulness he died, Sept. 24, 1845. See Barrett, *Memoirs of Eminent Preachers*, p. 118–124. (J. C. S.)

Burbeck, Edward, a Wesleyan preacher, was admitted on trial by the English Conference in 1783. His last circuit was Inverness, Scotland, where he died in the dawn of his usefulness, in 1788. Dr. George Smith (*Hist. of Wesleyan Methodism*, i, 540, 541) mentions a curious circumstance connected with one of his journeys. See Atmore, *Meth. Memorial*, s. v.

Burch, Chancy, a Free-will Baptist minister, was born at Warren, N. Y., in 1803. He was converted in early life at Westfield, and commenced preaching in North East, Pa., being ordained about 1856. His longest pastorate was with the Church at North East. His other pastorates were, Waterford one year, French Creek one year, and Greenfield, four miles from North East, a number of years. He died at Greenfield, March 21, 1878. He is said to have been a man of more than ordinary ability, of most worthy Christian integrity and character, possessing a very kind and feeling heart, coupled with deep piety. See *Morning Star*, Dec. 11, 1878. (J. C. S.)

Burch (or **Burcht**), **François van der**, a celebrated French prelate, was born at Gand, July 26, 1567. He was of a noble family, and one which added much to the literature of the 16th century. From the bishopric of Gand he was called, June 14, 1615, to the see of Cambrai. He was a prelate of great activity, rare piety, and large benevolence, and was the founder of several institutions for the instruction of poor children, one of the most important of which is known in Cambresis under the name of St. Agnes, where the children of Catholic parents are taken care of. He also founded the Dominicale, a similar institution, and to him was given the title of "Père des Pauvres." He died at Mons, May 23, 1644. Some of the pastoral letters of Van der Burch have been published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Burch, James K., a Presbyterian minister, was born in Robeson County, N. C., Aug. 7, 1795. He received his classical education at Philadelphus, N. C., and his theological at Union Seminary, Va. In 1830 he was licensed by Fayetteville Presbytery, and stationed at Laurel Hill, N. C. In 1838 he accepted a call to Hopewell Church, S. C., where he labored for twenty years. He died in 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 67.

Burchan is the name of the idols of the Calmuck Tartars, who are said to number one hundred and eight. Most of their gods are supposed to have been spiritual, but created, beings, who, after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of divine beings by great deeds and extreme sufferings.

Burchard (1), a German prelate, was a monk of Lobe, who became, in 996, bishop of Worms. He attended the Council of Selingenstadt in 1022. For many years he dwelt in a cell about two miles from Worms, where, with the assistance of Olbertus of Gemblours, he compiled his great work, the *Decretorum Volumen*, a collection of canons, decretals, etc. (Cologne, 1548, fol.; Paris, 1549, 8vo).

Burchard (or **Bouchard**, Lat. *Burcardus* or *Brocardus*) (2), a German prelate and canonist, was born in Hesse. He attached himself to the archbishop of Mayence, and became preceptor of Conrad, called *le Salique*. In 1006 Otho III appointed him bishop of Worms. This prelate was not less noted for his profound knowledge of science than for his charity and exemplary life. He died in 1026. His principal work is *Magnum Volumen Canonum* (Cologne, 1548). See Hoefer, *Nouv. Biog. Générale*, s. v.

Burchard (3), a German prelate, lived about the middle of the 11th century. Henry IV, emperor of Germany, made him bishop of Halberstädt in 1060, and in the following year sent him to reconcile certain differences which existed between Alexander II and Honorius II. Burchard, without regard to the wishes of his sovereign, decided in favor of Alexander, and on his return to Germany took sides with the enemies of Henry IV, and waged a hard battle against him. But he suffered reverses, and fled into Hungary and died. See Hoefer, *Nouv. Biog. Générale*, s. v.

Burchard (4) was a French ascetic theologian. Under the direction of St. Bernard he went to Clairvaux. In 1136 he was made abbot of Balerno, in Burgundy, and was finally transferred to the abbey of Bellevaux, where he died, April 19, 1162. He wrote a letter to Nicolas, monk of Clairvaux, which was published in the *Bibliotheca Maxima Patrum* (xxi, 523), also an appendix to the *Life of St. Bernard*, in the edition given by Mabillon (vol. ii). See Hoefer, *Nouv. Biog. Générale*, s. v.

Burchard (5), abbot of Ursperg, in the 13th century, who died in 1226, is the author of that part of the famous *Chronicle of Ursperg* which contains the history of the emperor Frederick Barbarossa, and the princes of his house.

Burchard, Ely, a Presbyterian minister, was born at West Springfield, Mass., April 24, 1788. He graduated at Yale College, New Haven, Conn., in 1811. In 1827 he was a member of the Oneida Presbytery. Much of his life he was without a ministerial charge. He died Feb. 4, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 284.

Burchard, Jedediah, a Presbyterian minister, was born at Norwich, Conn., in 1790. His parents

moved to Utica, N. Y., where he entered the store of Mr. Lynot Bloodgood, and was taken with him to Albany, where he became converted, and soon after began preparing for the ministry. He then went to live at Sackett's Harbor, continued his studies there, and began in small neighborhoods the work of an evangelist, to which his subsequent ministry was largely devoted. Licensed and ordained by the Black River Association, he joined the Presbytery of Watertown in 1825, and was actively engaged in revivals of religion in Jefferson and St. Lawrence counties, and occasionally elsewhere. In 1828 he organized Fayette Street Church, Utica, and served it for a time. Though afterwards a pastor or stated supply for short periods of the Chatham Street Chapel, New York city, and Adams, N. Y., his professional life was mainly spent in special meetings in central and western New York, in Canada, and New England. He was constitutionally eccentric. See *Presbyterianism in Central New York*, p. 279.

Burchard, Johann (1), a German prelate, was born at Strasburg in the 15th century. He became clerk of the pontifical ceremonies in 1483, afterwards bishop of Città di Castello, and died May 6, 1505. He is the author of *Diarium*, or journal of pope Alexander VI, which is curious, but has never yet been published entire; excerpts from it were published by Leibnitz under the title, *Specimen Historiæ Arcanæ S. Anecdota de Vita Alexandri VI;* it was published in a more complete form by Eckhard, in his *Corpus Historicum*. Burchard also wrote *Ordo pro Informatione Sacerdotum* (Rome, 1509), and aided in the correction of the *Liber Pontificalis* (ibid. 1497, fol.). See *Biog. Universelle*, vi, 287; Ughelli, *Italia Sacra;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Burchard, Johann (2), a Danish theologian, who died June 4, 1643, as bishop of Ripen and doctor of theology, is the author of *Oratio de Immanuele Jesu Christo Θεανδρώσῳ*, and *Disputatio de Hæresi*. See Moller, *Cimbria Litterata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Burchard, Matthias, a Lutheran theologian of Germany, was born at Kiel, Aug. 22, 1619. He studied at Rostock and Kiel, was in the latter place appointed deacon, and afterwards pastor primarius. He died suddenly, Aug. 29, 1679. See Moller, *Cimbria Litterata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Burchard, Mauritius, a German theologian, who died as doctor and professor of theology, and archdeacon of St. Thomas at Leipsic, July 16, 1637, is the author of *Propugnaculum Christianorum:—Duodecadem pro Augustana Confessione:—De Peccato Originis*. See Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Burchardt, Francis, a Lutheran theologian of Löwenberg, in Silesia, was pastor at Riesenburg, which place he had to leave on account of the Osiandrian controversies in 1554. In 1555 he went to Dantzic, where he became pastor of St. Mary's, and in 1560 he went to Thoren as pastor and professor of Hebrew at the gymnasium there. Differences between his colleagues obliged him to return to Dantzic, where he died in 1590. He wrote, *De Sacramento Corporis et Sanguinis:—De Libertate Variarum Religionum*, etc. He was very bitter against non-Lutherans. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Burchell, Thomas, an English Baptist missionary, was born in 1800. After the completion of his preparatory studies he was set apart to his work, Oct. 13, 1823, and soon after sailed for Jamaica. It was decided to establish a station at Montego Bay. On Feb. 29, 1824, he formed a Church, which grew to a membership of sixteen hundred persons. His constant and severe labors exhausted his strength, and he revisited his own country. On his return to Jamaica, in the early part of 1832, he found his part of the country in a state of insurrection. Charges were brought against him of having fostered the rising of the slaves. His chapel was levelled to the ground, several magistrates being present and abetting. He himself was thrown into jail. When his trial came on he was acquitted, but was advised to leave the island. After an absence of several months, he returned to Jamaica in 1834, and was received by his friends with intense joy. A still better chapel was erected, in which he continued to minister until 1843, when, prostrated by his arduous labors, he left Montego Bay, and took charge of a much smaller station at Mount Carey. It soon became evident that he must again have entire relaxation from his work, and he once more returned to England, where he died, London, April 16, 1846. See (Lond.) *Baptist Magazine*, 1846, p. 369, 370. (J. C. S.)

Burckhard, Johann Gottlieb, a Lutheran theologian of Germany, was born Feb. 29, 1756, at Eisleben. For some time he was preacher of St. Thomas's at Leipsic, and afterwards preacher of the German Savoy Church in London. He died Aug. 29, 1800. He wrote, *Vollständige Geschichte der Methodisten in England* (Nuremberg, 1795):—*Predigten zur Beglückung der Menschen im Gesellschaftlichen Leben* (Halle, 1793–94, 2 vols.). See Winer, *Handbuch der theol. Lit.* i, 831; ii, 204. (B. P.)

Bürde, Samuel Gottlieb, a German hymn-writer, was born at Breslau, Dec. 7, 1753. He studied law at Halle, but after his father's death was appointed to several government offices, and at length became secretary to the board of finances at Berlin, where he died, April 28, 1831. He is the author of about a hundred hymns, two of which were translated into English—viz., *Steil und dornig ist der Pfad* ("Steep and thorny is the way," in Cox's *Hymns from the German*, p. 175), and *Wann der Herr einst die Gefangenen* ("When the Lord recalls the banished," in *Lyra Germanica*, ii, 292). See Koch, *Gesh. der deutschen Kirchenliedes*, xvii, 319 sq.; Jördens, *Lexikon deutscher Dichter u. Prosaisten* (Leipsic, 1806), vol. i. (B. P.)

Burder, Henry Forster, D.D., an English Congregational minister, was born at Coventry, Nov. 27, 1783. He became a devoted Christian at the age of ten, received his preliminary education at Coventry and Homerton, and his ministerial training at Hoxton College and at the University of Glasgow. On returning home, Mr. Burder became a tutor at Wymondley for a year; then copastor at Thomas Square, Hackney; and, on the death of his senior, he succeeded to the sole pastorate. While at Hackney he was chosen to fill the chair of philosophy and mathematics at Hoxton and Highbury colleges, which he occupied from 1807 to 1829, when he resigned the professorship. In his seventieth year he retired to Hatcham, near Peckham, where he died, Dec. 29, 1864. The high regard cherished towards Dr. Burder by the people of Hackney was manifested in their presenting him with a purse of £1000 when he relinquished his ministry with them. This money he applied to the founding of the "Henry Forster Burder Scholarship" of New College, value £30 per annum, and tenable for three years. Dr. Burder published, *Lectures on the Pleasures of Religion* (1823, 8vo):—*Lectures on the Essentials of Religion* (1825, 8vo):—*Mental Discipline* (5th ed. Lond. 1846, 8vo), to which is appended an *Address on Pulpit Eloquence*, by the Rev. Justin Edwards:—also some other works. See (Lond.) *Cong. Year-book*, 1866, p. 239; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burder, John, M.A., an English Congregational minister, brother of the foregoing, was born at Coventry, April 2, 1785. His early education was at Hackney, and his ministerial at Hoxton College and the University of Glasgow. He preached his first sermon at Strond in December of that year, was ordained pastor at that place in 1811, and there labored until 1843, when he retired to Clifton, Bristol, where he died, May 17,

1867. Mr. Burder was an excellent scholar, well-read in general literature and biblical criticism, and was familiar with the Hebrew and Greek text of the Scriptures. His ministry was distinctly evangelical. Conscious sincerity gave him an almost indomitable energy, and he seemed to breathe the same spirit into others. See (Lond.) *Cong. Year-book*, 1868, p. 257.

Burder, Samuel, D.D., a minister of the Church of England, who died as pastor of Christ Church at London, Nov. 21, 1836, is the author of *The Scripture Expositor: a New Commentary, Crit. and Prac., on the Holy Bible* (Lond. 1809):—*Oriental Literature applied to the Illustration of the Sacred Scriptures, especially with reference to Antiquities, Traditions, Manners*, etc. (ibid. 1822, 2 vols.):—*Oriental Customs; or, An Illustration of the Holy Scriptures by an Explanatory Application of the Customs and Manners of the Eastern Nations, and especially of the Jews*, etc. (ibid. 1839, and later). See Winer, *Handbuch der theol. Lit.* i, 135. 188; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (B. P.)

Burdett, CHENEY, an English Baptist minister, was born at Naseby, Northamptonshire, in 1785. He was converted at an early age, and united with the Church at Guilsborough. His ministerial preparation was made under the tuition of Rev. Mr. Sutcliffe of Olney. After serving for a year the Church of Sutton-in-the-Elms, Leicestershire, he was invited to become the pastor. Accordingly he was ordained, and served the Church until within a few weeks of his death, which took place at Thorpe, Essex, Sept. 2, 1852. See (Lond.) *Baptist Hand-book*, 1853, p. 42. (J. C. S.)

Burdick, David M., a Baptist minister, was born at Newport, R. I., Sept. 5, 1805. In early manhood he left his calling as a mechanic, and having pursued a course of study in the Theological Seminary at Hamilton, N. Y., he graduated in August, 1839. He was ordained, Jan. 9, 1840, pastor of the Baptist Church at Arkwright and Fiskeville, R. I. Here he remained a year and a half. He was subsequently pastor at Rehoboth, Marshpee, and Catuit Port, all in Massachusetts. For three years (1850–53) he had charge of the Baptist Church at Tiverton, R. I., and for about a year and a half he preached to the churches at Lime Rock, Smithfield, and Albion. He died at Lime Rock, April 28, 1855. See Rev. Dr. H. Jackson's *Funeral Discourse*. (J. C. S.)

Burdick, James Ross, a Baptist minister, was born at Leyden, Mass., June 29, 1796. He graduated at Brown University in 1822, and for a time afterwards was the assistant of Rev. Dr. Benedict, while the latter was getting ready for the press his *History of all Religions*. Mr. Burdick was ordained as an evangelist in 1826. In 1832 he was settled as pastor of the Baptist Church at Ithaca, N. Y., and subsequently pastor at Owego, Lisle, and Tioga; and at Canton, Pa. Ill-health obliged him to retire from the active duties of the ministry for some ten years. He was able to preach more or less during the latter part of his life. He died at Syracuse, N. Y., Feb. 8, 1867. (J. C. S.)

Burdigalense Concilium. See BORDEAUX, COUNCIL OF.

Burditt, THOMAS, A.M., an English Baptist minister, was born at Leicester, March 8, 1811. He was converted at the age of eighteen, and in 1836 entered Stepney College. He left college in 1840 for his first pastoral charge at Long Sutton. While here he edited for a time the *Baptist Record*, a monthly periodical of much ability. In 1845 he removed to Zion Chapel, Cambridge, and a few years afterwards succeeded the Rev. N. Haycroft at Saffron Walden. The most fruitful period of his ministry was at Haverfordwest, whither he removed in 1853 to assume the double function of classical tutor in the college and copastor of the Baptist Church at Bethesda. Here he spent thirteen years of earnest and useful labor, when he removed to South Parade Chapel, Tenby, where the chapel soon became too small for the rapidly increasing congregation, and had to be enlarged at two or three different times. In 1871 Mr. Burditt went on a visit to his sons, who had settled in America, and sent over his resignation to Tenby, at the same time accepting a charge at Pine Grove, Nova Scotia. He soon returned to England, however, and again took up his residence at Tenby, ministering occasionally to the Church at Manorbier. In 1875 he accepted the pastorate of Cragg Chapel, Rawdon, where he labored about five years. He announced his resignation early in February, 1881, but before the time of its taking effect had arrived he died, Feb. 20, 1882. See (Lond.) *Baptist Hand-book*, 1882, p. 296.

Burdsall, JOHN, an English Wesleyan minister, was a native of York. He was converted in early life, was received into the ministry in 1796, when twenty-one years of age, became a supernumerary in 1837 in his native city, established there a theological class for local preachers, and died in York, Feb. 7, 1861, in his eighty-sixth year. Burdsall possessed a mind of fine quality, of acuteness and balance. He was a self-taught scholar, a great reader, especially in theology. His sermons were sound expositions enforced by pointed application, fluently delivered. He was inclined to mathematics and metaphysics. He wrote, *Memoirs of R. Burdsall, of York*, his father (3d ed. Thetford, 1823, 12mo):—*The Sinner's Tears, and Devout Breathings after God* (revised and edited from Rev. Thomas Fettiplace, 18mo):—*Memoirs and Remains of Rev. J. Strawe* (1842, 12mo):—*Sermon on Rom. viii*, 2, in *Sermons on Important Subjects* (Lond. 1832). In 1841 Burdsall published in London, in three vols. 12mo, the complete works of "the polemic divine," Rev. Daniel Isaac. See Smith, *Hist. of Wesl. Meth.* iii, 505, 506; *Minutes of the British Conference*, 1861, p. 14; Osborne, *Meth. Bibl.*; Everett, *Wesleyan Centenary Takings*, i, 299, sketch 22. Burdsall was implicated in the writing of the celebrated *Fly-sheets*, and was reproved by the Conference, his age saving him from expulsion.

Burè was, in Scandinavian mythology, the first man, whose three grandchildren, Odin, Wile, and We, killed Ymir, the frost-giant, from whose body they made the earth. See YMIR.

Buren, JAMES PASCAL, a Methodist Episcopal minister, was born and educated in Missouri. He was a member of the Arkansas Conference, and filled acceptably five different appointments. He died April 30, 1861, in his twenty-fifth year. Mr. Buren was energetic, practical, prudent, affable, and true. See *Minutes of Annual Conferences*, 1862, p. 5.

Burford, COUNCIL OF (*Concilium Berghfordense*), provincial, held at Burford in Oxfordshire, A.D. 685, witnesses a grant by king Berhtwald, an under king of Ethelred of Mercia, to Aldhelm and the abbey of Malmesbury (the genuineness of the MS. charter is disputed).—Smith, *Dict. of Christ. Antiq.* s. v.

Burg, Franz Josef von, a German theologian, leader of the Ultramontanists in Baden, was born March 23, 1803, at Zell-on-the-Harmersbach. He studied at Freiburg, Heidelberg, and Göttingen, and commenced his lectures at Freiburg in 1829, where he was also made professor extraordinarius in 1833, and in 1836 professor extraordinarius of the law-faculty. In 1837 he was elected member of the House of Representatives. The liberalism which he at first espoused he soon exchanged for ultramontanism, and in a short time he became the leader of the clerical party. In 1874 he was elected member of the German Parliament, and died Feb. 1, 1878, at Freiburg. He published, *Ueber den Einfluss des Christenthums auf Recht und Staat* (Freiburg, 1841):—*Die Methodologie des Kirchenrechts* (ibid. 1842):—*Der Unterschied der protestantischen und katholischen Universitäten Deutschlands* (ibid. 1846):—*Die Gemeinsamkeit der Rechte und der Interessen des Katholizismus* (Schaffhausen, 1847–1850, 2 vols.):—*Der Orden der barmherzigen Schwestern* (ibid. 1847):—*Die katho-*

lische Politik von Donoso Cortes (Paderborn, 1850):—*Geschichte der Bedrückung der kathol. Kirche in England* (Schaffhausen, 1851):—*Urkundliche Geschichte des National- und Territorialkirchenthums in der kath. Kirche Deutschlands* (ibid. 1851):—*Die freie kathol. Universität Deutschlands* (ibid. 1851):—*Die Gesellschaft Jesu, ihr Zweck, ihre Satzungen, Geschichte, Aufgabe und Stellung in der Gegenwart* (Mayence, 1853, 1854, 2 vols.; new ed. 1863):—*Der heil. Thomas, Erzbischof von Canterbury* (ibid. 1855):—*Winfried-Bonifacius*, published after his death (Gratz, 1880). (B. P.)

Burg, Johann Friedrich, a Protestant theologian of Germany, was born May 13, 1689, at Breslau. He studied at Leipsic, and in 1711 took the degree of bachelor of theology in his native city. In 1713 he was appointed pastor of Trinity Church, and he died June 4, 1766, as professor of theology and superintendent of the Evangelical churches and schools. He published, *Diss. Sistens analysin Logicam Epistolæ Pauli ad Ephesios*, etc. (Leipsic, 1708):—*Diss. de Adoratione et Glorificatione Spiritus S. contra G. Whistonum* (ibid. 1711):—*Summarische Wiederholung und Erläuterung des Grundes und der Ordnung des Heils* (Breslau, 1737):—*Sammlung geistlicher Reden* (ibid. 1750–56, 6 parts). See Winer, *Handbuch der theol. Lit.* i, 166, 874; Döring, *Die gelehrten Theologen Deutschlands*, i, 206 sq. (B. P.)

Burgar, John, an English Wesleyan minister, was born in London, May 11, 1787. He was converted in 1806, and was ordained in 1813 as a foreign missionary. He labored in Jamaica, W. I., until his death, Aug. 1, 1816. His acquirements were considerable, and his labors crowned with success. See *Minutes of the British Conference*, 1817; *Wesl. Meth. Mag.* 1820, p. 641, 721.

Burgate, William, a Reformation martyr, was a native of Spain, and a true believer in the Scriptures. He was apprehended, and condemned to be burned Nov. 2, 1558. See Fox, *Acts and Monuments*, viii, 516.

Burge, Hartwell T., a Methodist Episcopal minister, was born in Virginia, Dec. 23, 1805. He removed to Kentucky in 1819; experienced religion in 1838; soon after received license to preach, and in 1845 entered the Louisville Conference of the Church South. On the opening of the rebellion he entered the Union army as chaplain of one of the Kentucky regiments. Two years later he received a commission as colonel, and with his regiment spent much time in suppressing guerillas in Kentucky. His active part in overcoming the rebellion made it impossible for him to obtain support in the ministry in that state, after the war, and he removed to Indiana and united with the Indiana Conference of the Methodist Episcopal Church. In 1876 he became superannuated and retired to Patoka, Ind., where in the following year his robust constitution gave way under the burden of years and cares; in August he became insane, and on the 20th of that month died. See *Minutes of Annual Conferences*, 1877, p. 95.

Burge, Lemuel, a minister of the Protestant Episcopal Church, was born at Litchfield, Conn., in 1787. He was educated at the Episcopal Academy at Cheshire, and subsequently studied under bishop Griswold of Rhode Island; was ordained deacon in 1820, and afterwards priest. His only cure was that of the "Old Narragansett Church" at Wickford, R. I. In 1855 he removed to Brooklyn, N. Y., with impaired health, officiating occasionally as his strength permitted. He died in that city, Sept. 10, 1864. See *Amer. Quar. Church Rev.* Oct. 1864, p. 485.

Burgensis, Paulus. See Paulus Burgensis.

Burges, Jean, a French martyr, was a merchant in Paris; was condemned for declaiming against the mass and other popish ceremonies, and had his tongue bored through, and a hot iron rod tied or bored through one of his cheeks. He was burned at Paris in 1533. See Fox, *Acts and Monuments*, iv, 396.

Burges, Mark, an English martyr, was master of an English ship, called the *Minion*, and was burned at Lisbon, Portugal, in 1560, because of his faith in Christ and his abhorrence of the mass. See Fox, *Acts and Monuments*, viii, 516.

Burgess, Alvin, a Methodist Episcopal minister, was born at Booneville, N. Y., May 10, 1820. He removed to Bainbridge, O., with his parents, in 1833; received an early religious training; experienced religion in 1839; was licensed to preach in 1840, and admitted into the Erie Conference, in which he labored with much acceptability to the close of his life, Oct. 22, 1872. Mr. Burgess was a man of energy and great faith. See *Minutes of Annual Conferences*, 1873, p. 85.

Burgess, Benedict, a Methodist minister, was born in Maryland, May 18, 1784. After his conversion he united with the Methodist Episcopal Church. On March 6, 1807, he was received into the Baltimore Conference. In 1809 he was ordained deacon, and in 1810 he located. He labored as a local preacher until 1828. He became associated with the Methodist Protestant Church, and was one of the founders of the Virginia Conference. Three times he was elected president of that body. As a preacher of the Gospel he was very successful in winning souls to Christ. He died in Virginia, Oct. 25, 1848. See Colhouer, *Founders of the M. P. Church*, p. 360.

Burgess, Cornelius, D.D., an English Nonconformist divine, was entered at Oxford in 1611. On receiving orders he was presented to the rectory of St. Magnus, London-bridge, and received the living of Watford, in Hertfordshire, in 1618. He was one of the chaplains in ordinary to Charles I, in the beginning of his reign, but afterwards became an adherent to the principles which resulted in the overthrow of that monarch. He became lecturer in St. Paul's, with a salary of four hundred pounds and the dean's house for a residence; but at the restoration he lost all his property, and died in extreme poverty, June 9, 1665. His writings were few and of no present importance. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burgess, Ebenezer, D.D., a Congregational minister, was born in Wareham, Mass., April 1, 1790. He sprang from a Puritan stock, his ancestors being among the early settlers of Sandwich, Mass. He graduated from Brown University in 1809, and on leaving college had charge, for two years, of the Latin School connected with the university, and for some time was a tutor in the college. He commenced the study of theology in 1812, with Rev. Dr. Emmons of Franklin, Mass., and completed his course of study at Andover. On leaving the seminary, in 1815, he became professor of mathematics and natural philosophy in the University of Vermont, which office he held for two years, and then resigned to accept an appointment from the American Colonization Society, by whom he was sent to the west coast of Africa, on a mission of inquiry, being accompanied by Samuel J. Mills. The result of this mission was the commencement of what has since become the republic of Liberia. Upon his return he devoted another year to theological study under the Rev. Dr. E. D. Griffin, then a pastor in Newark, N. J. His ordination took place March 14, 1821, and he became pastor of the First Congregational Church in Dedham, Mass., where he remained until his death, Dec. 5, 1870. He published a few occasional discourses, a volume entitled *The Dedham Pulpit*, and another on *The Burgess Genealogy*. (J. C. S.)

Burgess, Harrison, a Methodist Episcopal minister, was born in Maryland, Feb. 22, 1828. He emigrated with his parents to Ohio in his childhood; was converted in his twentieth year, and at the same time removed to Indiana; was soon after licensed to preach; and in 1850 entered the North Indiana Conference. After filling three appointments ill-health necessitated his taking a local relation, which he held three years;

then, in 1859, he united with the North-western Indiana Conference, and was appointed to Covington circuit, where he labored but a week or two when he was attacked with consumption, which terminated his life, Dec. 7, 1859. Mr. Burgess was devout and energetic. See *Minutes of Annual Conferences*, 1860, p. 356.

Burgess, James, an English Congregational minister, was born March 25, 1768, at Upper East Smithfield. He early knew what it was to enjoy communion with God. While still young he preached in London and adjacent villages in connection with the Itinerant Society of London. In June, 1814, he became pastor at Great Shelford, a village near Cambridge, where he preached with great success for nine years. On July 6, 1823, he opened a place for divine worship at Little Shelford, Cambridgeshire. A church was formed here Oct. 13, 1823, over which he was ordained Dec. 16 of the same year. He died Feb. 21, 1853. As a preacher he was faithful and eloquent; he gave exceedingly lucid views of the doctrines of Scripture. See (Lond.) *Cong. Year-book*, 1854, p. 219, 220.

Burgess, John (1), an English Wesleyan minister, was born at Grainthorpe, near Louth, Lincolnshire, in 1801. He was piously trained by Methodist parents, and was converted when fifteen years of age. In 1824 he received his first appointment (Ipswich), and he continued to labor until he was cut off in the midst of his years and usefulness, at Lynn, Nov. 1, 1846. He was a diligent student, a sound theologian, an instructive preacher. See *Minutes of the British Conference*, 1846.

Burgess, John (2), an English Congregational minister, was born at Peckforton, Cheshire, in 1823. He was converted at the age of sixteen; was educated at Cheshunt College, and settled as pastor at Long Melford, Suffolk, in 1848, where he labored until his death, which occurred at Hammersmith, Feb. 21, 1868. His gentle manner, amiable disposition, his meekness, his unmistakable piety and devotion to God, endeared him to all, and brought many to Christ. See (Lond.) *Cong. Year-book*, 1869, p. 239.

Burgess, Joseph (1), an English Wesleyan minister, was born at Thurles, County Tipperary, Ireland, Aug. 4, 1757. He received a careful training by his father, who belonged to a regiment of horse. Joseph himself joined the regiment at an early age, and was successively trumpeter, paymaster's clerk, quartermaster (1780), and paymaster. His army associations led him into vice and dissipation until 1779, when he was converted under the ministry of William Boothby. Wesley, Burgess's personal acquaintance, received him into the itinerancy in 1790, and appointed him to Liverpool. He thenceforth labored with faithfulness and diligence, chiefly in the counties of Devon and Cornwall, until 1832, when he became a supernumerary at Plymouth. He died March 24, 1839. He was a man of exalted piety and unwearying generosity, tender, studious, and courteous. Besides contributions to the *Wesleyan Methodist Magazine*, and other periodicals, Burgess published *Remarks on the Sacrificial Death of Christ* (Penzance, 1826, republished in London). See *Wesl. Meth. Mag.* 1840, p. 537 sq.; *Minutes of the British Conference*, 1839; *Memoirs of Burgess*, by his son, Rev. W. P. Burgess (Lond. 18mo).

Burgess, Joseph (2), an English Wesleyan minister, was born at Northwich, Cheshire, in 1795. He was received into the ministry in 1812; preached thirty-nine years in the active work; resided at Warrington; and died June 2, 1859. "A contented, thankful, and cheerful spirit diffused its influence around his path. He pursued an undeviating course of well-doing." See *Minutes of the British Conference*, 1859, p. 260.

Burgess, Nathan B., a minister of the Protestant Episcopal Church, was born Sept. 14, 1771, at Woodbury, Conn. He received his education in the Episcopal Academy at Cheshire; was ordained deacon in 1801, and took priest's orders in the following year. Among his parishes were Guilford, Glastenbury, and Poquetannock. In 1835 he removed to the diocese of Western New York, where he served several parishes. He died Feb. 20, 1854, at Utica, N. Y. See *Amer. Quar. Church Rev.* 1854, p. 458.

Burgess, Richard, B.D., a minister of the Church of England, who died in April, 1881, at Brighton, at the age of eighty-four, was for some time English chaplain in Rome, and in 1836 was appointed to the rectory of Upper Chelsea. Here he labored for a period of thirty-three years, and during that time he was appointed to a prebendal stall in St. Paul's Cathedral, and was also made rural dean of Chelsea. In 1869 he was presented to the valuable crown living of Horningsworth and Ekworth, near Bury St. Edmunds, which he resigned some time before his death. Mr. Burgess took great interest in antiquarian and archæological studies, and also in the question of education. For many years the reports of the Foreign Aid Society were from his pen. He promoted the interests of continental Protestantism, more especially in connection with members of the Church of England. Among many of the Evangelical churches he was long regarded as a spiritual father; and once, across the Channel, he had no hesitation in donning the robe of a pastor of the Reformed Church, and conducting divine service in a Presbyterian pulpit. He published, *The Topography and Antiquities of Rome* (1831):—*Greece and the Levant* (1835). (B. P.)

Burgess, R. W., a minister in the Methodist Episcopal Church South, labored some time in the South Carolina Conference, and in 1859 entered the Florida Conference. In 1862 he enlisted as a private soldier in the Confederate army, and fought during the campaign of that year in Virginia. In 1863 he resumed his ministerial labors in the Florida Conference, and continued laborious until his death in 1864. See *Minutes of Annual Conferences of the M. E. Church South*, 1864, p. 522.

Burgess, William Pennington, A.M., an English Wesleyan minister, was born in Liverpool, Dec. 3, 1790, being the son of Rev. Joseph Burgess. He was educated at Kingswood School (1799–1803); was classical instructor in Pocock's Academy in Bristol (1803–11); became private tutor; was received into the ministry in 1842, and labored for forty-two years, chiefly in the west of England; became a supernumerary at Plymouth in 1856; and died July 23, 1868. Mr. Burgess was gifted with superior endowments, an insatiable thirst for knowledge, and untiring industry. He was a solid scholar. Catholicity of principle, inflexible truthfulness, open-handed beneficence, a warm heart, under a cold exterior, and a profound humility, were traits of this useful minister. He published *Sermons on the Doctrine, Experience, and Practice of Primitive Christianity* (Lond. 1824, 1830; 3d ed. 1836, 12mo):—*Essays on the Principles and Doctrines of Christianity: — Wesleyan Hymnology* (2d ed. Lond. 1846, 18mo—valuable):—*Memoirs of Joseph Burgess* (1853):—*Occasional Sermons*. See *Minutes of the British Conference*, 1868, p. 37; *Wesl. Meth. Magazine*, 1873, p. 481, 577; Everett, *Wesleyan Centenary Takings*, i, 47; Osborn, *Wesl. Bibliog.*

Burghill (or **Burhill**), Robert, an English clergyman, was born at Dymock, Gloucestershire, in 1572, and educated at Corpus Christi College, Oxford, of which he became a fellow in 1584. He received the living of Northwold, in Norfolk, and became a prebendary of Hereford in 1604. He died in 1641. He published, *Invitatorius Panegyricus, ad Regem Optimum de Elizabethæ nuper Reginæ Posteriore ad Oxoniam Adventu*, etc. (1603):—*De Potestate Regia et Usurpatione Papali*, etc. (1613):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burgkmair, Hans, a German painter and engraver, was born at Augsburg in 1472, and probably studied under Dürer. He died in 1559. Several of his pictures are preserved at Augsburg. His principal

work is *Joseph and Potiphar's Wife;* besides several saints.

Burgmann, JOHANN CHRISTIAN, a Lutheran doctor and professor of theology of Germany, was born at Rostock, where he also studied, as well as in Jena and Wittenberg. In 1724 he was appointed pastor of the Holy Ghost Church in his native place; in 1726 he was made doctor of theology; in 1735, professor of theology; in 1754, senior of the theological faculty; and, in 1760, director of the ministerium and senior of the academy. He died Feb. 15, 1775. He was a voluminous writer. See Winer, *Handbuch der theol. Lit.* i, 767; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Burgoon, CHARLES, a Methodist Episcopal minister, was a native of Maryland. In 1790 he entered the itinerancy, and in the latter part of 1800 died. Mr. Burgoon was a man subject to dejection of spirit, and affliction of mind as well as body. See *Minutes of Annual Conferences*, 1801, p. 97.

Burgos, COUNCILS OF (*Concilium Burgense*). Burgos is the capital of Old Castile, in Spain. Two councils were held here.

I. Held in 1080 (according to others in 1076) by cardinal Richard, legate. In this council the Roman office was substituted for the Gothic ritual hitherto in use. See Labbe, *Concil.* x, 1815.

II. Held in 1136, by Guy, cardinal and legate, who was sent into Spain to facilitate the introduction of the Roman office, and to effect a reconciliation between the kings of Navarre and Castile, who were at war.

Burgos, Juan Bautista, a Spanish theologian, was a native of Valence, and a monk of the order of St. Augustine. Being sent to the Council of Trent in 1562, he there delivered a remarkable discourse, *On the Four Means of Extirpating Heresies.* He afterwards taught theology in his native place. His sermons were published at Louvain in 1567. He died in 1574. See Hoefer, *Nouv. Biog. Générale*, s. v.

Burgos, Pablo de, a Spanish prelate, was born in Burgos in 1353. He was a Jew, and was afterwards converted to Christianity, baptized, and then took the name of *Pablo de Sainta Maria.* At the death of his wife he entered the order and became bishop of Carthagena, then of Burgos. King Henry II chose him as preceptor of his son John. He died Aug. 29, 1435. He wrote some important additions to the *Postils* of Nicolas de Lyra, and a treatise entitled, *Scrutinium Scripturarum* (1591). See Hoefer, *Nouv. Biog. Générale*, s. v.

Burhans, DANIEL, D.D., a minister of the Protestant Episcopal Church, was born at Sherman, Conn., July 7, 1763. His father served as an officer for seven years in the old French war, at the close of which he settled at Sherman. Daniel's only opportunity for study was about three months of the year, in a district-school, but he prosecuted his studies vigorously and prepared himself for college. About 1783 he began to teach in the public-school at Lanesborough, Mass., and here he was converted. His friends erected for him a large brick school-house; he built a comfortable residence and abandoned the ministry, towards which he had been looking previous to this time. In the absence of the rector of St. Luke's, at Lanesborough, he sometimes officiated as lay-reader until 1791, when he began the study of theology. Two years thereafter he was ordained deacon, and, the rector of St. Luke's having died, the care of the two churches in that parish devolved upon Mr. Burhans, who, nevertheless, still retained his school. Resolutely entering upon his work, he soon organized two other churches—one at Lenox, Mass., and the other at New Lebanon, N. Y. His health failing, he dismissed his school and devoted himself entirely to his clerical duties. In 1794 he received priest's orders at New Haven, and labored six years at Lanesborough and the adjacent region. In 1799 he became pastor at Newtown, Conn., a pastorate which continued thirty-one years. Resigning his charge in 1830, he officiated for one year at Woodbury, Roxbury, and Bethlehem; and in the fall of 1831 took charge of the parish of St. Peter's, Plymouth, Mass., where he remained six years. After this he officiated at Oxford and Zoar, but in 1844 he was compelled, by increasing bodily infirmities, to close his ministry, after which he removed to Poughkeepsie, N. Y. He died there, Dec. 30, 1853, being at the time the oldest minister of his communion in the United States. Dr. Burhans had great knowledge of human nature; and his mental energy, keen discernment, and profound sagacity supplied, in some measure, his want of scholastic culture. From 1804 to 1826 he was elected continuously a delegate to the General Convention. See Sprague, *Annals of the Amer. Pulpit*, v, 410; *Amer. Quar. Church Rev.* 1854, p. 151.

Buri, in Norse mythology. The cow Audhumla, who came from the Ginnungagap (chaos) immediately after the great giant Ymer, licked the salted earth, and on the first day there came up human hair, on the second a head projected, and on the third a god, Buri, came forth, beautiful, large, strong, and vigorous. He begat Bör. The latter produced Odin, Wile, and We.

Burian, *Saint.* See BURIENA.

Buriat. See RUSSIA, VERSIONS OF. For the study of the language, see Castren, *Versuch einer bürjatischen Sprachlehre* (St. Petersburg, 1857).

Buridan, JEAN, a famous French nominalist of the 14th century, was born at Béthune, in Artois. In 1310 he went to Paris, where he attached himself to the famous Occam (q. v.). In 1327 he was rector of the Paris University, and was one of the delegates who went to the pope at Avignon. After the ascendency of the realists over the nominalists, he went to Vienna, where he died after 1358. Buridan was one of the most vigorous adherents to the principles of his teacher Occam, which he carried in all its conclusions. His main works are *Summa seu Summula de Dialectica* and *Compendium Logicæ* (Paris, 1500, 1516, 1578; Oxford, 1637, 1640, 1641). See Bulæus, *Hist. Univ. Paris*, vol. iv; Fabricius, *Bibl. Lat. Med. Ævi;* Hauréau, *Philos. Scolast.* ii, 483; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Buriena (or **Burian**), *Saint*, one of the Irish ascetics (said to have been the daughter of a king) who settled in the wild Land's End district, Cornwall, in the 6th century. In honor of her relics king Athelstan built a college within sight of the Scilly rocks, with a church which enjoyed the privilege of sanctuary (see Butler, June 5). The two churches which have always been connected with St. Buriena are those of St. Senanus and St. Levanus, also from Ireland. St. Buriena's day is May 29 or June 19 (register of St. Buriena), or June 4 (Butler), or May 1. The parish feast is on the nearest Sunday to old May-day. The martyrologium of the Church of Exeter placed it on May 1.

Burini, GIOVANNI ANTONIO, a reputable Italian historical painter, was born at Bologna in 1660, and died about 1730. He studied under Domenico Canuti, and painted a number of pictures for the churches of Bologna, among which are *The Crucifixion*, in San Tommaso del Mercato; the *Martyrdom of St. Catherine*, in Santa Caterina de Saragozza; *David with the Head of Goliath*, in the sacristy of San Salvatore. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Burk, Johann Christian Friedrich, a Protestant theologian of Germany, was born in 1800. From 1849 till 1873 he was pastor at Echterdingen, in Würtemberg. In that year he retired from the ministry, and lived with his son at Lichtenstern, where he died, Nov. 23, 1880. He published, *Dr. Johann Albrecht Bengels Leben und Wirken* (2d ed. Stuttgard, 1832):—*Beicht- und Abendmahlsbüchlein* (5th ed. 1846):—*Was*

wollen die Pietisten? (ibid. 1836):—*Evangelische Pastoraltheologie in Beispielen* (1838–39, 2 vols.):—*Der wahre evangelische Glaubensweg* (2d ed. 1843):—*Spiegel edler Pfarrfrauen* (2d ed. 1854). From 1830 till 1869 he edited the *Christenbote*, a religious Sunday paper. See Zuchold, *Bibl. Theol.* i, 205; Winer, *Handbuch der theol. Lit.* i, 273, 858; ii, 122, 327. (B. P.)

Burk, John, a Baptist minister, was born in Virginia, Nov. 13, 1806, and removed to Salem, Tenn., where he united with the Church in May, 1833. He was licensed to preach in May, 1844, and ordained one year after. He was much occupied with labors as an itinerant evangelist in lower Tennessee, a successful revivalist, and wonderfully gifted in exhortation and prayer. As an evidence of the place he held in the regards of his brethren, it may be mentioned that for many years he was moderator of Ocoee Association. During the late war he went to Texas after his daughter-in-law. On his return home, on board of a steamer, he took the cholera, and was put off on the bank of the Red River, where he died and was buried, Jan. 29, 1863. See Borum, *Sketches of Tenn. Ministers*, p. 46. (J. C. S.)

Burk, J. R., a minister in the Methodist Episcopal Church South, was born in Cooper County, Mo., in 1821. He was converted in 1838, licensed to exhort in 1845, to preach in 1846, and soon after joined the Missouri Conference. After travelling several circuits acceptably, he went to Texas, and joined the East Texas Conference, in which he did noble work until his death, Aug. 7, 1869. Mr. Burk was an excellent man and a good preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1869, p. 381.

Burk, Philip David, a Protestant theologian of Germany, was born July 26, 1714, at Neuffen. He studied at Tübingen, was in 1742 pastor at Bolheim, and in 1750 at Hedelfingen, near Stuttgard. In 1758 he was appointed superintendent at Markt-Gröningen, and in 1766 he was called for the same position to Kirchheim, where he died, March 22, 1770. He is the author of *Gnomon in Duodecim Prophetas Minores* (Heilbronn, 1753), with a Preface by his father-in-law, the famous J. A. Bengel:—*Gnomon Psalmorum* (Stuttgard, 1760):—*Evangelischer Fingerzeig auf den wahren Verstand und heilsamen Gebrauch der gewöhnlichen Sonn-Fest-und Feiertäglichen Evangelien*, etc. (Leipsic and Tübingen, 1760–67, 7 vols.):—*Die Lehre von der Rechtfertigung und decen Gewissheit in Herzen und Gewissen des Sünders*, etc. (Stuttgard, 1763–65, 7 pts.). See Winer, *Handbuch der theol. Lit.* i, 99; Döring, *Die gelehrten Theologen Deutschlands*, i, 208 sq. (B. P.)

Burke, Abel Benjamin, a Presbyterian minister, was born at Woodstock, Conn., Feb. 13, 1816. He graduated from Dartmouth College in 1838, began his studies in theology at Union Theological Seminary in 1839, and graduated in 1842. He served as stated supply at Jacksonville, Fla., from 1842 to 1846; taught at Alexandria, Ga., from 1846 to 1847; and died there, May 11, 1847. See *Gen. Cat. of the Union Theol. Seminary*, p. 23.

Burke, John, a Protestant Episcopal clergyman of the diocese of Long Island, was chaplain in the United States Army in Louisiana in 1853, and was removed to Fort Washita, Ind. Ter., the next year; in 1864 he was chaplain at Fort Hamilton, N. Y.; in 1870 he resided at Tarrytown, having retired from his chaplaincy in the army. He died Dec. 24, 1873. See *Prot. Episc. Almanac*, 1875, p. 144.

Burke, Richard, an English Wesleyan preacher, commenced his ministry in 1765, and died in 1778. "He was made perfect through sufferings. He united the wisdom of age with the simplicity of childhood." "Sunday, Feb. 15, 1778: I buried the remains of Richard Burke, a faithful laborer in our Lord's vineyard. A more unblameable character I have hardly known. He never gave me occasion to find fault with him in anything. He was a man of unwearied diligence and patience, and his works do follow him" (Wesley, *Journal*). See Atmore, *Meth. Memorial*, s. v.

Burke, William, a minister in the Methodist Episcopal Church, South, was born in Virginia, Jan. 13, 1770. He was converted when about twenty, and soon after began his ministry. He was sent to Kentucky as a pioneer in 1790, where he endured privations and faced dangers that baffle description, with the fortitude and bravery of a martyr, sacrificing one of the best constitutions ever given to man. Thousands were brought to Christ by his unflagging zeal and devotion. He departed this life in the triumphs of faith, Dec. 4, 1855. Mr. Burke was an intellectual giant, thoroughly consecrated. The people where he labored vied with each other in doing him honor. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 655.

Burkett, Jacob, a minister of the Evangelical Association, was born in Lebanon, Pa., Nov. 14, 1805. In early life he was converted to God. He was received on probation into the East Pennsylvania Conference in 1831, and two years afterwards, on account of bodily infirmities, was necessitated to take a location. In 1839 he applied again to Conference, and was accepted. The missionary society of the Evangelical Association had been organized the previous year, and he was one of the first four missionaries sent out by this society. The field assigned him was among the Germans in New York city. He reached his mission May 3, 1839, and on the 12th preached his first sermon in the city, to seven attentive hearers. He labored in this mission for two years. In 1841 his field of labor was Reading, Pa. At the close of this year he was necessitated to locate because of ill-health. In 1844 he resumed his ministerial labors and was stationed at Buffalo, N. Y.; in 1845 had charge of Lake Circuit, in New York state; in 1846 joined the Ohio Conference, and was stationed at Dayton; in 1847–48 at Erie, Pa.; in 1849, Greenville Circuit; in 1850–51 he travelled Canton Circuit, and in 1852 Wayne; in 1853 labored on Liverpool Circuit; in 1854–55 on Canton Mission; Tuscarawas, 1856; Lake, 1857; Lancaster, 1858; Greensburg, 1859; Tuscarawas, again, 1860; Seneca, 1861; Crawford, 1862; and Marion Circuit, 1863. His health having failed, the Conference granted him a supernumerary relation, which he held until his death, which occurred near Greensburg, O., Jan. 11, 1881. He was a patient, enduring, zealous, and successful minister of our Lord Jesus Christ. See *Evangelical Messenger*, Feb. 1, 1881.

Burkett, M. H. B., a Methodist Episcopal minister, was born in Virginia, Jan. 11, 1811. He received a careful religious training, joined the Church in his youth, and in 1845, on the organization of the Church South, his residence being within its bounds, he was licensed to preach by it, and in its local ministry served until the beginning of the rebellion, when his strong Union sentiments necessitated his leaving his home. He went to Kentucky, and was appointed chaplain of the 23d Regiment of Kentucky Volunteers. In 1864 he entered the Kentucky Conference, and on the organization of the Holston Conference in 1865 was transferred to it. He died Nov. 12, 1875. No man of his time did more for the cause of education in East Tennessee than Mr. Burkett. He was kind, generous, and energetic. See *Minutes of Annual Conferences*, 1876, p. 140.

Burkholder, Jacob, a clergyman of the German Reformed Church, was born in Bedford County, Pa., Aug. 29, 1823. In his youth he learned the carpenter's trade, at which he worked until he entered the ministry. In 1847 he joined the Reformed Church, and two years later began his studies for the ministry. In 1856 he removed to Illinois, where he continued to study, and in 1862 was licensed to preach. His health failing, he removed to Huntington, Ind., but in 1869 accepted a call to Union Charge, De Kalb Co., Ind., and

was ordained. After one year he became pastor of West Jefferson Charge, Williams Co., O., where he remained one year, and also took charge of some congregations in Miami and Kosciusko counties, Ind., and in their midst ended his labors, Aug. 17, 1875. He was a faithful, zealous laborer. See Harbaugh, *Fathers of the Germ. Ref. Church*, v, 187.

Burks, Napoleon W., a minister in the Methodist Episcopal Church South, was born in Greensboro, Ky., Oct. 8, 1809. He embraced religion in Texas in 1843, was licensed to preach in 1844, and in 1845 joined the East Texas Conference. He continued to fill the appointments assigned him as circuit and station preacher, presiding elder and president of Fowler Institute, until 1871, when he became superannuated, a relation which he held to the close of his life, Oct. 15, 1873. Mr. Burks was a man of fair literary attainments, an excellent and useful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 894.

Burlamaqui, Fabrice, a Swiss pastor and scholar, was born at Geneva in 1626. He served successively the Church of Geneva and that of Grenoble. He was well versed in Oriental languages and literature. He died in Geneva in 1693. He wrote several anonymous theological works: *Sermon fait au Jour du Jeûne Célèbre par les Églises Réformées du Dauphine* (Geneva, 1664):—*Catechisme sur les Controverses avec l'Église Romaine* (1668):—*Synopsis Theologiæ et Speciatim Œconomiæ Fœderum Dei* (ibid. 1678):—*Considérations Servant de Réponse au Cardinal Spinola*, in French and Latin (ibid. 1680). See Hoefer, *Nouv. Biog. Générale*, s. v.

Burleson, Richard Byrd, LL.D., a Baptist minister, was born near Decatur, Ala., about 1820. He united with the Church in 1839; spent three years in Nashville University, Tenn.; was licensed by the first Baptist Church in Nashville in 1841, and ordained as pastor of the Church in Athens, Ala., in November, 1842; remained there till 1845, and then was transferred to the Church at Tuscumbria, where he continued till 1849, when he became president of Moulton Female Institute. In 1855 he removed to Austin, Tex., where he was pastor, and also had charge of a select female school. He was chosen professor of natural philosophy in Baylor University in 1857, and vice-president and professor of natural science in Waco University in 1861, with which institution he was connected eighteen years. He died at Waco, Dec. 21, 1879. He is said to have been "a preacher of distinguished ability, and a teacher eminently qualified for his work." See Cathcart, *Baptist Encyclopædia*, p. 163. (J. C. S.)

Burlet, Stephen, a German martyr, was burned at Arras in 1534 for reading the Scriptures. See Fox, *Acts and Monuments*, iv, 397.

Burley, James, an English Wesleyan minister, was born in Leeds, Yorkshire. He was converted in youth; admitted into the travelling connection in 1796; travelled twenty-three circuits; became a supernumerary at Wells in 1833; and died Nov. 12, 1846. He was much esteemed.

Burley, Walter, an early English secular priest, or probably a Franciscan monk, was born in 1275. He was educated at Merton College, Oxford, and afterwards studied at Paris. On his return to England he dissented from Duns Scotus. He was preceptor to king Edward III about 1337. He wrote *Commentaries on the Sentences*, and a large number of philosophical treatises, only a part of which have been published. See Mosheim, *Hist. of the Church*, bk. iii, cent. xiv, pt. ii, ch. ii.

Burlingame, Arnold G., a Methodist Episcopal minister, was born in Norwich, N. Y., Aug. 27, 1808. He was converted in 1825; made a class-leader at the age of nineteen; licensed to exhort in 1833, to preach in 1834, and in 1836 entered the Oneida Conference. After serving the Church twenty-two years, failing health necessitated his superannuation, and he removed west and located within the bounds of the Rock River Conference, wherein, whenever able, he served as supply until 1868, when he was called to the charge of the Southern Tier Orphan Asylum, Elmira, N. Y., which position he held until his death, in 1871 or 1872. He was a most excellent man and a useful preacher. Over fifteen hundred were brought to Christ through his labors. He was characterized by amiability, prudence, and inflexible integrity. See *Minutes of Annual Conferences*, 1872, p. 53.

Burlingame, James, a minister of the so-called Christian denomination, was born at Sterling, Conn., May 13, 1794. His opportunities for acquiring an education were of a limited character. When he reached the age of seventeen he was converted, and when twenty-one began to preach. About the time of his baptism, in 1812, a Church had been formed in the west section of the town of Coventry, R. I., where there had been no religious reformation for thirty years. To this Church, after it had passed through various fortunes, Mr. Burlingame was called to be pastor in 1824, having been ordained April 1, 1821. His ministry with this Church continued for half a century. He died at the residence of his son, in Boston, Aug. 20, 1881. During his long ministry he performed a large amount of itinerant labor, his parish including a hundred square miles. He had a large frame and great physical endurance. He also travelled and preached through all the New England States, more or less in the Middle States, and made two preaching tours through Ohio. the early days of the anti-slavery movement he went to Virginia and the Carolinas for the double purpose of visiting the churches and learning for himself the condition of the slaves. His record as an advocate of temperance is worthy of honorable mention. See *Providence Journal*, Oct. 4, 1881. (J. C. S.)

Burlingame, Maxey Whipple, a Free-will Baptist minister, was born in Gloucester, R. I., May 4, 1805. When very young he united with the Church in his native town. His education he acquired at Killingly, Conn., and Wilbraham, Mass. In May, 1828, he was licensed, and he was ordained in 1829. With his early labors as a preacher he combined teaching. Most of his life was spent in the neighborhood of Gloucester. In 1830 he became pastor of the Church in Blackstone (Waterford), Mass., where he remained sixteen years. He was subsequently pastor for brief periods in several churches in the western part of Rhode Island, all in the vicinity of his native place; also of churches in New Hampshire, Maine, Massachusetts, and Connecticut. From 1844 to 1859 he was a corporator of the Free-will Baptist Printing Establishment, the publishing-house of the denomination. His death occurred at Georgiaville, R. I., March 4, 1879. See *R. I. Biographical Cyclop.* p. 335. (J. C. S.)

Burlingame, Waterman, a Baptist minister, was born in Pitcher, N. Y., in 1805. He pursued his studies at the Hamilton Literary and Theological Institution, and graduated at the Newton Theological Institution in 1836. He was ordained pastor of the Baptist Church in Hingham, Mass., Sept. 29, 1836, where he remained three years; was pastor of the Church at Mendon, N. Y., four years; and was in Buffalo four years. He died in Baltimore, Md., Feb. 11, 1868. (J. C. S.)

Burlingham, Charles D., a Methodist Episcopal minister, was born in Greenfield, N. Y., Feb. 8, 1810. He emigrated to the western part of the state with his parents when quite young; had very limited educational advantages, yet prepared himself for school-teaching, and while employed in that profession at Portageville in 1831 he experienced religion. In 1840 he entered the Genesee (now Western New York) Conference, in which he continued with zeal and fidelity to the day of his death, Sept. 30, 1874. Mr. Burlingham was a

man of superior talents, culture and piety; an able writer and preacher, an excellent pastor, and an exemplary Christian. See *Minutes of Annual Conferences*, 1875, p. 159.

Burlingham, Richard, an English minister of the Society of Friends, was born in 1779. He labored as a minister for nearly thirty years, and was much beloved and highly esteemed by all who knew him. He died Oct. 11, 1840. See (Lond.) *Annual Monitor*, 1841, p. 10.

Burlinghame, Charles, a Methodist Episcopal minister, was born in West Greenwich, R. I., in 1801. He removed with his parents to Willett, N. Y., in 1809; was converted in 1822; began exhorting in 1826; received license to preach in 1828; was ordained local deacon in 1834; and in 1836 entered the Oneida Conference. In 1842 he was obliged to relinquish active work because of hemorrhage of the lungs, and he died May 30, 1843. Mr. Burlinghame was the means of bringing hundreds into the Church. His character was exemplary. See *Minutes of Annual Conferences*, 1843, p. 452.

Burls, Robert, an English Congregational minister, was born at Thorley, Herts, Oct. 8, 1792; and through the teaching and example of his wise and pious mother was early brought to Christ. He received his collegiate training at Wymondley College, and in 1820 was ordained pastor at Maldon, Essex, where he labored until his death, June 8, 1866. Mr. Burls was intellectually independent, religiously conservative, essentially evangelical, and thoroughly practical. See (Lond.) *Cong. Year-book*, 1867, p. 275.

Burlugay, Jean, a French priest and doctor in theology, was born at Paris in 1624. He died in 1702, having edited the *Breviary of Sens*, published in 1702. He also assisted Tillemont in the composition of his *Mémoires pour l'Histoire Ecclésiastique*.

Burmese Version of the Scriptures. The Burmese, it has been conjectured, was originally a dialect of the Chinese family of languages, and was moulded into its present form by admixture with the Pali. It numbers many dialects, some say, as many as eighteen. The first attempt to procure a complete version in this language was made by the Baptist missionaries at Serampore. About the year 1807 Felix Carey, the son of Dr. Carey, settled as a missionary in Burmah; and, in conjunction with Mr. Chater, he produced a translation of two or three of the Gospels. In 1815 the Gospel of St. Matthew was printed by them in Serampore; but this version proved very imperfect. In 1816 Dr. Adoniram Judson, in connection with Mr. Hough, recommenced the version; and in 1817 the Gospel of St. Matthew was printed at Rangoon, as introductory to the entire New Test. The first complete version of the New Test. was issued from the press in December, 1832; and in 1834 Dr. Judson completed the translation of the Old Test. (a second edition of which appeared in 1840). In 1837 a second and much-improved edition of the New Test. was printed by the American Baptist missionaries established at Maulmein. The language has been treated by Judson, *Burmese and English Dictionary* (Maulmein, 1826, 1852), also *Grammar of the Burmese Language* (Rangoon, 1866); Latter, *Burmese Grammar* (Calcutta, 1845). See *Bible of Every Land*, p. 7 sq. (B. P.)

Burnaby, Thomas, A.M. an English divine, was born in 1761. He graduated from the university of Cambridge in 1784, eventually became vicar of St. Margaret's, Leicester, and rector of Misterton, and was also one of the magistrates of the county. He died, after a short illness, Feb. 1, 1830. Mr. Burnaby was highly esteemed and beloved by all who knew him. See (Lond.) *Christian Remembrancer*, March, 1830, p. 197.

Burnap, Jacob, a Congregational minister, was born in Reading, Mass., Nov. 2, 1748, and graduated from Harvard College in 1770. Having pursued his theological studies under the direction of Rev. Thomas Haven, of Reading, he was ordained pastor of the church in Merrimac, N. H., Oct. 14, 1772. His ministry extended over a period of nearly fifty years, and closed with his death, Dec. 26, 1821. He published a number of *Discourses* on various topics, especially the *Election Sermon* for 1801, a *Thanksgiving Sermon*, 1811, and a *Sermon on the Two Hundredth Anniversary of the Landing of the Pilgrims*, Dec. 20, 1820. See Farmer, *Collect.* ii, 76–79; Allen, *Amer. Biog.* (J. C. S.)

Burnell, Robert, an English prelate of the 13th century, son of lord Robert Burnell, of Acton-Burnell Castle, Shropshire, was by Edward I preferred bishop of Bath and Wells, and treasurer, and then chancellor of England. He was well versed in Welsh affairs; and that he might the more effectually attend to them, caused the court of chancery to be kept at Bristol. He acquired great wealth, wherewith he rebuilt his paternal castle. He also built (for his successors in the bishopric) the Hall at Wells. He died in Scotland, where he was attending to some business of the king, and was buried in his own cathedral, in 1292. See Fuller, *Worthies of England* (ed. Nuttall), iii, 57.

Burnet, Alexander, a Scottish prelate, was a parochial minister, of the family of Barns, born in 1614, and became chaplain to the great earl of Traquair. He had a rectory in Kent; but was expelled from it, upon the score of loyalty, in 1650. After this he went to England and served king Charles II, becoming chaplain to general Rutherford, earl of Teviot. He was made bishop of Aberdeen in 1662, and in 1663 was translated to the see of St. Andrews, where he died, Aug. 22, 1684. See Keith, *Scottish Bishops*, p. 42.

Burnet, Eleazar, a Presbyterian minister, graduated at Princeton College in 1799. He was licensed by the presbytery of New York in 1804; was ordained and installed at Newburgh Nov. 20, 1805; and died at New Brunswick, N. J., Nov. 22, 1806. Mr. Burnet was distinguished for a quiet, amiable, and devout spirit. See Sprague, *Annals of the Amer. Pulpit*, iv, 396; Alexander, *Princeton College in the 18th Century*.

Burnet, Gilbert (1), an English clergyman, son of bishop Gilbert Burnet, was educated at Merton College, Oxford, and at Leyden. He became chaplain to George I, and died early in life, about 1720. His literary works embrace an abridgment of his father's *History of the Reformation* (1719):—*The Generation of the Son of God* (1720):—and some controversial pieces and contributions to various periodicals. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burnet, Gilbert (2), an English clergyman, was born about 1698; became vicar of Coggeshall, Essex, then minister of St. James's, Clerkenwell; and died in 1746. He abridged the *Boyle Lectures* (3 vols. fol.) to 4 vols. 8vo (Lond. 1737), and published *Practical Sermons* (ibid. 1747, 2 vols.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burnet, John (1), a Scotch Baptist minister, was born at Annan, on the borders of Scotland, Jan. 19, 1778. Early in life he became a member of the Independent Church in Blackburn, in which place he resided; not long after he joined the Baptist Church in Preston. He removed to Lytham in 1819. For several years before this he had preached, more or less, in villages; and now became pastor of the Church in his new home. This position he occupied thirty-one years. His death took place Jan. 11, 1850. See (Lond.) *Baptist Handbook*, 1850, p. 41. (J. C. S.)

Burnet, John (2), a young Methodist preacher of Ireland, joined the Conference in 1787, and died the next year. See Atmore, *Meth. Memorial*, s. v.

Burnet, John (3), an English Congregational minister, was born in Perth, Scotland, April 13, 1789, of

Highland ancestry. He received his early education in the high-school in that city; and was remarkable for physical energy and vigor, great independence of character, and a thirst for knowledge on every subject within his reach. He was converted early in life. In 1815 he left Perth and went to Dublin; thence he proceeded to Cork, where he labored fifteen years in the interest of the Irish Evangelical Society. In 1830 he became pastor of the Church in Camberwell, where he continued till his death, June 10, 1862. Mr. Burnet was a thoroughly devoted minister, a very popular platform speaker, and a powerful advocate of the civil and religious liberties of the people. While in Ireland, he published the substance of some lectures on *The Deity of Christ*, and a tract on *The Authority of Pastors in the Church, with Remarks on the Office of Deacons*. See (Lond.) *Cong. Year-book*, 1863, p. 214.

Burnet, Mathias, D.D., a Presbyterian minister, studied theology with Dr. Witherspoon, and was ordained and installed pastor of the Presbyterian Church at Jamaica, L. I., by the presbytery of New York, in April, 1775. Here he exercised his ministry during the whole of the Revolutionary War. He left Jamaica in 1785, and was settled over a Congregational Church in Norwalk, Conn., where he remained until his death, June 30, 1806. He published an *Election Sermon*, 1803, and two *Sermons*, one in the second and the other in the third volume of the *American Preacher* (1791). See Alexander, *Princeton College in the 18th Century*.

Burnet, Thomas, D.D., an English clergyman, was educated at Oxford, and became rector of West Kington, Wilts, and prebendary of Sarum. He died in 1750, leaving, among other works, an answer to Tindal's *Christianity as Old as the Creation*. See Landon, *Eccles. Dict.* s. v.; Rose, *Gen. Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burnett, George, a Methodist Episcopal minister, was born in Pittsylvania County, Va., Dec. 8, 1789. He received an early religious training; experienced conversion in his youth; and in 1817 entered the Virginia Conference, wherein he labored faithfully until his death, Sept. 15, 1819. Mr. Burnett led an exemplary life, and died triumphantly. See *Minutes of Annual Conferences*, 1820, p. 342.

Burnett, Hiram, a Baptist minister, was born in Georgia, Feb. 19, 1799. His parents moved, when he was ten years of age, to Winchester, O., where he spent a few years. His conversion took place in early manhood, and he was ordained in 1832. For four years he was pastor of the Church in Bethel, O., from which place he removed to Winchester, where, finding a new church, he built up a strong religious society. He performed much missionary work in Scioto, Highland, and Pike counties, preaching the Gospel in schoolhouses, private houses, and out of doors, his labors being greatly blessed. In the fall of 1842 he removed to Mt. Pleasant, Ia., when its population was only about three hundred. In due time a Baptist Church was formed, of which he was the pastor for twelve years. A part of this time he preached to Pisgah Church, in Des Moines Co. He also organized the Church at Jefferson. Subsequently he aided in the establishment of several other churches. He continued to serve his Master down to the close of his long life, his death occurring at Mt. Pleasant, Jan. 8, 1881. He was everywhere known by the affectionate appellation of "Father Burnett;" and was, in all the vicinity in which he lived, regarded with great love and respect. See *Chicago Standard*, Feb. 3, 1881. (J. C. S.)

Burney, Charles, *Jr.*, D.D., LL.D., an English clergyman, was born at Lynn, Norfolk, in 1757, and educated at the Charterhouse and at Caius College, Cambridge. He was for some time engaged in an academy at Highgate, and afterwards became assistant to Dr. Rose at Chiswick. From 1783 to 1800 he was a contributor of classical articles to the *Monthly Review;* and for two or three years was editor of the *London Magazine*. He died in 1817. His published works are of interest, chiefly to the literary critic. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burney, Richard, an English clergyman of the 17th century, and rector of St. Peter's, Canterbury, published a work on *The Restoration of King Charles II*, in eight sermons (Lond. 1660). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burnham, Abraham, a Congregational minister, was born at Dunbarton, N. H., April 9, 1829. He graduated from Dartmouth College in 1852; and taught in the academies at Haverhill, N. H., Danvers, Mass., Newmarket, and Durham, N. H. In 1857 he graduated from Andover Theological Seminary; was ordained pastor Sept. 30, 1857, at East Haverhill, Mass., remaining until May, 1865; from August, 1865, to April, 1872, was acting pastor in Hookset, N. H.; from 1872 to 1878, preached in East Concord: and from 1878 ministered in West Stewartstown until his death, March 18, 1879. See *Cong. Year-book*, 1880, p. 13.

Burnham, Amos Wood, D.D., a Congregational minister, was born at Dunbarton, N. H., Aug. 1, 1791. He graduated at Dartmouth College in 1815, and from the Theological Seminary at Andover in 1818. He was the first principal of the Blanchard Academy at Pembroke, N. H. In 1821 he was ordained pastor of the First Congregational Church in Rindge, the first and the only place in which he preached as pastor, and the official relation was dissolved at his own urgent request at the close of the forty-sixth year of his ministry. He died at Keene, April 9, 1871. As a scholar he was accurate, and his style, whether in speech or in print, was a model of purity and precision. As a preacher, he was earnest, logical, and simple. His sermons were instructive and systematically arranged. See *Cong. Quarterly*, 1871, p. 443.

Burnham, Asa, a Free-will Baptist minister, was born Aug. 9, 1789. He was converted at fifteen, and commenced his labors as a preacher in New Hampshire in 1809. After preaching in various places until 1820, he settled in Sebec, Me., where he resided for twenty years, and saw several revivals of religion during his ministry in that place. His next settlement was in Montville, where he remained some four years, at the end of which period he removed to Garland. While residing here with a widowed daughter, he preached half the time in Exeter. His service continued some three years. His death, which was very sudden, took place at Garland, Aug. 9, 1852. It is said of him that, "amid the defections, delusions, and secessions around him, he was unmoved as a rock. His sermons were instructive and practical, and few men possessed a more untarnished character." See *Free-will Baptist Register*, 1854, p. 81, 82. (J. C. S.)

Burnham, Edwin Otway, a Congregational minister, was born at Ghent, Ky., in 1824. He graduated at Hamilton College, N. Y., in 1852, and was a student at Union Theological Seminary for three years. From 1855 to 1856 he was a teacher at Pennington, N. J. In 1858 he was ordained, after having been stated supply at Columbus, Iowa, in 1856, and at Wilton, Minn., in 1857. At Tivoli he also served as stated supply. From 1871 to 1873 he was an invalid, in California. He died at Los Angeles, Cal., Aug. 1, 1873. See *Gen. Cat. of Union Theol. Sem.* 1876, p. 74.

Burnham, Jesse, a Free-will Baptist minister, was born at Lee, N. H., in 1777. He was converted in early life, and in 1806 moved into the forests of Maine, and, seeing the spiritual destitution which everywhere prevailed, he felt impressed that it was his duty to preach the Gospel to the people. For many years he labored as an evangelist, like John the Baptist, "crying in the wilderness." In 1841 he removed to the West, and continued to perform the kind of work for which he seems to have been raised up by Providence, on the

prairies of Illinois and Wisconsin. The first year of his labors there, with the assistance of a brother in the ministry, he organized the first quarterly meeting of his denomination in Wisconsin. After a long life of devotion to his work, he died in Janesville, Dec. 5, 1863. See *Free-will Baptist Register*, 1864, p. 91. (J. C. S.)

Burnham, Samuel, a Congregational layman and editor, was born at Rindge, N. H., Feb. 21, 1833. His father was Rev. Amos W. Burnham, minister at Rindge from youth to old age. Samuel was educated at New Ipswich and Francistown, and entered Williams College in 1851. On account of impaired health, he was compelled to retire in his junior year, and it was not until 1868 that he recovered. On leaving college, he went South; returned to Rindge, where he taught for a time, and then assumed charge of the high-school in Amherst. Soon relinquishing this post, he went to Boston in 1857, and was engaged in literary occupations. He died in Cambridge, Mass., June 22, 1873. As a writer he developed some poetic power, but perhaps excelled in critical analysis. He assisted in the preparation for the press of Gen. Wm. H. Sumner's *History of East Boston*. Among other works of this nature, he prepared the sketches of Gov. Andrew and Charles Sumner for the work entitled *Massachusetts in the War*, and also various articles for *Appleton's Cyclopædia*. His last labor, probably, was the supervision of the publication of *Sumner's Speeches*, under the direction of Sumner himself. His chief literary work was in connection with various periodicals. At the time of his death he was one of the editors of the *Congregational Quarterly*, and for a year and a half was connected editorially with the *Congregationalist*. After leaving this journal, he was engaged on the *Watchman and Reflector* as its literary editor. He was distinguished for his accurate literary taste, which he exhibited in his published criticisms. See *Cong. Quarterly*, 1874, p. 2.

Burnier, Louis, a Swiss Protestant theologian, was born at Lutry, Jan. 27, 1795. Having completed his theological course at Lausanne, he was ordained in 1807. He preached at several places in the canton of Vaud. During the first years of his ministry the separation in the national Church took place, and although he regretted this very much, yet he extended the hand of fellowship to his dissenting brethren, and labored with them in the translation of the New Test. and in other missionary works. He founded the *Revue Britannique Religieuse* and the *Discussion Publique sur la Liberté Religieuse et le Gouvernement de l'Église*, in which he wrote in defense of liberty and equality of religious exercises. He also agitated the question of having the ecclesiastical ordinances revised on the basis of allowing the laity to participate in ecclesiastical affairs. In 1839 the Swiss Confession was abolished, and in 1841 Burnier resigned his pastorate. In 1845 he became one of the first founders of the Free Church, and he died Jan. 14, 1873. He wrote, *Études Élémentaires et Progressives de la Parole de Dieu* (2d ed. Paris, 1862, 4 vols.):—*Instructions et Exhortations Pastorales* (Lausanne, 1843):—*Esquisses Évangéliques* (1858, 3 vols.):—*Histoire Littéraire de l'Éducation* (1864, 2 vols.). His main work, however, is *La Version du N. T. dite de Lausanne, son Histoire et ses Critiques* (1856):—*Le Mots du N. T.* (1871). See *Chrétien Evangélique*, 1873, p. 313–323, 563–565; Ruffet, in Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Burning as a Punishment. The rabbins assert that burning among the Je[illegible] consisted in pouring melted lead down the throat, and Lewis, in his *Origines Hebraicæ*, gives the following account of the process: "They set the malefactor in dung up to the knees, and then tied a towel about his neck, which was drawn by the two witnesses till they made his mouth gape, into which they poured melted lead down his throat, which consumed the bowels." Such a cruel mode of execution is at variance with the humane usages of the Hebrews. The practice of burning alive, however, by throwing the criminal into a furnace of fire, is well known to have been common among Oriental nations; and a remarkable example is given in the case of the three companions of Daniel. Another instance is referred to in Jer. xxix, 22. The same barbarity appears to have been not uncommon in the East as late as the 17th century. The Romans inflicted the punishment of burning upon the early Christians in various forms. See Nero. Sometimes they were fixed to a stake over a slow fire, until the flesh was consumed from the bones; at other times they were clothed in coats fitted close to the person, besmeared with pitch, sulphur, wax, or some other inflammable substance, and being fastened to a stake, with a cord tied round the chin to keep the head in an erect position, fire was applied, and the martyr expired amid the flames. Another form of this horrid punishment, especially in papal times, was to fix the Christian, in a sitting posture, on an iron chair red-hot from a furnace, and so constructed that its arms enclosed the body of the victim. On other occasions the chair was gradually heated by a slow fire kept burning beneath it. See Persecutions.

Burning of Widows is a strange and horrible custom among the inhabitants of India, which has only been forbidden by the English law since 1827, but has never been entirely rooted out. It is contended that the custom was instituted upon the poisoning of a Brahmin by his wife, wherefore all wives must follow their husbands into the grave. It is not at all probable, however, that so small an affair should be the cause for so atrocious a practice. To sacrifice one's self is, in the religion of India, the highest attainable merit which a member, no longer of profit or advantage to men, can acquire. Now, the widow is such a disadvantageous person; inasmuch as for marriage, maidenhood of the bride is an essential condition; and as a widow is unable to marry again, she is unprofitable as far as the increase of the race goes, and she is, further, a burden to her family. Her sacrifice of herself, however, is not strictly required, provided any one is found willing to marry her. Time has made this custom sacred, so that a woman refusing to follow her husband to the grave is despised, cast out of society, and driven into the woods, where she may repent of her sin, by continually drinking out of the skull of her departed husband, and, further, by eating everything, even the most abominable food, which may be thrown to her. See Suttee.

Burnouf, Eugène, a French Orientalist, was born at Paris, April 8, 1801, and died May 28, 1852. Through his researches he greatly promoted the knowledge of ancient religions in the first half of our century. In his *Essai sur le Pâli ou Langue Sacrée de la Presqu'île au Delà du Gange* (1826), he showed, in a most complete and definite manner, that this language, which was regarded as sacred among the Buddhists of Ceylon, Burmah, Siam, etc., was nothing but an offshoot of the Sanscrit. His greatest work, however, was his deciphering of the Zend language (*Commentaire sur le Yaçna*, 1833). His other great work is his *Introduction à l'Histoire du Bouddhisme Indien* (1844). See *Notice sur les Travaux de M. Eugène Burnouf*, in Barthélemy Saint-Hilaire's *Introduction au Bouddhisme* (Paris, 1876); Vernes, in Lichtenberger's *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Burns, David, a Methodist Episcopal minister, was born in Ferrisburgh, Vt., July 1, 1812. He was converted at the age of fifteen, and in 1833 entered the Ohio Conference. In 1836, on the formation of the Michigan Conference, he became a member of it. In 1842 he located for a better literary preparation, and in 1845 resumed his place in the active ranks. He died July 28, 1877. Mr. Burns possessed a muscular, robust frame, which in his young manhood he had developed at his occupation as blacksmith. He also had

high intellectual endowments. He was naturally cheerful, thoroughly pious, and energetic. See *Minutes of Annual Conferences*, 1877, p. 105.

Burns, David E., a Baptist minister, was born near Evansville, Ind., in 1822, and spent the younger part of his life in a region about as wild as any portion of the West. His father died when he was young, and the care of the family devolved largely on him. Of course, his early education was greatly neglected. When he was twenty years of age he was converted, and thenceforward his life was completely changed. He began at once to preach, and his early efforts were wonderfully effective. Soon he was set apart to the work of the ministry, and became pastor of the Church in Henderson, Ky., then of the Church in Russelville, from which place he went to Paducah, where he remained three years, the most popular preacher in all that region. In 1850 he became pastor of the Beal Street Church in Memphis, Tenn., the same popularity following him, as also in his next pastorate in Jackson, Miss. For several years he had charge of the Church in Canton, and was also the owner of a valuable plantation near that place. The war swept away all his property. In 1866 he was called to the Coliseum Place Church in New Orleans, from which place he went back to his former church in Memphis, where he died in November, 1870. See Borum, *Sketches of Tennessee Ministers*, p. 31–40. (J. C. S.)

Burns, Islay, D.D., a Presbyterian minister, was a native of Scotland. He became the successor of McCheney at St. Peter's, Dundee, and was, a few years afterwards, translated to the professorship of theology in Glasgow Free College. He died at Hillhead, Glasgow, May 20, 1872. See *Presbyterian*, June 15, 1872.

Burns, Jabez, a Baptist minister, was born in Oldham, Lancastershire, England, Dec. 18, 1805. He was educated at Chester and Oldham, joined the Methodist New Connection early in life, and in 1830 became minister of the United Christian Church at Perth. In 1835 he went to London and took charge of the General Baptist congregation in New Church Street. He was one of the earliest members of the Evangelical Alliance, taking his place in the first conferences held in Liverpool, London, Edinburgh, and Birmingham. In 1847 he was appointed by the Annual Association of General Baptists one of the deputation to the Triennial Conference of the Free-will Baptists in the United States. He died in London, Jan. 28, 1876. Mr. Burns was the author of *Marriage Gift Book:—Life of Mrs. Fletcher:—Tracts and Small Treatises on Baptism:—The Pulpit Cyclopædia:—Hints to Church-members:*—and *A Few Words to Religious Inquirers*. Also, for some time previous to his death, he had been editor of the *Temperance Journal* and the *Preacher's Magazine*. See *Appleton's Annual Cyclopædia*, 1876, p. 630.

Burns, James D., a Scotch Presbyterian minister, was born at Edinburgh in 1823, and educated there. In 1845 he became pastor at Dunblane, but in 1847 went to the Madeiras for his health, and preached there until 1853, when he returned and settled in Hampstead. He died in 1864, leaving several poems.

Burns, Jeremiah, a Baptist minister, was born in South Carolina, Oct. 19, 1779. He united with the Church in 1802, and was ordained not long after. Much of his early life as a preacher was given to itinerant work. After laboring more than twenty-five years in South Carolina and Alabama, he moved in 1831 to Fayette County, Tenn. He interested himself in ministerial education, and took a prominent part in the establishment of an education society which was formed in Brownsville, Tenn., in 1835. He is represented as having been an able preacher, with a sweet, musical voice, and could not be excelled as an exhorter. He died near Germantown, Shelby Co., Tenn., January, 1861. See Borum, *Sketches of Tenn. Ministers*, p. 95–98. (J. C. S.)

Burns, Robert, a Methodist Episcopal minister, was born in South Carolina, April 10, 1794. He spent his youth in Warren County, O.; acquired a substantial education by diligent personal effort; experienced religion in his seventeenth year; immediately began exercising his gifts in singing, praying, and exhorting; received license to preach in his twenty-second year; and soon after was sent to labor on Paint Creek Circuit, where he began his active, useful itinerant life. In 1824 he went into the wilderness of Indiana, and proclaimed salvation in the log cabins to a people hungry for the Gospel. In 1826 he was admitted into the Illinois Conference, wherein he continued to labor with great zeal and fidelity until his strong constitution gave way, and in 1843 he was obliged to become superannuate, which relation he held until his death, Oct. 2, 1877. As a preacher, Mr. Burns was clear, pointed, and successful; as a Christian, thoroughly consecrated. See *Minutes of Annual Conferences*, 1878, p. 53.

Burns, Silas, a Methodist Episcopal minister, was born in Fairmont, Va., Jan. 3, 1828. He joined the Church in 1848, and in 1851 entered the West Virginia Conference, in which he served with zeal and fidelity to the close of his life, Dec. 25, 1854. Mr. Burns was exemplary in his piety alike at home and abroad; in the pulpit, clear, practical, and remarkably zealous. See *Minutes of Annual Conferences*, 1855, p. 569.

Burns, William Chalmers, A.M., a missionary to China from the English Presbyterian Church, was born in Scotland in 1815. He was converted at the age of seventeen; studied at the Universities of Aberdeen and Glasgow; and in 1839 entered upon his ministry at Dundee, where he wielded an influence over the masses unparalleled since the days of Whitefield and Wesley. In 1841 and 1842 he served the Church in Edinburgh; afterwards spent two years travelling and preaching in British North America, and on returning offered himself to the Free Church Mission for India, but they not being able to send him he embarked for China under the auspices of the English Presbyterian Church, in 1847. Soon he became entirely familiar with the Chinese language. Mr. Burns labored six years in China before he had a single convert to Christianity. But in 1854 a new æra dawned upon his career. Great interest was awakened in the neighborhood of Amoy, and from thence much success attended his labors. In 1859 he removed to Fuh-Chow; four years later to Pekin, and in 1867 to Nieu Chwang, on the confines of Manchooria, where at the close of the year he was seized with fever, which soon terminated his valuable life. Mr. Burns was an unmarried missionary, a man of one object, the salvation of his fellow-men. See *Christian Observer*, Aug. 1870, p. 601; and *Memoir* by Rev. Islay Burns (Lond. 1870).

Burns, William Hamilton, a Presbyterian minister, was born in Stirlingshire, Scotland, July 15, 1779. He was educated in the University of Edinburgh. In 1799 he was licensed by the Stranraer Presbytery, and stationed at Dun, where he discharged his duties faithfully for twenty-one years. In 1820 he was called to the parish of Kilsyth. He died May 8, 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 263.

Burnyeat, John, an eminent English minister of the Society of Friends, was born at Crabtreebeck, in the parish of Loweswater, Cumberland, about 1630. He was brought to embrace the views of the Friends in 1655, through the labors of George Fox, and at once began to be persecuted on account of his religious opinions. For four years he lived in comparative seclusion, attending to his secular business and making himself useful in the meetings of Friends. He visited several villages, and, entering on the Sabbath, during divine service, what he calls "bell-house," "worship-house," "steeple-house," etc., he interrupted the services with his "testimony." He was finally arrested and thrown into the common jail in Carlisle, where he was a pris-

oner twenty-three weeks. Soon after being released, he made a religious tour through some parts of Scotland, and the next year, 1659, through Ireland, having for his companion Robert Lodge, an English minister. At Londonderry he was driven out of the city, by the mayor's orders. During this trip, which lasted a year, he was several times in prison. Early in 1662 he left his home to go to London, to consult George Fox and some of the elders as to whether it was his duty to go to America. On his way back from London he was arrested at Ripon for refusing to take the oath of allegiance and supremacy; as he could not conscientiously take any oath. His imprisonment continued for fourteen weeks. After his return home, he remained there for most of the time until July, 1664, when he embarked at Galway for Barbadoes, where he remained three or four months, and then took ship for Maryland, landing there in February, 1665. He remained in America for about two years, travelling extensively, and visiting the churches of his denomination in different sections of the country. He spent the summer of that year in Barbadoes, and returned home in the fall. His ministry for the next few years was exercised in various parts of Great Britain. In 1670, in company with William Simpson, he again crossed the ocean, and, having spent six months in Barbadoes, he sailed for America, and arrived in New York Feb. 27, 1671. After spending some time in New England, he visited the middle and southern sections of the country. During a part of this tour he had for his companion George Fox. He returned to Ireland in 1673. From this date to the close of his life he was engaged in his ministerial work, often amid severe hardships and trials. His death took place July 11, 1790. A large number of his epistles, etc., may be found in the *Life of John Burnyeat*, in *Friends' Library*, xi, 119, 188, 345–430, 875. (J. C. S.)

Buronzo del Signore, CARLO LUDOVICO, an Italian prelate, was born at Vercelli, Oct. 23, 1731. He studied at Turin, and was made, at the age of twenty-one, a canon of the Church of Vercelli. Three years after he became vicar-general of the diocese. He was elevated to the see of Aqui in 1784, in 1791 was translated to Novarra, and in 1797 to the archbishopric of Turin. He resigned his see and retired to Vercelli, where he died, Oct. 22, 1806. He edited the works of Atto, bishop of Vercelli in the 10th century, with a preface and commentary, entitled *Attonis S. Vercellensis Ecc. Ep. Opera*, etc. (Vercelli, 1768, fol.). See *Biog. Universelle*, vi, 342; Landon, *Eccles. Dict.* s. v.

Burpee, RICHARD, a Baptist minister, was born in York County, N. B. He was for a short time pastor at St. Andrew's; graduated at Acadia College in 1844, and in 1845 went out to Burmah under the auspices of the Baptist Foreign Missionary Society of Nova Scotia and New Brunswick. His health soon became so enfeebled that he returned home in January, 1850. He proceeded to Florida, where he died, Feb. 25, 1853. He was the first missionary sent by the Baptists from the maritime provinces to the foreign field. See Bill, *Hist. of Baptists in the Maritime Provinces*, p. 277–280.

Burpo, THOMAS, a minister in the Methodist Episcopal Church South, was born in North Carolina, Sept. 7, 1804. He was converted in 1820; and in 1823 entered the Tennessee Conference, and was transferred to the Mississippi Conference. After filling various appointments with success his health failed, and in 1837 he located. In 1847 he was admitted into the Alabama Conference, and continued efficient until his decease, in January, 1856. Mr. Burpo was an unpretending, modest, Christian gentleman, faithful in all the relations of life, and full of the Holy Spirit. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 707.

Burr, Bradley L., a Methodist Episcopal minister, was born at Liberty, N. Y., Dec. 30, 1817. He was considered an upright, moral youth in early life; experienced conversion in 1839; immediately began exercising his gifts in prayer and exhortation; but meeting discouragements, his zeal abated and he became a backslider. In 1840 he was reclaimed, and licensed to exhort. In 1847 he received license to preach, and in 1851 entered the New York Conference, and in it labored until his last sickness, which soon terminated in his death, Nov. 16, 1858. Mr. Burr possessed a limited education, but a naturally good mind; was indefatigable in labor, emphatically a revivalist, and a great builder-up of the Church. See *Minutes of Annual Conferences*, 1859, p. 151.

Burr, Erastus Hamilton, a Baptist minister, was born at Preble, N. Y., Feb. 9, 1820, and was a graduate from Madison University in 1849. He pursued his theological studies at the Rochester Seminary, where he graduated in 1851. His ordination took place at Massillon, O., Jan. 7, 1852, where he was pastor in 1851 and 1852. His next pastorate was at Durhamville, N. Y., until 1854. He died at Homer, March 11, 1857. See *Gen. Cat. of Rochester Theol. Sem.* p. 7. (J. C. S.)

Burr, Isaac, a Congregational minister, was born in 1698. He graduated at Yale College in 1717; was ordained minister of the Church in Worcester, Mass., Oct. 13, 1725; was dismissed by an ecclesiastical council in November, 1744; then removed to Windsor, Vt.; and died in 1751. See Sprague, *Annals of the Amer. Pulpit*, i, 424.

Burr, Jonathan Kelsey, D.D., a Methodist Episcopal minister, was born in Middletown, Conn., Sept. 21, 1825. He was converted when but thirteen years old, and in 1845 graduated from Wesleyan University at Middletown. After his graduation, he taught for a time in the Adelphian Academy, Mass., and in 1846 became a student in Union Theological Seminary in New York city. In 1847 he preached on Clinton Circuit, N. J., and in 1848 was received on trial in New Jersey Conference, and appointed junior preacher on the Rome and Wantage Circuit. His subsequent appointments were as follows: 1849–50, Milford, Pa.; 1851–52, Orange, N. J.; 1853–54, Union and Burlington; 1855–56, Hoboken; 1857–58, Union Street, Trenton. In 1858 he was transferred to Newark Conference, and stationed at Clinton Street, Newark; 1860–61, Orange (second time); 1862–63, Market Street, Paterson; 1864–66, Hoboken (second time); 1867–69, Central Church, Newark; 1870–72, Morristown; 1873, Hoboken (third time); 1874–76, Madison; 1877–78, Montclair. He was a member of the General Conference of 1872: was for a short time professor of Hebrew in Drew Theological Seminary, though at the same time retaining his pastoral connection with Central Church, Newark; and was a member of the American Committee on the Revised New Test., attending its meetings faithfully, and doing his full share of the work even after sickness had made its inroads upon him. In 1873 he became very ill, but still resisted the steady encroachments of disease, retaining an effective relation to Conference until 1879, when he became supernumerary. For nine years he struggled heroically against the approach of death, not that he feared to die, but because he wished to live to continue his life-work for the Church. So persistent was he in his labor, that even after his health failed he supervised the passage through the press of his *Commentary on the Book of Job*. He died in Trenton, April 24, 1882. He was an excellent preacher, an admirable pastor, and a perfect gentleman. His reading was extensive and accurate, and his Christian character lovely. See (N.Y.) *Christian Advocate*, June 1, 1882; *Alumni Record of Wesl. Univ.* s. a. 1845.

Burrell, John Ilgen, a Lutheran minister, was born in Centre County, Pa. (near Bellefonte), Feb. 5, 1829. He entered the preparatory department Pennsylvania College in 1849, and graduated in 1855. For two years he was principal of an academy in Aaronsburg,

and then was appointed superintendent of schools for Centre County until 1860. For a time he taught in Bellefonte. Having studied law, he was admitted to the bar in 1858, and formed a partnership with Robert G. Durham. Turning to the ministry, he studied theology under Rev. D. Moser, of Pine Grove Mills, and was licensed to preach in 1860. During fifteen years following he was pastor of the Stone Church, Northampton County. After 1861 this church was known as St. Paul's. Mr. Burrell founded two churches—one at Martin's Creek, the other at Ackermansville. Though still pastor of St. Paul's, he organized, in 1869, a select classical school. From 1875 until his death he was pastor of St. Matthew's English Lutheran Church, Brooklyn, N. Y. From 1874 to 1877 he was a trustee of Pennsylvania College. He died Jan. 21, 1877. See *Penn. Coll. Book*, 1882, p. 247; *Luth. Observer*, Feb. 2, 1877.

Burrell, Samuel, an English Wesleyan minister, was born at Edmonton, Middlesex, Aug. 7, 1820. He was converted at the age of seventeen; spent three years at the Richmond Theological Institution; was sent in 1846 to Jamaica; labored there for fourteen years; returned to England and proved himself, in several home circuits, a faithful minister. He died at Thetford, May 13, 1867. Mr. Burrell was of a kind and gentle spirit. See *Minutes of the British Conference*, 1867, p. 25.

Burriburri, among the negroes of New Guinea, is the name given to God, the Creator.

Burritt, Elihu (often styled "The Learned Blacksmith"), a distinguished philologist and philanthropist, was born at New Britain, Conn., Dec. 8, 1811. His father was a shoemaker, and had in all ten children, of whom Elihu was the youngest. He was sent to the public school, and, although apprenticed to a blacksmith, had already acquired a taste for reading in his brother's school. After ending his apprenticeship, he studied, and acquired something of Latin, French, and mathematics; but at the end of six months returned to the anvil and forge, learning the Greek grammar during the intervals of labor. He obtained some knowledge of Hebrew; and, to secure at once blacksmith's work and books, he removed to Worcester, Mass., where he studied and toiled intensely. A translation which he made from the German happening to fall under the eye of governor Everett, secured him public notice; and, though still working at his forge, he edited a monthly magazine (*The Literary Gemini*) for one year (1839). In 1840 he began to accept engagements as a lecturer. In the *Eclectic Review* he printed translations from the Icelandic Sagas, and papers from the Samaritan, Arabic, and Hebrew, while he went on adding to his stock of languages. Always interested in philanthropic and social reforms and progress, and particularly in the propagation of the principles of peace, Mr. Burritt began in 1844, at Worcester, the publication of a newspaper called *The Christian Citizen*. From the office of this journal he also issued a series of tracts, entitled *Olive Leaves*. He became very earnest in his devotion to the cause of peace, and devised a mutual system of addresses in its behalf between England and America. He also circulated among travellers a periodical tract, entitled *The Bond of Brotherhood*. In 1846 he was both proprietor and editor of *The Peace Advocate*. In the same year he went to England, where he was hospitably received by men of opinions similar to his own. He lectured, wrote for *Douglas Jerrold's Weekly Newspaper*, printed and circulated tracts, and in 1852 began the distribution of a series of "friendly addresses," from Englishmen, through different parts of France. In all the European Peace Congresses he took a prominent part. For several years he occupied the position of United States Consul at Birmingham. After a residence abroad of nearly twenty-five years, he returned to the United States. He always maintained his interest in the different matters to which he had devoted his life, and continued to write and lecture publicly upon them. He resided at New Britain until his death, March 6, 1879. Of his numerous writings and orations, many of them fugitively printed, we mention only, as published in book form, *Sparks from the Anvil* (1848):—*Miscellaneous Writings* (1850):—*Olive Leaves* (1853):—*Thoughts and Things at Home and Abroad* (1854):—*A Walk from John O' Groat's to Land's End* (1855):—*Lectures and Speeches* (1869). His is another added to the names of those men of nature, energy, and irrepressible aspirations who have pursued knowledge and attained it under early difficulties. See *N. Y. Tribune*, March 7, 1869; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Duyckinck, *Cyclop. of Amer. Literature*, ii, 430.

Burroughs, Andrew R., a Methodist Episcopal minister, was born at Stamford, N. Y., June 19, 1839, of pious parents, who gave him a careful religious training. He experienced conversion in 1857, and in 1863 joined the New York Conference. After serving seven different stations with acceptability he died, Nov. 28, 1877. Mr. Burroughs was a devoted Christian. His preaching ability was superior, and his daily life a living sermon to his people. See *Minutes of Annual Conferences*, 1878, p. 44.

Burroughs, Charles, D.D., a Protestant Episcopal clergyman of the diocese of New Hampshire, was born in Boston, Dec. 27, 1787. He was ordained priest in 1812, and was rector in Portsmouth, N. H., until about 1857; and still remained there, without regular charge, until 1864, when he removed to Massachusetts, but never resumed regular duty. He died March 5, 1868. He wrote *Memoirs H. B. Morse* (1829):—*Poetry of Religion*, etc. (1851). See *Prot. Episc. Almanac*, 1869, p. 109; Drake, *Dict. of Amer. Biog.* s. v.

Burroughs, Eden, D.D., a Congregational minister, was born at Stratford, Conn., Jan. 19, 1738. He graduated at Yale College in 1757; was ordained at Killingly in 1760, where he was pastor for twelve years. From 1772 to 1809 he was in charge at East Hanover, N. H.; the following year he was pastor of the Dartmouth College Church; and at Hartford, Vt., from 1810 to the time of his death, May 22, 1813. See Sprague, *Annals of the Amer. Pulpit*, ii, 90; *Cong. Quarterly*, 1860, p. 183.

Burroughs, Joseph, an English Baptist minister, was born in London, Jan. 1, 1685. His father was a respectable weaver in Spitalfields, who by his prudence and industry acquired considerable property, and was a layman of prominence in his denomination. Being in possession of ample means, he gave his son a liberal education, which was completed at the university of Leyden. In May, 1713, he was invited to become assistant minister in the Baptist Church in Paul's Alley, London; and on the death of his colleague, Rev. Richard Allen, was chosen his successor, being ordained May 1, 1717. Before the general prevalence of open-communion sentiments, now so largely held in England, Mr. Burroughs took the ground that "as no particular terms of Church communion are prescribed in the New Test., every Church must be at liberty to fix those terms which it may judge conducive to the main end and design of the Gospel, provided no attempt be made to impose them upon others." When he had served his Church forty years, he expressed a wish to be freed from ministerial and pastoral care; but his congregation preferred to secure for him a colleague, and his relation continued until his death, which occurred Nov. 23, 1761. Mr. Burroughs gave to the Christian world many productions from his pen, in the form of sermons, etc. Among these were, *Thanksgiving for Victory* (1713):—*Against Popery* (1735):—two *Discourses* on private institutions:—*Concerning Baptism*, etc. (1742):—a volume of *Sermons*, fourteen in number, on various subjects:—*Day Thoughts*, a poem in blank verse, written by way of animadversion upon some gloomy passages in Dr. Young's *Night Thoughts*. Mr. Burroughs belonged to that division of the English Baptists known as "Gen-

eral Baptists," because they hold to general in distinction from particular redemption. See Wilson, *History of Dissenting Churches*, iii, 249, 250. (J. C. S.)

Burroughs, William, a Congregational minister, was born in Boston, Mass., Feb. 1, 1823. After graduating he was for one year a member of the Yale Law School. He then pursued a course of theological study in the seminary of this college, and received license to preach, in 1846 for one year, and in 1847 for four years. His health was too feeble to permit him to discharge the duties of a clergyman, and he resumed the study of law in Philadelphia. In 1853 he was admitted to the bar; in 1855 he travelled extensively in Europe. He died in Germantown, Pa., March 24, 1861. In his last will he bequeathed to Yale College, for the benefit of the Theological Institution, the sum of $10,000, subject for a few years to a small annuity. See *Obituary Record of Yale College*, 1861.

Burroughs, William Mills, a Methodist Episcopal minister, was born in Mercer County, N. J., June 21, 1814. He was converted at Pennington, in his nineteenth year; began preaching in 1837; and in 1839 entered the New Jersey Conference. In 1856 he became a member of the Newark Conference, and in it labored to the close of his life, April 17, 1864. Mr. Burroughs was a true friend, a devoted pastor, and a solid, rather than brilliant, preacher. Without bigotry he was firm, a lover of peace, and a promoter of harmony. See *Minutes of Annual Conferences*, 1865, p. 49.

Burrow, Reuben, D.D., a Cumberland Presbyterian minister, was born in Guilford County, N. C., in 1798. In 1806 his father removed to Tennessee. The Elk Presbytery received him as a candidate for the ministry at Mars Hill, Giles Co., in 1821. The following year he was sent as a missionary to Missouri, in which state, in 1823, he was licensed. That year he formed a circuit along White River, Ark., where he preached for some time. Subsequently he went to St. Michael, Mo. Returning to Tennessee he labored for twelve months on a circuit which extended through Giles, Maury, Bedford, and Lincoln counties. He was ordained at Shiloh, Tenn., April 24, 1824. In 1826 he was appointed by the synod as an agent to the Carolinas for the collection of funds to establish a college. In 1827 he returned home and surrendered his agency. The following year he resided near Pulaski, Giles Co. In 1831 he was sent as a missionary, in company with Robert Donnell, through East Tennessee, North Carolina, and Pennsylvania; in 1834 he spent about five months preaching in Missouri. He was again in North Carolina in 1847; after that he labored mostly in Tennessee and Mississippi until 1852, when he was appointed professor of Systematic Theology in Bethel College, at McLemoresville, Tenn., taking charge of the congregation in that place, and remaining there until 1864. He died in Shelby County, Tenn., May 13, 1868. His eldest son, Rev. Aaron Burrow, died during the civil war. In 1845 Dr. Burrow published a small volume on baptism. He was an extensive contributor to the *Theological Medium;* wrote largely on doctrinal subjects, especially on sanctification. On three occasions he was moderator of the General Assembly—in 1836, 1840, and 1850. He was regarded as one of the strongest men in the pulpit that his Church ever produced. On the vexed question of baptism he had several public discussions with Baptist ministers in Tennessee and Mississippi. See Beard, *Biographical Sketches*, 2d series, p. 240.

Burrowes, Robert, D.D., an Irish clergyman, and dean of Cork, of the early part of this century, published a *Sermon* (1795):—*Sermons on the First Lessons of the Sunday Morning Service*, etc. (1817):—*Twelve Discourses on the Liturgy of the Church of England* (1834). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burrows, George, an Irish Wesleyan minister, was born in Sligo. He was early converted; entered the ministry in 1809; retired after forty-one years of service; and died at Black Rock, near Dublin, Oct. 22, 1863, in his seventy-sixth year. He was a man of amiable disposition and of consistent piety. See *Minutes of the British Conference*, 1864, p. 27.

Burrows, George W., was a minister in the Methodist Episcopal Church South. After several years' service in the Kentucky Conference, he removed to Texas, where, in 1855, he was ordained elder in the Texas Conference. Four years later he became superannuated, which relation he sustained to the time of his decease, Aug. 4, 1861. He was a preacher of more than ordinary ability, a man of great affliction, and large faith. See *Minutes of Annual Conferences of the M. E. Church South*, 1861, p. 349.

Burrows, James F., a Methodist Episcopal minister, born Feb. 10, 1826, was converted in 1843; professed conversion in 1845; spent one year at the Concord Biblical Institute; and in 1848 entered the Troy Conference. In 1851 he became a superannuate, which relation he sustained to the time of his death, April 2, 1852. Mr. Burrows was an esteemed Christian gentleman. See *Minutes of Annual Conferences*, 1852, p. 61.

Burrows, Joseph, an English Baptist minister, was born at Sutton Ashfield, Nottinghamshire. He joined an Independent Church in his youth, and was encouraged by his brethren to preach. Subsequently he united with the General Baptist Church in his native village, and for some years was its pastor. In 1831 he removed to Alreton, Derbyshire, in which, and the neighboring town of Ripley, he labored from 1831 to 1847. In 1849 he became pastor in Wolverhampton. In 1850 he removed to a village in Norfolk County, and continued his ministry until obliged to relinquish its duties on account of ill-health. He died at Wirksworth, April 20, 1857. See (Lond.) *Baptist Hand-book*, 1858, p. 48. (J. C. S.)

Burrows, Martin, an English Wesleyan minister, was born at Caistor, Lincolnshire, Feb. 24, 1818. He was converted when quite young; began to preach at eighteen; was accepted by the conference in 1838, and was twice appointed to Oldham. He died at his father's house in Rotherham, April 21, 1840. He was a pious and promising young man. See *Minutes of the British Conference*, 1840.

Burrows, Roswell, a Baptist minister, son of the following, was born at Fort Hill, in Groton, Conn., Sept. 2, 1768. He was ordained associate pastor with his father in August, 1806. Soon after he went on a missionary tour, which gave an impulse to the cause of missions in the churches. He served as pastor at Groton, Stonington, and Preston, and at Greenport, L. I. His sermons were Biblical and full of thought. He died May 28, 1837. See Cathcart, *Baptist Encyclop.* p. 169.

Burrows, Silas, a Baptist minister, was born at Fort Hill, in Groton, Conn., in 1741. He was ordained in 1765 pastor of a Church in Groton, and encountered much opposition from numerous sects in the vicinity. During the Revolutionary struggle he at once boldly espoused the cause of freedom. He lived to see his Church in a flourishing condition, and to witness the adoption of a constitution in Connecticut securing equal religious privileges to all, for which he earnestly labored. His ministry was favored with several remarkable revivals. He died in 1818. See Sprague, *Annals of the Amer. Pulpit*, vi, 106; Cathcart, *Baptist Encyclop.* p. 169.

Burrows, Thomas, an English Wesleyan minister, was born in Manchester, Aug. 29, 1807. He was converted in early life; entered the ministry in 1831; labored for fourteen years in Jamaica and other parts of the West Indies; thereafter in England; finished a three years' service on Kington Circuit; looked forward to a new sphere of labor in Andover; and died suddenly, Aug. 17, 1874. He was a conscientious and good

man, and labored earnestly for the salvation of souls. See *Minutes of the British Conference*, 1875, p. 10.

Burrows, Walter, a Methodist Episcopal minister, was born at Elizabeth, N. J., April 19, 1790. He was led to Christ in early manhood, through the labors of a pious sister; and in 1816 entered the Philadelphia Conference. He labored faithfully and zealously until 1853, when he was granted a supernumerary relation, which he held during life, though he continued to labor as health permitted in connection with the New Jersey and Newark Conferences. He died at Baskingridge, March 4, 1869. As a Christian, Mr. Burrows was joyous in his experience. As a minister, he was judicious, practical, and highly respected. See *Minutes of Annual Conferences*, 1869, p. 55.

Burrows, William, an English Methodist preacher, was born at Nottingham, Jan. 2, 1799. While a boy, he was convinced of sin by reading John Nelson's *Journal*, and soon afterwards he found peace through believing. He was a local preacher in his youth, and entered the itinerant ministry of the New Connection in 1823. He was a burning and a shining light in the Church, and travelled in fourteen of the best English circuits. He labored till his strength was utterly exhausted. For three years his sufferings were great, but he died in triumph at Sheffield, Dec. 4, 1852. See *Minutes of the Conference*.

Burruss, Elijah Willis, a Methodist Episcopal minister, was born in Madison County, Ky., April 17, 1817. He removed with his parents to Decatur County, Ind., in 1828; was admitted to Church membership in 1838; experienced conversion two years later; received license to exhort and to preach in 1841; and in 1845 entered the Indiana Conference. He labored with unflagging zeal and fidelity until three months previous to his decease, which occurred July 28, 1870. Mr. Burruss was remarkable for his faithfulness and cheerfulness. See *Minutes of Annual Conferences*, 1870, p. 193.

Bursa, in Kalmuck mythology, is a deity said to possess the virtue of preserving beauty, and also of healing diseases. Usually its image is made of stone, and enclosed in a small case, which is hung about the neck. When a Kalmuck contracts a disease, he rubs some of this stone off, and mixes the dust with his food, which he then eats. The Lamas have sole right to sell these idols. They affirm that the stone came from the mountain on which Dalai Lama lives.

Burscher, Johann Friedrich, a Protestant theologian of Germany, was born at Camenz, Feb. 16, 1732. He studied at Leipsic, where he was also appointed professor of philosophy in 1764. In 1768 he was made professor of theology, and in 1781 senior of the theological faculty. He died Sept. 10, 1805. He published, *Introductio in Ezechielis Librum* (Lips. 1755):—*Versuch einer kurzen Erläuterung des Propheten Jeremiä* (ibid. 1757):—*Versuch einer Erläuterung der Propheten Hosea und Joel* (ibid. 1758; 2d ed. 1762):—*Diss. de Gaza Derelicta Futura, ad Zeph. ii*, 4 (ibid. 1768):—*Christus Mosis et Pentateuchi Vindex* (ibid. eod.):—*Ecclesiæ Doctrina de Deo Triuno*, etc. (ibid. 1780). See Winer, *Handbuch der theol. Lit.* i, 594, 597; Döring, *Die gelehrten Theologen Deutschlands*, i, 211 sq. (B. P.)

Burscough, William, D.D., an Irish prelate, was consecrated bishop of Limerick in 1725, and died in 1755. He published a number of single sermons. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burse was anciently a *purse* to hold that which was valuable; retained even now among the official insignia of the lord high chancellor of England.

The bursar of a convent was its *treasurer*.

In ecclesiastical phraseology, a *burse* is the receptacle for the corporal and chalice-cover. It is a square and flat box made of cardboard, covered with rich silk or cloth of gold, embroidered and studded with jewels, open on one side only, and placed over the chalice veil when the sacred vessels are carried to the altar by the celebrant.

Burt, David, a Congregational minister, was born at Monson, Mass., Aug. 2, 1822. After preliminary study in Wilbraham Academy, he entered Wesleyan University; but graduated at Oberlin College in 1848, and at Andover Theological Seminary in 1851. On Nov. 5 of the latter year he was ordained pastor in Raymond, N. H., which position he retained until February, 1855. From January, 1856, to February, 1858, he was pastor in Rutland, Mass.; and from May, 1858, to August, 1866, he was acting-pastor in Winona, Minn. The two years following he was employed as superintendent of schools in Tennessee under the Freedmen's Bureau. The next year he was acting-pastor in Minneapolis; and from January to March, 1870, in New Braintree, Mass. After this, about five years, he was superintendent of schools in Winona County, Minn.; and state superintendent of public instruction afterwards, residing at Northfield. He died at St. Paul, Minn., Sept. 23, 1881. See *Cong. Year-book*, 1882, p. 24.

Burt, Edmund, a Congregational minister, was born at Longmeadow, Mass., Nov. 11, 1803. He completed the course in the theological seminary at Gilmanton, N. H., in 1839, and two years after was ordained over the churches of Franconia and Bethlehem. He subsequently labored at Deering; Newfield, Boothbay, Gilead, Me.; Gorham, N. H.; and Stewartstown, Vt. His work was mostly missionary. He died at Gorham, July 14, 1864. Mr. Burt was a careful student of the Bible, and a faithful, instructive, and logical preacher. See *Cong. Quarterly*, 1864, p. 382.

Burt, Federal, a Congregational minister, was born in Southampton, Mass., in 1789. He graduated at Williams College in 1812; was ordained pastor in Durham, N. H., June 18, 1817; and died Feb. 29, 1829. See Sprague, *Annals of the Amer. Pulpit*, ii, 468.

Burt, Nathaniel C., D.D., a Presbyterian minister, was born at Fairton, N. J., April 23, 1825. He was a graduate of the College of New Jersey in 1846, and of Princeton Seminary in 1850. His ministerial career began at Springfield, O. (1850–55). From this Church he was called to the pastorate of Franklin Street Presbyterian Church, Baltimore, Md.; and in 1860 was called to the Seventh Presbyterian Church, Cincinnati, O. During his pastorate in the latter Church he travelled for some time in Europe and the East, seeking the restoration of his health. He was elected president of Ohio Female College at Cincinnati, in 1868, but soon resolved to return to Europe. In 1870 he crossed the ocean, in order to superintend the education of young ladies from this country. He died at Rome, Italy, March 4, 1874. He was a man of fine scholarship and cultivated taste; being a correspondent of several American journals, especially the *Presbyterian* and the *New York Evangelist*. He published several volumes, entitled, *Redemption's Dawn*:—*Hours Among the Gospels*:—*The Far East*:—*The Land and Its Story*. See *Presbyterian*, April 4, 1874.

Burt, William, an English Wesleyan minister, was born at Torpoint, Cornwall, April 17, 1792. He was converted at nineteen; received by the British Conference in 1816, and sent to British North America; preached at Frederickton, N. B., from 1817 to 1819; Horton, N. S., from 1819 to 1822; Newport, 1816 and 1822; Charlotte-town, P. E. I., from 1823 to 1826; Odell Town, Canada, from 1826 to 1828; returning to England in that year. After more than thirty years' efficient service in his native land, he retired to Plymouth, where he died, Sept. 15, 1870. Mr. Burt had a singularly simple, practical mind. From the most vigorous toil he never shrank. His wonderful punctuality, method, sense of duty, quiet resolve to do his best in everything, gave him the power of the man of genius. He was most exact and painstaking in study, fond of theology, had an immense fund of quiet humor, his face beamed with

faith and trust and love to God and man, and hundreds were converted under his ministry. See *Minutes of the British Conference*, 1871, p. 12; Pope, in *Wesl. Meth. Mag.* 1872, p. 193.

Burtis, Arthur, D.D., a Presbyterian and (Dutch) Reformed minister, was born in the city of New York, Oct. 25, 1807. He graduated at Union College in 1827; studied theology at Princeton and Auburn Seminaries, graduating from the latter in 1833. He was licensed by the Presbytery of Geneva in 1833, and ordained in 1835. He was settled at Fort Plain Reformed Church in 1835, and subsequently at Little Falls Presbyterian Church, Binghamton, one year; Oxford, seven years; Vernon (N. J.), one year; and Buffalo from 1847 to 1857. He taught in Buffalo, and was district secretary of the American and Foreign Christian Union from 1859 to 1863. In 1864 he accepted the professorship of Greek in Miami University, where he remained until his decease, March 23, 1867. Dr. Burtis was a thorough classical scholar, and, before entering upon his theological studies, had studied law with chancellor Kent. His learning was varied and profound, and in his professional chair, at a late period of life, he found his true place. His death was greatly lamented. See Corwin, *Manual of the Ref. Church*, s. v.; *Appleton's Annual Cyclop.* 1867, p. 558. (W. J. R. T.)

Burton, Henry, a Methodist Episcopal minister, was born in 1787. In 1830 he entered the New York Conference, but in 1837 impaired health, induced by excessive labor, caused him to locate. He resumed his place in 1849, and continued zealous until 1858, when he became superannuated, which relation he held to his death, at Middletown, Conn., Sept. 25, 1878. Mr. Burton possessed a clear mind, a courageous heart, and a sound faith. See *Minutes of Annual Conferences*, 1879, p. 32.

Burton, James, D.D., an English divine, was born in 1745, and educated at Magdalen College, Oxford, of which he became a fellow. He was presented to the rectory of Over-Warton, Oxfordshire, with the annexed perpetual curacy of Nether Warton, in 1771; to the vicarage of Little Berkhampstead, Herts, in 1789; to the incumbency of the first portion of Waddesdon, Bucks, in the same year; and was appointed canon of Christchurch, Oxford, in 1792. He was also chaplain in ordinary to the king, and for many years a magistrate of Oxfordshire. He died June 30, 1825. See (Lond.) *Annual Register*, 1825, p. 264.

Burton, James Daniel, an English Wesleyan minister, was born in Manchester, July 25, 1784, and commenced his itinerancy in Wakefield in 1805. He labored efficiently and zealously until 1814, when his health failed. He died at Liverpool after a tedious illness, which he bore with fortitude and resignation, March 29, 1817. He was a minister of much promise. See *Wesl. Meth. Mag.* 1817, p. 881.

Burton, John (1), an English minister of the Society of Friends, was born at Dent, Yorkshire, in 1682. Early in life he became a Christian, and in due time gave evidence that he would be of service to the cause of Christ as a preacher of his Gospel. His labors extended over a wide field, embracing not only many sections of his native land, but reaching also to the American colonies. After a long life of unwearied service, he died March 23, 1769. See *Piety Promoted*, ii, 435, 436. (J. C. S.)

Burton, John (2), a Baptist minister, was born in England in 1760. He emigrated to Halifax, N. S., in 1792; and subsequently came to the United States, where he connected himself with a Baptist Church. Some time after this he returned to Halifax, and, being now an ordained minister, he administered the first baptism by immersion ever witnessed in that city. In 1795 he assisted in the organization of a church, and was its pastor till his death, Feb. 6, 1838. "He was a Christian gentleman, useful in the community in which he labored, and enjoying the love and respect of those around him." See Cathcart, *Baptist Encyclop.* p. 170. (J. C. S.)

Burton, John Hill, historiographer royal for Scotland, was born April 22, 1809, at Aberdeen, where he was educated at the grammar-school, and afterwards at Marischal College. His father dying when he was a boy, he had his own way to make. He chose the legal profession, and was in 1831 admitted to the Scottish bar. He never got practice, but wrote two legal books, of value in their day; and he acquired a knowledge of the history of Scotch law which was useful when he afterwards wrote his *History*. Unable to support himself by his profession, he succeeded in doing so by the scarcely less arduous profession of letters. He began to write as early as 1833 for the *Westminster*, and afterwards for the *Edinburgh* and *North British Reviews*. In 1846 he published *The Life and Correspondence of David Hume*, and in 1847, *Lives of Simon Lord Lovat, and Duncan Forbes of Culloden*. His main work, however, was his *History of Scotland* (1853, 2 vols.), covering the period from the Revolution of 1688 to the extinction of the last Jacobite rebellion in 1748, and which he supplemented in 1867 to 1870 by seven volumes on the history of Scotland from Agricola's invasion to the Revolution of 1688. A second edition of the whole work, in eight volumes, was issued in 1873. "This," says a writer in the *Academy*, is beyond doubt the most, indeed, the only, complete history of that country; for no other historian has embraced the whole of the political existence of the Scottish nation down to the time when it finally merged in that of Great Britain." His last publication was, *History of the Reign of Queen Anne* (1880). Mr. Burton died Aug. 10, 1881, at Morton House, near Edinburgh. (B. P.)

Burton, J. E., a Methodist Episcopal minister, was born in Nicholas County, Ky., in 1812. He removed to Monroe County, Ind., in 1821; joined the Church in his thirteenth year; was licensed to preach in his eighteenth year; removed to Missouri in 1850; and in 1851 was admitted into the Missouri Conference, wherein he labored faithfully, with one year's exception as superannuate, to the time of his death, in 1866. Mr. Burton was a practical preacher of respectable talents, greatly beloved by those who knew him. See *Minutes of Annual Conferences*, 1866, p. 264.

Burton, Nicholas, a Spanish martyr, was a merchant dwelling in the parish of Little St. Bartholomew. He was put into prison in Cadiz for no assigned reason, and lay there in irons fourteen days. All this time he instructed the poor prisoners in the Scriptures. When the officers found out his course, they carried him in irons to Seville, into a still more dismal prison called Triana, where the fathers and friars proceeded against him secretly, according to their custom. On Dec. 20, 1558, he was taken to a place called the Auto, where his tongue was forced out of his mouth with a cloven stick fastened upon it, so he could not utter his faith to the people. As soon as the sentence was given, he was tied to a stake and burned. See Fox, *Acts and Monuments*, viii, 513.

Burton, Thomas Blount, an English Congregational minister, was born at Nottingham, March, 1787. He was left an orphan at the age of nine, and received his early education at Roggin, under the care of an aunt. While at school he was very reckless, but afterwards became a Christian, and joined the Methodist New Connection. In 1818 Mr. Burton joined the Independents at Castle Gate, where he preached till his death, Dec. 22, 1860. His preaching was marked by great simplicity and directness, and in character he was as much known and esteemed for his transparent uprightness as for his unfeigned humility. See (Lond.) *Cong. Year-book*, 1862, p. 225.

Burton, William (1), an English clergyman of the latter part of the 16th century, was minister of the

cathedral church in Norwich. He published *Catechisme* (1591):—*Seven Sermons* (1592); and other sermons. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Burton, William (2), a Baptist minister, was born at Margaree, Cape Breton. He united with the Church in 1826, and was ordained July 20, 1828. From 1830 to 1853 he was the colleague of Rev. Harris Harding, pastor of the Church in Yarmouth, and subsequently was pastor of churches in St. John, N. B., and Hantsport, N. S., where he died in 1867. See Cathcart, *Baptist Encyclop.* p. 170. (J. C. S.)

Burton, William H., a Protestant Episcopal clergyman of the Diocese of Mississippi, was rector of the Church at New Iberia, La., in 1853; the following year was rector in Franklin; in 1857, missionary at Bayou Sara, and remained in this work until the close of 1859. Subsequently, he acted as a general missionary in the neighborhood, having his residence at Centreville; and in 1865 he became officiating minister at Corinth, Miss. The following year he was rector of St. Jude's Church, in that place; and in 1867 rector of the Church of the Epiphany, near Port Gibson, Claiborne Co., Miss. He died Sept. 8, 1870. See *Prot. Episc. Almanac*, 1871, p. 118.

Burton, William Miller, A.M., a minister of the Protestant Episcopal Church, was born at Winsted, Conn., in 1808. At an early age he evinced an extraordinary desire for knowledge. He entered the academy at Erie, Pa., whither his father had removed in 1812. At sixteen he was a teacher, in which profession he continued for several years. Graduating at the Wesleyan University, Middletown, Conn., in 1834, he at once became a tutor, afterwards professor, in Alleghany College, Meadville, Pa.—a position which he occupied for several years. He was ordained deacon in 1840, and priest in 1841; and was settled one year as minister at Hollidaysburg, Pa.; four and a half years as rector of St. John's Church at Ohio City (now Cleveland), O.; seven years as rector of St. Peter's, Tecumseh, and St. John's, Clinton—a double parish in Michigan. He died at Tecumseh, Nov. 20, 1854. His preaching was distinguished for purity and elegance of diction. See *Amer. Quar. Church Rev.* 1855, p. 159; *Wesl. Univ. Alumni Record*, 1882, p. 5.

Burtons were soothsayers of the ancient Prussians. They told fortunes from lots drawn.

Burtt, John, a Presbyterian minister, was born at Kilmarnock, Ayrshire, Scotland, May 23, 1789. When a youth he was decoyed into a boat by a press-gang, and made to serve five years in the British navy. He was afterwards liberated through the interference of a British officer, when he returned to Scotland and devoted himself to literary studies. He taught school sixteen months in Kilmarnock, and went to Glasgow to attend lectures in the university. In 1817 he came to America, and joined the Sixth Street Presbyterian Church, Philadelphia. Determined to elevate himself to the ministry, he entered Princeton Theological Seminary in 1822; and after remaining about a year, he was licensed to preach by the Presbytery of Philadelphia, and was ordained and installed pastor of the Presbyterian Church in Salem, N. J., in 1824. He remained pastor of this Church six years, when he became editor of the *Presbyterian*, Philadelphia. In 1833 he took charge of *The Standard*, a religious paper published in Cincinnati, O., and was (1835–1842) pastor of the Fifth Presbyterian Church of that city. He was elected a professor of Washington College, but declined to accept, and in 1842 took charge of the Church at Blackwoodtown, N. J., which he retained until 1859. He was for many years the translator of the French contributions to the *Presbyterian*. He died at Salem, March 24, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 124; *Gen. Cat. of Princeton Sem.* 1881, p. 38.

Burward, Anthony, an English martyr, was one of five who were burned at Canterbury in September, 1555, for the true testimony of Christ and his Gospel. See Fox, *Acts and Monuments*, vii, 383.

Burwash, Henry, an English prelate of the 14th century, was named from Burwash, Sussex. "He was of noble alliance, but, when this is said, all is said to his commendation, being otherwise neither good for Church nor state, sovereign nor subjects; covetous, ambitious, rebellious, injurious." He was recommended by his kinsman, Bartholomew de Badilismer, baron of Leeds, in Kent, to Edward II, who preferred him bishop of Lincoln. It was not long before he fell under the king's displeasure, his temporalities were seized, though afterwards, on his submission, restored. He retained his old grudge, and assisted the queen in the deposition of her husband. He was twice lord-treasurer, once chancellor, and once sent as ambassador to the duke of Bavaria. He died in 1340. The story goes that after his death he was condemned as *viridis viridarius* (a green forester), because in his lifetime he had enclosed other men's grounds into his park. See Fuller, *Worthies of England* (ed. Nuttall), iii, 248.

Burwell, W. F., a Baptist minister, was born in Pennsylvania in 1841. He was baptized at the age of fifteen, and united with the Monongahela Union Church. He was licensed to preach June 1, 1866. After preaching temporarily in several churches, he was ordained Aug. 5, 1867, as pastor of the Greensborough and Beulah churches. His connection with these continued for some time, and then he devoted himself to the Greensborough Church, being its pastor for five years. After his resignation, he was pastor or supply of the Goshen, Zoar, Forks of Cheat, and Monongahela Union churches—the latter as pastor, for four years. For one year he served as financial agent for Monongahela College. He died in Dunkard township, Greene Co., Pa., March 12, 1881. See *National Baptist*, March 24, 1881. (J. C. S.)

Bury, Richard, a Protestant Episcopal clergyman of the Diocese of Ohio, resided, in 1853, in Trenton, Mich. Thence, the next year, he removed to Grosse Isle, where he remained until 1864, and from thence to Cleveland, O., as rector of St. James's Church, remaining there until he died, July 21, 1875, aged eighty-three years. See *Prot. Episc. Almanac*, 1876, p. 149.

Bus, Balthasar de, a French ascetic theologian of the Jesuit order, nephew of César de Bus, was born in 1587, and died Dec. 21, 1657. He wrote, *Preparation à la Mort* (Lyons, 1648; Grenoble, 1660):—*Motifs de Devotion envers la Sainte-Vierge* (Lyons, 1649):—*Occupation Intérieure pour les deux Semaines de la Passion* (1650):—*Motifs de Contrition* (1652):—*Exercice de la Présence de Dieu* (Chambery, 1669). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bus, César de, a French monk, was born at Cavaillon, Feb. 3, 1544, and died at Avignon, April 15, 1607. After having lived a life of dissipation, he joined the clergy and was made canon of Cavaillon. He founded, in 1592, the Congregation of the Priests of the Christian Doctrine, called "Doctrinaires," and of a similar one of the Ursulines, called "Filles de la Doctrine Chrétienne," who, like the former, had to teach. César de Bus is the author of *Instructions Familières* (Paris, 1665). See Beauvais, *Histoire de la Vie de César de Bus* (Paris, 1645); Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bus (or **Bos**, or **Van der Bosch**), **Cornelius**, a Dutch engraver, was born at Bois-le-Duc about 1510, and visited Italy while young. The following is a list of some of his works: *The Last Judgment; Lot and his Daughters; David and Uriah; Jesus Preaching to the Jews; Death Seizing a Monk; The Entombing of Christ.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Busca, Antonio, a Milanese painter, was born in 1625. He studied under Procaccini, and painted, in

competition with that master, a picture of the *Virgin, Mary Magdalene,* and *St. John,* in the church of San Marco. He died in 1686. See Spooner, *Biog. Hist. of the Fine Arts,* s. v.; Hoefer, *Nouv. Biog. Générale,* s. v.

Busca, Ignazio, an Italian prelate, was born at Milan in 1713. He was nuncio in the Netherlands before the insurrection of these provinces against Joseph II. On his return to Italy he was appointed governor of Rome; became cardinal in 1789; and obtained the confidence of Pius VI, who sent him to Milan to negotiate with Cacault, sent from France. He failed in this mission and returned to Rome, where he continued to perform important offices. Later he opposed the Concordat. He died in 1803. See Hoefer, *Nouv. Biog. Générale,* s. v.; Rose, *Gen. Biog. Dict.* s. v.

Busch (Lat. *Buschius*), **Hans** (or **Arnold**), a Dutch theologian, was born in 1399 (or 1400) at Zwolle, in Overyssel. He studied theology at the monastery Windesheim, and was appointed canon in 1419 (or 1420). According to some authorities, he also became prior of Sulten, in the diocese of Hildesheim, in Saxony. He acquired a great renown through his indefatigable zeal, firmness, and tact, with which he reformed the monasteries in Frisia, Westphalia, and Saxony, in spite of the resistance of monks and nuns. He died in 1477 or 1479. He is the author of a chronicle of the monastery Windesheim, entitled *De Viris Illustribus Ordinis sui et Monasterii Windesimensis* (2d ed. by H. Rosweydus, Antwerp, 1628):—*De Reformatione Monasteriorum Quorundam Saxoniæ, libri iv* (reprinted in *Leibnitii Scriptt. Brunsvic.* ii, 476 sq., 806 sq.). Both these were originally published at Antwerp in 1621. Trithemius mentions other works of this writer in MS. See Jöcher, *Allgemeines Gelehrten-Lexikon,* s. v.; Schlegel, *Kirchen- und Reformationsgeschichte von Norddeutschland* (Hanover, 1828); Klippel, in Herzog's *Real-Encyklop.* s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses,* s. v.; Hoefer, *Nouv. Biog. Générale,* s. v. (B. P.)

Busch, Peter, a Lutheran theologian of Germany, was born Nov. 15, 1682, at Lübeck. He studied at Leipsic, and, after having acted as tutor in the families of several noblemen, he was, in 1717, appointed pastor at Ofleben, near Helmstädt. In 1721 he was called to Hanover, where he died, May 3, 1744. He wrote treatises on several hymns, and composed more than sixty hymns, some of which are still in use. See Koch, *Gesch. des deutschen Kirchenliedes,* v, 562 sq. (B. P.)

Buschbeck, Erhard Carl, a Reformed theologian of Germany, was born at Köthen, in Anhalt, in 1816. In 1845 he became preacher at the Reformed Church in Trieste, and in 1875 also superintendent of the Vienna Reformed diocese. He died Dec. 29, 1882. He wrote, *Biblische Geschichten für Schule und Haus* (Frankfort, 1855):—*Preghiere pur l'Uso Domestico de' Cristiani Evangelici Riformati* (Trieste, 1858). In connection with Steinacker, he published *Verfassungsentwurf für die evangelische Kirche Oesterreichs,* etc. (ibid. 1850). See Zuchold, *Bibl. Theol.* i, 208. (B. P.)

Büsching, Anton Friedrich, a German Protestant theologian and geographer of Germany, was born Sept. 27, 1724, at Stadthagen. He studied theology at Halle; in 1748 was called to Petersburg, as preceptor of prince Biren; in 1754 became professor of philosophy at Göttingen, but was afterwards silenced for alleged heterodoxy; in 1759 became ordinary professor there; in 1761 went to Petersburg, as director of the Protestant churches, but resigned in 1765, and went to Altona, and finally to Berlin, where he died, May 28, 1773, being doctor of theology, member of consistory, and rector of the Kölnische gymnasium. He wrote, among other works, *Introductio Hist.-theol. in Epistolam Pauli ad Philippenses* (Halle, 1746):—*Gedanken von der Beschaffenheit und dem Vorzuge der bibl. dogmat. Theologie vor der scholastischen* (Berlin, 1758):—*De Procrastinatione Baptismi apud Veteres ejusque Causis* (Halle, 1747):—*Geschichte der evangel. Gemeinden in Russland* (Altona, 1764, 1767, 2 vols.):—*Geschichte der jüdischen Religion* (Berlin, 1779):—*Vitringa's Auslegung der Weissagungen des Jesaias* (Halle, 1749–51). See Winer, *Handbuch der theol. Lit.* i, 67, 89, 147, 217, 234, 292, 631, 774, 835, 859; Fürst, *Bibl. Jud.* i. 138; Hoefer, *Nouv. Biog. Générale,* s. v. (B. P.)

Busee (Lat. *Buscæus,* i. e. *de Buys*), **Gerard,** a Dutch theologian, was born about 1538. He was canon at Xanten, and distinguished himself as a preacher. He died in 1596. He wrote a *Reply to Faccius Illyricus;* also a catechism in Flemish. See Hoefer, *Nouv. Biog. Générale,* s. v.

Busee, Johannes (*Hans Buys*), a Dutch theologian of the Jesuit order, was born at Nimeguen in 1547, and for a long time taught theology in Mayence, where he died, May 30, 1611. His principal works are, *Disputatio Theologica de Jejunio:—De Descensu Christi ad Inferos:—Modus recte Meditandi de Rebus Divinis.* He also translated several religious works from the Italian and Spanish, and wrote some in Latin. See Hoefer, *Nouv. Biog. Générale,* s. v.; Rose, *Gen. Biog. Dict.* s. v.

Busee, Peter, a Dutch theologian of the Jesuit order, brother of Johannes, was born about 1540. He was professor of Hebrew at Vienna, where he died in 1587. He wrote, *Opus Catechisticum, sive Summa Doctrinæ Christianæ Petri Canisii* (Cologne, 1577). See Hoefer, *Nouv. Biog. Générale,* s. v.

Busey, Thomas H., a Methodist Episcopal minister, was born in the city of Washington in 1814. He received a religious training; experienced conversion in his eighteenth year; and entered the Baltimore Conference in 1837. He died April 19, 1856. Mr. Busey was modest in manner, but strong in mind. See *Minutes of Annual Conferences,* 1857, p. 202.

Busfield, John Atkinson, D.D., an English clergyman, was born in 1775, and educated at Clare Hall, Cambridge. He was rector of St. Michael's, Wood Street, London, and lecturer of St. Marylebone; and died in 1849. He published *The Christian's Guide* (1800):—*Fast Sermon* (1810):—*Sermons on the Duties of the Christian Religion, the Lord's Prayer, and the Great Mystery* (1826, 3 vols.). See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Bush, Alexander, a Baptist minister, was born at Lowville, Lewis Co., N. Y., Feb. 1, 1810. He united with the Church in 1827, and, after teaching for a time, pursued a course of study at Hamilton. He was ordained pastor of the Tyringham and Lee, Mass., Church, Oct. 17, 1838. He preached his last sermon July 30, 1842, and, after lingering a year or two in great physical suffering, he died June 17, 1844. See Cathcart, *Baptist Encyclopædia,* p. 170, 171. (J. C. S.)

Bush, Alva, LL.D., a Baptist minister, was born at Busti, Chautauqua Co., N. Y., Jan. 25, 1830. He was fitted for college in Jamestown Academy, and was a graduate of Burlington University, Ia. In November, 1859, he was ordained pastor of the Church at Strawberry Point, afterwards in Fayette, and was for a short time an instructor in Upper Iowa University. In January, 1863, he came to Osage, and established the Cedar Valley Seminary, of which he was the principal for eighteen years. During eight of these years he was pastor of the Church in Osage, and subsequently his Sabbaths were largely devoted to work in the country districts, where he was much beloved. Decided although he was in his denominational views, we are told that "the bounds of no Church or creed could ever confine his sympathies or his activities. He belonged to all churches, and Christianity and humanity lost in his death a most efficient and unselfish worker." In the cause of higher education he took great interest, and was honored on account of that interest. He died July 1, 1881. See *The Chicago Standard,* July 14, 1881. (J. C. S.)

Bush, Charles, *Jr.,* a Methodist Episcopal minis-

ter, son of Rev. Charles Bush, Sr., a worthy local preacher in the M. E. Church, was born at Naples, Ontario Co., N. Y., Jan. 23, 1819. He experienced conversion about 1844; entered the Western New York Conference, and in it served the Church zealously until his death, July 22, 1874. Mr. Bush was a plain, faithful, energetic, efficient Methodist preacher. See *Minutes of Annual Conferences*, 1874, p. 153.

Bush, Charles Peck, D.D., a Congregational and afterwards a Presbyterian minister, was born at Brighton, N. Y., Nov. 11, 1813. From 1837 to 1839 he was connected with the Yale Theological Seminary, but in the following year graduated at Union Theological Seminary. From Nov. 15, 1841, to Oct. 1, 1845, he was the ordained pastor of the Tenth Presbyterian Church, New York city. Sept. 1, 1846, he was installed pastor in Greenville, Norwich, Conn., from which he was dismissed Feb. 1, 1856. To his duties as acting pastor of the New England Church in Chicago, 1856, he added those of an editor. In January, 1857, he became pastor of the Presbyterian Church in Beloit, Wis., where he remained until Oct. 1, 1859. For three years he was district secretary, in New York, of the American Tract Society; from 1863 to 1871 he was district secretary of the A.B.C.F.M. at Rochester, N. Y.; subsequently held the same position in New York city, where he was also general agent until the time of his death, which occurred at Albany, Feb. 22, 1880. Among his published works are, *Work for All:—Five Years in China*, etc.:—*Memoir of Samuel Huggins;* etc. See *Cong. Yearbook*, 1881, p. 18; *N. Y. Observer*, Feb. 26, 1880.

Bush, Leverett, D.D., a minister of the Protestant Episcopal Church, was for twenty-three years rector of St. Paul's Church, Oxford, N. Y., during which time he was distinguished for his zeal and urbanity. He relinquished his charge some time before his death, which occurred at Philipsville, Alleghany Co., Nov. 26, 1856. See *Amer. Quar. Church Rev.* 1857, p. 143.

Bush (or **Bushe**), **Paul**, an English prelate, was born in 1490, and educated at Oxford, where he graduated B.A. in 1518. He afterwards became a brother of the order called Boni Homines, and, after studying some time among the friars of St. Austin (now Wadham College), he was elected provincial of his order at Edington, in Wiltshire, and canon residentiary of Sarum. On account of his great acquisitions in learning, Henry VIII made him his chaplain, and advanced him to the newly erected see of Bristol, to which he was consecrated June 25, 1542. On the accession of queen Mary he was deprived of his bishopric, and spent the remainder of his life in a private station at Bristol, where he died, Oct. 11, 1559. He wrote, *Notes on the Psalms* (Lond. 1525): —*Treatise in Praise of the Crosse:—Answer to Certain Queries concerning the Abuses of the Mass:—Dialogues between Christ and the Virgin Mary:—Carmina Diversa;* and other works. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bush, Samuel, a Free-will Baptist minister, was born at Edgecomb, Me., April 15, 1797. From 1823 to 1827 he followed the sea, and in the latter year moved to Montville, Me. In 1835 he was converted, and in 1839 was licensed to preach by the Edgecomb Quarterly Meeting, and subsequently ordained in the Whitefield Church. He performed a large amount of evangelical labor in Clinton, Smithfield, Stark, Mercer, Belgrave, and other places in Maine, and was honored by his Master in his work. He died in Edgecomb, May 30, 1875. See *Morning Star*, Feb. 23, 1876. (J. C. S.)

Bush, Samuel Webster, a Presbyterian minister, was born in Virginia, July 10, 1806. He was brought up in Albany, as a member of the First Church, and with the advantages of the academy there. He read law at Lenox, Mass., and edited a newspaper; but some time after his admission to the bar he returned to the ministry, and he pursued theological study at Auburn Seminary, passing through the full course, 1836–39. He exercised his ministry at Binghamton five years, Skaneateles seven years, Norwich four years, Cooperstown seven years, and filled the chaplaincy of the Binghamton Inebriate Asylum for ten years, until his death, March 21, 1877. His appearance and manners as a gentleman, his good understanding and intelligence, his sincerity, his unfailing devotion to his calling, introduced him into cultured congregations, and made him acceptable and useful. See *Presbyterianism in Central N. Y.* p. 477; *Gen. Cat. of Auburn Sem.* 1883, p. 264.

Bushby, Christopher C., a Methodist Episcopal minister, was born in Yorkshire, England, Jan. 1, 1839. He emigrated with his parents to Lafayette County, Wis., at the age of three; experienced religion in 1861; and in 1863 entered the West Wisconsin Conference. Subsequently he was transferred to the Rock River Conference. He died Nov. 18, 1876. Mr. Bushby manifested in his life geniality without rudeness, self-assertion without vanity, positiveness without dogmatism, and piety without cant. See *Minutes of Annual Conferences*, 1877, p. 138.

Bushell, Robert, an English Methodist minister, was born at Chipping Norton, April 30, 1827. His parents were Wesleyans, and he had a godly training. As a Methodist Sunday-school scholar, he was noted for punctuality, regularity, and diligence—habits which never left him. At the age of thirteen a severe illness brought him near to death, and the effects of it made breathing difficult ever after. He gave his heart to God as a lad, soon after his recovery, and joined the Methodist Society. In 1848 he came to London, and became a local preacher under the Rev. Dr. Beaumont. In 1849, when three ministers were unjustly expelled from the Methodist Conference, Mr. Bushell joined himself to the Reformers, who adhered to the expelled ministers. In 1851 he became the minister of the Society of Methodist Reformers at Wisbeach, and remained there for seven happy and prosperous years. He afterwards travelled for five years each in two of the London circuits, and four years in Sheffield. No less than twelve hundred members were added to those three societies during his ministry. In 1869 he was appointed connectional secretary of the United Methodists (the union having taken place in 1857), and, filling that office for two years, the conference in 1871 unanimously elected him general missionary secretary, which position he filled with marked ability till 1881, when, through excessive labors and journeys on behalf of missions, his health gave way, and he was obliged to resign his office. He died in peace at Sheffield, Nov. 22, 1881. He was in labors most abundant.

Bushnell, Albert, D.D., a Presbyterian minister, was born at Rome, N. Y., Feb. 9, 1818. Having received a preparatory education, he entered, in 1840, Lane Theological Seminary, from which he regularly graduated. His enthusiasm for missions, especially to Africa, showed itself in the seminary, and he constructed a map of the "Dark Continent," with which he visited the churches in Southern Ohio, thrilling his hearers with his missionary appeals. On Nov. 5, 1843, he was licensed to preach, and ordained by the Presbytery of Cincinnati as a missionary to Africa. He and a fellow-graduate, John Milton Campbell, sailed for Africa, on Jan. 1, 1844. When near the end of their voyage they were both prostrated by the coast fever. On March 18 Campbell died, and was buried at Cape Palmas, but Bushnell was spared to be for thirty-six years the apostle of the Gaboon region. He was in some sense the father, and in every sense the hero, of Presbyterian missions in Africa. His visit to this country, and his appeals to the General Assembly in 1879 for a reinforcement of the mission, called forth expressions from that body of the high appreciation in which he and his work were held. On his return, he tarried three weeks at Madeira. But his heart was fixed on his beloved Africa, and he proceeded on

his voyage, and in less than two weeks died, in sight of land, and was buried at Sierra Leone, Dec. 2, 1879. See *N. Y. Presbyterian*, Jan. 14, 1880. (W. P. S.)

Bushnell, Calvin, a Presbyterian minister, was born at Saybrook, Conn., in 1781. He graduated at Williams College, Mass., in 1809; studied theology under Dr. David Porter; was licensed by the Oneida Presbytery in 1812; labored as a domestic missionary in Western New York for nearly twenty years, and after 1835 in the West. He died at Lisbon, Ill., May 15, 1864. See Wilson, *Presb. Hist. Almanac*, 1865, p. 159.

Bushnell, Harvey, a Congregational minister, was born at Saybrook, Conn., March 25, 1794. He studied theology with Rev. Dr. N. W. Taylor of New Haven, and others; was ordained pastor of the Second Church in Plymouth (South), Mass., Nov. 21, 1821, from which charge he was dismissed June 30, 1823; from 1824 to 1834 he was pastor in West Avon, Conn.; from January, 1835, to April, 1838, he was acting pastor in Hamburg Church, now Lyme First; then, until 1834, held the same position in the Union Congregational Church in Sullivan, N. Y. Subsequently he resided, without charge, in Old Saybrook, Fairhaven, and Winsted, Conn. He died at Saybrook, March 14, 1879. See *Cong. Yearbook*, 1880, p. 13.

Bushnell, Horace, D.D., LL.D., a distinguished Congregational minister, was born at Litchfield, Conn., April 14, 1802, and graduated from Yale College in 1827. After spending one year in the office of the *New York Journal of Commerce*, he studied law, and was at the same time tutor in Yale College from 1829 to 1831. He passed two years in the Yale Divinity School, and was ordained pastor of the North Church, Hartford, May 22, 1833. This was his only settlement, and continued until 1859, when he was dismissed. He died at Hartford, Feb. 17, 1876. During his ministry he became eminent not only for his ability as a preacher and a theologian, but also as a writer. Among the numerous productions of his pen were the following: *Christian Nurture* (1847; enlarged, 1860):—*God in Christ* (1849):—*Christ in Theology* (1851):—*Sermons for the New Life* (1858):—*Nature and the Supernatural* (eod.):—*Work and Play* (1864):—*Christ and his Salvation* (eod.):—*The Vicarious Sacrifice* (1865):—*Moral Use of Dark Things* (1868):—*Woman Suffrage* (1869):—*Sermons on Living Subjects* (1872):—*Forgiveness and Law* (1874). Dr. Bushnell occupies a position quite unique among American divines. By some of the leaders of his denomination he was regarded, at times, as being loose and heterodox in his views, and they refused to affiliate with him. As, however, his life passed away, he became more and more the object of sincere interest and Christian sympathy among all who came within the range of his influence. On account of the rare purity of his style, the elevation of his sentiments, and his remarkable knowledge of the windings and intricacies of human nature, he has made for himself a place of the highest rank among American writers. Whatever difference of opinion there may be about his peculiar theological views, there can be none about his intellectual ability, the charm of his conversational powers, and his wonderful gift as a writer. See *Memoirs of H. Bushnell* (N. Y. 1880); *Cong. Quarterly*, xix, 411; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. C. S.)

Bushnell, Jackson Jones, a Congregational minister, was born in Old Saybrook, Conn., Feb. 19, 1815. He graduated from Yale College in 1841, and entered Andover Theological Seminary in December, 1841; but, after a few months there, became a tutor in Western Reserve College, Ohio. After a tutorship of two years, during the latter of which he was licensed to preach, he was appointed financial agent of the college, and served in that relation, and as an agent of the Western College Society, until April, 1848. He was then appointed professor of mathematics and natural philosophy in Beloit College, Wis., and entered on his office as the pioneer instructor of the new institution. In 1858 he resigned, and devoted himself to business in Beloit; but in 1863 was reappointed, and continued in office until his death, March 8, 1873. See *Obituary Record of Yale College*, 1873.

Bushnell, Jedediah, a Congregational minister, was born in Saybrook, Conn., Nov. 26, 1769. At the age of sixteen he was apprenticed to a shoemaker, and at twenty-one established himself in the business. Two years after, he was converted. After a preliminary course of study, he entered Williams College, from which he graduated in 1797. During his collegiate career he taught school. He studied theology under the Rev. Mr. Judson of Sheffield, Mass.; and, after receiving license to preach, he labored successfully in various places. He next entered the service of the Connecticut Missionary Society, laboring especially in Western New York and in Western Vermont during the first five years. On May 25, 1803, he was installed pastor in Cornwall, Vt. During his ministry in this place, which covered the period of thirty-three years, his church enjoyed fourteen revivals of religion. On May 25, 1836, he resigned his pastorate. For seven years he was employed in ministering to the neighboring churches. In 1843 he was disabled by an affection of the throat. He died May 25, 1836. He was one of the founders of the Vermont Missionary Society, and one of its Committee of Missions. For a considerable time he was a trustee of Middlebury College. He was one of the editors of a monthly magazine published in Middlebury, Vt., for several years, by the General Convention. This periodical was called *The Adviser*. See Sprague, *Annals of the Amer. Pulpit*, ii, 422.

Bushnell, Samuel, a Methodist Episcopal minister, was born in Massachusetts, Nov. 28, 1782. He was converted when about sixteen, and in 1810 entered the New York Conference, wherein he labored to the close of his life, Aug. 24, 1824. Mr. Bushnell was sound in mind, calm in temperament, prudent in business, deep in piety, and strong in faith. See *Minutes of Annual Conferences*, 1825, p. 476; *Methodist Magazine*, vii, 408.

Bushnell, Wells, a Presbyterian minister, was born in Hartford, Conn., April, 1799. He graduated from Jefferson College in 1823, and was two years a student in Princeton Theological Seminary. He was licensed by the Presbytery of New Brunswick in 1825. In 1826 he became a member of the Presbytery of Erie. He was pastor at Meadville, Pa., from 1826 to 1833, when, at his own request, the relation was dissolved, that he might go as a missionary to the Indians in the West. After spending one year there, ill-health compelled him to return East. For a time he supplied the First Presbyterian Church in Louisville, Ky. He then accepted a call to the congregation at Greensburg, Ind., in connection with one at Shelbyville, in the same state. After laboring here a year and a half, his health failed, and he returned to New Albany. Soon after this he went to Pittsburgh, Pa., for the purpose of rest and recruiting his health. While there he accepted an invitation to supply the churches of Gravel Run and Cambridge. In 1836 he went from the Presbytery of Erie to that of Indianapolis, and in 1838 was received again into the Presbytery of Erie. In April, 1839, he was dismissed to the Presbytery of Beaver, having accepted a call to the Church of New Castle, Pa. Here he labored fifteen and a half years with success. At this time he became dissatisfied with the position of the Church on the question of slavery; he accordingly severed his connection with the Beaver Presbytery, and united with the "Free Presbyterian Church." He then ministered to the congregations of Mount Jackson and New Bedford. He died at the former place, July 16, 1863. He was a successful minister; as a Christian, was esteemed sincere and zealous. See *Hist. of the Presbytery of Erie*.

Bushnell, William, a Congregational minister,

was born at Saybrook (now Westbrook), Conn., April 14, 1801. After obtaining preliminary education at Kimball Union Academy, Meriden, N. H., he graduated from Yale College in 1828, and from the Theological Seminary in 1832. From Aug. 8, 1832, until April 8, 1835, he served the Church in North Killingly, now East Putnam, Conn. From October, 1835, until June, 1836, he was pastor in Whippany, N. J. From January 1838, to May, 1843, he preached in Beverly, Mass.; and from May, 1843, until December, 1846, he labored in Newton. During the succeeding eight years he was secretary of the American Seamen's Friend Society. In 1858 he received the degree of M.D. from Pennsylvania University, and practiced medicine until death, which occurred in East Boston, April 28, 1879. See *Cong. Year-book*, 1880, p. 14; *Obituary Record of Yale College*, 1879.

Businck, Louis, a German wood engraver, lived at Minden about 1630. The following are some of his best prints: *St. Peter Holding the Keys; St. John and St. Matthew; Judith with the Head of Holofernes; A Holy Family.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Buskagrius, Johannes Petri, a Swedish scholar, was in 1661 professor of Oriental languages at Upsala, where he died in 1692. He wrote *Disp. de Natura Masoræ* (Upsala, 1651):—*Disp. de Usu et Necessitate Orientalium Linguarum* (1654):—*De Deorum Gentilium Origine et Cultu* (1655). See Steinschneider, *Bibliogr. Handbuch*, p. 28; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Buskins (*caligæ*; anciently called *campagi*), are stockings of precious stuff—satin, cloth of gold, or silk embroidered—worn by bishops when celebrating, being the first vestment assumed; also by kings at their coronation, and on other solemn occasions. Anciently their use was confined to the bishop of Rome, but by the 9th century they were generally worn by all bishops. The buskins used at the coronation of king James II were made of cloth of tissue. Those belonging to bishop Waynflete, the founder of St. Mary Magdalen College, Oxford, are preserved in the library of that society.

Busmann, Johann Eberhard, a Lutheran theologian of Germany, was born Feb. 26, 1644, at Verden. He studied at Wittenberg and Helmstädt; was in 1678 licentiate, and in 1684 doctor and professor of theology; and in 1685 general superintendent at Helmstädt, where he died, May 18, 1692. He wrote, *Disputationes de Fide Salvifica seu Justificante:—De Scheol Hebræorum:—De Antiquis Hebræorum Literis ab Esrâ in Assyriacas Mutatis:—De Apostasia Luciferi cum Angelis Suis.* See Pippingii *Memoriæ Theologorum*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Steinschneider, *Bibliogr. Handbuch*, p. 28; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Bussell, Joseph, an English Baptist minister, was born in Ross, Herefordshire, in 1815. He united with the Church in 1831, and began, while young, the work of village preaching. Having pursued a course of study in Bristol College, he became pastor of a Church in Modbury, in the south of Devon, and remained there about eleven years. His health failing, he returned to his native place, where he engaged in business with his brother, preaching as opportunity presented. He died Dec. 28, 1865. See (Lond.) *Baptist Hand-book*, 1867, p. 131. (J. C. S.)

Bussero, Giuseppe Luigi, an Italian theologian of the Carmelite order, was born at Milan in 1659, and died at Cremona in 1724, leaving *Discorsi Sacri* (Modena, 1693):—*Lector Biblicus* (Cremona, 1725; vol. i only was published posthumously). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bussey, Amos, a Methodist Episcopal minister, was born in Trumbull County, O., Nov. 20, 1806. He experienced religion; in 1833 was licensed to preach, and admitted into the Erie Conference. In 1837 he was transferred to the Indiana Conference; by its division, in 1852, he became a member of the South-eastern Indiana Conference; and in 1856 joined the Iowa Conference. In 1860 he became superannuated, and retired to Oskaloosa, where he remained to the close of his life, Jan. 18, 1865. Mr. Bussey was a faithful, laborious, able preacher; a tried friend, prudent counsellor, earnest Christian, and stanch Methodist. See *Minutes of Annual Conferences*, 1865, p. 218.

Bussolari, Giacomo del, an Italian preacher, was born in Pavia about the beginning of the 14th century. He early joined the Augustine order, and was sent to preach in Pavia in 1356, where he so severely inveighed against the prevailing vices of the city as to array against himself the hostility of the ruling family of Beccaria. He defended himself by force of arms for a while, but was finally overcome, and died in 1359 of injury by reason of imprisonment. See Hoefer, *Nouv. Biog. Générale*, s. v.

Bussus, Matteo. See Bossio.

Bustamante, Bartollomeo di, a Spanish theologian, was born at Lima, in Peru, in the 16th century. He was a Franciscan, and the author of a work entitled, *Tratado de las Primicias del Piru en Santidad y Lettras.* See *Biog. Universelle*, vi, 378.

Bustamante (de la Camara), Juan, a Spanish theologian and naturalist, a native of Alcala de Henares, lived in the first half of the 16th century. He studied in his native village, and then taught medicine and philosophy. He is known by a work entitled *De Reptilibus vere Animantibus Sacræ Scripturæ* (Alcala, 1595, 2 vols. 4to; Lyons, 1620, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Bustami was a Mohammedan mystic in the 9th century of our æra, who taught that the recognition of our personal existence was idolatry. He was a pantheist, and held that man is absorbed in God; and when he worships God he worships himself. See Gardner, *Faiths of the World*, s. v.

Bustard, John, an English Wesleyan minister, was born at Sheffield, May 15, 1783. He was converted at the age of eighteen; was received into the travelling connection of preachers in 1807; retired to Sherborne in 1842; and died at Yeovil, Jan. 14, 1868. Bustard wrote biographies of Joseph (in verse), of Mary Ann Bustard, of Mildred, the Thanet Sunday-school teacher, of Lean, a young miner, of Miss H. M. Bingham and Mr. J. Bingham (1832, 12mo); revised and abridged Pierce's *Sinner Impleaded in His Own Court*, with a memoir of the author (1832, 16mo), and a volume of original poems—*Scripture Themes in Rills and Streams* (Bath, 12mo). See *Minutes of the British Conference*, 1868, p. 19; Osborne, *Meth. Bibliog.* p. 78, 215.

Busto (Lat. *Bustius*), Bernardino, an Italian preacher and theologian, belonged to the Franciscan order. He was a speaker of talent, and assisted in establishing the festival of the Holy Name of Jesus. He also wrote on this subject to pope Innocent VIII. He died about 1480. His complete works, among which are his sermons, were published under the title, *Marialc*, etc. (Milan, 1494; Strasburg, 1498, 1502; Brescia, 1588; Cologne, 1607). See Hoefer, *Nouv. Biog. Générale*, s. v.

Buston (or **Busten**), Thomas Stephen, an English missionary, was born in the county of Salisbury in 1549. After having studied at Rome, he became a Jesuit, and was sent into the East Indies, where he became rector of a college in the island of Salcet, where he remained forty years. He died at Goa in 1619, leaving in Portuguese some linguistic works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Bustos (y Viana), Luiz F., a Spanish writer, was born at Granada in 1690. He was made, in 1756, by king Ferdinand VI., historiographer of the new discoveries in Granada. He has been called, by some Span-

ish writer, "the Coryphæus of Spanish literature, and the prince of ecclesiastical historians." Among his works are, *A Dissertation on the Arrival of St. James the Great in Spain:—A Catalogue of all the Bishops, Religious Orders, Great Colleges, Inquisitors General, and Grandees of Spain:—Dissertations on the Authenticity of St. Veronica of Jaen:—A Dissertation on the Spanish Liturgy:—A Critique on almost every Ecclesiastical Author;* etc.

Bustum was a place appointed for burning the bodies of the dead among the ancient Romans. The Bustum was in the immediate neighborhood of the place of sepulture, that when the body was consumed the ashes might be interred. See CREMATION.

Busum (or **Suman**) (*sacredness*) is the native name used by the Ashantees and Fantees for the deities worshipped by the negroes, commonly called *fetiches* (q. v.).

Butcher, Henry William, an English Congregational minister, was born in London, Aug. 22, 1833, of Wesleyan parents. He received a careful religious training, and early gave himself to the worship and service of God. In 1853 he entered Cheshunt College, and in 1857 became pastor at Long Buckby, Northamptonshire, whence, in 1863, he removed to Margate, where the chief work of his life was done. Here he died, June 5, 1878. Mr. Butcher had great public spirit, and manifested his zeal in the discussion of political, ecclesiastical, educational, and moral questions. See (Lond.) *Cong. Year-book*, 1879, p. 305.

Butcher, John, an English minister of the Society of Friends, was born in the city of London in July, 1666. Early in life, under the careful instruction of his pious parents, he was brought to the knowledge of the truth; and, when he was but fifteen years of age, began to testify in public of the grace of the Lord Jesus. Gradually he grew to be an able minister, "not of the letter, but of the Spirit." After being approved as a servant of the Master to whom he devoted the remainder of his life, he itinerated much as a preacher in many parts of England. He was everywhere a promoter of peace and concord, and it was his special delight to heal breaches and reconcile differences among brethren. He died near Edmonton, Middlesex, Sept. 16, 1721. See *Piety Promoted*, ii, 352, 353. (J. C. S.)

Butcher, Thomas Benjamin, an English Congregational minister, was born at Wandsworth, Surrey, in 1790. He was converted at the age of fifteen. In 1840 he was chosen deacon. His first and only charge was Northfleet, where he labored fifty years. He died July 6, 1858. Mr. Butcher was distinguished for great benevolence, disinterestedness, and zeal. See (Lond.) *Cong. Year-book*, 1859, p. 192.

Butcher, William Colman, a Methodist Episcopal minister, was born at Mechanicsville, N. Y., Oct. 30, 1841. He received a careful religious training; was a thoughtful, studious young man; graduated at the law university in Albany in 1864; soon afterwards was converted, and in 1869 entered the Troy Conference. In its active ranks he labored to the time of his decease, Dec. 14, 1874. Mr. Butcher was the possessor of an excellent spirit, a clear judgment, a well-disciplined mind, ready utterance, and was habitually studious. See *Minutes of Annual Conferences*, 1875, p. 65.

Buth is the title of an individual who runs furiously on certain days of the year through the city of Lassa, in Thibet, killing recklessly all whom he meets, in honor of the goddess Manipa, who is said to take special delight in the shedding of blood.

Buthos or **Bythos** (Βύθος, *the abyss*) was the primal essence, among the Valentinian Gnostics, where the spirit is lost in contemplation. According to this system all existence has its ground in the self-limitation of the Buthos, which has in it a fulness of divine life that flows out in the complete series of *æons* (q. v.). —Gardner, *Faiths of the World*, s. v. See GNOSTICS.

Butini, Dominique, a Swiss preacher, was born at Geneva in 1677, and died in 1728. He was librarian in 1709, and published *Theses et Universa Philosophia* (Geneva, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Butini, Gabriel, a Swiss ascetic theologian and poet, lived in the middle of the 17th century. Having been a village pastor in 1629, he obtained the office of curate of Geneva in 1689. He wrote, *Carmina in Miraculosam et Felicem Liberationem a Deo Optimo Maximo Urbi Genevæ Missam anno* 1602:—*In Obitum Jacobi Godefredi Carmen Epicedium* (1652). See Hoefer, *Nouv. Biog. Générale*, s. v.

Butini, Pierre, a Swiss theologian and preacher, was born Feb. 8, 1678. Having been admitted to the priestly office in 1698, he was called to preach at Leipsic, where he remained three years. He refused a call to the Church in London, and contented himself with the office of preacher in Geneva, where he died in 1706. He wrote, *Histoire de la Vie de Jésus-Christ* (Geneva, 1710):—*Sermons sur Divers Textes de l'Écriture Sainte* (1708, 1736). See Hoefer, *Nouv. Biog. Générale*, s. v.

Butinone, BERNARDO, an Italian painter, a native of Travillo, was the companion and friend of Bernardino. In the Church of San Pietro, in Gessato, there are several pictures by Butinone, executed about 1484. He died in 1520.

Butland, BENJAMIN CHARLES, an English Congregational minister, was born in 1838. He learned the printer's trade in London in the rooms of the Religious Tract Society. Having become interested in the work of foreign missions, he studied in the missionary institution at Bedford, and afterwards at New College, London. He was then ordained in connection with the Colonial Missionary Society, and set out immediately afterwards for New Zealand. He spent three years at Thames Settlement, after which he returned to England. He was then invited to the pastorate of the Church at Leyland, in Lancashire. His zeal for missionary labors, however, led him to remove to Jamaica in September, 1875. For three years he gave himself to the laborious duties of the pastorate of Four Paths and Brixton Hill. In February, 1879, he accepted the pastorate at Kingston, Jamaica, where he died, June 3, 1880. See (Lond.) *Cong. Year-book*, 1881, p. 360.

Butler, Augustus Matthew, an English Congregational minister, was born at Leicester, March 5, 1837. He was converted in early life, and joined the Church in 1858. In 1861 he became evangelist to the Leicestershire Congregational Union, and five years later removed to Stowupland as an evangelist to the Suffolk Union. He accepted an invitation to the pastorate at Reddings, Derbyshire, in 1869, and there died, Jan. 18, 1875. See (Lond.) *Cong. Year-book*, 1876, p. 319.

Butler, Calvin, a Presbyterian minister, was born at Jericho, Vt., May 23, 1797. He graduated at Middlebury College in 1824, and at Andover Theological Seminary in 1827; was ordained by Londonderry Presbytery in 1827; labored first at Princeton, Ind., then at Evansville; went next to Washington, Ind., where he preached till the fall of 1838. He then removed to Booneville, and preached to two churches until 1849, when he came to Marine, Madison Co., Ill., and joined Alton Presbytery. He died Nov. 2, 1854. See Norton, *Hist. of the Presb. Church in Illinois; Gen. Cat. of Andover Sem.* 1870, p. 74.

Butler, Charles F., a Presbyterian minister, was born at New Hartford, Conn., Jan. 21, 1790. He graduated from Yale College in 1816. After leaving college he taught for two years at Bedford Academy, Bedford, N. Y. In 1819 he was licensed by the Congregational Association of Fairfield County, Conn. He labored at

South Salem, Westchester Co., N. Y., until 1828, after which he was pastor in Greenwich, Conn., for ten years. After he had been in the ministry about three years he severed his connection with the Congregational Association, and joined the Rock River Presbytery. He died in 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 286.

Butler, Clark Spencer, a Baptist minister, was born in Montgomery County, N. C., April 4, 1825. When about five years old he moved with his parents to Carroll County, Tenn., where he spent the most of his life. He was a soldier in the Mexican war. In 1847 he united with the Church, was ordained in April, 1853, and for nearly twenty years was a faithful and laborious minister. Being a farmer and poor, he had to labor hard for a support, the churches which he served rendering him but little pecuniary aid. He died Oct. 6, 1872. See Borum, *Sketches of Tenn. Ministers*, p. 56, 58. (J. C. S.)

Butler, George W., a Baptist minister, was born in Hallowell, Me., April 12, 1817, and united when quite young with the Church. Later in life he pursued a course of study, completing it at the New Hampton Institution. He was ordained at Stratford, N. H., in October, 1846, and spent seven years in laboring among the feeble churches in Coos County, N. H. Subsequently he was pastor three years in Tyngsboro, Mass., and then two years in Sutton, N. H., followed by one year in Hartford, N. Y. In May, 1857, he moved to Berlin Heights, O., where, after laboring very earnestly for a little more than a year, he died, Sept. 15, 1858. (J. C. S.)

Butler, Elijah, a native Cherokee minister in the Methodist Episcopal Church South, was converted in early life, and spoke only Cherokee; but in it was well educated. As far back as 1855 his name is in the Indian Mission Conference minutes, from which date to his death in 1873, he labored faithfully among his people, highly esteemed by all and doing much good. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 881.

Butler, Franklin, a Congregational minister, was born at Essex, Vt., Oct. 3, 1814. He graduated from the University of Vermont in 1836, and from Andover Theological Seminary in 1842. The following year, Jan. 18, he was ordained pastor in Windsor, Vt., and remained there until Nov. 11, 1858. For ten years he was agent for the American Colonization Society; from 1867 to 1874 he was editor of the *Vermont Chronicle*, and during the same time, and until death, he edited the *Vermont Journal*. For some time he was chaplain of the state prison. In addition to his other duties he served as acting-pastor of the Church in Ascutneyville from 1869 to 1876. He died May 23, 1880. See *Cong. Year-book*, 1881, p. 18.

Butler, Frederick B., a Methodist Episcopal minister, was born in Prince George County, Va., July 22, 1803, of pious parents. He experienced conversion in his twenty-second year; and in 1827 entered the Ohio Conference. In 1829 his health failed, and he retired from active service until 1834, when he again resumed his place in the active ranks. He died March 5, 1839. The conspicuous elements of Mr. Butler's character were dignity and humility, fervor and gentleness, plainness and brotherly kindness. See *Minutes of Annual Conferences*, 1840, p. 51.

Butler, Henry, a Methodist Episcopal minister, was born at New Vineyard, Me., July 15, 1806. He studied for the law, but experienced religion when about twenty-six years of age, and soon after began preaching. In 1832 he entered the Maine Conference. For eleven years he held an effective relation, and then became a superannuate, which relation he sustained to the close of his life, April 5, 1850. Mr. Butler excelled in energy, faith, labors, deep piety, power with God, in preaching talents, and in the number brought into the Church, any man of his time and conference. He was an exemplary Christian. See *Minutes of Annual Conferences*, 1850, p. 482.

Butler, Jeremiah, a Congregational minister, was born at Onondaga, N. Y., May 29, 1812. After studying at the Onondaga Academy, and at the Grand River Institute, in Austinburg, O., he entered Oberlin College, from which he graduated in 1842, and from the Theological Seminary in 1845. In the latter year he was ordained at Oberlin, and soon after became acting pastor in Bellevue, O., serving in that position until April, 1849. From October, 1852, to January, 1858, he ministered in Riga, N. Y.; from 1858 to 1864 in Bergen; from 1864 to 1878 in Fairport, where he died, July 27, 1880. See *Cong. Year-book*, 1881, p. 18.

Butler, Joel, a Baptist minister, joined the Baptists in 1780, and was ordained at Woodstock, Vt., in 1785. He moved from field to field westerly through the state of New York, and died at Geneva, Ind., Sept. 13, 1822, in his seventy-first year. See Sprague, *Annals of the Amer. Pulpit*, vi, 411.

Butler, John (1), D.D., an English prelate, was born in Hamburg, Germany, probably of English parents, in December, 1717. In early life he was a tutor in the family of Mr. Child, a banker. He became, first, chaplain to the bishop of London, and obtained the living of Everley, in Wiltshire. On the recommendation of Lord Onslow he was appointed one of the king's chaplains, and obtained a prebend in Winchester cathedral. He supported the administration of Lord North, and wrote several pamphlets in which he endeavored to justify the American war. As a reward for these services he was made archdeacon of Surrey, and in 1777 bishop of Oxford. He held at the same time the living of Cuddesden. In 1788 he was translated to the see of Hereford, over which he presided until his death, Dec. 10, 1802. He published several political tracts and a number of single sermons. He collected and published a number of his discourses under the title of *Select Sermons*, etc. (1801). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Butler, John (2), a Baptist minister, was born in Nottingham, N. H., April 13, 1789. He was converted in his fourteenth year by the preaching of Rev. Thomas Paul, a distinguished minister of African descent, and after his baptism, Oct. 6, 1806, became a member of the Church in Newbury and Newburyport, Mass. He was licensed to preach in April, 1809, and in 1810 was ordained pastor of the Church in Hanover, Mass. In 1824 he removed to Waterville, Me., where he established a school for young ladies, still continuing to preach. In May, 1825, he removed to Winthrop, where, besides carrying on his school, he acted as pastor of the Church for six years. He became pastor of the Church in North Yarmouth, May 8, 1831, in which office he continued until Oct. 15, 1835. On resigning, he accepted an appointment from the Maine Baptist Convention, and was in their service nearly two years. The ten subsequent years of his life were spent in doing the work of an evangelist. During this period he took an active part in eighteen revivals, in which it is estimated that about twelve hundred persons were converted. He died at Franklin, O., July 1, 1856. See *Origin of the Church in Yarmouth, Me.*, p. 15, 16. (J. C. S.)

Butler, John George, a Lutheran minister, was born in Philadelphia in 1754. He served some time in the Revolutionary war, and afterwards commenced a course of theology under the direction of his pastor. In 1779 he was licensed by the Synod of Pennsylvania, and soon after took charge of the Lutheran Church in Carlisle and vicinity. He made missionary tours through Virginia and Tennessee. In 1805 he removed to Cumberland, Md., and took charge of the congregation there, organized in 1794. Here he continued to labor with much zeal until the close of his life, Dec.

12, 1816. See Sprague, *Annals of the Amer. Pulpit*, IX, i, 72; *Evangelical Review*, x, 564.

Butler, Joseph, a Presbyterian minister, was born on the shores of Lake Champlain in 1799. He was educated at Middlebury College, licensed by the Congregational Association at Montpelier in 1825, and ordained by Champlain Presbytery in 1827. In 1836 he went West, spent some time in Indiana, and then went to Illinois. He was called at once to the Church of Shiloh, in Edwards Co., and there labored, with but short intermissions, for twenty-three years. He removed from Illinois to Pawselin, Minn., where he died, Oct. 27, 1872. See Norton, *Hist. of the Presb. Church in Illinois;* (N.Y.) *Presbyterian*, Oct. 19, 1872.

Butler, Lilly, D.D., an English clergyman, became vicar of St. Mary, Aldermanbury, London, in 1691, prebendary of Canterbury, March 21, 1717, and died May 7, 1717. He published several single sermons. See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Butler, P. E., an English Baptist minister, was born in Kilkenny, Ireland, in 1803, and was educated for the Church of England at Trinity College, Dublin. He was for several years curate of St. Margaret's, Ipswich, where he was held in high esteem, and preached with much success. Subsequently he left the Established Church, and was baptized at Stepney College Chapel in October, 1837, and in the April following he became pastor of the Church in Keppel street, where he remained for a short time, and then resigned on account of the state of his health. His death took place April 8, 1842. He was the author of a volume of poems on religious subjects, a volume of sermons, and several minor pieces. See *Report of English Baptist Union*, 1842, p. 23. (J. C. S.)

Butler, Stephen, an English Wesleyan minister, was born at Peasmarsh, Sussex, June 29, 1781. In 1802 he received his first appointment, Lynn, and subsequently labored on the Thetford, Norwich, Grimsby, Winterton, Lincoln, and Ipswich circuits. He died at Peasmarsh, March 30, 1818. He was of an unblemished character and naturally reserved. See *Wesl. Meth. Magazine*, 1820, p. 161; *Minutes of the British Conference*, 1818.

Butler, Thornton, a German Reformed minister, was born in Catawba County, N. C., Oct. 4, 1820. After completing his theological course at Mercersburg, Pa., he returned to his native state, and was licensed and ordained by the Classis of North Carolina, March 12, 1848. In the same year he became pastor of five congregations in Davidson County, N. C. In 1858 he accepted a call from the East Rowan charge, where he labored for ten years, and then, in 1868, removed to Anna, Ill., where he died, Nov. 2, 1870. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 396.

Butler, Weeden, an English clergyman, was born at Margate in 1742. He was curate to the celebrated Dr. Dodd, and his successor, at Charlotte Chapel, Pimlico. He kept a classical school at Chelsea for forty years, years, and died in 1823. He published *Sermons* (1798–99), and other works, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

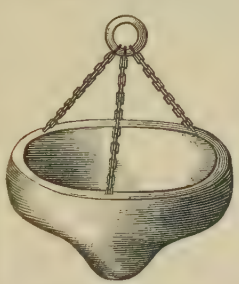
Butler, W., an English Baptist minister, was born at Ashby-de-la-Zouch, Leicestershire, in August, 1801, united with the General Baptist Church in Cauldwell in the autumn of 1817, and soon after began to preach. He was ordained in July, 1825, at Kegworth, where he remained till 1828, and then removed to Longford, Warwickshire, and in 1834 to Heptonstall Slack, where he continued as pastor till 1848. He died April 19, 1850. See (Lond.) *Baptist Hand-book*, 1851, p. 41. (J. C. S.)

Butler, William, was an Englishman, who died in 1410, and wrote on the subject of indulgences and against the English version of the Bible, which was made about that time.

Butler, Zebulon, D.D., a Presbyterian minister, was born in Wilkesbarre, Pa., Sept. 27, 1803. He was educated at the Academy of Wilkesbarre, and at Nassau Hall (College of New Jersey). He graduated from Princeton Theological Seminary in 1826, was licensed the same year, and settled in 1828 at Port Gibson, Miss., where his earnest, laborious, and useful life was spent. He died Dec. 23, 1860. See Wilson, *Presb. Hist. Almanac*, 1862, p. 84.

Buto, in Egyptian mythology, was a goddess especially worshipped in the city of the same name in the delta of the Nile, where she had the most magnificent temple. When Isis was persecuted by Typhon, she gave both her children, Bubastis and Horus, to this goddess. As the latter correspond to the Greek Diana and Apollo, so Buto appears as their mother Latona. She had an oracle in Buto, and the Egyptians relate that the city could move from place to place, in order to hide Horus and Bubastis. Every Egyptian deity has its sacred animal: that of Buto was the mouse. See Maut.

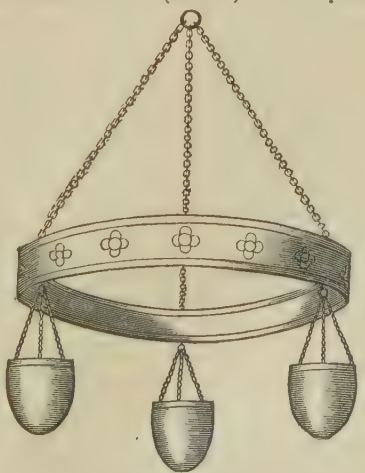
Butson, Christopher, a prelate of the Church of England, was born in 1750. He was educated at Winchester; and originally matriculated at Oxford as a commoner of Trinity College, Jan. 22, 1767. In 1768 he succeeded to a scholarship at New College; in 1771, obtained the chancellor's prize for English Verse, on *The Love of Our Country;* April 3, 1772, he graduated A.B.; and in 1774 vacated his fellowship at New College by marriage; and shortly after was preferred to the deanery of Waterford; whence, in 1804, he was promoted to a seat on the Irish bench, being appointed to the bishoprics of Clonfert and Kilmacduah, which had been merged in the sees of Killaloe and Kilfenora. Bishop Butson died in 1836. See (Lond.) *Christian Remembrancer*, April, 1836, p. 249.



Single Butta, as Lamp.

Butta. See Bhuta.

Butta (Butto, or **Butro).** In some MSS. of the *Liber Pontificalis* we read that Leo III (795–816) caused to be made for the venerable monastery of St. Sabas, "butronem [al. buttonem] argenteum cum canistro suo pensantem libr. xii." Leo IV (847–855) is also reported, by the same authority, to have placed in the Church of St. Peter, "butronem ex argento purissimo, qui pendet in presbyterio ante altare, pensantem libr. cxlix;" and



Buttæ used as Lamps.

another, also of pure silver, "cum gabatis argenteis pendentibus in catenulis septem."

These buttæ seem to have been suspended cups used for lamps. See CANISTRUM; GABATHA. The illustrations are from the *Hierolexicon;* the first is a single suspended butta, from an ancient representation; the second, a corona with three hanging buttæ, from an old painting once existing in St. Peter's at Rome.

The form *butrista* is used, apparently in the same sense, by Alcuin, *Poem.* 165 (Du Cange, *Glossary;* Macri, *Hierolexicon*, s. v. "Butto").

Martene (*De Ant. Eccl. Rit.* iii, 96) describes a *buta* as used for fetching and preserving the chrism, according to an ancient custom, in the church of St. Martin at Tours.

Buttaneer (or Virat). See HINDUWEE, DIALECTS OF.

Butteau, THOMAS, an English Congregational minister, was born in London, Dec. 26, 1785, of pious parents. He became an orphan early in life; received his education at Hackney College; and first settled in the ministry at Cannock, Staffordshire. He afterwards preached eighteen years at Oulton, Norfolk; fourteen years at Wycliffe; a short time at the church in Oxford Street, Cambridge road; and in 1860 retired from public life. He died at Mile End, Feb. 2, 1865. See (Lond.) *Cong. Year-book*, 1866, p. 239.

Butterfield, George, a Congregational minister, was born Sept. 5, 1810. He studied theology at the Bangor, Me., Seminary, and graduated from the Connecticut Theological Institute in 1838. He was ordained at Wilmington, Vt., in June, 1838; installed at Queechy in 1843, remaining there till 1845; was acting pastor at Randolph from 1845 to 1853; pastor at Eagle Point, Ill., from 1855 to 1860. He removed to Monticello, Ia.; and during the civil war he served three years in the Thirty-seventh Iowa Infantry. For two years he was engaged in mission work in York County, Neb.; and spent the last seven years of his life in Monticello, where he died, July 15, 1872. See *Alumni Records of Conn. Theol. Ins.*, p. 19. (J. C. S.)

Butterfield, William, an English Wesleyan preacher, was born at Halifax, Yorkshire. He was converted in early life; became a local preacher; entered the ministry in 1784; and, after a faithful service of eleven years, he died at Darlington, Yorkshire, in 1794 (or 1795). See Atmore, *Meth. Memorial*, s. v.

Butterworth, Edward, a preacher of the United Methodist Free Church, was born at Manchester, Eng., in January, 1841. He was converted at the age of twenty, and began to call sinners to repentance soon afterwards. In the Sabbath-school and ragged school he was an earnest worker. He devoted himself to mission work in East Africa, arriving at Ribe in February, 1864, full of energy and faith. Fever closed his labors within three months of his arrival. His life was brief, but bright.—*Minutes of Eighth Annual Assembly.*

Butterworth, Laurence, an English Baptist minister, was born in 1741, and in 1765 was ordained as pastor of the Church at Evesham, in Worcestershire. This was his only pastorate, and was continued for more than sixty-three years. Such was the vigor of his physical constitution, that he was able to preach till within a very few weeks of his death, which occurred July 1, 1828. He maintained a high Christian character, being distinguished for his integrity, Christian affection, benevolence, and fidelity to the duties of the sacred office. See *New Baptist Miscellany*, 1828, p. 310. (J. C. S.)

Buttinghausen, CARL, a German theologian, was born at Frankenthal in 1731. He taught theology at Heidelberg, and constantly applied himself to historical researches upon the various states of Germany. He died June 13, 1786. He wrote a *Supplement to the Chronicles of Arenten* (Frankfort, 1758):—*History of the Palatinate and Switzerland* (Zurich, 1766). See Hoefer, *Nouv. Biog. Générale*, s. v.

Buttlar, EVA VON, the foundress of the German so-called Buttlar sect, was born at Eschwege, Hesse, in 1670. At the age of seventeen she married a French refugee, De Vesias, who was a dancing-master at Eisenach. She led a very dissipated life; and, being awakened under the influence of pietism, in 1697, she left her husband, and held religious meetings, in which, under the mask of higher sanctity, the most shameful things were committed. She founded at Allendorf, in 1702, the so-called Christian and Philadelphian Society; but within six weeks she was expelled with her adherents. The sect carried on its criminal proceedings at many other places, whither it emigrated. Eva was honored as the door of paradise, as the New Jerusalem, as the mother of us all, as the Sophia come down from heaven, the new Eve, and the incarnation of the Holy Spirit. God the Father was incarnate in the candidate *Winter*, and God the Son in her youthful paramour *Appenfeller*. Marriage was declared to be sinful; sensual lust must be put to death in spiritual communion, then carnal communion is also holy. Eva lived in the most shameful harlotry with all the men of the sect; likewise the other women belonging to it. At Sasmannshausen, in Wittgenstein, where their secret worship had been watched, they were threatened with punishment, but escaped. In Cologne they connected themselves with the Roman Catholic Church. At Lüde, near Pyrmont, their criminal madness reached its highest point. Winter was condemned to death, but had his punishment commuted to scourging (1706). Eva escaped the same punishment by flight, and carried on her scandalous conduct for some years longer, but with more prudence. At Altona she belonged outwardly to the Lutheran Church, leading a decent life. She died there after 1717. See Keller, *Die Buttlarische Rotte*, in Niedner's *Zeitschrift für historische Theologie* (1845); Göbel, *Geschichte des christlichen Lebens in der rheinisch-westphälischen-evangelischen Kirche* (Coblentz, 1852), ii, 778–809; Dibelius, in Herzog's *Real-Encyklop.* (2d ed.) s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v. (B. P.)

Büttner, Christoph Andreas, a Lutheran theologian of Germany, was born Oct. 31, 1706, at Nuremberg. He studied at Altorf, and for a time was professor of philosophy at Halle. In 1737 he was called to Stettin; and in 1754 as rector to Stralsund, where he died, Oct. 24, 1774. He wrote, *Disp. qua facta Quædam Abrahami Secundum jus Naturæ Considerantur* (Altorf, 1727):—*Disp. qua Judicium de non Existentia Diaboli Dijudicatur* (ibid. 1734):—*Disp. de Insufficientia Rationis ad Salutem* (ibid. 1735):—*Cursus Theologiæ Revelatæ* (Stettin, 1746):—*Accentuationis Hebraeæ Introductio* (ibid. 1747):—*Hebrew Grammar* (Halle, 1748):—*Ratio Chaldaismum Biblicum Formandi* (Stettin, 1753). See Meusel, *Gelehrtes Deutschland;* Steinschneider, *Bibliographisches Handbuch*, p. 28; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Büttner, David Sigismond, a German theologian of the 18th century, was deacon at Querfurt, and wrote a work on the Deluge (Leipsic, 1710). See Hoefer, *Nouv. Biog. Générale*, s. v.

Büttner, Gottlieb, a Moravian minister, was born in Germany in 1717, and came to America in October, 1741. In 1740 a mission had been established at Shacomaco, a village thirty miles from Poughkeepsie, near the borders of the Connecticut. Count Zinzendorf ordained Büttner a deacon in February, 1742, and he was appointed a Moravian missionary to this mission. During the first year of his labors among the Mohegan Indians thirty-one persons were baptized. In 1743 Büttner was subjected to considerable persecution, being charged with preaching without authority, and of refusing, on conscientious grounds, to take the oath of allegiance to the constituted authorities. In conse-

quence of this persecution, ten families of the Mohegans removed to Pennsylvania, where a tract of land had been purchased for them. Büttner died shortly before the breaking-up of the mission, Feb. 23, 1745. See Loskiel, *Hist. of Morav. Miss.* ii, 58, 63; Allen, *Amer. Biog.* s. v. (J. C. S.)

Büttner, Johann Ernst, a Lutheran minister of Germany, was born April 11, 1648, at Friedersdorf, in Upper Lausatia. He studied at Jena; was in 1676 conrector at Lemgo, in 1678 at Stade, in 1685 deacon there; in 1699 he was made pastor primarius of St. Nicolai; and died March 13, 1725. He wrote, *Disp. de Essenis* (Jena):—*De Nomine Messiæ Glorioso Jehovah Justitia nostra ex Jer. xiii, 6*:—*Inquisitio Theol. in Historiam Joannis filii Zachariæ* (ibid. 1670):—*Disp. Hist. de Civitate Romana Virgidemiis Exemta* (ibid. 1672). See Seelen in *Stada litter.* p. 15; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

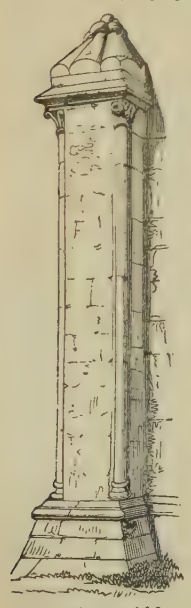
Butto. See BUTTA.

Button, Alfred, a Methodist Episcopal minister, was born at Fort Plain, N. Y., July 30, 1824. He was converted in 1844; licensed to preach in 1851, and in 1853 entered the Oneida Conference, wherein he labored faithfully till his death, Sept. 27, 1860. Mr. Button was cheerful, eminently pious, and an able, growing minister. See *Minutes of Annual Conferences*, 1861, p. 85.

Button, George, an English Wesleyan minister, was born at Rotherham, Yorkshire, in 1754. He united with the Church in youth; was called into the ministry in 1779, and continued in its labors until his death, at Shaftesbury, in 1822. "He was remarkable for self-denial, plainness, abstraction from the world, and devotion to God." See *Minutes of the British Conference*, 1822.

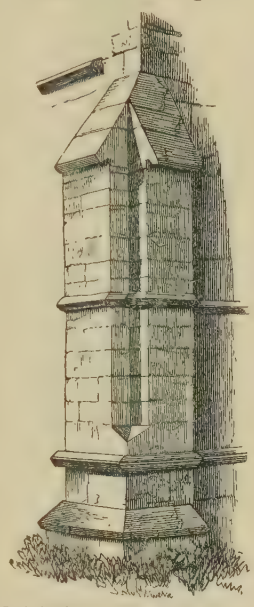
Button, John Wesley, an English Wesleyan minister, was born at Gainsborough, March 28, 1798. In 1820 he was sent to Shaftesbury as supply for his father, Rev. George Button. The following year he went to Witney—his first appointment by Conference. In 1846 he was sent to Oxford, and in 1847 was made chairman of the district. In 1850 he became supernumerary; and on May 26, 1879, he died at Wimborne. He stood high in the estimation of his brethren. See *Minutes of the British Conference*, 1879, p. 39.

Buttress, a projection from a wall to create additional strength and support. Buttresses, properly so called, are not used in Classical architecture, as the projections are formed into pilasters, antæ, or some other feature in the general arrangement, so as to disguise or destroy the appearance of strength and support. Norman buttresses, especially in the earlier part of the style, are generally of considerable breadth and very small projection, and add so little to the substance of the wall that it may be supposed they were used at least as much for ornament as for support. They are commonly not divided into stages, but continue of the same breadth and thickness from the ground to the top, and either die into the wall with a slope immediately below the parapet, or are continued up to the parapet, which frequently overhangs the perpendicular face of the wall as much as the buttresses project in order to receive them, as at the nave of Southwell Minster. Occasionally small shafts are worked on the angles of Norman buttresses, but these generally indicate that the work is late.



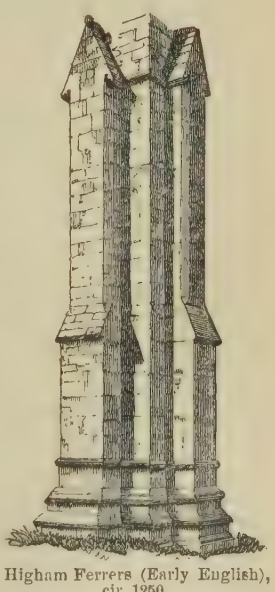
Glastonbury Abbey (Norman), cir. 1180.

Early English buttresses have usually considerably less breadth and much greater projection than the Norman, and often stand out very boldly. They are sometimes continued throughout their whole height without any diminution, but are oftener broken into stages with a successive reduction in their projection, and not unfrequently in their width also, in each; the sets-off dividing the stages are generally sloped at a very acute angle; the buttresses terminate at the top either with a plain slope dying into the wall, or with a triangular head (or pediment) which sometimes stands against the parapet, sometimes below it, and sometimes rises above it, producing something of the effect of a pinnacle, as at Salisbury. The buttresses at the angles of buildings in the Early English style usually consist either of a pair, one standing on each side of the angle, or of one large square buttress entirely covering the angle, and this is sometimes surmounted by a pinnacle. Pinnacles on buttresses of other kinds in this style are very rare, and are indications that the work is late. The angles of Early English buttresses are very commonly chamfered off, and are occasionally moulded: with this style *flying or arch buttresses* seem first to have been used, but they did not become common till a subsequent period.



Irthlingborough (Early English), cir. 1220.

In the *Decorated* style the buttresses are almost invariably worked in stages, and are very often ornamented, frequently with niches, with crocketed canopies, and other carved decorations; and they very commonly, in large buildings, terminate in pinnacles, which are sometimes of open work, forming niches or canopies for statues. With the introduction of this style the angle buttresses began to be set diagonally.



Higham Ferrers (Early English), cir. 1260.

In the *Perpendicular* style, the buttresses differ but little in general form and arrangement from the Decorated; but the ornaments of the buttresses in each of the styles partook of the prevailing character of the architecture, and varied with it. Thus in the latter specimens of the 15th century they

St. Mary Magdalene, Oxford (Decorated), cir. 1320.

St. Lawrence, Evesham (Perpendicular), cir. 1460.

are more frequently panelled than at any previous period.

Butts, Joshua, a Presbyterian minister, was born at Stowe, Vt., April 26, 1804. His early education was received in the common schools of his native place. He never entered or graduated from any college. He placed himself as a candidate for the ministry under the care of the Baltimore Presbytery. In 1832 he entered Princeton Seminary, from which he graduated in 1835. For the next five years he was engaged as a supply to churches in the neighborhood of Baltimore. He was ordained and installed pastor of the Carmel Church, N. Y., by the Presbytery of Bedford, June 8, 1841. After serving this Church one year, he engaged to supply the Church at Yorkville, near New York city, and was installed its pastor in 1848 by the Presbytery of N. Y.; labored here diligently and successfully until 1852, when he resigned and went to California. While there he supplied the First Church of Brooklyn, and afterwards resided at Placerville, Cal., until 1858, when he returned to Yorkville. After the breaking-out of the civil war he accepted the chaplaincy of the 47th Regiment N. Y. volunteers, serving from 1861 to 1865. He died at Chappaqua, N. Y., Feb. 27, 1881. He was under fire in about thirty battles, but never wounded. He was much loved by the soldiers, and faithful in the discharge of his duties. See *Necrological Report of Princeton Theol. Sem.* 1881, p. 48. (W. P. S.)

Butts, Robert, D.D., an English prelate, became dean of Norwich in February, 1731, and was consecrated bishop of that see Feb. 25, 1733. He was translated to the see of Ely, May 25, 1738; and died at Ely House, Holborn, Jan. 26, 1748. He published a *Sermon on the Accession* (1712):—*Sermon before the House of Lords* (1737):—*Charge to his Clergy* (1740). See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Buttstedt, Johann Andreas, a German Lutheran doctor and professor of theology, was born Sept. 19, 1701, at Kirchheim. He studied at Jena; was in 1741 appointed director of the gymnasium at Hildesheim, in 1743 director at Gera, and in 1751 at Coburg. In 1752 he took his degree as doctor of divinity, and in 1763 was appointed professor of theology at Erlangen, where he died, March 14, 1765. He wrote *Die Nothwendigkeit der Geheimnisse in der wahren Religion aus der Vernunft bewiesen* (Leipsic, 1730):—*Vernünftige Gedanken über die Natur Gottes* (ibid. 1736):—*Ueber die Schöpfung der Welt* (Wolfenbüttel, 1737):—*Ueber die Schöpfung des Menschen* (Leipsic, 1738):—*Specimen Philologiæ S. s. Observationum in Selectiora N. T. Loca* (Wolfenbüttel, 1740):—*Vernünftige Gedanken über die Vorsehung Gottes* (ibid. 1742):—*Ueber den Ursprung des Bösen* (ibid. 1747):—*Ueber die Vorsehung Gottes in Auschauung der Regierung der Welt* (ibid. 1745):—*Vom Glauben der ungetauften Kinder* (ibid. 1748):—*Von der Gnadenwahl* (ibid. 1753–57). See Strodtmann, *Neues Gelehrtes Europa,* part vi; Winer, *Handbuch der theol. Lit.* i, 441, 443, 451; Jöcher, *Allgemeines Gelehrten-Lexikon,* s. v.; Hoefer, *Nouv. Biog. Générale,* s. v. (B. P.)

Butzer. See Bucer.

Buy (or **Bhuis**), Félix, a French Carmelite, was born at Lyons about 1657. He began his studies at Chalons and Valence, and finished them at Paris, where he gained some notoriety by a thesis on the Gallic Church. He wrote a small work entitled *Histoire des Quatres Conciles Généraux* (Paris, 2 vols. 12mo). See Hoefer, *Nouv. Biog. Générale,* s. v.

Buys. See Busee.

Buza ("*Natives*") was the third great caste of the Medes; the *Busæ* of the Greek historians.

Buzacott, Aaron (1), an English Congregational minister, was born at South Molton, Devon, March 4, 1800, where he was converted in early life and joined the Independent Church. In 1823 he entered Hoxton Academy, and in 1825 offered his services to the London Missionary Society, and was sent to finish his curriculum at the missionary college, Gosport. He left England in 1827, and arrived safely at Avarua, Rarotonga, where he began his labors as teacher, preacher, translator, and printer. Mr. Buzacott found the natives of Rarotonga, in 1827, without a written language; and in 1846 he had translated the whole Bible, and written several useful works in the native tongue. Between 1846 and 1852 he travelled in England to recruit his health; meanwhile publishing his Rarotonga Bible, and advocating the cause of missions. He then returned to his adopted home with five thousand copies of the Bible, a gift of the Bible Society to the natives. He now resumed his work, both as minister of a large congregation, and as tutor of the Institution for Training Native Christian youths as teachers and evangelists. The climate and his incessant labors compelled him to retire to Sidney in 1858, where he continued to reside till his death, Sept. 19, 1864. See (Lond.) *Cong. Year-book,* 1865, p. 229.

Buzacott, Aaron (2), an English Congregational minister, was born at Tahiti, South Sea Islands, Oct. 19, 1827, where his parents tarried for a short time on their voyage to the mission field of Rarotonga. He remained with his parents until his twelfth year, when he was sent for instruction to Sydney, New South Wales. Thence he came to England, and was placed in the mission-school at Walthamstow, where he was converted, and began to labor for the salvation of others. Having chosen the missionary work, he studied with the Rev. W. Legge, of Fakenham, Norfolk; then at Cheshunt College; afterwards at New College. Being impressed that his duty was not in the mission field, he accepted the charge of the Church at Debenham, Norfolk, and then at Fetter-lane, London, each for one year. He was ordained at Long Sutton, Lincolnshire, June 18, 1856, and six years afterwards he removed to Romford, in Essex. In May, 1864, he became pastor of the Pentonville-road chapel; and, in 1868, at Asylum-road, Peckham. He was secretary of the Congregational Union of Surrey for three years, and of the Anti-slavery Society for four years. He died Oct. 9, 1881. See (Lond.) *Cong. Year-book,* 1882, p. 287.

Buzanval, NICOLAS (surnamed *Choart* or *Chicherai de*), a French prelate, was born at Paris, July 25, 1611. After passing through several civil dignities, he entered orders, and was promoted to the bishopric of Beauvais, in which office he distinguished himself by establishing hospitals and a clerical school. He died July 21, 1679. See Hoefer, *Nouv. Biog. Générale*, s. v.

Buzetti, VINCENTO BENEDETTO, an Italian theologian, was born at Piacenza, April 29, 1777. He studied at the college Alberoni, and taught philosophy and theology in his native city. He died there Dec. 14, 1824. He wrote a number of religious works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Buzzell, Aaron, a Free-will Baptist minister, was born at Barrington, N. H., November, 1764. He was converted at the age of twenty-five, and soon after he began to speak in public, and, with his brother John, travelled and labored for seven years. His first effort at preaching was at Alton. His ordination occurred at the October term of the New Durham Quarterly Meeting, 1794. Subsequently he travelled very extensively in Maine, New Hampshire, and Vermont, where his labors were greatly blessed. He organized and assisted in organizing many churches, and baptized more than one thousand persons. He was held in high esteem in Strafford, Vt., his residence of more than half a century, where he died, in October, 1854. See *Free-will Baptist Register*, 1856, p. 90. (J. C. S.)

Buzzell, Hezekiah, a Free-will Baptist minister, was born at Alton, N. H., Dec. 16, 1777. Shortly after his conversion, about 1799, he commenced preaching, and was ordained Jan. 25, 1803. For fifty years he served his Master in the ministry of the Gospel. A large part of his life was spent in itinerant labor, in which he was very useful. He resided for a time in Weare and then in Gilmanton, and other places in his native state, and finally closed his labors with the Church in Alton. For several years he was a member of the state legislature, either of the House of Representatives or the Senate. He died Sept. 6, 1858. See *Free-will Baptist Register*, 1860, p. 90. (J. C. S.)

Buzzell, John, a Baptist minister, was born in Barrington, N. H., Sept. 16, 1766. His early youth was devoted to teaching. He was converted in the winter of 1790, and was ordained at Middleton, Oct. 25, 1792. Having identified himself with the Free-will Baptist denomination, he entered zealously into the work of establishing new churches, and strengthening those already formed in different sections of New England. He became pastor at Parsonsfield, Me., in the spring of 1798. He died March 29, 1863, at a very advanced age. His services were in constant demand to promote the interests of his denomination. For several years he was president of their Foreign Missionary Society. He also, by correspondence, brought his denomination into fraternal relations with the General Baptists of England. He was a prime mover in the establishment of the Parsonsfield Seminary. He was noted as an author and a vigorous writer. In 1811 he commenced the publication of a religious magazine, and for several years made it most serviceable in promoting the interests of his denomination. In 1823 he published the first denominational hymn-book, and was one of the association which established the *Morning Star*, of which paper he was for several years one of the editors. See Barrett, *Memoirs of Eminent Preachers*. (J. C. S.)

Buzzell, William, a Free-will Baptist minister, was born in Middleton, N. H., in 1775. He made a public profession of his faith Oct. 17, 1798, and very soon began to speak as a teacher of religion, but was not regularly set apart to the work of the ministry until the autumn of 1804. He exercised his ministry in his native town, laboring especially in revivals there in 1807, 1808, 1812, and 1815. The Church was unable to do much for his temporal support, and he was therefore obliged to resort to secular pursuits. The section of country in which he lived was largely dependent on him for ministerial services, and the constant calls he received took him so much from his daily work that he was often brought into great straits. Besides preaching in his native town, he also supplied pulpits in Wolfborough, New Durham, Acton, Me., and some other places. He labored on amid many discouragements until the fall of 1841. A lingering sickness terminated his life, June 14, 1844. See *Morning Star*, xix, 42. (J. C. S.)

Byam, HENRY, D.D., a learned English divine, was born at East Luckham, near Dunster, in Somersetshire, Aug. 31, 1580. He was educated at Exeter College and Christ Church, Oxford. In 1612 he obtained the rectory of Luckham and that of Salworthy adjoining. In 1631 he became a prebendary of Exeter, and on the meeting of parliament was unanimously chosen by the clergy of his diocese to be their clerk in convocation. He was a firm adherent of the royal family in the Rebellion, and suffered the loss of all his property on that account. During the exile of the prince Dr. Byam officiated as his chaplain, first in the island of Scilly, and afterwards in that of Jersey, until the garrison was captured by Cromwell's forces. At the Restoration he was made canon of Exeter, and prebendary of Wells. He died June 16, 1669. His works consisted of *Thirteen Sermons* (Lond. 1675), most of them preached before his majesty in his exile. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Byars, Wesley S., a Baptist minister, was born in Greenville County, N. C., Feb. 18, 1825. He removed in 1829 to Henry County, Tenn., and in 1831 to Haywood County. He united with the Church in October, 1842. After residing in one or two places during the next few years, he returned to Haywood County, and was ordained Nov. 20, 1854. He was pastor of quite a number of churches in Tennessee during his ministry, among which were Friendship, Miller's Chapel, and Providence. He died in Friendship, Crockett Co., April 29, 1875. See Borum, *Sketches of Tennessee Ministers*, p. 79. (J. C. S.)

Bye-Altars (or **Tables**), as called by bishop Ridley, probably designate minor or secondary altars, in distinction from the high-altar; but in the primitive Church there were two tables, one, for holding the vestments, on the right side, and the other on the left, for the vessels; and so the term may indicate a credence.

Byer, WILLIAM C., a Free-will Baptist minister, was born in Eaton, N. Y., in April, 1814. His father was a blacksmith, and his son, spending most of his time at the anvil in the early period of his life, had but limited advantages for acquiring an education. His conversion took place under the labors of the Methodists, and he was licensed as a preacher in that denomination in 1839. He united with the Free-will Baptists, and was ordained as a minister in 1842. He was very successful as a laborer in revivals, and during his ministry baptized not far from five hundred converts. In the spring of 1866 he had a stroke of paralysis, and afterwards another, of which he died, at Fabius, N. Y., Oct. 30, 1869. Although compelled to spend much of his time in manual labor for the support of his family, Mr. Byer was an earnest and successful preacher. See *Free-will Baptist Register*, 1870, p. 75. (J. C. S.)

Byers, JAMES, a Presbyterian minister, was born in Annan, Scotland, Sept. 25, 1816. In 1837 he graduated from Pictou College, after which four years were spent in teaching in the province of New Brunswick. He studied theology at Pictou, under Rev. Thomas McCulloch, D.D., but in 1843 entered the senior class of Princeton Seminary, and spent one year. He was licensed by the Presbytery of Truro, in Nova Scotia, Oct. 5, 1842; was ordained by the same Presbytery in 1845, and installed pastor of Shelburne Church, where he served seven years, and next became pastor at Talamagouche. His third and last charge was at Clifton,

N. S., where he was installed in 1860, and labored eighteen years. He died May 21, 1879. He was a man of unswerving fidelity to the cause of his Redeemer, and a very successful minister. See *Necrological Report of Princeton Theol. Sem.* 1880.

Byfield, ADONIRAM, a zealous "commonwealth man," satirized by Hudibras, was the son of Rev. Nicholas Byfield. He was educated at Cambridge, became an army chaplain in 1642, and was one of the scribes of the Westminster Assembly. After some years as rector in Middlesex and Wiltshire, he died in 1660. He is chiefly known from his controversial tracts, entitled *The Grand Debate between Presbytery and Independency* (Lond. 1652).

Byington, Cyrus, a Congregational minister, was born in Massachusetts, and graduated from Andover Theological Seminary in 1819. He was agent for the American Board of Commissioners for Foreign Missions, 1819–20, and went as a missionary to the Choctaw Indians in 1820. He was ordained Oct. 4, 1827, and died at Belpre, O., Dec. 31, 1868, aged seventy-six years. See *Gen. Cat. of Andover Theol. Sem.* 1870, p. 37.

Byington, M. N., a Universalist minister, appears to have entered the ministry in 1843, in the vicinity of Cincinnati, O. About 1848 he removed to Miller's settlement, near Oxford, O.; and afterwards labored widely in other Western States. He died at Baton Rouge, La., in February, 1873. Mr. Byington was widely known as an earnest and zealous preacher. See *Universalist Register*, 1874, p. 116.

Byles, MATHER, D.D., a minister of the Protestant Episcopal Church, son of Mather Byles, D.D., of the Hollis-street Church, Boston, was born in that city in 1734. He graduated from Harvard College in 1751; was settled as a Congregational clergyman, Nov. 18, 1757, in New London, Conn.; was dismissed in 1768, having become an Episcopalian. The same year he became rector of Christ Church, Boston, where he served until April, 1775, when he accepted an invitation to become rector in Portsmouth, N. H. In 1776, owing, doubtless, to his strong loyalty to the king, he left the country and went to Halifax, N. S., and in 1778 he was banished from the American colonies. After the war he became rector and chaplain at St. John's, N. B. He died March 12, 1814. See Sprague, *Annals of the Amer. Pulpit*, i, 379.

Bylgia (*storm of the sea*), in Norse mythology, is one of the nine maidens of the waves, the daughters of the marine god Aeger and Ran.

Bynna. See BEONNA.

Bynum, GEORGE C., a minister in the Methodist Episcopal Church South, was born in Chatham County, N. C., Nov. 15, 1847. He was eminently pious in youth, received license to preach in 1866, and in 1867 entered the North Carolina Conference. In its active ranks he toiled until his death, July 11, 1871. Mr. Bynum was a successful and promising preacher, full of faith and good deeds. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 541.

Byram, ELIAB, a Presbyterian minister, was born at Bridgewater, Mass., and graduated at Harvard University in 1740. He became pastor at Rocisticus (now Mendham), N. J., in October, 1743. Brainard had him for his companion in his first journey to the Susquehanna, and speaks of him with much affection. Byram spent some time in 1746 in Augusta County, and his labors were greatly blessed, the revival lasting till 1751. Falling Spring and Providence called him in 1747, having had experience of his faithfulness and ability, but he declined to settle in Virginia. He joined the New Brunswick Presbytery, May 22, 1751, and accepted a call to Amwell. He died before May, 1754. (W. P. S.)

Byrche, WILLIAM, D.D., LL.D., an English clergyman, was chaplain to the archbishop of Canterbury; became prebendary of Worcester, Oct. 31, 1727, and died in February, 1742. He published a sermon on the *Consecration of Bishop Chandler* (1717). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Le Neve, *Fasti*, iii, 88.

Byrchington, STEPHEN, an English Benedictine, was born in the parish of Byrchington, Isle of Thanet, and flourished about 1380. He was a monk of Christ's Church, Canterbury. He wrote *Historia de Vitis Archiepiscoporum Cantuariensium*, from St. Augustine, A.D. 597, to William of Wittlesey, A.D. 1368; and a *Life of Simon Sudbury*, given by Wharton, *Anglia Sacra*, i, 49. See Cave, *Hist. Lit.* vol. ii.

Byrd, John Ira Ellis, a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., May 15, 1791. He was left fatherless when ten years old, and was apprenticed to a shoemaker. He was converted in 1810, and in 1811 entered the South Carolina Conference, in which he labored two years, and then was transferred to the Mississippi Conference. In its ranks he served for fifty-nine years. He died April 6, 1871. By his own exertions he became well-read and a powerful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 578.

Byrd, Rebecca, an English minister of the Society of Friends, was wife of William Byrd, and made her first appearance in the ministry in 1784, in the twenty-sixth year of her age, having been converted two years previously. Soon after, she was engaged to travel abroad, and accompanied Deborah Darby in a visit to Wales. From that time until the death of Deborah, in 1810, they were employed, with little intermission, in the same service in various parts of Great Britain. In 1793 they embarked for North America, and continued to labor in this country for three years. In 1800 she was married, and, after the decease of Deborah Darby, her husband accompanied her throughout England, Scotland, and Ireland. While attending the Yearly Meeting of 1829 she suffered from an attack of apoplexy, but was so far restored that she frequently afterwards ministered in her own meeting at Marnhull. She died May 24, 1834. See *The Friend*, viii, 357.

Byrd, William (1), an English minister of the Society of Friends, was born at Uffculme, Devonshire, in 1757. He was converted when about twenty-two years of age, and entered the ministry in 1794. He was "sound in doctrine, and his ministry was exercised in simplicity, and in demonstration of the Spirit and of power." From conscientious reasons he abstained from the use of the produce of West India slavery. His ministry for several years was confined within the limits of Devonshire and parts adjacent, but afterwards he travelled in England, Ireland, and to the Orkney Islands. Catholic in his spirit, "he was a lover of good men of every denomination, and of enlarged charity and liberal views." He died Dec. 16, 1835. See *Testimonies of Deceased Ministers*, 1836, p. 3–16. (J. C. S.)

Byrd (or **Bird**), **William** (2), an eminent English composer of sacred music, was born about 1538. He studied under Tallis, and was chosen organist of Lincoln cathedral in 1563. He was made a gentleman of the chapel royal in 1569, and organist to queen Elizabeth six years later. He died July 21, 1623. His compositions were very numerous. See Lowndes, *Bibliographer's Manual;* Burney, *History of Music;* Grove, *Dict. of Music*, s. v.

Byrde (or **Birde**), JOHN, D.D., an English prelate, was a native of Coventry, and was consecrated bishop of Penrith, Scotland, June 28, 1537. He was elected to the see of Bangor, July 24, 1539. He became the first bishop of Chester by the charter of erection, and made his profession of obedience to the archbishop of York, April 13, 1542. He obtained, at the same time, the archdiaconates of Chester and Richmond. He was deprived of all these dignities in the first year of the reign of queen Mary (1554), on account of his being married. He died in 1556. He published *Lectures on the Epis-*

tles of St. Paul; and *Learned Homilies.* See Le Neve, *Fasti;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Byrgir, in Norse mythology, was a well to which Bil and Hinke had gone to get water, when they were stolen by the moon and placed among the stars.

Byrkit, WILLIAM A., a Methodist Episcopal minister, was born in Marion County, Ind., Nov. 4, 1838. He went to Iowa in his youth; joined the Church in 1855; studied for the ministry at the Iowa Wesleyan University; and in 1860 received license to preach and entered the Iowa Conference. He died July 2, 1863. Mr. Byrkit was a young man of promise. See *Minutes of Annual Conferences*, 1863, p. 155.

Byrne, Alexander Sturgeon, a precocious Methodist minister in Canada, grandson of Rev. Alexander Sturgeon (Irish Conference), and son of Rev. Claudius Byrne (Irish and Canada Conferences), was born at Dungannon, Ireland, June 20, 1832. He was converted at thirteen, and was led by a train of providences, almost immediately after his conversion, to exercise his gifts in public, which were of such an extraordinary character as to open his way, when not more than fifteen years of age, into many of the first pulpits of the Irish connection. In the winter of 1848-49 he came with his father to Canada. He was at once received into the ministry in that country; preached in Toronto and London; made an extraordinary impression; but was cut down at Brantford, Ont., Feb. 11, 1851. Young Byrne's character was a rare combination of dignity and modesty, fidelity, forbearance, prudence, zeal, gravity, and cheerfulness; a most faultless religious character, an eloquent and searching preacher. Few have enjoyed so much popularity, and few have been so little affected by it. See Carroll, *Life and Remains of Rev. A. S. Byrne* (Toronto, 1852, 12mo); *Case and His Contemporaries*, v, 48, 94.

Byrne, Claudius, a Wesleyan Methodist minister in Canada, was born in Dublin, Ireland, May 12, 1793. He was converted in his thirteenth year; entered the Wesleyan ministry in Ireland in 1824; was transferred from the Irish to the Canadian branch of the Wesleyan Church in 1848; and in the latter he labored effectively six years, and twenty-two as a supernumerary. He died Oct. 5, 1876, at Fairfield, Ont., where he had lived since 1854. He was a vigorous, pithy preacher, and most diligent in that service of love—visiting the sick. See *Minutes of the London* (Ont.) *Conference* (Toronto), 1877, p. 12.

Byrne, Edmund, D.D., an Irish prelate, having received orders at Seville, was appointed archbishop of Dublin in 1707, being then in the fifty-first year of his age. Soon after his promotion to the see of Dublin, it was proposed that a public convention of Protestant and Catholic prelates and doctors should be held for two months to propound and debate on the disputed articles of faith; on which occasion this prelate alone of all the Catholics attended the conferences; and with much zeal and wisdom propounded the principles of his religion in the public college of Dublin. In 1712, some nuns obtained permission from Dr. Byrne to be received into his diocese, but they had scarcely arrived when they were apprehended by the lords-justices; and a proclamation was issued Sept. 20 of same year, to apprehend Dr. Byrne and others as popish priests attempting to exercise ecclesiastical jurisdiction contrary to the laws of the kingdom. In March, 1717, when the Dominican nuns were driven from Galway, Hugh O'Callanan, then provincial of the Order of the Dominicans, obtained a similar permission from archbishop Byrne for their admission into his diocese, where, in September of the same year, they founded the Convent of Jesus, Mary, and Joseph, of Dublin. Just at this time Dr. Byrne was involved in a controversy with his brother-prelate of Armagh, Dr. M'Mahon, on the ancient primatial rights. The matter was referred to the College of the Propaganda, whose decision, after a litigation of some years, restored the appellant. This subject was, however, again more fully and solemnly laid before the pope in council, when the claim of archbishop Byrne was supported in argument by the Rev. John Clynch, one of the clergymen of his grace's diocese. The final decision of the Roman college has not been ascertained. Dr. Byrne died a few years afterwards. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 459.

Byrne, James T., an English Congregational minister, was born in London, Jan. 29, 1810. He was converted and joined the Church in early life; was ordained in 1838 at Great Yarmouth; settled at Gorleston, Norfolk; and later, in the same year, sailed for Canada, under the auspices of the Colonial Missionary Society. He first settled at L'Original, on the Ottawa; then at Bytown, now Ottawa City; and subsequently at Brockville, whence he removed to Whitby, commencing his stated ministry in that place in October, 1851. On terminating his pastorate at Whitby, he accepted an invitation from the French Canadian Missionary Society to become their agent, to preach and lecture wherever he could get a hearing. In this sphere he worked with great zeal until his death, Nov. 21, 1874. In this excellent man society lost a sweet example, and religion a bright ornament. See (Lond.) *Cong. Year-book*, 1876, p. 320.

Byrne, Martin, a Baptist minister, was born at Robinstown, Me., in February, 1811. He was converted at twenty-two; pursued his theological studies at Bangor and at Newton, where he graduated in 1840. He was ordained at Packersville, Conn., June 29, 1842. Subsequently he was pastor of churches in Pembroke, Ellsworth, Conway, and Gardiner, in Maine. For a time he was agent for the American and Foreign Bible Society, and the Young Ladies' College, Worcester, Mass. He removed to Illinois in 1857, and was settled pastor of the church in Pekin; and had charge, at the same time, of the church at La Marsh. He died at Pekin Sept. 19, 1858. See *Minutes of Ill. Anniversaries*, 1858, p. 9. (J. C. S.)

Byrne, William, an English engraver, was born in London in 1743, and was instructed by his uncle, an obscure artist. In 1770 he went to Paris, and became a scholar of Aliamet. The following are some of his principal plates: *The Flight into Egypt; Abraham and Lot Quitting Egypt; A Sea-piece; The Death of Captain Cook.* He died in London in 1805. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Byron, JAMES M'KEE, an English Wesleyan minister, was born at Downpatrick, Ireland, July 25, 1760. In 1785 he was introduced to Mr. Wesley as a candidate for the ministry, and appointed to Norwich. His circuits afterwards were Kent, Northampton, Penzance, Bradford, Salisbury (1797), Truro, Launceston, and many others. In 1823 he went to France as a supernumerary, where he died, Sept. 24, 1827. Byron possessed powers of a high order for pulpit oratory; his mind was well stored with learning; and his ministry was eminently useful. He was faithful, forgiving, generous, and benevolent. See *Wesl. Meth. Mag.*, 1829, p. 577; *Minutes of the British Conference*, 1828.

Byrrhus. See BIRRUS.

Bytemeister, HEINRICH JOHANN, a Lutheran minister of Germany, was born at Zell in 1698. He was appointed in 1740 professor of theology at Helmstadt, where he died in 1746. He wrote a great number of works in Latin, the most important of which are two on arithmetic and numismatics (Strasburg, 1744).

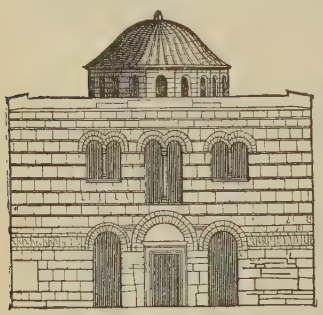
Bythway, WILLIAM, an English Wesleyan minister, was born at Dudley in 1796. He was converted in his sixteenth year; called into the ministry in 1824; retired in 1864 to Manchester; in 1869 to Didsbury, where he died, in September, 1874. Bythway was es-

teemed for his sound judgment, integrity, and piety. His character was transparent and well balanced. His preaching was racy, sensible, and practical. See *Minutes of the British Conference*, 1875, p. 12.

Bywater, Alfred, a young English Methodist preacher, was born at Sheffield in 1809, and was converted in early life. He became a local preacher; but in 1836 began to itinerate in the New Connection. Two years sufficed to break down his health; he returned to Sheffield, hoping to recover, that he might preach the Gospel, but his work was done. He died March 4, 1839, a probationer. See *Minutes of the British Conference*.

Byzance, Louis de, a native of Constantinople, originally a Jew named *Raphael Levi*, embraced Christianity, and became a priest of the Oratory. He settled in Paris, and became famous for his interest in Oriental manuscripts of the New Test. He was also an able mathematician. He died in 1722, after twenty years' insanity.

Byzantine Architecture is a name for the style of architecture introduced at Byzantium in the 5th century, derived from the Roman, but distinguished from it by the plans of the buildings, and by the general use of the dome or cupola. The plan of the Grecian or Byzantine churches was usually that of the Greek cross, with a large cupola rising from the centre, and smaller cupolas crowning the four arms. The arches were generally semicircular, sometimes segmental, or of the horse-shoe form. The capitals of columns were little more than square blocks, tapered downwards, and adorned with foliage or basket-work. The doorways were commonly square-headed, with a semicircular, and occasionally, in later specimens, a pointed arch over the flat lintel. The Byzantine style had great influence on subsequent styles, both in England and on the Continent. The Gothic styles are derived quite as much from this as from the Roman.



St. Nicodemus, Athens.

This style prevailed through Christian Asia and Africa, and extended to Sicily. It was the modification of Roman architecture by an Eastern element. There were four periods of the art: (i) 330–537—rock churches, and round or octagonal churches; (ii) 537–1003—marked by the multiplication of domes and polygonal apses; (iii) 1003–1453—when the narthex became less prominent, and choirs were made more important; frescos were replaced by mosaics; the women's galleries, hitherto erected over the aisles and narthex, disappeared; and the cruciform shape lost its significance by the absorption of the aisles; (iv) 1453 to the present time.

Byzantine Column.

The arrangement was originally an external square, containing a circular building within; but there are several modifications: (1) the round church; (2) the basilica, with apsidal ends to the transept; and (3) the cross of four equal arms, with a dome over the crossing and each arm. The style penetrated to Provence, through commercial relations between Marseilles, Greece, and Constantinople, and thence to the north and centre of France; and also to the banks of the Rhine, under the patronage of Charlemagne. The dome took the place of the Western vault, as most suited to a circular building; and, to Procopius, poetically seemed to be suspended by a golden chain from heaven, and the whole style combined the basilica with the round church of the Holy Sepulchre of Jerusalem. Like the basilica, the Eastern church had its colonnaded atrium, or forecourt (peribolos), the narthex (propyla, pronaos), or advanced portico; galleries for women over the aisles of the nave or trapeza; the chorus cantorum, known as the solea—the presbytery was in it; the holy bema, a raised stage, so called from its steps, or hierateion, or hagion; and the sacristies (pastophoria) here called the paratrapezon, or prothesis, on the north, and the skeuophylakium, or diaconicum minus, on the south. Over the bema of the readers, which resembled the basilica ambon, rose the royal door. There was only a single altar, but in some cases parecclesiæ, or side churches for daily services, with altars, were added; the chancel screen was called, from its pictures, the iconostasis, with its central door curtained, and two lateral doors: the kiklis occupied the place of the podium; over the altar rose the dome, or trullus. There were four doors: the holy, which were veiled, between the bema and solea; the royal, between the solea and nave; the angelic, between the nave and narthex; and the beautiful, great, or silver, between the narthex and anterior porch (prothyrum). The influence of the style is seen in the cupolas of Russia; those of France, introduced by Venetian colonists and commerce; the ornamentation of capitals, the polygonal apses, and round churches of Western Christendom. A stream of Italian art came to the south and south-west of France, and thence moved northward in course of gradual development, and also spread down the Rhine, diverging right and left, influencing the border provinces of France—the two developments meeting in the Île de France, as they had previously been combined at Torcello. The Byzantine modification of the basilica in Italy received a new form in Rhineland and again in France; and the turret-like treatment of steeples, the huge triforium, and low central lantern, became common features.

Byzantine Historians, The. I. *General Classification.*—This is the name habitually, but inaccurately, applied to the long succession of authors, of diverse merits and of diverse aims, who record or illustrate the course of the Roman empire in the East, from the accession of Constantine till after the conquest of Constantinople by the Ottomans. By some authorities, the term is restricted to the writers subsequent to the accession of Justinian. It is a loose name, and there is least hazard of misapprehension in its widest employment. The designation has been bestowed upon those writers by modern editors, who have associated their works in grand collections, under the title of *Corpus Scriptorum Historiæ Byzantinæ*, in consonance with the convenient appellation given to the biographers of the emperors from Hadrian to Diocletian, and who are known as the *Scriptores Historiæ Augustæ*. The assimilation of the titles, and the distinction of the collections, are principally due to the general similarity of design and the difference of the languages employed by the respective authors. The Byzantine and the Augustan historians alike record the reigns of the Roman emperors; but the latter compose their works in Latin; the former write almost exclusively in Greek, and the empire of the West is not distinctly contemplated by them. Yet even this ground of discrimination is, in some degree, deceptive. Claudian and Ammianus Marcellinus are excluded from the Byzantines. Both write in Latin. The former is occupied with the Western emperor, Honorius; but his diatribes on Rufinus and Eutropius throw much light

upon contemporaneous affairs in the East. The latter treats mainly upon Eastern transactions, but the earlier part takes in the previous series of emperors. But Merobaudes and Corippus, who are Latin poets, like Claudian, are admitted into the *Catena Byzantina*, though Merobaudes devotes himself to a Western hero. Eusebius is scarcely included in the fraternity, though he writes in Greek, and has left a *Life of Constantine*. Zosimus embraced the entire history of the imperial rule down to his own day. The exclusion of Claudian and Ammianus Marcellinus is to be explained, not by the Occidental character of the one, nor by the Latin phrase of both, but by the existence of critical and annotated editions of each author, which dispensed with the necessity of their reproduction in a collection inevitably extensive, and so ample that it may never be fully completed. The same reason may be assigned for the omission of Eusebius.

Thus the term Byzantine Historians is unavoidably indistinct and wavering. It has been determined by the compass of the collections, not by any definite principle beyond the requirement that the subject-matter of the accepted treatises should be connected with the story, the institutions, or the characteristics of the empire of the East. Many of these writers, like the monastic chroniclers of the West, begin with the creation of the world, and either write brief annals of the generations, or introduce by such dry notices contemporaneous or recent history. Many of the writers are of the priestly caste, or are inclined to theological disputation. Thus, they often notice, with peculiar diligence, the succession and years of the patriarchs, and plunge with zest into religious controversies; but professedly ecclesiastical history does not fall within the scope of these collections, though we find in the Bonn edition the *Historia Patriarchica Constantinopolitana*. Several treatises, too, not formally historical, are admitted. Provision is made for such comprehension by the title attached—"The Body of Byzantine Writers." All render important service to the historical appreciation of the times and countries.

Notwithstanding the heavy expenditure by Louis XIV on the first edition of this great *Corpus Scriptorum*—notwithstanding the vast and various labor of Du Cange, Labbé, Possinus, Banduri, Niebuhr, and other collaborators, upon the editions of Paris, Venice, and Bonn—this long series of writers has been little regarded, until very recent times, except by professed historians of the empire, like Cousin, Muratori, Gibbon, Le Beau, and Finlay. Yet they merit wider and closer consideration. They have an interest and a value of their own, unlike any derived from other sources or periods. Nowhere else do the records of the world present twelve centuries of continuous history, written, in great measure, by contemporaries, with fulness and discernment. Nowhere else do we find such various illustrations of the political, social, military, and ecclesiastical life of one organic system. Nowhere else is it possible to study the processes of natural decline and decrepitude, and the change from bad to worse, from worse to worser still, in so many and in such minute particulars. Nowhere else are the phenomena of the internal and of the external dissolution of a civilization presented in so many aspects, and in such diversified detail. Nowhere else are the authorities of higher rank, or more intimately associated with the events described. Nowhere else are incidents more startling, more strange, or of more romantic character accumulated, than in the obscure pages of these unnoted writers. These circumstances may have enhanced the recently renovated interest in these little-read authors, which has been so marked of late years, especially in Germany. These attractions have been the rewards of increased study, not incitements to it. The true cause of renewed regard may be assigned to the growing gravity of the perilous and perplexed Eastern question, which has drawn the eyes of all to the beautiful city on the Golden Horn, and to the remnants of the vast empire of which it is the capital. The expiring agonies of a mighty system, which only two centuries ago was the terror of Christendom, and which, at the time of the discovery of America, threatened to obtain universal dominion, possess a portentous fascination for the student of human affairs. Exactly the same mortal change pursued its languid course a thousand years ago, in the same regions, and under the operation of similar influences. The best commentary upon the morbid conditions now prevailing, and the clearest insight into their progress and tendency, may be derived from the phenomena of the earlier age. Hence, partly by conscious determination, mainly by that curious instinct which guides the vocations of the ages, an earnest and rapidly growing attention has been attracted to the Byzantine historians.

Under this name are included several distinct classes of writers, and some who cannot be reduced to any class. About one half are systematic historians; others are meagre annalists; some are simple chronographers. There are biographers, and memoir writers, and panegyrists. Some describe edifices, ceremonials, or institutions. There is a reporter of scandals and tattle. A few note only a single transaction. Many discharge more than one of these functions. Among the authors are emperors, as Constantine Porphyrogenitus and Joannes Cantacuzenus; members of imperial houses, as Anna Comnena and Ducas; patriarchs and bishops, as Photius and Eustathius; statesmen and diplomatists, as Georgius Pachymeres and Nicephorus Gregoras; high officials and legists, as Georgius Codinus and Joannes Lydus; and secretaries, as Procopius and Joannes Cinnamus. Logical classification of such a promiscuous assemblage of ranks, vocations, and topics is impossible. The members are accidentally brought together, and are connected by community of country and purpose—not by similarity of subject or treatment. Relation to the life of the Byzantine empire is the only intrinsic connection. In style they differ widely from each other, passing from the semi-Attic propriety of Procopius and Agathias to the Latinisms of Theophanes, the extravagant rhetoric of Anna Comnena, the dense obscurity of Nicephorus Gregoras, the neologisms of Ducas and Phrantzes, and the utter corruption of the *Historia Patriarchica*. They write according to the changing tongues and fashions of more than thirty generations. In despite, however, of multitudinous discrepancies, a serviceable arrangement of these works may be proposed.

The Byzantine writers are over seventy in number. Several of them have not been published, or have been published only in part. Critobulus was first given to the public by Müller, in his *Fragmenta Historicorum Græcorum*, as late as 1869. They may be divided into two great classes, the miscellaneous writers and the historical writers. The subjects treated by the former are various and distinct. We have treatises by Constantine Porphyrogenitus on the conduct of the empire, on ceremonials, and on the provinces; by Nicephorus Gregoras on the statues, pictures, etc., destroyed by the Franks of the fourth crusade; by Lydus, on magistracies; by Codinus Curopalata, on officials; by Procopius, on public buildings; by Paulus Silentiarius, *Descriptio Sanctæ Sophiæ*. It is much to be regretted that the monograph of the emperor Alexius I, on the finances of the empire, has not yet been edited.

The most important and instructive of these writings are Joannes Lydus on magistracies, and Constantine Porphyrogenitus on the conduct of the empire. The one gives a graphic and needful view of the judicial machinery; the latter, a curious and suggestive account of the relations of the empire, in the 10th century, with surrounding races and contemporaneous states. The trickery, the deception, the meanness, the unblushing fraud which are recommended, reveal conscious imbecility without diminution of arrogance, vanity, and preten-

sion. Strange glimpses, too, are afforded of the condition of rude tribes and incipient kingdoms. The tinsel splendor and empty stateliness of the formal court are illustrated by the same emperor's formulas of ceremonial, and, at a later date, by the roll of dignities prepared by the grand master of the household, Georgius Codinus.

II. *The Historical Writers.*—Of these, the earliest in date is Praxagoras; the latest, Critobulus, and the author or authors of the *Historia Politica et Patriarchica.* The work of Praxagoras was composed, as he tells us, in his twenty-second year, and his date is assigned to the reign of Constantine or of his successor. There is only one fragment extant, and that is brief and unimportant. It has not been inserted in the editions of the Byzantine historians, but is given in Müller's *Fragmenta Historicorum Græcorum.* Many of the earlier historians, as Dexippus, Priscus Panita, Malchus, exist only in fragmentary form, and gratitude is due to the patriarch Photius and to the emperor Constantine VII for preserving what remains of them. The latest writers of this class extend beyond the duration of the empire, and connect the Roman world with the modern age.

These historians may be conveniently but loosely distributed into three classes: (1) panegyrists; (2) chroniclers, chronographers, and annalists, more or less dry and jejune; (3) historians, general, particular, or incidental, represented respectively by Zonaras, Cinnamus, and Eustathius, *De Excidio Thessalonicensi.*

1. The panegyrists are Merobaudes, who leaves a broken and unintelligible eulogy on Aëtius, and belongs to the Western empire; Procopius and Priscian, on Anastasius; and the encomium of Corippus on Justin II, which is a metrical history of that monarch, like the "Robert Guiscard" of William of Apulia.

2. No sharp line of discrimination can be drawn between the chroniclers or chronographers and the historians proper, for their characteristics are often blended. The absence of reflection or independent judgment may be made the ground of distinction. The chronographers are about twenty-five in number, and vary in extent and character. The most important are Georgius Syncellus [see SYNCELLUS], with the continuation of Theophanes and his successors, and the Paschal chronicle.

3. Of the historians, properly so named, there are five who conduct the history of the Roman empire from Augustus to the capture of Constantinople by the Turks. Zosimus begins with Augustus, and comes down to the taking of Rome by Attila. Zonaras opens with a universal chronicle, but gives a fuller account of events from Constantine to the death of Alexius Comnenus. Nicetas Choniates continues the story to the Latin conquest. Nicephorus Gregoras records the transactions down to 1359. Laonicus Chalcocondylas concludes the tale of a thousand years with the history of the Ottoman Turks, and with their overthrow of the Eastern empire. These are writers of considerable but unequal merit. Zonaras is of especial interest, for the long period which he embraces, for his continuous narrative, for his preservation of details otherwise unknown, for his perspicuity and general intelligence. Zosimus has a distinct philosophical aim—the exposition of the causes inducing the decay of the empire. He is accused of prejudice and malevolence—charges easily brought against a pagan of his day—but he writes clearly, forcibly, and well, and reveals the signs and symptoms of the waning majesty of Rome. Nicetas Choniates, or Acominates, and Nicephorus Gregoras are clumsy and tedious writers, but they transmit the account of a dismal period of vice, crime, national distress, and revolution. Laonicus Chalcocondylas records in wretched phrase the rise and progress of the Ottoman Turks, and the last century and a half of the expiring empire.

A livelier interest attaches to those writers who relate the eventful periods in which they were themselves actors, or with which they were intimately and personally acquainted. Procopius, Constantine Porphyrogenitus, Nicephorus Bryennius, and his imperial spouse, Anna Comnena, Joannes Cinnamus, Georgius Pachymeres, Joannes Cantacuzenus, and Georgius Phrantzes, are the most prominent of these. They were all on the scene of action; they were all at the centre of events. As a historical writer, for style, for vigor, for reach of thought, and for delineation of character, Procopius far surpasses any other Byzantine author. See PROCOPIUS. There is no exaggeration in designating him the Thucydides of the empire. His work was continued by Agathias, and further extended by Menander, the Protector. The emperor Constantine Porphyrogenitus, who has contributed in so many ways to our knowledge of Byzantine affairs, is entitled to special regard for his biography of his father, Basil, the founder of the Macedonian dynasty. Nicephorus Bryennius and Anna Comnena were connected, not merely by the bonds of matrimony, but also by community of subject. The husband wrote the history of the Comneni till the acquisition of the throne by Alexius I; the wife took up the pious task at her husband's death, and narrates the reign of her father. Both are among the most entertaining writers of the whole series, but a peculiar interest attaches to Anna's *Alexiad,* from the rank, abilities, and accomplishments of the princess, and from the attractive topics of that notable period. During that reign occurred the invasion of the empire by Robert Guiscard and the Normans; the exciting incidents of the first crusade; and the manifold other hazards and perplexities of the failing empire. See COMNENA, ANNA. Joannes Cinnamus, a confidential officer of high rank, reports with brevity the career of the right-minded Kalo-Joannes, and with fulness and discretion the chivalrous reign of the heroic, but wayward and dissolute, Manuel Comnenus. George Pachymeres, one of the weightiest and driest of these historians, records the fortunes of the Hellenic empire during the Frank domination, and under the rule of the first Palæologus. Joannes Cantacuzenus, who himself usurped the imperial sceptre, relates, with partial view, and in intricate and inflated phraseology, but with ingenuity and minuteness, the vicissitudes of those troublous years of family and civil discord which compelled him to seize and to abdicate the empire. There is a melancholy fascination in the sorrowful narrative of Georgius Phrantzes—a loyal dignitary and a member of the reigning house, who recounts the story of the Palæologi, and the hazards, the dismay, the massacre, outrages, and ravage which attended the last struggle, and marked the extinction of Roman suzerainty.

In looking over the course of this long and slow dissolution, there are distinct stages in the descent, which arrest regard and repay careful meditation. With these successive lines of degradation correspond equally notable changes among other races, promoting a diverse civilization. An acquaintance with the contrasts and reciprocal influences of the contending systems, during the anxious centuries, is only one of the instructive lessons to be gained from the Byzantine historians, who are thus indispensable for an intelligent appreciation of the forces which have built up the modern world on the crumbling ruins of the old.

III. *Literature.*—The illustration of the Byzantine writers must be sought in the introductions, prefaces, and commentaries attached to individual authors, and especially in the treatises and notes of Du Cange. The only works of a general character to be cited here are, Hankius, *De Byzant. Rerum Script. Græcis* (Leipsic, 1677); Nikolai, in Ersch und Grüber's *Enkyklopädie* (ibid. 1870), *Geschichte der Byzantin Literatur.* (G.F.H.)

Byzatium, COUNCIL OF (*Concilium Byzacenum*), provincial, at Byzatium, in Africa.

I. Held A.D. 397, to confirm the canons of the Council of Hippo of A.D. 393. Its synodical letter is in the acts of the Third Council of Carthage of the same year, 397 (Mansi, iii, 875).

II. Held A.D. 507, a numerous council, which insisted on filling up vacant bishoprics, king Thrasamund hav-

ing forbidden this in order to extinguish the orthodox Church (Ferrand. Diac., *V. Fulgent.* xvi; Labb. iv, 1378–1380).

III. Held A.D. 541, sent a deputation to the emperor Justinian, who, in reply, confirms all the canonical privileges of the metropolitan of Carthage (Dacianus), and of the African primates (*Rescripts* of Justinian to the Council and to Dacianus, in Baron. *ad an.* 541; Labbe, v, 380).

IV. Held A.D. 602, in the cause of Crementius, or Clementius, or Clementinus, primate of the province, held at the instigation of Gregory the Great (*Epist.* xii, 32), who exhorts the comprovincial bishops to inquire into, and adjudicate upon, certain accusations that were current against their metropolitan (Labbe, v, 1612).

V. Held A.D. 646, under Stephen, the metropolitan, against the Monothelites (Labbe, v, 1835; vi, 133).

Byzas, the founder of Byzantium, now called Constantinople, was said to have sprung from the gods, being a son of Poseidon and Ceroessa, the daughter of Zeus and Io. But Byzas was really the name of the leader of the Megarians, who founded Byzantium B.C. 658.

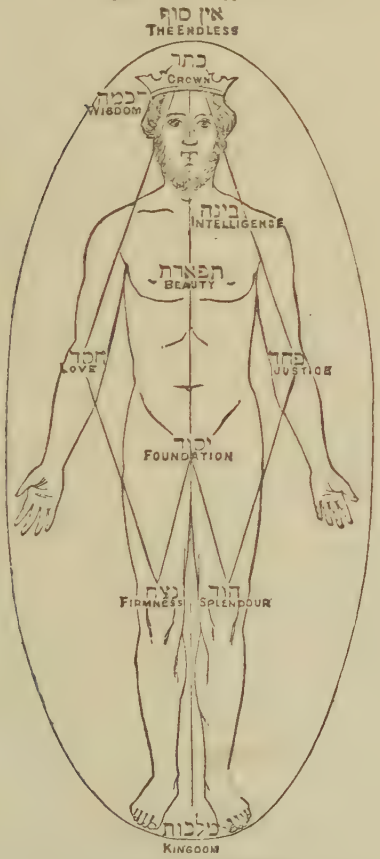
C.

Caaba. See KAABA.

Cabala. We give here some additional particulars.

1. *The Sephiroth.* The Cabala insists upon the following points with regard to these: i. That they are not created, but emanated (נאצל) from the En-Soph. ii. That they form among themselves, and with the En-Soph, a strict unity, and simply represent different aspects of one and the same being. iii. That all the ten emanations alike partake of the perfections of the En-Soph. iv. That, as emanations of the Infinite, the Sephiroth are infinite and perfect, like the En-Soph, and yet constitute the first finite. On the accompanying wood-cut is shown the figure of the archetypal man, representing the ten Sephiroth. Another grouping is given in the table on following page.

Figure of the Archetypal Man.



The *Sephiroth* as represented by the Human Form.

The Hebrew words in this figure correspond with those in the table on the next pay

2. *Creation of Angels.* "God," says the Sohar, "animated every part of the firmament with a separate spirit, and forthwith all the heavenly hosts were before him" (iii, 68a). These angelic beings consist of two classes—good and bad—have their respective princes, and occupy the three habitable worlds in the following order: The angel Metatron inhabits the second world, the World of Creation. He alone constitutes the world of pure spirits, and is the garment of Shaddai, i. e. the invisible manifestation of the Deity. His name is numerically equivalent to that of the Lord. The angelic host inhabiting this world are divided into ten ranks, answering to the ten Sephiroth; and each is set over a different part of the universe. The dæmons, who constitute the second class of angels, inhabit the fourth world, or the World of Action. Though they are the grossest and most deficient of all forms, they still form ten degrees, answering to the ten Sephiroth. The prince of this region of darkness is Samaël, angel of poison or death. He is the evil spirit who seduced Eve; and has a wife, called the Harlot, or the Woman of Whoredom, who, together with him, is treated as one person, and is called "the Beast."

3. *The Destiny of Man and the Universe.* It is an absolute condition of the soul to return to the infinite source from which it emanated, after developing on earth the perfections, the germs whereof are implanted in it. If the soul, after assuming a human body, during its first sojourn on earth, fails to acquire that experience for which it descends from heaven, and becomes contaminated by sin, it must reinhabit a body again and again, till it is able to ascend in a purified state. This transmigration, however, is restricted to three times. The world, being an expansion of the Deity's own substance, must ultimately share that blessedness which it enjoyed in its first evolution. Even Satan himself, the archangel of wickedness, will be restored to his angelic nature, as he, too, proceeded from the Infinite Source of all things. When the last human soul has passed through probation, then the Saviour will appear, and the great jubilee year will commence, when the whole pleroma of souls, cleansed and purified, shall return to the bosom of the Infinite Source.

Caballero, RAYMONDO DIOSADA, a Spanish theologian of the Jesuit order, was born at Palma, in the isle of Majorca, in 1740. He was educated at Madrid, but took refuge in Rome at the time of the suppression of his order, and devoted himself to literature. Nearly all of his works were published under the pseudonym of *Filibero de Parripalma.* He died in 1820. He wrote, *De Prima Typographiæ Hispanicæ Ætate Specimen* (Rome, 1793):—*L'Eroismo de Ferdinando Cortese Confirmato contro le Censure Nemiche* (ibid. 1806):—*Bibliothecæ Scriptorum Societatis Jesu Supplementa Duo* (ibid. 1814–16). See Hoefer, *Nouv. Biog. Générale,* s. v.; Rose, *Gen. Biog. Dict.* s. v.

Caballo, BONAVENTURA, an Italian prelate, was bishop of Caserta, and died in 1689. He was remarkable for his piety.

Cabassole, PHILIPPE DE, a French prelate, was

Names of the Ten Sephiroth.	The Ten Corresponding Names of the Deity.	The Ten Corresponding Classes of Angels.	The Ten Corresponding Members of the Human Body.
I. 1. כתר, Crown. 2. עתיקא, The Aged. 3. נקודה ראשונה פשוטה, Primordial or Smooth Point. 4. רישא חוורה, White Head. 5. ארך אנפין, Macroprosopon. 6. אדם עילאה, Heavenly Man. 7. רום מעלה, Inscrutable Height.	אהיה, I Am (Ex. iii, 4).	חיות, ζῶον.	Head.
II. חכמה, σοφία, Wisdom.	יה, Jah (Isa. xxvi, 4).	אופנים, κίνησις.	Brain.
III. בינה, νοῦς, Intelligence.	יהוה, Jehovah.	אראלים, Arēlim (Isa. xxxiii, 7).	Heart.
IV. 1. חסד, χάρις, Love. 2. גדולה, Greatness.	אל, The Mighty One.	חשמלים, Chashmalim (Ezek. i, 4).	Right Arm.
V. 1. דין, Judgment. 2. פחד, Justice. 3. גבורה, Strength.	אלה, The Mighty One.	שרפים, Seraphim (Isa. vi, 7).	Left Arm.
VI. תפארת, Beauty.	אלהים, The Almighty.	שנאנים, Shinanim (Psa. lxviii, 18.	Chest.
VII. נצח, Firmness.	יהוה צבאות, Jehovah Sabaoth.	תרשישים, Tarshishim (Dan. x, 6).	Right Leg.
VIII. הוד, Splendor.	אלהים צבאות, The Almighty Sabaoth.	בני אלהים, Sons of the Almighty (Gen. vi, 4).	Left Leg.
IX. יסוד, Foundation.	אלהי, Mighty Loving One.	אשים, Ishim (Psa. civ, 4).	Genital Organ.
X. 1. מלכות, βασιλεία, sc. τῶν οὐρανῶν, Kingdom. 2. שכינה, Shechinah.	אדני, The Lord.	כרובים, Cherubim.	Union of the Whole Body.

born at Cavaillon (Venaissin) in 1305. He became chancellor of Sicily, patriarch of Constantinople, cardinal and legate, and was intimately associated with Petrarch. He died at Perousia in 1371, and was buried in the Carthusian Church of Bonpas, where his marble mausoleum was seen in 1791. He wrote a few sermons and practical works in Latin. See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Biog. Dict.* s. v.

Cabbon. Lieut. Conder suggests (*Tent-work*, ii, 335) that this may be the modern *El-Keibeibeh*, which is laid down on the Ordnance Map at two and one half miles north-east of Yabneh (Jabneh or Jabniel) as an inhabited village; and Tristram (*Bible Places*, p. 40) adopts this identification. The name tolerably well corresponds, but the position seems too far north for the grouping in Josh. xv, 40. See Judah, Tribe of.

Cabellonense Concilium. See Châlons-sur-Saône, Council of.

Cabersussa, Council of. This was a town of Africa, in Byzacena, where, in 394, a pseudo-council was held by fifty-three Donatist bishops, followers of Maximianus of Carthage, who condemned Primianus, bishop of Carthage (see Baluze, *Nov. Coll.* p. 368).—Landon, *Eccles. Dict.* s. v. See African Councils.

Cabezalero, Juan Martin de, a reputable Spanish historical painter, was born near Cordova in 1633, and studied under Don Juan Carreno. His best works are the *Assumption*, and a picture of *St. Ildefonso*, in the Church of San Nicola. There is also an *Ecce Homo* and a *Crucifixion* by him in the Church of the Franciscans. He died in 1673. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cabiac, Claude de Bane, *seigneur de*, a French theologian, was born at Nismes in 1578. He was of the family of the barons of Avejan, and was for a time a Calvinist, but, having pursued his studies with the Jesuits of Tournon, he became a zealous Catholic. In 1620 he was made consulter at the presidial of Nismes, where he died about 1658. He wrote, *L'Écriture Abandonnée par les Ministres de la Religion Réformée* (1658). See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cabiri (*κάβειροι*), in Greek mythology, were divine beings of an early order, apparently belonging to a tribe existing previous to the Greeks. Their worship was continued even after the spreading of the Pelasgic religion, especially in the islands Samothrace and Lemnos. It afterwards passed over into an unintelligible secret worship, in which the Cabiri were often confounded with different deities. In Bœotia the Cabiri were in close relation with Ceres and Proserpina, and therefore probably they may be looked at as assisting dæmons of fruitfulness. In Rome their worship was united to that of the Penates, who were believed to have come from Troy; it was finally carried so far as to represent persons of the imperial court as Cabiri, on coins, etc. They were usually depicted as very small, with a hammer on their shoulder, and the half of the shell of an egg on their head, with a very thick belly. It is believed that the Romans brought this worship to the Celts and Bretons, but confounded the titles of the priests with those of the deities, because they themselves did not know the fundamentals of the doctrine. See Smith, *Dict. of Class. Biog. and Mythol.* s. v.

Cabling, a round moulding frequently worked in the flutes of columns, pilasters, etc., in classical architecture, and nearly filling up the hollow part; they seldom extend higher than the third part of the shaft.

Cabot, Marston, a Congregational minister, was born at Salem, Mass. He graduated in 1724, and was ordained over the Church North at Killingly, Conn., in 1730. He is said to have been attacked with apoplexy

in the pulpit, and to have died a few hours after, April 8, 1756. He published five sermons. See *Cong. Quarterly*, 1861, p. 156.

Cabrera, Alfonso de, a Spanish Dominican, was born at Cordova about the middle of the 16th century. He was sent, soon after his elevation to the priesthood, to preach the Gospel in America. After his return he preached with wonderful success in the chief cities of Spain; and died, worn out by his excessive labors, Nov. 20, 1598, before he had completed his fiftieth year. He left four volumes of sermons and some treatises, which have often been printed in Spain, and at Paris and Palermo.

Cabrera (Morales), Francisco, a Spaniard, who lived in the 17th century, and taught at Salamanca. His *History of the Popes*, joined to that of Chacon and Vettorini, was printed in 1630. A new edition of the work of Chacon was brought down by Oldoini to 1677. Supplements by Guarnacci to 1740, and by J. P. de Cinque and R. Fabricius to 1756, have been added.

Cabrera, Pedro, a Spanish theologian, brother of Alfonso, was a priest of the order of St. Jerome of Cordova in the 17th century. He first taught philosophy and afterwards theology, at Cordova and elsewhere. He wrote a *Commentary* on the *Summa* of St. Thomas (Cordova, 1602, 2 vols. 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cabrisseau, Nicolas, a French theologian, was born at Rethel, Oct. 1, 1680. He was highly esteemed by Tellier, archbishop of Rheims, but persecuted by the successor of that prelate as refractory to episcopal authority. In 1722 he was banished thirty leagues from the archiepiscopal jurisdiction, and was employed by cardinal Noailles at Paris; but was persecuted afresh and imprisoned at Vincennes, and finally sent in exile to Tours, where he died, Oct. 20, 1750. He wrote some practical religious works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Cacalla, a Spanish martyr, was a friar of Austin's order, and priest of the town of Valladolid, in Spain, and preacher sometime to the emperor Charles V. He was burned in 1560. See Fox, *Acts and Monuments*, iv, 454.

Caccia, Guglielmo (called *il Moncalvo*), an eminent Piedmontese painter, was born at Montalbano, in Montferrat, in 1568. He settled first at Milan, and painted in the Church of San Antonio Abate a representation of the titular saint, with *St. Paul*. His best oil-paintings are, *St. Peter*, in the Chiesa della Croce; *St. Theresa*, in the church of that name; the *Descent from the Cross*, which many consider his masterpiece, in San Gaudenzio, at Novara; also, the *Raising of Lazarus* and the *Miracle of the Loaves*. He died in 1625. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caccia, Orsola Maddelena, and Francesca, daughters and scholars of Guglielmo Caccia. They assisted their father in his fresco works, and are the only women ever known to have practiced this branch of the art. In Montferrat they painted a number of cabinet pictures, and more altar-pieces than any other females. Orsola founded the convent of the Ursulines at Moncalvo, the chapel of which is decorated with some altar-pieces by her. There is also a *Holy Family*. Orsola died in 1678, and Francesca at the age of fifty-seven. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caccia, Pompeo, a Roman painter, flourished at Pistoja in the first part of the 17th century. There are a number of his works in that city, among which is the *Presentation of Jesus in the Temple*, at the Salesiane, dated 1615.

Cacciaguena, Buonsignore (or Geronimo), an Italian monk and priest, a native of Siena, flourished in the second half of the 16th century. He was a friend and companion of St. Philip of Neri. He left several works on practical piety, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Caccianiga, Francesco, an Italian painter, was born at Milan in 1700, and studied under Franceschini at Bologna. He afterwards went to Rome, where he obtained the favor of the prince Borghese, for whom he executed a number of works. His best productions are at Ancona, where he painted several altar-pieces, the best of which are the *Marriage of the Virgin*, and the *Last Supper*. He died at Rome in 1781. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cacciari, Pietro Tommaso, an Italian theologian of the Carmelite order, lived in the second half of the 18th century. He was a doctor in theology, apostolic examiner, and controversial reader in the Propaganda at Rome, and left, in Latin, a work on the writings of Leo the Great (Rome, 1751, 2 vols. fol.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caccini, Giovanni, an Italian architect and sculptor, was born at Florence in 1562, and studied under Dosio. He erected, at the Church of La Nunziata, in Florence, a loggia with arches and Corinthian columns, sculptured out of Siena marble; he also designed a grand choir and altar for the Church of Santo Spirito. He died in 1612. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caccini, Tommaso, a Dominican of Florence, and doctor of theology, who died Jan. 12, 1648, is the author of *Storia Ecclesiastica del Primo Concilio Niceno Adunato e Confermato di S. Salvestro* (Lucca, 1637). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 663. (B. P.)

Caccioli, Giovanni Battista, an eminent historical painter, was born in the castle of Budrio, near Bologna, in 1628. He studied under Domenico Maria Canuti, and painted several pictures for the Bolognese churches. He died in 1676. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Cachet, Jean, a French Jesuit, born at Neufchâteau in Lorraine, died at Pont-à-Mousson, Dec. 22, 1633, aged thirty-six, leaving many ascetical works, the principal of which are *Vie de Jean Berchmans*, a Jesuit, from the Italian (Paris, 1630, 8vo):—*Vie de S. Isidore et de la B. Marie della Cabeça sa femme* (Verdun, 1631), from the Spanish of J. Quintana:—*Vie de S. Joseph* (Pont-à-Mousson, 1632, 12mo). See *Biog. Universelle*, vi, 450.

Cacodæmon, in Greek mythology, was the title of an evil spirit, in opposition to *Agathodæmon* (a good spirit).

Cad, in British mythology, was an idol that was worshipped in the form of a fighting ox. He was also called *Tarw-Cad*. He seems to have been a god of war.

Cadalous (Lat. *Cadolus* or *Cadeolus*), Pietro, an Italian prelate, sprung from the family of *Zanachia*, was a native of Parma, of which city he became bishop by simoniacal means, on the death of Hugo, A.D. 1046. He was a warm supporter of the emperor Henry, who intruded him into the see of Rome under the title of Honorius II (q. v.).

Cadan. See Catan.

Cadana, Salvatore, an Italian monk, born at Turin, lived about the middle of the 17th century, and wrote *Ottavia Sacramentate* (Venice, 1645):—*Il Principe Regnante* (Turin, 1649). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cadda (Ceadda, or Chad), was an early English bishop, whose name is attached to a spurious charter of A.D. 706 (Kemble, *C. D.* No. 58); possibly *Hedda* or *Headda*, bishop of Lichfield. See Smith, *Dict. of Christ. Biog.* s. v.

Cadden, ROBERT, a Methodist Episcopal minister, was born in Ireland, Oct. 28, 1782. He was carefully trained by his pious widowed mother, with whom he emigrated to Lancaster, Pa., in 1798; experienced conversion when about twenty; and after having faithfully discharged the duties of a class-leader, exhorter, and local preacher, he entered the Baltimore Conference, in which he sustained an effective relation for thirty-seven years. In 1852 he became superannuated, and died at his residence in Baltimore County, Md., June 26, 1859. Mr. Cadden was remarkable from childhood for his sobriety and firmness of disposition. He was diffident and retiring, deep in piety, and faithful in labors. See *Minutes of Annual Conferences*, 1860, p. 20.

Cadell was a Welsh saint of the 7th century, patron of Llangadell, a church formerly in Glamorganshire. See also CATELL.

Cademann, Adam Theodule (or **Gotthelf**), a German Lutheran preacher, was born in 1677 at Haynichen, near Freiberg, in Saxony. He first pursued his studies at Gera, then at the universities of Leipsic and Wittenberg, where he received his degrees. In 1707 he became vicar at Litzenroda, a village near Torgau, in 1713 pastor at Süptiz, and finally, in 1729, archdeacon at Kemberg, where he remained until his death, which occurred February 16, 1746. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Cademann, Johann Rudolph, a German Lutheran theologian, son of Johann Georg, pursued his studies at Leipsic, where he took, in 1699, his degrees in theology. In 1708 he was appointed deacon at Naumburg, and in 1717 superintendent at Pegau, where he remained until his death, which occurred about 1720. He wrote *Disput. de Schola Libertinorum, ex Act. Ap. VI.* 9. (Leipsic, 1704). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cadeoldus (or **Edoldus**), *Saint*, a French prelate, originally a monk, became abbot of Grison, and finally bishop of Vienne. He died in 696, and is commemorated Jan. 14. See Smith, *Dict. of Christ. Biog.* s. v.

Cadesreuter, CHRISTOPH, a German Lutheran preacher and pedagogue, lived in the latter part of the 16th century, in the diocese of Hof, Bavaria. He wrote *Grammatica Græca* (Leipsic, 1599). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cadfan was a Celtic saint of the 6th century, of good birth in Armorica, who crossed over into Wales at the head of a large company, mostly his own relatives, supposed to have been exiled in consequence of the Frankish invasion. He is chiefly known as the first abbot of a monastery founded by him and Enion Freuhin, in the isle of Bardsey. An ancient Welsh inscription upon a rude pillar at Tywyn in Merionethshire, where was one of the many churches of his foundation, is thought to refer to him.

Cadfarch, a Welsh saint, who lived about the middle of the 6th century, was the founder of the churches of Penegos, Montgomeryshire, and Abererch, Carnarvonshire. He is commemorated October 24.

Cadfrawd was an early Welsh saint. See Rees, *Welsh Saints*, p. 92, 100.

Cadgyfarch was an early Welsh saint. See Rees, *Welsh Saints*, p. 102.

Cadharians were a Mohammedan sect who deny predestination, and hold that human actions are solely regulated by the free-will of man himself. They have been styled the "Manichæans of the Mussulman faith," because they maintain the existence of two original coordinate principles, the divine and the human.

Cadiocenus (**Thadiocenus** or **Thadiacus**), was a supposed archbishop of York, who retired into Wales A.D. 586. See Stubbs, *Regist.* p. 153.

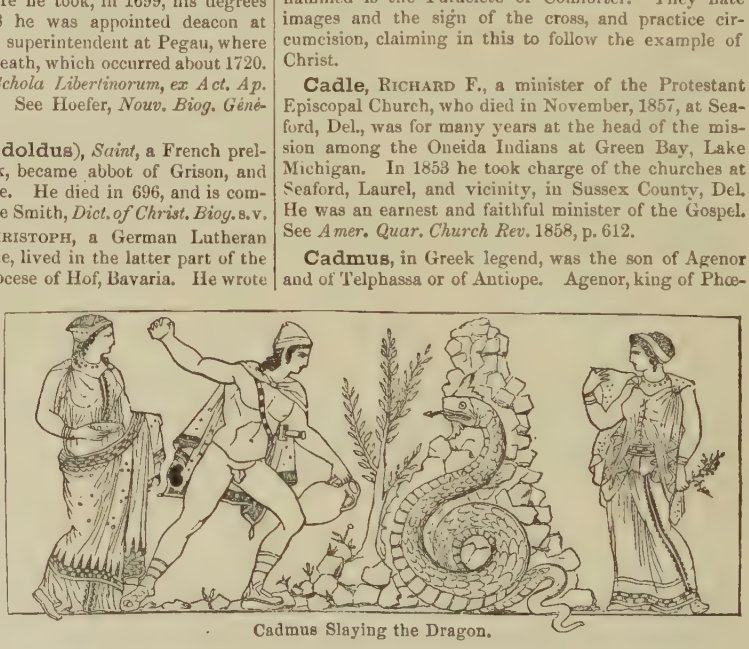
Cadion, JEAN BAPTISTE, a French theologian, who died as a canon at Autun about 1600, after having been curate at Alise, left a *Vie de Sainte Reine* (Alise, 1648). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cadir is an order of Mohammedan monks founded by Abdul-Kadir-Gilani, who died at Bagdad in 1165. They never cut their hair, and always go bareheaded and barefooted. They can leave the order at pleasure, and are under no vow of celibacy.

Cadizadelites are a modern Mohammedan sect who resemble, in some degree, the ancient Greek stoics. Their faith and practice seems to be a confused mixture of Mohammedanism, Christianity, and Judaism. They pray at funerals for the souls of the departed, calling upon the dead to remember that "there is but one God only." They read the Bible in the Sclavonic tongue, and the Koran in the Arabic. They love Christians, and protect them from insults on the part of other Mohammedans. They believe that Mohammed is the Paraclete or Comforter. They hate images and the sign of the cross, and practice circumcision, claiming in this to follow the example of Christ.

Cadle, RICHARD F., a minister of the Protestant Episcopal Church, who died in November, 1857, at Seaford, Del., was for many years at the head of the mission among the Oneida Indians at Green Bay, Lake Michigan. In 1853 he took charge of the churches at Seaford, Laurel, and vicinity, in Sussex County, Del. He was an earnest and faithful minister of the Gospel. See *Amer. Quar. Church Rev.* 1858, p. 612.

Cadmus, in Greek legend, was the son of Agenor and of Telphassa or of Antiope. Agenor, king of Phœnicia, had, besides four sons, an extraordinarily beautiful daughter, Europa, whom Jupiter carried off in the form of a bull. When the disheartened father sent his sons and his wife away in search of her, with the command not to return without her, Cadmus and his mother reached Thrace, where the latter died. Having taken friendly leave of the Thracians, he went to Delphi to inquire of the oracle where his sister could probably be found. He was was told to follow a cow of a certain description, and to settle there where she would fall exhausted. The cow wandered through Bœotia, and fell on the spot where the city of Thebes was built Then Cadmus desired to sacrifice the cow to Minerva



Cadmus Slaying the Dragon.

and sent some of his attendants to a spring of Mars to get some water. This spring was guarded by a dragon of the god, who tore several of the attendants to pieces, whereupon Cadmus, assisted by Minerva, slew the dragon, broke his teeth, and, by the advice of the goddess, sowed them. From this seed there grew armed men, who killed one another. Only five of the sowed men (Spartans) were left remaining: Echion, Udæus, Chthonius, Hyperenor, and Pelor, and from them the Thebans derived their five tribes. Cadmus was compelled to serve the god eight years, for his injury to the dragon; at the expiration of which time, however, he had become so fully reconciled to the god that the latter gave him his daughter Harmonia as a wife. Minerva gave him the kingdom. The gods all came to the wedding, which was celebrated with the greatest brilliancy. The children of Cadmus were, Polydorus, Autonoë, Ino, Semele, and Agave. After a number of years Cadmus left Thebes, and in his old age he died, at the same time with his wife, or, as Ovid says, they were changed into snakes. He taught the Greeks the use of ores for weapons, and instituted writing by letters among them. See Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.

Cado (or **Cataw**) was a Welsh saint of the 6th century. See Rees, *Welsh Saints*, p. 232.

Cadoc (**Cadocus, Docus, Cathmael, Cattwg** *the Wise*), abbot of Llancarvan, in Wales, was the son of Gundleus (or Gwynllyw Filwe), and was educated by an Irish anchoret, Menthi. He then went to Gwent (or Caerwent), Monmouthshire, where he studied under St. Fathai. From Gwent he removed to Glamorgan, and founded the monastery of Llancarvan, of which he became first abbot. He was the friend of Dubricius, and the means of the conversion of St. Iltritus. He was born, probably, about the beginning of the 6th century; Colgan and Lanigan assign 570 as the date of his death. He was commemorated Jan. 14. The fables of Cattwg the Wise are printed in the *Iolo Manuscripts*, edited by E. William (1848). His *Life* is given in the *Acta Sanctorum* of the Bollandists, under Jan. 2, 602. Colgan (*Tr. Thaum.* 152, 185, n.) seeks to identify the Mochatocars left by St. Fiac at Innisfail as the Cadocus of Wales, but the dates do not harmonize. He has also been confused with St. Sophias of Beneventum. His Scotch dedication was at Cambuslang, County Lanark.

Cadog, a Welsh saint of the 5th century, was the founder of Llangadog Fawr Church, in Carmarthenshire, and others. He is not to be confounded with Cadoc (q. v.).

Cadogan, William Bromley, *Hon.*, an English clergyman, was born Jan. 22, 1751, and educated at Westminster School, and at Christ Church College, Oxford. He was presented to the vicarage of St. Giles, Reading, in 1774, and soon after to the rectory of Chelsea. He spent the greater part of his life at St. Giles in faithful and successful ministerial labors. He died Jan. 18, 1797. His publications consist of several single sermons; and after his death appeared *Discourses, Letters, and Memoirs of his Life*, by Richard Cecil, M.A. (1798). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Cadonici, Giovanni, an Italian theologian, who was born at Venice in 17[illegible], and died Feb. 27, 1786, wrote several works, in which he attacked the Molinists and the pretensions of the Roman Church. See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cadovius, Anton Günther, a German theologian, was born at Oldenburg, Aug. 16, 1654. He studied at Leipsic, Jena, and Wittenberg, and, after a course of travels, became preacher of the duchess Christine-Charlotte, and, in 1678, pastor at Esens, in East Frisia, where he died, April 3, 1681, leaving *De Itinere Sabbati* (Vitemb. 1673):—*De Tempore* (ibid. 1674):—*De Justitia* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cadrod was a reputed Welsh saint of the 6th century.

Cadry, Jean Baptiste (better known by his anagram, *Darcy*), a French theologian, was born in 1680 at Trez, in Provence. He studied first under his father (who was superior of the college of Grimaldi), and afterwards at Paris (1701), where, having entered orders, he obtained the vicarage of St. Étienne-du-Mont, and later (1716) that of St. Paul. In 1718 he was nominated canon of Laon, but, on account of the papal interference, he returned to Polisseau. He died at Sarigny-sur-Orge, Nov. 25, 1756. He was an opponent to the bull *Unigenitus* (q. v.), and wrote the last three volumes of the *Histoire du Livre des Réflexions Morales et de la Constitution Unigenitus* (Amsterdam, 1723–38); the first being prepared by Joh. Louail:—*Temoignage des Chartreux au Sujet de la Constitution Unigenitus* (1725):—*Observations Théologiques et Morales sur les deux Histoires du P. Berruyer* (1755). See *Nouv. Dict. Historique*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 652; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Caducanus, a Welsh divine, was bishop of Bangor, but, leaving his bishopric, he became a Cistercian monk in *Monasterio Durensi*, his bishopric not being rich, and at that time very troublesome on account of the civil wars. Caducanus "was no less happy than industrious in his endeavors, writing a book of sermons, and another called *Speculum Christianorum*." He died in 1225. See Fuller, *Worthies of England* (ed. Nuttall), iii, 494.

Caduceus was the rod or sceptre of Mercury, being a wand with two wings, entwined with two serpents, borne by that deity as the ensign of his quality and office, and given him by Apollo for his seven-stringed

Mercury, with the Caduceus.

harp. Wonderful powers were assigned to this rod by the poets, such as laying men asleep and raising the dead. It was also used by the ancients as a symbol of peace and concord. See Smith, *Dict. of Class. Antiq.* s. v.

Caduindus, *Saint.* See Chadoenus.

Cadurcus, Johannes, D.C.L., a French martyr, was degraded and burned at Limousin, in France, in 1533, for exhorting his countrymen upon All-hallow's day, and afterwards confounding a friar out of the Bible. See Fox, *Acts and Monuments*, iv, 396.

Cadwallader, David, a Methodist Episcopal minister, was born in Montgomeryshire, North Wales, May 28, 1791. He was converted and joined the Methodists

in 1812; began preaching in 1814; and emigrated to Delaware County, O., in 1821, where he labored as a local preacher till 1828, when he joined the Ohio Conference, and was sent as Welsh missionary to Oneida County, N. Y. Three years later he returned to Delaware County, labored one year in the Ohio Conference, and then, on account of the small salary that he had been receiving, was obliged to locate in order to support his family. He labored successfully as a local preacher until 1844, when he re-entered the Ohio Conference, and for four years travelled extensively through Ohio and Pennsylvania. In 1848 he was stationed at Pittsburgh, Pa., and in the following year, when many preachers fled the city on account of the terrible pestilence that raged there, Mr. Cadwallader was always found at his post, not only among his own people, but among others. Failing health obliged him to become a supernumerary in 1854, and he retired to his home in Delaware County, O., where he died, Oct. 19, 1855. See *Minutes of Annual Conferences*, 1856, p. 113.

Cadwell, Christopher Columbus, a Congregational minister, was born at Lenox, N. Y., Dec. 4, 1811. At the age of eighteen he went to the Manual Labor Institute at Whitesborough; thence to Lane Seminary, expecting to complete his theological course there, but became dissatisfied with the officers of that institution in repressing free discussion, as he declared, and left, in company with many others. In 1835 he was ordained, and began to preach in the April of that year, removing to Kingston, Canada, in 1836. In the fall of the same year he returned, and was a member of the anti-slavery convention held at Utica, N. Y., which was broken up by a mob, and completed its sessions at Peterborough. In May, 1837, he went back to Canada, and remained until February, 1838, preaching at various points with success, after which he returned to New York. In June he emigrated to Wisconsin, and spent his first year at Southport, now Kenosha. Subsequently he preached a few months at Racine; in 1840 went to Rochester, in Racine County, where he organized a church, and one also at North Rochester; in 1843 he removed to Waukegan, Ill., then called Little Fort, organized a church and preached there until July, 1844; in the same year went to Paris, Wis., and organized a church in that place. With broken health, he returned to his friends in New York State, Sept. 16, 1844. His health improving, he began to preach again in February following, and returned to the church at Little Fort, Ill., in May, 1845. After two years his health again failed, and he removed to Caldwell Prairie, Wis., where he built a church; preached also at Burlington, and helped build another church; early in 1854 he took charge of the churches at Genoa and Richmond, Ill., spending fifteen years with them, and erecting two church-buildings. Desiring to enter more directly into missionary work, he went to Missouri in June, 1869, and began his labors in Barton and Vernon Counties. He had founded a church at Lamar, and other organizations were in contemplation, when he died there, Jan. 16, 1870. See *Cong. Quarterly*, 1870, p. 405.

Cadwell, Elisha B., M.A., a Methodist Episcopal minister, was born in Warrick County, Ind., Nov. 29, 1850. He was converted in 1861; licensed to preach in 1871; and admitted into the South-east Indiana Conference in 1874. He graduated at More's Hill College in 1875; was elected professor of ancient languages in his alma mater in 1878, and died March 13, 1879. Mr. Cadwell was an earnest Christian, a faithful pastor, and a sound and instructive preacher. See *Minutes of Annual Conferences*, 1879, p. 26.

Cadwell, John, a Methodist Episcopal minister, was born at Westfield, Mass., Aug. 11, 1805. He was converted in his twenty-fourth year; immediately began earnest and successful work for Christ, in holding cottage meetings, and after laboring zealously some years as class-leader and local preacher, he entered the New England Conference in 1836. He continued his earnest work to the day of his sudden death, Jan. 8, 1876. Mr. Cadwell was not especially brilliant, nor did he possess marked ability, but he was a good man, fresh and vigorous. See *Minutes of Annual Conferences*, 1876, p. 69.

Cady, Daniel Reed, D.D., a Congregational minister, was born at Malta, N. Y., Oct. 8, 1813. He was a student at Hamilton Academy; graduated at Williams College in 1838, and at Andover Theological Seminary in 1845, having studied law at Albion, and practiced two years. He was ordained at Rutland, Mass., Oct. 29, 1845; was dismissed Oct. 11, 1849; was installed at Westborough, Dec. 5, 1849, and was dismissed, Feb. 6, 1856, after an illness of fifteen months; was installed at Arlington, then at West Cambridge, Feb. 14, 1856, and dismissed, June 29, 1877, on account of impaired health. He was director of the American Educational Society, trustee of Massachusetts Home Missionary Society, and member of Executive Committee, manager of Massachusetts Sunday-school Society, and of the Congregational Board of Publication. He died at Westborough, May 17, 1879. He published *Memorials of Lieut. Joseph P. Burrage* (Arlington, 1864):—*of Deacon John Field* (ibid. 1870):—*of Rev. Reuben T. Robinson* (Winchester, 1871);—also a sermon, *The Bible in Schools*, besides other memorials. See *Vital Statistics of Cong. Ministers*, 1879; *Cong. Year-book*, 1880, p. 74.

Cady, Lawton, a Methodist Episcopal minister, was born at Killingly, Conn., July 24, 1796. He was converted in the South in 1820, where he spent some years amid slave institutions, which he thoroughly abhorred; and in 1842 he joined the Providence Conference, wherein he served the Church until his death, June 18, 1871. Mr. Cady was an excellent man, a thorough Methodist, a lucid, accurate, logical, argumentative preacher, amiable, and a favorite among his acquaintances. See *Minutes of Annual Conferences*, 1872, p. 37.

Cæcias, in Greek mythology, was the *north-east wind*. He was represented on the Tower of the Winds in Athens, with earnest features, wet, loose beard and hair,

Figure of Cæcias.

and with a flying dress about his strong limbs. With both hands he holds a winnowing basket, out of which he throws rain and hailstones on the earth. He was so represented for bringing for Greece storms and hail, clouds and snow, and cold, wet weather.

Cæcilia, *Saint*, is the name of several females in the Latin calendar.

1. A Roman lady, and one of the four principal virgins and martyrs of the Western Church, commemorated in the Latin and Greek churches, Nov. 22. Of her life hardly any authentic account has come down to us. It is supposed that St. Cæcilia was born at Rome in the 3d century, of parents who secretly adhered to the Christian religion. At a very early age she took the vow of chastity, and as she grew to womanhood became distinguished for her musical talent, mental graces, and personal loveliness. She could play skil-

fully on all the musical instruments of the day, but was so little satisfied with them that she set herself to invention, and produced the organ. Acceding to her parents' wish, she became, at the age of sixteen, the wife of Valerian, a young nobleman. Upon the nuptial night she informed her husband that she was guarded night and day by a glorious angel. Valerian, desiring to see the angel, was told that he could not unless converted to Christianity, to which he consented, receiving baptism at the hands of pope Urban. The prefect Almachius commanded him to abjure the faith, and upon his refusal to do so, had him, and his brother Tiburtius, beheaded. Soon after he sent to Cæcilia, and commanded her to sacrifice to the gods. Upon her refusing to do so, the prefect gave orders that she should be cast into her own bath, after it had been heated to an intense degree. "But a heavenly dew falling upon the spouse of Christ refreshed and cooled her body, and preserved her from harm." A day and a night the prefect waited for news of her death. Then he sent one of his soldiers to behead her; but though the sword smote her neck thrice, the executioner could not cut off her head, and departed, leaving her on the floor of her bath, covered with blood. She lived three days, never ceasing to exhort the people to continue steadfast in the Lord, and died Nov. 22, A.D. 280. Urban and his deacons buried her in the cemetery of Calixtus, on the Via Appia, near the third mile-stone, and consecrated her house, which she had given to God, as a church forever. It is alleged that her body was found at Rome by Paschal I, A.D. 821, in the cemetery

Figure of St. Cæcilia. (From her Shrine in her Church at Rome.)

of Prætextatus, adjoining that of Calixtus, and removed to the Church of St. Cæcilia, which he was then rebuilding.

The legend of this saint has furnished the subject of several remarkable pictures, the oldest of which is a rude picture of her on the wall of the catacomb called *The Cemetery of San Lorenzo*, probably of the 6th or 7th century. The most celebrated of the modern representations of St. Cæcilia is the picture by Raphael (Rome, 1513), and now in the gallery of Bologna. It is not known when St. Cæcilia was first regarded as a patron saint of music, and in the ancient documents that have come down to us there is nothing to show that she ever made use of musical instruments; and, in fact, before the 15th century, she is seldom seen depicted with them. The tradition which connected her name with music is easily accounted for. Pope Paschal built on to St. Cæcilia's Church a monastery, to which he gave a handsome endowment, providing that the religious should guard the bodies of the saint and her companions, and chant the praises of God around her tomb day and night (Baillet, *Vies des Saints*, ad diem Nov. 22). Such a service of song could not but kindle a legend-loving imagination, and the story grew that often Cæcilia's own instrument was heard accompanying the vocal music. In England, at the latter part of the 17th century, her day was found a convenient one for holding an annual festival set on foot for the encouragement of music. For a more detailed account of St. Cæcilia see Baronii *Annales*, s. an. 821; Bollandists, *Acta Sanctorum*, April 14, p. 204; Ceillier, *Histoire des Auteurs Sacrés* (Paris, 1859, vol. ii); Jameson, *Sac. and Legendary Art*, p. 583–600 (Lond. 1857, 3d ed.); Tillemont, iii, 259–689; *Harper's Magazine*, Nov. 1880.

2. Martyr at Carthage with Dativus, A.D. 304.

3. Called also *Clara*, is supposed to have lived in the 7th century, and to have been abbess of Remiremont, in Lotharingia, for a period of thirty years. She is commemorated Aug. 12. See Bolland, *Acta Sanctorum*, Aug. ii, 732.

Cæcilian is the name of several saints.

1. Jerome says that Cyprian was converted "suadente presbytero Cæcilio," etc., a statement that has probably influenced most editors to substitute *Cæcilius* for *Cæcilianus* in the texts of the *Life of Cyprian*, by his own deacon, Pontius. Cæcilianus is, doubtless, correct. He was *ætate* as well as *honore presbyter*, and Cyprian, as a deacon, probably lived with him, reverencing him greatly "as the father of his new life." He appears afterwards as *venerabilis sacerdos* (Bolland, *Acta Sanctorum*, Jun. 1, p. 264), and was inserted as *Sanctus Cæcilius* in the Roman martyrology (June 3) by Gregory XIII (see Morcelli, *Afr. Christiana*, ii, 76).

2. An ecclesiastic who was first archdeacon, then (A.D. 311) bishop, of Carthage. When archdeacon, he resolutely supported his bishop, Mensurius (q. v.), in opposing the fanatical craving for martyrdom. When nominated as his successor this was remembered against him, and a party, headed by a wealthy but superstitious lady, Lucilla, prepared to fill the vacant see. Cæcilian's party hastened matters; the election took place, and Cæcilian was consecrated by Felix, bishop of Aptunga. Secundus, primate of Numidia and bishop of Tigisis, was shortly invited to Carthage by the opposing party. He came, attended by seventy bishops, and cited Cæcilian before them. Cæcilian declined to appear, but professed his willingness to satisfy them on all personal matters, and offered to lay down his episcopal office and submit to re-ordination at their hands. Secundus and the Numidian bishops answered by excommunicating him, and ordaining Majorinus, a member of Lucilla's household, as bishop. In the resultant schism, Constantine took sides with the Cæcilianists, and a council was called in the Lateran, Rome, A.D. 313. The personal charges against Cæcilian were examined and dismissed, and his party proclaimed the representatives of the orthodox Catholic. Cæcilian proposed a compromise, but his advances were rejected. A council was called at Arles, A.D. 314, which confirmed the validity of the ordination of Cæcilian. This was endorsed by Constantine, Milan, A.D. 316. Cæcilian lived until about A.D. 345.

3. A martyr with others at Cæsaraugusta (Saragossa), under Datianus, the præses of Spain. His *natalis* was April 16 (see Usuard, *Mart.*).

4. A martyr at Carthage with Dativus A.D. 304. See CÆCILIA, 2, above.

Cæcilius is the name of several men in early church history. See also CAPELLA.

1. Cæcilius Natalis, the pagan in the dialogue of Octavius, by Minucius Felix, is supposed by Tillemont to be no imaginary personage, but a real convert. Tillemont discusses his identity with Cælianus, and with the married presbyter who converted Cyprian (iv, 46, 47, 50; Jerome, *Viri Illus.* c. 67; Pontius, p. 3).

2. A presbyter and friend of Cyprian. See CÆCILIAN, 1.

3. One of the seven bishops said to have been ordained by the apostles at Rome, and sent into Spain. The seven are celebrated together in a Choriambic hymn in the Mozarabic liturgy on May 15 (*Acta Sanctorum*, May iii, 441).

4. The martyrdom of Cæcilius on the farther side of the Tiber is assigned to Nov. 17 in the *Martyr. Hieron.*

5. Bishop of Biltha, in proconsular Africa, a member of the Committee de Virginibus Subintroductis (*Ep.* 4), A.D. 249, sat in each of the synods, *de Pace maturius danda*, etc., and as senior bishop spoke first in the synod de Baptismo III. He is not impossibly the same bishop who is addressed by Cyprian on the subject of the mixed chalice (*Ep.* 63).

Caeilphinn. See CAELLAINN.

Cael (Irish, *slender*), is a name of frequent use in early Irish Church history.

1. At Oct. 26 the *Mart. Doneg.* cites Cael, virgin, as one of the four daughters of Mac Iaar, of the Dal Messincorb; "and they were of Cill-na-ninghen" (the Church of the Daughters) "by the side of Tamlacht to the south," in Londonderry, or at Killininny, near Tallaght, County Dublin. But the *Mart. Tallaght* places their abode at Cill-maignend, *i. e.*, Kilmainham, near Dublin.

2. Colgan mentions a *Caila*, whom he also calls *Cælius*, whose festival is Nov. 10, on which day *Mart. Doneg.* gives "Cael Craibhdeach," and the table to the *Martyrology* "Caol, the Devout (Cœlius);" and another Cœlius is connected with Athrumia, Feb. 17. But little more can be said of these. See Colgan, *Acta Sanctorum*, p. 318, n., 391, n.

3. Cruimther Cael of Kilmore, celebrated as a saint May 25. Colgan (*Acta Sanctorum*, p. 709, c. 26) connects him with St. Endeus, but gives no account of his relation to Kilmore, to which he is attached in the calendars.

Caelan. There are several saints of this name in the Celtic calendars, such as Caelan of Cilleo, celebrated June 30; Caelan of Doire or Doire-Chaolain, June 19; Caelan of Echinis, Sept. 25; and Caelan of Tigh-na-manach, Oct. 29. But the most notable is Caelan of Inis-Cealtra, July 29; who (under the names Caelan, Coelan, or Chilian) is usually considered the writer of the *Life of St. Brigida*, which stands as the sixth memoir of that saint in Colgan's *Trias Thaumaturga*. He was a monk of Inis-Cealtra (now Inishcaltra, County Clare), and probably flourished after the beginning of the 8th century. See Colgan, *Tr. Thaum.* p. 596, 597; O'Donovan, *Four Mast.* i, 187; O'Hanlon, *Irish Saints*, ii, 13; Lanigan, *Eccl. Hist. Ir.* i, 381.

Cælestis, *Saint*, confessor, and bishop of Metz in Lotharingia at the beginning of the 4th century, is supposed to have died about A.D. 320. His acts are doubtful. He is commemorated Oct. 14.

Cælestius. (1.) One of the chief presbyters of Carthage, who summoned the neighboring bishops and those of Numidia to elect a bishop; and being disappointed at the election of Cæcilian, made a party against him. (2.) The Pelagian. See CŒLESTIUS.

Caelin (or **Celin**) is the name of two early English ecclesiastics.

1. A brother of bishops Cedda and Caedda, a priest in the household of Athelwold, king of Deira. He is mentioned by Bede (*H. E.* iii, 23, ed. Giles) as introducing his brother Cedda to the notice and favor of his master, about A.D. 653.

2. Provost of Ripon, who was allowed by Wilfrid, in the year 709, to seek a more retired life. The name occurs in the *Liber Vitæ* of the Church of Durham. See Eddius, *Vita Saint Wilfridi*, cap. lxi.

Cælius, MICHAEL, a Lutheran theologian of Germany, was born at Döbeln, Sept. 7, 1492. In 1519 he was appointed pastor of the Roman Catholic Church at Rochlitz. Leaving his Church and embracing that of the Reformation, he was appointed in 1523 pastor at Pensan, in Bohemia; and, in 1525, dean and pastor at Mansfeld. He died in 1559. His writings on the Lord's Supper, and his exhortation to the ministers at the Diet of Augsburg, were edited by Cyriacus Spangenberg in 1569. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Caellainn (or **Caeilfhinn**), commemorated as an Irish saint on Feb. 3, was the daughter of Cael, of the race of Ciar. Her church is now called Tearmon Caelaine and Tearmon Mor, parish Kilkeevin, County Roscommon. She was the special patron of her kinsmen, the Ciarraidhe, in Connaught, and the legend places her in the reign of Aedh, son of Eochaidh Tirmcharna, king of Connaught, slain A.D. 574. See Colgan, *Acta Sanctorum*, p. 13, n.; O'Donovan, *Book of Rights*, p. 100, n.

Caemghen OF GLENDALOUGH. See COEMGEN.

Caemh (or **Caoimhe**) is commemorated as a Scottish saint on April 4. *Mart. Doneg.* has "Caemh, virgin of Cill-Caoimhe," and *Mart. Tallaght*, "Coine, Cilli-Coine." Again, at Nov. 2, *Mart. Doneg.* gives "Caoimhe, the Albanan, of Cili-Chaoimhe," which Dr. Reeves (*Mart. Doneg.* p. 294, n.) interprets "of Alba, the modern Scotland."

Caemhan. Under this form, and that of *Caiman*, *Coeman*, *Cayman*, *Coemhoc*, and *Mochoemoc*, this name is of frequent occurrence among the saints of Ireland, and the work of identification is very difficult.

1. Of Ard-Caemhain—set down on June 12—was the son of Coemloga and Caemell, and appears to have been uterine brother of St. Coemgen. The *Mart. Doneg.* calls him Caomhan, or Sanct-Lethan, of Ard-Caomhain, in Leinster. Lanigan (*Eccl. Hist. Ir.* ii, 221, 223) fixes his date, as brother of St. Coemgen, to the period of the second class of Irish saints—that is, to the second half of the 6th century.

2. Of Enach-Truim—on Nov. 3—is said to have been of the race of Labraidh Lorc, king of Ireland. Along with St. Fintan and St. Mochumin of Tir-da-glas, St. Caemhan was under the direction of St. Colum, son of Crimthann of Tir-da-glas, and with the rest constantly followed him. He founded the monastery of Enach-Truim, now Annatrim, Queen's Co.; and flourished A.D. 550. There he spent the remainder of his days, and died Nov. 3, the year unknown.

3. (*Caomhan*, *Coman*, *Comman*, *Conan*, *Conran*, or *Convan*). In the table of the *Mart. Doneg.* he is called *Pulcherius*. According to Colgan (*Acta Sanctorum*, p. 335), Caemhan belonged to a noble stock in Scotland, but withdrew to the Orkneys, where he built a monastery, and, after living in great sanctity as bishop and confessor, died there about 640. At Kirkwall and throughout the islands his memory was long revered. He is commemorated on Feb. 14, and many altars have been raised to his honor.

4. Brec, whose day is Sept. 14. St. Caemhan Breq, of Roseach, is carefully distinguished from St. Mac Nissi (Sept. 3), who is known by the same name, and founded Connor. Ussher places his birth in Hibernia, 529, and his death in 615.

Caemhlach (Lat. *Camulacus*) of Rathain—commemorated Nov. 3—was one of the bishops of the first class, ordained by St. Patrick, and his house was at Rahen, Kings Co. He is called the Commiensian, and the *Hymn of Camelac* is in the Antiphonary of Bangor.

Caemhog is commemorated among the Irish on July 22. The sex of this saint is uncertain, either from the female termination given to the name, or from other circumstances. Kevoca, a saint of the male sex, is called Caemhog. Both Colgan and Lanigan regarded this person as female, and are in confusion as to identity; the one making her the same as *Caviltighern*, and the other taking her to be *Coemaca*. See Colgan, *Acta Sanctorum*, p. 586; Lanigan, *Eccles. Hist. Ir.* ii, 45, 223.

Caenchomhrac is commemorated in the Irish calendar on July 23. *Mart. Doneg.* (by Todd and Reeves, p. 199) gives him as bishop, first at Cluain-mic-Nois, and next at Inis Endaimh, in Lough Ribh, County Roscommon. He left Cluain on account of the popular veneration given him as a prophet, and sought for solitude in Lough Ree.—Smith, *Dict. of Christ. Biog.* s. v.

Caerlan (or **Cairlan**) was an Irish prelate. A short memoir of this saint is given by Colgan (*Acta Sanctorum*, p. 744), from which we learn that he was born in the district of the Hy-Niellan or O'Niallan, County Armagh. He was over a monastery in the same place about 546; and was finally raised to the episcopate of Armagh, succeeding Feidlimidh Finn in 578. His death took place in 588, and he is commemorated March 24. See also Lanigan, *Eccl. Hist. of Ireland*, ii, 183; O'Donovan, i, 212, n., 213; Ware's *Bishops*.

Caernan is an Irish saint, commemorated Jan. 31. Among the disciples and relatives of St. Columba is enumerated "Cairnaan, filius Branduib, filii Meilgi," as coming with St. Columba on his first visit to Britain. But there is no proof to show whether the Cairnaan thus named is the Caernan of Jan. 31, or he of Cluain — each commemorated April 28.

Cæsar, bishop of Dyrrhachium, is given by Dorotheus as one of the seventy disciples sent out by our Lord, and is said to have been mentioned by St. Paul, on the strength of the passage "Greet them that be of Cæsar's household." The Menology (Dec. 9) makes him bishop of Corona.

Cæsar, Dominicus, a German Benedictine, lived about the middle of the 17th century. In 1652 he taught logic at Salzburg, and soon afterwards became abbot of Oberaltach. He wrote *Ariadne Logica* (1653). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cæsar, W., an English Baptist, born in 1790, was the pastor of a Baptist church at Farnham, Surrey, from 1853 to the time of his death, May 7, 1863.

Cæsar-Augustanum Concilium. See Saragossa, Council of.

Cæsare, Jacob à, a French Catholic theologian, lived in the latter part of the 17th century. He wrote *Doctrina de Sacrificio Missæ* (Douay, 1669). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cæsare, Raphael de, an Italian theologian, was born at Naples, and lived near the close of the 16th century. He wrote *Consolatio Animarum, sive Summa Casuum Conscientiæ* (Venice, 1589, 1599). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cæsarēa, Councils of (*Concilium Cæsariense*). Several such were held at the various places named below.

I. *In Palestine*, A.D. 196, on the Easter controversy that had arisen between pope Victor and the churches of Asia Minor; Nareissus of Jerusalem, Theophilus of Cæsarea, Cassius of Tyre, and Clarus of Ptolemais being present, as we learn from Eusebius. They beg, in what he has preserved of their letter, to be understood as keeping Easter on the same day as the Church of Alexandria. But several versions of the acts of this council have been discovered in the West, at much greater length: the only question is, are they in keeping with the above letter? See Cave, *Hist. Lit.* i, 97; Mansi, i, 711–716.

II. *In Palestine*, summoned A.D. 331, to inquire into the truth of some charges brought against St. Athanasius by his enemies, but not held till 334, when he was further accused of having kept the council appointed to try them waiting thirty months. He knew too well to what party the bishop of the diocese belonged to appear even then; and, on his non-appearance, proceedings had to be adjourned to the Council of Tyre the year following. See Mansi, ii, 1122.

III. *In Palestine*, A.D. 357 or 358, apparently, under Acacius, its metropolitan, when St. Cyril of Jerusalem was deposed. Socrates adds that he appealed from its sentence to a higher tribunal, a course hitherto without precedent in canonical usage; and that his appeal was allowed by the emperor.

IV. *In Pontus*, or Neo-Cæsarea, A.D. 358, at which Eustathius, bishop of Sebaste, was deposed; and Meletius, afterwards bishop of Antioch, set in his place.

V. *In Cappadocia*, A.D. 370 or 371, when St. Basil was constituted bishop in the room of Eusebius, its former metropolitan, whom he had been assisting some years, though he had been ordained deacon by St. Meletius. A work of the 9th century makes St. Basil anathematize Dianius, the predecessor of his own predecessor at this synod; but St. Basil himself denies ever having done so. In another place he seems to speak of another synod about to be held in his diocese, to settle the question of jurisdiction between him and the metropolitan of Tyana, consequent on the division of Cappadocia by the civil power into two provinces. St. Basil stood upon his ancient rights; but eventually the matter was compromised, by the erection of more sees in each, the carrying out of which, however beneficial to their country, proved so nearly fatal to their friendship. The date assigned to this council is A.D. 372. See Mansi, iii, 453.

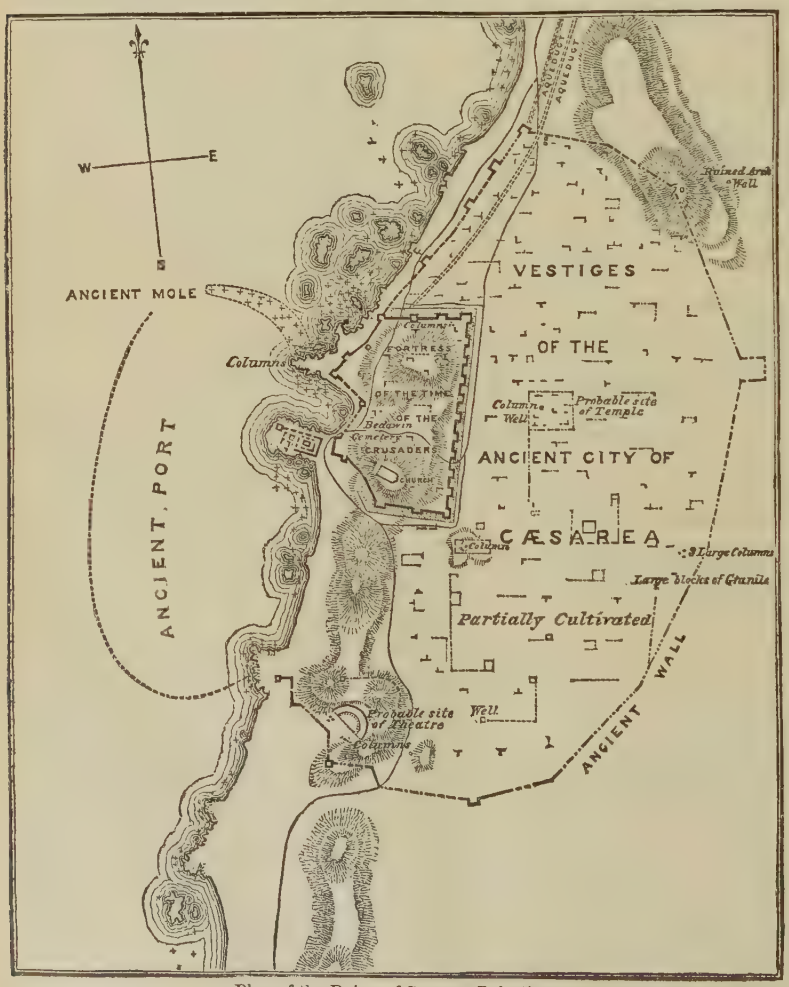
Cæsarea-Palestinæ. We extract a further description of the ruins of this once noted place from Porter's *Hand-book for Palestine*, p. 354 sq.

"The ruins of Cæsarea lie close along the winding shore, projecting here and there into the sea, and presenting huge masses of masonry, and piles of granite columns, to the restless waves. A strong mediæval wall encompasses it on the land side, enclosing an oblong area about one half mile long by one fourth broad. The wall is strengthened by small buttress-like towers, and a moat. The upper part is ruinous—the masonry being tumbled over in huge masses like the walls of Ascalon. In the interior all is ruin; not a building remains entire; confused heaps of stones and rubbish are seen, with here and there a solitary column, or a disjointed arch, or a fragment of a wall, all overgrown with thistles and brambles. In the southern wall is a gateway still nearly entire; and on a rising ground a little within it stand four massive buttresses, the only remains of the cathedral of Cæsarea. But the most interesting part of the ruins is the old port. It is unfortunately not only destroyed, but a large portion of its walls has been carried off for the rebuilding of 'Akka. The famous mole was a continuation of the southern wall of the city. The ruins of nearly one hundred yards of it remain above the water. There has evidently been a strong tower here, intended to guard the harbor. One wonders how those thick walls have been shattered, and how those huge blocks of masonry have been moved from their places, and how they cling together now, like fragments of rock, worn by the elements and beaten by the surf. Then the immense numbers of granite columns attract attention—here projecting in long rows from the side of the broken wall, and there lying in heaps, half buried in the sand. There are the remains of another mole about one hundred yards north. The foundations of both are composed of very large stones, reminding one of those in the substructions of the Temple at Jerusalem; but the superstructure is much more recent, probably not older than the time of the crusades, and is wholly composed of ancient materials. The city of Herod evidently extended considerably beyond the present walls,

View of the Ruins of Cæsarea-Palestinæ from the South.

though little of it now remains. A few heaps of hewn stones and débris, half covered with sand, and overgrown with brambles, serve to mark its site. Many columns lie about, and doubtless many more have been covered up. A little to the east of the wall, among the bushes, may be seen three shafts, somewhat conical in form, and measuring nearly nine feet in diameter at the base. There is also a block of red granite thirty-four feet long, five broad, and four deep."

Additional details are given in Bädeker's *Hand-book for Syria*, p. 351. (Compare Conder, *Tent-work in Palestine*, i, 205 sq.)



Plan of the Ruins of Cæsarea-Palestinæ.

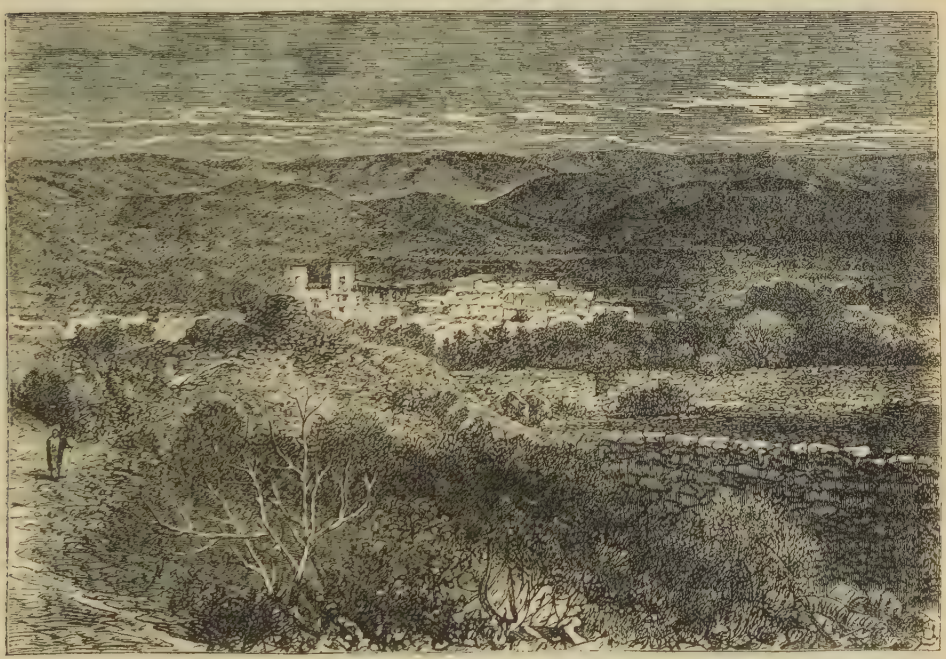
"The mediæval town was built in the form of a rectangle, measuring five hundred and forty paces from north to south, and three hundred and fifty paces from east to west. The walls, which were strengthened with buttresses, are six feet thick and still twenty to thirty feet high, and are enclosed by a moat, lined with masonry, about thirteen yards wide. On the east wall there are still ten towers; on the north, three; on the west, three; and south, four. At the north-west corner there is a kind of bastion. Towers stand at distances varying from sixteen to twenty-nine yards. The ruins are all of sandstone, with the exception of the fragments of columns of gray and reddish granite, some of which are of vast size. Of the three gates on the land side, that on the south only is preserved. In the midst of the ruins are the remains of a large church of the crusaders' period. The three apses are still distinguishable, and a few of the flying buttresses are also standing. The substructions are older, belonging to an ancient heathen temple. The church was afterwards a mosque. A little to the north of it are the remains of a smaller

church. On the south-west side a ridge of rock, bounding a small harbor, runs out into the sea for about two hundred and fifty yards. This natural pier was enlarged by Herod, and on it stood his Tower of Drusus. Large blocks of granite are still seen under water. The foundations only of the Temple of Cæsar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the ridge of rock, where the 'Tower of Strato' probably once stood, is now occupied by the remains of a mediæval castle, about nineteen yards square, with fragments of columns built into the walls. The top of this ruin commands a very extensive view. In the interior are several vaulted chambers.

"The *Roman* city probably extended far beyond the precincts of the mediæval, particularly eastwards. To the south of the town is traceable the vast amphitheatre of Herod, turned towards the sea, and exactly corresponding with the description of Josephus. It was formed of earth and surrounded by a moat. In the middle of it are remains of a semicircular building, probably a theatre."

CÆSAREA-PHILIPPI. We give a further description of this place from Porter's *Hand-book for Palestine*, p. 324 sq.

"This ancient city occupies one of the most picturesque sites in Syria. A broad terrace on the mountain-side looks out over the plain of Hûleh to the castellated heights of Hunîn. Behind it rises in rugged peaks the southern ridge of Hermon, wooded to the summit. Two sublime ravines cut deeply into the ridge, having between them an isolated cone more than one thousand feet in height, crowned by the ruins of the castle of Subeibeh. On the terrace at the base of this cone lie the ruins of Cæsarea-Philippi. The terrace itself is covered with oaks and olive-trees, having green glades and clumps of hawthorn and myrtle here and there—all alive with streams of water and cascades.



View of Banias (Cæsarea-Philippi).

"The ruins of the city extend from the base of the cliff on the north to the banks of a picturesque ravine three hundred or four hundred yards southward. The stream from the great fountain bounds the site on the north-west and west, and then falls into this ravine, so that the city stood within the angle formed by the junction of two ravines. The most conspicuous ruin is the citadel—a quadrangle some four acres in extent, surrounded by a massive wall, with towers at the angles and along the sides. On the east, south, and west the walls are still from ten to twenty feet high, though broken and shattered. The northern and western walls are washed by the stream from the fountain; along the eastern wall is a deep moat; while the southern is carried along the brow of the chasm called Wady Za'âreh. This chasm is spanned by a bridge, from which a gateway opens into the citadel. The substructions of the bridge, the gateway, and the round corner-towers of the citadel are of high antiquity, being constructed of large bevelled stones. They have been repaired, however, as we learn from an Arabic inscription over the gate, in comparatively recent times. The most striking view of the site and surrounding scenery is obtained from the south bank of Wady Za'âreh, a few paces below the bridge. The chasm is at our feet, with the streamlet dashing through it amid rocks and clumps of oleanders; then we have the old bridge, garlanded with creepers and long trails of ferns; then the shattered walls and towers of the citadel; then the wooded slopes around, with the castle of Subeibeh towering high over all. The ruins of the town cover the south bank of Wady Za'âreh, with a portion of the level ground to the west and north-west of the citadel. Great numbers of granite and limestone shafts lie amid heaps of hewn stones. The modern village consists of some forty houses huddled together in a corner of the citadel—that of the sheikh crowning a massive tower at the north-eastern angle. Some of the houses have on their flat roof a little arbor formed of branches of trees; in these the inhabitants sleep during the summer, to escape the multitudes of scorpions, fleas, and other creatures that swarm in every dwelling."

Cæsareus, a deacon, mentioned by Bede, *Martyrology* (Nov. 24) as suffering in the persecution of Maximian with Largus and Smaragdus. By some he is thought to be Cyriacus, commemorated with the same two companions on March 16 and Aug. 8.

Cæsaria is the name of several early Christian females of eminence.

1. Cæsaria (or Cæsarius, for the sex is doubtful) had consulted St. Basil to know whether it were lawful and expedient to partake of the eucharist daily by one's self. St. Basil approves of daily communion, though himself communicating only four times a week.

2. This person and her daughter Lucilla were among the nine or ten Manichæans who were all that were known to Felix, the convert from that sect, in North Africa in the 5th century.

3. *Saint of Arles*, was born at Chalons and educated at Marseilles. She became abbess of Arles when her brother St. Cæsarius was bishop of that see. He drew up the rules of her convent, and procured their ratification by pope Hormisdas. After governing for thirty years, she died about 530. Her monastery was demol-

ished during the invasion of Arles by Theodoric in 507, but was rebuilt by Cæsarius. See *Acta Sanctorum Boll.* Jan. 12, i, 729.

4. A later abbess of the same nunnery writes to St. Rhadegunda defining a Christian's three duties, prayer, Bible reading, and thanksgiving; and sending her, as requested, a copy of a letter of Cæsarius, about A.D. 560. See Martene, *Anecdota* (Paris, 1717), i, 3.

Cæsarini, JULIANO, an Italian prelate, was descended from a noble family at Rome, and was made cardinal in the year 1426 by pope Martin V, who, as well as Eugenius IV, employed him in several important negotiations. He was slain in the battle of Ladislaus with the Turks at Vannes, in 1444.

Cæsarius, a German theologian, lived in the early part of the 13th century. He was of the noble family of Milendunk, in the country of Neussef. He was priest of the convent of Prum, belonging to the Benedictine order. After four years he resigned his position and withdrew to the convent of Heslerbach, of the order of the Cistercians. Here he wrote, in 1222, *Explicatio Rerum et Verborum*, which is found in his *Registrum Bonorum Ecclesiæ Prumiensis.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Cæsarius is the name of several early Christians in addition to those given in vol. i.

1. A deacon from Africa, who was martyred with the presbyter Julianus at Terracina, in Campania. He was seized here while preaching against idolatry, and was thrown into the sea in a sack; but his body was recovered, and buried near Terracina. His story in Bede includes the fall of a temple in answer to his prayer, and the joint martyrdom of Leontius his persecutor. Bede and Usuard place him in the reign of Claudius; but another account makes him to have buried Domitilla and her companions in the reign of Trajan.

2. Martyr at Cæsarea in Cappadocia under Decius; commemorated Nov. 3.

3. Father of Eudoxus the Arian. He endeavored to wipe out a life of vice by a martyr's death at Arabissa, in Lesser Armenia, under Diocletian.

4. If we accept as genuine the treatise, *Ad Cæsarium Monachum Epistola contra Apollinaristàs*, we learn from it that Cæsarius embraced a religious life in childhood, became a monk, and secured the affection of Chrysostom. Embracing the views of Apollinarius, he wrote to Chrysostom, acquainting him with his new-found happiness. The intelligence caused great grief to Chrysostom, who composed the above-mentioned letter containing a refutation of this heresy. For an extended discussion of the genuineness of the treatise, see Smith, *Dict. of Christ. Biog.* s. v.

Caeti (Caoide, Coeddi, Caideus, Caidocus, or **Ceti)** is celebrated as an Irish saint Oct. 24. The *Mart. Doneg.* gives two entries of saints under these names at Oct. 24 and 25. The table of the *Martyrology* identifies these names as belonging to one person, but it seems more probable that one name under these different Celtic and Latin forms belongs to at least two individuals. See also CAIDOCUS.

1. CAETI (*Caette*, or *Coeddi*), a bishop at Iona (whom Colgan calls *Caideus* and *Caidinus*), died, according to the *Four Masters*, in 710. Other authorities give 711 and 712 (the latter being probably the true date). He is commemorated Oct. 24.

2. CAOIDE (*Caideus*, or *Caidocus*) was abbot of Domnach-Caoide, at the Dannaid foot in Tir-Eoghain —that is, "the Church of Caoide," now Donaghedy, in the north of Tyrone. He is commemorated Oct. 25.

Caffa, MELCHIORE (called *the Maltese*), an Italian sculptor, was born at Malta in 1631, and studied under Bernini. He executed a number of fine works for the Roman churches, of which the most esteemed is a marble group of St. Thomas distributing alms, in the chapel of San Agostino. He died at Rome in 1687. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Caffarelli, JEAN BAPTISTE, a French prelate, was born April 1, 1763. He was obliged to flee into Spain in 1799, but returned to France in 1802, and was made bishop of St. Brieuc, which position he held until his death, Jan. 11, 1815. He was president of the electoral college of the department of the North, went to Paris and participated in the council held there. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caffo AB CAW, a Welsh saint of the 6th century, was patron of Tregaian, a chapel of Llangeinwen, in Anglesey.

Caffre. See KAFFIR.

Cafur is the name of a fountain referred to in the Koran as belonging to the Mohammedan paradise.

Cagliari (or **Caliari),** PAOLO. See PAOLO VERONESE.

Cagnazzo (Lat. *Gagnatius*, or *Cognatius*), GIOVANNI, a learned Dominican, inquisitor at Bologna, known under the name of *Tabiensis*, from Tabia, his native place, died at Bologna in 1521, leaving a *Summa Theologica*, called *Tabiena*, from his surname. It is also known as the *Summa Summarum* (Bologna, 1515, 4to; Venice, 1602).

Cagnoaldus (Hagnoaldus, Chainoaldus, or **Chagnulfus),** *Saint*, an early French prelate, the eldest brother of St. Faro, bishop of Meaux, was a monk at Luxeuil in the time of St. Columban. About 617 Eustatius, abbot of Luxeuil, sent him and Walbertus to the new monastery of Eboriac, near Meaux, which Fara, the sister of Cagnoaldus, had just built for monks and nuns, under the rule of Columban. He was afterwards made bishop of Laon, and was present at the Council of Rheims in 625. It is probable that he lived till after 655. His festival is marked on Sept. 6 (Baillet, Sept. 6).

Cahen, SAMUEL, a Jewish writer of France, was born at Metz, Aug. 4, 1796. He received his Talmudic education at Mayence. While a private tutor at Verdun he prepared himself for academic honors. In 1822 he accepted the professorship of German in the academy at Versailles, which he soon relinquished for the office of secretary to the celebrated Alphonse de Beauchamp. In 1824 he was made director of the consistorial school at Paris, where he died, Jan. 8, 1862. He published, *Cours de Lecture Hébraïque Suivi de Plusieurs Prères, avec Traduction Interlinéaire*, etc. (Metz, 1824, 1832):—*La Bible, Traduction Nouvelle, avec l'Hebreu en Regard, Accompagné des Points-voyelles et des Accents Toniques, avec des Notes Philologiques, Geographiques, et Littéraires et les Principales de la Version des Septente et la Texte Samaritain* (1851, 18 vols.); to which Munk, Dukes, Gerson, Lévy, and others contributed:—*Archives Israélites de France, Revue Mensuelle, Historique, Biographique, Bibliographique, et Littéraire* (1840–46). See Fürst, *Bibl. Jud.* i, 139; Morais, *Eminent Israelites of the Nineteenth Century* (Philad. 1880), p. 27. (B. P.)

Cahoon, CHARLES D., a Methodist Episcopal minister, was born at Linden, Vt., about 1800. He joined the travelling connection of the New England Conference in 1822, and, on its division in 1830, became a member of the New Hampshire Conference. After serving for three years as preacher in charge, and eleven years as presiding elder, he was transferred to the Rock River Conference, and in it labored diligently until his decease, Sept. 25, 1845. Mr. Cahoon was an eminently holy man, professed and gave evidence of possessing perfect love, was sound in Methodism, and deeply devoted to the cause of religion. See *Minutes of Annual Conferences*, 1848, p. 263.

Cahoone, WILLIAM, *Jr.*, a Presbyterian minister,

was born in New York in 1796. He graduated at Dickinson College, Pa., in 1823, and spent over two years in Princeton Seminary. He was ordained by the second Presbytery of New York, May 1, 1828; was missionary of the Reformed Dutch Church at Berne, N. Y., in the same year, and afterwards served as stated supply at Stuyvesant; at Hyde Park, 1829 to 1833; at Coxsackie, 1834 to 1847; at Fordham, 1847 and 1848. He died in 1857. See *Gen. Cat. of Princeton Theol. Sem.* p. 48; Corwin, *Manual of the Reformed Church* (3d ed.), p. 205.

Caian, a Welsh saint of the 5th century, was patron of Tregaian, a chapel under Llangefni, in Anglesey. He is commemorated Sept. 25.

Caideus. See CAETI.

Caidocus, *Saint*, apostle of the Morini, was a disciple and companion in travel of St. Columban. He and an associate, Fricoreus, seem first to have gone to Lower Germany to teach the Gospel; but, being driven from that country, they came into Ponthieu, in Picardy. Being roughly treated there, they were about to give up their mission, when a young nobleman, Richarius, received them into his house. Under their direction he retired from the world, and built the monastery of Centula, where St. Caidocus remained until his death, about A.D. 640, and was buried within its precincts. He is commemorated on Jan. 24. See also CAETI.

Caignet, ANTOINE, a French theologian, was successively canon, chancellor theological, and grand-vicar of Meaux. He died in 1669, leaving *Les Vérites et les Vertus Chrétiennes* (Paris, 1624, 4 vols. 12mo):—*Année Pastorale* (ibid. 1662, 4to):—*La Morale Religieuse*, etc. (ibid. 1672, 4to):—*La Dominical des Pasteurs*, etc. (ibid. 1675). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Caila. See CAEL (2).

Cailcon. See COLGA (5).

Caillan, an Irish saint, commemorated Nov. 13, was the son of Niatach of the race of Conmac, and brother of St. Diermitius, abbot of Inis Clotra. He is said to have been brought up with his relation St. Jarlath, under St. Benen of Armagh, and to have been a disciple of St. Columba. These statements are evidently inconsistent, and the latter seems the most likely, especially as in the *Life of St. Maedhog* (or Modicus) of Ferns, born A.D. 558, Maedhog is said to have been his school pupil. He is one of the chief saints of Ireland, and presided over the Church at Fiodnacha, in Magh-Rein, County Leitrim, and his monastery became a famous school of divinity.

Caille, ANDRÉ, a French theologian, lived near the close of the 16th century. He wrote *Apologie contre Pierre Lolton, de Sacrificio Christi Semel Peracto* (1603). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cailleau, GILLES JEAN, a French theologian of the Minorite order, lived in the former half of the 16th century, and wrote *Recueil de Toutes les Femme, tant du Viel que du Nouveau Testament, lesquelles ont Vieu sous la Règle du Saint-Paul*—a translation of certain letters of St. Basil and St. Jerome. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caillet, JEAN, a Jesuit was born in 1557, and died at Douai, his native place, Sept. 4, 1628, aged fifty years, leaving *Illustria Sanctorum Virorum Exempla et Facta Lectissima per singulos Anni Dies* (6 vols.).

Cailly, PIERRE, regius professor of philosophy and elocution at Caen; died Dec 31, 1709, leaving, among other works, *Durand Commenue*, or the agreement between philosophy and theology, with regard to the doctrine of transubstantiation, in which he adopted the opinions of Durand on the subject of transubstantiation. Nesmond, bishop of Bayeux, condemned this work in 1701, and Cailly publicly retracted the opinions he had expressed. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Cailtan, a Scottish monk, is mentioned by St. Adamnan, *St. Columb.* i, c. 31, and by O'Donnell, *St. Columb.* ii, c. 44, as having charge of a "Cella Diuni," in "Stagno Abæ fluminis," and was suddenly sent for by St. Columba, who saw he was near his death. The next night, on his arrival, Cailtan became ill and died. The most probable site of his cell is on the creek or bay in Mull, called Loch Buy. Camerarius gives the commemoration of "St. Cailtanus Abbas" at Feb. 25.

Caiman. See CAEMHAN.

Caiman, *Saint*, belongs to the third order of Irish saints, and was descended from the princely house of Hykinselagh. He retired for solitude and devotion to an island in Loch Derg, and lived there in the first half of the 7th century. He died A.D. 653, and was buried at Inishcaltra. His festival is March 24.

Cain, a Welsh saint of the 6th century, was patroness of Llangain, Carmarthenshire.

Cainchus. See CAINNECH (3).

Cainder. See CAINNER.

Caine, JOHN, a Methodist Episcopal minister, was born on the Isle of Man, Oct. 16, 1812. He emigrated to America at the age of sixteen; experienced conversion three years later; and, after laboring some time as a local preacher, he, in 1844, entered the Genesee Conference, in which he labored as health permitted to the close of his life, in 1853. Mr. Caine was excessive in good works, and abundantly successful. He was ardent in piety, punctual in duty, and true to Christ. See *Minutes of Annual Conferences*, 1853, p. 252.

Cainnech (*Canicus, Canice*) is the name of several Irish saints.

1. Commemorated Jan. 23. Colgan thinks this may be St. Cannechus, who was baptized by St. Patrick, became "præfectus monachorum S. Patricii et episcopus," and built the church of Kealltag, in the same district of Corco-themne (i. e. Corcohenny, County Tipperary), where he was baptized.

2. Commemorated Jan. 31. In *Mart. Doneg.* there is *Cainneach*, son of Ua Chil, priest. Mella was the name of his mother, and also the mother of Tighearnach of Doire-Melle. But as to Cainnech, his father, or his life, we have nothing better than supposition.

3. Abbot of Achadh-bo—commemorated Oct. 11—better known in Ireland as *St. Canice*, and in Scotland as *St. Kenneth*, was of the race of Ciar, and tribe of Corco Dalann. He was born in 517, at Kiannaght, County Derry, and, being baptized by bishop Luceth (or Lryrech), was brought up in his mother's country. He afterwards went over to St. Cadocus in Wales, whose love he won by his prompt obedience. Proceeding to Rome to the *limina apostolorum*, he seems, upon his return, to have studied under Mobi Clairenach at Glasnevin, and under St. Finnian at Clonard. Subsequently he appears to have gone to Scotland, and been with St. Columba in Iona. With this saint he was closely connected, as well as with other great men of his time, such as the two Brendans, St. Comgall, St. Fintan of Clonenagh, and St. Mochæmog (or Pulcherius) of Liathmor. The exact date of the foundation of his monastery is unknown, but it was probably before 577, on land granted him by his patron Colman, lord of Ossory. On an island in Loch Ree he wrote a copy of the four Gospels, under the name of *Glass-Kinnich*, the "chain" (or "Catena") of Cainnech. He died in A.D. 600. His principal church was Achadh-bo (now Aghaboe, or Aughavo), Queen's County; and he was also patron of Kilkenny. Besides his Irish dedications of Kilkenny, Aghaboe, and Drumachose, and being honored as the patron of the diocese of Ossory, he is, next to St. Brigida

and St. Columba, the favorite Irish saint in Scotland. See Forbes, *Kal. Scott. Saints*, p. 297; Montalembert, *Monks of the West*, iii, 230.

Cainner (**Cainder, Cannera, Cinnera, Cunnera,** or **Kennere**) is the name of several Irish saints.

1. *Mart. Doneg.* calls this saint the daughter of Cruithneachan, at Cill-Chuilinn, in Caibre; but *Mart. Tallaght* has "Cainech ingen Cruithnechan." Colgan (*Acta Sanctorum*, p. 174) calls her St. Cannera, daughter of Cruthnechan, in Bertraighe. She betook herself to solitude, and had, as a friend, St. Senan of Iniscathey. Near the close of her life she was removed to his monastery, where she died, and was buried on the shore of Scattery Island. She flourished about 530, and in St. Senan's *Life* is called *Kynnera*. She is much revered in the district of ancient Carberry, County Cork, especially at Cill-Chuilinn. She is commemorated Jan. 28.

2. St. Kennere, virgin martyr, is given Oct. 29 in the Scotch calendars. She is said to have been a companion of St. Ursula, on the Lower Rhine, in the middle of the 5th century, but to have escaped when the others were martyred. She was afterwards murdered through jealousy, and special honor was given to her relics by St. Willebrod. She had dedications in the south-west of Scotland.

Caireach Dergain, an Irish saint, commemorated Feb. 9, was the sister of St. Enna of Arran, in Galway Bay, of the race of Colla-da-chrioch, and family of Orgielli, in Ulster. Her father was Conall Derg. Her death is entered in the *Four Masters* at 577, and she is commemorated Feb. 9. Although her monastery is placed at Clonburren, parish of Moore, County Roscommon, there is no little doubt as to her place and time.

Cairell (Lat. *Carellus*), an Irish saint, commemorated June 13. On this day *Mart. Doneg.* and *Tallaght* put Cairell bishop of Tir-Rois, and the former adds, from the *Life of St. Colman Ela*, that bishop Carell was along with him when he went to Lann-Ela, in the end of the 6th century. This must be Carellus, son of Nessan, of Leinster descent, who is the contemporary of Sts. Colman Ela, and Senan, and the bishop at Tir-Rois. See Colgan, *Acta Sanctorum*, p. 611.

Cairlan. See Caerlan.

Cairn (Saxon, *carn, hill* or *heap*), in British and Scottish heathendom, was an artificial mound, encircled by trenches, on which the original natives performed judicial and sacred ceremonies. They were probably sepulchral monuments of eminent chiefs, and finally became noted landmarks. Public meetings were often held on them, and it is thought that criminals were executed there, and a fire was continually kept burning on them. Out of reverence, the hill in early times was only approached from the east and west. See Altar; Stone.

Cairncross, Alexander, a Scotch prelate, was of the family of Cairncrosses of Cowmislie, and was a dyer in the Canongate of Edinburgh, which employment he exercised for many years. He took his degree of A.M. at the Edinburgh University in 1657, was licensed to preach in 1662, and became minister at Trinity Church, Edinburgh, in 1663, and afterwards at Dumfries until 1684, when, by the recommendation of the duke of Queensberry, he was promoted to the see of Brechin, and advanced to the archbishopric of Glasgow the same year. He continued there until 1686, when, having incurred the displeasure of the king, he was removed, Jan. 13, 1687. In 1693 he was made bishop of Raphoe, in Ireland, where he continued until his death, in May, 1701, aged about sixty-four years. See Keith, *Scottish Bishops*, p. 168, 269; *Fasti Eccles. Scoticanæ*, i, 96, 560; ii, 380; iii, 899.

Cairncross, Robert, a Scotch prelate, was of the family of Balmashannar, in the shire of Angus, and was provost of the collegiate church of Corstorphine, and chaplain to king James V, by whom he was put into the office of high-treasurer upon the fall of the earl of Angus, Sept. 5, 1528. He was soon after made abbot of Holyrood, but was turned out in 1529. He was made bishop of Ross in 1540, and was, by the parliament, appointed to be one of the lords of the council to the governor, the earl of Arran. He joined with the rest of the clergy in opposing the treaty of peace with England, and the marriage of the infant queen with the prince of Wales. He probably died in 1545. See Keith, *Scottish Bishops*, p. 190.

Cairnech is the name of several Irish saints.

1. One of this name (written *Caernach*) appears in the *Four Masters* among the deaths under A.D. 779 (rather 784), as son of Suibhne, and prior of Armagh. In the *Annals of Ulster*, A.D. 783, he is called "Cernach mac Suibhne equonimus Ardmachae"—i. e. house-steward of Armagh.

2. Commemorated March 28, was the son of Saran and Pompa (or Bebona), and was born after A.D. 450. His brothers were St. Berchan and St. Ronan, and his monastery was probably at Cruachan Ligean, on Lough Foyle, near Lifford. He must have died about A.D. 530, and thus could scarcely have been associated with St. Patrick in revising and purifying the Irish laws.

3. Of Tuilen—commemorated May 16—is probably the St. *Carnocus* ("Episc. Culdæus") of June 15 of Camerarius. He flourished about A.D. 450, and was the son or grandson of Ceredig. Choosing the religious life, he went to Ireland, where he co-operated with St. Patrick. He returned to Britain, but eventually died in Ireland. Colgan cannot decide whether this Cairnech or the one preceding is the Carnechus Moel who wrote the *Acts* of his master, St. Ciaran. This Cairnech is said to have come from Cornwall to join St. Patrick, and to have helped him to compile the Brehon laws. He, therefore, lived in the 5th century. His burial-place is said to be at Dulane, in Meath. The Welsh represent him as the son of Ceretic, and say that he was born in Cardigan.

Cairnes, John, a Scotch clergyman, held meetings in Edinburgh in support of the Protestant faith in 1555, and was a reader there in 1561. He was admitted to the ministry by the assembly in 1566, and was the fourth minister in the city in 1568. He was banished and put in exile for a time, but his stipend was continued, and was increased in 1586, and again in 1588 and 1590. He was for some time clerk to the session, and died in 1595. See *Fasti Eccles. Scoticanæ*, i, 6.

Cairney, Robert de, a Scotch prelate, was made bishop of Dunkeld in 1396, and held the office about forty years. He acquired the lands of Crawmond, in the same parish, during his possession of the see. See Keith, *Scottish Bishops*, p. 85.

Cairns, Adam (1), a Scotch clergyman, was educated at the parish school of Temple; was licensed to preach in 1787; presented to the living at Longforgan in 1793; had a new church built in 1795, and died Nov. 6, 1821, aged sixty-three years. See *Fasti Eccles. Scoticanæ*, iii, 716.

Cairns, Adam (2), D.D., a Scotch clergyman (son of the preceding), studied at the Edinburgh University; was licensed to preach in 1824; became assistant to Sir Henry Moncrieff Wellwood, Bart.; was presented by the earl of Wemyss to the living at Manor in 1828, and ordained; transferred to Dunbog in 1833, and promoted to Cussar in 1837. He joined the Free Secession in 1843. His health failing, he was sent as a missionary to Gibraltar; demitted his charge, and settled in Chalmer's Church, Melbourne, Australia, in 1853. He published *Some Objections to Universal Atonement*, and other *Sermons: — The Second Woe* (1852):—and *The Origin and Obligation of the Sabbath.* See *Fasti Eccles. Scoticanæ*, i, 251; ii, 463, 490.

Cairns, Christopher, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1723; was licensed to preach in 1728; was called to the living at Tweedsmuir, and ordained, in 1732. He died Jan. 6, 1761. See *Fasti Eccles. Scoticanæ*, i, 260.

Cairns, George, a Presbyterian minister, was born in Ireland in 1817, but removed with his parents to America. He graduated at Jefferson College, Cannonsburg, Pa., in 1846, and from the theological seminary at Allegheny City in 1850. He was licensed by the Allegheny Presbytery in 1847, and for three years he served the churches of Buffalo and Union, Pa. In 1857 he removed to Illinois, and became the pastor of Prospect Church, Peoria Presbytery, where he remained until his death, June 25, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, p. 105.

Cairns, William Douglass, a minister of the Protestant Episcopal Church, was born at Stratford, Conn., Aug. 4, 1804. He graduated at Yale in 1823, became a communicant among the Congregationalists, and began the study of theology at Princeton, with a view to the ministry. Here his religious convictions underwent a change, and he united with the Protestant Episcopal Church, being admitted to the order of deacons at Richmond, Va., in 1825. He labored in Gloucester County, Va.; Wilmington, N. C.; Hudson, N. Y.; and, as a general missionary, in Edenton, N. C. Subsequently he went to Columbus, Ga., of which parish he was rector at the time of his death, which occurred at Somerville, Ala., May 8, 1850. See *Amer. Quar. Church Rev.* 1850, p. 325.

Cairo, Council of. There seems to have been at least one such, held in the 5th century, not otherwise noted. Certain bishops of Egypt having by their conduct given offence to many of the principal Christian inhabitants of Misra (now Cairo), the latter requested Cyril, the seventy-fifth patriarch of Alexandria, to deprive them of his communion. He refused to do so, and the other prelates presented a memorial to the vizier. A synod was assembled at Misra in 1239, which was opened by the vizier in a harangue, severely rebuking the prelates for having disregarded the honor due the patriarch. He requested them to furnish him with such information as would enable him to pronounce a correct judgment. This was accordingly done by both parties, and at the end of three weeks the vizier summoned the bishops before him, and telling them that he had not read the collection of canons which they had put into his hands, and that he did not intend to read them, declared that he could do nothing else but exhort them to unity and peace, as worshippers of the same God, and as professors of the same religion. The recusant prelates held a conference with Cyril, the end of which was their agreeing to return into concord with him, upon condition of his subscribing certain articles containing the points necessary to be reformed in the Church. To this Cyril consented, and the articles were drawn up accordingly. At the head of these articles was placed the confession of faith according to the decisions of the councils of Nicæa, Constantinople, and Ephesus (which alone are recognized by the Jacobites). Then follows a profession concerning the observance of all things contained in Holy Scripture, the apostolical canons, and the decrees of those councils which the Jacobite Church receives, as well as of those customs which were in use in the Coptic Church. Among the new decrees then made were the following:

That the patriarch should not excommunicate any one in the diocese of another bishop, except upon lawful and canonical grounds; and not even so, except the bishop, having been duly admonished to do this, should refuse, without assigning an adequate cause.

That (on the other hand) the patriarch should not *absolve* one excommunicated by his own bishop, unless it should appear that the excommunication was unjust, and the bishop himself, after two monitions, should refuse to do so.

That each bishop should have entire control over his own diocese; that nothing should be taken from it *territorially*; and that so in like manner each bishop should confine himself to the boundaries of his diocese on the day of his consecration. That the patriarch should not apply to his own use the offerings made in the churches on festival days, or at certain accustomed times, but that they should be at the disposal of the bishop of the diocese; except the patriarch should consent, at his consecration, to take such offerings in lieu of his usual pension.

Cyril and his suffragans retired from the vizier's presence, rejoicing that so dangerous an appeal had had so happy an issue.

Cairo, Ferdinando, an Italian historical painter of the Piedmontese school, was born at Casal Monferrato in 1666 (others say 1656 or 1671), and studied with his father, an obscure artist, and afterwards with Franceschini, at Bologna. He executed the frescos on the ceiling of the Church of San Antonio at Brescia. He died at Brescia in 1730. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cairotte, Paolo Maurizio, an Italian prelate, was born at Turin in 1726. In 1761 he was called, contrary to his wishes, to the episcopal see of Asti. He reformed the customs of the clergy, and died in 1786. He wrote *Instruction à la Jeunesse Ecclésiastique* (1775). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cairpre (Lat. *Carbreus*, or *Corpreus*). There were several Irish saints of this name, but most of them are very obscure; such as Cairpre, bishop of Maghbile, commemorated May 3; Corpreus of Clonmacnoise, Nov. 1; and Cairpre, bishop of Cill-Chairpre, in Tir-Aedha. Colgan (*Acta Sanctorum*, p. 509) gives a memoir of St. Corpreus Crom of Cluanmicnois (March 6), who died in 889. Among the disciples of St. Finnian (Feb. 23) is given St. Carbreus, bishop of Cuil-rathain, venerated Nov. 11. He is said to have been a disciple of St. Monenna (q. v.), and in the *Life* of that saint there is an account of St. Cairpre's being carried by pirates into Amorica, in Gaul, and there put to grinding corn. He was released, and consecrated bishop by St. Brugacius; flourished at Cuil-rathain, now Coleraine, in 540; and died about 560. See Colgan, *Acta Sanctorum*, p. 406, c. 3, p. 438, and *Tr. Thaum.* p. 148, 183; Lanigan, *Eccl. Hist. of Ireland*, ii, 77–79; Reeves, *Eccles. Antiq.* p. 75, 138, 247.

Caissin. See Cassan.

Caius (Gr. Γάϊος, i. e. *Gaius*) is the name of several early Christians, not otherwise noted.

1. Only one Gaius is named among the seventy disciples by Dorotheus, and he is said to have succeeded Timothy in the see of Ephesus. In the Menology he is commemorated Nov. 4. This may be the Gaius who is addressed in the third epistle of John, if we suppose Diotrephes to have held the see when the epistle was written.

2. Caius, bishop of Pergamos, is named in the Apostolical Constitutions (vii, 46).

3. The twenty-first bishop of Jerusalem, according to Eusebius (*H. E.* v, 12), and called Gaianus in the Chronicon (*sub anno* 160); and by Epiphanius (*Hær.* 66, p. 637).

4. The twenty-third bishop of Jerusalem, and called Gaius in the Chronicon (*sub anno* 160). Only one of these is named in Rufinus.

5. Martyr, of Eumenea, at Apamea, who refused to be reckoned with the Montanist martyrs. In the Roman martyrologies he is commemorated March 10.

6. Arrested with Dionysius of Alexandria, A.D. 250, and confined with him in a desert place of Libya. He is commemorated with Dionysius by the Greeks, Oct. 4, as a deacon and martyr.

7. Priest of Didda, was excommunicated, with the approval of Cyprian (*Ep.* 28), for receiving the lapsed without penance. He is supposed by Tillemont (iv, 94) to have been one of five schismatics named in epistle 40.

8. Gaius, Fortunatus, and Antus are commemorated, Aug. 28, at Salerno, as patron saints; and are supposed

to have been companions of Felix. They are not mentioned in the martyrologics of that day, but the first two are frequently joined in the Hieronymian martyrology—e. g. Jan. 19, Feb. 2, March 4.

9. One of the martyrs of Saragossa.

10. Martyr, at Nicomedia, Oct. 12, with twelve soldiers, and commemorated in the Roman martyrologies.

11. One of the forty martyrs of Sebaste. This name is frequently mentioned in the Hieronymian martyrology, and occurs in the Lesser Roman martyrology on April 19 (at Militana) and on Nov. 20 (at Messina). Usuard adds one (at Bononia) Jan. 4, and one drowned March 4.

12. Deacon of Alexandria, who followed Arius, and signed his letter to St. Alexander.

13. Orthodox bishop of Thumis, in Egypt, who assisted at the councils of Tyre, Sardica, and Nice. He had to flee from the Arian persecution, and perhaps appears at the Council of Alexandria in A.D. 362, as bishop of Paretonia, in the Libyan desert.

14. The Arian bishop of Pannonia, who was at the Council of Milan in 335, and at the Council of Rimini in 359, maintained the third confession of Sirmium, and was deposed. Afterwards he was reinstated, and sent on a deputation to Constantius. The Semi-Arians who were deposed at Constantinople in 360 asked the Western churches to hold him excommunicated, which they accordingly did, in 371.

15. A heretic, to whom Augustine writes in 390 his epistle 19, sending him all his books.

16. Supposed Donatist bishop at Carthage; others read *Carus*.

17. Patriarch of Alexandria. See GAIANUS (6).

18. Monk. See DIONYSIUS THE AREOPAGITE.

Caius, bishop OF ROME from Dec. 17 (16?), 283, to April 22, 296—i. e. for twelve years, four months, and one week (*Pontifical*, Bucher, p. 272); but only eleven years, according to Anastasius (c. 24), and for fifteen years, according to Eusebius, who speaks of him as a contemporary (*H. E.* vii, 32; *Chron.* 284). He is probably the same as Caius the deacon, imprisoned with pope Stephen in 257. Caius is said, in the early pontifical, to have avoided persecution by hiding in the crypts. He is stated by Anastasius to have established the six orders of usher, reader, exorcist, subdeacon, deacon, and presbyter, as preliminary stages necessary to be passed before attaining the episcopate; also to have divided Rome into regions, and assigned them to the deacons. He is said to have sent Protus and Januarius on a mission to Sardinia. According to the 6th century pontifical he died in peace, and is not called a martyr earlier than by Bede and Anastasius. From a confusion between the calends of March and of May, in the *Mart. Hieron.*, Rabanus assigns his death, and Notker his burial, to Feb. 20. His commemoration on July 1, in the latter martyrology, is unexplained. He was the last of the twelve popes buried in the crypt of Sixtus, cemetery of Callixtus; and is, therefore, mentioned again Aug. 9, at which date a copy of the inscription, set up by Sixtus III, was placed in the margin of the ancient martyrology.

Cajetan, a cardinal, of Placentia, and legate of the pope in France, lived in the latter part of the 16th century. He wrote *Litteræ ad Universos Regni Franciæ Catholicos, super Conventu quorundam Ecclesiasticorum ab Henrico Borbonico ad Oppidum S. Dionysii Indicto* (Paris, 1593):—*Exhortatio ad Catholicos qui in Regno Franciæ ab Hæretici Partibus Stant* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cajetan, Constantino, an Italian Benedictine, was born at Syracuse, in Sicily, in 1560. Having joined his order in 1586 at Catania, he was called to Rome, where he assisted the famous Baronius in the edition of his *Annales*, and where he was also appointed by Paul V custos of the Vatican library. In 1621 he commenced the erection of the College de Propaganda Fide, which was completed by Gregory XV, and of which he was made first president. Cajetan died Sept. 17, 1650. He edited the works of Petrus Damianus, the *Sanctorum Trium Episcoporum, Isidori Hispalensis Vitæ et Actiones*, etc. See Mongitoris, *Bibliotheca Sicula;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 916. (B. P.)

Cajetan, Mario, an Italian Capuchin of Bergamo, who died about 1746, at a very advanced age, and left a number of ascetical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Cajetan, Ottavio, an Italian Jesuit, was born at Syracuse, in Sicily, Aug. 22, 1566; and died, as rector of the college at Palermo, March 8, 1620. He wrote *Vitæ Sanctorum Siculorum ex Antiquis Græcis Latinisque Monumentis* (edited by Peter Salernus, Palermo, 1657):—*Isagoge ad Historiam Sacram Siculæ* (ibid. 1707). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 676, 815; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cajetan, Sebastien, a French theologian of the order of the Observantine Minorites, lived in the first half of the 17th century. He was provincial of his order, and left in Latin a commentary on the *Decretals*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cajot, Charles, a French theologian, brother of Jean Joseph, was born at Verdun, Aug. 17, 1731; entered the congregation of St. Vannes, of the order of St. Benedict; and died Dec. 6, 1807, leaving *Recherches Historiques sur l'Esprit Primitif et les Anciens Colléges de l'Ordre de S. Benoit* (Paris, 1787). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cajot, Jean Joseph, a French Benedictine of the congregation of St. Vannes, was born at Verdun-sur-Meuse in 1726; joined the order at Hautvilliers in 1743; and died in his native town July 7, 1779, leaving a number of archæological and critical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Cakebread, CHARLES, an English Baptist minister, was born near Banbury, Oxford County, in 1795. His father was a minister, and he united with the Church at the age of eighteen; and, after studying for a time, was ordained pastor at Marylebone, Portsea. Subsequently he became pastor at Landport. While absent from his charge on account of his health, he died in London, Dec. 2, 1858. See (Lond.) *Baptist Handbook*, 1861, p. 97. (J. C. S.)

Calabre is a dark or ruddy fur from Calabria, used for the almuces of minor canons and priests vicars in English cathedrals.

Calabre, EDME, a French priest of the Oratory, was born at Troyes in 1665; and died, as professor at Soissons, June 13, 1710. During the last fifteen years of his life he was employed at Soissons in preparing young priests for their spiritual calling. He left a *Paraphrase* on the Psalms, and some *Sermons*. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Calahan, JAMES, a Methodist Episcopal minister, son of Rev. George Calahan, a Methodist preacher, was born in 1807. He experienced religion when but a boy, and in 1826 entered the Ohio Conference. In 1832 he became superannuated; and died Nov. 9, 1833. Mr. Calahan was a young man of considerable talent and culture, deep piety, and usefulness to the Church. See *Minutes of Annual Conferences*, 1835, p. 343.

Calais. See CARILEFUS.

Calais, HENRI DE, a French Capuchin of the 17th century, wrote an *Apology* against the adversaries of his order (Paris, 1649, fol.).

Calamanda was a virgin martyr, honored Feb. 5, at Calaffa, diocese of Vico, in Spain, of whose history nothing is known (Tillemont, v. 550).

Calame, Mary Anne, was a philanthropist of the Society of Friends. In early life the poor and the helpless became the principal objects of her care. Her efforts to reclaim the children of vicious parents led her at last to the establishment of a kind of home for them. She began with only five children, asking at first about a farthing a month for their support, from each of her neighbors. In 1832 the institution which she established at Locle, Switzerland, as a refuge for the young from vice and misery, contained two hundred and fifty children. These were nourished, clothed, and educated by benevolent contributions, under her direction. These contributions came largely from the Society of Friends in England. In this work she was assisted by her intimate friend, Marguerite Zimmerlin, during a score of years. Mary Anne held religious services after the manner of the Quakers, not only in the institution which she had founded, but also in Neufchâtel. She died Oct. 22, 1834, leaving the orphanage in the hands of a committee, together with all the funds which she had collected for it. See *The Friend*, viii, 366.

Calame, Romain, a French chronologist of the congregation of St. Vannes, was a native of Morteau, in Franche-Comté. He entered the order at the abbey of St. Evre de Toul, June 3, 1644; taught philosophy, belles-lettres, and theology in several convents; and died at Fontaine, near Lexeuil, Sept. 4, 1707, leaving a number of historical and other works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Calamus, in ecclesiastical usage, is (1) the *reed*—the single upright shaft which supported the table of an altar, called also *Columella*. In the 5th century there were, according to local usages, two or four pillars, and a fifth, in the centre, which supported the reliquary, was sometimes added, as in St. Martha's at Tarascon, St. Agricola's at Avignon, and one at Marseilles, formerly at St. Victor's Abbey. The space between these columns served as a sanctuary for fugitives. (2) Called also *Fistula*, *Siphon*, and *Canna*—a narrow tube or pipe of precious metal, which was for some time used after the 10th century, or, as some say, a still earlier date, in the Western Church, by the communicants, for suction, when partaking of the chalice. Bishop Leofric, in 1046, gave a silver pipe to Exeter Cathedral; William Rufus gave other kinds to Worcester. The custom was long retained at St. Denys and Cluny, at the coronation of the kings of France; and the pope still, at a grand pontifical mass, uses a golden pipe at communion when he celebrates in public together with his deacon and subdeacon. The Benedictines and Carthusians communicated the laity with a reed in Italy, in memory of the bitter draught of vinegar, gall, and myrrh offered in a reed to the dying Saviour on the cross, and also to avoid any risk of spilling the consecrated wine, and to obviate the repugnance of some persons to drinking from the same cup with others.

Calamy, Benjamin, D.D., an eminent English divine, son of Edmund the elder, was educated at St. Paul's School, and at St. Catharine's College, Cambridge, of which he became a fellow in 1668. He was chosen minister of St. Mary Aldermanbury, April 25, 1677, and soon after appointed chaplain to the king. In 1683 he became vicar of St. Lawrence Jewry, with St. Mary Magdalen, Milk Street, attached. June 18, 1685, he became a prebendary of St. Paul's. He died in January, 1686. He published several single sermons, and some collections of sermons. His celebrated *Discourse about a Scrupulous Conscience* was preached in 1683, and published the following year. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Calamy, James, an English clergyman, younger brother of Benjamin, was educated at Cambridge (graduating in 1672). He became prebendary of Exeter, and died in 1714. He published some sermons. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Calandar, Sharaf Bu-Ali, a Moslem fanatic, lived in the 13th century. At the age of fourteen he went to Delhi, where he was introduced to Khaja Cuth Udin, and he was occupied for twenty years in outward science. He then pretended to have become inwardly enlightened, threw his books into the river Jemua, and travelled as a religious teacher. He founded in Asia Minor, in connection with other Mohammedan savants, a school of spiritual philosophy, under the title of *Masnavi*. He professed to work miracles, and his tomb is a place of pilgrimage. His death occurred, according to Hamilton (*East India Gazette*, ii, 367), in 1323, which would give him the extreme old age of 130 years. His *Fatiha* was printed at Calcutta (*Hidayat el-Islam*, p. 269). See Hoefer, *Nouv. Biog. Générale*, s. v.

Calandio (or **Calendio**) succeeded Stephen II as bishop of Antioch, A.D. 481, owing his promotion to the emperor Zeno, and Acacius, bishop of Constantinople. There is a large body of evidence (not, however, to be admitted without grave question) that Calandio's election was of an uncanonical character; that, being at Constantinople on business connected with the Church of Antioch at the time of the vacancy of the see, he was chosen bishop, and ordained by Acacius. The authorities for this version of the facts are, Theophanes, p. 110 c; Gelasius, *Gesta de Nomine Acacii;* Labbe, *Concil.* iv, 1082. The same authorities add that the Eastern bishops had reappointed the deposed bishop of Antioch, John Codonatus, but that he was bribed to retire by the appointment to the archbishopric of Tyre. Calandio thus quietly succeeded to the see, and was recognised both by the Eastern bishops and by pope Simplicius. The letter of Simplicius to Acacius, July 15, 482, conveying his sanction of Calandio's appointment, renders it very doubtful whether there is not a misrepresentation of the facts, in consequence of a confusion between the election of Calandio and his predecessor, Stephen II, who is entirely passed over by Theophanes. Calandio commenced his episcopate by refusing communion with all who declined to anathematize Peter the Fuller, Timothy the Weasel, and the *Encyclic* of Basiliscus; and is reported to have endeavored to counteract the Monophosite bias given to the *Trisagion* by Peter the Fuller. He rendered his short episcopate still further notable by translating the remains of Eustathius. Calandio fell into disgrace, and was banished by Zeno, at the instigation of Acacius, to the African oasis, in 485, where he probably ended his days. The charge against him was political, but the real cause of his deposition was the theological animosity of Acacius, whom he had offended by writing a letter to Zeno, accusing Peter Mongus of adultery, and of having anathematized the decrees of the Council of Chalcedon, and by his refusal to forswear communion with John Talajas and pope Felix III. See Liberatus Diaconus, *Breviar.* c. xviii; Gelasius, *Epist.* xiii *ad Dardan. Episc.;* Labbe, iv, 1208, 1209; xv, 1217.

Calandrucci, Giacinto, an Italian painter, was born at Palermo in 1646, and studied under C. Maralti at Rome, where he painted two fine pictures; one of *St. John*, in San Antonio de Portoghesi, and one of *St. Ann*, in Santa Paolina della Regola. He painted a picture of the *Virgin, with Saints*, at Palermo. He died in 1707. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Calanna, Pietro, an Italian Franciscan, was born at Termini, on the island of Sicily, in 1531, where he also died, Jan. 19, 1606. He advocated the philosophy of Plato, and wrote a work on the subject (Palermo, 1599, 4to), and a funeral sermon. See Hoefer, *Nouv. Biog. Générale*, s. v.

Calanus, Juvencus Cœlius, a Hungarian prelate and historian, was a native of Dalmatia, and lived near the close of the 12th century. We only know of him that, in 1197, he was bishop of the Five Churches. He

wrote *Attila, rex Hunorum* (Venice, 1502, fol.), and aided in an edition of Plutarch, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Calaorat (or **Calahorrat**), JUAN, a Spanish Franciscan of the 17th century, wrote a history of his order in Syria and Palestine, of which an Italian translation was published at Venice in 1694. See Hoefer, *Nouv. Biog. Générale*, s. v.

Calapatauroth, in Talmudical legend, is an archon placed to guard the mysterious book of Jeû, written by Enoch in Paradise.

Calăthus, in Greek mythology, was the holy basket of Demeter (Ceres), which, on the evening of the fourth day of the Eleusinia, was drawn about on the wagon of the goddess in procession. This was done in memory of the plucking of flowers by Proserpine, and of her abduction by Pluto; therefore it was also filled with flowers, and each of the basket-carriers had flower-wreaths about her.

Calcagni (Lat. *Calcagninus*), ROGIERO, an Italian theologian of the Dominican order, was a native of Florence. He distinguished himself as a preacher, was appointed bishop of Castro in 1240, and inquisitor of the faith in Tuscany, and was remarkable for his zeal against the heretics. Having assisted at the Council of Lyons, under Innocent IV, in 1245, he attended a second council held at the same place in 1274, and after thirty-four years in the episcopacy he retired to the convent of Arezzo, where he died in 1290. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Calcagno (Lat. *Calcaneus*), LORENZO, a celebrated jurisconsult of Brescia, who died in 1478, leaving *De Septem Peccatis Mortalibus:—De Conceptione S. Mariæ*, etc. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Calcar (or **Kalcker**), JEAN DE, an eminent Flemish painter, was born at Calcar, in the duchy of Clèves, in 1499. He was a disciple of Titian, at Venice, and perfected himself by studying Raphael. He imitated those masters with such success as to deceive the most skilful critics. Among his various pieces is a *Nativity*, representing the angels round the infant Christ, which he arranged so that the light emanated wholly from the child. He died at Naples in 1546. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Calcia, GIUSEPPE (also called *Il Genovisino*), a Piedmontese painter, flourished about 1675. In the church of the PP. Predicatori, at Turin, are two pictures by him, of *St. Dominico* and *St. Tommaso*. He painted several altar-pieces for the churches at Alessandria.

Calculatōres (or **Cauculatores**), casters of horoscopes. This term does not appear to figure in church history till the time of Charlemagne. An ecclesiastical capitulary of 789, dated from Aix-la-Chapelle, referring to the precepts of the Pentateuch against witchcraft and sorcery, enacts that "there shall be no calculators, nor enchanters, nor storm-raisers (tempestarii), or *obligatores* (?); and wherever they are, let them amend or be condemned"—the punishment being apparently left to the discretion of the judge (c. 64). The term figures again, and in much the same company, in a similar enactment contained in certain "Capitula Excerpta" of the year 802, also dated from Aix-la-Chapelle (c. 40).

Caldana, ANTONIO, an Italian painter, a native of Ancona, flourished at Rome in the latter part of the 18th century. He painted a large picture, much admired, in the sacristy of San Niccola da Tolentrino, from the life of the saint. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Caldara. See CARAVAGGIO.

Caldcleugh, JOHN, a Scotch clergyman, was third master at St. Mary's College, St. Andrews; minister at Abdie in 1594; and was appointed constant Moderator of the Presbytery in 1606. He was charged before the High Commission in 1611, for unadvisedly giving admission to a minister at Strathmiglo, but was only admonished, and remained. He was a member of the Assemblies of 1600, 1601, 1602, 1608, 1610, and generally supported the measures of the court. He is described as a vain boaster and unwise. He died in 1612. See *Fasti Eccles. Scoticanæ*, ii, 466, 467.

Calder, Charles, A.M., a Scotch clergyman (son of the minister at Croy) took his degree from the University and King's College, Aberdeen, in 1767. He was licensed to preach in 1773, and called to be minister at Urquhart and Logie-Wester in 1774; and had a new church built in 1795. He died Oct. 1, 1812, aged sixty-three years. He was a man of saintly character, gentle, benign, but majestic in his simplicity. He was a successful minister, generous to the poor, and esteemed by all his parishioners. See *Fasti Eccles. Scoticanæ*, iii, 303, 304.

Calder, Frederic, an English Wesleyan minister, was born in 1785. He was converted at the age of fifteen; entered the ministry in 1808; became a supernumerary at Bedford in 1842; removed to Cheltenham in 1844, and died June 20, 1851, in the sixty-sixth year of his age. He travelled sixteen different circuits. His ministry was earnest, persuasive, and successful. Calder was a diligent student. Besides minor productions, he wrote, *Memoirs of Simon Episcopius* (Lond. 1835; New York, 1837, 12mo). See *Minutes of the British Conference*, 1851.

Calder, Hugh, A.M., a Scotch clergyman (son of the minister at Croy), took his degree from King's College, Aberdeen, in 1767. He was licensed to preach in 1776, presented to the living at Croy in 1778, after a vacancy following his father's death, and ordained. He died Aug. 31, 1822, aged seventy-seven years. His son Alexander was a minister. See *Fasti Eccles. Scoticanæ*, iii, 250.

Calder, James, a Scotch clergyman (son of the minister at Cawdor), was licensed to preach in 1738; appointed minister at Ardersier in 1740, and ordained; he refused an earnest call from Inverness in 1746, and was transferred to Croy in 1747; he had a new church built in 1767, and died Dec. 24, 1775, aged sixty-four years. He had three sons, all in the ministry. See *Fasti Eccles. Scoticanæ*, iii, 244, 245, 250.

Calder, John (1), a Scotch clergyman, chaplain to Sir James Calder, was licensed to preach in 1703. Having a knowledge of the native language, he was appointed to go to Sutherland by the General Assembly of 1704; was recalled, and appointed minister at Cawdor in 1705, and was ordained the same year. He died in March, 1717. See *Fasti Eccles. Scoticanæ*, iii, 248, 249.

Calder, John (2), A.M., a Scotch clergyman (son of the minister at Croy), took his degree at King's College, Aberdeen, in 1764. He was licensed to preach in 1767; presented to the living at Wiem in 1769, and ordained in 1770; transferred to Rosskeen in 1775, and died June 1, 1783, aged about thirty-nine years. He was both pious and popular. See *Fasti Eccles. Scoticanæ*, ii, 817; iii, 323.

Calder, John (3), D.D., a Scotch Dissenter, was born at Aberdeen in 1733, and educated at the university there. He settled with a congregation at Alnwick, Northumberland, where he married a lady of fortune. In 1770 he removed to London, and succeeded Dr. Price at Poor Jury Lane. Soon afterwards the society was dissolved, Dr. Calder became a member of Mr. Belsham's Unitarian congregation in the Strand, and devoted himself chiefly to his literary labors. He died in 1815. He published a *Sermon* (1772):—a translation of Le Courayer's *Last Sentiments on Religion*

(1787), and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Rose, *Gen. Biog. Dict.* s. v.; Wilson, *Dissenting Churches*, i, 127.

Calder, Robert, a Scottish Episcopal clergyman, was born in 1650, at Elgin, in Morayshire. He was graduated from King's College, Aberdeen, in 1674, and ordained about 1680. In 1689 he was appointed to the parish of Newthorn, in the county of Berwick, but refused to acknowledge William and Mary, and was deprived of his curacy, and imprisoned for eleven months in Edinburgh jail for exercising his ministerial functions. He died in Edinburgh, May 28, 1723. He published *Scotch Presbyterian Eloquence* (Lond. 1693):—Three *Sermons* (1701):—*Reasons for a Toleration of the Episcopal Clergy* (Edinburgh, 1703):—*The Divine Right of Episcopacy* (1705):—*The Lawfulness of Set Forms of Prayer* (1706):—*The Genuine Epistles of Ignatius*, etc. (1708):—*The Nail Struck in the Head* (1712):—*Remarks on the Oath of Abjuration* (1712):—*Comparison between the Kirk and the Church of Scotland* (1712; Lond. 1841):—*Miscellany Relating to Rites and Ceremonies*, etc. (1713):—*The Priesthood of the Old and New Testament* (1716, 1717):—*Verses on King James's Death*, and other works. See *Fasti Eccles. Scoticanæ*, i, 468; Rose, *Gen. Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Caldera, Duarte, a Portuguese jurisconsult of the first half of the 17th century, studied under Covarruvias and De Costa, and left *De Erroribus Pragmaticorum* (Antwerp, 1612). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Calderari, Cesare, an Italian monk, a native of Vicenzia, lived at the close of the 16th and the beginning of the 17th century, and wrote several ascetic works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Calderino, Giovanni (1), an Italian lawyer, a native of Bologna, died July 13, 1348, leaving a *Commentary on the Books of the Decretals*. His son Gaspard also wrote on the same. See Hoefer, *Nouv. Biog. Générale*, s. v.

Calderino, Giovanni (2), an Italian theologian of the 16th century, is known by a work entitled *De Hæreticis* (1571), relating to the duties of an inquisitor. See Hoefer, *Nouv. Biog. Générale*, s. v.

Calderon, Antonio, archbishop elect of Granada in 1652, was born at Baëça, in the diocese of Toledo, and died in 1654, before consecration, leaving three or four works on the Immaculate Conception of the Blessed Virgin, etc.

Calderwood, Archibald, A.M., a Scotch clergyman (son of the Dean of Guild of Edinburgh), was baptized in June, 1657; took his degree at the Edinburgh University in 1675; was admitted as minister at the Canongate Church in 1680, and died in 1681. See *Fasti Eccles. Scoticanæ*, i, 88.

Calderwood, James, A.M., a Scotch clergyman of Dalkeith, took his degree at the Edinburgh University in 1642; was licensed to preach in 1647; appointed minister at Humbie in 1649, and ordained. On his conforming to episcopacy, the king presented the living to him in 1662. He had a charter of lands at Whytburgh granted in 1677, and died Nov. 27, 1679, aged about fifty-eight years. See *Fasti Eccles. Scoticanæ*, i, 337.

Calderwood, William (1), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1613; was licensed to preach in 1614; presented to the living at Heriot in 1617, and in 1648 had eleven score of communicants. His health failing him in that year, and his sight als . he was unable to perform duty. He died in 1669. See *Fasti Eccles. Scoticanæ*, i, 283.

Calderwood, William (2), A.M., a Scotch clergyman (son of the Dean of Guild of Edinburgh), was baptized Jan. 22, 1636; took his degree at the Edinburgh University in 1653; was called to the living at Dalkeith in 1659, and ordained. He died March 4, 1680. See *Fasti Eccles. Scoticanæ*, i, 265.

Calderwood, William (3), A.M., a Scotch clergyman (related to the historian), took his degree at the Edinburgh University in 1649. He was in the service of Sir Adam Hepburn, a Lord of the Session, from 1648; was licensed to preach in 1652; admitted minister at Legerwood in 1655; deprived by Act of Parliament in 1662, though he often visited the parish privately afterwards. He was restored by Act of Parliament in 1690; was a member of the General Assembly in 1692, and died June 19, 1709, aged eighty years, having earned a high reputation for sanctity of life and ministerial usefulness. See *Fasti Eccles. Scoticanæ*, i, 527, 528.

Caldicott, Thomas Ford, D.D., a Baptist minister, was born in the village of Long Buckby, Northamptonshire, England, March 21, 1803. His father was a deacon and lay-preacher of the Baptist Church in that village. The son became a Christian at the age of seventeen. He soon began to preach, having received a license from his Church. Feeling the need, however, of a better preparation for the ministry, he studied for a time in a school of some note in Chipping Norton, and then himself opened a school in Leicester, employing his leisure hours in the study of the languages, under the tuition of a competent teacher. He came to America in 1827, and opened a school in Quebec, preaching on the Sabbath in the city and its neighborhood. After a time, he became connected with the 79th Highland Regiment, acting as tutor in the family of the commanding officer, and afterwards as regimental schoolmaster. He was with the regiment in Montreal, Kingston, and Toronto. In the latter city he closed his engagement with the army, and devoted himself to teaching a private school. Not satisfied, however, with his vocation as a teacher, and longing to become an active pastor, he gave up his school, and was ordained in 1834 as pastor of the Church in Chinguacousy, Canada. He remained there about a year, and in 1835 he was called to Lockport, N. Y., where he had a successful ministry of four years. Subsequently he was called to fill important pulpits in Roxbury, Mass., in what is now the Dudley Street Church, in the First Baptist Church, Charlestown, and in the Baldwin Place Church, Boston. Nineteen years were spent in New England in these three churches, and two or three years in the employ of the Northern Baptist Education Society. While acting as pastor of the Baldwin Place Church, in Boston, he was visited with a severe illness, which compelled him to resign his pastorate. He was indisposed for a year, a part of which he spent in Europe. On returning to America he took charge, for a time, of a new church which had been formed at Williamsburg, N. Y. He was also, for a time, pastor of the Lee Avenue Church, Brooklyn. In 1860 he removed to Toronto, and became pastor of the Bond Street Baptist Church, where his ministry was eminently successful. During the entire period of his service as a preacher of the gospel, which was of some thirty-five years' duration, it is estimated that he baptized upward of a thousand persons. His death, which was almost instantaneous, took place July 9, 1869. See *Memorial Sermon*, by Rev. William Stewart. (J. C. S.)

Caldonius, bishop of an unknown African see, first appears (Cyprian, *Ep.* 24) as asking the opinion of Cyprian, and Carthaginian presbyters, as to whether "peace" may not be given to the lapsed, who, on subsequent confession, suffered confiscation and banishment. In 251 he was appointed by Cyprian to visit Carthage, to relieve sufferers by persecution, assist them in resuming their trades, to influence the lapsed, etc. Afterwards he was charged with the excommunication of Felicissimus; and in the same year was sent with Fortuna-

tus to Rome, from the Carthaginian synod, to report on the election of Cornelius and the position of Novatian (*Ep.* 44, 45). They also conveyed to Cornelius the last synodical letter about Felicissimus, and copies of Cyprian's forty-first and forty-third epistles on the same subject. In 252 he appears as second bishop, by seniority, at the Council of Carthage, and in the same rank at the fifth Council of Carthage, in 255.

Caldwell, Abel, a Congregational minister, was born in Massachusetts, and graduated from Dartmouth College in 1817, and from Andover Seminary in 1821. He was ordained Feb. 27, 1822, and immediately afterwards became home missionary in New York. He labored at Westford, from 1823 to 1827; at Volney, from 1827 to 1830; in the Presbyterian Church at Portage, from 1830 to 1835; became stated supply at Sheldon, from 1835 to 1838; at Black Creek, from 1839 to 1841; at Centreville, in 1841 and for some time afterwards. He acted as colporteur in New York and Canada from 1850 to 1860. He died at Black Creek, Aug. 1, 1861. See *Gen. Cat. of Andover Theol. Sem.* 1870, p. 44.

Caldwell, Asa, a Baptist minister, was born in Orange County, N. Y., in 1796, and united with the Church in Spencer, Tioga Co. Not long after this he commenced preaching, in which work he continued until nearly the close of his life. He was pastor of churches in Oswego, Tompkins, Herkimer, and Cortland counties, where many souls were converted through his instrumentality. He is represented as having been an earnest scriptural preacher, with a warm and catholic heart, and a vigorous advocate of temperance and antislavery. Not meeting with the sympathy which he looked for as a moral reformer, he became disheartened, and for a time withdrew from association with his brethren. In January, 1859, he closed his connection with the Calvinist Baptists, and became a member of a Free-will Baptist Church, in Summer Hill, Cayuga Co. He died in Locke, Cayuga Co., June 26, 1859. See *Free-will Baptist Register*, 1860, p. 90. (J. C. S.)

Caldwell, Asbury, a Methodist Episcopal minister, was born at Paris, Me., about 1810. He was converted in early life, and in 1832 entered the Maine Conference, in which he labored until his death, Dec. 1, 1842. Mr. Caldwell was friendly in disposition, of great intellectual activity, a fluent speaker, strikingly original, sound in doctrine, and eminently pious. See *Minutes of Annual Conferences*, 1843, p. 344.

Caldwell, Booth, an Irish Presbyterian minister, was born near Omagh, and in 1797 was ordained minister of Sligo, where he remained till his death, in 1810. He was emphatically a man of prayer, and as such he was held in memory by those who knew him.—Reid, *Hist. of the Presb. Church in Ireland.*

Caldwell, David, a minister of the Protestant Episcopal Church, was born at Bennington, Vt. In early life he removed to Virginia, and was ordained at Alexandria in 1841, serving in the ministry seventeen years. He was, for a time, rector of St. Paul's Church, Norfolk; and two years before his death succeeded to the rectorship of St. James's, Leesburg. He died there Nov. 25, 1858, aged forty-three years. Mr. Caldwell was about to publish a series of lectures on the Psalms, when he died. See *Amer. Quar. Church Rev.* 1859, p. 680.

Caldwell, Ebenezer Bowditch, a Congregational minister, was born in Massachusetts. He graduated from Dartmouth College in 1814; and also took a course in theology in Andover Theological Seminary, graduating in 1817. He was ordained July 10, 1818; and was pastor of a Congregational church in Indiana, and at Waynesboro', Ga. He died at Bath, Ga., Aug. 6, 1819. See *Gen. Cat. of Andover Theol. Sem.* 1870, p. 32.

Caldwell, Isaac Nelson, a Presbyterian minister, was born in Jefferson County, Tenn., March 14, 1836. He graduated from Maryville College, Maryville, in 1858; and studied theology in the Union Theological Seminary, New York city. In 1861 he was licensed by the Newark Presbytery, and stationed at Fayetteville, Tenn. His health, which was rapidly declining when he entered the ministry, soon rendered him unable to perform pastoral duties. He removed to North Carolina in 1864, but returned to Tennessee in 1867. He died at Union City, May 16, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 318.

Caldwell, James, A.M., a Scotch clergyman, took his degree at the Glasgow University in 1600; was ordained minister at Bothkennar in 1603; transferred to Falkirk in 1616, and died in October of the same year, aged about thirty-six years. He published *The Countesse of Marre's Arcadia or Sanctvarrie* (Edinburgh, 1625; partly republished in 1862). See *Fasti Eccles. Scoticanæ*, i, 186; ii, 693.

Caldwell, James Douglass, a Presbyterian minister, was born Sept. 24, 1847, near Elizabeth, Alleghany Co., Pa. He prepared for college at Beaver Academy; graduated from Princeton College in 1871; also studied three years at Jefferson College; spent one year at Princeton Seminary, and two at the Alleghany Seminary, where he graduated. He was licensed by Redstone Presbytery, April 22, 1873; and was ordained as an evangelist by Wooster Presbytery, Sept. 9, 1874. In 1875 he went to Texas as a home missionary. There he gathered three churches and labored three years, supplying the churches of Cambridge and Adora. In 1878 he travelled three hundred and seventy miles in his own conveyance to Austin, in order to attend the first meeting of the new synod of Texas, to be organized as ordered by the preceding General Assembly. He was elected clerk of the synod, and took an active part in the proceedings; also assisted at the communion table on the Sabbath. He died next day, Oct. 14, 1878. See *Necrolog. Report of Princeton Theol. Sem.* 1879, p. 61.

Caldwell, John, A.M., a Scotch clergyman, took his degree at the Glasgow University in 1657; had the living of Roberton presented in 1664, but declined it; was admitted to the parish of Portpatrick in 1666, and died at Edinburgh in June, 1689, aged about fifty-four years. See *Fasti Eccles. Scoticanæ*, i, 770.

Caldwell, John P., a Presbyterian minister, was licensed by the presbytery of St. Clairsville. His first field of labor was Chandlersville, O.; he afterwards served at Sharon and Fredericktown; and subsequently at Florence, Pa.; and still later at Beech Springs, Barnesville, and Crab Apple, O. . He died at Uniontown, O., Jan. 31, 1872, aged fifty-three years. Mr. Caldwell was widely known and highly respected. See *Presbyterian*, Feb. 17, 1872.

Caldwell, Patrick, a Scotch clergyman, was licensed to preach in 1768; appointed minister at Norriestown in 1775, and died March 25, 1796. See *Fasti Eccles. Scoticanæ*, ii, 728.

Caldwell, Robert (1), an English Calvinistic Methodist, rose from a very humble condition, became an itinerant in Lady Huntingdon's Connection, but preferred a settled pastorate, and in 1800 accepted a call to the Church in Silver Street, London, where he was popular, and had success, but was cut off prematurely in 1803. See Wilson, *Dissenting Churches*, iii, 123.

Caldwell, Robert (2), an English Congregational minister, was born at Mid-Calder, near Edinburgh, Scotland, in 1777. When he was quite young his parents moved to Edinburgh; and at the age of fourteen they apprenticed him to the trade of a mason, which he followed till upwards of twenty. In 1799 he became a student of theology, under the care of Mr. Innes, and of Mr. Ewing, of Glasgow. In 1802 he commenced to labor at Falkirk, where previously the Congregationalists

had no regular preaching; and here he soon gathered a Church, to the pastorate of which he was ordained, Nov. 22, 1803. In 1813 he accepted an invitation to Wick, in Caithness, and remained there for nearly twenty years. He removed to Howden-on-the-Tyne, near Newcastle, England, in 1834, where he was the means of building a new church; and, after a successful pastorate of eight years, resigned his office, owing to impaired health. He died in 1850. Mr. Caldwell was a man of spotless character, great familiarity with the Scriptures, and eminently faithful in all the duties of life. See *The Evangelical Magazine* (Lond.), 1850, p. 687; (Lond.) *Cong. Year-book*, 1850, p. 92.

Caldwell, Vincent, a minister of the Society of Friends, was born in Derbyshire, England, in 1674. He became a member of the Society at the age of seventeen or eighteen, under the ministry of John Gratton. After a time he was recognised as a minister by the Friends. He labored for a while in his own country, and then crossed the Atlantic and took up his residence in East Marlborough, Chester Co., Pa., where he continued till his death. His ministry is said to have been "sound and edifying, being attended with the power of truth, and adorned with an exemplary conversation." Twice he made extensive visits to the meetings in the southern provinces of America, and once to several of the West India Islands. See *Piety Promoted*, iv, 345, 346. (J. C. S.)

Caldwell, William, A.M., a Scotch clergyman, took his degree at the Glasgow University in 1647, and held a bursary of divinity there. He was presented by the king to the living at Ballantrae in 1662, and ordained in 1663. He died in September, 1672. See *Fasti Eccles. Scoticanæ*, i, 753.

Caldwell, William H., a Baptist minister, commenced as a lay preacher in Halifax, N. S.; was ordained pastor of the Granville Street Church, Halifax, Sept. 22, 1852; had a successful career; and died at New Germany, 1862. See Bell, *Hist. of the Baptists of the Maritime Provinces*, p. 411.

Caldwood, David. See Calderwood.

Caleca (or **Calecas**), Manuel, a Greek monk and theologian, flourished at Constantinople about 1360. He renounced the communion of the Greek Church, and attached himself to the Romish party in the East; became a Dominican, and wrote much on the subjects in dispute between the Greek and Roman churches; e. g., *De Processione Sp. Sancti* (Ingolstadt, 1608, and in the *Bibl. Patrum*, t. 26), translated into Latin by Ambrogio Traversari of Camaldoli: — *On the Essence and Operations of God*, against the Palamites: — *De Principiis Fidei Christianæ* (Paris, 1672), edit. in Greek and Latin by Combefis, *Auctuarium Noviss:—A Treatise on the Most Holy Trinity.* See Cave, *Hist. Lit.* ii, App. p. 65; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Calef, Jonathan, a Congregational minister, was a native of Kingston, N. H. He graduated from Dartmouth College in 1787; was ordained pastor of the church in Bloomfield, Me., June 11, 1794; dismissed in October, 1801; installed at Lyman, Me., in November following; and died in 1845. See Sprague, *Annals of the Amer. Pulpit*, i, 544.

Calef, Robert, was a merchant in Boston in the early part of the last century, who died April 13, 1719. He deserves a place in the records of New England history on account of the bold stand he took in opposing the infatuation which seems to have pervaded all classes of the community, with reference to witchcraft. He was the author of a work, entitled *More Wonders of the Invisible World* (Lond. 1700), which was a reply to Cotton Mather's *Wonders of the Invisible World.* Mather had distinctly avowed his belief in witchcraft, and that belief was held and proclaimed by the leading divines of the day. So obnoxious was Calef's book, that, by order of Dr. Increase Mather, president of Harvard College, it was burned in the college yard, and a pamphlet was published in defence of the Mathers, bearing the title, *Remarks upon a Scandalous Book, etc.*, which had this motto, "Truth will come off conqueror." Ere long the motto was fully verified, but not in the way in which it was anticipated. The spell which rested upon the community was broken. Bitter regret was felt by those who had been instrumental in procuring the death of persons charged with the commission of crimes while under the influence of Satanic agency. See *Mass. Hist. Coll.* vol. iii; Allen, *Amer. Biog.* s. v. (J. C. S.)

Calefactory (*Pisalis*, or *pyrale, the* "*Common House*" at Durham), a mediæval name for the sitting-room of a monastery or religious house. It was a chamber provided with a fireplace or stove, used as a withdrawing-room by monks, and generally adjoining the refectory. It very often was a portion of the substructure of the dormitory. Here the brethren met before the dinner, and in winter time for warmth. Where there was no Galilee, processions were marshalled here. The præcentor of Benedictines dried his parchment, prepared the waxen tablets and liquefied ink, and the censers were filled by the sacristan's servants, in this room. At Winchester a chamber in the south wing of the transept, used for the latter purpose, still retains the name. At the Grey Friars, London, it was furnished with aumbries and water from the conduit; at Kirkham it had a bench-table, and at Thornton a series of stalls.

Calemerus was a deacon of Antioch at the Council of Alexandria, in A.D. 362.

Calen, Schotto, a German theologian, was born at Riga. He studied at Giessen, and became Lutheran pastor of St. Peter's, in his native place, where he remained till his death, July 10, 1657. He was the author of *Theoremata Philosophica* (Giessen, 1615):—*Deliciæ Paschales:*—and some *Sermons* in German. See Hoefer, *Nouv. Biog. Générale*, s. v.

Calendar, in ecclesiastical usage, is a name for sculptures of agricultural labors, within medallions, found in Norman churches and those of the thirteenth century, as ornaments over doors and porches.

Calendar, Ecclesiastical. A complete alphabetical list of the saints commemorated in the Roman Catholic Church, with the day of each, may be found in Guérin, *Les Petits Bollandistes* (Paris, 1882), x, 221–592.

Calendario, Filippo, an Italian architect and sculptor, flourished at Venice about 1334. He is erroneously said to have erected the superb porticos, supported by marble columns, that surround the vast area of the square of St. Mark. There are several other good works, however, in that city, by him, especially the galleries of the ducal palace. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Calendio. See Calandio; Candidianus (10).

Calenius, Gualterus, a Welshman, was preferred archdeacon of Oxford about 1120. He was highly prized for his great learning. He went over to Brittany, France, and thence brought back an ancient MS. of the British princes from Brutus to Cadwalader, which he communicated to Geoffrey of Monmouth, who translated it into Latin. Walter continued the same chronicle for four hundred years, until his own time. See Fuller, *Worthies of England* (ed. Nuttall), iii, 499.

Calense, Cesare, a Neapolitan painter, about 1590, executed a fine *Descent from the Cross*, in San Giovanni Battista, at Naples. See Rose, *Gen. Biog. Dict.* s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Calentyn, Peter, a Flemish theologian, who died in 1563, wrote, *Via Crucis a domo Pilati usque ad Mon-*

tem Calvariæ (Louvain, 1568):—*Pèlerinage Spirituel dans la Terre Sainte* (ibid. 1663). See Hoefer, *Nouv. Biog. Générale*, s. v.

Calepino (or **d'Acalepio**), Ambrogio, an Augustine monk, was born at Bergamo, June 6, 1435. He was descended from an old Italian family of Calepio, whence he took his name. He died Nov. 30, 1511. He devoted his whole life to the composition of a polyglot dictionary, first printed at Reggio in 1502. This great work was afterwards augmented by Passerat and others. The most complete edition was published at Basle in 1590, in eleven languages. The best edition is that published in Padua, in 1772, in seven languages.—*Ency. Brit.* 9th ed. s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Calepodius. (1) A Roman presbyter in whose cemetery (three miles from Rome on the Aurelian way) Calixtus was buried. The distinguished conversions he made at Rome, jointly with Calixtus; his appearing in a vision, after death, to Calixtus in his martyrdom; and the burial of Calixtus, are related in Bede (*Martyr.* May 10, Oct. 14), and partially by Usuard. His natale was May 10, as recorded, also, in the lesser Roman martyrology. (2) Bishop of Naples and legate of the pope at the Council of Sardica. But, according to Athanasius, two presbyters signed for the pope, and Calepodius for himself only. He may be the same by whom Liberius wrote to Eusebius of Vercelli, A.D. 354. (3) Donatist bishop of Bazar, in Africa, in 411.

Calert, Michael, a German Lutheran theologian, was born at Zeitz, Sept. 19, 1603. He was son of Laurent Calert, chamberlain of the council at Zeitz, and studied philosophy at Leipsic, and became in 1632 bachelor of theology. Being called, in 1633, to Misnie, as director of the gymnasium, he became, in 1635, pastor and ecclesiastical superintendent at Bischofswerda, and in 1645 held the same position at Weissenfels. In 1651 he was made doctor of theology at Leipsic. He died at Weissenfels, May 10, 1655. He wrote a large number of works, among which we mention, *De Discrimine Legis et Evangelii* (Leips. 1634):—*De Decalogi Præceptis Prioribus Duobus* (ibid. 1651):—*Decalogi Præceptum Tertium* (ibid. 1652):—*Aphorismi de Conciliis Oppositi Assertionibus*, etc. (ibid. 1656). See Hoefer, *Nouv. Biog. Générale*, s. v.

Calès, bishop of Hermethe, was on the list handed over by Meletius to Alexander. See also Carilefus.

Caletrĭcus, *Saint*, confessor and bishop of Chartres, was present at the third Council of Paris in 557, and second Council of Tours in 567. He seems to have died in 571 (or 573). See *Acta Sanctorum Boll.* Oct., iv, 278.

Caletti, Giuseppe (called *il Cremonese*), a painter of Ferrara, was born about 1600, and first studied the works of D. Dossi, but afterwards became an imitator of Titian. He has two fine pictures in the church of San Benedetto at Ferrara, representing *St. Mark*, and the *Four Doctors* of the church. He died in 1660. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Calf *as a Christian emblem.* In the early Church a calf (or ox) symbolized several things. According to Aringhi (lib. vi, ch. xxxii, vol. ii, p. 320), it represented the Christian soul. He also takes it to represent the apostles laboring in their ministry, quoting various fathers, and St. Chrysostom's idea, that the oxen and fatlings spoken of as killed for the Master's feast are meant to represent prophets and martyrs. It has been taken to represent also the Lord's sacrifice. A calf is represented near the Good Shepherd in Buonarotti (*Vetri*, tab. v, fig. 2); and Martigny refers to Allegranza (*Mon. Antichi de Milano*, p. 125) for an initial letter at Milan, where the animal is represented playing on a lyre: typifying, as has been supposed, the subjugation of the human nature to the life of faith. St. Clement of Alexandria (*Pædag.* lib. i, c. 5) seems to make a comparison of young Christians to sucking calves; though no such comparison exists in Scripture. See Lyre.

Calfee, William Monroe, a Methodist Episcopal minister, was born in Franklin County, Ind., April 16, 1825, of pious Baptist parents. He was converted in his eighteenth year, but afterwards relapsed into sin. In 1845 he was reclaimed; in 1848 removed to Marion County, Ind., and was licensed to exhort. In 1852 he received license to preach; moved to Iowa in 1859, and in 1861 entered the Western Iowa, now Des Moines, Conference, wherein he labored zealously and successfully until his death, Jan. 7, 1868. Mr. Calfee was a warm-hearted Christian; a ready debater, remarkable for pungent wit and scathing sarcasm; an extraordinary temperance lecturer; but, as a preacher, unrefined, and sometimes even coarse. See *Minutes of Annual Conferences*, 1868, p. 283.

Calfhill (**Calfill, Cawfield,** etc.), James, an English prelate, was born in Shropshire in 1530. He was educated at Eton, and entered King's College, Cambridge, in 1545. In 1548 he was removed to Christ Church, Oxford, of which he afterwards became subdean. In 1565 he became incumbent of Bocking, in Essex, and archdeacon of Colchester; and in 1570 was nominated to the see of Worcester, but died in August, before his consecration. He left, *Historia de Exhumatione Catherinæ nuper Uxoris Petri Martyris* (Lond. 1562, 8vo):—*An Answer to J. Martiall's Treatise of the Cross* (ibid. 1565, 4to). See Rose, *Gen. Biog. Dict.* s. v.; Landon, *Eccles. Dict.* s. v.

Calhoon, William, a Presbyterian minister, was born in 1772 in Prince Edward County, Va. He entered Hampden-Sidney College at the age of fourteen. He was licensed to preach the gospel by the Hanover Presbytery in 1792, and in the same year went as a missionary to Kentucky. He returned to Virginia in 1799, and accepted a call to the Presbyterian Church at Staunton. He died Aug. 27, 1851. He was a man of vigorous intellect and great self-command. See Sprague, *Annals of the Amer. Pulpit*, iii, 237.

Calhoun, George Albion, D.D., a Congregational minister, was born in Washington, Conn., Oct. 11, 1788. His early education was very limited. In 1812 he joined the junior class in Williams College, but left at the end of the second term to enter Hamilton College, in Clinton, N. Y., from which he graduated in 1814. He also graduated from the Andover Theological Seminary in 1817. The year following he spent as a home missionary in the vicinity of Geneva, N. Y., preaching almost daily. Thence he went to North Coventry in 1818, and was ordained as pastor of the Church there in the following year. By an arrangement with his people, he spent one year in collecting funds for the endowment of the Theological Institute of Connecticut, of which he was a trustee for many years. On account of impaired health, he spent the autumn of 1830 in Maine, in behalf of the American Education Society, and afterwards visited one hundred churches in Connecticut, pleading the cause of home missions. A trip to Europe, from which he returned in November, 1831, greatly improved his health. In 1860 he resigned the active duties of his pastorate, and in September, 1862, received as colleague in the pastoral office Rev. W. J. Jennings. For twenty months he supplied the pulpit of the First Church in Coventry, but was stricken with paralysis in December, 1863, and again in 1866. He died in North Coventry, June 7, 1867. His published writings are not numerous. Among them is a series of letters to Dr. Bacon in reply to his attack on the Pastoral Union and Theological Institute of Connecticut. See *Cong. Quarterly*, 1869, p. 63; *Gen. Cat. of Andover Theol. Sem.* 1870, p. 32.

Calhoun, Simeon Howard, D.D., a Congregational divine, was born in Boston, Mass., Aug. 15, 1804. He fitted for college at Canajoharie, N. Y., and was a

graduate of Williams College in the class of 1829. He was ordained as an evangelist at Springfield, Mass., Oct. 26, 1836. Having entered the service of the American Bible Society, he became their first agent in the Levant, arriving in Smyrna early in 1837. In 1844 he joined the Syrian mission of the American Board of Commissioners for Foreign Missions. His term of service covered the long period of thirty-one years, 1844 to 1875. His special department was the charge of the seminary at Abeih. He returned to his native country on the termination of his connection with this institution. He lived but a short time, his death occurring Dec. 14, 1876. He published, in Arabic, *A Hand-book for the Bible* and *A Life of Christ*, in the form of *Notes on the Harmony of the Gospels*. See *Cong. Quarterly*, xix, 412. (J. C. S.)

Calici, Giovanni Battista, an Italian theologian, was a secular priest at Florence towards the end of the 17th century, and wrote *Discorso Apologeturo*, etc. (Lucca, 1697). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caliga, a sort of half-boot or stocking made of various material, serving for a defence against cold, and as such worn at times by soldiers; by monks, if infirm or exposed to cold; and by bishops in outdoor dress. The *Rule* of St. Ferreolus, quoted by Ducange, has an amusing passage forbidding the elaborate cross-gartering of these caligæ, out of mere coxcombry. The earliest writer who mentions the caligæ as among the "sacred vestments" to be worn by bishops and cardinals is Ivo Carnotensis (died 1115). See Buskin.

Calignon, Pierre Antoine *D'Ambesreux de*, a French preacher and theologian, was born at Greenwich in 1729. Being of a Protestant family, he fled from France on the revocation of the Edict of Nantes, but returned in 1735, and was made royal almoner at Geneva, where he officiated for the French Catholics. During the Revolution he retired to Ponthierry, near Melun, and died Dec. 25, 1795. He is said to have written several works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Calīgo, in Roman mythology, is darkness, the origin of all things, from which Chaos originated. By Chaos, Caligo was mother of night and day, Erebus and Æther.

Caligula. See Caius.

Calimani, Simone, a Venetian rabbi of the 18th century, is the author of *Grammatica Ebraica*, with an appendix on Hebrew poetry (Venice, 1751; Pisa, 1815). It was translated into Hebrew by Eichenbaum (Wilna, 1848). See De' Rossi, *Dizionario Storico* (Germ. transl.), p. 65 sq.; Fürst, *Bibl. Jud.* i, 139; Steinschneider, *Bibliogr. Handbuch*, p. 31, and *Catalogus Librorum Hebr. in Bibliotheca Bodleiana*, p. 2595. (B. P.)

Calinīcus, as martyr at Apollonia in the reign of Decius, is commemorated, according to Usuard, *Mart.*, on Jan. 28.

Calino, Cesare, an Italian Jesuit theologian, who was born at Brescia about 1669, and died Aug. 19, 1749, wrote several chronological and practical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Calino, Mutio, an Italian prelate and theologian, was born at Brescia. He was archbishop of Zara, and, as such, assisted at the Council of Trent. He died at Terni, April 6, 1570. He wrote some works, among which we notice *Constitutiones Synodales*, etc. (1567). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caliph, or **Khalif** (Arab. *Successor*), is the highest ecclesiastical dignitary among the Mohammedans, vested with absolute authority, both religious and political. The caliphs are regarded as the vicars or representatives of Mohammed. When Bagdad was taken by the Tartars, and the caliphate destroyed, the Mohammedan princes appointed in their respective dominions a special officer to discharge the spiritual functions of the caliph. In Turkey he was called *mufti* (q. v.), and in Persia, *sadue*.

Caliphate is the office of caliph in Mohammedan countries. It continued from the death of Mohammed till the taking of Bagdad by the Tartars in the six hundred and fifty-fifth year of the Hegira (A.D. 1307). The title was claimed, however, by certain individuals in Egypt, who assumed to be of the family of the Abbasides, and the successors of the Prophet. The honor of being the true caliphs is claimed at present by the emperors of Morocco.

Calippus, a deacon, is represented as the bearer of the spurious correspondence between Sabinus and Polybius.

Calisius, Johann Heinrich, a German theologian, who was born at Wohlau, in Silesia, in 1633, and died in 1703, court-preacher and member of consistory, is the author of several hymns, of which one has been translated into English by Mills, in *Horæ Germ.* p. 224: "Auf, auf, mein Herz, und du mein ganzer Sinn" (*Awake! awake! to holy thoughts aspire*). See Koch, *Gesch. d. deutschen Kirchenliedes*, iii, 535 sq. (B. P.)

Calixt, Friedrich Ulrich, a Lutheran theologian, son of George Calixt, was born at Helmstädt, March 8, 1622. He studied at his native place, and, after completing his curriculum, travelled extensively. Having returned, he was made doctor of theology, and was soon appointed professor of theology, member of consistory, and abbot of Königslutter. He died Jan. 13, 1701. He took an active part in the controversies which his father had with Calov and others, and edited also some of his works, as, *Responsum Maledicis Moguntior. Theologorum pro Romani Pontificis Infallibilitate*, etc. (Helmstädt, 1672):—*Disputt.* 15 *de Præcipuis Christ. Relig. Capitib.* (ibid. 1658):—*Tractatus Diversi de Peccato* (ibid. 1659):—*Fascic. Programmatum et Dissertationum de Persona Christi* (ibid. 1663):—*De Igno Purgatorio* (ibid. 1650). See Pipping, *Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 404, 408, 431, 435, 468, 653. (B. P.)

Caliya, in Hindu mythology, is the name of a great evil serpent, who was ultimately overcome and crushed by the god Vishnu in his incarnation Krishna.

Call to the ministry is more a matter of Christian ethics than of Church canons, and yet the early Church was not without its rules upon this subject. The temper that ought to animate those who are to be ordained was held to be, on the one hand, a sincere and pure desire to serve God in some special way, but on the other, also, a shrinking from the fearful responsibility of the ministry; accompanied, however, with obedience to the call of superiors. Under this view, it naturally came to be, and so was the common rule, that the bishops or rightful electors should choose, at least to the higher orders; and in such case the canons enacted that any one already in orders in any degree could not refuse to accept. A like rule would apply in a less degree to the first entry into the ministry; the supply in both cases being supplemented by voluntary candidates, from the necessity of the case, but it being held the best that the call should come from others, who had authority. On the other hand, the call need not originate with the bishop. It was open, and it was considered a pious act for parents to devote their children to the ministry, not compelling, but exhorting and encouraging them so to devote themselves. The second Council of Toledo, in 531, regulates the education of those "whom the will of parents, from the earliest years of infancy, had devoted to the clerical office." Pope Siricius (*Ep.* i, c. 9, 10) had, before that (385–398), regulated the several periods of years during which such should remain successively in each order of clergy. And *Conc. Emerit.*, in 666, bids the "parochial presbyters" choose promising young people for the purpose of making them clergymen. Nor was this restricted to young people with their parents' consent; but older men were permitted to offer themselves for the ministry; yet under certain

conditions, in order to insure purity of motive. Two centuries later, Gregory the Great required, in a certain case, a probation in a monastery. The Council of Constantinople, in 869 (can. 5), prohibited only those who sought to be tonsured from ambitious or worldly motives. The call to the ministry, then, in the earlier Church, meant, in general, the invitation, approaching to a command, of the bishop; which might, however, be anticipated, under certain circumstances, by the voluntary offering of himself by the candidate.

Callaham, OBADIAH B., a minister in the Methodist Episcopal Church South, was born in Smythe County, Va. He embraced religion in early youth, and in 1852 entered the Holston Conference, wherein he labored with much zeal and success until within a few weeks of his death, in September, 1855. See *Minutes of Annual Conferences of the M. E. Church South*, 1855, p. 597.

Callander, Alexander (1), a Scotch clergyman, was admitted minister at Killearn in 1572, having Bawffrowne under his charge; was transferred to Largs in 1574, with Kilbride and Ardrossan under his charge; he continued in 1580, but no further mention is found of him. See *Fasti Eccles. Scoticanæ*, ii, 252, 355.

Callander, Alexander (2), a Scotch clergyman, was appointed by the earl of Orkney to the living at South Ronaldshay and Burray in 1584, and was confirmed in the living by the king; he continued in 1589, but is not thereafter mentioned. See *Fasti Eccles. Scoticanæ*, iii, 388.

Callander, Alexander (3), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1621, and was admitted minister at Denny in 1627. A violent flood in 1636 destroyed much of his parish. At the battle of Kilsyth, in 1645, he had protection from the marquis of Montrose. He died in September, 1663, aged about sixty-three years. See *Fasti Eccles. Scoticanæ*, ii, 698.

Callander, Daniel, A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1599; became minister at South Ronaldshay and Burray in 1610, with six hundred communicants at the former place, and one hundred at the latter. He was bitterly rebuked by bishop Graham for preaching, in general, against sin; afterwards suspended for giving ordinances to persons under discipline, and finally deposed by the bishop; yet he preached frequently in Zetland. He was still later admonished by the bishop; but dwelt at the manse, and continued in 1636. He had a testimonial of approval from his brethren in 1638, and was appointed by the synod minister at Birsay and Harray in 1639. He died May 15, 1641, aged about sixty-two years. See *Fasti Eccles. Scoticanæ*, iii, 388, 392.

Callander, John, A.M., a Scotch clergyman (son of Alexander 3), took his degree at the Edinburgh University in 1661; was licensed to preach in 1663; was presented to the living at Denny, and ordained in the same year. He died in May, 1680, aged about thirty-nine years. See *Fasti Eccles. Scoticanæ*, ii, 698.

Callander, Richard, A.M., a Scotch clergyman (son of Alexander 3), studied at the universities of Glasgow and Edinburgh, and took his degree at the latter in 1649. He became chaplain to the countess of Roxburgh; was called to the living at Cockburnspath in 1657; was presented to the living by the king in 1662; collated in 1663; transferred to Falkirk in 1663, and died Jan. 29, 1686, aged sixty years. See *Fasti Eccles. Scoticanæ*, i, 187, 371.

Callander, Robert, a Scotch clergyman, a native of Falkirk, was licensed to preach in 1764; was presented to the living at Kirkmaiden in 1772, and ordained. He died at Maybole, Dec. 29, 1812, aged seventy-four years. He published an account of the parish. See *Fasti Eccles. Scoticanæ*, i, 762.

Callaway, Charles M., a Protestant Episcopal clergyman of the diocese of Delaware, was born in 1826. He graduated from the Theological Seminary of Virginia in 1850; was rector, in 1853, of a Church in Middleway, Va., and in 1857 of the Church in Topeka, Kan., where he remained until 1861, when he became rector of the Church of the Ascension in Baltimore, Md., and served there until 1870. His next parish was St. John's, Charleston, Va., residing meanwhile near Kanawha Court-house. In 1873 he had no regular charge, but in the following year was rector of St. John's Church, Kanawha Court-house. After this he was rector of Grace Church, Brandywine Hundred. He died suddenly at Wilmington, April 11, 1877. See *Prot. Epis. Almanac*, 1878, p. 168.

Callaway, Christopher C., a minister in the Methodist Episcopal Church South, was born in Lincoln County, Tenn., about 1821. He professed conversion in 1838, and in 1844 entered the Alabama Conference. In 1855 he was appointed agent of the Southern University; and died Aug. 11, 1867. Mr. Callaway had but few educational advantages when young, but attained marked mental and literary ability. He possessed a fine physique, melodious voice, sensitive temperament, a genial, ardent spirit, and unflagging zeal. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 131.

Callaway, Elisha, a minister in the Methodist Episcopal Church South, was born in Delaware, Jan. 8, 1792. He removed to Hancock County, Ga., in early life, and in 1818 was received into the travelling connection of the South Carolina Conference. In 1834 he was transferred to the Alabama Conference. He died June 21, 1876. He was ever faithful, zealous, and successful; quiet and humble in daily life, but loud, bold, and powerful as a preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 457.

Callaway, Enoch, a Baptist minister, was born in Wilkes County, Ga., Sept. 14, 1792. He united with the Sardis Church in 1808, where he was ordained Nov. 7, 1823. He was pastor of churches in his native county and in Oglethorpe County for twenty-five or thirty years. He accomplished much in promoting the cause of Christ in the field of his labor, and greatly built up his denomination there. He died Sept. 12, 1859. See Cathcart, *Baptist Encyclop.* p. 176. (J. C. S.)

Callaway, John, an English Wesleyan minister, was converted at the age of thirteen; entered the ministry in 1815, and was at once sent as a missionary to Ceylon, his stations being Matura, Columbo, and Galle. He returned to England in 1826, where he labored faithfully for several years. He died Nov. 23, 1841, aged forty-eight. He published several works in the Singhalese language, which were widely used. "He was an able divine." See *Minutes of the British Conference*, 1842.

Callaway, Joshua S., a Baptist minister, was born in Wilkes County, Ga., May 30, 1789, and united with the Church Sept. 23, 1809. In 1818 he removed to Jones County, and having been ordained in 1820, he preached there with great success for ten years, and then changed his residence to Henry County. He opposed the anti-missionary spirit of the denomination in his native state, and influenced many of his brethren to contribute to aid in sending the gospel to the heathen. During his ministry he baptized many hundreds. He was an able minister of the New Testament. He died at Jonesborough in 1854. See Cathcart, *Baptist Encyclop.* p. 176. (J. C. S.)

Callaway, S. T., a Baptist minister, was born in Winchester, Clarke Co., Ky., Jan. 14, 1808; was licensed in 1831, and preached in his native state until 1851, when he removed to Illinois, and resided in Jacksonville, Morgan Co., for some time; and removed to Tuscola, in 1862, where for several years he was pastor

of the Church. In 1869 he was elected superintendent of public schools for the county, and re-elected in 1873, and was in office until his death, which occurred June 7, 1875. He was highly respected and esteemed in the community. See *Minutes of Illinois Anniversaries*, 1876, p. 1–11.

Callcott, William Hutchins, an English musical composer, was born at Kensington in 1807, and died Aug. 4, 1882. He published some musical pieces, such as *The Holy Family* and *Half-hours with the Best Composers*. His anthems, "Give peace in our time, O Lord," and "In my father's house are many mansions," are admirable specimens of part-writing, full of deep feeling and refined musical treatment, and are likely to continue favorite works with all church choirs. In the latter years of his life Mr. Calcott enjoyed the friendship of Dean Alford and Charles Kingsley, and in his intercourse with them "he found the truest sympathy with his own deeply religious nature and complete purity of life." (B. P.)

Calleja, Andres de, a Spanish painter, was born at Rioja in 1705. He obtained academic honors and court favor, established a school of painting, and was greatly beloved by his scholars. His best works are in the churches of San Croix, of San Felipe le Royal, the convent of St. Francis, and the chapel of the Treasury. He died in 1782.

Callen is a Scottish saint, commemorated Nov. 28. In the parish of Rogart, in Sutherland, the church, dedicated apparently to a saint locally known as St. Callen, was repaired between 1602 and 1619. In 1630 a yearly fair, named St. Callen's, was held at Rogart. It may be that this saint is Colga. See Forbes, *Kal. Scott. Saints*, p. 294.

Callenberg, Caspar, a German canonist and Jesuit, was born in 1678 at Castrup, in Westphalia. He taught philosophy at Münster, and theology at Paderborn, Münster, Treves, and Aix-la-Chapelle; and died at Kösfeld, Oct. 11, 1742, leaving several historical and other works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Callender. See Callandar.

Callender, Aurora, a Methodist Episcopal minister, was born at Shoreham, Vt., March 7, 1798. He removed with his father to Cumberland County, Pa., at the age of seven; experienced conversion in 1818; received license to preach in 1825; and in 1828 moved to Ohio and entered the Pittsburgh Conference. In 1837 he was transferred to the Erie Conference, and in 1849 joined the Wisconsin Conference, wherein he labored until its division in 1856, when he became a member of the West Wisconsin Conference. In 1857 he was retransferred to the Wisconsin Conference, labored in its active ranks until 1863, and spent the remainder of his days as a superannuate, dying at Pinckneyville, Ill., Oct. 23, 1871. Mr. Callender began his ministry when circuits were large, support poor, and appointments almost daily. Even as a superannuate he preached nearly every Sunday, and often during the week. He was a man of robust health and physique, a sound, instructive preacher, and a devoted Methodist. See *Minutes of Annual Conferences*, 1872, p. 118.

Callender, N., a Methodist Episcopal minister, was born at Chazy, Clinton Co., N. Y., Sept. 18, 1800. He removed with his parents to eastern Ohio in 1817; received the best education his circumstances allowed; experienced conversion in 1819; was licensed to exhort in 1821, to preach in 1825, and in the same year entered the Pittsburgh Conference, in which he filled the most important appointments. In 1839, having acquired a knowledge of the German language, he became one of the pioneers of German Methodism in this country; took charge of the Pittsburgh German Mission District, the first of the kind in Methodism, and built there the first German Methodist church in the United States. In 1840 he was appointed to the New York German Mission; in 1842, as moral instructor at the Western Penitentiary, Pennsylvania; but in 1845 returned to the English work. From 1854 to 1859 he presided over the Michigan and Cincinnati German Districts; then again entered the English work; and between 1862 and 1866 acted as hospital chaplain, United States army, Camp Dennison, Ohio. From 1866 to 1871 he occupied various important charges in the regular work; and then, on account of the infirmities of age, became superannuated. He died Feb. 6, 1876. Mr. Callender was a man of deep piety, a sound theologian, a good counsellor, a warm, steadfast friend, and a successful minister. See *Minutes of Annual Conferences*, 1876, p. 103.

Calles, Sigismund, a German Jesuit, who died at Vienna in 1761, is the author of *Annales Ecclesiastici Germaniæ* (Vienna, 1756–58, 6 vols.):—*Series Misnensium Episcoporum* (Regensburg, 1752):—*Annales Austriæ* (Vienna, 1750, 2 vols.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 778, 801; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Callicrătes. (1) Bishop of Claudiopolis, in Pontus, joined in petitioning Jovian against the Arians. (2) Sergeant, who wrote down the dispute of Basil against Photinus.

Callicŭlæ were ornaments for the alb or white tunic, made either of some richly colored stuff or of metal. Examples of these may be seen in Perret, *Catacombs de Rome*, ii, pl. 7; and Garrucci, *Vetri Ornati*, vi, 5; xxv, 4.

Calligŏnus was a eunuch and chamberlain to Valentinian II, who insulted Ambrose, A.D. 385, and was afterwards put to death on another and peculiarly infamous charge.

Callinĭcus is the name of several persons in early Christian history.

1. Martyr, of Cilicia, who was made to run six miles in boots bristling with nails inside, to Gangra, in Paphlagonia, where he was burned, and where his church was afterwards famous. He is commemorated July 29.

Callinicus is likewise the name of a martyr at Apollonia under Decius, commemorated Jan. 28; and of a third, commemorated Dec. 14.

2. A Greek sophist and rhetorician, usually assigned to the reign of Gallienus, A.D. 259–268. Clinton (*Fasti Rom.* ann. 266) points out that the sophist is also assigned to a later date, and thinks that Suidas may have confounded two Callinici. Among the works ascribed to him by Suidas (p. 1961 B) are ten books on Alexandrian history, referred to by Jerome (*Prœm. Com. in Daniel*).

3. Bishop of Perga, in Pamphylia, at the Council of Nice, A.D. 325.

4. A Melitian bishop of Pelusium, who slandered Athanasius in 331, accused him at Tyre, in 335, of breaking a chalice, and of deposing and ill-treating himself. He was present at the Council of Sardica, and asked permission of the Council of Nice to persevere in schism.

5. Bishop elect of Sangra, sent by Eusebius of Ancyra, who was himself unwilling to ordain him, to Proclus, patriarch of Constantinople, for ordination (A.D. 434–446). He was sent back, however, to Eusebius, who ordained him. He died soon after.

6. Bishop of Apamea, in Bithynia, named the patriarch of Antioch, as well as those of Rome and Constantinople, as leading him to condemn Dioscorus at the Council of Chalcedon (A.D. 451).

7. Patriarch of Constantinople, A.D. 693 (or 692) till 705, was previously presbyter and treasurer of the Church of Blachernæ. Soon after his appointment he offended the emperor Justinian by refusing to compose a prayer to be said at the removal of a church. It soon came to his ears that orders had been given to Stephen, the governor of Constantinople, for a general massacre of its inhabitants, to begin with the patriarch. This intelligence, doubtless, disposed

him to receive Leontius as a deliverer; and he accompanied that usurper to the font on his entry into the city, publicly welcoming him with the cry, "This is the day which the Lord hath made." On the return of Justinian, in 705, Callinicus was deprived of his eyes and banished to Rome. See Theophilus, *Chron.* p. 313; Niceph. Constant. *Breviarium*, p. 28.

Figure of Calliope.

Calliŏpē, in Greek mythology, was one of the Muses, the oldest daughter of Zeus and Mnemosyne. She possessed the gifts of oratory, of music, of statesmanship, and, later, of poetry. By Apollo, or by Œager, she became the mother of Linus and Orpheus. By different fathers she had various other children: Ialemus, Hymenæus, and the Sirens. Her attributes are sometimes the lyra, sometimes a parchment roll or a tuba.

Calliopius (1), a Pamphylian, who was brought before Numerius Maximus, and scourged and crucified on Good Friday, April 7, 304. (2) Bishop of Thessaly, whom pope Boniface, A.D. 422, in writing to Rufus, declares separated from his communion, as far as we can gather, for resisting the authority of the see of St. Peter. (3) Bishop of Nice, to whom, about A.D. 425, Atticus, patriarch of Constantinople, sent three hundred pieces of gold, at a time when many of the people of Nice were starving.

Callirrhŏë. The following is an account of this interesting locality, taken from Bädeker's *Syria*, p. 303.

"A ride of about three hours to the north, over a hilly country, avoiding the *Wady Zeghara*, a short and deep gully, brings the traveller to the brink of the deep valley of the *Zerka Mâin*, in the region of *Callirrhoë*. From this terrace to the bed of the brook the road descends eight hundred and seventy-six feet. The bottom and sides of the ravine are covered with a luxuriant growth of plants, including palm-trees, and will interest botanists. The flora resembles that of southern Arabia and Nubia. At the bottom of the valley is seen red sandstone, overlaid with limestone and basalt (to the south). The ravine has been formed by the action of a powerful stream. Within a distance of three miles a number of hot springs issue from the side-valleys, all of them containing more or less lime, and all rising in the line where the sandstone and limestone come in contact. The hottest of these springs, which send forth clouds of steam and largely deposit their mineral ingredients, has a temperature of 142° Fahr. The Arabs say that these springs were called forth by a servant of king Solomon, and they still use them for sanitary purposes. In ancient times they were in great repute, and Herod the Great visited them in his last illness."

The following more minute description of the springs is from Ridgaway's *Lord's Land*, p. 408 sq.:

"On reaching the valley I put my hand into a small stream gushing from the hill, and had to withdraw it instantly. One of the horses got into it, and jumped out very quickly. Riding down about half a mile, we met a large stream, two yards wide and two or three feet deep, of hot sulphur water. Rushing on, it leaps over a large bowlder, forming quite a fall, and dashing and leaping for one hundred yards in a succession of cascades, it finds the main valley. Below this, by the hill on the right, we found evidences where baths had existed. Holes through which sulphur was escaping formed the crude baths of the Bedouin. Farther still, a beautiful fountain, so divided by impeding rocks as to make a dozen little fountains, bursts from the mountain, creating a reservoir of hot water, which, losing itself under an enormous sulphur crust, descends about one hundred feet, when it, too, finds the lower level of the wady. Some of these waters are 130° Fahr. As to their number, instead of saying there are six or eight, it is nearer the fact to regard the whole bed of the valley on the north for about a mile one continuous hot sulphur spring.

"In addition to the medicinal quality of the waters, the temperature of the valley in autumn, winter, and spring is delightful; while for scenery, in the fantastic blendings of basalt, limestone, and sandstone, the exquisite forms of the sulphur crystallizations, following in their outlines twigs, reeds, and roots, on which the volatile salts have chanced to fasten, the fragrance and colorings of oleanders, junipers, and flowering shrubs, and the flight and songs of various birds, there is everything to charm.

"Our bath that day was most delicious. In the main stream we lay rolling like pigs from the cold water to the hot water, and from the hot to the cold, and where the hot and cold mix at the most agreeable point. Indeed, so exactly does the cold and hot water divide in the stream that the body can lie partly in the one and partly in the other at the same moment. As the waters flow along, the moss grows luxuriantly where the cold water runs, and not a vestige of green appears under the warm water. The line of verdure is as sharp as if cut by a knife."

Callisen, Christian Friedrich, a Lutheran theologian of Germany, was born at Glückstadt, Feb. 20, 1777. In 1817 he was appointed pastor at Schles-

The Hot Springs of Callirrhoë. (From a Photograph by the Editor.)

wig and provost at Hütten, and died in 1852. He wrote, *Kurzer Abriss des Wissenswürdigsten*, etc. (Altona, 1810; 3d ed. 1843):—*Kurzer Abriss der Religionsphilosophie* (Kiel, 1802):—*Handbuch zum Gebrauch nachdenkender Christen beim Lesen des Neuen Test.* (1812–14, 2 vols.):—*Kurzer Abriss einer populären und practischen Glaubenslehre* (Schleswig, 1852). See Winer, *Handbuch der theol. Lit.* ii, 16, 216, 246, 303, 391; Zuchold, *Bibl. Theol.* i, 210 sq. (B. P.)

Callisen, Johann Leonhard, a Lutheran theologian of Germany, was born Aug. 23, 1738, at Preez, in Holstein. In 1764 he was pastor at Zarpen, in 1782 at Oldesloe, and went, in 1792, as general superintendent and member of consistory to Rendsburg, where he died, Nov. 12, 1806. His best work is, *Die letzten Jage unseres Herrn Jesu Christi* (edited by his son, Nürnberg, 1813; 3d ed. 1838). See Winer, *Handbuch der theol. Lit.* ii, 402; Zuchold, *Bibl. Theol.* i, 211; Döring, *Die deutschen Kanzelredner*, p. 14 sq. (B. P.)

Callista and **Christa** (or *Calliste* and *Christe*, *Christina*, etc.) were two sisters who had lapsed, and to whom Dorothea was intrusted, with orders that they should induce her to give up her faith. She, however, converted them. They were tied back to back, and thrown into a boiling caldron. There is a *Calliste* commemorated Sept. 1, in the *Byzantine calendar*, as having suffered martyrdom with her brothers. See also Calocærus.

Callistēa, in Grecian usage, was a festival which was celebrated in honor of Juno by the inhabitants of Lesbos, at which beauty took the prize. A similar festival was that of the Eleusinian Ceres, instituted by Cypselus, and celebrated by the Parrhasians in Arcadia. The most charming maiden was decorated, and the women were called *Chrysophores* (goldbearers).

Callistrătus (1), an Isaurian bishop, and a friend of Chrysostom. Having written to Chrysostom, excusing himself for not having visited him at Cucusus, on account of the length of the journey and inclemency of the season, the latter responded (winter of 404), thanking him for his letters, and expressing a desire to receive both a visit and correspondence. See Chrysostom, *Ep.* 200. (2) A legendary martyr, commemorated, in Basil's *Menologium*, Sept. 27.

Callistus is the name of several persons in early church history. See also Calixtus.

1. A deacon who accused pope Damasus of adultery, and was expelled from the Church by the Council of Aquileia.

2. Præfect of Egypt, killed by his servants, Sept., 422, to which event a passage of Cyril's homily, the next Easter, is supposed, by Tillemont (xiv, 282), to refer.

3. Son of a Roman præfect, and the subject of a miracle of healing in the legendary *Life of Epiphanius* (ii, 337).

4. With Carisius and seven others, martyrs at Corinth, commemorated April 16.

Callistus, a monk of Mount Athos, was deputed by the monks of his monastery to Constantinople, during the contest between Palæologus and Cantacuzenus, to make peace. In 1349 or 1350 he was made patriarch by the emperor Cantacuzenus. In 1355 he refused the request of the emperor to crown his son Matthew, and retired to the monastery of Xamantis. Upon his refusal to return he was deprived of the patriarchate, and Philotheus substituted in his place. However, when John Palæologus came to the imperial throne, Callistus was restored to that of the patriarchate, and was sent as legate into Servia to treat for peace with Elizabeth, the widow of the prince of that country, where he died, at Pheras, the capital, in 1358. His homilies *On the Exaltation of the Cross* are given in Greek and Latin by Gretzer, *De Cruce*, ii, 1347; other works exist also in MS.

Callon, Jacques, a French theologian, was born at Rheims in 1626, where he afterwards took charge of the seminary. He died June 2, 1714, leaving many unpublished works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Callot, Jacques, an eminent French engraver, was born at Nancy, in Lorraine, in 1592, and was instructed by Cantagallina and Giulio Parigii. He died in 1635. The following are some of his principal works: *The Murder of the Innocents; The Crucifixion, with the Virgin, St. John, and Magdalene; The Annunciation; The Entombing of Christ.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Calloway, David, an English Methodist preacher, was born at Selsea, Sussex, March 10, 1824. He was a scholar in the Bible Christian Sunday-school; was converted at eighteen; became a Sunday-school teacher and local preacher; and in 1845 entered the ministry, and labored for three years in the Isle of Wight. In 1849 he was appointed to Lone, where he died, Oct. 23 of the same year.

Callum. See M'Callum.

Callwen, a Welsh saint of the 6th century, and patroness of a church in the parish of Defynock, in Brecknockshire. See Rees, *Welsh Saints*, p. 153.

Cally, Pierre, a French theologian, a native of Mesnil-Hubert, near Argentan, in the diocese of Seez. Having pursued his studies at Caen, he there became professor of eloquence and philosophy in 1660, and principal of the College of Arts in 1675. In 1684 he was made curate of the parish of St. Martin. He first taught the Cartesian philosophy in France. From 1686 to 1688 he was an exile at Moulins. He labored zealously for the conversion of the Protestants. He died Dec. 31, 1709. He wrote, *Doctrine Hérétique et Schismatique touchant la Primauté du Pape Enseignée par les Jésuites dans leur Collége de Caen* (1644):—*Universæ Philosophiæ Institutio* (Caen, 1695):—*Discours en forme d'Homilies sur les Mystères, sur les Miracles, et sur les Paroles de Notre-Seigneur Jésus Christ qui sont dans l'Évangile* (ibid. 1703). See Hoefer, *Nouv. Biog. Générale*, s. v.

Calmaig. See Colman (2).

Calminius, *Saint*, commonly known by the French as *St. Carméry* (or *St. Calmèle*). Both Carméry and Calmèle are said to have founded the monastery of Moustier-St.-Chaffre, belonging to the church of Velay, and the monastery of Manzac (or Mozac), in Auvergne, belonging to that of Clermont. The uncertainty about them, however, is illustrated by the fact that Carméry is celebrated Aug. 19, and Calmèle Nov. 22. Carméry is said to have died either in the 6th or the 7th century; Calmèle at the beginning of the 8th. The *Vita Calaminii*, edited by Th. Aquinas, states that the saint lived in the time of Justinian. The first Justinian died in 565, the second in 711; but there is no reason for trusting this date.

Calmuc. See Mongolian.

Calnan, John, a Methodist Episcopal minister, was born in Ireland about 1833. He emigrated to America in early life; was converted at Carlinville, Ill., and in 1858 entered the Southern Illinois Conference. In 1861 he was granted a superannuated relation, and shortly afterwards died, Nov. 21, 1861. See *Minutes of Annual Conferences*, 1862, p. 211.

Calne, Council of (*Concilium Calnense*). Calne is a town in Wiltshire, England, where a convention was held in 979, in the fourth year of Edward, king and martyr, in consequence of the dispute then rife between the monks and clergy, the former of whom were unduly favored by Dunstan, archbishop of Canterbury, to the

great prejudice of the latter. Dunstan himself presided in this council, at the head of the chief nobility, the bishops, and other ecclesiastics. No decision was, however, arrived at, owing to a singular accident, which broke up the council—the floor of the chamber in which they were assembled giving way, all were precipitated to the ground, except Dunstan, whose seat escaped. See Baronius, A.D. 977; Labbe, *Concil.* ix, 724; Wilkin, *Concil.* i, 263.

Calo, Johann Adam, a German Lutheran theologian, was born at Belgern, in Saxony. He pursued his studies at Wittenberg, where, having received his degrees in 1705, he became, in 1707, professor. In 1716 he was made deacon at Schlieben, and in 1733 at Schönewalde, where he remained until his death, which occurred in 1742. He wrote, *Disp. de Chlodonæo M. Primo inter Francos rege Christiano* (Wittemb. 1704):—*Disp. de Pseudo-apostolis veteri et recentiori Ecclesiæ Infensis* (ibid. 1708):—*Disp. quod Christus Formaliter et Syllogistice Disputaverit* (ibid. eod.):—*Renovatus Theologorum Wittembergensium Conspectus* (Wittemb. 1713). See Hoefer, *Nouv. Biog. Générale*, s. v.

Calo, Pietro, of Venice, was a Dominican, who lived about 1300, and wrote some lives of the saints and other treatises.

Calocærius. (1) Said to have been deputy and successor of Apollinaris at Ravenna, and to have held the see from the time of Vespasian to that of Adrian. (2) Martyr at Albenga, on the coast of Genoa, put by Usuard, at Brescia, March 19 or April 18.

Calocærus and **Parthenius,** eunuchs, were respectively chamberlain and major-domo to Æmilianus, a Christian of Armenia, consul under the emperor Philip. Decius endeavored to induce them to sacrifice, and upon their refusal sent them to torture. They were afterwards condemned to the stake, and the fire not burning, they were despatched by a blow on the head, May 19. They are commemorated May 19 and Feb. 11.

Caloërius, bishop of Claudiopolis, in Pontus, was represented by a deputy at the council of A.D. 449 at Ephesus.

Calona, Tommaso, an Italian Capuchin, was born at Palermo in 1599, and died there in 1644, leaving Latin commentaries on the history of Samuel, on Judges, and on the minor prophets (Palermo, 1644). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cālonȳmus. See Kalonymus.

Calopodius was a eunuch and presbyter, a Eutychian, deposed by Anatolius, A.D. 451. One Calopodius stole the authentic copy of the acts of the Council of Chalcedon from the altar of the great church at Constantinople, of which he was steward, and took it to Anastasius, who tore it up, A.D. 511. They are, probably, different persons.

Calori, Raffaelle, a painter of Modena, flourished from the years 1452 to 1474 in the employment of the duke of Bosso. He executed a picture of the *Virgin*, which is highly commended. He has several other works in different churches of his native country.

Calosyrius was a suffragan of Cyril of Alexandria, who wrote to him, about A.D. 444, a letter to be read in all the monasteries of his diocese of Arsinoe, against anthropomorphism, and against confounding idleness with sanctity. The same bishop, at Ephesus, A.D. 449, declared that he had always maintained communion with Eutyches.

Calphurnius. See Macarius.

Calpurnius. (1) Father of pope Pontianus. (2) St. Patrick (q. v.).

Calumet, the "pipe of peace" (sometimes of war), in use among the North American Indians, is regarded by them with the utmost veneration, and believed to have been presented to them by the sun. It "is a great smoking-pipe, of red, white, or black marble. It is very much like a pole-axe, has a very smooth head, and the tube, which is about two feet and a half long, is made of a quite strong reed or cane, set off with feathers of different colors, and several plaits made of woman's hair, variously interwoven. To this they fix two wings, which makes it something like Mercury's caduceus, or the wand which ambassadors of peace held formerly in their hands. They thrust this reed through the necks of huars, which are birds speckled with black and white and about the size of our geese, or through the necks of a certain kind of ducks. These ducks are of three or four different colors. Every nation adorns the calumet as custom or their own fancy suggest. The calumet is a passport to all who go to the allies of such nations as send it. It is a symbol of peace, and the natives are universally of opinion that some great misfortune would befall any person who would violate the faith of it. It is the seal of all undertakings, of all important affairs and public ceremonies" (Father Hennepin).

Calumnies against the Christians. A new society like the Christian Church could not escape misrepresentation. It offended men by presenting a higher standard of purity than their own, and the secrecy attending portions of its life and worship gave rise to suspicions. Popular credulity was ready to accept every malicious or ignorant tale of horror suggested. Also there was a system of calumny, of which the Jews were the chief propagators.

1. The Agapæ, and the more sacred supper at first connected with them, furnished material for some of the more horrible charges. "Thyestian banquets and Œdipodean incest" became bywords of reproach. When they met, it was said, an infant was brought in, covered with flour, and then stabbed to death by a new convert, who was thus initiated in the mysteries. The others then ate the flesh and licked up the blood, and by this sacrifice were bound together (Tertull. *Ad. Nat.* i, 15; *Apol.* c. 8). Two sources of this monstrous statement may be given:

(*a*) To drink of human blood had actually been made, as in Catiline's conspiracy, a bond of union in a common crime (Sallust, *Catil.* c. 22); and the blood, it was said, was that of a slaughtered child (Dio. Cass. xxxvii, 30). Christians were regarded as members of a secret society conspiring for the downfall of the empire's religion and polity, and were supposed to have like rites of initiation.

(*b*) The language of devout Christians as to the Supper would tend to confirm, if not originate, the belief. It was not common bread or wine which they ate and drank, but flesh and blood.

2. The charge of impurity came next. When the Christians met—men and women—it was at night. A lamp gave light to the room, and to its stand a dog was said to be fastened. After supper meat was thrown to the dog, which would overthrow the lamp-stand in struggling to reach it, and then the darkness, it was said, covered a scene of shameless and unbridled lust, in which all laws of nature were set at nought (Tertull. *Apol.* c. 8; *Ad. Nat.* c. 16; Euseb. *H. E.* iv, 7–15; Origen, *Contra Cels.* vi, 27; Minuc. Felix, c. 9). This calumny, also, we may trace to two main sources:

(*a*) In the Bacchanalia and other secret mysteries, it was known that such licentiousness had been but too common.

(*b*) The name of the Agapæ, interpreted by men of prurient imaginations, was sure to strengthen the suspicion. They could form no other notion of a "love-feast" held at night. The terms "holy kiss," and the "kiss of peace" were distorted likewise. The names of "brother" and "sister," by which Christians spoke of each other, were said to refer to incestuous intercourse (Minuc. Felix, loc. cit.).

(*c*) It seems probable that in some cases abuses of this kind did actually exist in the Agapæ. The language of 2 Pet. ii, 13, and of Jude 12 shows that excesses had occurred. The followers of Carpacretes are said, by Clement of Alexandria (*Strom.* iii, 2–4, p. 185) and Eusebius (*H. E.* iv, 7, § 5), to have been guilty in their Agapæ of those practices popularly imputed to the Christians at large.

3. The charge of atheism was naturally made against a people who held aloof from all temples and altars; and, though frequently used against them, can hardly be classed as a distinct calumny. Still less can we place under that head the fact that they worshipped one who had died a malefactor's death, although this, from apostolic times, was a frequent topic of reproach (Tacit. *Annal.* xv, 63; Justin M. *Dialog. c. Tryph.* c. 93; Minuc. Felix, p. 86). It was not strange, either, that the reverential use which the Christians of the 2d century made of the sign of the cross led to the notion that they worshipped the cross itself. The most astounding statement is that Christians worshipped their God under the mysterious form of a man with an ass's head. Tertullian (*Apol.* c. 16; *Ad Nat.* c. 11) speaks of a caricature exhibiting such a form, with the inscription "The God of the Christians"—*ὀνοκοίτης* (i. e. "ass-born"). A picture answering to this description has actually been found on a wall of a palace of the Cæsars, on the Palatine Hill. It is to be noted that this was but the transfer to the Christians of an old charge against the Jews, who were said to have been led by the wild asses of the desert to find water during the Exode (Tacit. *Hist.* v. 3). See ONOLATRY.

4. The belief that Christians worshipped the sun had a wider currency and more plausibility. They met together on the day generally known as the *Dies Solis*. They began at an early period to manifest a symbolic reverence for the East; and these acts, together with references to Christ as the "true light," and to themselves as "children of light," would naturally be interpreted as acts of adoration of the luminary itself. This, however, never rose to the rank of a popular calumny.

5. It was also reported that the members of the new sect worshipped their priests with an adoration which had in it something of a phallic character ("Alii eos ferunt ipsius austititis ac sacerdotis colere genitalia," Minuc. Felix, *Octav.* c. 8). In this case, as in the charge of immoral excesses, we have probably the interpretation given by impure minds to acts in themselves blameless. Penitents came to the presbytery of the Church to confess their sins, and knelt before them as they sat; and this attitude may have suggested the revolting calumny to those who could see in it nothing but an act of adoration.

6. Over and above all specific charges, there was the dislike which men felt to a society so unlike their own. These persons, who lived apart from the world, were a *lucifuga natio*. They were *infructuosi in negotiis*. They were guilty of treason because they would not offer sacrifice for the emperors, and looked for the advent of another kingdom. Though ignorant, rude, uncultivated, yet they set themselves up above the wisest sages. They showed a defiant obstinacy in their resistance, even to death, to the commands of civil magistrates (Marc. Aurel. xi, 3). For a copious list of Latin treatises on these and similar early cavils at Christianity, see Volbeding, *Index Programm.* p. 92 sq.

Calumny. The law of the early Church enjoined a heavy penalty upon those guilty of perjury. By can. 73 of the Council of Eliberis, "He that bears false witness against another, to the loss of his life or liberty, is not to be received to communion even at his last hour." In a lighter case, he was to do penance for five years, before he was reconciled and perfectly restored to the peace of the Church.—Bingham, *Christ. Antiq.* bk. xvi, c. xii, § 15. See DETRACTION; SLANDER.

Caluppānus, *Saint*, was born in 527, and spent his early years in the monastery of Incla, where he so abstained from food as to be unable to perform his share of the ordinary work of the establishment. The other monks reproached him, and he withdrew to a neighboring cave, where he built himself an oratory. He occupied himself entirely with study and prayer, and is said to have vanquished persecuting evils spirits by using the sign of the cross and the Lord's Prayer. St. Avitus visited him at his cave, and ordained him deacon and priest. He died in 576. See *Acta Sanctorum Boll.* March, i, 262.

Calusco, TADDEO, was a Milanese of the order of St. Augustine, who died in 1720, leaving, besides other works, *Esame della Religione Protestante, o sia Pretesa Riformata* (Venice, 1720, 4to).

Calvart, DENIS (Ital. *Dionisio*, also called *Fiammingo*), an eminent Flemish painter of the Bolognese school, was born at Antwerp about 1555, and was the scholar of Sabbatini. After quitting this master he studied the works of Raffaelle and other great painters at Rome, after which he returned to Bologna and established that celebrated school where Albano Domenichino and Guido were first instructed. His finest picture is the *St. Michael* in San Petronio, at Bologna. Some of his other works are, *The Holy Family, with St. Roch and St. Sebastian*, in the Church of San Giuseppe; *Our Saviour Appearing to Magdalene*, in San Giorgio. He died at Bologna in 1619. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Calvert is the name of a family whose history is closely identified with that of the colony of Maryland. It includes:

1. GEORGE, the first lord Baltimore, who was born at Kipling, in Yorkshire, about 1580, and educated at Trinity College, Oxford. He early became secretary to Robert Cecil, one of the principal secretaries of state to James I. Soon afterwards he was made one of the clerks of the privy council, and in 1617 he was knighted. He afterwards became one of the two secretaries of state, and in 1620 received a pension of one thousand pounds annually. In 1624 he frankly confessed to the king that he had become a Roman Catholic, and resigned his office. The king, however, retained him as privy-councillor during his entire reign; and in February, 1625, created him baron of Baltimore, in the county of Longford, Ireland. Calvert had obtained a royal patent for himself and heirs granting them the absolute proprietorship of the province of Avalon, in Newfoundland. He expended twenty-five thousand pounds in advancing this new plantation, and built a handsome house in Ferryland, to which he had sent a colony in 1621. He afterwards fitted out two ships at his own expense, with which he relieved the English fishermen of that coast from the encroachments of the French. Becoming dissatisfied with Newfoundland, he visited Virginia in 1628. Not being able to take the oath of supremacy required by the Episcopal party in that colony, he sought possessions outside of its limits. He returned to England, and in 1632 obtained a patent for the territory within the limits of the present states of Delaware and Maryland. He died in London, April 15, 1632, before the grant was made out, and it was afterwards issued to his son as below.

2. CECIL, second lord Baltimore, son of George, received June 20, 1632, the charter which had been intended for his father, but which was executed for him by Charles I. It conferred on lord Baltimore and his heirs forever absolute ownership of the territory granted, and also civil and ecclesiastical powers of a feudal nature. The only tribute required was the annual payment of two Indian arrows, by which the proprietor acknowledged the sovereignty of the king. Cecil did not go with his colony to America, but sent out an expedition in November, 1633, under the charge of his brother, Leonard Calvert (q. v.), who became the first

governor. Cecil Calvert died in 1676. The successive lords Baltimore were John (third), Charles (fourth), Benedict (fifth), Charles (sixth), and

3. Frederick, seventh lord Baltimore, was born in 1731, and succeeded to the title on the death of his father in 1751, and also to the proprietorship of Maryland. He died at Naples, Sept. 14, 1771, leaving no legitimate children, and the title "lord Baltimore" ceased to exist.

See Fuller, *Hist. of the Worthies of England;* Kennedy, *Character of George Calvert;* Bancroft, *Hist. of the United States;* Hildreth, *Hist. of the United States;* Sparks, *American Biog.* vol. ix; *Proceedings of the Maryland Hist. Society.*

Calvert, Daniel, an English Congregational minister, was born June 8, 1794. He was the second of three brothers who entered the ministry. In early life he joined the Independent Church at Mixenden. He entered Airedale College in 1818, and afterwards became a home missionary in the West Riding of Yorkshire. He served the following stations: Tadcaster and Wetherby, Yorkshire, and Calderbrook, near Rochdale, Lancashire. He died at Calderwood, Yorkshire, Sept. 22, 1849. He was a simple, plain, good man.

Calvert, Henry, a Scotch clergyman, a native of England, was admitted in 1629 assistant minister at Broadisland, Scotland, and afterwards at Oldstone, Ireland, where he was deposed by the bishop of Down, in 1636, for refusing to subscribe to the canvass. He returned to Scotland, and was presented to the living at Paisley in 1641. He found the charge a heavy one, and got an assistant minister appointed, which laid the foundation for a second charge in the town. He was disabled by gout in 1647, and died June 22, 1653. See *Fasti Eccles. Scoticanæ,* ii, 196.

Calvert, James, an English nonconformist divine, was born in York and educated at Clare Hall, Cambridge. He had been for several years at Topcliffe when he was silenced by the act of uniformity; after which he retired to York, and lived privately, but studied diligently. As a result of his studies here, he brought out his work, entitled *Naphthali, seu Collectatio Theologica, de Reditu Decem Tribuum, Conversione, et Mensibus Ezekielis* (1672). About 1675 he became chaplain to Sir William Strickland, and, afterwards, to Sir William Middleton and tutor to his son. He died in December, 1698. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Calvert, John, an English Congregational minister, was born in 1787. He was educated at the Idle Academy, and was for many years pastor of the Independent Church at Morley, near Leeds, where he died, Sept. 26, 1846.

Calvert, Leonard, the first governor of Maryland, whom we may designate as the "Roger Williams" of that state, on account of the position he took on the matter of religious liberty. He was sent to America by his brother, Cecil Calvert, the proprietor of the territory embraced in what became the state of Maryland. About two hundred Roman Catholic families accompanied him. The colonists landed at Point Comfort, Va., Feb. 24, 1634. Sailing up the Potomac, they came to an island which Calvert named St. Clements, of which he took possession "in the name of the Saviour of the world and of the king of England." Pursuing his way, he came to Piscataway, on the Maryland side. Here he had an interview with an Indian chief, and subsequently with others of the aborigines, with whom treaties of friendship were made; and the settlement was commenced under auspicious circumstances. The colony began its existence, as did that of Rhode Island, with a declaration of the broadest principles of civil and religious liberty. Christianity was established without putting the state under the control of any one denomination of Christians. The new commonwealth became the asylum to which those in other parts of the country, especially New England, who endured persecution for conscience' sake, fled. Governor Calvert erected a mansion at St. Mary's, for the use of himself and those who might succeed him in office. When the monarchy was overthrown in England by the execution of Charles I, and the Commonwealth was set up in its place, it was not to be expected that the Roman Catholic governor of an English province would be suffered to remain in power. Calvert was displaced and a new governor appointed in his place. He died in 1676. See Belknap, *Amer. Biog.* ii, 372, 380; Allen, *Amer. Biog.* s. v. (J. C. S.)

Calvert, Reuben, an English Congregational minister, was born on Oct. 2, 1806, at Marley, Halifax, Yorkshire. A sermon to the young was the means of his conversion, and in September, 1826, he became a member of the Church at Halifax. In 1828 he entered Airedale College. In July, 1832, he settled at Upper Mill, Saddleworth. He remained there nine years, doing much good. In July, 1841, he removed to Hyde, Cheshire, where he remained till his death, which occurred Dec. 19, 1856. See (Lond.) *Cong. Year-book,* 1858, p. 195.

Calvert, Thomas, an English nonconformist divine, uncle to James Calvert, was born at York in 1606, and educated at Sidney College, Cambridge. He served as chaplain to Sir T. Burdet, in Derbyshire, for some time, and afterwards held the vicarage of Trinity, in York. He also preached at Christchurch, York, and was one of the four preachers who officiated at the cathedral during the time of Cromwell. When the act of uniformity was passed he was ejected from Allhallows parish, in that city, and lived privately. He died March, 1679. His works include *Mel Cœli, an Exposition of Isa. liii* (1657):—*The Blessed Jew of Morocco* (1648):—*Three Sermons* (1660):—*Heart Salve for a Wounded Soul,* etc. (1675). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Calvi, Giovanni Battista, an Italian theologian and layman, was born at Milan in the latter half of the 18th century. He wrote, *Vertias Romanæ Ecclesiæ quam Brevissime Demonstrata Catholicis in Conspectu Religionis Protestantium* (Milan, 1758). See Hoefer, *Nouv. Biog. Générale,* s. v.

Calvi, Lazzaro and **Pantaleo** (or **Pantaleone**), Genoese painters, were sons of Agostino Calvi, a reputable painter of Genoa. Lazzaro was born in 1501, and with his brother Pantaleo was educated in the school of Pierino del Vaga. They painted in concert at Genoa, Monaco, and Naples. Lazzaro was jealous of his brother's work, and Pantaleo claimed no share of the praise justly due him. The jealousy of Lazzaro led him to the commission of the foulest crimes. He painted the *Birth and Life of St. John the Baptist* for the Chapel of Nobili Centurioni. His last works were for the Church of Santa Caterina. He died in 1606 or 1607. Pantaleo died in 1595. See Spooner, *Biog. Hist. of the Fine Arts,* s. v.; Hoefer, *Nouv. Biog. Générale,* s. v.

Calvin, James, an English Methodist minister, was born at Manchester in 1813. He was converted at the age of nineteen and joined the Primitive Methodists, and distinguished himself by Christian zeal as a class-leader and local preacher. At the age of thirty-four he entered the itinerant ministry, and labored earnestly and successfully in sixteen circuits in Ireland and England. In July, 1880, he was appointed to the Barton-on-Humber Circuit, where he continued his ministrations till January, 1881, when he became a supernumerary. He died June 21, 1881. He was a faithful minister of the Gospel and a devoted Christian.

Calvin, Joseph Hadden, D.D., a Presbyterian minister, was born near Clones, Ireland, June 10, 1828. In 1846 he came to the United States. He graduated at Jefferson College, Pa., in 1849, and at Princeton Theological Seminary in 1852. He was licensed by the New Brunswick Presbytery the same year, and installed pastor

of the churches of Bethlehem and Burton's Hill, Greene County, Ala., where he remained for six years. In 1858 he was elected professor of languages in Austin College, Texas. In 1859 he was called to Oakland College, Miss. He died Feb. 14, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 319.

Calvīnus (or **Calwinus**), a presbyter, is addressed by Alcuin in two letters, dated respectively (in edition of Frobenius) cir. A.D. 797 and 800. From his being mentioned in connection with "Symeon sacerdos," it is conjectured that he was an Englishman. In the first letter occurs "Nil tibi deesse æstimo in cella sancti Stephani honestæ conversationis;" but Frobenius is uncertain whether this cell is some English monastery, or whether it was that of St. Stephen, at Choisy, in France, to which Calvinus had retired. The second letter is addressed to him jointly with Cuculus, and they are bidden to exhort Symeon to fortitude under his tribulations.

Calvör, Caspar, a Lutheran theologian of Germany, was born Nov. 8, 1650, at Hildesheim. He studied at Jena and Helmstädt, and was in 1677 deacon, and in 1684 superintendent, at Zellerfeld. In 1710 he was called as pastor primarius and general superintendent to Clausthal. He died May 11, 1725. He wrote, *Gloria Mosis, h. e. Illustria aliquot Facta sub Mose*, etc. (Goslar, 1696): —*Rituale Ecclesiasticum* (Jenæ, 1705, 2 parts): —*Saxonia Inferior Antiqua Gentilis et Christiana* (Goslar, 1714): —*Der Ruhm Christi, eine Streitschrift wider der Juden* (Leips. 1710): —*Juden-Katechismus* (ibid. eod.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 140; Winer, *Handbuch der theol. Lit.* i, 198, 627, 795. (B. P.)

Calybītæ. Saints who lived in huts were so styled.

Calydonian Boar, in Greek mythology. Œneus, king of Calydon, had made to the deities a solemn offering of thanks, but had forgotten Diana, who therefore sent an animal in the form of a boar, with bristles like arrows, and with teeth like the tusks of an elephant. It vomited fire, destroyed the vineyards and the woods, laid waste the cornfields, killed the cattle, and compelled the inhabitants to seek refuge in the city Calydon. Thereupon the valiant Meleager assembled the heroic young men of Greece to a united hunt for this monster boar. Echion, Jason, and Mopsus threw their spears in vain at the monster. Eupalamus and Pelagon were killed by him, also Enæsimus, and the father of Achilles only escaped death by swinging himself on a tree; but the boar began to gnaw at the tree and try to pull it up by its roots, when Castor and Pollux came near, by whose spears the boar was driven into the thicket of the woods. Then Atalanta shot a feathered arrow at the beast, and struck it near the ear. Meleager praised her shot, saying she deserved the prize more than the men. Ancæus, boasting, wished to show what a man could do in comparison with a woman, and said, "Even should Diana protect the boar, still he would succumb under the axe." Then he raised his battle-axe, but, even before it fell, the monster's sides were split open. The companions came together and dipped their weapons in the monster's blood. But Meleager took the head and hide of the animal and presented both to Atalanta.

Calypso, in Greek mythology, was a nymph of the sea, whose parents are stated differently, as she is sometimes called a Nereïde, sometimes an Atlantide, sometimes an Oceanide. In the island Ogygia she possessed a most magnificent palace. Here she sat weaving at the golden loom, when Ulysses came, after he had been shipwrecked, and had been nine days on a mast, tossed hither and thither by the waves. The beautiful nymph offered to give him immortality and eternal youth, if he would always remain with her. Seven years she held him fast, until, at the instigation of Minerva, Jupiter sent Calypso word, by Mercury, to let her lover go. Thereupon she gave him wood and implements to build a ship, with which he sailed to the island of Alcinoüs, king of the Phæacians. According to some accounts, Calypso had two sons by Ulysses, Nausithoüs and Nausinoüs. The poem of Fénélon, according to which Telemachus, seeking his father, comes to Calypso, has no foundation in ancient mythology.

Camail, in ecclesiastical usage, is a French name for (1) a tippet or *mozetta* of black silk, worn by French clergy, but edged, lined, or furred to mark canons. (2) An *aumusse*, or cape of fur, adopted by the English dignitaries, with edging of the animal's tail, or pendants, and worn by canons in a modified form in the 15th century. See Almutium.

Camaldŏli (or **Camaldules**) were a reformed order of Benedictines founded by Romuald of Ravenna in 1009. They wore a cassock, scapular, and hood, of white wool, and a large-sleeved gown. They lived in mountainous and solitary places.

Camaldule Monk in ordinary dress.

Camara (y Murga), Christopher de la, a learned Spanish prelate, was born at Arciniega, near Burgos, towards the end of the 16th century. He was professor of Holy Scripture at Toledo, and afterwards bishop of the Canaries, and eventually of Salamanca, where he died in 1641. He published a sort of early ecclesiastical history of the Canaries, under the title, *Constituciones Sinodales del Obispado de Canaria, su primiera fundacion y translacion, vidas de sus obispos, y breve relacion de las islas* (Madrid, 1634). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Camara (or **Camarra**), **Lucio**, of Chieti, an Italian antiquary in the middle of the 17th century, wrote *De Teate Antiquo Marrucinorum in Italia Metropoli Lib.* 3 (Rome, 1651, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Camargo, Ignacio, a Spanish Jesuit and professor of theology at Salamanca, was born Dec. 26, 1650, and died Dec. 22, 1722. He published *Regula Honestatis Moralis*, a theological treatise on the way to act morally (Naples, 1702, fol.), in which he combats the doctrine of probability; viz., that it is allowable for a man to follow an opinion which he thinks probable, although it appears to him to be less certain, less sure, than the contrary opinion. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Camassei, Andrea, an Italian painter and engraver of the Roman school, was born at Brevagna, near Foligno, in 1601, and studied under Domenichino. He died in 1648. His best works are, *The Assumption*, in the Pantheon, and *The Dead Christ*, at the Cappucini; also *The Triumph of Constantine*, in St. John Lateran. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cambacérès, *l'Abbé de*, a French priest, uncle of Étienne, was born at Montpellier, in 1721, and became archdeacon there. In 1757 he preached before king Louis XV, and in 1768 delivered his beautiful panegyric of St. Louis, which elicited from the congregation, though in a church, the most unbounded tokens of applause. He became a celebrated preacher, and published, besides the *Panégyrique* (1768, 4to), three volumes of *Sermons* (1781, 12mo, and 1788). See *Biog. Universelle*, vi, 589.

Cambacérès, Étienne Hubert de, a French prelate, was born at Montpellier, Sept. 11, 1756. After entering holy orders he was rapidly promoted, being appointed archbishop of Rouen in 1802, and eventually to

the cardinalate. He refrained from taking part in the French Revolution, but, later, was active for a time in political affairs. He died Oct. 25, 1828. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cambedoxi is the Japanese name for the Chinese god *Fo*, among the inhabitants of Niphon, Japan, and the islands round about.

Cambolas, François de, a French priest, born in 1600, was canon of St. Saturnin, in Toulouse. He founded the order of nuns of Notre Dame at Toulouse, and was distinguished for his piety, modesty, and charity. He died May 4, 1668. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cambounet (*de la Mothe*), Jeanne de (or *de Sainte Ursule*), a French Ursuline and biographer, who lived at Bourg-en-Bresse in the second half of the 17th century, is the authoress of *Journal des Illustres Religieuses de l'Ordre de Sainte Ursule* (Bourg, 1684). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cambout (*de Pont-Château*), Sébastien Joseph du, a French theologian of the second half of the 17th century, was abbé of the convent of Pont-Château, and left some epistles, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Cambrai, Council of (*Concilium Cameracense*), was held in August, 1565, in the city of that name in France, Maximilian, archbishop and duke of Cambrai, presiding, assisted by the bishops of Tournai, Arras, St. Omer, and Namur. Twenty-two decrees were published, each of which contains several chapters. The titles of the decrees are as follows:

1. Of heretical books.
2. Of theological lectures in chapters and monasteries.
3. Of schools.
4. Of seminaries.
5. Of doctrine, and the preaching of the Word of God.
6. Of ceremonies, and the holy offices.
7. Of the ministry.
8. Of the life and conversation of clerks.
9. Of the examination of bishops.
10. Of the examination of pastors.
11. Of the residence of bishops and curates.
12. Of the residence of pastors, and their duties.
13. Of visitation.
14. Of the ecclesiastical power and jurisdiction.
15. Of matrimony.
16. Of tithes, etc.
17. Of purgatory.
18. Of monasteries.
19. Of the saints.
20. Of images.
21. Of relics.
22. Of indulgences.

The 3d, relating to schools, contains six chapters; it orders that they be visited by the curate every month, and by the rural dean at least once in each year, in order that a report may be made to the bishop.

The 12th enjoins the wearing of the surplice and stole by the priests, when they carry the holy sacrament to the sick, and also that a clerk carry a lighted taper and bell, that the people may be warned of its approach, and of their duty towards the holy sacrament and to the sick person.

Finally, the council confirmed the decrees of the Council of Trent. See Labbe, *Concil.* xv, 147.

CAMBRAI, Sect in. In the early part of the 11th century a Christian sect was discovered in the diocese of Cambrai, in the districts of Arras and Liege, which was supposed to have had its origin in the teaching of Gundulf, an Italian, and from some of its strange doctrines was thought to have some connection with certain Oriental sects. They rejected marriage, and held that a state of celibacy was indispensable to a participation in the kingdom of heaven. They alleged that the disciples of Christ, both male and female, ought to live together only in spiritual fellowship. They also held the utter inefficacy of mere outward sacraments to purify the heart. Neander says, "To show the inefficacy of baptism they pointed to the immoral lives of the clergy who performed the ceremony, to the immoral lives of the persons baptized, and to the fact that in the children on whom baptism was performed not one of the conditions was to be found upon which such efficacy must depend—no consciousness, no will, no faith, no confession. The tenets which they had received from Gundulf agreed in all respects, as they affirmed, with the doctrines of Christ and of the apostles. They were as follows: to forsake the world, to overcome the flesh, to support one's self by the labor of one's own hands, to injure no one, to show love to all the brethren. Whoever practiced these needed no baptism; where these failed, baptism could not supply their place. They were also opposed to the worship of saints and relics, and ridiculed the stories told about the wonders performed by them. But it is singular to observe that they at the same time held to the worship of the apostles and martyrs, which probably they interpreted, however, in accordance with their other doctrines, and in a different manner from what was customary in the Church." They were opposed to the worship of the cross and of images, and had no reverence for churches as such, claiming that "the church is nothing but a pile of stones heaped together; the church has no advantage whatever over any hut where the divine Being is worshipped."

Those who held these views were early arrested and brought to trial, but succeeded in explaining their faith to the satisfaction of the bishop. After this they increased to considerable numbers, and the archbishop assembled a synod at Arras in 1025, before which the arrested members were compelled to appear. Here they were obliged to subscribe a recantation on the cross, but the only effect was to make them more cautious in their teachings. Towards the end of the 11th century a sect of this kind once more made its appearance in the same locality. Their leader, a man named Ramihed, although it was impossible to convict him of heresy, was burned to death in an old hut, for charging the priests with immorality. The persecution to which the leaders of the sect were subjected tended greatly to increase its numbers, and to give it such importance and permanence that in the 12th century it was still found in many towns of the district. See Neander, *Hist. of the Church*, iii, 597 sq.

Cambrĭcum Concilium, A.D. 465, is a fiction, taken from Geoffrey of Monmouth, etc.

Cambuca, *a pastoral staff* ("Inventurus cruciculam cum cambucâ ipsius summi pontificis"). See Mart. *Thes. Anecd.* iii, 1121, a, sq.

Camburn, Myron B., a Methodist Episcopal minister, was born in 1820. He was converted at the age of twelve; licensed to preach in 1844; and in 1846 was admitted into the Michigan Conference. He filled twenty-two conference appointments successively, and died at his post, Oct. 17, 1872. Mr. Camburn was remarkably healthy, faithful, and laborious. He was a fully consecrated Christian, and a gifted preacher. See *Minutes of Annual Conferences*, 1872, p. 94.

Camden, William, an eminent English antiquarian and historian, was born in London, May 2, 1551, and was educated at Oxford. In 1577 he was co-rector, and in 1597 rector, of the Westminster School. He died at Chiselhurst, Nov. 9, 1623. His main work is *Britannia, sive Florentissimorum Regnorum Angliæ, Scotiæ, Hiberniæ et Insularum Adjacentium ex Intima Antiquitate Chirographica Descriptio* (Lond. 1586). He also wrote *Remains of a Greater Work concerning Britain* (ibid. 1605):—*Annales Rerum Anglicarum et Hibernicarum Regnante Elisabetha* (1615–17, 2 vols.). In his honor the Camden Society was founded in 1838. (B. P.)

Camĕlæ (or **Gamelæ Deæ**), in Roman mythology, were *goddesses of marriage* (Gr. γαμέω), invoked by young women just before their nuptials.

Camelaucium (**Camelaucum, Camelaucus,** or **Camalaucum**) was a covering for the head, used

chiefly in the East. It appears to have been a round cap with ear-flaps of fur, originally camel's hair, if the ordinary etymology is to be accepted, or wool, and sometimes adorned with gems. The form and name being preserved, it sometimes became a helmet, and was worn in battle. We find it adopted by royal personages, and Ferrario (*Costumi*, Europa, vol. iii, pt. i, pl. 30) and Constantine Porphyr. (*De Adm. Imp.* c. 13) describe by the same name the sacred caps, preserved at the high-altar of St. Sophia's, traditionally believed to have been sent by an angel's hands to Constantine the Great, and used in the coronation of the emperors of the East. See CROWN.

Camelaucium.

Its ecclesiastical use in the East seems to have been chiefly confined to the monastic orders. Goar (*Euchol.* p. 156) tells us that the mitre of the metropolitan of Constantinople had this name only when he was taken from the monastic ranks. It is defined by Allatius (*De utriusque Eccl. Consens.* lib. iii, c. viii, no. 12, apud Ducange) as a round woollen cap worn by monks. It was worn by Armenian bishops when officiating at the altar. See MITRE.

Camēnæ (or **Camœnæ**), in Roman mythology, were spring-nymphs endowed with prophetic gifts among certain ancient Italian nations. To them belonged Carmenta and Egeria. Their worship in a grove at Rome had been instituted by Numa. The name was afterwards given to the *Muses* of the Greeks.

Camenz, Erdmann Gottfried, a Lutheran theologian of Germany, was born at Grossenhain (Saxony) in 1692, and studied at Wittenberg. In 1718 he was called as pastor to Schönewalde; in 1734 to Schlieben, as provost and superintendent, and he died there in 1743. He wrote, *Disput. de Navi Tyria, ductu Ezech. xxvii*, 3, 5, 6 (Wittenberg, 1714):—*De Aquæductu Hiskiæ* (ibid. eod.):—*De Suspecta Maimonidis in Antiquitatibus Judaicis Fide* (ibid. 1716). See Dietmann, *Chursächsische Priester*, iv, 684; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 140: Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Camenz, Karl Wilhelm Theophilus, a Lutheran theologian of Germany, was born at Cöln, near Meissen, Oct. 14, 1769. For some time he was pastor at Oberau, and in 1807 became superintendent at Sayda, where he died, Sept. 1, 1837. He wrote, *Katechetisches Handbuch* (1801–11, 8 vols.):—*Lehrbuch der Glaubens- und Sittenlehre des Christenthums* (Meissen, 1811). See Winer, *Handbuch der theol. Lit.* ii, 269; Zuchold, *Bibl. Theol.* i, 212. (B. P.)

Camerarius, BARTOLOMMEO, an Italian theologian, born at Benevento, was for twenty-four years professor of law at Naples, at the end of which time, viz., in 1529, he was made president of the royal chamber. In 1557 he settled at Rome, where pope Paul IV appointed him commissary-general of the papal troops. He died at Naples in 1564. He was a man of vast learning, and wrote, *De Prædestinatione, de Gratiâ et Libero Arbitrio, contra Calvinum* (Paris, 1556):—*De Jejunio, de Oratione et Eleemosinâ* (ibid. eod. 4to):—*De Purgatorio Igne* (Rome, 1557):—a work on preaching, and another on matrimony. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Camerata, Giuseppe (1), an Italian painter and engraver, was born at Venice in 1668, and studied under Gregorio Lazzarini. At a great age he executed, for the gallery of the elector of Saxony, *The Parable of the Lost Drachma*, after Feti; *The Holy Family*, after J. C. Procaccini; *The Assumption*, after Camil. Procaccini; *The Chastity of Joseph*, after Contarini. He died at Dresden in 1761. See Hoefer, *Nouv. Biog. Générale*, s. v.

Camerata, Giuseppe (2), an Italian engraver and miniature painter, was born at Venice in 1718, and studied engraving under Gio. Cattini. In 1751 he was made engraver to the court at Dresden. The following are some of his principal plates: *The Parable of the Prodigal Son*; *David with the Head of Goliath*; *The Holy Family*; *The Adulteress before Christ*. He died in 1803.

Camerino, FRANCESCO, an Italian preacher of the early part of the 14th century, was sent as a missionary to Asia Minor. On his return he lived at Avignon in intimate relations with pope John XXII (1333), but afterwards returned to Italy. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cameron, Charles Richard, a Church of England divine, was born in 1780. He was educated at Christ Church, Oxford. His latter days were spent as rector of Swaby, Lincolnshire, where he died, Jan. 10, 1865. He was the author of several sermons and pamphlets, among which are, *Lectures on Confirmation*:—*A Sermon on the Death of Nelson*:—*Sayings and Doings of Poetry*:—*A Letter to Mr. Whitmore on the Corn Laws*:—*A Pamphlet on the Sabbath Question, addressed to Archbishop Whately*:—*Parochial Sermons*:—*On the Antichrist of St. John*:—*On the Revolutions of* 1848:—a *Poem on the New Moral World against Socialism*. See *Appleton's Annual Cyclop.* 1865, p. 664.

Cameron, Finlator, an English Baptist minister, was born at Chatham in 1782. He united with the Church, by baptism, June 29, 1800, and in the latter part of 1801 began his theological studies under the tuition of Rev. Dan Taylor of London. He was ordained as pastor of the General Baptist Church in Louth, July 4, 1805. He had supplied the pulpit of this church for more than a year and a half, previous to his ordination. His ministry was so prosperous as to make necessary an enlargement of the building in 1808. Some division having sprung up in his Church, he retired from the pastorate, and for ten years served the Baptist Church at Coningsby, returning to Louth, by the unanimous request of the Church, in 1822. Prosperity again attended his labors. He died Aug. 29, 1848. See (Lond.) *Baptist Hand-book*, 1849, p. 41. (J. C. S.)

Cameron, James (1), a Wesleyan Methodist missionary, was born at Kirkintilloch, near Glasgow, Scotland, Aug. 1, 1805. At the age of fifteen he united with the Methodist Society, and soon began to preach in the streets of his native village. In 1829 he was accepted by the British Conference, and sent to Cape Town, South Africa, where he labored five years with ability and success. For nearly twenty-five years thereafter he toiled in various parts of the Eastern Province of South Africa, and in the Orange Free State, among Europeans and natives; and everywhere his labors were those of an able, undaunted, and untiring preacher. In 1857 he returned to Cape Town, where he ministered to large congregations till 1864, when he was appointed to Natal as chairman of that district; and there and in D'Urban and in Pietermaritzburg (his residence for the last years of his life) he worked with loving zeal and ceaseless devotion until called away to rest, Dec. 12, 1875. Mr. Cameron's sermons were carefully prepared, massive in their structure, rich in truth, and delivered with great energy. He was a cheerful, yet serious and consistent, Christian. See *Minutes of the British Conference*, 1876, p. 36.

Cameron, James (2), an English Congregational minister, was born in 1809. He spent his boyhood at Gourock, on the Firth of Clyde; matriculated at the university of Glasgow in 1830; was converted in 1831; and in the following year entered the Glasgow Theological Academy. In the autumn of 1835 he went to Innerleithen to improve his health, and there instituted a series of meetings which resulted in the establishment of an Independent Church in the place, and a great religious awakening in the town. Mr. Cameron was ordained at Portobello in 1837, and in 1843 removed to

Dumfries, where he remained till 1847, when he accepted a call at Headgate, Colchester. His final charge was at Hopton, Mirfield. Here he died, March 29, 1873. Those who knew him best were those who loved him most. See (Lond.) *Cong. Year-book*, 1874, p. 316.

Cameron, James (3), a Presbyterian minister, was born in 1816 at Greenock, Scotland. He came to America as the representative of a British commission house. Mercantile life proving distasteful, he pursued painting as a profession. In 1845 he went to Italy, and on his return, in 1849, was made a deacon in the Presbyterian Church at Chattanooga, Tenn. During the late civil war he left the South, removed to Philadelphia, and finally went to Greenville, Me., in 1868. At Greenville he ministered to the Congregational Church for four years. In 1870 he was ordained an evangelist, and was acting pastor at Waterville from 1872 to 1874. He then went to California, ministered to the people in San Bernardino and other places, and died at Oakland, Jan. 5, 1882. See *San Francisco Bulletin*, Jan. 6, 1882. (B. P.)

Cameron, John (1), a Scotch prelate, was of the family of Lochiel, and was first made official of Lothian in 1422. He afterwards became confessor and secretary to the earl of Douglas; was provost of Trincluden in 1424; and was made keeper of the seal Feb. 25, and royal secretary March 7, 1425. In 1426 he was elected bishop of Glasgow; in 1428 was made lord-chancellor of the see; in 1429 he erected six churches within his diocese; and in 1433 was chosen one of the delegates from the Church of Scotland to the Council of Basel. In 1444 he was still chancellor. After his removal from this office, bishop Cameron began to build the great tower at his episcopal palace in Glasgow, where his coat armorial is to be seen to this day, with all the badges of the episcopal dignity. He probably died in 1448. He enacted canons which may be found in MS. in the Harleian Collection, No. 4631. See Rose, *Gen. Biog. Dict.* s. v.; Keith, *Scottish Bishops*, p. 248.

Cameron, John (2), an English Wesleyan missionary, was born in 1808. In 1833 he was sent to the West Indies, where his exertions were great and his labors successful. Nevis, Anguilla, and Dominica were his fields. He died on the last-named island, Sept. 22, 1841. He was a man of strong understanding and self-control. See *Minutes of the British Conference*, 1842.

Cameron, Simon B., a minister in the Methodist Episcopal Church South, was converted about 1844. After preaching under the auspices of the Kentucky Conference for two years, he went farther south to improve his health. In 1850 he joined the Texas Conference, in which he served the Church as his health would permit, until his death, Oct. 2, 1853. Mr. Cameron was a young man of marked ability and fine promise. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 490.

Cameron, William (1), a Methodist Episcopal minister, was born in Delaware County, N. Y., Aug. 4, 1781. In 1814 he entered the Genesee Conference, and, with a few years' exception as a superannuate, he labored faithfully until his death, in 1850 or 1851. Mr. Cameron was an exemplary Christian in all the walks of life. See *Minutes of Annual Conferences*, 1851, p. 633.

Cameron, William (2), a Presbyterian minister, was born Aug. 26, 1816, in Cecil County, Md. He was prepared for college in the West Nottingham Academy, Md., and graduated from the College of New Jersey, at Princeton, in 1839. Five years following he spent in teaching. He entered Princeton Theological Seminary in 1844, and remained nearly two years; but left before examination, in the spring of 1846, to fill an appointment to which he was urgently called. He then acted as private tutor in Jefferson County, Va.; was professor of ancient languages and literature in Masonic College, Mo.; then principal of Female College, at St. Joseph; of Brandon Academy, Miss.; professor of mathematics in West Tennessee College; principal of Trinity High-school at Pass Christian, Miss.; of an academy at Lexington, Mo.; of the Peabody School at Crystal Springs, Miss., from 1872 to 1875. He was licensed to preach by the presbytery of Central Mississippi, April 20, 1861; and ordained by the presbytery of East Mississippi in 1865. He preached as stated supply at Pass Christian; at Mossy Creek Church, Tenn.; at Overton, Tex., from April 23, 1877. He died at the last-named place, May 10, 1879. Mr. Cameron had a strong desire to preach the gospel; but his peculiar fitness for teaching kept him mainly in the school-room and in the professor's chair. See *Necrolog. Report of Princeton Theol. Sem.* 1880, p. 35.

Camerus, ordained deacon by Polycarp, succeeded Papirius in the see of Smyrna, according to Metaphrastes. See Tillemont, ii, 372.

Camilla, *Saint*, OF AUXERRE, went with St. Germanus to Ravenna; but is said to have died on her return journey, A.D. 437. See *Acta Sanctorum*, *Boll.* Mart. i, 342.

Camilliānus, *Saint*, confessor and bishop, OF TROYES, is supposed to have died in 525 (or 536). He was present at the first council of Orleans, A.D. 511.

Camillo, FRANCISCO, a reputable Spanish historical painter, was born at Madrid about 1635 (others say 1610), of a Florentine family, and studied under Pedro de las Cuevas. One of his best pictures is in the Church of San Juan Dios, at Madrid, the *Nuestra Señora de Belem*. Some of his other works are, *The Descent from the Cross; St. Mary of Egypt before the Virgin*. He died in 1671. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Camillus and **Camilla**, in Roman antiquity, were the titles applied to the boys and girls who were occupied in the ceremonies of sacrifice, whether temporarily or as a preparation for their entering the priesthood. In the latter case it was necessary that they should be the children of parents still alive, and freeborn.

Camillus. (1) Presbyter of Genoa, who consulted St. Prosper respecting some propositions of Augustine on predestination, after that father's death; and to whom Prosper addressed his *Answers to the Genoese*. (2) Father of St. Ennodius, bishop of Pavia, A.D. 473. See Ceillier, x, 300, 569.

Camis is a title of the honored dead among the Japanese, to whom they pay divine homage. They believe that the souls of very good men become *Camis*, or protecting geniuses of men; while those of the wicked wander through the air, writhing in agony. To these deified heroes they build temples or *mia* (q. v.), and offer sacrifices, swear by them, and implore their assistance in all important undertakings. This system prevails among the Sintoists (q. v.) in Japan, and hence the system has sometimes received the name of the religion of the *Camis*. See KAMI.

Camisia, in ecclesiastical usage, is a name for (1) a shrine in which the Book of the Gospels used at high-mass was anciently preserved. It was frequently made of gold, richly jewelled. Many such existed in English cathedrals and parish churches before the Reformation. (2) An *alb* (q. v.).

Camm (*née* **Newby**), **Anne**, a minister of the Society of Friends, was born at Kendal, England, in August, 1627. While residing in London, whither she had been sent to complete her education, she became a Christian, and united with the Puritans. Her first marriage was with John Audland (q. v.), and both husband and wife soon joined the Society of Friends, and, not long after, she was recognised as a minister in that denomination. More than once, in her early ministry, she was arrested and thrown into prison, and kept there, at one time,

for a year and a half. Her husband died in 1663, and subsequently she married Thomas Camm, another minister among the Friends. After a life of remarkable usefulness, during which she passed through great sufferings for conscience' sake, she died, Sept. 30, 1705. See *Friends' Library*, i, 473–479. (J. C. S.)

Camm, John, a minister of the Society of Friends, was born near Kendal, Westmoreland, England, in 1604. He was converted under the preaching of George Fox, and soon after commenced his labors as an itinerant preacher among the Friends in the North of England, and in London, whither he went with Francis Howgill, "with a message from the Lord to Oliver Cromwell, their protector." He is said to have been "a man richly furnished with the gifts of the Holy Spirit, patient in exercises, grave in behavior, profound in judgment, quick in discerning, and a sharp reprover of wickedness, hypocrisy, and of disorderly walkers in the profession of truth." He died a peaceful Christian death in 1652. See Evans, *Piety Promoted*, i, 31, 33. (J. C. S.)

Camm, Thomas, a minister of the Society of Friends, was born at Camsgill, Westmoreland, England, in 1641. He was converted in early life, and eventually recognised as a minister. He had a large share of the hardships and persecutions of the Quakers which marked the age in which he lived. In 1674 he was imprisoned at Kendal, for nearly three years, for the non-payment of tithes, and subsequently at Appleby for six years. He was also very heavily fined. During these trials he conducted himself with wisdom and patience. He died in the triumphs of Christian faith, Jan. 13, 1708. See *Friends' Library*, i, 479–481. (J. C. S.)

Camma, in British mythology, was the goddess of hunting.

Cammarch was a Welsh saint of the 6th century, and founder of Llangammarch, in Brecknockshire. See Rees, *Welsh Saints*, p. 233.

Cammarota, Filippo, an Italian ecclesiastic, was born Nov. 23, 1809. He was appointed archbishop of Gaeta in 1854, and died March 1, 1876. See *Appleton's Annual Cyclop.* 1876, p. 630.

Cammin, *Saint*, was one of the most celebrated abbots of Ireland, who in his youth retired to the island of Inish-Kealtair, on the lake of Derg-Derch, on the confines of Thomond and Galway, where he built a monastery. The church of that place still retains the name of Tempul-Cammin. He died about 653. See Ussher, *Antiq.* p. 503.

Camœna. See Camenæ.

Camos, Marcos Antonio, a Spanish prelate, was born at Barcelona in 1553. After a military career and the loss of his wife, he became an Augustine monk in 1591, studied theology and philosophy, and in 1605 was appointed bishop of Trani (in Bari), but died before his confirmation to that office. He left, *Microcosmo y Gobicino universal del honebre Christiano*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Camp, Abraham, a German preacher, was a native of Cologne. He became a member of the Jesuit order in 1688, and studied belles-lettres at Aix-la-Chapelle, and theology at Treves. Having preached with great success at Düsseldorf, he was placed at the head of the new missions established in the duchies of Juliers and Berg, and held that position until his death, which occurred at Düsseldorf, Feb. 26, 1696. He wrote, *Aquila Grandis Magnarum Alarum:—Lessus Oratarius et Poeticus Funebris Serenissimæ Mariæ-Annæ-Josephæ Austriacæ* (Düsseldorf, 1689). See Hoefer, *Nouv. Biog. Générale*, s. v.

Camp, Albert Barlow, a Congregational minister, was born at Northfield, Conn., and graduated from Yale College in 1822. After a theological course at Andover, which he completed in 1826, he was settled over the First Congregational Church in Ashby, Mass. In 1832 he returned to his native place, where he resided two years, supplying various pulpits in the vicinity. In 1834 he was settled over the Church in Bridgewater, Conn., and continued there ten years. He removed to Bristol in 1845, where he became engaged in book-keeping and writing for various manufacturers in the vicinity, and continued in this occupation until the failure of his health. He died in Bristol, May 17, 1866, aged sixty-nine years. See *Obituary Record of Yale College*, 1866.

Camp, Amzi, a city missionary, died in New York, Jan. 5, 1864. He was for nearly thirty years in the employ of the American Tract Society as city missionary. His life was one of earnest, patient, self-denying labor among the neglected classes. See *Appleton's Annual Cyclop.* 1864, p. 591.

Camp, Henry Bates, a Congregational minister, was born at Durham, Conn., Dec. 10, 1809. After graduating from Yale College in 1831, he began the study of theology in the Yale Divinity School, and completed his course at the Princeton Theological Seminary, graduating in 1834. In July, 1835, he was ordained pastor of the Congregational Church at North Branford, Conn., but resigned this charge in August, 1836, on account of ill-health. In 1837 he became an instructor in the American Asylum for the Deaf and Dumb at Hartford, where he taught until 1864. The rest of his life was spent in retirement at Hartford, where he died, Feb. 16, 1880. See *Obituary Record of Yale College*, 1880.

Camp, Joseph Eleazer, a Congregational minister, graduated at Yale College in 1787; was ordained pastor of the Church in Northfield, Conn., in 1790, continuing there until 1837; and died in 1838. See Sprague, *Annals of the Amer. Pulpit*, ii, 592.

Camp, Phineas, a Presbyterian minister, was born at Durham, N. Y., Feb. 18, 1788. He graduated at Union College in 1811, and spent over two years in Princeton Theological Seminary. He was ordained by the North River Presbytery in 1817, and spent a year as missionary in Ohio, Michigan, New York, and Pennsylvania. His first charge was Westfield, N. Y. (1819–22), and his next Lowville (1825–29), and afterwards he served at Denmark and Whitestown, N. Y., and Dixon, Ill. He died at the last-named place, Jan. 30, 1868. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 16.

Camp, Riverius, D.D., a Protestant Episcopal clergyman of the diocese of Florida, was rector for many years of Trinity Church, in Brooklyn, Conn., until 1872, when he became rector of Christ Church, Monticello, Fla. In the following year he returned to his former rectorship in Conn., and in 1874 to his former Church in Monticello. He died Sept. 12, 1875, aged sixty-five years. See *Prot. Episc. Almanac*, 1876, p. 150.

Camp, Samuel, a Congregational minister, graduated at Yale College in 1764; was ordained pastor of the Church in Ridgebury, Conn., in 1770; and died in 1813. See Sprague, *Annals of the Amer. Pulpit*, i, 664.

Campăga (Campacus, Gambocus, or Campobus), was a kind of ornamental shoe worn by emperors and kings. At a later period it was worn by the higher ecclesiastics at Rome, and by others elsewhere, but in disregard of the special privileges claimed in regard to it by Roman authorities. See Gregory Magnus, *Epis.* lib. vii, ep. 28.

Campagna, Girolamo, an Italian sculptor, was born at Verona in 1552, and studied under Cataneo. His productions consist chiefly of altars and sepulchres, in the cities of Venice and Verona. He was living in 1623. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Campagnola, Domenico, an eminent Venetian painter (and engraver) of the school of Titian, lived

about 1543. He received lessons from his father, Giulio, and painted both in oil and fresco with great brilliancy. The following are some of his plates: *Christ Healing the Sick Man at the Pool of Bethesda; The Resurrection of Christ; The Descent of the Holy Spirit on the Day of Pentecost; The Assumption of the Virgin.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Campagnola, Giulio, a Paduan painter and engraver, lived about 1500. Among the plates by him is especially mentioned the picture of *John the Baptist Holding a Cup.*

Campāna (Ital. *bell*), a name used first as a Latin term by Bede, in the 7th century, and employed generally afterwards, to denote the bells used in churches, to summon the people to public worship.

Campana, Alberto, a Florentine Dominican, was professor of philosophy at Pisa, and afterwards of theology at Padua, where he died, Sept. 24, 1639, leaving a metrical translation of the *Pharsalia*, in Italian (Venice, 1600). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campana, Pietro, an Italian engraver, was born at Soria in 1727, and studied under Rocco Pozzi. The following are his principal plates: *St. Francis of Paolo; St. Peter Delivered from Prison.* He died in 1765.

Campanaio, Lorenzo di Lodovico (surnamed *Lorenzetto*), an Italian sculptor and architect, was born at Florence in 1494, and at an early age was commissioned to complete the tomb of cardinal Forteguerri, in the church of San Giacomo, at Pistoja. He was also employed upon the tomb of cardinal Chigi in the church of Santa Maria del Popolo. He died in 1541. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Campanarius (*bell-ringer*). His special office in a church is perhaps not mentioned in the literature of the first seven centuries. In more ancient times the duty of ringing the bells at the proper seasons seems to have been laid upon the priests themselves (*Capitulare Episcop.* c. 8; *Capit. Caroli Magni*, lib. vi, c. 168). To the same effect Amalarius (*De Div. Off.* iii, 1) says, speaking of the ringing of bells, "Ne despiciat presbyter hoc opus agere" (Ducange s. vv. *Campanum, Campanarius*). In later times the ostiarius was the bell-ringer (Martene, *De Rit. Eccl.* ii, 18, ed. 1783). See Bell.

Campanella, Angelo, a Roman engraver, was born about 1748. He engraved several plates for G. Hamilton's *Scholia Italica*, and the statues of the *Twelve Apostles* in St. John of Lateran. He died in 1815.

Campanile, an Italian missionary, was born at San Antonio, near Naples, in 1762. He early became a member of the Dominican order, was consecrated priest, and, being charged with the duties of teaching, he acquitted himself to the satisfaction of his superiors. He joined the College of the Propagandists at Rome, and, on account of his knowledge of the Arabic language, was sent, in 1802, into the East as prefect of the missions of Mesopotamia and Kurdistan. Returning to Naples after thirteen years of successful labor, Campanile became preacher, and soon after assistant professor of Arabic, at the University of Naples, where he died, March 2, 1835. He wrote a *History of Kurdistan.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Campanna, Pedro, a painter of the Roman school, was born at Brussels in 1503, and, while young, visited Rome and studied the works of Raphael. He painted the triumphal arch erected for the reception of Charles V, in 1530, at Bologna. The best of his works are in the Cathedral of Seville, particularly his famous pictures of *The Nativity*, and *The Purification.* He died in 1570. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Campanton, Isaac *ben-Jacob*, a Jewish writer of Castile, in Spain, was born in 1360, and died at Penjafiel in 1463. Although not very learned, he was called the Gaon of Castile. He is the author of *The Book of the Ways of the Talmud*, דרכי התלמוד, a methology of the Talmud, in which he lays down general rules for the understanding of its style. It was first published at Mantua, 1596. See Fürst, *Bibl. Jud.* i, 140; Lindo, *Hist. of the Jews*, p. 193; Finn, *Sephardim*, p. 386; Grätz, *Gesch. des Juden*, viii, 152; Jost, *Gesch. d. Juden. u. s. Sekten*, iii, 87; Etheridge, *Introd. to Heb. Lit.* p. 267. (B. P.)

Campbell, Abraham, a Methodist Episcopal minister, was born in Pennsylvania, June 11, 1811. He was converted at the age of nineteen, and in 1850 entered the Illinois Conference. He afterwards became a member of the Southern Illinois Conference; held a local relation between 1864 and 1868; and the remainder of his life was an effective member. He died Feb. 10, 1879. Mr. Campbell was a clear and forcible preacher, a successful pastor, and an amiable companion. See *Minutes of Annual Conferences*, 1879, p. 38.

Campbell, Alexander (1), a Scotch prelate, son of Sir John Campbell, was made first Protestant bishop of Brechin while a boy, May 16, 1566, and was present with Regent Moray in the convention at Perth, July 28, 1569. He had a leave of absence in 1567, to study abroad, went to Geneva, and, on his return home, in 1574, he exercised the office of particular pastor at Brechin, without interfering with episcopal duties. He sat in many parliaments, and retained the designation of bishop until his death, in February, 1608. See Keith, *Scottish Bishops*, p. 166; *Fasti Eccles. Scotianæ*, iii, 889.

Campbell, Alexander (2), a Methodist Episcopal minister, joined the Texas Conference in 1872. After the division of the Conference, he labored successfully in the West Texas Conference until he was transferred to the Texas Conference, and appointed to the Courtney Circuit. He died in 1880. See *Minutes of Annual Conferences*, 1881, p. 333.

Campbell, Alexander (3), D.D., a Presbyterian minister, was born in Pennsylvania, and graduated from Jefferson College. He studied theology at Princeton Theological Seminary two years, graduating in 1822. He was ordained a minister in the Presbyterian Church, and preached at Buckingham and Blackwater, Md., from 1828 to 1837. Subsequently he preached at Dover, Del., and Poplar Springs,, Md. He then became stated supply at Makemie Church, New Orleans, La., from 1850 to 1854. He was a teacher in the same place during 1855. He died in 1855. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 34.

Campbell, Alfred Elderkin, D.D., a Presbyterian minister, was born at Cherry Valley, N. Y., Jan. 1, 1802. He graduated from Union College in 1820. Immediately after, he took charge of the academy in his native town, and studied law while he taught school. He soon after turned from the bar to the ministry, and in 1822 went to Princeton Theological Seminary, and graduated in 1823. He was ordained in 1824. His first settlement was at Worcester, Otsego Co., and his subsequent settlements were in Newark and Palmyra, both in Wayne County, and in Ithaca. He had charge of the Church at Cooperstown for twelve years. He then went to Spring Street Church, New York city. In 1858 he became Secretary of the American and Foreign Christian Union, and in 1867 accepted an invitation to become pastor of the Church at Cherry Valley, where he remained for the rest of his active life. He died at Castleton, N. Y., Dec. 28, 1874. See *Presbyterianism in Central New York*, p. 480.

Campbell, Allan Ditchfield, D.D., a Presbyterian minister, was born in Lancaster, England, March 15, 1791. He emigrated to America, and settled in

Baltimore, Md. He was educated at the University of Pennsylvania in Philadelphia. In 1815 he was licensed by the Presbytery of Philadelphia, and appointed to preach near Pittsburgh. In 1818 he was ordained at Meadville. In 1820 he removed to Tennessee, where he remained a short time, and then returned to Pittsburgh. He died Sept. 20, 1861. He took an active part in all the public and ecclesiastical movements of his day, and was noted as an excellent preacher. See Wilson, *Presb. Hist. Almanac*, 1863, p. 139.

Campbell, Archibald (1), D.D., regius professor of divinity and ecclesiastical history in the University of St. Andrews, about the middle of the last century, published *The Authenticity of the Gospel History Justified* (Edinburgh, 1759, 2 vols. 8vo), and other theological treatises. See Darling, *Cyclop. Bibl.* s. v.

Campbell, Archibald (2), an Irish Wesleyan minister, was converted in youth; appointed to a circuit in 1797; retired from active work in 1828; resided in Dublin from 1830; and died there, March 23, 1848, aged eighty years. He is well spoken of. See *Minutes of the British Conference*, 1848.

Campbell, Benjamin, a Presbyterian minister, was born in Ireland. He was received by the Newcastle (Del.) Presbytery, Nov. 5, 1729, and was licensed and ordained to a charge in their bounds before September, 1733. He died in September, 1735. See Webster, *Hist. of the Presb. Church in America*, 1857.

Campbell, Benjamin H., a Presbyterian minister, was born in Pennsylvania. He spent three years in the study of theology at Princeton Seminary. He was ordained by the Presbytery of New Brunswick, Feb. 2, 1836. He was next at Rome, N. Y., and afterwards pastor at Lower Tuscarora, Pa., 1840–46. He resided in Philadelphia, in infirm health, 1847–48. He died in 1848. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 81.

Campbell, Charles F., a minister in the Methodist Episcopal Church South, was born in Marion district, S. C. He was a member of the South Carolina Conference, probably joined in 1859; labored six months, and then died, probably in 1860. Mr. Campbell was prompt, faithful, and amiable. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 252.

Campbell, Daniel, an English Wesleyan minister, was a native of the north of Britain. He joined the Methodist Church in Nottingham, and in 1798 was sent as a missionary to Jamaica, W. I., and commenced preaching at Montego Bay. A bill having been passed through the local legislature forbidding Protestant preaching to the natives except by the clergy of the Established Church, Mr. Campbell was sentenced to a month's close confinement in a damp and dismal quarter of the Morant Bay jail, where John Williams, a local preacher, had been immured for a like offence. Campbell returned to England in 1803, and procured from the home government a disallowance of the law. He thenceforward labored in Great Britain. A paralytic stroke received on the Newcastle-under-Lyme circuit compelled him to cease travelling in 1833. He settled in London, and died, April 21, 1835, aged sixty-four years. See *Minutes of the British Conference*, 1835; *Wesl. Meth. Magazine*, 1838, p. 641 sq.

Campbell, David R., D.D., a Presbyterian minister, was born in Washington County, Pa. He graduated at Jefferson College, and received his theological education at the Western Theological Seminary, Allegheny City. He was licensed to preach, and ordained pastor of the Second Presbyterian Church, Steubenville, O., where he spent most of his ministerial life. In consequence of declining health he was obliged to resign his charge. He was a laborious and successful preacher of the Gospel, and rejoiced that he was counted worthy of being put into the ministry. He died at Steubenville, Feb. 25, 1873, aged fifty-two years. See *Presbyterian*, March 15, 1873. (W. P. S.)

Campbell, Donald, a Scotch prelate, was of the family of Argyle, and abbot of Cupar. He was elected to the see of Brechin in 1558, but the election did not please the court of Rome, because the abbot had declared himself inclined to the new doctrines. He never assumed the title of bishop, but contented himself with that of abbot, in which rank he is named in the parliament of 1560. He died while holding the office of lord privy-seal to queen Mary in 1562. See Keith, *Scottish Bishops*, p. 165.

Campbell, Duncan R., LL.D., a Baptist minister, was born in Scotland, Aug. 14, 1814. He was a graduate of one of the Scotch universities, and came to the United States in May, 1842. For several years he was in the active duties of the ministry, and won for himself an excellent reputation as a scholar and preacher. As pastor of the Baptist Church in Georgetown, Ky., he added to this reputation, and was called to the presidency of the college in that place in 1849. Success attended his administration until the breaking-out of the civil war scattered the students, and for several years the classes were very small. He died at Covington, Ky., Aug. 16, 1865. Dr. Campbell is said to have been "a man of fine culture and extensive as well as thorough scholarship, both in belles-lettres and theology." See *Appleton's Annual Cyclop.* v, 645. (J. C. S.)

Campbell, George A., a Methodist Episcopal minister, was born at Baltimore Hundred, Del., Sept. 3, 1846. He experienced conversion in 1866, received license to exhort in 1869, to preach in 1870, and in 1871 entered the Wilmington Conference. In 1875 his health declined, and he died Sept. 7, 1876. Mr. Campbell was a young man of fine promise, an excellent, practical preacher. See *Minutes of Annual Conferences*, 1877, p. 12.

Campbell, George Washington, a Congregational minister, was born at Lebanon, N. H., March 25, 1794. He graduated at Union College in 1820, and at Princeton Theological Seminary in 1823. In the following year he was ordained pastor at South Berwick, Me., as the colleague of the Rev. John Thompson. His dismissal occurred in 1828; and on Jan. 13, 1830, he was installed pastor of the Second Church in Millbury, Mass. In July, 1833, he left that place, and after spending two years at Bradford, Vt., as acting-pastor, he was installed, Jan. 27, 1836, at Newbury, which pastorate he vacated in 1850. Having removed to Haverhill, N. H., he made his residence there for two years, during which time he preached for several months at Fishersville, and for some months at Post Mill Village and Fairlee, Vt., on alternate Sabbaths. In 1853 he moved to Bradford, Mass., residing there until the close of his life. He supplied the pulpit of the church in Wolfborough, N. H., for one year, beginning May 20, 1855; of that in Kensington, two years, 1858–60; of that in Mechanics' Falls, Me., for six months, 1865–66; in Bristol and Wells, several months each. He died at Bradford, Mass., Feb. 2, 1869. See *Cong. Quarterly*, 1869, p. 301.

Campbell, G. R., a Baptist minister, was born in Carleton County, N. B., March 1, 1820. He was baptized in 1844 at Woodstock; was ordained at Howard, in March, 1867; labored in York, Victoria, and Carleton counties, and died in July, 1878. See *Baptist Yearbook of Maritime Provinces*, 1878.

Campbell, Harvey M., a Baptist missionary to Arracan, was born at Lebanon, N. Y., June 8, 1823, and was a graduate of Madison University. He was ordained at Saline, Mich., in June, 1849, and sailed the autumn following for the field of his labors. He went to Kyouk Phyoo in November, 1850, and there engaged in missionary labor till his death, Feb. 22, 1852. (J. C. S.)

Campbell, James (1), a Presbyterian minister, was born at Campbell on Kintyre, in Argyleshire, and came to America in 1730. He was licensed by the New Castle Presbytery, and received by the Philadelphia Presbytery, in 1739. The church at Tehicken sought his services, and the presbytery granted its request, but he, after many struggles, told the synod, in 1739, that he was unconverted, and dared not preach till he was born again. He had been preaching four years, and was moral, upright, and well esteemed. At the persuasion of Whitefield he was induced to preach once more, on the following Sunday. He consented, and success attended his labors. In May, 1742, he was directed to spend one fourth of his time at Forks, and in August Durham asked for a portion of his time. Campbell was ordained Aug. 3, 1742, and was ordered to divide his time between Forks and Greenwich. He was installed at Tehicken May 24, 1744. In 1758 he was dismissed to join the South Carolina Presbytery, and he became a minister of a band of his countrymen settled on the left bank of Cape Fear River. The Scotch-Irish began to flow in a steady stream southward from Pennsylvania before the French war, and drew to this region large numbers from their native land. Mr. Campbell united with the Orange Presbytery in 1774. When or where he died is not known. (W. P. S.)

Campbell, James (2), a Presbyterian minister, was presented to the presbytery April 26, 1770; was licensed Oct. 10, 1771, and sent to visit the vacancies, Timber Ridge, Forks of James, Sinking Spring, Hat Creek, and Cub Creek, Va. Oct. 15, 1772, the presbytery was informed of his death. See Foote, *Sketches of Virginia*, 2d series.

Campbell, James (3), a Presbyterian minister, was born near Mercersburg, in Franklin Co., Pa., May 4, 1798. He graduated from Jefferson College in 1825, entered Princeton Theological Seminary the same year, and graduated in 1828. He was licensed by New Brunswick Presbytery, Aug. 7, 1828; was received by certificate into Redstone Presbytery in 1830; and in August of the same year was installed pastor over the churches in Kittaning and Crooked Creek. He next was installed as pastor of Poke Run Church, in Blairsville Presbytery. In 1834 he was received into Ohio Presbytery, and became pastor of Pine Creek Church, and in 1838 became pastor at Sharpsburg. For four years he continued to supply various churches, but was never again settled as a pastor. After this he labored in Huron, Marion, Hocking, and Huntingdon Presbyteries in Ohio. He and his wife opened, at Athens, O., a seminary for young ladies, in which they taught for two or three years. For three years he was teacher at Shirleysburg, Pa. From 1857 to 1859 he was at Highland, Kan., and was employed as agent for Highland University a part of the time. He then was a member of the Muncie Presbytery (Ind.). He died at New Orleans, June 14, 1875. Mr. Campbell loved to preach, and was constant and heroic in his endurance of hardships in his missionary work wherever he labored. See *Necrol. Report of Princeton Theol. Sem.* 1876, p. 13.

Campbell, James M., a minister of the Methodist Episcopal Church South, joined the Alabama Conference in 1854; entered the Confederate army as chaplain in 1861; became major, and was killed at Spottsylvania Court-House, Va., May 14, 1864. Mr. Campbell was a warm-hearted, energetic, efficient minister, a close observer, and diligent student. See *Minutes of Annual Conferences of the M. E. Church South*, 1864, p. 514.

Campbell, James Robinson, D.D., a Presbyterian minister, was born near Armagh, Ireland, in 1800. He emigrated to the United States in 1824, and connected himself with the First Reformed Presbyterian Church in Philadelphia. In 1834 he was licensed by the Reformed Presbytery of Philadelphia, and designated to the mission field of north India. He died in Landouar, India, Sept. 18, 1862. See Wilson, *Presb Hist. Almanac*, 1863, p. 380.

Campbell, John (1), a Scotch prelate, was made bishop of the see of Argyle June 1, 1608. He died in 1612. See Keith, *Scottish Bishops*, p. 290.

Campbell, John (2), a Congregational minister, was born in the north of Scotland in 1690, and was educated at the University of Edinburgh. He came to America about 1717, and in 1720 became the pastor of the Church in Oxford, Mass., the ordination taking place March 11, 1721. He continued in that relation for more than forty years, and died March 25, 1761. Mr. Campbell was a man of more than ordinary abilities, acting not only as the pastor of his flock, but as their physician, and, when called upon, settling their disputes as a judge. He published *A Treatise on Conversion, Truth, Justification, etc.* See Ammidown, *Hist. Collection*, i, 242; Allen, *Amer. Biog.* s. v. (J. C. S.)

Campbell, John (3), a Presbyterian minister, was born in Scotland in 1713, and came to America in 1734. Charleston and New Providence, N. J., petitioned New Brunswick Presbytery that, if he should be licensed, they might have his services. May 19, 1747, Campbell was taken on trial, licensed Oct. 14, and ordained and installed over the above churches, Oct. 27. On May 1, 1753, he was struck with palsy in the pulpit, and died a week later. See Webster, *Hist. of the Presb. Church in America*, 1857.

Campbell, John (4), a Scotch Congregational minister, was the subject of religious impressions very early in life. In 1802 he joined Mr. Haldane's classes at Edinburgh. In 1806 he labored zealously for some months at Callander, Scotland. He commenced his regular labors at Fort William in 1807. In 1811 he removed to Oban, and was ordained in August of the same year. He preached much in the surrounding districts. On July 3, 1852, he was taken ill, and died Feb. 4, 1853. See (Lond.) *Cong. Year-book*, 1854, p. 220.

Campbell, John (5), an Irish Wesleyan minister, was born in the County Down, Ireland. He was converted at the age of eighteen; entered the itinerancy in 1812; became a supernumerary at Magherafelt, his last circuit, in 1842; removed to Belfast in 1845; and died March 4, 1851, aged sixty-six years. See *Minutes of the British Conference*, 1851; Hill, *Alph. Arrangem. of Wesl. Meth. Ministers*, 1846, p. 197.

Campbell, John (6), D.D., an English Congregational minister, was born at Kirriemuir, Scotland, in 1795. He was very precocious in childhood; became converted in early manhood; received his collegiate education at the University of St. Andrews and at the Glasgow University; and began his ministerial labors at Kilmarnock, Ayrshire. In 1828 he removed to London and was engaged at the Tabernacle, where he labored until 1848, when he resigned the pulpit, but retained the office of pastor during life. He died March 26, 1867. The endowments and attainments of Dr. Campbell were multiform and marvellous. He was a man of iron will, of untiring energy, of unflinching courage, and of vast information. As a controversialist he had few compeers. He wrote several volumes. See (Lond.) *Cong. Year-book*, 1868, p. 259.

Campbell, John (7), a Scotch Congregational minister, was born at Stonehouse, Lanarkshire, Jan. 15, 1828, of pious parents, who took him in his childhood to Manchester, Jamaica. He was converted there, and soon afterwards he joined the Church, devoted his life to spreading the Gospel tidings, entered Glasgow University, and, having completed his classical and theological courses, he was ordained pastor, in 1855, at Kilmarnock, where he died, March 28, 1859. Mr. Campbell was most assiduous in his attentions to the sick, energetic in caring for the young, and laborious in his pulpit preparations. See (Lond.) *Cong. Year-book*, 1860, p. 179.

Campbell, John A. (1), a minister of the Methodist Episcopal Church South, joined the Memphis Conference in 1849, and in its active ranks served to the close of his life, in January, 1857. He was a plain, humble, pious, useful minister. See *Minutes of Annual Conferences of the M. E. Church South*, 1857, p. 756.

Campbell, John A. (2), a Presbyterian minister, was born near Edinburg, Ind., March 21, 1825. He was educated at Bloomington, Ind., and studied theology in the Oxford Theological Seminary. He was licensed in 1848. In 1854 he accepted a call to Putneyville Church, Armstrong Co., Pa. In 1858 he was made principal of Mount Lebanon Academy, Pa. He died Aug. 8, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 208.

Campbell, John C., a Presbyterian minister, was born in Blount County, Tenn., Dec. 27, 1802. He was educated at Marysville College; was licensed by the Union Presbytery in 1830, and settled at New Providence, Ill., where he remained for eighteen years. He afterwards preached at various places in Illinois, and died at Cerro Gordo, in the same state, Dec. 31, 1862. See Wilson, *Presb. Hist. Almanac*, 1864, p. 295.

Campbell, John N., D.D., a Presbyterian minister, was born in Philadelphia, March 4, 1798. He was baptized by the Rev. Robert Annan, pastor of the old Scotch Presbyterian Church in Philadelphia, and in connection with that church he received his early religious training. He was a pupil of the celebrated teacher, James Ross, and afterwards became a student in the University of Pennsylvania. After studying for some time under the preceptorship of Dr. Ezra Stiles Ely, he went to Virginia, where he continued his theological studies, and became connected, as professor of languages, with Hampden-Sidney College. He was licensed to preach by the Presbytery of Hanover in May, 1817. The first two or three years after licensure he remained in Virginia, and preached in various places. In the fall of 1820 he was chosen chaplain to Congress. He afterwards returned to Virginia and preached for some time in Petersburg, and also went into North Carolina, and was instrumental in establishing the first Presbyterian Church in Newbern. In 1823 he returned to the District of Columbia, and for more than a year was an assistant of Rev. Dr. Balch of Georgetown. In 1824 he took charge of the New York Avenue Church in Washington city, where his great popularity quickly filled the place of worship. In January, 1825, he was elected one of the managers of the American Colonization Society, and for six years discharged the duties of that office with great ability and fidelity. In 1831 he became pastor of the First Presbyterian Church in Albany, N. Y. In 1836 he was appointed a director of the Theological Seminary at Princeton, which office he held till the close of his life. He was scarcely ever absent from his pulpit, and his rare executive abilities were called into requisition outside of his profession. For many years he was one of the regents of the university of the state of New Jersey. He died suddenly, March 27, 1864. Dr. Campbell possessed great energy of mind and decision of character, and, though he had a delicate frame, his endurance and vigor were wonderful, enabling him to accomplish a great amount of work; and his experience of the world, added to a natural shrewdness, made him an adept in the knowledge of human nature. As a preacher, he was clear, evangelical, and animated. His sermons were carefully prepared, but written in a character only legible to himself, and then they were delivered with a graceful ease and freedom which made them appear to those who listened as if they were the productions of a moment. They were brief and logical, and easily remembered. See Wilson, *Presb. Hist. Almanac*, 1865, p. 79. (W. P. S.)

Campbell, John Poage, M.D., a Presbyterian minister, was born in Augusta County, Va., in 1767. In 1781 he removed to Kentucky. He graduated at Hampden-Sidney College in 1790, and was licensed to preach in May, 1792, and took charge of several congregations in Virginia. In 1795 he returned to Kentucky, and became pastor of the churches of Smyrna and Flemingsburg. He died at Chillicothe, O., Nov. 4, 1814. He published several *Sermons*, etc. See Sprague, *Annals of the Amer. Pulpit*, iii, 626.

Campbell, Joseph, D.D., a Presbyterian minister, was born at Omagh, County Tyrone, Ireland, in 1776. He came with his parents to America in 1797, and, having enjoyed excellent advantages for a common education previous to leaving Ireland, he engaged, shortly after arriving here, in teaching, at the same time prosecuting his theological studies. He was licensed to preach by the Presbytery of New Brunswick in 1808. In 1809 he accepted a call to become pastor of the Presbyterian Church at Hackettstown, N. J. Here he continued laboring with great acceptance and success for nearly thirty years. He died Sept. 6, 1840. A volume of his *Sermons* was published by Dr. Gray, with a *Memoir* prefixed. See Sprague, *Annals of the Amer. Pulpit*, iv, 429.

Campbell, Lewell, a minister of the Methodist Episcopal Church South, entered the Kentucky Conference in 1831. Six years later he was appointed missionary to Texas, then included in the Mississippi Conference, which he joined in 1838, and held an active relation therein until within one year of his death, having labored eight years on circuits, two on stations, sixteen on districts, and one as agent for Centenary College. His last year he spent as a superannuate, dying Sept. 21, 1860. Mr. Campbell's early educational advantages were very limited, yet, by a life of close study, he became intellectually and theologically a strong man. He was ardent in temperament, energetic in life, and consecrated to his calling. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 227.

Campbell, Neil (1), a Scotch clergyman, was "parson and chanter" at Kilmartin in 1574; a member of the general assembly in 1590; assessor to the moderator; promoted to the bishopric of Argyle in 1606, but resigned it in 1608 in favor of his son. He was a member of the general assembly of 1610, having continued his duties as presbyter; he leased three fourths of the parsonage and vicarage of Kilbride (part of his patrimony), to Alexander Campbell. He died in July, 1627, and his two sons, John and Neil, were promoted to bishoprics. In life and doctrine he was praised as superior to all the other bishops. See *Fasti Eccles. Scoticanæ*, iii, 11, 445.

Campbell, Neil (2), A.M., a Scotch clergyman (son of the bishop of Argyle), took his degree at the Glasgow University in 1607, was the first minister over the new parish of Glassary, appointed in 1616, and had the same year over £300 "for nineteen year tack of the bishop's quarter of the kirk at Dysart." He was promoted to the bishopric of the Isles in 1634, became proprietor of Ederline, subscribed the Covenant, abjured Episcopacy, and by the synod was declared, in 1640, capable of the ministry. He died before April 29, 1647. His episcopal robes, four in number, were estimated as of £200 value. See *Fasti Eccles. Scoticanæ*, iii, 7, 449.

Campbell, Peter, a Presbyterian minister, was born in Perthshire, Scotland, in November, 1784. He graduated at Glasgow University in 1814, studied theology in Edinburgh, and was licensed by the Glasgow Presbytery in 1819. In 1820 he emigrated to the United States. In 1823 he was installed pastor of the Presbyterian Church, Florida, N. Y., where he remained till 1844. He died Oct. 19, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 357.

Campbell, Robert, an Irish Methodist preacher, was born near Portadown in 1809. He was converted in early life; joined the Methodists; gave himself to earnest work in the Church; entered the itinerant ministry in 1836, and for more than forty years was an earnest, practical, revival preacher. He was for some

years a supernumerary, but a happy and useful one, and died at Clones, May 18, 1879. See *Minutes of the British Conference*, 1879, p. 47.

Campbell, Robert B., a Presbyterian minister, was born in South Carolina. He studied at Princeton Theological Seminary for three years, graduating in 1824. He was ordained by the Presbytery of Harmony, Dec. 20, 1826; preached at Lancaster Court-House, S. C., from 1826 to 1828; was stated supply at Beaver Creek in 1829, and at Cane Creek during 1830; preached at Waxhaw and Beaver Creek from 1831 to 1837; was stated supply at Camden from 1837 to 1844, and pastor and stated supply at Franklin, Miss., from 1848 to 1867. He died in 1871. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 32.

Campbell, Robert Potter, a Methodist Episcopal minister, was born near Pine Grove Mills, Pa., Aug. 17, 1849. He was converted in 1866; graduated at Dickinson Seminary (Williamsport, Pa.) in 1872, and at Drew Theological Seminary in 1875; and in the same year entered the Central Pennsylvania Conference. His appointments were: Martinsburg, Glen Hope, and Woodland, where he closed at once his labors and life, Jan. 21, 1880. Mr. Campbell was a young man of unusual energy and force of character. See *Minutes of Annual Conferences*, 1880, p. 24.

Campbell, Robert S., a Presbyterian minister, was born Jan. 16, 1823. He was educated at Madison College, Antrim, O., and was licensed to preach by the Second Presbytery of Ohio in 1854. In the fall he entered the Western Theological Seminary, and, after completing his course, he went West as a missionary. In 1856 he was ordained and installed pastor of DeWitt Church, Ia.; and, after twelve years of effective service he resigned, and travelled as an evangelist in Pennsylvania, New York, and Ohio. He again went to the West, and took charge of the Church at Pleasant Unity, Ill., where he was installed pastor by the Rock Island Presbytery. In 1878 he resigned and organized a Church at Davenport, Ia. In consequence of illness he was compelled to resign, and went to New Concord, O., where he died, Jan. 10, 1880. See *Christian Instructor*, Feb. 12, 1880. (W. P. S.)

Campbell, Thomas J., a minister of the Methodist Episcopal Church South, was born at Columbus, N. C., Feb. 22, 1809. He removed to Georgia in 1815; experienced religion in 1827; received license to preach the same year; and in 1845 entered the Alabama Conference, wherein he labored until 1853, when he became superannuated. He died in 1854. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 554.

Campbell, William (1), D.D., an Irish Presbyterian divine of the last century, published a *Sermon* (Belfast, 1774):—*Vindication of the Presbyterians in Ireland* (3d ed. 1786):—*Examination of the Bishop of Cloyne's Defence of his Principles* (1788). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Campbell, William (2), a Universalist minister, was born at or near Brownsville, Fayette Co., Pa., Nov. 21, 1781. He moved to Gallia County, O., in 1797; joined the Halcyon (a Partialist) Church in 1802; and subsequently united with the Universalists, and became a preacher of that faith. He died at Wilkesville, Vinton Co., O., March 16, 1870. See *Universalist Register*, 1871, p. 112.

Campbell, William (3), an English Congregational minister, was born at Wick, in the north of Scotland, in 1803. He was a precocious youth, and, at the age of fourteen, had made such progress in learning that he became tutor in a wealthy family in Sutherlandshire. Subsequently he entered Edinburgh University, and took his degree of M.A. before he reached manhood. Having joined the Church, he resolved on quitting the university to enter the ministry, and, accordingly, after taking a theological course at Highbury College, he was ordained at Cheltenham. Subsequently he labored at Newcastle-on-Tyne, Stockton-on-Tees, London, Sydenham, Monmouth, and finally resided at Penge Park, London, and died July 8, 1876. See (Lond.) *Cong. Yearbook*, 1877, p. 349.

Campbell, William (4), a Methodist Episcopal minister, was born in Warren County, O., Aug. 21, 1810. He removed to Fountain County, Ind., in 1826; embraced religion in 1832; began preaching that same year; and in 1838 united with the North-western Indiana Conference, wherein he labored until the fall of 1859, when feeble health obliged him to retire from his favorite work. He died June 4, 1860. Mr. Campbell, as a citizen, neighbor, and friend, was highly esteemed; as a minister, he was thoughtful, unique, prudent, useful. See *Minutes of Annual Conferences*, 1860, p. 355.

Campbell, William (5), a young English Methodist preacher of great promise and deep piety, born at Alnwick, Northumberland, in 1816, was converted in his youth, and began to preach. He became an itinerant in the New Connection in 1842, and travelled only at Staley Bridge and Stanley. He died at Alnwick, Aug. 19, 1842. See *Minutes of the British Conference*, 1850, p. 462.

Campbell, William (6), a Methodist Episcopal minister, was born in Ireland in 1816, and, at the age of three, emigrated with his parents to Quebec, Canada. He was converted when about nineteen; entered Wesleyan University, Middletown, Conn., in 1837, where he remained three years, receiving while there license to exhort and to preach. Between 1840 and 1843 he labored under the presiding elder, and then united with the Philadelphia Conference. He continued his work in the effective ranks until his death, at Salisbury, Md., Aug. 13, 1849. Mr. Campbell was an excellent preacher, thoughtful, fluent; a good pastor, solicitous, diligent, sympathetic, punctual. See *Minutes of Annual Conferences*, 1850, p. 426.

Campbell, William Graham, a Presbyterian minister, was born in Rockbridge County, Va., July 27, 1799. His early education was received chiefly at a classical school in that county. He graduated at Washington College, Va., in 1825; then spent one session as tutor in the college; entered Princeton Theological Seminary in the fall of 1825, and spent one year there in study. He was licensed by Lexington Presbytery, Oct. 23, 1826, and was ordained an evangelist by the same presbytery April 26, 1828. He then supplied a church at Christianburg, Va., and at the same time taught a school in that place. From 1830 to 1841 he labored as a missionary in Greenbrier and Pocahontas counties, Va., supplying the churches of Spring Creek, Anthony's Creek, Little Level, and Mount Carmel. From 1841 to 1843 he was stated supply at Warm Springs, Va.; was installed pastor at Shemariah, Va., by Lexington Presbytery, Aug. 24, 1844, and remained there till 1850. From this time to 1857 he resided at Staunton, Va., preaching and teaching. From 1857 to 1859 he had charge of an academy for girls at Salisbury, N. C. From 1859 to 1865 he was stated supply to Lebanon Church, Va. From 1866 he resided in Harrisonburg, Va., until his death, Aug. 2, 1881. See *Necrol. Report of Princeton Theol. Sem.* 1882, p. 15; *Christian Observer*, Sept. 28, 1881.

Campbell, William J., a colored Baptist minister, was born in 1812. He was baptized by the celebrated Andrew Marshall, and was licensed to preach by the First Colored Church in Savannah, Ga. On the death of Mr. Marshall he became his successor, in 1856, and, by his efforts, a new house of worship was built, and dedicated during the late civil war. Under his ministry the Church greatly increased in numbers. Owing to some internal troubles, he, with his deacons and seven hundred members, retired from the church edifice and worshipped in a hall. He died Oct. 10, 1880. See Cathcart, *Bapt. Encyclop.* p. 179. (J. C. S.)

Campè, in Greek mythology, was a monster stationed in Tartarus, to guard the Centimanes and Cyclops imprisoned there by Uranus. When Jupiter was advised by his mother and Metis to get the means whereby he might master his father, he was promised the help of the Cyclops and of the hundred-armed giants if he would liberate them; therefore he killed Campè and liberated them. When Bacchus journeyed through Libya, he erected a tent near Zabirna; here he slew an earth-born monster which bore the same name as the above (others say it was identical with it), and had killed many of the inhabitants. He piled up a great hill over the carcass, as a monument to his courage.

Campeggio, Giovanni Battista, an Italian prelate, was a grandson of Lorenzo. By his talents he obtained the episcopacy of Majorca. He opened the Council of Trent, Dec. 13, 1545, by a speech entitled *De Tuenda Religione*, published at Venice in 1561. See Hoefer, *Nouv. Biog. Générale*, s. v.

Campeggio, Tommaso, an Italian prelate, was born in 1500. He was nephew of cardinal Lorenzo, and accompanied that prelate on many of his missions. He succeeded him in the episcopal see of Feltre, and was sent by Paul III as nuncio to the colloquy of Worms (1540). He was one of the three bishops present at the opening of the Council of Trent in 1545, and there assisted at the sessions held under the pontificate of Paul III. He died at Rome, Jan. 11, 1564. He wrote various treatises on ecclesiastical discipline, among which we notice, *De Auctoritate Sanctorum Conciliorum*, dedicated to pope Pius IV (Venice, 1561):—also various works on ecclesiastical duties (ibid. 1550–55). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campen, Heimeric de (better known as *Heimericus de Campo*), a Dutch theologian, was born at Kampen (Overyssel). He first taught philosophy at Cologne. He was present at the Council of Basel in 1431, and in 1445 was made professor of theology at Louvain. He died there in 1460, leaving, *De Auctoritate Concilii*:—*Super Sententias*, and some other treatises. See Hoefer, *Nouv. Biog. Générale*, s. v.

Campen, Johannes, a Dutch theologian, lived in the beginning of the 15th century. He entered the order of Carmelites, and wrote some commentaries upon *Quodlibetorum Opus; Summulæ Artium*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Campetti, Pierre Calixte, a French theologian of the Capuchin order, was a descendant of the noble family of St. Sever, in Guienne. He died at Bordeaux in 1670. He wrote, *Pastor Catholicus, de Theologia Pastoralis, in Tres Partes Distributa* (Lyons, 1668):—*De Præceptis Decalogi et Ecclesiæ* (ibid. 1669):—*De Peccatis Septem Mortalibus et Censuris Ecclesiasticis* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Camphari, Giacomo, an Italian theologian, was born at Genoa in 1440, and became a member of the Dominican order. He went to England, to finish his studies at Oxford, where he was made a licentiate in philosophy. On his return to Italy he published *De Immortalitate Animæ, Opusculum in Modum Dialogi* (Rome, 1473; Milan, 1475; Vienna, 1477; Cosenza, 1478). See Hoefer, *Nouv. Biog. Générale*, s. v.

Camphausen, Matthew, a Flemish theologian, was born at Düsseldorf, Aug. 16, 1636. He entered the Jesuit order at Cologne in 1655, and became a notable preacher in Westphalia. He died at his native place, Sept. 18, 1703, leaving *Passio Jesu Christi Adumbrata in Figuris et Prophetis* (Cologne, 1704). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campi, Antonio, an Italian painter and architect, the second son of Galeazzo, and scholar of Giulio, was born at Cremona before 1536, and lived till after 1591. His best oil-paintings are *St. Paul Resuscitating Eutychus*, and *The Nativity*, in San Paolo, at Milan. As an architect he erected several edifices which are deserving of praise. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Campi, Bernardino, a Cremonese painter, was born in 1522, and studied under his brother Giulio, and under Ippolito Casta at Mantua. At Cremona he executed, in the church of San Gismondi, *St. Cecilia with St. Caterina and a Choir of Angels*. There are several other compositions of this artist in Milan, Mantua, and Cremona. He died about 1594. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Campi, Galeazzo, an Italian painter, was born at Cremona in 1475, and probably studied under the elder Boccaccino. He died in 1536. His picture of *The Virgin and Infant*, dated 1518, is in San Sebastiano at Cremona. Some of his best works seem to have obtained a place in the Gallery of Painters at Florence. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Campi, Giulio, an eminent Italian painter, the son of Galeazzo, was born at Cremona in 1500, and studied under Giulio Romana at Mantua, and afterwards at Rome. His best works are at Mantua, Milan, and Cremona. Two of them are, *The Descent from the Cross*, in San Gismondo, at Cremona, and the *Dome* of San Girolamo, at Mantua. He died in 1572. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Campi (or **Campo**), **Pietro Maria**, an Italian ecclesiastic of the middle of the 17th century, was canon of his native town and a reputable preacher. He wrote, *Dell' Historia Ecclesiastica di Piacenza* (Piacenza, 1661–62):—*Vita Gregorii X* (Rome, 1655). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campi, Vicenzo, an Italian painter, youngest son of Galeazzo, was born at Cremona before 1532, and studied under his brother Giulio. He painted four *Descents from the Cross*, for the churches of Cremona, and *St. Peter Receiving the Keys*, for San Paolo, of Milan. He died in 1591. See Hoefer, *Nouv. Biog. Générale*, s. v.

Campiani, Agostino, an Italian theologian of the first half of the 18th century, was born at Trivero, and became professor of canon law at Turin. He wrote, *De Officio et Potestate Magistratum Romanorum* (Geneva, 1725):—*Formularum et Orationem liber Singulus* (Turin, 1728). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campigny, Charles Benoit de, a French Celestine and afterwards Benedictine, was born at Orleans, and in 1588 obtained a canonry in the cathedral of Bruges. He afterwards became superior of a religious house at Lyons, and eventually entered the convent of St. Maur. He died in the monastery of the Blancs Manteaux at Paris in 1634, leaving, *Le Guidon de la Vie Spirituelle*, and *L'Anatophile aux Pieds du Roi* (Paris, 1613). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campion, Charles, *Comte de Tersau*, a French amateur engraver, was born at Paris in 1744, and died about 1816. The following are some of his plates: *Abraham and Isaac; Job and his Wife; The Dead Christ, with the Virgin and Angels*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Campion, Hyacinth, a Hungarian philosopher and theologian of the order of the Franciscans, was born at Buda in 1725. He was at first professor of philosophy and theology, and finally became provincial of Sclavonia. He died at Eszek, Aug. 7, 1767. His extant writings are, *Animadversiones Physico-historico-morales de Baptismo*, etc. (Buda, 1761):—*Vindiciæ pro suo Ordine*, etc. (ibid. 1766):—*Vindiciæ denuo Vindicatæ*, etc. (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campione, Francesco Maria, an Italian theologian of the order of the Trinitarians, lived in the beginning of the 18th century. His extant writings are, *Instruzione per gli Ordinandi* (Rome, 1702; Venice,

1703):—*Instruzione del Clero per ogni esame da-subire dell' Ordinario* (Rome, 1710):—*Instructio pro se Comparantibus ad Audiendas Confessiones* (ibid. 1711). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campioni, Carlo Antonio, a Tuscan composer of music, was born at Leghorn in 1720. He devoted himself early to the use of the violin and to composition, and his works were welcomed in Germany, England, and Holland. In 1764 he was called to Florence, as master of the chapel choir of Francis II of Lorraine, grand-duke of Tuscany, and devoted himself from that time to the composition of church music, performing, in 1797, a Te Deum with two hundred musicians. Campioni possessed the most complete collection of the madrigals of composers of the 16th and 17th centuries. He has left seven works of trios for the violin, and three of duos for violin and violoncello. See Hoefer, *Nouv. Biog. Générale*, s. v.

Campisi (Lat. *Campesius*), Domenico, a Dominican preacher, theologian, and musician of Sicily, was born at Raialbuto, and lived in the early part of the 17th century. He was of the order of Preachers, and was appointed professor of theology in 1629. He was also a skilful composer of music. He wrote, *Motelli a Due, Tre et Qualtro Voci, con una Compieta* (Palermo, 1615–18):—*Lilia Compi, Binis, Ternis, Quaternis, et Quintis Vocibus, Modulanda cum Completario et Litaniis Beatæ Virginis Mariæ* (Rome, 1623). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campistron, Louis, was a French poet and preacher of the Jesuit order. He was born at Toulouse in 1660, or, according to Querard, in 1656. Having followed, as chaplain, the army of the duke of Vendome to Italy, he became professor of rhetoric. Afterwards he distinguished himself at the court by his funeral sermons, delivered in honor of the two dauphins, son and grandson of Louis XIV, and finally of Louis XIV himself. Near the close of his life he withdrew to Toulouse, where he died, March, 1737, or, according to Querard, 1733. He wrote, *Quatre Stances sur la Sympathie:—Ode sur le Jugement Dernier:—Oraisons Funèbres des Deux Dauphins et de Louis XIV* (Toulouse, 1711, 1712, and 1715). See Hoefer, *Nouv. Biog. Générale*, s. v.

Campītæ (also **Campates** and **Campenses**) is the name of a small congregation of Donatists at Rome, mentioned by Jerome and others, and called also *Montenses* (q. v.) and *Rupitani*. Optatus says that their first bishop was Victor of Numidia, and that no church in Rome was open to him. He therefore surrounded a cave outside the city with wattles, and used it for a conventicle. Jerome says they met on a mountain. The three names seem to have been derived from *campus, mons*, and *rupes*, in allusion to their places of meeting.

Campo, Christoval, a Spanish martyr, was a citizen of Zamora, and was condemned as a heretic because he would not adhere to the doctrines of the Church of Rome. He was burned in 1560. See Fox, *Acts and Monuments*, iv, 456.

Campo, Liberale da, an Italian painter of the Venetian school, flourished in the latter part of the 14th century. In the cathedral at Venice is a picture by him representing *The Nativity*, dated 1418.

Camps, Peter, D.D., a Roman Catholic priest, a native of San Martin de Mercadal, Minorca, followed his flock to St. Augustine, Fla. The parish church was in the hands of the Protestants, the Franciscan chapel a barrack, and the other two chapels in ruins. Camps accordingly said mass in the house of Carrera, near the city gates. He continued religious services during the British rule, and died among his flock, May 18, 1790, aged seventy. In 1783 Florida was restored to Spain, when the Roman Catholic religion had free course. See De Courcey and Shea, *Hist. of the Cath. Church in the United States*, p. 667.

Camulachus. See Caemlach.

Camŭlus, in Italian mythology, was, according to various inscriptions, a god of war of the ancient Sabines, or a surname of *Mars*.

Camus, a French singer and composer of the court of Louis XV, was born in 1731 and died in 1777. He executed several sacred musical pieces, especially one entitled *Qui Confidunt in Domino*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Camus, Bonaventura, a theologian of Lorraine, lived near the middle of the 17th century. He was superior of the Franciscans at Toul, and wrote, *Eucharistiæ Sacramentum Explicatum* (Toul, 1656). See Hoefer, *Nouv. Biog. Générale*, s. v.

Camus, Jean, a French martyr, for confessing the gospel of Christ, was condemned by the senate of Paris, and burned there in 1547. See Fox, *Acts and Monuments*, iv, 404.

Camusat, Nicolas, a French ecclesiastic, was canon of Troyes, in Champagne, where he was born in 1575, and died Jan. 20, 1655. He edited *Chronologia Seriem Temporum et Historiam Rerum in Orbe Gestarum Continens*, from the creation to the year of Christ 1200, by an anonymous monk of Auxerre (Troyes, 1680, 4to):—*A Collection of the Ecclesiastical Antiquities of Troyes*, in Latin (ibid. 1610):—*Historia Albigensium*, by an eye-witness (first published from the MSS. in 1615; was translated into French by Sorbin, and published at Paris):—*Miscellanea*, a curious collection of acts, treatises, epistles, etc., from 1390 to 1580; besides many other works. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Camuset (or **Camuzet**), *abbé*, a French theologian, was born at Chalons-sur-Marne in 1746. He was at first assistant master of the College Mazarin, then professor. His works are highly esteemed, even by his adversaries. He wrote, *Pensées Antiphilosophiques* (Paris, 1770):—*Saint-Augustin Vengé des Jansénists* (ibid. 1771):—*Principes contre l'Incrédulite* (ibid. eod.):—*Pensées sur le Théisme* (ibid. 1785). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cana, Miracle of. Representations of this miracle frequently present themselves in early Christian art. It was supposed to be typical of the eucharist; indeed,

Antique Representation of the Miracle at Cana.

Theophilus of Antioch, so far back as the 2d century, looks on the change of the water as figurative of the grace communicated in baptism (*Comment. in Evang.*

lib. iv). Cyril of Jerusalem (*Catech.* xxii, 11) says it represents the change of the wine into the blood of the Lord in the eucharist; and this idea has been applied with eager inconsequence to the support of the full dogma of transubstantiation. The miracle is represented on an ivory, published by Mamachi, Bottari, and Gori, which is supposed to have formed part of the covering of a throne belonging to the exarchs of Ravenna, and is referred to the 7th century. See Bandini, *In Tabulam Eburneam Observationes* (Florentiæ, 1746, 4to).

Canada, Dominion of. The national and religious associations of this, our most important neighbor on the North American continent, are such as to justify the occupancy of more than usual space for their consideration.

I. *Physical, Industrial, and Political Aspects.*—1. *Geography.*—The Dominion of Canada comprises all those portions of British America, except the eastern coast of Labrador, that lie between the United States and the Atlantic, Pacific, and Arctic Oceans. Its area is about 3,500,000 square miles.

2. *Geology.*—From the Atlantic, along the north shore of the river St. Lawrence, along the north shore of the Ottawa, and even on its southern shore in its western part, along the Georgian Bay and the north shore of Lake Superior, thence north along the eastern shore of Lake Winnipeg, and extending beyond the height of land between these lines and Hudson's Bay, is one almost continuous belt of Lower Laurentian, relieved, at wide intervals, by spots of Upper Laurentian, with occasional bands and spots of Huronian, Cambrian, and Silurian, and, along the St. Lawrence and Ottawa Rivers, a considerable extent of Siluro-Cambrian, or Lower Silurian. The southern coast of Labrador, the southern shore of the St. Lawrence, the country along Lake Ontario, and what is known as "The Western Peninsula" of Ontario, have the Lower Silurian, rising, between Lake Erie and Lake Huron, through the Upper Silurian into the Hamilton and Chemung series of the Erian or Devonian formation. In the "Eastern Provinces," the strata reach through the Upper Silurian, Devonian, Carboniferous, and, in Prince Edward Island, even to the Trias. West of Lake Winnepeg, the series enters the Cretaceous and Tertiary. The Cretaceous appears also in British Columbia. The long range of islands skirting the north shore of Lake Huron are Lower Silurian on the north and Middle Silurian on the south, while, on the adjacent mainland, the Huronian prevails, and stretches north-east to the neighborhood of James's Bay. The "Eastern Townships" of Quebec give strata even of the Upper Silurian as their general character. South-west of James's Bay is a vast basin of Devonian; and surrounding this, and extending northwards, is a great extent of Silurian. Pleistocene gravels, sand, and clay are uniform and abundant in Canada. Terraces and ancient sea-beaches line the rivers and lakes, and contain, as far west as the Ottawa River, remains of marine shells and fish, at the height of even 450 feet above the St. Lawrence. The relation of these formations to the scenery and products of the country will be apparent.

3. *Resources.*—In minerals Canada is rich, producing the common metals, with nickel, platinum, antimony, and bismuth; all kinds of coal, salt, coarse and fine clays, marbles of great beauty, soapstones, building and precious stones. Her western coal-fields, to say nothing of those of the east, yield from 4,900,000 to 9,000,000 tons to the square mile, as at Horse-shoe Bend, on the Bow River, and at Blackfoot Crossing on the same River, respectively, the beds reaching even to a depth of twenty feet. Her anthracite of the western mountain region has been pronounced excellent. Her wheat-fields, of which 300,000,000 acres lie on the Athabasca and Peace Rivers alone, are among the best on the continent. Northern fruits, timber, and fish are abundant; and these, with numerous other products, find markets in parts as distant as Brazil and the East Indies.

4. *Trade, Industry, etc.*—According to the *Dominion Annual Register* for 1881, Canada has 1,310,896 tons of shipping, placing her fourth on the list of maritime powers of the world, England being first, the United States second, and Norway third. The number of acres owned in the same year by 588,973 owners was 67,645,162; the number occupied was 45,358,141. The amount of wheat raised was 32,350,269 bushels, with other products in proportion. The value of the fisheries in 1882 was $16,824,092.34, exclusive of the catch in Manitoba and the north-west territories, from which no returns were made. The value of Canadian lumber exported in 1881–82 was $24,962,652. In 1881, the amount invested in manufactures was $165,302,623, and the products of these amounted to $309,676,068. Canada, in 1882, had 52 railways, with 8069.44 miles completed, and 3189.16 miles in construction. The Canadian Pacific Railway is pushed forward with great speed, 450 miles having been laid, at an average of 2.6 miles a day. On one day, 4.1 miles were put down. On her canals, extending over a water-stretch of 2384 miles, Canada, in the year 1882, spent $2,100,000, gaining a revenue of $326,340.71. The Dominion expended on public works, in 1881–82, $1,884,964.07. The public debt in 1882 was $153,661,650, or $34 per head of her population. The banks which furnish returns had assets worth $229,714,471, and liabilities $152,819,055. The post-offices numbered 6171, and of these 806 were money-order offices. The deposits in the post-office savings bank were $9,473,661.53.

5. *Politics.*—Canada consists of confederated provinces and provisional districts. The provinces are Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, and British Columbia. The districts are Keewatin, Assiniboia, Saskatchewan, Alberta, and Athabasca. Each province has its local government; and, for the north-west territories, or districts, a lieutenant-governor, with a council, stipendiary magistrates, and other officers, holds the reins of government at Regina, Assiniboia. The general government is a limited monarchy, the sovereign of England being the supreme ruler, though the sovereign's functions are generally performed by representatives called governors-general. The Confederation Act provides that the government may be administered by the sovereign personally. The tenure of office by the governor-general is usually for six years. The chief officer is assisted by a privy council, consisting of persons whom he summons for the purpose of advising him, and any or all of whom he can remove. The lieutenant-governors of the provinces are paid by the general government; and their powers and functions are assigned by the governor-general, who appoints them, the office being held during his pleasure. That pleasure may not be exercised for the removal of a lieutenant-governor during the first five years, except for cause. The three estates of the realm are Queen, Senate, and Commons. The number of senators is limited by the Confederation Act to seventy-eight. The *Canadian Almanac* for 1884 shows seventy-two in office. Senators hold office for life, unless judged by the Senate disqualified by absence, removal from the country, bankruptcy, or treason. Senators cannot sit in the Commons. The basis of representation from the provinces in the Commons is population, as determined by the decennial census, Quebec having a fixed number of members, sixty-five, and the other provinces having more or fewer in the proportion to their population that sixty-five bears to that of the province of Quebec. The House of Commons chooses its own speaker, and may, at any time, be dissolved by the governor-general; or a new election must take place every five years. The speaker of the Senate is appointed by the governor-general, and has a vote, but no casting-vote. The speaker of the Commons has a casting-vote only. Money-bills originate in the Commons, and relate to no

subjects beyond those mentioned in the governor's message. Two years are allowed the queen in which to veto any bill, even after it has been passed by both houses and signed by the governor-general. The members in the several executive councils of the provinces vary, as do the houses in each, Ontario having but one house, the Legislative Assembly, and Quebec having two, the Legislative Council and the Legislative Assembly. The local parliaments of Ontario and Quebec sit for four years. Those of the maritime provinces have regulations which existed prior to confederation. Military matters, marriage and divorce (except such matters as licenses to marry, the persons allowed to keep registers of marriage, etc.), banking, criminal law, and, in general, all matters relating to the whole country, are in the hands of the central government. Education is a local matter. Agriculture and immigration are not confined to either the local or the general government. Judges, except in courts of probate in New Brunswick and Nova Scotia, are selected from the bar of the provinces they are to serve, are appointed by the governor-general in council, and are paid by the Dominion Parliament. That parliament takes the revenues and assumes the debts of the provinces, as they were before confederation, and pays these provinces fixed sums yearly to enable them to meet their burdens. In the Dominion Parliament debates may be in French or English: both languages must be used in records, journals, and printed acts in the province of Quebec. The Dominion capital is Ottawa; the capitals of Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, and British Columbia, respectively, are Toronto, Quebec, Halifax, Fredericton, Charlottetown, Winnipeg, and Victoria.

II. *Population.*—The number of inhabitants of the Dominion, in 1881, was 4,324,810. In 1882 there arrived 160,449 immigrants who declared their intention of remaining in Canada. The immigration of 1883 was 133,000. Hence, the population of Canada, at the close of 1883, was 4,618,259. Of the 4,324,810 given in the census of 1881, those of French origin number 1,298,929. Of the full number, 3,715,492 are native Canadians, Ontario containing the largest proportion of these, and Quebec the next. Divided according to religions, the Methodists number 742,981 adherents; Presbyterians, 676,165; Church of England, including 2596 Reformed Episcopalians, 577,414; Baptists, including 21,234 Mennonites of Ontario and Manitoba, 296,525; Congregationalists, 26,900; Disciples, 20,193; Lutherans, 46,350; Plymouth Brethren, 8831; Adventists, 7211; Quakers, 6553; Protestants (so-called), 6519; Universalists, 4517; Unitarians, 2126; other denominations, 14,269: total Protestants, 2,436,554; Roman Catholics, 1,791,982; those of "no religion," 2634; those giving no returns of religion, 86,769; pagans, 4478.

III. *History.*—1. *Political.*—Canada was first settled by the French, who gave it its present name from an Indian word meaning "a village." The first brick house of which we have any record was built by Père Buteux, in 1644, at Tadoussac, or, as the Indians called it, also, *Sadilege.* This trading-post lay at the confluence of the Saguenay and the St. Lawrence, and gained its name from the Indian (Ojibwa) *Dhōdhōsh*, plural *Dhōdhōshŭg*, a female breast, the surrounding hills and an island some distance up the Saguenay having a resemblance to the breasts of a woman. In 1663, Canada became a "royal government," with a governor and a council, with the Custom of Paris as a legal code, and with a modification of feudalism. The cession of Canada to England, by the treaty of Paris in 1763, found in the colony about 65,000 souls. The "Quebec Act" of 1774 was unjust to the English, depriving them of the right of habeas corpus. In 1793, Upper Canada abolished slavery, and Lower Canada did the same in 1803. The constitution of 1791 divided Quebec into Upper and Lower Canada. The virtual suspension of that constitution by the English Parliament led to the rebellion of 1837. In 1841 the two provinces were united under a new constitution, framed on the English model. The confederation of all the British American provinces had been advocated by chief-justice Sewell as early as 1814; was brought prominently before the public in 1857 by the present Sir Alexander Galt; and was accomplished for Ontario, Quebec, Nova Scotia, and New Brunswick, on July 1, 1869; for British Columbia in 1871, and Prince Edward Island in 1872, Newfoundland alone now refusing to enter the Dominion. In 1870 Canada consummated the acquisition of the Hudson's Bay Company's territories, and so laid the foundation of her future nationality. The relative progress of Canada may be seen from the following statement: In 1812, the year of the "American war," the population was 400,000: that of the United States, according to Mackenzie's *History of America*, was 8,000,000. Putting the present population of the latter at 55,000,000, the population of Canada ought to be, if the same rate of progress had been maintained in both countries, 2,750,000. The actual population, however, is above 4,600,000; that of Quebec and Ontario, "Old Canada," alone, being 3,282,255.

2. *Ecclesiastical.*—(1) *Roman Catholics.*—In 1610 and 1611 Acadia was visited by Récollets and Jesuits. In 1615 four Récollets came to Quebec with Champlain. In 1617 services were held at Quebec, Tadoussac, and Three Rivers. Great interest attaches to the church at Tadoussac, as it was the first church erected in Canada. Up to 1642 it was a bark cabin, with a wooden door, fastened by a padlock taken from the missionary's portmanteau. In 1747 Père Coquart, a Jesuit, commenced a wooden church. About 1870 some carpenters, while repairing the present church, found, under the floor, "a plate of what appears to be hammered lead," with the following inscription engraved upon it. It is given *verbatim et literatim.*

LAN 1747 LE 16 MAi M.CVGNET
FERMiER DES POSTES F.DORE
CO.MMiS. MiCHEL LAiOyE
FASANT LEGLiSE
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PLACE

I H S.

The early record of Jesuit labors is one of privation, zeal, virtue, superstition, mutilation, and massacre. Ladies of refinement bore their share in the sacrifices made for religion. François Laval, vicar-apostolic in 1659 and bishop in 1672, to check the liquor-traffic, first interfered, as an ecclesiastic, with the civil government, and, by his power, made the governors tremble. He gave his name to the university into which the seminary of 1668 developed. The Seminary of St. Sulpice, at Montreal, was founded in 1647. The Grey Nuns were settled in that city in 1737 by Madame Youville. The year 1826 witnessed the establishment of the diocese of Kingston, which included the whole of Upper Canada. Further divisions took place as the Church progressed, until now, in the *Almanach Ecclésiastique du Canada* for 1884, returns are furnished from four ecclesiastical provinces containing sixteen dioceses, three apostolic vicariates, and one apostolic prefecture, besides one Canadian diocese, that of Vancouver Island, which is under the control of the American province of Oregon city. The first bishop of Upper Canada was the Rev. Alex. McDonnell, who is said by Dr. Canniff to have been consecrated in 1822. When he entered the country, in 1804, there were only two Roman Catholic clergymen in Upper Canada, and one of them deserted his post. The bishop had no assistance for ten years, while travelling from Lake Superior to Lower Canada. He lived in Indian huts, and spent many thousand pounds of his private means in building churches and educating priests. He obtained almost all the lands now possessed by his Church in Ontario, and held for years a seat in the Legislative Council. The recent progress of Roman

Catholicism in Canada is very marked, and threatens the welfare of the country. The time was when, in the persons of the Récollets, it opened its church-buildings in Quebec and Montreal to clergymen of the Anglican and Scotch churches respectively, while a Gallican bishop welcomed the arrival of a Protestant bishop by a double kiss. Now, adopting the syllabus and the Vatican decrees of 1864 and 1870, and strengthened by the influx of European Jesuits, it systematically pushes the Protestants out of public offices and the province of Quebec; attempts the suppression of the Protestant press, and the control of the books to be studied in Ontario schools; threatens the destruction of a medical school which has been affiliated with a Protestant university, and openly boasts of its designs on the political and religious destinies of the whole Dominion. The results which would arise from the predominance of this form of Christianity may be judged from the fact that the latest sources of information at hand show that over 64 per cent. of the non-readers over twenty years of age, and 59 per cent. of the non-writers, of the Dominion, are found in the one province in which that Church is supreme. This supremacy arose from the generous grant to the conquered French, by the English victors, of such religious rights as they had possessed up to the time of the conquest, and, also, of the use of the French language. The year 1855 was signalized by the abolition of the seigniorial tenure of land. Prior to this, the seignior was a feudal judge of all crimes except murder and treason; and, from him, the peasant held his land subject to compulsory feudal obligations. The Seminary of St. Sulpice was the seignior of the whole island of Montreal; and, even with its now limited power, it has so strengthened its claims that a large band of Indians, intrusted to it for education, has been driven to seek refuge from its severity in a distant portion of Ontario.

(2) *Church of England.*—The first clergyman who officiated in Canada was the Rev. John Ogilvie, D.D., a graduate of Yale; and the first after the conquest was Mr. Brooke, of Quebec, who acted as chaplain at Niagara in 1759. The Rev. John Doty was a chaplain between 1777 and 1781, and a missionary at Sorel after 1784. The first resident clergyman was the Rev. John Stuart, a United Empire Loyalist from Virginia. He arrived in 1781, and labored between Kingston and Niagara. The United Empire Loyalists, by their assumption of special claims for their Church, afterwards introduced long and bitter contentions into the land which they adopted. The first bishop was the Right Rev. Charles Inglis, of Nova Scotia, who was consecrated in 1787. In 1793 bishop Jacob Mountain was appointed to Quebec, which meant all that was then Canada. His successor was the Hon. and Right Rev. Charles James Stewart, D.D., said to be a scion of the royal house of Stuart. He was a member of the Executive Council of Canada under the constitution of 1791; and to him and his successors was granted by letters patent the title of "lord bishop," though the Anglican Church is not "Established" in Canada. In 1791 one seventh of the unsurveyed lands was set apart "for the support of a Protestant clergy." The ambiguity of the term "Protestant clergy" caused a long and bitter agitation, which ended, in 1854, in the triumph of those opposed to a religious establishment. In 1839 the diocese of Quebec, under Dr. George Jehoshaphat Mountain, was divided, and that of Toronto formed, with the Hon. and Right Rev. John Strachan, D.D., as bishop. He was the Anglican champion in the Clergy Reserves agitation. Through his exertions King's College was opened in 1843, in Toronto, as an Anglican institution. On the transformation of this into a provincial university, called "Toronto University," in 1850, Trinity College, Toronto, was begun for the Anglican Church, and opened in 1852. In 1850 the queen exercised her royal supremacy in the Canadian branch of the English Church for the last time, by appointing Dr. Fulford as bishop of the new diocese of Montreal. In 1860 bishop Fulford became metropolitan, after nine years of effort, led by Dr. Strachan, to secure the right of the Canadian Church to create such an appointment. Dr. Lewis, to whose suggestion the Lambeth Conference of 1867 was due, became bishop of "Ontario" in 1862. The issuing of royal mandates for the consecration of bishops ceased with the appointment of Dr. Williams as fourth bishop of Quebec in 1863. In the meantime, bishops had been appointed to Fredericton in 1845, Rupert's Land in 1849, Huron in 1857, Columbia in 1859, the missionary diocese of Algoma in 1873, Moosonee, another missionary diocese, in the same year, to Athabasca and Saskatchewan in 1874, and to Niagara in 1875. Two new bishops were consecrated in 1879 for dioceses named New Westminster and Caledonia, formed from that of Columbia; and a new diocese of Assiniboia, as yet without a bishop, has been erected in the north-west. In October, 1830, was formed the "Society for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers in Upper Canada." Its first missionary was Mr. James D. Cameron, "a half-bred native," who was "zealous even to enthusiasm." The address to the Indians, published in the annual report of this society with the long name, is a charmingly simple presentation of the Gospel of Christ. A committee of the S. P. C. K. of England was at work in York, now Toronto, prior to 1825. The contributions of the Canadian Church to foreign missions are made through the great societies of England. The mission of this Church to the French Canadians is known as the "Sabrevois Mission." During 1883 the various missions of Canada have been consolidated under one central missionary society, and the Church has energetically committed itself to the temperance reform, by the formation of a Church of England Temperance Society, with parish branches and Bands of Hope. The contests between High and Low churchmen have been keen and long, the clergy in the Toronto diocese and the most eastern dioceses tending to the High school, and most laymen leaning to the Low. The Evangelicals have recently secured appointments from their school to two dioceses, one of which is the best in Canada.

(3) *Presbyterians.*—In 1765 a chaplain of the 24th regiment, the Rev. George Henry, officiated at Quebec, while Mr. Bethune, chaplain of the 84th, founded the first Presbyterian congregation in Montreal. In 1792 was erected the St. Gabriel Street Church, Montreal, the oldest Protestant church-building in Canada. The first presbytery was formed in 1786, in Nova Scotia, where the burghers and anti-burghers had commenced work. The "Associate Presbytery of Nova Scotia" was founded by Dr. James McGregor and two others in 1794. These two presbyteries united in 1817, as the "Presbyterian Church of Nova Scotia." In 1803 the Presbytery of Montreal was founded by two ministers and one elder. The Established Church of Scotland, or "The Kirk," commenced labors in 1784, when the Rev. Samuel Russel took up his residence in Halifax. In 1831 the "Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland," was formed in "Old Canada," with twenty-five ministers. These united, in 1840, with the "Associate Church of Scotland in Upper Canada." Prior to that time, the "United Presbyterian Church in Canada" was formed. In 1833 the "Synod of Nova Scotia, New Brunswick, and Prince Edward Island" was formed, with seven ministers. The Presbytery of New Brunswick did not enter this synod, but, in 1835, formed the "Synod of New Brunswick." The "Free Church" secession of 1843 led to the formation of the "Presbyterian Church of Canada," in 1844, with twenty-five ministers. This schism has ultimately led to a unity grander and purer, doubtless, in spiritual life, than would have been probable without it. In 1861 the "Free Church" and the "United Presbyterian Church" united as the "Canada Presby-

terian Church," with two hundred and twenty-six ministers. The General Assembly of this Church was founded in 1870. On June 15, 1875, in Montreal, "The Kirk," the "Canada Presbyterian Church," the "Church of the Maritime Provinces in connection with the Church of Scotland," and the "Presbyterian Church of the Lower Provinces" united as the "Presbyterian Church of Canada." A very few congregations connected with "The Kirk," of which "St. Andrew's Church" of Montreal is the chief, refused to enter the union, and commenced a suit at law for the control of the "Temporalities Fund." This fund had arisen from the consolidation of grants received principally from the "Clergy Reserves." The suit ended as had a previous one, that of the new "Methodist Episcopal Church" against the "Wesleyans," in the decision that the majority of a Church, in its corporate action, must be considered the Church. While supporting the majority, however, Parliament refused to alter the title of the board which controls the fund; and it remains as "in connection with the Church of Scotland." The claimants who entered the union were twenty-seven; the dissidents, seven.

The "Presbyterian Church of Canada" makes the Bible the infallible rule of faith and manners, the Westminster Confession the subordinate standard, the catechisms the means of doctrinal instruction, the "Form of Presbyterian Church Government" and the "Directory for the Public Worship of God" the standards of government and worship. This Church has missions in the New Hebrides, Trinidad, Erromanga, Formosa, and India, besides missions to the French-Canadian Roman Catholics. As a specimen of the early influence of this Church, special reference may be made to the Rev. William Smart, one out of many names connected with pioneer work in Canada. Converted to God in Drury Lane Theatre, London, by seeing the vast audience, and asking himself, "Where will all these people be in one hundred years?" and "Where shall I then be?" he gave himself to study and the ministry of Christ, came to Canada in 1811, and founded the first Sunday-school in Upper Canada; in 1817 established the first Bible Society in Upper Canada; in 1818 founded the first Missionary Society; and originated the first Religious Tract Society in 1820. The early spirit of this Church has not departed from it; but, with great wealth and intelligence, its influence for good grows steadily.

(4) *Methodists.*—This body, the largest of the Protestants, like both Anglicans and Presbyterians, owes its origin in Canada greatly to soldiers. Commissary Tuffey, of the 44th regiment, a local preacher, held meetings in Quebec in 1780; and major Neal, of a cavalry regiment, another local preacher, labored in 1786 along the Niagara river. Philip Embury and Barbara Heck, after living ten years in Lower Canada, came to Upper Canada in 1785. In 1788 came to Ernestown an Irishman, named James McCarthy, a follower of Whitfield. He preached for the Methodists. His enemies had him conveyed to one of the "Thousand Islands," where he was left to perish. His fate has never been generally known; but his son informed the writer of this article that he escaped from the island, and, after making his way towards home, was found by the roadside stabbed in a number of places. The early records of Methodism give the names of Losee, Dow, Bangs, Dunham, Case, the Coates, Pickett, and others, as the pioneers of its heroic age. In 1814 the English Wesleyans began work in Montreal, and extended it to Upper Canada in 1818. In 1820 Lower Canada was given up to the English Conference, Upper Canada being under the control of the Methodists of the United States. The Methodist preachers of the West, many of them being from the United States, and not able to take the oath of allegiance, were not allowed to perform marriages, even when that right was conceded to Presbyterians and Lutherans in 1797, and when, as late as 1823, a bill was introduced into Parliament to give them the desired authority. The first conference met at Hallowell, now Picton, in 1824. The Conference Missionary Society was formed at this period. The "Canadian Wesleyans" arose in 1827, under Ryan and Breakenridge. In 1828 Canadian Methodism became independent of the United States, and, in 1831, its preachers obtained the right to marry. In 1833, aided by the Rev. Dr. Alder, it united with the British Conference, taking its name and form, and abandoning episcopacy. In 1840 this union ceased, owing to the fact that the Canadians refused to be coerced entirely by the English on questions of domestic policy, and make their paper, the *Christian Guardian*, the advocate of the union of Church and State. In 1834 arose a new Methodist Episcopal Church. In 1847 the English and the Canadians reunited.

Methodism in Nova Scotia began about 1775, in services held by the people themselves, they being destitute of clergy. These led to the conversion of a youth named William Black, who subsequently became "The Apostle of Methodism in Nova Scotia." In 1784 Freeborn Garrettson and James O. Cromwell arrived; and, in 1788, James Wray, an English missionary. Methodism in New Brunswick began in 1791, under the Rev. A. J. Bishop, of Jersey. In Prince Edward Island, the pioneer, in 1807, was the Rev. James Bulpit. In the Hudson's Bay Territories, the work began with English and Canadian missionaries in 1840. For British Columbia, England provided money, and Canada supplied men—the Rev. Dr. Evans, and Messrs. White, Robson, and Browning, in 1858. In 1854 the Canada East District was united to the Conference of the Wesleyan Methodist Church; and in 1873 Mr. Cochran and Dr. McDonald went as missionaries to Japan. The year 1874 witnessed the union of the Canada Conference with the Conference of Eastern British America and the Methodist New Connection, under the name of "The Methodist Church of Canada." Connection with England then ceased. A general union of all the Methodists, except the colored people and the *Albrecht Brüder*, took place in 1883. Legislative action, confirming this union, has taken place during the present year, 1884. The amalgamated bodies were the Methodist Church of Canada, the Methodist Episcopal Church, the Primitive Methodist Church, and the Bible Christians. The new name is "The Methodist Church." The General Conference, composed of ministers and laymen in equal numbers, is quadrennial. Two general superintendents travel through the whole country, and are so appointed as to secure a new election every four years. They are responsible to the General Conference. Their salaries are paid from the General Conference Fund, the Mission Fund, and the Educational Society, in the proportion of one half, one third, and one sixth, respectively. The salaries are $2000 and travelling expenses. The Rev. Samuel Dwight Rice, D.D., and bishop Carman are the general superintendents. Laymen sit in Annual Conferences, which elect their own presidents. Probationers do not sit in conference. A general superintendent, if present, opens the Annual Conference, and presides during the first day, and alternately with the president on following days. The term "Chairman of District" has been changed to "Superintendent of District." Annual Conferences elect their own stationing committees, and ordain their own probationers. In district meetings, ministry and laity are equally represented. Laymen, to be elected to Annual Conferences, must have been of five years good standing as members of the Church, and of the minimum age of twenty-five years. Equitable arrangements are made for the management of the "Superannuated" and "Supernumerary" Funds, the Missionary Fund, and the transfer of ministers from one conference to another, no conference having the power to transfer a man, without his consent, for more than nine years. The transfer committee is composed of the general superintendents, presidents of confer-

ences, and one minister from each Annual Conference. It has two sections, the Western and the Eastern, the dividing line being the eastern limit of the Montreal Conference. The conferences are named London, Guelph, Niagara, Toronto, Bay of Quinte, Montreal, Manitoba, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland. The Church has 157,762 full members, and 12,151 on trial; ministers, 1633; probationers, 219; parsonages, 877; churches, 3159; Sunday-schools, 2707; scholars, 175,052. The value of church property is $9,130,807. There are foreign missionaries in Japan and Bermuda, 14; French missionaries, 9; Indian, 27, besides unpaid agents and teachers; domestic, 350. The amount raised for missions in 1883 was $193,769.

(5) *Baptists.*—The earliest history of the Baptists in Canada is connected with the Maritime Provinces. Baptist principles became the nucleus around which, during times of revival, persons originally Congregationalists, Episcopalians, Presbyterians, and Baptists associated together. At first, mixed communion prevailed in many places, yielding, finally, to close communion. Strange speculations, mystical explanations of Scripture, and the confounding of emotional impulses with the action of the Holy Spirit, marked many of the early Baptist preachers, and doubtless contributed to arouse prejudices seriously affecting the subsequent history of the body. Henry Alline, a "New Light" Congregationalist, and David George, an escaped slave from Virginia, both illiterate men, as early as 1760 and 1792, contributed to Baptist interests by preaching to both blacks and whites. The latter lived in a hut of bark and poles, baptized converts in a creek, was forced to go to Sierra Leone, and on his return found his church at Shelbourne broken up, and was saved from further persecution by being formally licensed to preach to the blacks by governor Odell, in 1792. In 1763 a Baptist congregation from Massachusetts came, with their pastor, Mr. Nathan Mason, to Sackville, N. B. Others from the same place came to Nova Scotia. Shubal Dimock, a Presbyterian of Mannsfield, Conn., was persecuted and plundered. He removed to Newport in 1771, was immersed in 1775, and formed a church in 1779. Churches were formed in Cornwallis, in 1776; Chester, 1778; Halifax, 1795; and Argyle, 1806. The first Baptist church erected in the Maritime Provinces, or, perhaps, in Canada, was either that of Sackville, in 1763, or, as seems more strongly supported, that of Horton, in 1778. In 1797 four ministers devised a plan of an association, six churches, partly Baptist and partly Congregational, uniting. The first minutes were published in 1810. Great progress was made by revivals in 1828, in which year the association was strengthened by the addition of a congregation partly composed of seceders from the Church of England. This secession is credited to the opposition of the rector, afterwards bishop Inglis, to "evangelical" preaching and conversions. The "Fathers" of the Baptist churches in the East were Theodore and Harris Harding, Chipman, Edward and James Manning, Ansley, Dimock, Burton and Crandall. Gilmour, Cramp, and Davidson are names most prominent in the West. The first Baptist congregation of "Old Canada" was that of Caldwell's Manor, in Lower Canada, formed in 1794 by Rev. E. Andrews, of Vermont. The Montreal Church began in 1831. The Canada Baptist Union was formed in 1800. The Grande Ligne Mission began in 1835. The Maritime Provinces have seven Associations, with 218 ordained ministers and 38,430 communicants, two thirds of whom are in Nova Scotia. The Baptist Convention for the Maritime Provinces meets annually for the management of home and foreign missions and for education. These departments are managed through three boards. Among the Telugus of India are three stations, eight missionaries, four men and four women, with ninety-one communicants. The mission property of the Eastern Baptists, among the Telugus, is worth $12,500. The disbursements for the year ending August, 1883, were $8331. The Home Mission Board, which meets at Yarmouth, spent, last year, $4400 for forty-nine missions and fifty-two men. There is also a French mission above Yarmouth, near Digby. In Ontario and Quebec are two home mission conventions, combined in one foreign missionary society, organized in 1866. This society, also, has a mission among the Telugus, with the same number and kind of stations and missionaries as the Eastern society, and about eleven hundred communicants. The Western Baptists number 27,066.

(6) *Congregationalists.*—In 1759 New England Puritans settled in Nova Scotia under a provincial enactment, which gave "full civil and religious liberty" to "Protestants dissenting from the Church of England." After this, Congregational churches gradually increased in Nova Scotia and New Brunswick. Some Christian soldiers at Quebec secured, in 1801, from the London Missionary Society, a pastor, Rev. Mr. Bentom, who supported himself mainly by the practice of medicine. He was fined and imprisoned for the publication of a pamphlet protesting against the arbitrary suspension by the authorities of the act granting power to Congregational ministers to keep registers of clerical acts. This deprived such ministers of their legal status for thirty years. Mr. Bentom's Church eventually joined the Presbyterians. Prior to doing so, however, they began the Quebec Auxiliary Bible Society in 1804, and organized the first Canadian Sunday-school in 1806. In 1811, a graduate of Dartmouth College, the Rev. John Jackson, came to the "Eastern Townships," and labored with almost no pecuniary reward for ten years, retiring through failure of health. In 1815, a graduate of Middlebury College, the Rev. J. Taylor, came to Eaton; and in 1816 the Rev. Thaddeus Osgood came to Stanstead and formed a Congregational Church. Congregationalism was introduced into what is now Ontario by the Rev. J. Silcox, of Frome, England. In 1831 was formed Zion Church, Montreal, which, under the pastorate of the Rev. Dr. Wilkes, has, perhaps, done more for Congregationalism in Canada than any other church. In 1833 the illegal decree before mentioned was rescinded. Dr. Wilkes, after educating himself in Glasgow for the ministry, came to Canada in 1836. The feelings aroused by the rebellion of 1837 caused many pastors from the United States to return thither, leaving the congregations to struggle alone. In that year the missions were supervised in the East by Dr. Wilkes, and in the West by Mr. Roaf, Kingston being the dividing point. This kind of Congregational episcopacy ended in 1851, but has lately been revived under the Rev. Thomas Hall. The Congregational Union of Ontario and Quebec was formed in 1853, from separate organizations in these provinces. The Congregational Theological College, formed by a union of schools in 1846, was removed from Toronto to Montreal in 1864, and affiliated with McGill University. Among other benefits conferred on Christianity by this college, not the least has been the gift to the Church of England of the Rev. John Cunningham Geikie. Canadian Congregationalism is organically weak and numerically small, yet true to a sound but large-hearted Christianity. Besides the Congregational Union of the West, there is a similar union for Nova Scotia and New Brunswick. The returns for the West for 1882–83 are, members, 6047; Sunday-school scholars, 7260; preaching-stations, 107, of which 5 are in Manitoba, on missions started by the Rev. Mr. Ewing; Sunday-schools, 80; additions by profession, 398; baptisms, 403, of which 43 were of adults. The returns for the East are, members, 1284; Sunday-school scholars, 755; preaching-stations, 27; Sunday-schools, 13; additions by profession, 19; baptisms, 44, of which 5 were of adults. The organ of this body is the *Canadian Independent*, of Toronto, of which Rev. John Burton, B.D., is editor.

(7) *The Evangelical Association.*—This body, founded by Jacob Albrecht, of Montgomery County, Pa., com-

menced in Canada in 1839, under two missionaries in Welland and Waterloo, the Revs. M. Eis and C. Hall. Their work, at first among Germans, has become partly English. The body is connected with the Church of the same name in the United States. In 1864 a separate conference for Canada was formed. Missions exist on the Ottawa, in Muskoka, and at Parry Sound. In April, 1883, there were 5066 members, 55 preachers, 75 churches, valued at $118,400, 25 parsonages, worth $28,225, with 82 Sunday-schools, 5320 scholars and 1007 teachers. The Mission Fund amounted to $7000.

(8) *Christian Disciples.*—This body maintains the same principles as the followers of Campbell in the United States. It arose, apparently, from the labors of Scotch Baptists and followers of the Haldanes. The pioneers were Stewart, Stephens (both students of Haldane's College), Weir, Hutchison, Oliphant, Menzies, McLaren, McKellar, McVicar, Sinclair, Robertson, and Barclay, with Mr. James Black, of Eramosa, who came to Canada in 1825, and still lives, at the age of over eighty. The body is not numerous.

(9) *Unitarians.*—There are but three congregations of this body in Canada, so far as is known. These are in Montreal, Toronto, and St. John, N. B. The Montreal Church was organized in 1842, and served for some months by the Rev. Henry Giles. The first pastor was the Rev. Dr. Cordner. For ten years the Church was connected with the Remonstrant synod of Ulster, Ireland. In 1856 it became independent. In the strife and opposition of its first years, it grew. With the repudiation of such irrational interpretations of orthodox doctrines as alone furnish a legitimate ground for objections against these doctrines, the orthodox churches gain such a hold on the masses that Unitarianism makes but little progress. The Unitarian Church in Toronto was founded in 1845. That in St. John appears to have no settled pastor. The congregation in Montreal is of the moderately conservative wing, and seeks to be definitely Christian. The radicals, who either reject the supernatural, or call themselves Agnostics, have drifted into the "Free Thought Club." The body numbers 2126.

(10) There are other small bodies, Lutherans, Quakers, Swedenborgians, etc.; and small communities of Jews exist, to the number of 2393. "Free-Thought" clubs exist in some of the leading cities, chiefly in Montreal.

IV. *Languages, Literature, and Education.*—German prevails in some localities, but is gradually giving place to English. French is spoken by 1,298,929 persons, chiefly in the province of Quebec, and promises to increase in extent and influence. Canadian French is not a *patois*, but is mainly the French of the age of Louis XIV, preserved, by distance, from the effects of the revolutions of France, and exhibiting trifling local varieties in vocabulary, with occasional Anglicisms. In the writings of Garneau, Sulte, Chapman, Lemay, Faucher de St. Maurice, Marmette, Bibaud, Fréchette, and many others, a style is found that would do no disgrace to Paris, the last-named having been made laureate by the French Academy. The intonation of Canadian French lacks the refinement of Paris; but that of Canada does not give the harsh *burr* to the letter *r* which is so often heard east of the Atlantic, and is wholly devoid of dialects. Canada supplies, in increasing numbers, her own school text-books; and royal societies of art and literature, founded under the auspices of the marquis of Lorne, promote the growth of an educated taste. The table below shows the publications of the country that publish advertisements.

Education is under the control of the provincial governments, and, consequently, is not uniform. In Ontario and other provinces, the system is unsectarian, yet Christian, provision being made for opening and closing prayers, though permission to be absent from these may, under certain circumstances, be given. There is provision for Roman Catholic separate schools. In Quebec, education is sectarian and Roman Catholic, with provision for Protestant dissentient schools. In Manitoba, the schools are partly Protestant and partly Roman Catholic. The Ontario system, developed by the late Dr. Ryerson, is the model, to which the best remaining systems are similar, with local peculiarities. Under that system, the various grades of schools are public schools, high schools, collegiate institutes, and the university, with a special institution named Upper Canada College, founded in Toronto and endowed on the model of the great public schools of England, and with model and normal schools and an agricultural college. The public schools are free, as are most of the high schools and collegiate institutes; and education is compulsory. There are military schools at prominent places, and a military college at Kingston. These are under Dominion control, there being no provincial militia in Canada. The chief non-denominational colleges are Toronto University, McGill University, and the University of New Brunswick. The expenditure for education in Ontario alone for 1880 was $2,822,052.

The Roman Catholics have one university, Laval, in Quebec, besides numerous colleges and convent-schools.

The Church of England has, of universities, Trinity, Bishop's, the Western, King's College, and St. John's, in Toronto, Lennoxville, London, Windsor, N. S., and Winnipeg, respectively. There are, also, in Toronto, Wycliffe Theological College, and, in Montreal, the Diocesan Theological College, to meet special wants, besides other colleges and schools, some of which are for ladies only, and the Sabrevois Mission College of Montreal.

The Presbyterians have Queen's and Dalhousie Universities, with Manitoba and Morrin Colleges, besides Knox Theological College, of Toronto, and the Presbyterian Theological College, of Montreal, and other schools, some being for ladies.

The Methodists have Victoria and Albert Universities, which, under the union, are to be consolidated under the name of the former, Albert becoming a high-class school. They have, also, Mount Allison University, with theological schools in Cobourg, Montreal, and Sackville, besides ladies' colleges at Hamilton, Whitby, and Sackville, and various other schools.

CANADIAN PUBLICATIONS.

Provinces and Districts.	Papers.	English.	French.	German.	Religious.	Agricultural.	College.	Educational.	Medical.	Mechanical.	Commercial.	Financial and Banking.	Liquor Trade.	Lumber Trade.	Printers'.	Trade and Industry.	Legal.	Miscellaneous.	Quarterly.	Semi-Weekly.	Tri-Weekly.	Weekly.	Daily.	Monthly.	Semi-Monthly.
British Columbia.	8	8																		3		3	2		
N. W. Territories.	5	5																							
Manitoba	16	14	2															1		2		11	2	1	
Ontario	387	375	3	9	19	6	5	3	4	1	2		1	1		2	2	15	1	6	1	298	31	45	4
Quebec	110	53	57		5	5		2	3	2	2	1			1		1	5	1	5	5	59	19	20	1
New Brunswick	32	31	1		2	1	1								1					1	1	23	5	2	
Nova Scotia	47	47			5	1	3									1	1		1		3	33	5	3	2
P. E. Island	9	9			1															1		6	2		
Totals	614	542	63	9	32	13	9	5	7	3	4	1	1	1	2	3	4	21	3	18	10	433	66	71	7

The Baptists have Acadia University, with Horton Academy and Acadia Seminary, with a first-class theological college, McMaster Hall, in Toronto, and a college in Woodstock, Ont.

The Congregationalists have a theological college in Montreal.

The medical schools of Toronto, Kingston, and Montreal are of a high character. Schools for the blind, for deaf mutes, for Indians, and reformatory schools, with scientific, literary, and art societies, abound. Two medical schools for ladies have recently been opened in Toronto and Kingston. Wealth begins to show its power in the erection and equipment of buildings not surpassed upon this continent. The result is seen in the fact that Canadian names, both French and English, are honorably quoted in Europe, even while Canada is, politically, not yet a perfect nation, but is in a state of transition from a position difficult to define to one more definite but, as yet, unseen.

V. *Authorities Consulted.*—*Canadian Almanac*, 1883, 1884; Rolland's *Catalogues*; Hodgins, *Hist. of Canada*; *Contemporary Review*, Nov. 1880; Miles, *Hist. of Canada*; Watson, *Constitutional Hist. of Canada*; *Cong. Year-book*, 1880–84; *Reports of Society for Converting and Civilizing the Indians*, 1831, 1832; *Reports of Home District Com. of S. P. C. K.* 1827; *Bishop Strachan's Charge of* 1860; *Canons of Synod of Toronto*, 1851–71; *Atlas of Geological Survey of Canada*, 1863; *Philadelphia Exhibition Catalogue of Canadian Minerals*; *Minutes of Canadian Methodist Conference*, vols. i, ii; Canniff, *Settlement of Upper Canada*; Melville, *Rise and Progress of Trinity College*; Taylor, *The Last Three Bishops Appointed by the Crown*; *Relations des Jésuites*; *Report of the Canadian Pacific Railway*, 1877; *Encyclopædia Britannica*; Galt, *Church and State*; *Garneau's Hist. of Canada*, by Bell; *Report of Church of England French Mission*, 1881–83; Morgan, *Dominion Annual Register*, 1880–82; Ryerson, *Hudson's Bay Territory*; *Debates on Confederation*, 1865; Cornish, *Cyclopœdia of Canadian Methodism*; Carroll, *Case and his Contemporaries*; *Report of Toronto Conf. Miss. Soc.* 1881–2; *Journal of the United General Conference*, 1883; Parkman, *Pioneers*; Miles, *Prize Questions on Canadian History*; Boyd, *Hist. of Canada*; Roy, *Hist. of Canada*; Mackenzie, *Hist. of America*; Ryerson, *Story of my Life*; *Census of Canada*, 1871, 1881; Bliss, *Clerical Guide*, 1879; Russell, *Champlain's Astrolabe*; *First Presb. Council Proceedings*, 1877; Croil, *Dundas*; *Presb. Year-book*, 1876, 1878; *Life of Dr. Burns*; *Government Maps of Canada*; *Lord Dufferin's Administration in Canada*; *Lovell's Geography*; Huyshe, *Red River Expedition*; *Picturesque Canada*; Moister, *Hist. of Wesl. Missions*; Playter, *Hist. of Methodism in Canada*; *Memoir of Bishop G. J. Mountain*; *Annuaire de l'Institut Canadiende Quebec*, 1878, *Revue de Montréal*, Dec. 1877; Ayer, *American Newspaper Annual*, 1882; Bill, *Fifty Years with the Baptist Ministers*; *Official Postal Guide*, Oct. 1882; Rolland's *Almanach Ecclésiastique du Canada*, 1884; Dawson, *Geological Report of North-west*, in *Toronto Globe*, Oct. 30, 1883. (J. R.)

See additional article on p. 994 of this vol.

Canal, Fabio, a Venetian painter, was born in 1703, and studied under Gio. Bat. Tiepolo. He died in 1767. In Venice he executed many works for the churches and public edifices.

Canale, Giuseppe, a Roman designer and engraver, was born in 1728, and studied under Jacob Frey. In 1751 he was invited to Dresden to execute some fine works for the gallery. The following are his principal prints: *Christ and St. John*; *Christ Appearing to St. Thomas*; *A Turkish Woman*; *Maria Josephina, Queen of Poland.*

Canales (Canalis or Canale), Bartolommeo, an Italian theologian, was born in 1605, at Monza, in the duchy of Milan. He entered the congregation of Regular Clerks Barnabites, and was celebrated for his piety and seclusion from the world. He died in 1684, and left some works, among them, *Diario Spirituale*, or meditations for every day in the year (Milan and Rome).

Canales, Giovanni, an Italian theologian, was born at Ferrara and lived near the close of the 15th century. He entered the order of Cordeliers, and composed several treatises on the *Celestial Life*, the *Nature of the Soul*, on *Paradise*, on *Hell*, etc. (Venice, 1494). See Hoefer, *Nouv. Biog. Générale*, s. v.

Canarese (or **Karnata**) Version. The Canarese is spoken by about seven millions throughout the Mysore, also in the province of Canara, and as far north as the Kistna River. The first attempt towards a Canarese version of the Scriptures was made at Serampore in 1808, and it was not till 1822 that the New Test. was completed at press. A version of the Old Test. was also undertaken, and partly executed by the Serampore missionaries. But, on finding that others had undertaken a similar work, they relinquished it. In 1817, Mr. Hands, of Bellary, an agent of the London Missionary Society, made it known to those concerned that he had translated the whole of the New Test. into Canarese. Of this translation the Gospels and the Acts were printed at Madras under the immediate eye of the translator. In order that the translator might not be longer detained from his station, the types and printing materials were sent to Bellary, and the entire New Test. was completed in 1821. At this period Mr. Hands had likewise completed the translation of the Old Test., while his friend and coadjutor, the Rev. Wm. Reeve, had engaged in a separate translation of the Pentateuch, with the view of comparing it with that of Mr. Hands, and of securing thus a more correct and idiomatic version. In 1822, while these two laborers were conjointly engaged in their undertaking, the Madras Bible Committee, upon whom the superintendence of this translation had devolved, invited them to associate themselves with major A. D. Campbell and R. C. Gosling, so as to form a sub-committee of translation. Under the care of this sub-committee, the version of the Old Test. was continued. In 1832 the Old Test. left the press. As it was afterwards found desirable to submit the entire Canarese Scriptures to a further and more elaborate revision, the Rev. G. H. Weigel was engaged by the British and Foreign Bible Society, at the instance of the Madras Committee of Revision, to devote his whole time to the work. Under this arrangement a thoroughly revised translation of the Canarese New Test. was completed in 1853, and two large editions were published, one at Bellary and the other at Bangalore. A like revision of the Old Test. has subsequently been accomplished, and was, according to the report for the year 1860, in the hands of the Canarese missionaries and their people. This edition seemed to have been only tentative, for, in the report for 1866, we read the following account given by the Rev. B. Rice, secretary to the Canarese Revision Committee:

"The printing of the Quarto Reference Bible in Canarese has been completed during the past year, and is now in circulation. This brings to a conclusion the labors of the Revision Committee, who commenced the work twenty years ago. During that period, some who took part in this new translation (for such it really is, and not simply a revision of the previously existing version), have been removed by sickness, death, or other causes; but it is matter for thankfulness that several of the members have been spared to assist in the work from the commencement to the close. It is the work chiefly of the following missionaries: Rev. G. H. Weigel and Rev. Dr. Mögling, of the German mission; Rev. D. Sanderson, of the Wesleyan mission; and the Rev. C. Campbell and Rev. B. Rice, of the London mission. It may be worth while to place on record that the entire New Test., with the books of Psalms, Proverbs, and Ecclesiastes, were completed by the brethren collectively in committee, which held repeated sittings for that purpose of two and three months' duration each time, at Mysore, Utakamund, and Bangalore. The historical books of the Old Testament, together with Job, were revised by the Rev. C. Campbell, partly on the basis of the old version, and partly on the basis of a new trans-

lation by the Rev. G. H. Weigel. The prophetical books were revised by the Rev. B. Rice, wholly on the basis of the new translation by Mr. Weigel. The whole was circulated for some time in a tentative edition, before a large edition was printed."

According to the report for 1881, there were circulated in the Canarese, up to March 31, 1881, two hundred and ninety-eight thousand portions of Scriptures. See *Bible of Every Land*, p. 141.

Linguistic helps are, Boutcloup, *Grammatica Canarico-Latina ad usum Scholarum* (Bangalore, 1869); Hodson. *An Elementary Grammar of the Karnata or Canarese Language* (ibid. 1864); M'Kerrell, *A Grammar of the Carnata Language* (Madras, 1820). (B. P.)

Canaveri, Giovanni Battista, an Italian prelate, was born at Borgomanero, Sept. 25, 1753, and at eighteen years of age received his doctor's degree in the University of Turin, in which city he joined himself to the Congregation of the Oratory. In 1799 he was made bishop of Bielle, but resigned in 1804, and in 1805 he was appointed bishop of Vercelli, to which the see of Bielle was then united. He died Jan. 13, 1811, leaving some panegyrics, pastoral letters, and a work entitled *Notizia Compendioza dei Monasterii della Trappa Fondati Dopo la Rivoluzione di Francia* (Turin, 1704, 8vo). See *Biog. Universelle*, s. v.; Landon, *Eccles. Dict.* s. v.

Cancer (*the Crab*) was the animal which Juno is said to have sent against Hercules, when he contended with the Hydra in the morasses of Lerna, and by which his foot was bitten. The hero, however, killed it, and Juno placed it in the zodiac.

Cancer, Jaime, a Spanish advocate, was born at Balbastro, in Aragon, about 1520, and died at Barcelona about 1592, leaving a valuable work, entitled, *Variæ Resolutiones Juris Cæsarei, Pontificii et Municipalis Principatus Cataloniæ* (1594). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Canda, Charles du, a French ecclesiastical historian, born at St. Omer, lived about 1615. He entered the order of the Premonstrants, and became canon and then prior of the abbey of Dammartin. He left, *La Vie de Saint Charles Boromée* (St. Omer, 1614; translated from the Italian):—*La Vie de Saint Thomas Archevêque de Cantorbéry* (ibid. 1615):—*La Vie de Saintes Française* (translated from the Italian, without date). See Hoefer, *Nouv. Biog. Générale*, s. v.

Candale (or **Candella**), François Hussates (or De Foix, *count of*), a French prelate and mathematician, was born in 1502, and died Feb. 5, 1594. He was bishop of Aire, in Gascoigne, and a commander of the royal orders. Being an amateur of mathematical sciences, he established a chair at the University of Bordeaux. His extant writings are, *Traduction du Poëmandre d'Hermès Trismegiste*:—*Traduct. des Œuvres d'Euclide.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Candee, Isaac, a Methodist Episcopal minister, was born about 1754. He entered the itinerancy in 1801; became superannuated in 1811; resumed his work in 1824, and continued faithful until his death, Dec. 22, 1828. Mr. Candee was a warm-hearted friend, a sincere Christian, and a serious, devoted, successful minister. See *Minutes of Annual Conferences*, 1829, p. 40.

Candee, Isaac Newton, D.D., a Presbyterian minister, was born at Galway, N. Y., Oct. 30, 1801. He graduated at Union College in 1825, and in 1828 at Princeton Seminary. He was ordained an evangelist by the Presbytery of Newton, May 12, 1829. He was stated supply at Oxford, N. J., from 1829 to 1834; pastor of the First Church of Belvidere from 1834 to 1840; agent for the Board of Foreign Missions from 1840 to 1849; pastor at Lafayette, Ind., from 1850 to 1855; stated supply at Galesburg, Ill., from 1855 to 1866. From 1866 to 1869 he was engaged in a church agency, and from 1869 to 1874 he was pastor at Richview. He died at Peoria, Ill., June 19, 1874. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 53.

Candela, Giovanni Dominico, a Sicilian Jesuit, died at Catania in the year 1606, leaving some discourses, and other works, on the subject of virginity.

Candelarius, Gottfried, a German theologian and Carmelite, was prior of the convent of the Carmelites at Aix-la-Chapelle, and died in 1499. His extant writings are, *Sermones de Tempore et Sanctis*:—*Orationes ad Clerum*:—*Oratio pro Coronatione Reginæ*:—*De Conceptione Ceatissimæ Virginis*:—*Epistolæ Variæ ad Thrithenium et Alios.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Candelis (or **Candel**), Jean de, a French theologian, occupied in 1209 the office of a chancellor of the Church of Paris. In this capacity he had a quarrel with the university as to his prerogatives, which was finally referred to the pope. Innocent III appointed the bishop and the dean of Troyes to examine the claims of the two parties. The report, which was written, may be found in the statute which the prelate, Robert de Courçan, published in 1215. The bishop of Paris, Peter of Nemours, and Candelis, his chancellor, submitted. The university was maintained in full possession of its immunities, under the sole obligation of procuring a license, which, however, was to be granted gratuitously, Candelis died about 1220. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Candĭda is the reputed name of two early Christian saints: (1) Wife of Artemius, martyr at Rome, commemorated June 6. (2) Virgin, of Rome, commemorated Aug. 29.

Candidāti (from Lat. *Candidus*, white). The catechumens (q. v.) of the early Christian Church were so called because they were accustomed to appear dressed in white on their admission into the Church by baptism.

Candidiānus is the name of many persons mentioned in early Christian history.

1. A correspondent of Ambrose (*Epist.* 91), *cir.* A.D. 390.

2. A bishop who carried a letter to pope Siricius (*cir.* A.D. 395), and, perhaps, the same with the bearer of a letter from Victricius at Rouen to Paulinus, and to pope Innocent. He may be the same as the brother and fellow-presbyter known to Augustine by the letters of Paulinus (see Augustine, *Cur. Mort.* 23; Tillemont, xiii, 334).

3. Governor of Cappadocia under Julian, though a pagan, was friendly to Basil and to Gregory Nazianzen, who wrote him a letter (*Epist.* 194). He may be the general whose daughter, Bassianilla, was eminent for piety at the opening of the 5th century, and the friend to whom, in 404, Chrysostom wrote his letter (*Epist.* 42, Chrysost. iii, 633).

4. Mentioned by Olympiodorus (Photius, *Bibliothec. cod.* p. 80) as despatched along with Aspar to put down the usurper John at Ravenna (A.D. 423–425); perhaps the same as No. 110.

5. A deacon, A.D. 431, who carried the letter of Alypius of Constantinople to Cyril of Alexandria (Labbe, *Concil.* iii, 786).

6. Count of the horse-guards, sent, A.D. 431, by Theodosius II and Valentinian III to keep order at the Council of Ephesus. When, on June 22, sixteen days after Pentecost, the day appointed for the meeting of the council, the fathers grew tired of waiting for John of Antioch, and demanded to begin at once, Candidianus demurred. At last he consented to read the imperial mandate, which the council refused to obey, and drove out Candidianus for expostulating. When the

act of deposition of Nestorius was posted up, Candidianus tore it down, sent it to the emperors, forbade the criers to proclaim it, and collected the Nestorian bishops to await the arrival of John of Antioch, and form another council in opposition. See EPHESUS, COUNCIL OF.

7. Bishop of Antioch, in Pisidia, at the Synod of Constantinople, A.D. 449. The acts of this synod he upheld at Ephesus the same year, where he claimed to have been bred in the Catholic faith, and to have been archdeacon in the royal city. Theodoret (*Epist.* 147, vol. iv, 1109) tells us that on this occasion he was accused of many adulteries and other iniquities. His name is also written *Calendio*.

8. A lay correspondent of Nilus, in the 5th century, who is informed by the saint why monks fasten the pallium on the left shoulder while men of the world fasten it on the right (Nilus, ii, *Epist.* 245).

9. Friend or kinsman of Sidonius, addressed by him (*Epist.* 8) from Rome, with jests against his birthplace, Cesena, and his domicile Ravenna, in retaliation for his jests against the wintry regions of Clermont (*cir.* A.D. 460).

10. A martyr who suffered by fire with Poliuctus and Filotomus, according to Florus, who gives no particulars. He was commemorated Jan. 11 (see Florus, in Bede's *Martyrology*).

Candido, VINCENTE MARIA, a Sicilian theologian, was born at Syracuse, Feb. 2, 1573. He joined the Dominican order at the Convent of Minerva, at Rome, and was made doctor of theology at the age of nineteen years. He was distinguished for his science and his piety. He was penitentiary of Santa Maria Minora after 1607, which position he held for fourteen years, and was afterwards prior of the Convent of Minerva, then provincial and vicar-general of the Dominicans. Innocent X appointed him master of the sacred palace in 1645, and employed him in important negotiations. He died at Rome, Nov. 7, 1654. He wrote, *Illustriores Disquisitiones Morales* (Rome, 1637). He also left in manuscript *De Primatu Petri: —Sermons for Lent.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Candĭdus is the name of numerous persons in early Christian history, besides the Arian noted in vol. ii.

1. Surnamed THEBÆUS, a martyr, commemorated, according to the *Martyrologies* of Bede and Usuard, Sept. 22.

There are two others of uncertain date, named simply *Candidus*, and commemorated as martyrs at Rome in Usuard's *Martyrology*, under Feb. 2 and Oct. 3 respectively.

2. VESPRONIUS, mentioned by Tertullian (*ad. Scap.* 4), with other examples of humane governors, such as Cincius Severus, Asper, and Pudens, as having resisted the clamors of persecuting mobs. He excused himself from delivering up a certain Christian to death on the plea that it might cause a riot (*cir.* A.D. 190).

3. The author of a work on the Hexameron, of which mention is made by Eusebius (*H. E.* v, 27). He is classed by him among orthodox Church writers, and placed under the reign of Severus. A.D. 193–211.

4. A Valentinian, who held a disputation with Origen, about A.D. 228, the result of which was that Origen fell into disgrace. This disputation is not extant, and is only known by the references made to it in the controversy between Jerome (*Apologia adv. Rufinum*, ii, 512) and Rufinus (*De Adulteratione Librorum Origenis*).

5. Donatist bishop of Villa Regia, who returned to the Church, and was continued in his office (August. *Contra Crescon.* ii, 10). Tillemont fixes the time at A.D. 348. He was probably deceased when Augustine wrote, A.D. 402, as Cresconius was then Catholic bishop of Villa Regia.

6. A bishop of the Anomœan party, who was consecrated, together with Arrianus, by Aëtius and Eunomius at Constantinople, A.D. 363, to superintend, the one the churches of Lydia, and the other those of Ionia. This ordination displeased the Eunomians, who, headed by Theodosius, appealed to Eudoxius. He supported them in their opposition to the newly appointed prelates. Candidus and Arrianus used their influence with Jovian, their kinsman, against Athanasius, but ineffectually.

7. Archimandrite, to whom, in A.D. 449 (or 450), Theodoret wrote (*Epist.* 128), telling him to get coadjutors against heretics, heathens, and Jews.

8. ISAURUS, an orthodox Christian historian, in the reign of Anastasius, A.D. 491-513, was a native of Isauria Tracheia, and by profession a notary. Photius (*Codex*, p. 79) informs us that he wrote a history of his own times, from the accession of Leo the Thracian, in 457, to the death of Zeno the Isaurian, in 491. He commends Candidus as a zealous maintainer of the faith as set forth at Chalcedon, and an opponent of all innovators. This history is lost, with the exception of the few extracts given by Photius, and a small fragment in Suidas. These are printed in the *Corpus Hist. Byzant.* (ed. Labbe), i, 154 sq.

9. Bishop of Sergiopolis, A.D. 544, who died before 554.

10. One of the more distinguished (*nobiliores*) of the forty soldiers martyred at Sebaste, in Armenia Minor, in the time of king Licinius, under the præses Agricolaus. Bede and Usuard, in their *Martyrologies*, both mention him, but give the days respectively March 9 and 11.

11. Bishop of Civita Vecchia, who was directed, A.D. 592, not to deprive a man of his pay because of sickness; and was allowed, in 596, to ordain some monks of monasteries in his diocese to serve as presbyters under him.

12. A presbyter sent by Gregory the Great into Gaul, A.D. 595, with letters to queen Brunchilda and king Childebert, charged with the administration of the little patrimony of St. Peter there. He was commended, along with St. Augustine, to Pelagius of Tours and Serenus of Marseilles. In June, 597, he was sent to redeem four Christian captives whom a Jew held in slavery at Narbonne. He had, in 593, been "defender of the Church" in Rome. In 601 we find him seeking to excuse bishop Desiderius for teaching grammar (*Epist.* 54, lib. xi).

13. An Episcopus Dulcimensis, or Fulginiensis, at the third Roman council under Gregory, July, 596.

14. Gregory's successor, as abbot of the monastery of St. Andrew, was warned, A.D. 598, not further to molest Maurentius, brother and heir of a deceased monk in his monastery, as the suit between them had been settled once by the pope in the brother's favor. In February, 601, he was sent by Marinianus to Gregory for relics.

15. WIZO (*Witto, Witso*, or *Wiso*), a presbyter and disciple of Alcuin, in whose writings his name appears for about ten years, ending A.D. 802. He was a resident of the monastery of St. Martin of Tours. He is first mentioned as bringing to his master accounts of king Charles, about 793. In 800 he is the bearer of Alcuin's work, *Adversus Felicem*, to Charles; and in 801, just after the great coronation, he brought good news from Rome and the imperial court. In the same year, on the emperor's return, he had the honor to convey his master's congratulations. This was followed, 802, by his establishment at court. Candidus is frequently mentioned in the epistles of Alcuin, 793–802, and always in language of fatherly regard. According to Leland, Candidus was an alumnus of Lindisfarne, under Higebald, and was sent by him to France to finish his studies under Alcuin; and in due time returned home. Pitsius (*Illust. Angl. Script.* i, 828) adds that Candidus went

to the continent because of the destruction of the Lindisfarne library by the Danes, in 793.

16. Surnamed BRAUN, a monk of the abbey of Fulda, was born near the close of the 8th century, and educated at Fulda, where he embraced a monastic life under the rule of abbot Bangulph, by whom he was sent to France to complete his studies under Clemens Scotus. On his return he was advanced to the priesthood. He endured the maladministration of abbot Ratgar, 802–817; was taken into the confidence of his successor, St. Eigil; and, by his successor, Raban (822), was placed at the head of the conventual schools. By the latter's advice he undertook his literary works, the principal of which is *The Life of St. Eigil* (2 vols., one in prose, the other in hexameter); *The Life of Abbot Bangulph* (not known to exist); and, probably, *Opusculum de Passione Domini* and *Responsio ad Monachum.*

Candidus (Blanckart), Alexander, a Belgian theologian and Carmelite, was born in Gaul, and lived in the middle of the 16th century. He was made a licentiate in theology at Cologne, and afterwards became chaplain of George D'Egmont, bishop of Utrecht, to whom he dedicated a Flemish version of the Bible (Cologne, 1547), which is highly esteemed. He also wrote, *Judicium Joannis Calvini de Sanctorum Reliquiis*, etc.:—*Oratio de Retributione Justorum Statim a Morte* (1551). See Hoefer, *Nouv. Biog. Générale*, s. v.

Candidus, Pantaleon, a Protestant theologian, was born at Ips, in Lower Austria, Oct. 7, 1540. He studied at Wittenberg, where he became intimately acquainted with Melancthon. In 1565 Candidus was called as teacher at the Latin school in Zweibrücken, and in 1571 he was made pastor and general superintendent. The Church at Zweibrücken had accepted the Augsburg Confession and the "Wittenberger Konkordie" of 1536. The Church discipline of the duke Wolfgang, in the preparation of which Melancthon's advice was followed, was of a mild Lutheran type. But, after Melancthon's death, Wolfgang became a defender of Lutheranism, and was very severe against Philippists and Calvinists. Marbach, in connection with Andreä, prepared, in 1564, a confession, which was to be accepted by all who were already in the ministry, or should be appointed in future. The Zwinglian and Calvinistic doctrine of the Lord's Supper, and the printing and sale of sectarian books, were strictly prohibited. Still, these parties did not succeed in ridding themselves of the Melancthon-Calvinistic elements. Wolfgang died in 1569, and his son, John I, left everything as he found it. In 1574 the edicts against Zwinglians and Calvinists were renewed, and many preachers were dismissed. Their places were filled by strict Lutherans, who had now their own way. A turning-point came in 1580, when duke John accepted the Reformed confession, and Calvinism was everywhere adopted as the religion of the people. Candidus, formerly suspected, was now the trustworthy adviser of the duke, and greatly promoted the cause of his Church. He died Feb. 3, 1608. See Butters, *Pantaleon Candidus, ein Lebensbild aus dem zweiten Menschenalter der Reformationszeit* (Zweibrücken, 1865); Schneider, in Herzog's *Real-Encyklop.* s. v. (B. P.)

Candle-beam is a beam for holding the candles over an altar. On it also were sometimes placed the crucifix, images, and reliquaries. See ROOD-BEAM.

Candlestick, *in Ecclesiastical Usage.* As a lighted taper was placed in the hand of the newly baptized, baptism was called "Illumination." On Christmas eve so many lights were kindled that it was called the "Vigil of Lights," and the faithful sent presents of lights one to another. An early instance of a perpetual light was that of the firehouse of St. Bridget, at Kildare, which burned unquenched from the 5th century to 1220. It may have been connected with a beacon, and the offerings made for its maintenance in part supported the poor. From the number of burning tapers which were used in churches on Easter eve, St. Gregory Nazianzen calls it the "holy night of illuminations;" while Easter day was called the "Bright Sunday," in allusion to the tapers and white robes carried by the neophytes. Tapers were also used at consecration of churches. See TAPER.

The triangular candlestick—called the *herse* in English cathedral statutes—used at the service of the Tenebræ, varied in its number of tapers, which were nine at Nevers, twelve at Mans, thirteen at Rheims and Paris, twenty-four at Cambray and St. Quentin, twenty-five at Evreux, twenty-six at Amiens, and forty-four at Coutances. Calfhill says that in England it was called the "Judas Cross." The "Lady Candle" was the single taper left burning when all the rest, representing the Apostles, had been extinguished one by one. Sir Thomas More says that it symbolized St. Mary standing beneath the cross of Calvary. At Seville, "*entre-los-Coros*" is a tenebrario of bronze, twenty-five feet in height, which was made in 1562. Herse lights were placed round the bier of the dead, in church, upon a barrow-like structure of iron. These resemble the lights set before the tombs of martyrs in the catacombs.

Candlestick of the 15th Century.

Candlesticks, in Germany, were often placed upon shrines, and some, of pyramidal shape and of the 15th century, still remain. In Chichester Cathedral, lights, on particular days, were set round four tombs in the Presbytery. Candlesticks of bronze remain at Nuremberg, Mayence, Aix-la-Chapelle, and Leau; at Bruges there are four of copper-gilt in the Jerusalem church, and in the Louvre there are three, with enamel-work of the 12th century.

Candlish, ROBERT SMITH, D.D., an eminent Scottish clergyman, was born in Edinburgh, March 23, 1806. His father died when the son was a few weeks old, and the widow removed to Glasgow. Robert entered the university there in 1818, and, on graduation, passed through the divinity hall (1823–26), teaching privately meanwhile, and at the close accompanying a pupil to Eton. In 1828 he was licensed to preach, and in 1829 began to act as assistant in the parish of St. Andrew's, Glasgow, and in 1831 in the parish of Bonhill, Dumbartonshire. He was presented, in 1834, to the parish of Sprouston, in the Presbytery of Kelso, and in the same year was ordained pastor of St. George's Church, Edinburgh, the wealthiest and most influential Church in Scotland. In 1839 he took part in the General Assembly which resulted in the establishment of the Free Church. In 1843 he preached his first sermon as a free minister, in the Free St. George's Church, which had been hastily erected for him, and had a large part of

his old congregation to hear him. This church gave way to a larger and better one on the Lothian road. He was an earnest promoter of Free Church principles, and second only to Chalmers, and was also an active agent in the establishment of the Evangelical Alliance. On the death of Dr. Chalmers he was appointed to the chair of divinity in the Free College, Glasgow. He died in Glasgow, Oct. 19, 1873. He published, *A Summary of the Question Respecting the Church of Scotland* (Edinburgh, 1841, 8vo):—*Narrative*, etc. (8vo):—*Exposition of the Book of Genesis* (ibid. 1852, 2 vols. 12mo):—*The Atonement* (1860):—*Scripture Characters* (1850):—*The Resurrection Life in the Risen Saviour*:—*Letters to the Rev. E. B. Elliot*:—*John Knox, his Times and his Works, a Discourse* (1846):—*An Examination of Maurice's Theological Essays*:—also eleven single *Sermons*:—a *Lecture on Revivals*:—*The Word of God the Instrument of the Propagation of the Gospel* (1843):—*Reason and Revelation* (1854):—*Man's Right to the Sabbath* (1856):—*Two Great Commandments* (1860):—*The Fatherhood of God* (1865):—and numerous smaller works. See *Fasti Eccles. Scoticanæ*, i, 75, 76; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *The Presbyterian*, Oct 24. 1883; *Encyclop. Britannica* (9th ed.), s. v.; and *Memorials*, by Dr. Wm. Wilson (Edinb. 1880). (W. P. S.)

Candy, William T., a Wesleyan Methodist minister, was born at Salisbury, England, Feb. 15, 1814. He was converted at nineteen; entered the ministry in 1834; travelled two years in Wales; attended the theological institution; was sent to St. Domingo; labored in the West India mission for fifteen years; and, on account of prostration of health, was permitted by the British Conference to labor in New Brunswick. His undaunted fidelity during the cholera scourge of 1854 secured him lasting remembrance. During the last eight years of his life he was the subject of wasting illness, the result of the climate, persecutions, etc., of the West Indies. In 1869 he removed to Chicago, Ill., where he died, July 27, 1871. See *Minutes of Conferences of Eastern British America*, 1872, p. 7.

Cane, Carlo, a reputable Italian painter, was born at Gallarata, near Milan, in 1618, and studied under Melchiore Gillardini and Morazone. His best works are the fresco paintings of *St. Ambrogio* and *St. Ugo*, in the Certosa, at Padua. He died in 1688.

Cane, John Vincent, an English friar of the order of St. Francis, lived principally at London, and died in 1672. He wrote *Fiat Lux* (1661), in which he endeavored to show that the only remedy for all existing evils was a return to the bosom of an "infallible church." See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Canensio, Michele, an Italian theologian, entitled *prior gradularum*, was bishop of Castro in the 15th century. He wrote a *Life of Pope Paul II*, which cardinal Querini published (Rome, 1740, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Canephŏros (Gr. *κάνεον*, a *basket*, and *φέρω*, to *bear*), among the ancient Greeks, was the person appointed to carry the apparatus used in sacrificing, in a circular basket. The duty was generally assigned to a virgin, who carried the basket on her head to the altar. In case a private individual offered a sacrifice, this office was performed by his daughter or an unmarried female relative; but in public festivals it was assigned to two virgins of the first Athenian families. A similar custom prevailed in ancient Egypt, and the practice continued in Europe till the 3d century of the Christian æra.

Two *Canephoræ* approaching a Candelabrum. (From an *antefixa* in the British Museum.)

Caner, Henry, D.D., a missionary of the Church of England, was born in 1700, probably at New Haven, Conn., where his father was the architect of the first college edifice erected there, in 1717–18. The son graduated at Yale College in 1724, and began to read prayers in the following year at Fairfield. Having gone to England in 1727 for ordination, he was appointed missionary to Fairfield by the Society for Propagating the Gospel in Foreign Parts. Occasionally he served at Norwalk. He became rector of King's Chapel, Boston, April 11, 1747. During his ministry King's Chapel was rebuilt, in 1749. Mr. Caner was appointed to preach the sermon on the death of George II. The officers of the British army and navy, previous to the war, were accustomed to worship at King's Chapel. In March, 1776, the British troops evacuated Boston, and Dr. Caner went with them, taking the Church records. He went to Halifax, and shortly after sailed for London. The Society for the Propagation of the Gospel offered him the choice of any vacant mission, and, in consequence, he was appointed to Bristol, R. I. Here he labored from early in 1777 until the close of the war. He spent his last years in England, and died in Long Ashton about the close of 1792. Among his published works were several important sermons, showing his fine intellectual culture. His manner of address was popular, and he was regarded as one of the most eminent Episcopal clergymen of his day. See Sprague, *Annals of the Amer. Pulpit*, v, 61.

Cañes (or **Cannes**), Francisco, a Spanish Cordelier and Orientalist, was born at Valencia in 1730. He was sent by the Franciscans as missionary to Damascus, where he applied himself to the study of the Oriental languages for sixteen years. On his return home he was admitted to the Royal Academy of History. He died at Madrid in 1795. He wrote, *Grammatica Arabigo-española*, etc. (Madrid, 1774):—*Diccionario Español-latino-arabigo* (ibid. 1787). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caneti, Francesco Antonio, an Italian painter, was born at Cremona in 1652, and was a pupil of Natali. He afterwards became a Capuchin friar. Some of his best works are in the church of his order at Como, where he died in 1721.

Canevesi, Timoteo, an ascetic Italian preacher and author, of the order of the Minorites, was a native of Milan, and lived in the latter part of the 17th century. He was of an ancient family, and distinguished himself as a preacher in his own and other Italian cities. Having spent some years as missionary at Constantinople, he returned to Milan, where he passed the remainder of his life. He wrote, *Due Sermoni del Sagro Chiodo* (Milan, 1652):—*Lezioni Scritturali Spiegate vel Duomo di Milano*, etc. (ibid. 1654); and other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Canfield (or **Canfeld**), **Benedict** (originally William of Filoh), an English theologian, was born at Canfield, Essex, in 1564. At first a Puritan, he became a Roman Catholic; went to France, and joined the Capuchins of Meudon, near Paris. In 1599 he returned to England, was imprisoned for three years, and then released, at the request of Henry IV of France. He went back to France, where, after taking charge of several convents, he died, in 1610, leaving, *Exercices Spirituels* (Paris, 1608):—*Soliloque* (ibid. eod. 12mo):—*Le Chevalier Chrétien* (ibid. 1609, 12mo). His chief work is *Règle de Perfection*, first published in English, and translated into Dutch and French (5th French ed., 1698, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Canfield, Ezekiel, a Methodist Episcopal minister, was born at Salisbury, Conn., March 16, 1767. He professed religion in 1791, and in 1794 entered the New York Conference, and continued laborious and faithful until worn out. He died Oct. 16, 1825. Mr. Canfield

was modest, affable, constant, ardent, experimental, and practical. See *Minutes of Annual Conferences*, 1826, p. 509.

Canfield, Oren K., a Presbyterian minister, was born in Massachusetts. He graduated at New Jersey College in 1835, and at Princeton Theological Seminary in 1838; and was ordained an evangelist by the Presbytery of New Brunswick, Oct. 7, 1840. He labored as a missionary in Liberia for more than a year, and died there, May 7, 1842. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 103.

Canfield, Philo, a Congregational minister, was born at Bridgeport, Conn., Dec. 11, 1816. He graduated at Williams College in 1836, and at Hartford Theological Seminary in 1839. His early ministry was spent in Western New York. From 1844 to 1848 he preached at Perry; from 1848 to 1852 at York. He was ordained in Buffalo, Jan. 12, 1847. In September, 1852, he was installed pastor in Ridgebury, Conn., where he remained until April, 1856. The following year he was at Sheboygan Falls, Wis. In November, 1857, he was installed pastor in Sparta; in 1860 was appointed home missionary in North Pepin; in 1862 served in Menominee; in 1864 preached in Fairbault, Minn.; from 1865 to 1868, in Albert Lea; from 1868 to 1871, in Washington, Ia. After that date he remained in that place without charge until his death, which occurred Feb. 11, 1879. See *Cong. Year-book*, 1880, p. 14; *Hist. Cat. of Theol. Institute of Conn.* p. 23.

Canfridus, an English prelate, was the first in the list of Glastonbury monks who were advanced to the episcopate. He died in 782. If we might allow an error of a year in this date, Canfridus could be identified with *Eanfrid*, bishop of Elmham, who vacated his see not later than 781.

Cangitha was an early English abbess, mother of Eadburga or Bugga.

Cang-y is a Chinese deity, worshipped as the god of the lower heavens, and believed by them to possess the power of life and death. He has the constant attendance of three ministering spirits; the first refreshes the earth, the second rules the sea, and the third presides over births, and is god of war.

Canice (or **Canicus**). See CAINNECH (3).

Canĭdès was a hermit in the time of Theodosius the Great, who, as soon as he was baptized, ran away to a little grotto under a waterfall, where he lived seventy-three years, tasting no food but a few herbs. He died, according to Basil's *Menology*, June 10. — Smith, *Dict. of Christ. Biog.* s. v.

Canillac, RAYMOND DE, a French prelate, was born at Canillac, in Gévaudan. He was canon regular of the church of St. Augustine at Maguelonne, and became its provost. He was noted for his knowledge of civil and ecclesiastical law. Pope Clement VI, appreciating his talents, appointed him archbishop of Toulouse in 1345, then cardinal, with the title of the Holy Cross of Jerusalem, in 1350. Innocent VI made him bishop of Palestrina. Canillac died at Avignon, June 30, 1373. He wrote, *Recollectorum Liber*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Canini, GIOVANNI ANGELO, a reputable Italian historical painter, was born at Rome in 1617, and studied under Domenichino and Barbalunga. He was elected a member of the Academy of St. Luke in 1650. He executed two fine altar-pieces for the church of San Martino di Monti, representing the *Martyrdom of St. Stephen* and the *Martyrdom of St. Bartholomew*. He died in 1666. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Caninius, a presbyter, probably at Rome, is mentioned by St. Jerome as sent by him with his letter (74, ed. Vall.) from Bethlehem to Rufinus.—Smith, *Dict. of Christ. Biog.* s. v.

Canisius (or **Cannius**), **Hendrik**, a Dutch theologian, was born at Bois-le-Duc in 1594. He joined the religious order of the Hermits of St. Augustine, and became successively prior of the convents of Tenremonde, of Tirlemont, and then of Maestricht. He died March 4, 1689. His extant writings are, *Carminum Fasciculus*:—*Manipulus Sacrarum Ordinationum* (Louvain, 1661):—*Pax et Una Charitus, per easque Chara Unitas* (Antwerp, 1685). See Hoefer, *Nouv. Biog. Générale*, s. v.

Canisius, Jacobus, a Dutch theologian and Jesuit, was born at Calcar (duchy of Cleves). He joined early the order of Jesuits, and taught philosophy and modern languages. He died at Ingolstadt, May 27, 1647. His extant writings are, *Fons Salutis, seu Primum Omnium Sacramentorum Baptismus* (Cologne, 1626):—*Meditationes Sacræ de Christo et Beatissima Virgine* (Münster, 1628):—*Ars Artium, seu de Bono Mortis*, under the pseudonyme of Christianus Tanasophistus (1630):—*Vitæ Sanctorum* (translated from the Spanish of P. Ribadeneira, eod.):—*Sermons of Father Mastrille* (translated from the Italian into Latin, eod.):—*Hyperdulia Mariana, a Jeanne Berchmanno Exercita* (Münster, 1636). See Hoefer, *Nouv. Biog. Générale*, s. v.

Canistæ (Κανισταί) are enumerated by Theodoret (*Hær. Fab.* i, 1) in a list of short-lived heretical sects, the origin of which he ascribes to Simon Magus. The name is mentioned by no other writer; but there is every reason to believe that Theodoret derives it from a passage in Clemens Alex. (*Strom.* vii, 17), where we find the *Caianistæ* mentioned, meaning *Cainites*, but not so understood by Theodoret.

Canister (or *Canistrum*) is a comparatively recent term for two ecclesiastical vessels:

1. A basket used for holding consecrated bread, or perhaps *Eulogiæ*. Comp. ARCA. St. Jerome (*Ep. ad Rustic.* c. 20), speaking of the practice among Christians in his day of carrying home the consecrated elements, both of bread and wine, uses the expression, "Qui corpus Domini in canistro vimineo et sanguinem portat in vitro;" from which it appears that a wicker basket was used for holding the consecrated bread. This passage is remarkably illustrated by a fresco discovered in the crypt of St. Cornelius by Cavaliere de' Rossi. This represents a fish (the well-known repre-

Ancient Canister.

sentation of the Redeemer) swimming in the water, bearing on its back a basket having on the top several small loaves, and inside a red object, clearly visible through the wicker-work, which seems to be a small glass flask of wine. This is marked in the engraving by a somewhat darker tint. See ALTAR-BREAD BOX.

2. The disk or tazza placed under a lamp. This sense is frequent in the *Liber Pontificalis*. For instance, Pope Adrian (772–795) is said to have given to a church twelve silver *canistri*, weighing thirty-six pounds. Leo III, his successor, gave a silver *canister* with its chains, weighing fifteen pounds. Gregory IV gave two canistra of nine lights. In the latter case, the lights were probably distributed round the circumference of the tazza.

Canitz, FRIEDRICH RUDOLPH LUDWIG, *Baron of*, a German pietist and poet, was born in Berlin, Nov. 27, 1654. He studied for the diplomatic career at Leyden and Leipsic, and travelled in England, Holland, Italy, and France. He died at Berlin, Aug. 11, 1699. The

friendship of Spener cheered his life, and he was exemplary alike for his statemanship and piety. He composed some hymns, which were published by J. Ulrich von König in 1727. One of them has been translated into English: *Seele du must munter werden*, in *Lyra Germ.* i, 216 ("Come, my soul, awake, 'tis morning"). See Koch, *Gesch. d. deutschen Kirchenliedes*, iv, 438 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cann, Joseph A., a Methodist Episcopal minister, was born in Philadelphia, Jan. 16, 1841. He was unusually serious and thoughtful in his early years; experienced conversion at the age of sixteen; became at once a fervent Christian, and in 1866 entered the New Jersey Conference, wherein, with great zeal, genuine fidelity, and large success, he labored until his decease, March 3, 1873. See *Minutes of Annual Conferences*, 1873, p. 25.

Canna (in mediæval Lat.) is the long stick, with a taper attached to it, by means of which the high candles in churches are lighted.

Canna, a Welsh saint of the 6th century, from Armorica, was the reputed founder of Llanganna (Llangan) in Glamorganshire, and of Llangan in Carmarthenshire. See Rees, *Welsh Saints*, p. 222.

Cannabich, Gottfried, a Protestant theologian of Germany, who was born at Sondershausen, April 27, 1745, and died, as general superintendent and member of consistory there, Sept. 23, 1830, is the author of, *Kritik alter und neuer Lehren der christl. Kirche* (Leipsic, 1799):—*Kritik der praktischen christl. Religionslehre* (ibid. 1810–13, 3 parts):—*Die sämmtlichen Evangelien und Episteln auf die jährlichen Sonn-, Fest- und Apostelltage, übersetzt u. mit Anmerkungen begleitet* (Sondershausen, 1806):—*Predigten über die Sonn- und Festtagsevangelien* (Leipsic, 1795–1801, 4 parts):—*Neue Predigten* (ibid. 1804–5, 2 vols.):—*Lehrbuch der christl. Religion* (ibid. 1801):—*Christliche Schul- und Volksbibel* (1801–2, 2 parts). See Winer, *Handbuch der theol. Lit.* i, 410, 480; ii, 60, 123, 132, 228, 236, 248, 297. (B. P.)

Cannan, David, D.D., a Scotch clergyman, was born at Shiel in 1776. He was educated at the school of Kells, and at the Edinburgh University; licensed to preach in 1802, presented to the living at Kirriemuir in 1803, transferred to Murroes in 1809, thence to Mains and Strathmartin in 1820; resigned on account of impaired memory in 1848, and died at Edinburgh, July 12, 1854. Dr. Cannan was an accomplished scholar, a learned theologian, a man of sound judgment, sagacity, and integrity. His publications were, *On the Poor, and the Duty and Mode of Supporting Them* (Edinb. 1845):—*An Account of the Parish.* See *Fasti Eccles. Scotianæ*, iii, 721, 729, 777.

Cannan, Francis, a Scotch clergyman (son of the preceding), was licensed to preach in 1831; presented the same year to the living at Lintrathen, and ordained; resigned in 1855; went with the army to the Crimea as chaplain; and was stationed at Shorncliffe in 1871, after which no further record of him appears. See *Fasti Eccles. Scoticanæ*, i, 756.

Cannan, John, a Free-will Baptist minister, was born in Westmoreland, England, in 1789. At the age of eighteen he became a Christian, and joined the Independents. In 1832 he came to the United States, landing at Boston, where he was employed as a city missionary about one year. He became a member of the Baldwin Place Baptist Church, then under the pastoral charge of Rev. Baron Stow. Soon after he made an engagement to supply the pulpit of Rev. John Newton Brown, in Exeter, N. H., next preached for a time in Vermont, and subsequently removed to the state of New York. He afterwards resided in southern Ohio, and became interested in the theological teachings of Oberlin. He finally joined a Free-will Baptist Church. After preaching about two years, he was laid aside from his public labors, and purchased a farm in Camden, Lorain Co., O., where he died, Aug. 31, 1848. See *Morning Star*, 1848. (J. C. S.)

Cannan, Thomas, a Scotch clergyman of Galloway, was licensed to preach in 1816; presented to the living of New Spynie in 1818, and ordained; transferred to Carsphairn in 1826, and died Dec. 19, 1832, aged forty-two years. See *Fasti Eccles. Scotianæ*, i, 707; iii, 173.

Cannatus, *Saint*, was born at Aix, and retired to the desert. He was afterwards elected bishop of Marseilles, and is supposed to have died there in the 5th century. See Bollandus, *Acta Sanctorum*, Oct. vii, 25. —Smith, *Dict. of Christ. Biog.* s. v.

Cannell, John, an English Methodist minister, was born in the Isle of Man in 1807. He was converted at the age of sixteen; commenced his ministry in 1836; labored for six years in his native isle; was then stationed successively on six English circuits; became a supernumerary in 1861; and died at Peel, Isle of Man, Dec. 3, 1862. He was modest but earnest in all he said and did. See *Minutes of the British Conference*, 1863, p. 12.

Cannera. See Cainner.

Cannetti, Pietro, an Italian Camaldule and poet, was born at Cremona in 1660. He went through the various grades of his order, and finally became its general. He died in 1730, leaving a *Dissertation* on a poem of Frezzi, bishop of Poligno. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cannibalism is the eating of human flesh by men. This practice has existed from the most ancient times, and has given rise to descriptive terms, such as, Greek, ἀνθρωποφάγος; Latin, *anthropophagus;* Anglo-Saxon, *man-æta;* English, *man-eater.* Since the discovery of the New World, the name of the *Caribs* of the West India islands, recorded by Columbus under the Latinized forms *Canibales* or *Caribales*, has come into popular use as a generic term for man-eaters, *cannibals.*

Although man is by nature carnivorous as well as frugivorous, and although human flesh is not in itself indigestible, mankind in general have looked with horror on those individuals and tribes who have been addicted to cannibalism. Simple association of thoughts causes the remains of dead kinsmen or friends to be treated with respect and tenderness, as may be seen from the conduct of some of the rudest races. Moreover, association attaches the horror of death to anything connected with the dead, so that many tribes avoid the mention of a dead man's name, and even abandon his hut and destroy the furniture he has used. Finally, the religious doctrine that the soul outlives the body has evidently led survivors to propitiate the honored and dreaded spirit by respectful disposal of the corpse. The following causes seem to have led to the disgusting practice of cannibalism under peculiar circumstances:

1. *Famine.*—The records of shipwrecks and sieges prove that hunger will sometimes overcome the horror of cannibalism among men of the higher nations, and it is not surprising that savages, from their improvident habits, should, in severe climates, be often driven to this extremity. For example, the natives of Tierra del Fuego, when starving in winter, would kill and devour the oldest woman of the party, in preference to their dogs, which they alleged were useful in securing game. See Fitzroy, *Voyage of H. M. Ships Adventure and Beagle*, ii, 183; Salvado, *Memorie dell Australiæ*, p. 240; Waitz, *Anthropologie der Nurvölker*, vi, 749; Bancroft, *Native Races of the Pacific States*, i, 120; Back, *Expedition to Great Fish River*, p. 227; Ellis, *Polynesian Researches*, i, 359; Martin, *Mariner's Tonga Islands*, i, 116.

2. *Fury or Bravado.*—Among the North American Indians the eating of the flesh of their slain enemies is defended as satisfying both hunger and revenge. See Schoolcraft, *Indian Tribes*, iii, 242; Hennepin, ii, 159;

Müller, *Amerikanische Urreligionen*, p. 145. The same practice, with a similar design, has been prevalent in Polynesia. See Ellis, i, 309; Waitz, vi, 158; Turner, *Polynesia*, p. 194.

3. *Morbid Affection.*—Cases of the dead being devoured by relatives and friends (especially children by parents), from a sentiment of affection, are recorded among low savage tribes. See Spix and Martius, *Reise in Brasilien*, ii, 692; Angas, *Savage Life in Australia*, etc., i, 73; Howitt, *Impressions of Australia*, p. 134; Herodotus, iv, 26, who describes the funeral feasts of the Issedones of Central Asia, where the relatives ate the body of the deceased with other meat, the skull being set in gold and preserved; these were sacred rites performed in honor of the dead.

4. *Magic.*—There is a wide-spread idea belonging to primitive savage magic that the qualities of any animal eaten pass into the eater. This motive naturally leads to cannibalism, especially in war, where the conqueror eats part of the slain enemy for the purpose of making himself brave. This idea is found among the natives of Australia, and in New Zealand; among the North American Indians, whose warriors would devour the flesh of a brave enemy, and particularly the heart as the seat of courage; also in Ashantee. An English merchant in Shanghai, during the Taeping siege, met his servant carrying the heart of a rebel, which he was taking home to eat to make him brave. See Macgillivray, *Voyage of Rattlesnake*, i, 152; ii, 6; Keating, *Long's Expedition*, i, 102; Wilson, *Western Africa*, p. 168; Tylor, *Early History of Mankind*, p. 133; Eyre, *Central Australia*, ii, 259, 329.

5. *Religion.*—Cannibalism is deeply ingrained in savage and barbaric religions, whose gods are so often looked upon as delighting in human flesh and blood. The flesh of sacrificed human victims has even served to provide cannibal feasts. The interpretation of these practices is either that the bodies of the victims are vicariously consumed by the worshippers, or that the gods themselves feed on the spirits of the slain men, while their bodies are left to the priests and people. Thus, in Fiji, "of the great offerings of food, native belief apportions merely the soul thereof to the gods, who are described as being enormous eaters; the substance is consumed by the worshippers. Cannibalism is a part of the Fijian religion, and the gods are represented as delighting in human flesh" (Williams, *Fiji and the Fijians*, i, 231). In Mexico the cannibalism which prevailed was distinctly religious in its origin and professed purpose. See Prescott, *Conquest of Mexico;* Bancroft, vol. ii; Waitz, vol. iv. On the sacrificial character of this practice in Africa see Lander, *Records*, ii, 250; Hutchinson, *Ten Years Among the Ethiopians*, p. 62.

6. *Habit.*—In many instances the practice of cannibalism did not stop with the performance of the religious rite. In some of the above examples the practice must have become acceptable to the people for its own sake. Among conspicuous cannibal races may be mentioned the semi-civilized Battas of Sumatra, whose original instigation to eating their enemies may have been warlike ferocity, but who are described as treating human flesh as a delicacy, and devouring not only war-captives, but criminals, slaves, and, according to one story, their aged kinsfolk. See Junghubu, *Batta-länder;* Marsden, *History of Sumatra*, p. 390; Wuttke, *Geschichte des Heidenthums*, i, 172. Cannibalism assumes its most repulsive form where human flesh is made an ordinary article of food like other meat. This state of things is not only mentioned in descriptions of West Africa, where human flesh was even sold in the market, but still continues among the Monbuttu of Central Africa, whose wars with neighboring tribes are carried on for the purpose of obtaining human flesh, the bodies of the slain being dried for transport, while the living prisoners are driven off like cattle. See Schweinfurth, *Heart of Africa;* Pigafetta, *Regnum Congo.* For the effect of such cannibalism on the population see Gerland, *Aussterben Naturvölker*, p. 61. From the best evidence attainable, it is thought that prehistoric savages were in this respect like those of modern times, neither free from cannibalism nor universally practicing it.—*Encyclop. Britannica* (9th ed.), s. v.

Cannon, Edward, a Methodist Episcopal minister, was born in Princess Anne County, Va., in 1784. He joined the Church in 1803, and in 1807 was admitted into the Virginia Conference, wherein he continued effective until 1822, when he became superannuated. He died Aug. 11, 1833. Mr. Cannon possessed an active, vigorous mind, was studious, popular, and extensively useful. See *Minutes of Annual Conferences*, 1835, p. 347.

Cannon, John, a Reformed Presbyterian minister, was born at Dungiven, County Derry, Ireland, Nov. 19, 1784. In 1788 the family came to America, and settled in Pennsylvania. After studying some time in a private way, he entered Jefferson College (then at Cannonsburg, Pa.), where he graduated in 1810. In 1811 he commenced a private course in theology, and was licensed in 1815. In due time he accepted a call from a congregation in Greensburg (Pa.) and vicinity, and in 1816 was ordained and set apart as the minister of that congregation. At a meeting of the Synod in 1821 he was appointed to visit the Church in South Carolina, to aid in settling certain difficulties which had arisen. He remained pastor at Greensburg until Feb. 2, 1835, when he died. See Sprague, *Annals of the Amer. Pulpit*, IX, v, 68.

Cano, Alonzo (surnamed *el-Racionero*), an eminent Spanish architect, painter, and sculptor, called "the Michael Angelo of Spain," was born at Granada, March 19, 1601. He was the son of Miguel Cano, an eminent architect, who educated him. He was eight months with Francisco Pacheco, a painter. His works are to be found in all the principal churches and convents of Cordova, Madrid, Granada, Seville, etc. There is a celebrated picture by him, representing a subject from the life of St. Isodoro, in the Church of Santa Maria, at Madrid. As a sculptor, he executed several fine works, particularly a marble group of *The Madonna and Child*, in the great church at Lebrija, and two colossal statues of *St. Peter* and *St. Paul.* As an architect, he made several additions to the palaces; and public gates and triumphal arches were erected from his designs. He died Oct. 5, 1665. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Cano, Alphonso del, a Spanish Jesuit, was born in Andalusia in 1580. After having received holy orders and the degree of doctor of divinity, he joined his order in 1606. He lectured on philosophy at Segovia, on theology at Compostella, Valladolid, and Salamanca, with great success. Twice he acted as provincial of Castile, and visitator at Toledo. He died at Salamanca, May 10, 1643. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Antonii, *Bibliotheca Hispanica*, s. v. (B. P.)

Cano, Melchior. See CANUS.

Canobio, EVANGELISTA, an Italian theologian, was born at Milan. He was a Capuchin friar, and became one of the most able canonists of his time. He was appointed, in 1564, general of his order. He took a distinguished part in the Council of Trent in 1542. He died at Perugia in 1595, leaving *Consulta Varia in Jure Canonico* (Milan, 1591):—*Annotationes in Libros Decretalium*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Canōbus (or **Canopus**), in Egyptian mythology, was the original name of a city, near one of the mouths of the Nile, which was therefore called the Canobian mouth. A certain Canobus was also spoken of, who came as pilot with Menelaus to Egypt, and in memory of whom the Spartans named the city Canobus. He was associated with Menuthis, his wife, and

both are said to have been divinely worshipped ten miles from the city.

The name Canopus was also given to a kind of jug, with a short foot, wide body, narrow neck, and a head thereon, which was used to filter the water of the Nile, and represented the god Canobus. In later times it was related that the ship of Osiris was the same as that which the Greeks called Argo, and that its pilot Cano-

A Canopian Jar.

bus had been placed among the stars. Strabo says: "There is a temple of Serapis here (at Canopus), which is visited with such godly fear that even the most celebrated men show respect for it, often sleeping in this temple in order to find out for themselves and others the future." This temple of Serapis was that of Canobus, who was a symbol of fruitfulness.

Canobus was really the funereal god *Amset*, one of the four infernal deities who had charge of the viscera of the dead.

Canoc (or **Conoc**, also **Mochonoc**, the syllable *Mo* being added, according to Colgan, for "the sake of honor and extraordinary respect"), an Irish saint, was born at Brecknock, in Wales, but was the son of Brecan, an Irish prince, who had settled at Brecknock. Canoc flourished about A.D. 492, and founded monasteries both in Ireland and Wales, his chief foundation having been Gallen, in Queen's County. Colgan gives his life (*Acta Sanctorum*, 311 sq.), under Feb. 11, but according to others his feast is celebrated Feb. 13, where *Mart. Doneg.* has Conan; and Nov. 18, where the same martyrology has Mochonoc.

Canoj (or **Canyacubja**). See HINDUWEE, DIALECTS OF.

Canon (from *κανών*, or *canna*, a straight reed used for ruling lines), in ecclesiastical usage, is (1) A rule (Gal. vi, 6) ordained by the Fathers; a constitution of the Church. (2) The creed, as the criterion for distinguishing a Christian; the "rule of faith" of Tertullian, Irenæus, and Jerome. (3) A clerk who observes the apostles' rule, or fellowship (Acts ii, 42); one borne on the list, or canon of a cathedral or collegiate church, as the term is used by the councils of Nice and Antioch, and bound to observe its statutes or canons, and the rule of a good and honest life. Hence, in later times, when the names of benefactors were inscrted in the rolls or canons of numberless communities, the popes confined the term canonization to those whom they admitted to the title of saint. The word is one of rank and precedence, and should be prefixed in addressing a prebendary. Canons are primarii among all others of the clergy of the city or diocese. The name is attributed to pope Pelagius or Gregory, and was certainly common in the reign of Charlemagne; in the 6th century it designated all clergy on the Church register affording a perfect example of liturgical obedience, and receiving a canonical portion—a regular annual pension—out of its revenues. This list is called Album by Sidonius Apollinarius; Matricula by the Council of Nice; and by Augustine the Table of Clerks.

CANON OF THE LITURGY is that portion of the liturgy which contains the form of consecration, and which in the Roman and most other rites is fixed and invariable. It is also called *Actio*, and the title *Infra Actionem* (*infra* being used for *intra*) is not uncommonly placed over the prayer *Communicantes*, in ancient MSS. Pope Vigilius (*Epist. ad Profuturum*) and Gregory the Great (*Epist.* vii, 64) call the canon *Precem*, or *Precem Canonicam*, as being *the* prayer by pre-eminence. It is also called *Secreta* and *Secretum Missæ*, from being said in a low voice. Tertullian appears to use the word *Benedictio* to designate that portion of the eucharistic service which included consecration.

1. *Early Notices of this Portion of the Liturgy.*—Justin Martyr gives an account of this portion of the service (*Apol.* i, c. 65). In Irenæus are several passages which contain liturgical indications (*Haeres.* iv, 18, § 4, p. 251, etc.). Tertullian's works contain many eucharistic allusions, as do also those of Cyprian (*Epist.* 63, c. 17; 62, c. 5, etc.), Origen (*Contra Celsum*, lib. 8, p. 399), Cyril of Jerusalem (*Catech. Mystag.* v), Basil (*De Spiritu Sancto*, c. 27), Chrysostom (on 2 Cor. *Hom.* 18, etc.), and Augustine (*Ad Infant. de Sacramentis*, p. 227).

2. *The Canon in Existing Liturgies.*—In the extant liturgies we find the canon existing in all cases of nearly the same elements, variously arranged. We have, in nearly all canons, after the *Sanctus*, commemoration of the Lord's life and of the institution, oblation, prayer for living and dead, leading on to the Lord's Prayer, with Embolismus. In the eastern liturgies always, sometimes in the Gallican and Mozarabic masses, but not in the Roman or Ambrosian, we have an epiclesis, or prayer for the descent of the Holy Spirit on the elements. The canon is generally understood to exclude the *Sanctus*, while the *Anaphora* includes both the *Sursum Corda* and the *Sanctus*. The table on the next page shows the principal differences of arrangement. See LITURGY.

CANON, IN MUSIC. 1. The peculiar form of musical composition called by this name was unknown to the ancients, the earliest example extant being of the 13th century, we believe.

2. The accepted values of the several notes constituting the musical scale, expressed philosophically. Among the Greeks, followed throughout by Latin writers on music, there were two somewhat conflicting schools, the Aristoxeneans and the Pythagoreans. Pythagoras having discovered the simple ratios of $\frac{1}{2}, \frac{2}{3}, \frac{3}{4}, \frac{8}{9}$, for the octave, the fifth, the fourth, and the tone (major), which last is the difference between the fourth and fifth, his disciples maintained that all sounds should be defined by determinate ratios, while Aristoxenus discarded this idea altogether, and maintained that the tetrachord, or fourth, should be divided into intervals, the values of which were to be determined by the ear only. This is probably the germ of the dispute which has lasted to the present day respecting the temperament of instruments with fixed tones; and as the true measure of an interval is a logarithm, it was, of course, impossible to reconcile completely these two opinions.

ST. JAMES. (Greek.)	ST. MARK.	NESTORIUS.	AMBROSIAN AND GREGORIAN.	GALLICAN.
				Oblation of Elements.
				Prayer for Living and Dead.
				Collectio post Nomina.
				Kiss of Peace.
				Oratio ad Pacem.
Sursum Corda.	Sursum Corda.	Sursum Corda (peculiar form).	Sursum Corda.	Sursum Corda.
Preface.	Preface.	Preface.	Preface.	Preface.
	Prayer for Living and Dead, and for acceptance of the Sacrifice.			
	Preface resumed.			
Sanctus.	Sanctus.	Sanctus.	Sanctus.	Sanctus.
Commemoration of the Lord's life.		Commemoration of the Lord's life.	Prayer for the Living; and for acceptance of the Sacrifice.	Collectio post Sanctus (short).
Commemoration of Institution.	Commemoration of Institution.	Commemoration of Institution.	Commemoration of Institution.	Commemoration of Institution.
Oblation.	Oblation.	Oblation.	Oblation.	
		Prayer for Living and Dead.	Prayer for the Dead.	
				"Post Secreta" (sometimes containing Invocation of Holy Spirit).
Prayer for Descent of Holy Spirit.	Prayer for Descent of Holy Spirit.	Prayer for Descent of Holy Spirit.		*Priest.* Fraction and commixtion. / *Choir.* Contractorium (an Antiphon).
Prayer for Living and Dead.		Prayer for Peace.		
Preface to Lord's Prayer.	Preface to Lord's Prayer.		Preface to Lord's Prayer.	Preface to Lord's Prayer.
Lord's Prayer.	Lord's Prayer.	Fraction.	Lord's Prayer.	Lord's Prayer.
Embolismus.	Embolismus.		Embolismus.	Embolismus.

Ptolemy examined the matter, and established the truth of the Pythagorean views: Euclid seems to have endeavored to combine them, that is, if the two treatises attributed to him, the *Introductio Harmonica* and the *Sectio Canonis*, are both genuine. The latter of these is usually considered genuine, and it is purely Pythagorean and rigidly exact; while the former, which is certainly Aristoxenean, and perhaps written for popular use, is considered more doubtful.

The canon of the scale, then, is the system of ratios into which a resonant string is to be divided so as to produce all the notes which are assumed; or, which is the same thing, the relative lengths of strings for these notes which are to be fixed in an instrument and stretched with the same tension.

The Aristoxenean system, from the *Introductio Harmonica*, supposes a tone to be divided into twelve equal parts, and the tetrachord therefore into thirty.

Euclid also gives the divisions of the string (which he calls also the canon) according to the diatonic system.

3. Ambrose decreed the use of the diatonic genus alone in church music; and it is probable that the chromatic and enharmonic genera soon fell into general desuetude, or only existed as curiosities for the learned.

The Jews are believed to have used a canon proceeding by thirds of tones, thus giving eighteen notes in the octave. It is stated that the Pythagorean canon has been developed into an Arabic scale of seventeen sounds.

CANON OF ODES is applied to a part of the office of the Greek Church, sung to a musical tone, for the most part at Lauds, and which corresponds to the hymns of the Western Church. A canon is usually divided into nine *odes*, each ode consisting of a variable number of stanzas or *troparia*, in a rhythmical syllabic measure, prosody being abandoned except in three cases. The canon is headed by an iambic, or occasionally a hexameter line containing an allusion to the festival or the contents of the canon, or a play upon the saint's name, which forms an acrostic to which the initial letters of each troparion correspond. This acrostical form is thought, with probability, to be derived from Jewish practice. The nine odes have generally some reference to the corresponding odes at Lauds, especially the seventh, eighth, and ninth. In practice, the second ode of a canon is always omitted, except in Lent. The reason given is, that the second of the odes at Lauds (the song of Moses, Deut. xxxii), which is assigned to Tuesday, is more a denunciation against Israel than a direct act of praise to God, and is on that account omitted except in Lent. Hence the second ode of a canon, which partakes of the same character, is also omitted except on week-days in Lent. It is not said on Saturday in Lent. The *tone* to which the canon is sung is given at the beginning, and each ode is followed by one or more *troparia*, under different names. After the sixth ode the *Synaxarion*, or the commemorations which belong to the day, are read. Among the principal composers of canons were John of Damascus, Joseph of the Studium, Cosmas, Theophanes, and Sophronius of Jerusalem. As an example of canons may be mentioned "the Great Canon," the composition of St. Andrew, archbishop of Crete. The word canon is applied in the Armenian rite to a section of the psalter, which in that right is divided into eight sections called canons.

Canon is the name of a Japanese god, who, as represented in their temples, presided over the waters and the fish. His votaries exhibited him with four arms, and the lower part of his body swallowed by a large sea-monster; his head crowned with flowers; holding in one hand a sceptre, in another a flower, a ring in the third, and having the fourth closed, with the arm extended. Over against him stood the figure of an humble penitent, one half of whose body was concealed within a shell. The temple was adorned with arrows and all sorts of warlike instruments.

Canon (Lat. *Canonicus*), JOHN (sometimes called *Marbres*), an English Franciscan monk of the 14th century, studied some time at Oxford, from which he removed to Paris. He there became a pupil of Duns Scotus, whom he always imitated. He afterwards returned to Oxford, and there taught theology until his death, about 1340. He was particularly learned in the Aristotelian philosophy, and in civil and canon law. His published works are, *In Aristotelis Physica Lib. viii* (1481), and some other treatises. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Canonarcha was (1) an ecclesiastical officer of the Church of Constantinople, below the order of

anagnostes, or reader. (2) The title of an officer in some monasteries, who called the brethren together.

Canonical Age. See AGE, CANONICAL.

Canonical Letters (called also *Letters Dimissory*) were granted in the early Christian Church to the country clergy who wished to remove from one diocese to another. The Council of Antioch forbade country presbyters granting such letters, but the privilege was not taken from the *chorepiscopi*. Such letters might be granted or refused at the will of the bishop, but no clergyman was allowed to remove from his own church or diocese without canonical letters from his own bishop.

Canonical Life. See CANONS REGULAR.

Canonical Pensions were annuities granted in the ancient Christian Church to those who had spent the greater part of their lives in the service of the Church, and desired to be disburdened of their office on account of age and infirmity. It was granted out of the revenues of the Church by authority of the synod.

Canonicals is a term for the dress prescribed by the canons to be worn by the clergy, and in actual use in Fielding's time. In 1766 the *Connoisseur* alludes to the appearance in the streets of the doctor's scarf, pudding-sleeve gown, starched bands, and feather topgrizzle. George Herbert, when ordained priest, laid aside his sword, which he had worn as a deacon, and adopted a canonical coat.

Canonici is a name applied to that portion of the clergy who occupy an intermediate position between the monks and the secular clerks. As living together under a rule of their own, they were often regarded popularly as a species of monks; while, inasmuch as their rule was less strict, and their seclusion from the world less complete, they were sometimes, from a monastic point of view, classed even with the laity, as distinguished from those who were "religious." The canonici did not fully assume this quasi-monastic character till the 8th century.

The canonici were at first the clergy and other officials attached to the church, and were so called either as bound by canons, or more probably as enrolled on the list of ecclesiastical officers.

Some bishops, even before the 5th century—for instance, Eusebius of Vercellæ, Ambrose of Milan, the great Augustine, and Martin of Tours—set an example of monastic austerity to the clergy domiciled with them which became widely popular. Gelasius I, at the close of the 5th century, founded an establishment of "canonici regulares" at Rome, in the Lateran. References to such a practice occur in the canons of the second and third councils of Toledo (16th century), and in the writings of Gregory of Tours. In the third Council of Orleans, A.D. 538, the canonici are forbidden secular business. The college in which the canons resided, or rather the church to which the college was attached, is styled "canonica" in a charter in 724.

But Chrodegang, in the latter part of the 8th century, was virtually the founder of the canonici. By enforcing strict obedience to the rule and the superior, he tightened the authority of the bishop over the clergy of the cathedral. His canonici were, like monks, to reside in the cloister, to have a common dormitory and refectory, but were allowed a life interest in private property, which, however, reverted to the Church after their death. Thus the discipline of the cloister was rendered more palatable to the clergy; while a broad line of demarcation was drawn between them and monks. They were not to wear the monk's cowl. The essential difference between a cathedral with its canonici and an abbey-church with its monks has been well expressed thus: the canonici existed for the services of the cathedral, but the abbey-church for the spiritual wants of the recluses happening to settle there. Chrodegang's institution was eagerly adopted by Charlemagne in his reformation of ecclesiastical abuses; and it was evidently his intention to use these colleges of canons for educational purposes.

The rule of Chrodegang was short-lived, being too severe to be generally accepted by the clergy, especially in England. Even where it had been at first in vogue, the rule of Chrodegang was soon relaxed. The canonici became, first, a community dwelling together under the headship of the bishop, but not of necessity under the same roof with him; next, an "acephalous" community; and, gradually, instead of representing the clergy of the diocese, they developed into a distinct, and, sometimes, antagonistic body. As their wealth and influence increased, they claimed a share in the government of the diocese.

Canonry is the office held by a canon of the Church of England (q. v.). It includes special prerogative and an ecclesiastical benefice; the spiritual right of reception as a brother, a stall in choir, a voice in chapter, and receiving a prebend or canonical portion annexed to it out of the Church revenues, in consideration of ecclesiastical duties performed in it. Every canonry has, of necessity, a prebend, and every prebend, of necessity, a canonry, belonging to it. By the Act 3d and 4th Vict., the canonries are reduced to 134. See PREBEND.

Canons, BOOK OF, was a set of rules formed for the government of the Scottish Church, by order of Charles I, and designed to establish episcopacy and subvert the Presbyterian constitution of the Church. In 1634 it was agreed that such a book and a liturgy should be framed in Scotland, and submitted to Laud, Juxon, and Wren for their revision and approval. In April of the following year the Scottish prelates met at Edinburgh, and brought the Book of Canons as near to perfection as possible, after which they forwarded it to Laud, who revised and amended it. It was then confirmed under the great seal, by letters patent bearing date May 23, 1635. Dr. Hetherington says (*Hist. of the Church of Scotland*, i, 275), "The canons contained in this book were subversive of the whole constitution of the Church of Scotland. The first decrees excommunication against all who should deny the king's supremacy in ecclesiastical affairs; the next pronounces the same penalty against all who should dare to say that the worship contained in the Book of Common Prayer (a book not yet published, nor even written) was superstitious or contrary to the Scriptures. The same penalty was decreed against all who should assert that the prelatic form of Church government was unscriptural. Every minister was enjoined to adhere to the forms prescribed in the liturgy, on pain of deposition; which liturgy, as before stated, was not yet in existence. It was decreed, also, that no General Assembly should be called, but by the king; that no ecclesiastical business should even be discussed, except in the prelatic courts; that no private meetings, which were termed conventicles, and included presbyteries and kirk-sessions, should be held by the ministers for expounding the Scriptures; and that on no occasion, in public, should a minister pour out the fulness of his heart to God in extemporary prayer. Many minute arrangements were also decreed respecting the ceremonial parts of worship, as fonts for baptism, communion altars, ornaments in church, modes of dispensing the communion elements, the vestments of the clerical order, and all such other idle mummeries as the busy brain of Laud could devise, or the fantastic fooleries of Rome suggest." The utmost excitement prevailed throughout the country when the character of the Book of Canons became known. Though episcopacy had been established in Scotland for thirty years, the publication of this book, instead of reconciling the people to that mode of ecclesiastical government, only tended to increase their antipathy to it. See Stevenson, *Hist. of the Church of Scotland*, p. 159–164; Neal, *Hist. of the Puritans*, ii, 277 sq.

CANONS OF EUSEBIUS are ten tables, composed by Eusebius for the comparative study of the Gospels, indicating by numbers the parallel passages of the Evangelists and those peculiar to each. See EUSEBIUS.

CANONS, HONORARY, are canons exempted from observing the hours. Sovereign princes and nobles were occasionally regarded as honorary canons of cathedrals; as the emperor, at Strasburg, Liege, Bamberg, Ratisbon, Cologne, Spiers, Utrecht, Aix-la-Chapelle, St. Peter's and St. John Lateran, Rome; the king of France, at Poictiers, Chalons, Sens, Anjou, Tours, and as warden of St. Quentin and abbot of St. Hilary; the king of Spain, at Burgos, Toledo, and Leon; and the queen of England, as first cursal of St. David's. The prerogative was due to the unction of the sovereign at coronation. The dukes of Bourges and Burgundy had stalls at Lyons; the count D'Astorga at Toledo; the duke of Brabant at Utrecht; the count De Chasteluz at Autun; and the counts of Anjou at Tours. The princes of Mecklenburg held four prebends at Strasburg. The twenty extravagantes at Toledo assisted only on certain anniversaries. In cathedrals of the new foundation twenty-four honorary canons, so called by a blunder, may be appointed by the bishop, pursuant to a recent act of parliament; they may be called upon to take duty in church, but have no vote in chapter. In foreign cathedrals they are called supernumerary, fictitious, or improper canons, not being regarded as of the body. There are three classes in foreign churches: (1) Expectants, *canonici in herbâ*, with right of succession to the next vacancy. (2) Honorary, *canonici in aere*, merely titulars, without succession, but having a stall if the chapter concede it. (3) Supernumeraries, by-canons, added by a new foundation. The honorary canon is not bound to residence, can retain a living requiring continuous residence, and is not to be called canon, but always honorary canon.

CANONS, MINOR (also called *vicars*), are clergymen in England attached to a cathedral under the dean and chapter. During the period from the Conquest to the Reformation, each canon was bound to maintain a vicar skilled in music, to supply his place when absent, in the ministrations of the Church. Before the Reformation they were enjoined to keep perpetual residence, and never to be absent without leave from the dean. In 1835 power was given by the ecclesiastical commissioners, with the sanction of an order in council, to reduce the number of minor canons; in no case more than six, nor less than two; each to have an income of £150; each may hold one benefice, but within six miles of the cathedral.

CANONS SECULAR are those of cathedral and collegiate foundations, who mixed more or less with the world, and ministered the offices of religion to the laity. The title first appears in 1059, when it was used by pope Nicholas in the Council of Rome; but the existence of such canons in England, who had separate houses, may be traced back three centuries earlier. Such are the canons of cathedrals of the old foundation, and collegiate churches. Their oldest title was in Germany: senior, retained in the *ancien* of some Rhenish cathedrals; or brother, then canon and lord; and lastly capitular, as being members of the chapter. As Christianity spread, the number of the clergy augmented, and the bishop chose from them some of the most learned to live in common with him in the episcopium, or bishop's house, as his assistants and advisers. In time similar colleges were founded in other places, where the clergy lived in a building called the canonica, minster, or cloister, and performed religious worship, receiving food and clothes from the bishop: they were termed canons, and the bishop's vicarius was called prior, provost, or dean. From this ancient arrangement of common habitation and revenues, the custom survives in some parts of the collation to canonries by the joint consent of the bishop and chapter. A single trace remains in England, at Chichester, where the dean and chapter have six stalls in their patronage. Prebends at length were instituted, by a division of the common fund; and although the canons lived apart in their separate houses, yet, from their aggregation in one close, their daily presence in choir and union in chapter, they were supposed still to dwell together. After the Reformation the vicars were required to occupy their college and halls, and the last trace of the common life has been but recently lost. In the 8th century the councils of Aix and Verne, and in the 9th century those of Tours (813), Meaux (845), and Pont-sur-Yonne (876), required clerks to maintain the canonical life in a cloister near the cathedral, with a common refectory and dormitory, observing the teaching of the Scriptures and the Fathers under the bishop, as if he were their abbot. In Germany the canons were called dom-herren, and in Italy dom(ini), the masters of the cathedral; as, at Lincoln, the dignitaries were known as masters of the fabric; at Liege they were called trefonciers (*terræ fundarii*), lords of the soil; at Pisa, ordinarii, by special privilege of Nicholas II, owing to their jurisdiction as ordinaries over the inferior ministers; at Constantinople, decumans; at Cologne and Lyons, counts; and at Besançon, Compostella, and Seville, cardinals; at Evreux, barons. Sometimes, from their right of electing the bishop and their president, they were known as electors; and as being graduates, and in recognition of their rank, domini, or lords. Every canon is a prebendary—a canon as borne on the church list, and a prebendary as holding a prebend or revenue. In cathedrals of the new foundation, residentiaries, by the new act, are no longer called prebendaries, but simply canons. In the old foundations all are canons and prebendaries, residentiary, stagiarii, stationarii, nati; or non-residentiary; the latter, at Lichfield, were called exteriors, or extraneous. In the foreign cathedrals were three classes: (1) capitulars, perpetuals, simple or ordinary; numeral, or major canons in actual possession of stalls; (2) the German domicellares or domicelli, the chanoines bas-formiers of Angers, Sens, and Rouen; by-canons, minor canons, or lordlings, in distinction from the majors domini, or dom-herren; expectants of vacancies; honorary, or supernumeraries, elected by the bishop and chapter, who augmented the efficiency of the choir and received small payments, but ranked after the vicars or beneficiaries; and (3) canons elect, not yet installed. Every canon in England and France gave a cope to the fabric; in Italy, the Peninsula, and Germany they paid a stipulated sum. Canons had the right of wearing mitres at Lisbon, Pisa, Besançon, Puy, Rodez, Brionde, Solsona, Messina, Salerno, Naples, Lyons, and Lucca; these were plain white, like those of abbots, as a sign of exemption from the jurisdiction of the ordinary, and probably a corrupt use of the end of the almuce. Some canonries are attached to archdeaconries or livings, like St. Margaret and St. John, Westminster, 1840; and some to university offices, as those of Christ Church to the professors of divinity, 1605, and Hebrew, 1630; of Worcester to the Margaret professor, 1627, now exchanged for a stall at Christ-church, 1860; of Rochester to the provost of Oriel; of Gloucester to the master of Pembroke College, Oxford; and of Norwich to the master of St. Catherine's Hall, Cambridge, by queen Anne. The principal of Jesus College, Oxford, had formerly a stall at St. David's. By a recent act the professors of Greek and Hebrew at Cambridge have stalls at Ely, and the occupants of the chairs of pastoral theology and ecclesiastical history at Christ-church. James I confiscated a stall at Salisbury to endow a readership at Oxford. The professors of Greek and divinity hold stalls at Durham. At Lisieux the bishop was earl of the city, and the canons exercised the criminal and civil jurisdiction; on the vigil of the feast of St. Ursinus, two, habited in surplices, crossed with bandoleers of flowers, and holding nosegays, rode to every gate, pre-

ceded by mace-bearers, chaplains, and halberdiers in helmet and cuirass, and demanded the city keys; they then posted their own guard, and received all the fees and tolls, giving to each of their brethren a dole of wine and bread.

Canōpus. See CANOBUS.

Canopy, in Gothic architecture an ornamented projection over doors, windows, etc.; a covering over niches, tombs, etc. Canopies are chiefly used in the Decorated and Perpendicular styles, although they are not uncommon in the Early English, and are occasionally found over the heads of figures, etc., in late Norman work.

Queen Eleanor's Cross, Geddington, Northamptonshire, A.D. 1294.

Early English canopies over niches and figures are generally simple in their forms, often only trefoil or cinquefoil arches, bowing forwards, and surmounted by a plain pediment, as on the west front of the cathedral at Wells; the canopies over tombs are sometimes of great beauty and delicacy, and highly enriched, as that over the tomb of archbishop Gray in York Minster.

In the Decorated style, the canopies are often extremely elaborate, and are so various in their forms that it is impossible to particularize them; some of the more simple of those over figures, niches, etc., consist of cinquefoiled or trefoiled arches, frequently ogees, bowing forwards, and surmounted with crockets and finials; some are like very steep pediments with crockets and finials on them; others are formed of a series of small feathered arches, projecting from the wall on a polygonal plan, with pinnacles between and subordinate canopies over them, supporting a superstructure somewhat resembling a small turret or a small crocketed spire; of this description of canopy good specimens are to be seen at the sides and over the head of the effigy of queen Philippa in Westminster Abbey. The canopies over tombs in this style are often of great beauty; some consist of bold and well-proportioned arches with fine pediments over them, which are frequently crocketed, with buttresses and pinnacles at the angles; many tombs of this style, when made in a wall, have an ogee arch over them, forming a kind of canopy with hanging tracery.

Lichfield Cathedral, c. 1320.

In the Perpendicular style, the canopies are more varied than in the Decorated, but in general character many of them are nearly alike in both styles; the high, pointed form is not to be met with in Perpendicular work; a very usual kind of canopy over niches, etc., is a projection on a polygonal plan, often three sides of an octagon, with a series of feathered arches at the bottom, and terminating at the top either with a battlement, a row of Tudor flowers, or a series of open carved work.

The canopies of tombs are frequently of the most gorgeous description, enriched with a profusion of the most minute ornament, which is sometimes so crowded together as to create an appearance of great confusion. Most of our cathedrals and large churches will furnish examples of canopies of this style. They are sometimes called *Testers* (q. v.).

Gloucester Cathedral, c. 1430.

Canossa, PAULUS. See PAULUS CANOSSA.

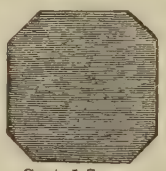
Canova, ANTONIO, one of the most celebrated sculptors of modern times, was born in the village of Possagno, near Trevigi, Nov. 1, 1757. He lost his father when three years old, but the family had long followed the vocation of stone-carvers, and the youth had cultivated an artistic taste; and after some preliminary training he was sent by the Venetian government to complete his studies in Rome; for which purpose he was granted a pension of three hundred ducats per annum for three years. This judicious liberality was the indirect cause of Canova's settling in Rome, and his studies there eventually in a great measure contributed to the revival of the arts in the 19th century. His first work of note was the group of *Theseus and the Minotaur;* this was succeeded by the great monuments to popes Clement XIII and XIV, and Pius VI, which raised the reputation of Canova above that of all his contemporaries; the monument of Clement XIII is that in St. Peter's, of which the celebrated reposing lions form a part. Canova's works are extremely numerous, and are singularly graceful, combining nature with classic beauty and proportion; his extraordinary ability, and perhaps industry also, are well displayed in the noble collection of casts after his works, preserved together in the academy at Venice, among which Hercules, in the tunic of Deianira, hurling Lichas into the sea from the rock, is a most imposing group. Some of his best works are preserved in the Vatican, as the *Boxers,* and many others; his celebrated *Venus* is in the Pitti Palace at Florence; *The Three Graces* are in England; at Apsley House is a colossal statue of *Napoleon.* Canova died at Venice, Oct. 12, 1822, and a magnificent design which he had made for a public monument to Titian was, with slight alterations, adapted, and in 1827 executed by some of his pupils in commemoration of his own memory; it is in the church of the Frari. A painting of the *Descent from the Cross,* which he executed for the church of his native village about 1800, shows how eminent he might have become in this branch of art. Canova was in every sense a

most successful artist; his reputation is world-wide; he amassed great wealth, and was created marquis of Ischia by the pope. There is a portrait of him by Sir Thomas Lawrence. See Missirini, *Vita di Antonio Canova* (1824); also the *Life of Canova*, by Cignorara (1823), Rossini (1825), and D'Este (1864); Canova's *Works*, by Moses, etc.

Canpendu, Bernard de, a French bishop, was elected to this office at Carcassonne in 1267, and spent his time in the care of his diocese and in separating the ecclesiastical and temporal interests. He died in January, 1278. See Hoefer, *Nouv. Biog. Générale*, s. v.

Canstrisius (or **Cantrensius**) was an officer of the Church of Constantinople, whose duty it was to look after the pontifical vestments of the patriarch; to assist him to habit himself; to hold the censer at mass, or the veil of the chalice; and to sprinkle the blessed water upon the people, while the hymn of the Holy Trinity was sung.

Cant (from *cantus*, singing), in an ecclesiastical sense, denotes properly the whining or nasal tone common with many persons in their religious exercises, akin to what has been called "the clerical tone" in the pulpit. The Quakers were once proverbial for this peculiarity, amounting to a decided "sing-song" utterance, and it is said, not without a measure of truth, that the denomination of a clergyman may very generally be distinguished by his intonation. In a wider sense the word *cant* has come to designate an affectation of piety by outward demonstration, and this is a fault into which Christians are very liable to fall. Set phrases are often used by them, and stereotyped expressions, especially in prayer, without any definite meaning or propriety. All this savors of hypocrisy, and is sure to degenerate into formalism. The best prevention is an earnest spirit of sincere devotion in the fear of God, and a resolute watchfulness and criticism of one's self in public utterances. Elocution itself is not a safeguard against such mannerisms, and a theatrical air in a minister is only another form of cant. Whatever is assumed for effect in religion, without being natural and spontaneous, may be classed under this head.



Canted Square.

Cant (and **Canted**), a term in common use among carpenters to express the cutting off the angle of a square. Any part of a building on a polygonal plan is also said to be *canted*, as a *canted* window, or oriel, etc.

Cant, Alexander, A.M., a Scotch minister, graduated at King's College, Aberdeen, in 1636; was licensed to preach in 1639; admitted to the living of Banchory-Ternan before 1646; became a member of the Commission of Assembly in 1648, and one of the commissioners for visiting the University of Aberdeen in 1649; joined the Protestors in 1651; was deprived on the establishment of episcopacy at the Restoration, and charged with "seditious carriage" in 1662, and died before 1681. See *Fasti Eccles. Scoticanæ*, iii, 521, 522.

Cant, Andrew (1), A.M., a Scotch clergyman, father of the foregoing and of the following, was regent of King's College, Aberdeen; was admitted to the living at Alford in 1617; nominated for a living at Edinburgh in 1620; resigned after October, 1629, and settled at Pitsligo in 1633, having been tutor in the family of Forbes. He tried to get up supplications to the privy council against the service book of 1637, which led to his being called "an apostle of the Covenant;" went to Aberdeen with two celebrated ministers in furtherance of that object; and was a member of the assembly which met at Glasgow on that business. He was transferred to Newbattle in 1638, instituted in 1639, and transferred to Aberdeen in 1641. He was a member of the Commissions of Assembly from 1642 to 1649, inclusive, and had his expenses paid by parliament in consideration of his "great pains and travel, his fidelity and care, and for the payment of his losses." He was elected moderator of the General Assembly in 1650, joined the Protestors in 1651, demitted his charge in 1660, and died April 30, 1663, aged seventy-eight years. He was the most active partisan of the Covenant in the north of Scotland, and had powerful influence with the nobles who adhered to it. It is held by some that from this zealous minister the term "cant" has arisen, signifying the whining tone of a preacher, or a pretension to piety or goodness which is not felt. This is confirmed by an essay in the *Spectator* of Addison. His publications were, *Titles of our Blessed Saviour: — Sermon* preached in the Greyfriars Church (Edinb. 1638):—*Two Sermons on Renewing the Covenant.* See *Fasti Eccles. Scoticanæ*, i, 293; iii, 463, 464, 546, 635.

Cant, Andrew (2), a Scotch clergyman, was promoted from regent at Marischal College, Aberdeen; called to Newbattle in 1657, but declined; admitted to the living at Liberton in 1659; and transferred to Trinity College Church, Edinburgh, in 1673. In 1674 a complaint was made to the privy council that "his carriage and expressions were insolent," and the bishop was ordered by the king to remove him back to Liberton; he was reproved and removed to the High Church, Edinburgh, in 1675, holding in conjunction the principalship of the university, elected thereto by the town council. He died Dec. 4, 1685. He was an eminent and solid preacher. He published three works in Latin. See *Fasti Eccles. Scoticanæ*, i, 27, 32, 115.

Cant, Andrew (3), A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1668; was licensed to preach in 1670; called to the living at South Leith in 1671, and ordained. He was absent in England in 1676; had a dispute and quarrel with his colleague, when blows were given, and repentance and reconciliation followed. He was transferred to Trinity College Church, Edinburgh, in 1679, and deprived by the Convention of Estates, in 1689, for not disowning James II, and not acknowledging William and Mary. He was consecrated a bishop of the Nonjurant Church in 1722, and died April 21, 1730, aged eighty years. He published two *Sermons* on the anniversary of the martyrdom of Charles I (1703, 1715). See *Fasti Eccles. Scoticanæ*, i, 32, 106.

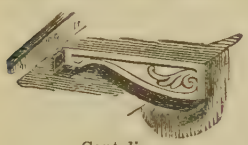
Cant, John, a Scotch clergyman, was admitted minister at Kells in 1659; deprived by the privy council in 1662; accused in 1663 "of still laboring to keep the hearts of the people from the present government in Church and State." The judgment was delayed, and he was excused by the council in July; but was fined in July, 1673, for not observing the anniversary of the king's Restoration. He confessed to the charge, and was summoned as a rebel in 1684, but was liberated in 1685 on giving a bond to live peaceably and not preach. He demitted his pastorate in May, 1689, and though he was restored to his living at Kells, he did not take advantage of the restoration; but as he was in indigent circumstances, each member of the synod gave him the sum of thirty shillings. He died before May 29, 1706. See *Fasti Eccles. Scoticanæ*, i, 715.

Cantabrarii, literally, bearers of the *cantabrum*, or cruciform standard of the later Roman emperors, in military or religious processions, occurs in the *Cod. Theodos.* xiv, 7, 2, as applied to a guild of such persons, and has no direct connection with ecclesiastical antiquity. Bingham, however (xvi, 5, 6), cites the passage in its bearing upon the mention of centurions by the council in Trullo (c. 61) as connected with divination; and hence it appears in the index to his work as the name of "a sort of conjurors." The *cantabrum* itself is mentioned by Minucius Felix (*Octav.* c. 27) and Tertullian (*Apol.* c. 16), as an instance of the uncon-

scious honor paid by the heathens to the figure of the cross.

Cantagallina, Remigio, an Italian designer and engraver, was born at Florence in 1582 (others say 1556), and studied engraving under Giulio Parigii. He also had the credit of being the instructor of Callot and Della Bella. He died in 1630. His principal religious work is *The Immaculate Conception*, after a painting by Callot. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cantalicio (or **Cantalycius**), Giovanni Battista (called *Valentino*), an Italian prelate and poet, was born at Cantalice, Abruzzo. He received his name from the city of his birth, and his surname from Cæsar Borgia, bishop of Valencia, by means of whose power he obtained, in 1503, the bishopric of Penna and Altri, and assisted at the general Council of Lateran in 1512. He died in 1514, leaving *Epigrammata* (Venice, 1493). See Hoefer, *Nouv. Biog. Générale*, s. v.



Cantaliver.

Cantaliver, a kind of bracket, whether of stone, wood, or iron, used to support eaves, cornices, balconies, etc., usually of considerable projection.

Cantarini, Isaac Vita, a rabbi of Padua, who died in 1720, is the author of, עֵת קֵץ, *The Time of the Final Redemption* (Amsterdam, 1710):—מַחֲר יִצְחָק, i. e. *The Fear of Isaac, or a History of the Persecution of the Jews at Padua, August* 10, 1684 (ibid. 1685):—צִנָּה וְרָם, *a Refutation of the Charge Brought against the Jews of Killing Infants*, written against Geuse's *De Victima Humana*, published with Wülfer's *Theriaca Judaica* (Nürnberg, 1681). See Fürst, *Bibl. Jud.* i, 141. (B. P.)

Cantarini, Simone (also called *Simone da Pesaro*), an eminent Italian painter and engraver, was born at Oropezza, near Pesaro, in 1612, and studied first under Pandolfi, and afterwards under C. Ridolfi. He died at Venice in 1648. The following are some of his principal etchings: *Adam and Eve Eating the Forbidden Fruit; The Repose in Egypt; The Virgin Mary, with a Glory and the Infant Jesus; St. John the Baptist in the Wilderness, holding his Cross and a Cup.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Cantel, Pierre Joseph, a French Jesuit, was born at Ils (Normandy), Nov. 1, 1645, and died Dec. 6, 1684, at the Jesuits' College at Paris, of an illness brought on by excessive study. He wrote, *Metropolitanarum Urbium Historia Civilis et Ecclesiastica: Tomus Primus*, (Paris, 1684, 4to):—*De Vocibus quæ ad Ecclesiæ Administ. Pertinent:—De Pallio et Cruce Archiepisc.:—De Vicariis et Legatis Rom. Pont.:—De Synodis:—De Ratione et Subscribendi et Sedendi in Synodis:—De Electione Rom. Pont.:—De Cardinalibus*, etc. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Canteleu, Nicolas, a French hagiographer of the Benedictine order, was born at Saint-Valery-sur-Somme, Picardy. He entered that order at Vendôme in 1649, and was sent to Saint-Germain-des-Près, where he became sacristan, and after distinguishing himself by his piety, died, June 29, 1662, leaving, *Insinuationes Divinæ Pietatis, seu Vita et Revelationes S. Gertrudis Virginis et Ebbatissæ ord. S. Bened.* (Paris, 1662, a posthumous work). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cantella, a French martyr, was a schoolmistress in Paris, who was burned in 1533, because she was opposed to mass. See Fox, *Acts and Monuments*, iv, 396.

Canterbury, Councils of (*Concilium Cantuariense*). Of these there were several.

I. Held about 603, by St. Austin, in order to confirm the foundation of a monastery which he was about to build near Canterbury, to be dedicated to Peter and Paul.

II. Held in 969, by Dunstan, archbishop of Canterbury, Edgar, the king, being present, who, advocating the celibacy of the secular clergy, spoke with warmth of their negligent and dissolute conduct at that time. At the end of this celebrated speech of king Edgar, a plain hint is given of the violent measures then in contemplation by that monarch and the archbishop. See Wilkins, *Concil.* i, 246.

III. Held in 991, in which those of the clergy of the cathedral who refused to become monks were turned out, and monks appointed in their places, to whom also great privileges and possessions were granted. See Spelman, *Conc. Angl.*

IV. Held Nov. 1, 1439, by Henry Chichely, archbishop of Canterbury. A constitution was made for augmenting vicarages. It declares that there were in the province of Canterbury many vicarages belonging to rich churches, too poor to afford a livelihood to their vicars, who were unable to afford the necessary expense of prosecuting a suit before the ordinary for the augmentation of their portion. It then orders that proceedings in such cases shall therefore be summary, and conducted in a plain manner, and that ordinaries shall admit such vicars to prosecute such causes "*in formâ pauperum*," and shall take care to assign them such portions as shall be suitable to the revenues of their several churches. See Johnson, *Eccl. Canons*, A.D. 1439; Labbe, *Concil.* xiii, 1282; Wilkins, *Concil.* iii, 535.

V. Held in 1554, by cardinal Pole, in which, for the sake of peace, the alienation of Church property, made in the preceding reigns, was sanctioned. See Wilkins, *Concil.* iii, 101.

Cantianilla. See Cantianus.

Cantiānum, Concilium. See Kent, Council of.

Cantiānus, *Saint*, an early prince and martyr, was born at Rome, and beheaded at Aquileia. He suffered execution with Cantius, his elder brother; Cantianilla, his sister; and Protus, their Christian preceptor, A.D. 304. Although they were of the illustrious family of the Anicians, and relatives of the emperor Carinus, these three young persons had been educated in the Christian faith. In order to flee from the persecutions of Diocletian and Maximian, they sold what they possessed at Rome, distributing its price among the poor, and went to Aquileia. There they continued to practice their religion, encouraging the imprisoned Christians to suffer for their faith. Information against them having been given to the emperor, they were arrested as they were about to hide themselves, at a short distance from Aquileia, near the tomb of Chrysogones, their friend, who had suffered martyrdom shortly before. Their heads were cut off on the spot. A priest, Zoilus, buried their bodies close by that of Chrysogones. Afterwards their remains were removed to Aquileia, but Milan, Bergamo, and other cities of Lombardy, Germany, and France, pretend likewise to be in possession of the bodies of these saints. Their festival is May 31, the traditionary day of their death. See Hoefer, *Nouv. Biog. Générale*, s. v.

Canticles is the liturgical name for the Te Deum, Benedicite, Benedictus, Magnificat, and Nunc Dimittis. The songs of Moses, Miriam, Deborah, Hannah, and Isaiah are specimens of Biblical canticles; hymns inspired at the moment on a special occasion. After the 5th century canticles were added to psalmody. The Benedictus is mentioned by Amalarus in 820, and by St. Benedict, nearly three centuries before, as the canticle from the Gospel. Te Deum was sung at matins every Sunday before the Gospel-lectern, by the rules of St. Benedict and St. Cæsarius of Arles, c. 507. The Magnificat occurs in the office of Lauds in the latter rule, and in the office of the Eastern Church; in the

time of Amalarius it was used at vespers. According to the apostolical constitutions the song of Simeon, or Nunc Dimittis, was also sung at that hour.

Cantĭcum Evangelĭcum. "Benedictus" was sometimes so called, probably to distinguish it from the other canticle said at Lauds, which is taken from the Old Test. This expression occurs in a MS. pontifical of the Church of Poictiers of about A.D. 800, and elsewhere.

CANTICUM Gradŭum. The Gradual Psalms were sometimes so called. They were recited in the following order: the first five, with "Repose eternal," etc., and followed by a few versicles, were said "for the dead." The next ten, each with "Gloria;" five "for the congregation," and five "for households;" each group being followed by a few versicles and a collect.

Cantigern. See Kentigern.

Cantilupe, Walter, an English cardinal, son of lord William Cantilupe, who resided at Abergavenny, Monmouthshire, was made, by Henry III, bishop of Worcester. At that time the pope's legate visited England and complained of many persons keeping their livings against the canons; intending, says Fuller, in his usual severe way, either to force such irregular encumbents to vacate, and so make room for the pope's favorites, or else to compound for their continuance at his price. But Walter Cantilupe told Rusland, the pope's legate (A.D. 1255), that he would prefer to be hanged rather than ever consent to such pillage of the Church; and moreover, he encouraged the barons in their civil wars, promising heaven for their reward, though this doctrine cost him excommunication from the pope. On his death-bed, however, Cantilupe was touched with true remorse for his disloyalty, as he then considered it, and obtained absolution. He died Feb. 5, 1267. He was uncle to Thomas Cantilupe, the sainted bishop of Hereford. See Fuller, *Worthies of England* (ed. Nuttall), ii, 435.

Cantine, William, *Jr.*, a minister in the Free Methodist Church, was born at Summer Hill, Cayuga Co., N. Y., Dec. 31, 1853. He was converted Oct. 30, 1870; attended, for a season, Chili Seminary, Monroe Co.; in the summer of 1877 went to the State Line Mission, and joined the Genesee Conference the following September. In 1878 he was appointed to the Wilson and New Fane Circuit, Niagara Co.; but before reaching his field of labor, died, Oct. 10 of the same year. See *Minutes of Annual Conferences of the F. M. Church*, 1879, p. 16.

Cantipratēnus, Thomas, a divine and philosopher of the 13th century, was a native of Brabant. He was a regular canon of St. Augustine in the monastery of Cantiropie, in the diocese of Cambray, but in 1232 quitted it for the rule of St. Dominic. He wrote several works on natural history, for which see Rose, *Gen. Biog. Dict.* s. v.

Cantius, *Saint and Martyr.* See Cantianus.

Cantius, B. J., a Polish theologian, noted for his love of truth, died in 1473, leaving a *Commentary on Matthew.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Cantley, William Grainger, a Church of England divine, was born in Essex, in 1784. He received his early education at Christ's Hospital, but proceeded to Pembroke Hall, Cambridge, where he graduated in 1805. In 1808 he was appointed chaplain to the garrison at Madeira; and in 1813 was presented to the living of Earsham, which he subsequently exchanged for that of chaplain. Mr. Cantley was present at Waterloo, and was afterwards located with the army of occupation at Valenciennes, but returned to Kelvedon, Essex, where he undertook the duties of a small country curacy. In 1853 he was attacked by paralysis, and died at Earsham, March 26, 1856. See Hardwicke, *Annual Biography*, 1856, p. 212.

Cantlon, David, a Methodist preacher, was born in Tipperary, Ireland, in 1821, and emigrated in his youth to Canada. Being converted in early life, he joined the Bible Christians, became a class-leader and local preacher, and in 1855 entered the itinerant ministry, in which he labored for seventeen years with acceptance as a preacher; was missionary secretary and general financial secretary; in 1871 was president of the Canadian Conference; and died Sept. 5, 1872. See *Minutes of the Conference of Bible Christians*, 1873.

Cantofoli, Ginevra, a reputable Bolognese painter, was born in 1618, and studied under Elisabetta Girani. Her masterpiece is a picture of *San Tommaso di Villanuova.* In San Procolo, at Bologna, is a picture by her of *The Last Supper;* and another in La Morte, of *Santa Apollonia.* She died in 1672.

Cantolupus (Cantalupus, or Cantilowe), Nicholas, an English Carmelite at Bristol, was prior of his order, and died at Northampton, Sept. 6, 1441, leaving a *Historica Universitatis Cantabrigiensis* (Lond. 1719), and some other ecclesiastical works. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Canton, Hieronymus, an Augustine monk and provincial of his order at Valencia, who died in 1636, wrote in Spanish several religious works, for which see Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Cantone, Girolamo, a Piedmontese composer and theologian, who lived in 1678, belonged to the order of the Franciscans, and became master of the novices, and vicar of the Church of his order at Turin. He wrote *Armonia Gregoriana*, a treatise on plain-song (Turin, 1678). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cantoni (or **Cantone**), Seraphino, an Italian monk and composer, was born near Milan. He entered the monastery of San Simpliciano, and became organist of the cathedral of Milan. Cantoni introduced the adjusting style, with vocalization. He published, *Canzonette*, for three voices (Milan, 1588):—for four voices (ibid. 1599):—*Sacræ Cantiones*, for eight voices (ibid. eod.):—*Vespri e Versetti*, for five voices (ibid. 1602):—*I Passi, le Lamentazione*, for Holy Week, for five voices (ibid. 1603):—*Messa, Salmi, e Letanie*, for five voices (Venice, 1621); and some others, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Cantor (or *Le Chantre*, i. e. *The Singer*), Gilles (or Ægidius), a Flemish fanatic, lived about 1411. He made some proselytes at Brussels and in Flanders, William of Hildenissen, a Carmelite, being one of those who accepted his doctrine. They took the title of Homines Intelligentiæ (q. v.). Peter of Ailly, archbishop of Cambray, being informed of the progress of the sect, put forth his energy to suppress it. He cited William of Hildenissen, and condemned him to recant publicly. The retractments of that heretic may be found in the *Miscellanea de Baluze*, ii, 277–297. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cantorial Staff. See Staff, Precentor's.

Cantor's Stall is (1) the westernmost or first return-stall on the north side of a choir; (2) the second place of dignity in a parish, cathedral, or collegiate church.

Cantova, Giovanni Antonio, an Italian missionary and theologian of the Jesuit order, a native of Milan, lived in the early half of the 18th century. In 1717 he went as missionary to Mexico, then to the Philippines and to the Carolinas, where he was finally assassinated. He wrote, *Vita et Mors Aloisii Cantovæ Canon. S. Stephani Majoris* (Milan, 1717). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cantuariense, CONCILIUM. See CANTERBURY, COUNCILS OF.

Cantwel, JOHN, an Irish archbishop, was born in the County of Tipperary. Having completed his studies at Oxford, he was made bachelor of laws, and promoted to the metropolitan see of Cashel, Oct. 27, 1452, where he distinguished himself by his purity of conduct and by his zeal in ecclesiastical discipline. He held several synods, among them those of Limerick, in 1453, and Fethard, in July, 1480. Before his death, which occurred in 1482, he made a charitable distribution of all his goods. See Hoefer, *Nouv. Biog. Générale*, s. v.

Canus, ALEXANDER, a French martyr, was a priest in Paris, who was burned there in 1533. He suffered extremely, having but a small fire under him. See Fox, *Acts and Monuments*, iv, 396.

Canusis, an order of monks or secular priests in Japan, who officiate in the *mias* or temples. Their support is derived partly from pensions, but chiefly from the voluntary contributions of the devotees. As a badge of their office, they wear either a white or a yellow robe over their ordinary dress, also a boat-shaped cap, tied under the chin with silken strings. Upon this cap are tassels with fringes to them, which are longer or shorter according to the rank of the person who wears it. In spiritual matters the canusis are subordinate to the Dairi, and in temporal affairs they are subject, like the other ecclesiastics, to the spiritual judge of the temple, who is appointed by the secular monarch. The superiors of the Canusis are remarkable for their pride, and contempt towards the common people.

Canute (or **Knut**), *Saint and Martyr*, king of Denmark, was the son of Sweyn or Sueno II, and great-nephew of Canute the Great of England. When he became king, in 1080, he revised the laws of his realm, and set himself to restore its piety and discipline; and seeing that due respect was not paid to the order of bishops, he issued an ordinance, giving to them precedence over dukes, and the rank of princes. His failure to conquer England, and other causes, excited a spirit of insubordination and revolt, and the rebels, headed by one Blacco, surrounded him as he prayed in the church of St. Alban, in the island of Funen, and murdered him at the altar. This probably happened on July 10, 1086, on which day he is honored. April 19 is the festival of his translation. See Baillet, ii, 151; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Canute OF JUTLAND (or SLESWICK), *Saint and Martyr* (called *Lavard*), nephew of the foregoing, and king of the Obotrites, or people of Holstein, was murdered by his cousin Magnus Jan. 7, 1131. The festival of his translation is celebrated on July 10. It would be hard to give any sufficient reason why either of these two princes has been reckoned among the martyrs of the Church, their deaths having clearly occurred from political causes. See Baillet, ii, 158; Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Canuti, DOMENICO MARIA, an Italian painter, was born at Bologna in 1620, and studied under Guido. He was employed on many fine works at Padua, Bologna, and Rome. In the church of the Olivetans, at Bologna, is an extraordinary picture by him of *The Taking Down from the Cross*, and a picture of *The Virgin and Saints*, in San Bernardino. He died in 1684. He has also a few engravings of some merit. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Canutus, ROBERT, an English writer who flourished in 1170, was born at Cricklade, Wiltshire; went thence to Oxford; there became chief of the canons of St. Frideswide; gathered the best flowers out of Pliny's *Natural History* into a "Garland," as he called it, dedicating the book to Henry II; and wrote also *Comments on the Greater Part of the Old and New Test.* See Fuller, *Worthies of England* (ed. Nuttall), iii, 333.

Canz, ISRAEL GOTTLIEB, a Protestant theologian of Germany, was born Feb. 26, 1690, at Grünthal. He studied at Tübingen, and took, in 1709, the degree of doctor of philosophy. In 1720 he was deacon at Nürtingen, and was, in 1734, appointed professor of elocution at Tübingen. In 1739 he was made professor of logic and metaphysics, and in 1747 professor of theology. He died there, Feb. 2, 1753. From the first a decided opponent of the philosophy of Wolf, he had already prepared a large volume in refutation of it, when he perceived that he had passed an unfair judgment upon it. The book, which appeared later, was in effect an eloquent commentary upon that system, which he developed in connection with his colleague Bilfinger. Then he applied this philosophy to revealed theology. In moral theology he introduced a better choice of material, and especially new points of view. He wrote, among other works, *Philosophiæ Leibnitianæ et Wolfianæ usus in Theologia* (1728); *Positiones de Vocatione Ministrorum Ecclesiæ* (1729):—*Diss. de Nexu Providentiæ Divinæ cum Litterarum Studio* (1739):—*Theologia Thetico-polemica* (Dresd. 1741):—*De jure Dei in res Creatas* (1742):—*Oraculum 2 Sam. xxiii*, 5 (1749):—*Explicatio Oraculi Psa. viii*, 3 (1750):—*Compendium Theologiæ Purioris*, etc. (1752, 3d ed. 1761):—*Annotationes ad Compendium* (1755). See Döring, *Die gelehrten Theologen Deutschlands*, i, 226 sq.; Moser, *Beitrag zu einem Lexicon jetzt lebender Theologen*, p. 138; Böck, *Gesch. der Universität Tübingen*, p. 169; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 282, 297; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Caoide. See CAETI.

Caol. See CAEL (2).

Caomhan. See CAEMHAN (3).

Caornan. See CAERNAN.

Caoult, WALERAND, a Flemish theologian and hagiographer, lived at the commencement of the 17th century. He was priest and sacristan of the church of St. Amant, at Douay. He wrote, *Miracula Virginis Deiparæ apud Tungros in Hannonia* (Douay, 1600):—*Oraison de Jean Trithème* (ibid. 1604):—*Miracula Dominæ Gaudiorum in Picardia, ab* 1081–1605 (ibid. 1606). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cap. A square-topped cap is worn in the English universities, like that of the theologists before the Reformation, except that it has stiffening, and a tassel in lieu of a tuft. In Flanders the priest wore his cap at baptisms. A round, low cap, sometimes having a broad brim, which was doubled down on reaching the choir, was often worn by canons from the end of the 13th century: at Antwerp the color was purple; at Pisa and Cologne it was scarlet. The red cap was also used by doctors of divinity at Oxford; it was square and steepled, but just before the Reformation was worn square. In foreign universities tassels served by way of distinction. The D.C.L. and D.M. still retain the use of the round cap, which in 1605 was worn by all undergraduates. When the cap was worn in choir the upper part of the amice was thrown back like a hood, when it looked like a low mitre, and muffled the shoulders, having a fringe made of the tails of the animals of whose fur it was made. Then the amice was stitched in front, with a hole for the wearer's head, and about the beginning of the 15th century became a tippet, or short cape. In the early part of the next century it was worn like a shawl, longer behind than before, and with two strips like a stole narrowing to a point, but appearing as a ruff over the shoulders. The use of the cap lined with fur was permitted by pope Honorius III at Canterbury, at Peterborough, and Croyland, from Michaelmas to Easter, in consequence of the cold. Canons were allowed to use it in church, except during the canon of the mass, the verse "And was incarnate," and the benediction. The assistant deacon and subdeacon were

forbidden to use the cap. At Stoke College caps and not hoods were worn. The golden cap which pope Sylvester sent to St. Stephen, in 1000 is used at the coronation of the kings of Hungary. See BIRETTA; ZUCHETTO.

Capa (or **Cappa**). See COPE.

Capalla, GIOVANNI MARIA, a Dominican of Saluzzo, lived in the 16th century, and taught sacred literature at Faenza and Bologna, and was made inquisitor-general at Cremona. He died Nov. 2, 1596, leaving, *Scintilla della Fiamma Innossia*, etc.: —*Arca Salutis Humanæ*, being a Commentary on the Passion of our Lord (Venice, 1606, fol.):—*De Cœna* (ibid. 1604). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Capalli, GIOVANNI BATTISTA, an Italian theologian of the second half of the 17th century, was dean of Arezzo, and wrote *Ricamo dell' Abito Monacale* (Venice, 1680). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capalti, FRANCESCO, an Italian composer, born at Fossombrone (in the Roman States), lived in the latter part of the 18th century. He was chapel-master of the cathedral of Narni, and published, *Il Contrappuntista prqtico, Ossiano Dimostrazioni fatte Sopra l'Esperienza* (Terni, 1788). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capax was a bishop at the second council of Rome, A.D. 344.

Capece, Angelo, an Italian theologian of the order of Theatines, who lived at the beginning of the 18th century, wrote, *Discorsi Sagris Recitati in Diverse Chiese* (Rome, 1711). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capece (Lat. *Capicius*), **Marco Antonio,** an Italian theologian, was born at Naples in 1569. He was of a patrician family, entered the order of Jesuits, and devoted himself to preaching, and after that to instruction, but would not accept the bishopric of Nicotero, which was offered to him. He died at Naples, Nov. 18, 1640, leaving *A Funeral Oration on Queen Margaret of Austria.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Capece-Latro, GIUSEPPE, a Neapolitan archbishop and publicist, was born Sept. 23, 1744. He obtained when quite young the archbishopric of Taranto, which gives to the titulary the rank and privileges of a primate of the kingdom. These distinctions did not prevent him, however, defending the principles of an enlightened philosophy, and fighting against the old ideas, the superstition and hierarchical pretensions of the papal see, yet all this without neglecting his duties as a Roman Catholic priest. During the reign of Joseph Bonaparte at Naples, in 1806, Capece-Latro was minister of the interior, and continued to direct this department under Joachim Murat in the most distinguished manner. After the fall of that king the prelate lost his archbishopric, retired altogether from public affairs, and made of his house a place of reunion for all persons distinguished for their rank and knowledge. Capece died Nov. 2, 1836. His last writing is remarkable for its style; it is the *Elógio di Frederigo II, re di Prussia* (Berlin, 1832). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capedunŭla was the vessel in which the sacred fire of Vesta was preserved.

Capeets, in Finnish mythology, were goblins, spirits of the air, who were possessed of great power, and even had battles with the moon (eclipses), out of which the latter came only with great difficulty. There were various kinds of these Capeets, who all had their special duties. Sorcerers often made use of them in order to injure persons whom they hated.

Capefigue, JEAN BAPTISTE HONORÉ RAIMOND, a French historian and publicist, who was born at Marseilles in 1802, and died in 1873, is best known as the author of, *Histoire Philosophique des Juifs* (Brussels, 1834):—*Histoire de la Réforme, de la Ligne et du Règne de Henri IV* (ibid. 1834–35, 8 vols.). He also wrote, *History of Philip Augustus* (1831, 4 vols.):—*The First Four Centuries of the Christian Church* (1850, 3 vols.):—*The Church in the Middle Ages* (1852, 2 vols.):—and *The Church in the Last Four Centuries* (1854, 4 vols.). See Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Capel, Daniel, an English clergyman, son of Richard, was ejected from his living in Gloucestershire, and, after practicing medicine, died at Stroud in 1679.

Capel, Richard, an English divine, was born in Gloucester in 1586, educated at Magdalen College, Oxford, and in 1609 was made fellow. He was presented by Stephens with the rectory of Eastington, in his native county, where he wrote his excellent book on *Temptations*, in which he set out to prove that there is no temptation to which a man is subject but what might be suggested by his own corruption, without any suggestion from Satan. When the reading of the *Book of Sports* on the Lord's Day was pressed upon him, he refused to comply, and willingly resigned his see, preaching afterwards gratuitously to neighboring congregations. He died Sept. 21, 1656. See Fuller, *Worthies of England* (ed. Nuttall), i, 563; Rose, *Gen. Biog. Dict.* s. v.

Capelain. See CAPPELLANUS.

Capell, DANIEL S., a minister in the Methodist Episcopal Church South, was born in North Carolina, Dec. 15, 1801. He received a careful religious training; emigrated with his parents to Kentucky in 1816; and, after having been local preacher for several years, in 1830 entered the Kentucky Conference. In 1844 he moved to Missouri and joined the St. Louis Conference, wherein he labored until within a short time of his death, which occurred on his way to California, June 10, 1852. Mr. Capell was more than an ordinary preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1852, p. 379.

Capella (or **De Capilla**), **Andres,** a Spanish prelate, was a native of Valencia, and first entered the order of Jesuits, but in 1569 left it and became a Carmelite. He was made bishop of Urgel, in Catalonia, in 1587, and died Sept. 22, 1610, leaving a Latin *Commentary on Jeremiah*, and *Reflections for the Sundays of the Year, and Festivals*, etc., in Spanish.—Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouvelle Biographie Générale*, s. v.

Capella, Cæcilius, is mentioned by Tertullian (*Ad Scap.* 3) as one among other instances of governors who, in their last moments, had painful memories of the persecutions they had instituted.

Capella (or **Cappelli**), **Marco Antonio,** an Italian Franciscan, was born at Este, in Lombardy, about the middle of the 16th century, and taught theology at Udine, Anagni, and Venice. He wrote against the interdict of Paul V, in 1606, on the famous Venice question, but afterwards he entirely retracted his position. He died in September, 1625. He also wrote, *Contra Primatum Ecclesiasticum Regis Angliæ Jacobi* (Bologna, 1610, 4to; Cologne, 1611, 8vo):—*Disputationes de Summo Pontificatu B. Petri et de Successione Episcopi Romani in Eundem Pontificatum* (ibid. 1621):—*De Appellationibus Eccl. Africanæ ad Romanam Sedem* (Rome and Paris, 1622, 8vo; and at Rome in 1722, together with the *Life of Capella*, written by Bontoni). See *Biog. Universelle*, vii, 81; Landon, *Eccles. Dict.* s. v.

Capellani, ANTONIO, a Venetian engraver, was born about 1730, and studied under Wagner. In 1760 he engraved the principal part of the portraits in Bottari's edition of Vasari. The following are some of his prints: *The Marriage of St. Catherine; The Repose in Egypt; Adam and Eve driven from Paradise.*

Capellari. See GREGORY XVI.

Capelli, Giovanni Maria, *abbot*, an Italian canon and composer, was born at Parma. In 1690 he was appointed canon of the cathedral of his native city, and afterwards was chosen composer at the court of the grand-duke Ranuco II. He wrote a great deal for the theatre. He died at Parma in 1728. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capelli, Marco Antonio. See Capella.

Capellino, Giovanni Domenico, a Genoese painter, was born in the year 1580, and studied under Paggi. His best works are *The Death of St. Francis*, in San Niccolo, at Genoa, and his *St. Francesca Romana*, in San Stefano. He died in the year 1651.

Capels, William G., a minister in the Methodist Episcopal Church South, was a member of the Missouri Conference. For more than twenty years his words and manner charmed, moved, and convinced the thousands who listened to his wonderful preaching. He died from the effects of a wound received in his own house, from a shell fired during the battle of Glasgow, Mo., in 1864. See *Minutes of Annual Conferences of the M. E. Church South*, 1865, p. 542.

Capernaum. The arguments on the site of this important place in New-Test. history are thus given afresh in Bädeker's *Syria*, p. 372 sq.:

"It has been a subject of much dispute where the ancient Capernaum is to be sought. At Capernaum there was a custom-house and a garrison. Doubtless, therefore, it was situated close to the frontier of the tetrarchy of Philip; and in this respect it corresponds with Khân Minyeh. This inference might be drawn from the direction of the Roman roads across the hills, leading into the tetrarchy, except for the probability that there was also a frequented road from the mouth of the [upper] Jordan, skirting the [west] shore of the lake, in which case the frontier-town would be farther north. After a victorious engagement in the plain of Batikha, Josephus, who was injured by a fall from his horse, caused himself to be carried to Capernaum, which was probably the nearest place, and therefore not Khân Minyeh. When Christ crossed the lake from Capernaum to the opposite shore (Mark vi, 32 sq.), the crowd ran round the north end of the lake to meet him, and a glance at the map shows that Tell Hûm is more likely to have been the starting-point than Khân Minyeh. Again, when Mark informs us that the disciples took ship to the plain of Gennesaret (vi, 45, 53), and John that they sailed to Capernaum (vi, 24), we are hardly justified in inferring that Capernaum lay in the plain of Gennesaret."

Major Wilson argues in a similar manner in favor of Tell Hûm (in Plumptre's *Bible Educator*, iii, 184 sq.).

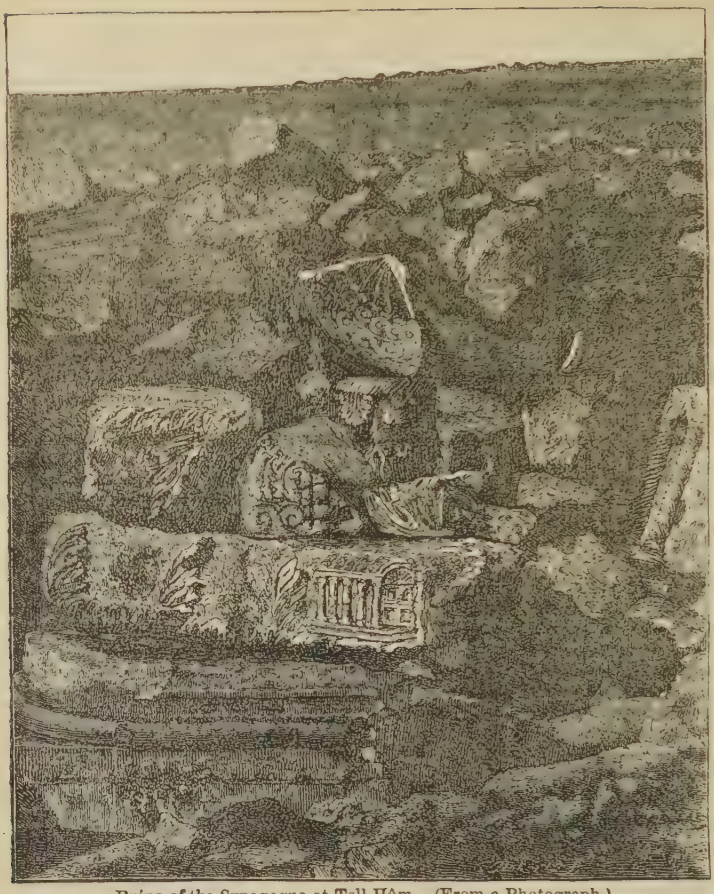
Lieut. Conder well sums up the evidence thus (*Tent-work in Palestine*, ii, 182 sq.):

"The various scholars and explorers who have written since Robinson are divided into two parties, one placing Capernaum at the ruins near Khân Minyeh, the other selecting the large site at Tell Hûm. The places are only two and a half miles apart, but modern disputants are not content with such wide limits. There is a point which strikes one as curious in the controversy. In all the arguments usually brought forward, no reference is made to the information which can be deduced from Jewish sources dating later than Bible times. To this information I would call attention.

"Identification, properly so called, is impossible when the old name is lost; but in the case of Capernaum traces of the name may perhaps be recovered still. It is generally granted that the Talmudic Caphar Nahum, or 'Village of Nahum,' was probably identical with the New-Test. Capernaum, and it is on this supposition that the only philological claim of Tell Hûm is based; but the loss implied of an important radical at the commencement of the name Hûm, if it be supposed to be a corruption of Nahum, is a change of which we have scarcely any instance; moreover, Hûm in Hebrew means 'black,' and still retains its original signification in Arabic. Tell Hûm was so named, no doubt, from the black basalt which covers the site. If we are to seek for an ancient corresponding title, I would suggest Caphar Ahim, a town mentioned in the Talmud with Chorazin, and famous for its wheat, as being probably the ancient name of the ruined site at Tell Hûm. Even if this town were standing in the time of Christ, there seems no more reason why its name should be mentioned in the Gospels than that Tarichæa or Sepphoris should be so noticed, or that Chorazin should be mentioned by Josephus when speaking of the same district.

"An investigation of the name Minyeh is more satis-

Map of the North-western Shore of the Sea of Galilee. (From the Ordnance Survey. B. M. denotes the engineers' "bench-mark." The Arabic numerals show the elevation above or the depression below sea-level.)

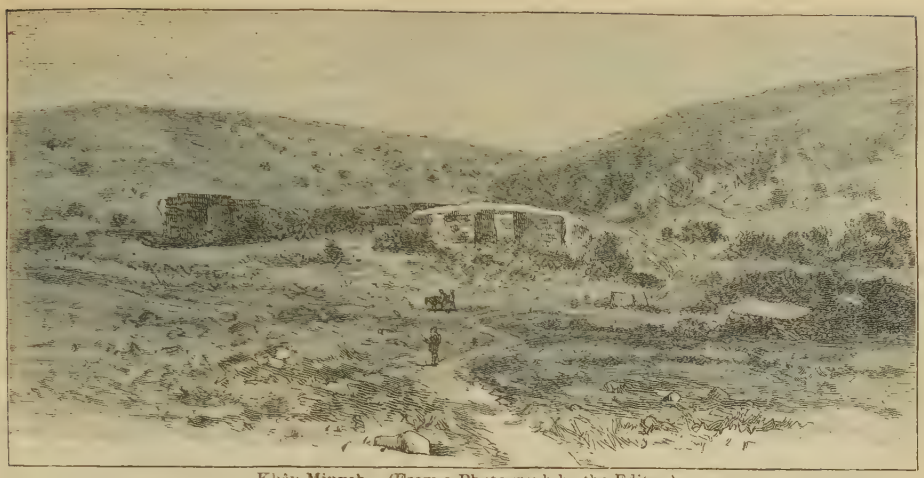


Ruins of the Synagogue at Tell Hûm. (From a Photograph.)

factory. In Hebrew it is derived from a root meaning 'lot,' or 'chance.' In Aramaic it has an identical meaning, and the Talmud often mentions the Minai, or 'Diviners,' under which title were included not only every kind of sorcerer and enchanter, but also the early Jewish converts to Christianity. Now this word Minai is intimately connected with Capernaum. In the Talmud there is a curious passage (quoted in Buxtorf's *Rabbinic Lexicon*) where 'sinners' are defined as 'sons of Caphar Nahum;' and these Huta (or sinners), we find from another passage, were none other than the Minai. It is evident that the Jews looked on Capernaum as the headquarters of the Christians, whom they contemptuously styled 'sorcerers;' and the importance thus attached by them to that town, as a Christian centre, is in accordance with the expression in the Gospel, where Capernaum is called our Lord's 'own city' (Matt. ix, 1). The Talmudic doctors speak, then, of Capernaum as the city of Minai, and as such it continued to be regarded by the Jews down to the 14th century. In A.D. 1334 Isaac Chelo travelled from Tiberias to Caphar Anan (Kefr 'Anân), presumably by the direct road passing near the 'Round Fountain.' He was shown on his way the ruins of Caphar Nahum, and in them the tomb of Nahum, and he remarks incidentally as to the place, 'here formerly dwelt the Minai.' It is evident that he cannot be supposed, without twisting the narrative, to refer to any place so far from his route as is Tell Hûm. The site at Minyeh would have been within a mile and a half of his road, and the name is apparently connected with Capernaum by his valuable note about the Minai. The same connection is traced in A.D. 1616, when Quaresmius speaks of Capernaum as shown at a place called Minyeh, and thus we are able to trace back an apparently unbroken Jewish tradition connecting Capernaum with the 'Village of the Minai,' and with the ruined site of Minyeh.

"In addition to the Jewish tradition connecting Minyeh with Capernaum, there is a second indication which favors that identification. Josephus speaks of the fountain which watered the plain of Gennesaret, and which was called Capharnaum. It contained a fish named Coracinus, which was also found in the Nile. There are two springs to which this account has been supposed to apply, the one two and and a half miles south of Minyeh, the other scarcely three quarters of a mile east of the same site. The first irrigates a great part of the plain of Gennesaret; the Coracinus has been found in it, and the waters are clear and fresh; this is called 'Ain-el-Madowerah, 'the round spring.' The second is called 'Ain Tâbghah, and Dr. Tristram points out that the water being warm, brackish, and muddy, is unfit for the Coracinus, which has never as yet been found in it. 'Ain Tâbghah is not in the plain of Gennesaret. It is a spring surrounded by an octagonal reservoir, which was built up to its present height by one of the sons of the famous Dhahr-el-'Amr in the last century, and the water is thus dammed up to about fifty-two feet above the lake. An aqueduct, of masonry, apparently modern, leads from the level of the reservoir to the cliff at Minyeh, where is a rock-cut channel three feet deep and broad, resembling more the great rock-cutting of the Roman road at Abila than any of the rock-cut aqueducts of the country. The water was conducted through this channel to the neighborhood of the Khân, or just to the edge of the plain of Gennesaret. It is important to notice that the spring can only have watered the neighborhood of Minyeh after the reservoir had been built, and that it was probably always unfitted for the presence of the Coracinus. As 'Ain Tâbghah is not in the plain of Gennesaret, and as it does not irrigate that plain —the modern aqueduct being apparently constructed to supply some mills near Minyeh—it seems impossible to identify this spring with that mentioned by Josephus as the abode of the Coracinus. And even if the Tâbghah spring were that of Capharnaum, the case for Tell Hûm is not thereby strengthened, the distance from the spring to that ruin (nearly two miles) being double that from the spring to Minyeh—scarcely three quarters of a mile.

"In favor of the Minyeh site we have then Jewish tradition, and the existence of a spring fulfilling the description of Josephus; but it must not be denied that in favor of Tell Hûm we have a Christian tradition from the 4th century downwards. Jerome places Capernaum two miles from Chorazin. If, as seems almost certain, by the latter place he means the ruin of Kerâzeh, the measurement is exactly that to Tell Hûm. The account of Theodorus (A.D. 532) is more explicit, and seems, indeed, almost conclusive as to the site of his Capernaum. Two miles from Magdala he places the Seven Fountains, where the miracle of feeding the five thousand was traditionally held to have taken place; these, as will presently appear, were probably close to Minyeh; and two miles from the fountains was Capernaum, whence it was six miles to Bethsaida, on the road to Banias. These measurements seem to point to Tell Hûm as the 6th-century Capernaum. Antoninus Martyr (A.D. 600) speaks of the great basilica in Capernaum, which it is only natural to identify with the synagogue of Tell Hûm, which seems probably (by comparison with those at Meirûn) to be the work of Simeon Bar Jochai, the Cabalist, who lived about A.D. 120. Arculphus (A.D. 700) visited the fountain where the five thousand were fed, and from the hill near it he saw Capernaum at no great distance, on a narrow tract between the lake and the northern hills. His account thus agrees with that of Theodorus, though in itself so indefinite, that it has been brought as evidence in favor of both the sites advocated for Capernaum. Sæwulf (A.D. 1103) proceeded along the shore for six miles, going north-east from Tiberias, to the mountain where the five thousand were fed, then called Mensa, or 'table,' which had a church of St. Peter at its foot. It is evident, from the measurements, that this hill was in the neighborhood of Minyeh, where Theodorus also seems to place the scene of the miracle,



Khân Minyeh. (From a Photograph by the Editor.)

as above noticed. John of Würzburg (about A.D. 1100) speaks of the mountain called Mensa, with a fountain a mile distant, and Capernaum two miles away. Fretellus (A.D. 1150) is yet more explicit. Capernaum, he says, is at the head of the lake, two miles from the descent of the mountain, and apparently three from the fountain where the five thousand were fed, which fountain would probably be 'Ain-et-Tin, a large source, west of Minyeh, and not far from the hill which Sæwulf points out as being the Mensa. The whole of this topography is summed up by Marino Sanuto, whose valuable chart of Palestine shows us the position of the various traditional sites of the 14th century. On this chart the Mensa is shown in a position which is unmistakable. The valleys which run down to the plain of Gennesaret are drawn with some fidelity, and the Mensa is placed north of them; at the border of the lake Bethsaida is shown, about in the position of Minyeh, and Capernaum near the site of Tell Hûm; in the letter-press the account is equally clear, Capernaum being placed near the north-east corner of the lake, and Bethsaida just where the lake begins to curve round southward.

"Christian tradition points, then, to Tell Hûm as being Capernaum, but Jewish hatred has preserved the Jewish site under the opprobrious epithet of Minyeh; the question is simply whether—setting aside the important testimony of Josephus—Jewish or Christian tradition is to be accepted."

After repeated consideration, and especially since a personal examination of the localities, we are inclined to locate Capernaum at Khân Minyeh, and Bethsaida at Tell Hûm.

Caperolans, a congregation of monks in Italy, in the 15th century, who derived their name from Pietro Caperole, their founder. The monasteries of this order are found at Brescia, Bergamo, and Cremona.

Caperole, Pietro, a Venetian theologian, of the order of Observantists, gained great celebrity by his preaching. In 1472 he caused the withdrawal of several convents, and formed a new order called *Caperolans*. Although pope Sextus IV did not favor this, nevertheless, in 1480, he accorded to him the convent of Velletri. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capers, Samuel Wragg, a minister in the Methodist Episcopal Church South, was born in Georgetown, S. C., March 5, 1797. He received a classical education at Lodebar Academy, Sumter District; entered upon the study of law, but was converted, licensed to preach, and, in 1828, admitted into the South Carolina Conference. In 1854 failing health obliged him to superannuate, and he retired to Camden, where he died, June 22, 1855. Mr. Capers was strong physically and mentally, a powerful speaker, a generous friend, and an excellent pastor. See *Minutes of Annual Conferences of the M. E. Church South*, 1855, p. 628.

Capers, Thomas H., a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., March 27, 1811. He was son of the Rev. Gabriel Capers, and nephew of bishop William Capers; joined the Church early in life, and, at the age of nineteen, entered the Georgia Conference. In 1839 he was transferred to the Alabama Conference. He was eminently successful in winning souls; but pecuniary embarrassment compelled him in 1846 to locate, and devote himself to the practice of medicine, and to teaching; in which former vocation he continued until 1864, when he was admitted into the Florida Conference. He died at his post, Oct. 15, 1866. Mr. Capers was a minister of rare ability. His pulpit efforts were earnest, practical, forcible, and his pastoral work a great success. He was wise, sympathetic, energetic. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 31.

Capes, George, an English Baptist minister, was born in 1776. He united with the Little Prescott Street Church, London, in 1797, being baptized by the celebrated Abraham Worth. He entered the ministry in 1808, and became pastor of the Church in Gamlingay, Cambridgeshire, and afterwards in Loughborough, Leicestershire, from 1816 to 1826. His third and last settlement was in Farringdon, Berkshire, where he died, May 29, 1835. See (Lond.) *Baptist Hand-book*, 1836, p. 17. (J. C. S.)

Capet, Jean, a French theologian and canon, was born at Lille. He received the degree of doctor at Louvain, where he taught philosophy. He died in his native city, May 12, 1599. He wrote, *De Vera Christi Ecclesia, deque Ecclesiæ et Scripturæ Autoritate* (Douay, 1584):—*De Hæresi et Modo Coercendi Hæreticos* (Antwerp, 1591). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capgrave (or **Catgrave**), John, an English theologian, was an Augustine monk of Canterbury, and afterwards a doctor at Oxford, and provincial of his order. He was an intimate friend and the confessor of Humphrey, duke of Gloucester, and flourished about 1450. He died, according to some accounts, in 1464; according to Pits and others, in 1484. He wrote a *Catalogus seu Legend a Sanctorum Angliæ* (Lond. 1516, fol., and printed in English by the celebrated Caxton in 1483). He also left a *Commentary on the Holy Scriptures*, of which the part relating to Genesis is preserved in the library of Oriel College, Oxford; and that on the Acts in the library of Balliol. Bale gives a full catalogue of his writings (*Cent.* viii, cap. i). See Landon, *Ecclesiastical Dictionary*, s. v.; Hoefer, *Nouvelle Biographie Générale*, s. v.

Capicerius (or **Capitiarus**, French, *chef-cier*), an ecclesiastical officer. Some think he had the care of the *cereæ*, or tapers, and derived his name *a capienda cera*. Others make him the same as the *primicerius*, so called from being the first name inscribed on the

cera (or tablet of the church). Martene explains capicerius to be the monk or nun who had charge of the capitium or presbyterium, or of the sacred ornaments and furniture of the church.

Capicius. See CAPECE.

Capilla. See CAPELLA.

Capilupi, YPPOLITO, an Italian prelate and poet, was born at Mantua in 1512. He was appointed bishop of Pavo in 1560, and afterwards legate of Venice. Some of his *Elogies* are found in the *Délices des Poëtes Italiens*, vol. i. He died in 1580. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capiscol (i. e. *Caput Scholæ*), a precentor. The title is thus explained: Gregory the Great established at Rome *schools* of ecclesiastical singing, and in allusion to these, the pontifical speaks of the clerks who accompany the bishop and aid him in his sacred functions, as the "Schola." Thus the term school came to be applied not only to the place where the choristers learned singing, but also to the choir, chanters, etc. Hence the capiscol, in a cathedral, was the chief or head of the school of chanters.

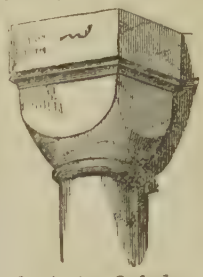
Capisucchi, Giovanni Antonio, an Italian prelate, was born in Rome Oct. 21, 1515. Pope Paul III appointed him canon of the Vatican and auditor of the Rota. In 1555 Paul IV made him cardinal, and afterwards inquisitor and bishop of Lodi. Under Pius V Capisucchi became prefect of the papal palace, governor of Gualdo, and apostolic legate. He died at Rome, Jan. 27, 1569, leaving *Constitutions*, which he prepared for a synod held at Lodi. See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Capisucchi, Paolo, an Italian prelate, was born at Rome in 1479. Pope Clement VII appointed him canon of the Vatican, then referendary of both signatures, auditor of the Rota, bishop of Nicastro, and vicar-general. In 1528 the case of Henry VIII, king of England, who was seeking to obtain a divorce from Catherine of Aragon, was committed to the care of Capisucchi, who espoused the cause of Catherine, claiming that Henry VIII had, by his conduct, laid himself open to censure. Pope Paul III employed Capisucchi advantageously in several important negotiations, especially during the troubles of Perugia and Avignon. Capisucchi succeeded in establishing peace and the papal authority. Paul III, in recognition of this, appointed him vice-legate of Umbria. He died at Rome, Aug. 6, 1539. See Hoefer, *Nouv. Biog. Générale*, s. v.

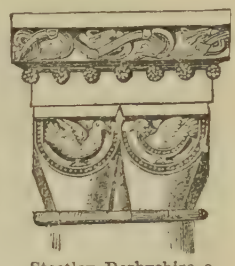
Capisucchi, Raimondo Camillo, an Italian ecclesiastic and theologian, was born at Rome in 1616. He was the son of Paolo Capisucchi, and marquis of Puy Catin. At the age of fourteen years, on June 8, 1630, he entered the Dominican order, and afterwards became professor of philosophy and theology. Innocent X made him secretary of the Index, member of the board of examination of bishops, and in 1654 master of the sacred palace. On Sept. 1, 1681, Innocent XI appointed him to the cardinalship. He died at Rome, April 12, 1691, leaving *Controversiæ Theologicæ, Scholasticæ, Morales, ad Mentem Divi Thomæ Resolutæ* (Rome, 1670, 1677): —*Censura, seu Votum de Cultu Sanctorum Veteris Testamenti*:—*De Gradu Virtutum in Sonetis Canonisandis Requisito*:—*Vita Jesu Christi*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capital (or **Cap**), the head of a column, pilaster, etc. In classical architecture, the orders have each their respective capitals, which differ considerably from one another, but their characteristics are easily distinguished; there are, however, considerable differences to be found in a few of the ancient examples, as in the Corinthian orders of the temple of Vesta at Tivoli, and of the Choragic monument of Lysicrates at Athens; there are also a few capitals totally unlike those of any of the five orders, as in the Temple of the Winds, at Athens. In Norman and Gothic architecture they are endlessly diversified.

A very common form for plain Norman capitals, especially on small shafts, is one called the cushion cap-



Cassington, Oxford, c. 1120.



Steetley, Derbyshire, c. 1160.

ital, resembling a bowl with the sides truncated, so as to reduce the upper part to a square; there is also another form which is extremely frequent, very much like this, but with the under part of the bowl cut into round mouldings which stop upon the top of the necking; these round mouldings are sometimes ornamented, but are often plain; this kind of capital continued in use till quite the end of the period. At a later period the capitals are ornamented with conventional foliage, which gradually approaches to the succeeding style. In the early part of the period also they were generally of rather short proportions, but they afterwards became frequently more elongated, and the foliage and other decorations were made of a much lighter character, approximating to the Early English.

Easton, Hants, c. 1180.

Early English capitals are not so much diversified as Norman, although there are many varieties; they are very frequently entirely devoid of carving, and consist of suites of plain mouldings, generally not very numerous, which are deeply undercut so as to produce fine bold shadows, and there is usually a considerable plain space, or *bell*, between the upper mouldings and the necking; occasionally a series of the toothed ornament, or some similar enrichment, is used between the mouldings; when foliage is introduced it

Byland Abbey, Yorkshire, c. 1180.

Hereford Cathedral, c. 1220.

Rushden, Hants, c. 1250.

is placed upon the bell of the capital, and, for the most part, but few, if any, mouldings, beyond the abacus and

necking, are used with it; the leaves have generally stiff stems; but almost always stand out very boldly, so as to produce a striking and beautiful effect, and they are generally well worked, and often so much undercut that the stalks and more prominent parts are entirely detached. The character of the foliage varies, but by far the most common, and that which belongs peculiarly to this style, consists of a trefoil, the two lower lobes of which (and sometimes all three) are worked with a high prominence or swelling in the centre, which casts a considerable shadow; the middle lobe is frequently much larger than the others, with the main fibre deeply channelled in it. Occasionally animals are mixed with the foliage, but they are usually a sign that the work is late. Some of the richest specimens of thirteenth-century foliage are to be found in the presbytery of Lincoln Cathedral.

Presbytery, Lincoln Cathedral, A.D. 1260.

In the Decorated style, the capitals very often consist of plain mouldings either with or without ball-flowers or other flowers worked upon the bell, though they are frequently carved with very rich and beautiful foliage; the mouldings usually consist of rounds, ogees, and hollows, and are not so deeply undercut as in the Early English style; the foliage is very different from Early English work, and of a much broader character, many of the leaves being representations of those of particular plants and trees, as the oak, ivy, white-thorn, vine, etc., which are often worked so truly to nature as to lead to the supposition that the carver used real leaves for his pattern; they are also in general extremely well arranged, and without the stiffness to be found in the Early English foliage.

Beverley Minster.

Hampton Poyle, c. 1320.

Perpendicular capitals are usually plain, though in large and ornamented buildings they are not unfrequently enriched with foliage, especially early in the style, when the shafts are circular; it is very common for the necking only, or for the necking, the bell, and the first moulding above it, to follow the same form, the upper mouldings being changed into an octagon; ogees, beads, and hollows are the prevailing mouldings; much of the foliage bears considerable resemblance to the Decorated, but it is stiffer and not so well combined, and the leaves

Sandhurst, c. 1350.

Howden, c. 1480.

in general are of less natural forms and frequently square; towards the latter part of the style there is often a main stalk continued uninterruptedly in a waved line, with the leaves arranged alternately on opposite sides. See ABACUS.

Ewelme, c. 1460.

Christ Church, Oxford, c. 1500.

Capitāni are Christian martyrs commemorated early in November in the calendar of Carthage.

Capitein, JACQUES ÉLISÉE JEAN, a negro convert, a Protestant theologian and missionary, was born upon the coast of Guinea. At the age of seven or eight years he was purchased, upon the banks of the St. Andrew's, by the captain of a Dutch vessel, Arnold Steenhard, who in turn gave him up to a trader of Elmina, James Van Goch, who gave him the name *Capitein*, and brought him to the Hague, where he was baptized and instructed in the elements of the ancient and Shemitic languages by Miss Roscam. Early in 1738 Capitein went to the University of Leyden, where he studied theology. After taking his degree he was appointed, in 1742, pastor at Elmina in Africa. After his departure for the coast of Guinea, in the same year, not much was known of him, though some asserted that he had returned to his early idolatrous religion. Among his writings are an elegy on Manger, his master, in Latin verse, translated into French by Gregory, in the *Littérature des Nègres*:—*De Vocatione Ethnicorum* (Leyden, 1738):—*Dissertatio Politico-theologica de Servitute Libertati Christianæ non Contraria* (ibid. 1742, translated into Dutch by Jerome of Brilhelin, and containing the portrait of the author):—*Uitgewrochte Predikatien* (Amsterdam, eod.). The portrait of Capitein, by Reynolds, is found in Blumenbach's *Manual of Natural History*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capitelli, BERNARDINO, a painter and engraver of Siena, was born in 1589, studied under A. Casolani, and R. Manetti, and died in 1639. Little is known of him as a painter, but as an engraver he executed a number of works, among which are the following: *The Marriage of St. Catherine; The Repose in Egypt; The Life of St. Bernard of Siena; St. Anthony of Padua, and his Miracles.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Capitilavium (*Head-washing*) is a name for *Palm Sunday* in France and Spain, because the heads of the Competentes, who were to receive chrism after baptism, were then washed. In 813 the practice was abolished

by the Council of Mayence. At Milan the feet of the candidates were washed. See ABLUTION OF THE HEAD.

Capĭto is the name of several persons in early Christian history:

1. The twenty-fifth bishop of Jerusalem, whose death is placed by Eusebius (*Chronicon*) in the consulship of Maternus and Bradua, A.D. 185.

2. A Donatist bishop, who joined in presenting a request against Cæcilian, A.D. 313, claiming that the question at issue should be tried in Gaul, which had been free from the temptation that caused the dispute. He was present, accordingly, at Treves, April 28, 315.

3. Bishop in Sicily, present at the Council of Nice.

4. Father of the presbyter Athanasius, named, perhaps, to distinguish his son from the great bishop whose persecutions he shared.

5. An African bishop at the Council of Sardica, A.D. 347.

6, 7. In the *Menology* of Basil, on Dec. 22, we read of a Capito, sent as bishop to Cherso on the death of Ætherius, and who by a miracle converted the people. On comparing the entry on July 8, we find that Cherso means the Crimea, to which an earlier Capito had been sent, in the time of the Diocletian persecution, and was martyred.

8. A robber who became a hermit, and supported himself in a cave four miles from Antinopolis in Egypt. When Palladius saw him, between A.D. 410 and 420, he had lived there fifty years without entering the city.

Capito, an Italian prelate and geographer, was born at Narni. He entered the order of the Servites, and became archbishop of Avignon. He died in 1576, leaving, *Explanations of Certain Passages of the Old and New Test.* (Venice, 1579; Cologne, 1581). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capitolīna, *Saint*, was a martyr of Cappadocia, who was first cast into prison, and is said to have been beheaded on Oct. 27, and her servant, Eroteis, on the 28th. The *Menologies* put their martyrdom under Diocletian, but the MS. Acts under Licinius.

Capitolīni was a name of reproach applied by the Novatians to the Catholics, because the latter resolved, in their synods, to receive into communion again, upon their sincere repentance, such as had offered sacrifice in the capitol. See Bingham, *Christ. Antiq.* bk. i, c. 3.

Capitolinian Plays, in Roman mythology, were solemn scenes enacted in honor of Jupiter, and in memory of the deliverance of Rome by means of the geese of the capitol, when the latter was stormed by Brennus.

Capitolĭnus is the name of several persons in early Church history:

1. Deputy of Thrace under Julian, who put St. Æmilian to death.

2. Martyr in Nicomedia with bishop Quintilian, celebrated March 8.

3. Martyr in Antioch with Zenobius, Emerita, Italica, Jovian, and Julian, commemorated Aug. 24.

4. Martyr at Rome with Eulalia, commemorated Dec. 11.

Capitolium is a word applied by Latin writers chiefly to certain temples. The first was a small temple, supposed to have been built by Numa, and dedicated to Jupiter, Juno, and Minerva, situated on the Esquiline, near the spot which was afterwards the circus of Flora. It did not receive the name *Capitolium* until after the foundation of the second one here mentioned, from which it was then distinguished as *Capitolium vetus*. The second was the Temple of Jupiter Optimus Maximus, on the Mons Tarpeius, so called from a human head being discovered in digging the foundations. This temple was begun by Tarquinius Priscus, continued by Servius Tullius, and finished by Tarquinius Superbus. It was thrice burned to the ground, and thrice rebuilt, the third time by Domitian. The Capitolium contained three temples within the same peri-style, or three cells parallel with each other, the partition walls of which were common and all under the same roof. In the centre was the seat of Jupiter Optimus Maximus, while that of Minerva was on the right, and that of Juno upon the left. Capitolium is sometimes put for the whole mount on which the temple stood, and is also used to distinguish the chief temples in other cities besides Rome.

Capitŭla is the name of a prayer in the Mozarabic breviary, immediately preceding the Lord's prayer. It changes with the day and office, varying much in length, but having no special characteristics to distinguish it from other Mozarabic prayers.

Capitulant is a knight, canon, or monk having a voice in the chapter.

Capitŭlum (or **Capitulārè**) is (1) Properly a summary or heading, under which many particulars are arranged. (2) Hence, in the plural, codes of law, ecclesiastical or civil, digested under chapters or *capita*. (3) The word came also to mean the "chapter" itself, of which it is properly the heading; as, e. g. the *capitula* or short lessons for particular days. (4) From this last-mentioned usage, coupled with the practice of reading a *capitulum*, or chapter of the rule or of the Scriptures, to the assembled canons or monks, these came to be called, in a body, the *capitulum*, or chapter. (5) The "little chapter" said at all the canonical hours excepting matins, after the Psalms. It consists of one or two verses of Scripture, usually taken from the Epistles, often from the Prophets, and occasionally from other parts; and is recited by the officiating priest, standing. (6) An anthem in the Ambrosian rite said at lauds after the Psalms and before the antiphon, varying with the day.

Caples, JACOB T., a Methodist Episcopal minister, was born in Jeromesville, O., Sept. 8, 1825. He was converted at the age of fifteen, and educated at Norwalk Seminary. In 1845 he received license to exhort, and in the following year entered the North Ohio Conference, in which he served zealously until his death, July 25, 1860. Mr. Caples was gentle, obliging, and unassuming; as a preacher, grave, able, and eloquent. See *Minutes of Annual Conferences*, 1860, p. 322.

Capnomancy (from *καπνός*, *smoke*, and *μαντεία*, *divination*) is a species of divination employed by the ancient heathen in their sacrifices. If the smoke was thin and light, and went straight upwards, the omen was favorable; but if the smoke was thick and dark, and rested like a cloud over the fire, the omen was unfavorable.

Capocchi, Alessandro, an Italian monk, of the family of the following, was born at Florence, Oct. 14, 1515. At the age of twelve he entered the Dominican order, and made great progress in the Oriental languages. He died at Florence, Oct. 8, 1581. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capocchi (or **Capoccius**), **Reneiro**, an Italian theologian and poet, was a native of Viterbo. He belonged to the order of Cistercians. Pope Innocent IV made him cardinal. He died in May, 1258, leaving some Latin hymns, among them, *Cœlorum Candor*, and *Plange Turba Pauperoula*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capodiferro, GIAN FRANCESCO, an Italian artist, was a native of Bergamo, and probably the pupil or rival of Fra Damiana of the same place. He was often employed in decorating churches in his native and other cities, and was aided by his brother Pietro and his son Tinino. He died about 1533. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Capolongo, Antonio, a Neapolitan painter, lived about the year 1480, and studied under Della Lama. There is a handsome altar-piece by him in San Diego, at Naples, representing *The Conception, with Saints.* In San Niccolo is a picture by him of *The Virgin and Infant,* with a glory of angels, and several saints.

Capon, John, an English prelate, was bishop of Salisbury in 1547, having been transferred to that see from Bangor. He was a time-serving tool of Henry VIII, and afterwards sat in judgment upon Hooper and other martyrs.

Caponsacchi (Pantaneti), Pietro, an Italian theologian and miscellaneous author, was a native of Arezzo, and lived in 1575. His writings are more remarkable for their singularity than for their orthodoxy. Some of them are, *In Johannis Apostoli Apocalypsim Observatio* (Florence, 1572, 1586), dedicated to Selim II, emperor of Turkey:—*De Justitia et Juris Auditione* (ibid. 1575). See Hoefer, *Nouv. Biog. Générale,* s. v.

Caporella, Pietro Paolo, an Italian prelate and theologian, entered the order of Conventual Minorites in 1530, and taught ethics at Naples. In 1552 he was appointed bishop of Cortona, and died in 1556. He wrote, *De Operibus Misericordiæ, et de Purgatorio:—Quæstiones de Matrimonio Regni Angliæ,* etc. See Hoefer, *Nouv. Biog. Générale,* s. v.

Capp, Thomas, an English Wesleyan minister, was a native of Methwold, Norfolk. Converted when fourteen, he united with the ministry in 1834, and died on his last station, Shrewsbury, July 12, 1862. His sermons were clear, correct in doctrine, vivid in illustration, and were sometimes illuminated by passages of impassioned eloquence. He loved specially the Puritan divines. He was frank and cheerful. See *Minutes of the British Conference,* 1862, p. 33.

Cappa is a Latin term for (1) a cape or tippet; (2) a hood to a cape or tippet, fastened to the back of the same, so that the hood may be drawn over the head as a protection against the weather; (3) a cope, i. e. a choir and processional vestment. See Cope.

CAPPA Chorālis is a choral cope; i. e. a cope of rich material, such as velvet, silk, satin, or cloth-of-gold, richly embroidered, and used in the solemn services of the choir or sanctuary. The figure in the accompanying woodcut is from the brass of abbot Beauforest, *circa* A.D. 1508, at Dorchester Church, Oxford. He is represented vested in cassock, surplice, amess (almutium), the two furred ends of which hang down in front, and choral cope. He also bears the pastoral staff (but with the crook turned outwards); and a label, with a pious prayer inscribed on it, is placed over his head.

Cappa Choralis.

CAPPA Magna is a rich flowing cloak or covering of silk, in some respects resembling the cope, worn by bishops and other dignitaries on state occasions. For bishops, the color of it is purple; for cardinals, scarlet. Its use has been abandoned in the Church of England, though the archbishops still sometimes assume a cope with a train borne by pages.

CAPPA Minor is a small cape or tippet covering the shoulder. These capes or tippets are commonly worn abroad over the surplice, and are regarded as a necessary part of the choir habit. They were anciently worn in the English Church, and are still ordered by the seventy-fourth of the canons of 1603. The incongruous and absurd mode of wearing mutilated hoods and tippets, hanging round the neck by a ribbon and falling down the back, is a modern innovation, dating from the 17th century.

CAPPA Pluviālis is a cope to be worn out of doors in processions, funerals, etc., usually of a coarser material than that worn in choir (*cappa choralis*), and intended to protect the wearer from the weather.

Cappe, Newcome, an English Socinian minister, was born in Leeds, Feb. 23, 1733, and educated at the academies of Dr. Aiken and Dr. Doddridge, and at the University of Glasgow. He returned to Leeds in 1755, and, within a short time after, was chosen co-pastor, and the following year sole pastor, of the dissenting congregation at St. Saviourgate, York, where he remained forty years. He died Dec. 24, 1800, leaving several single sermons, *A Selection of Psalms for Social Worship:—Remarks in Vindication of Dr. Priestley, in Answer to the Monthly Reviewers;* and other works. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Cappel, Guillaume, a professor and dean of the faculty of theology at Paris. He was rector of the university when, in 1491, Innocent VIII laid an imposition upon it of a tithe; against which Guillaume Cappel wrote a folio forbidding all members and agents to obey the order of the pope. See Hoefer, *Nouv. Biog. Générale,* s. v.

Cappel, Louis (surnamed *de Moniambert*), a French theologian, was born at Paris, Jan. 15, 1534. He was the uncle of Jacques Cappell (q. v.). At the age of twenty-two he went to Bordeaux with the view of studying jurisprudence. Here he became acquainted with members of the Reformed Church, which he joined. After his return to Paris, his relatives tried to persuade him to resume his pursuit of jurisprudence; but he continued the study of theology, which he had commenced at Bordeaux, and remained true to the Reformed Church. His co-religionists decided to petition the king to issue a decree, allowing the Reformed the free exercise of their religion, and Cappel was asked to plead their case. He succeeded, and the petition being granted, Cappel was appointed preacher at Meaux. Being obliged, on account of the troublesome times, to give up his pastorate, he went to Geneva, and thence to Sedan. In 1569 he accepted a call to Amsterdam, but he soon returned to Sedan. His next pastorate at Clermont was only of short duration. The massacre on St. Bartholomew's day obliged him again to take refuge at Sedan. The French Reformed sent him to Germany, to enlist the assistance of the Protestant princes in their behalf. After he had returned from this mission, prince William of Orange called him to Leyden as professor of theology, and in February, 1575, he delivered his inaugural address at the opening of the university. In the following year he returned to France; and, after having acted as field-chaplain of the Reformed soldiers, he returned to Sedan, where he died, as preacher and theological professor, Jan. 6, 1586. His inaugural address is printed in Meursius's *Athenæ Batavæ.* See Bertheau, in Herzog's *Real-Encyklop.* s. v.; Hoefer, *Nouv. Biog. Générale,* s. v. (B. P.)

Cappella, Simone, a Neapolitan painter, was born in 1591, and studied at Rome under Annibale Caracci. He painted sacred subjects with great success, and his pictures are quite numerous at his native place. He died in 1641.

Cappellānus (Fr. *Capelain*), Claudius, a French theologian, was born in the province of Maine, and lived in 1607. He became a member of the Sorbonne and doctor of theology. He was well versed in the Hebrew language, and claimed that the Greek text has been often perverted by the unfaithfulness or ignorance of the rabbins, citing in support of this opinion numerous passages from the ancient rabbinical works which differ from those of the modern Hebrew Bibles. He published, *Mare Rabbinicum Infidum* (Paris, 1607, 1693). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cappelli, Francesco (called *Caccianemici*), an Italian painter, was born at Sassuolo, in the duchy of Modena, and flourished from 1535 to 1586. He studied under Correggio, and resided chiefly at Bologna. There is a picture by him, representing *The Virgin with Saints*, in the church of San Sebastiano, at Sassuolo. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cappelli, Marco Antonio. See Capella.

Cappellus, Johannes, a Calvinistic theologian whose nationality is not exactly known, lived in the middle of the 17th century. He wrote, *Ἐπίκρισις de Ultimo Christi Paschate*, etc. (Amsterdam, 1644). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cappenberg, Adolph, a Roman Catholic theologian of Germany, was born in 1808 at Münster. Having studied theology there, as well as at Bonn and Tübingen, he received holy orders in 1832; was made doctor of theology in 1834, at Munich, and was appointed in the same year professor of church history and ecclesiastical law at the clerical seminary in Posen. In 1844 he was appointed theological professor at Münster, and he died there, Nov. 20, 1880. He wrote, *Origenis de Trinitate Doctrina* (Münster, 1838):—*De Fidei et Scientiæ Christ. Ratione Mutua* (ibid. 1844):—*Utrum Hussii Doctrina Fuerit Hæretica?* (ibid. 1834). (B. P.)

Capper, Mary, an English minister of the Society of Friends, was born at Birmingham in 1755. Her parents were members of the Established Church, and educated her with great care. She joined the Society of Friends in her twenty-eighth year. In 1794 she received a certificate as a minister, in which capacity she labored effectually for thirty years, visiting different parts of England and Wales. She was simple and unassuming in her manner, yet her appeals were earnest and pathetic. She died at Birmingham, June 23, 1845. See (Lond.) *Annual Monitor*, 1846, p. 8.

Capper, Samuel, an English minister of the Society of Friends, was born in 1782, in London. Until his conversion, in his twelfth year, he was a very unpromising child. He became a minister in 1813. He travelled through many parts of the country, holding meetings in the groves and under sheds, that "the poor might receive the Gospel." He died in Bristol, Aug. 29, 1852. See (Lond.) *Annual Monitor*, 1853, p. 65.

Cappidus, a Frieslander, a genealogist and theologian, who lived about 920, was surnamed *Stauriensis*, from the place of his birth—Stavoren. He wrote the lives of saints Lebuin, Otger, Plechelm, and Odulph, as well as the genealogy of the sovereigns of Friesland. His MSS. were destroyed in the fire which consumed the library of Stavoren. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cappillātus Catellus was a Christian at Rome, A.D. 303.

Cappochi (Lat. *Capocienus*), **Niccolo**, an Italian prelate, completed his studies at Perugia, and was very able in canonical law. He went to Avignon, where pope Clement VI appointed him cardinal in 1350. In 1356 he was sent to France with cardinal Talleyrand de Perigord, to effect a reconciliation between king John of France and Edward III of England, but was unsuccessful. Cappochi was again at Avignon at the consecration of Urban V, in 1362, and followed that pope to Rome. About this time he founded a college at Perugia, a monastery at Monte Murcino for the congregation of the Olivetans, and some other institutions. He died at Montefiascone, July 26, 1368. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cappochi, Pietro, an Italian prelate, was made cardinal in 1244 by pope Innocent IV, whom he accompanied the following year to the Council of Lyons. In 1247 he assisted at the Diet of Frankfort, in which William of Holland was named as emperor. After this election Cappochi was commissioned to maintain by arms the pretensions of William, and the interests of the court of Rome in Italy. He acquitted himself ably in this difficult task. On his return to Rome he established the church of Notre Dame de la Place. He died at Rome, May 18, 1259. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capponi, Domenico Giuseppe, an Italian writer and theologian of the Dominican order, lived at Bologna in the early part of the 18th century. He edited, *Johannis-Antonii Flaminii Epistolæ Familiares* (Bologna, 1744). Flaminio of Imola, one of the best writers of the 15th century, had written in Latin and Italian, in verse and in prose, upon hagiography, grammar, philosophy, literature, etc., and Capponi gives a complete list of his works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capponi, Orazio, an Italian prelate, was born at Florence. He was made bishop of Carpentras in July, 1596, and, at his own expense, rebuilt and embellished the principal edifices of this place. He also formed a *mont-de-piété*, and made several donations to the hospitals and to the community. Dec. 17, 1597, pope Clement VIII appointed him rector of the province of Venice. Capponi died at Rome, March 29, 1622. He published, *Recueil des Ordonnances dans le Comtat Venaissin* (Avignon, 1661). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capponi (Della Porreta), Serafino Annibale, an Italian theologian, was born at Bologna in 1536. At the age of sixteen he took the Dominican habit, and first taught metaphysics in his native place, then theology and the sacred Scriptures at Rieti and at Aquila. He was appointed inspector of his order at Ferrara, but left that place in 1581 for Venice. In 1606 he returned to Bologna, and died there, Jan. 2, 1614. He wrote, *Scholia super Compendium Theologicæ Veritatis Alberti Magni* (Venice, 1588, 1590):—*Elucidationes Formales in Summam Sancti Thomæ* (ibid. 1588):—*Tota Theologia Sancti Thomæ Aquinatis in Compendium Redacta* (ibid. 1597):—*Veritates Aureæ super Totam Legem Veterem*, etc. (ibid. 1590):—*Præclarissima Sacrorum Evangeliorum Commentaria* (ibid. 1601):—*Summa Totius Theologiæ D. Thomæ, cum Elucidationibus Formalibus* (ibid. 1612). He left in MS. a *Commentary on the Psalms*, which was printed in 1692 at Bologna. Giovanni Michael published a *Life of Serafino Capponi* in 1615. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caprais (or **Capraise**). See Caprasius.

Capranica, Domenico, an Italian ecclesiastic, was born at Capranica, near Palestrina, May 31, 1400. He completed his studies at Padua and Bologna, and became one of the most learned men of his time. Pope Martin V employed him in many important matters, gave him the government of Imola, and made him cardinal in 1426, but died without sending to Capranica the cap and ring, emblems of the office; therefore the other cardinals refused to admit him to the conclave.

Capranica addressed to the new pope, Eugenius IV, a solemn protestation, but, instead of obtaining justice, he was even deprived of his titles and revenue. He then addressed the Council of Basle, which restored to him his position. In 1445, being appointed to the government of Perugia, he established order and security there. Nicholas V became his friend; and for his services to Alphonso V, king of Aragon, he was made grand penitentiary. He died Sept. 1, 1458, leaving, *Italica Constituenda, ad Alfonsum Regem*, in the *Hispania Illustrata* of Andrew Schott, vol. i:—*De Ratione Pontificatus Maximi Administrandi*:—*De Contemptu Mundi* (Florence, 1477; translated into Italian, ibid. eod., and Venice, 1478; also several other editions, in various languages of Europe). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caprano, Pietro, an Italian prelate and scholar, was born at Rome in 1739. He was made doctor of theology at the Gregorian University, and chosen professor of biblical and ecclesiastical history. Pius VII appointed him prelate of the chamber, and secretary of the commission charged with the correction of the liturgical books of the Eastern Church. Leo XII made him archbishop of Iconium, secretary of the Propaganda, and cardinal, in 1828. Pius VIII appointed him prefect of the Congregation of the Index, which position he held until his death, at Rome, Feb. 24, 1834. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caprara, Giovanni Battista, an Italian prelate and statesman, born at Bologna, May 29, 1733, was son of Francesco, count of Montecucculo, but always bore the name of *Caprara*, from one of the most celebrated houses of Italy, of which his mother was a descendant. While young he entered the Church. Pope Benedict XIV appointed him vice-legate of Ravenna, although only about twenty-five years of age. Under Pope Clement XIII, Caprara was, in 1767, sent to Cologne as nuncio. In 1775 Pius VI sent him to Lucerne in the same capacity. In 1785 he received the nunciature of Vienna, where he made himself beloved for his beneficence. He was appointed cardinal in 1792, returned to Rome the following year, and in 1800 became bishop of Iesi. In 1801 he was appointed legate to the French republic, to secure the adoption of the concordat and the re-establishment of Catholic worship in France; he solemnly declared this accomplished by celebrating mass on Easter day in the church of Notre Dame at Paris, in the presence of the principal authorities, in 1802. He consecrated Napoleon king of Italy, at Milan, in 1805. For nine years he was intimately associated with the French government, and died at Paris, June 21, 1810, blind and infirm, but held in high esteem. He was interred in the church of St. Genevieve, by virtue of an imperial decree. He wrote, *Concordat et Recueil des Bulles et Brefs de le Pape Pie VII sur les Affaires de l'Église de France* (Paris, 1802). See Hoefer, *Nouv. Biog. Générale*, s. v.; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 819.

Caprasius (Fr. *Caprais*) is the name of several early saints:

1. Martyr at Agen, in Aquitaine, in the time of Diocletian, whose courage under torture made two converts, Primus and Felician; but they were all beheaded, by order of the præfect Dacian, together with St. Faith, Oct. 20 (some say Oct. 6). His life was written by Labenaize (Agen, 1714, 12mo).

2. A monk and presbyter at Lérins, sometimes called abbot of the monastery at Lérins, but it is doubtful if he ever had the charge of that house. Having decided to become a hermit, he went with St. Honoratus and his brother St. Venantius in quest of a place where they might carry out the rule of life they had planned. Before starting they received the tonsure, and then went into Greece and the Peloponnesus. There Venantius died, and the others went to the isle of Lérins, where they founded a monastery and built a church. Caprasius died about 430, and is commemorated June 1. His relics were left at Lérins. See *Acta Sanctorum*, June, i, 77; Ceillier, *Histoire des Auteurs Sacrés et Ecclésiastiques*, viii, 439.

3. A martyr, of whom nothing is known except that he is commemorated in the French Lucensian calendar, as martyred at Castrum Gola, May 25.

There is another doubtful Caprasius mentioned by some authors as prior of Carmel. He is supposed to be the same as No. 1.

Capreole (Lat. *Capreolus*), Jean, a French Dominican, was born in Languedoc, and entered the monastery at Rodez. He became professor of theology at Paris in 1409, and died at Rodez, April 6, 1444. On account of his constant defence of the theology of Thomas Aquinas, he acquired the name of "the prince of the Thomists." He wrote, in 1433, a *Commentary on the Four Books of the Master of the Sentences* (Venice, 1484, 1514, 1519, and 1588); and *Defensiones Theologicæ S. Thomæ Aquinatis* (ibid. 1483); unless, says Cave, the two works are the same. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Capr̆eolus, bishop of Carthage, is known in history in connection with the Council of Ephesus, A.D. 431. Unable to reach the council, because the country was ravaged by the Vandals, he sent a letter in defence of the Catholic doctrine, against Nestorius. This letter was entered upon the acts of the council as from the "most reverend metropolitan," the bishop of Carthage; and is still extant in Greek and Latin. There is also extant another letter by Capreolus on this controversy, in answer to inquiries addressed to him from Spain, by "Vitalis and Constantius, sinners," entitled *Epistola de una Christi Veri Dei et Hominis Persona contra recentem Damnatam Hæresin Nestorii*. A fragment of the letter which he addressed to Theodosius is extant. Tillemont (xii, 559) supposes Capreolus to have succeeded to the see of Carthage shortly before the death of Augustine, as the letter convoking the council seems to have been addressed to him and to Augustine. He is probably the "priest" in Africa in the time of Aspar, mentioned in the *Book of Promises*, ascribed to Prosper. The death of Capreolus is generally supposed to have occurred about A.D. 435. His burial was commemorated in the calendar of Carthage between July 21 and 30; the note of the day is lost. See Hoefer, *Nouv. Biog. Générale*, s. v.; Smith, *Dict. of Christ. Biog.* s. v. For others of the same name, see Capreole; Caprioli.

Capreta (or **Capretta**), Gaudenzio Erico, an Italian canonist, was born at Venice, Nov. 22, 1730. He taught theology at Florence, at Pavia, and finally at Parma, and died at the last-named place, Nov. 11, 1806. He wrote, *Gustavus III, Sueciæ Rex*, etc. (Parma, 1784). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capricorn, a sign of the Zodiac, consisting of twenty-eight stars in the form of a goat. Some say Pan assumed this form when terrified at the giant Typhon, and was transferred by Jupiter to the heavens; while others assert that the constellation was the goat Amalthea, which nourished Jupiter.

Caprini (Lat. *Caprinus*), Giovanni Antonio, a Neapolitan theologian and philosopher, was born in Aquila in 1614. He belonged to the society of the Jesuits, and became professor of philosophy and belles-lettres in several houses of his order, as well as rector of various colleges. He published, under the pseudonym of *Siderius Leo*, the following: *Apes Barberinæ Universa Philosophia*: — *De Motu Trepidationis Terræ*: — *Lux Philosophica*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caprioli (Lat. *Capreolus*), Andrea, an Italian theologian and canonist, born at Brescia in the beginning of the 16th century, wrote a *Treatise on Ecclesiastical Cases* (Brescia, 1571). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capron, William Banfield, a Congregational

minister and missionary, was born at Uxbridge, Mass., April 14, 1824. Having pursued a preliminary course at Phillips Academy, Andover, Mass., he graduated at Yale College in 1846, and became a private tutor at Baltimore, Md., for one year. Afterwards, for six years, he was principal of the Hopkins Grammar-school, in Hartford, Conn. In 1856 he graduated at the Andover Theological Seminary, and on Sept. 3 of that year he was ordained as an evangelist in Uxbridge. Under the auspices of the American Board for Foreign Missions he sailed for India Nov. 24 of the same year, and arrived at Madras, March 6, 1857. For sixteen years he labored in the vicinity of Madura, India. He visited America in 1872, returning to his mission-field in January, 1875; and died in Madura, Oct. 6, 1876. See *Cong. Quarterly*, 1877, p. 412.

Caprona, Arcangelo de, an Italian Franciscan and preacher, was born at Palermo, Sicily. At the age of eighteen he entered a Capuchin convent, in spite of the opposition of his family. He preached with ability in the principal cities of Sicily, and founded, at Trapani, three brotherhoods of his order and a public hospital. He died at Trapani in 1577, leaving *Statuta et Documenta pro Confraternitatibus Domus Hospitalis Montis Pietatis et Misericordiæ in Civitate Drepanensi.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Capsa (**Capsŭla**, or **Capsella**) is a name applied to several kinds of receptacles for ecclesiastical use:

(1) The casket used to contain the unconsecrated elements. According to the direction of the *Ordo Romanus I*, c. 8, two acolytes bear in the procession before the pope, when about to celebrate, "capsas cum sanctis apertas."

(2) The vessel in which the reserved eucharist was carried from one place to another. The 17th canon of the Council of Orange enjoins, "cum capsa et calix offerendus est, et admistione Eucharistiæ consecrandus." Mabillon (*Comm. Præv. in Ord. Rom.* p. cxxxix) considers this to mean that, together with the *capsa* containing the sacred vessels and perhaps the eucharist, the chalice was also to be brought to the altar.

(3) A repository or shrine for preserving the relics of saints. In the description of the altar built by St. Benedict at Aniane, we read that an opening was made in the back of it for inserting the "capsæ" containing relics of saints (*Acta Sanctorum*, Feb. ii, 614).

(4) A casket to contain the book of the Gospels. Ado of Venice speaks (*Chronicon*, A.D. 519) of twenty *capsæ evangeliorum* of gold, richly jewelled.

Capsarium is the room in which the *capsæ* containing relics were placed. Perpetuus of Tours (cir. A.D. 490), in his will, distinguishes a reliquary which he left to a friend from another gilded "theca" which was in his *capsarium*, and which he left to the Church.

Capsius, Heinrich, a German Lutheran theologian, was born at Gorden, near Ritzebuttel, in the duchy of Holstein. After having pursued his studies at Wittenberg, he was elected, in 1670, pastor at Burg, where he remained until his death, which occurred May 9, 1706. He wrote, *Disputatio de Ionæ Diaplo Thalassio* (Wittenberg, 1659, 1667):—*Disputatio de Mysterio Verbi* (ibid. 1659):—*Disp. de Papistarum Consensu* (ibid. 1660). See Hoefer, *Nouv. Biog. Générale*, s. v.

Capsŭla. See Capsa.

Capsum is a term for the nave of a church. Gregory of Tours (*Hist. Franc.* ii, 14) describes a certain church as having thirty-two windows in the sanctuary, twenty in the nave ("in capso").

Captātor. A bequest dependent upon the secret will of another was, by the Roman law, termed *captatoria institutio*, and was forbidden. In a less technical sense, however, the *captator* answered substantially to our legacy-hunter, and the scandal seems to have been rife in the early Church. A law of Valentinian, Valens, and Gratian (A.D. 370), in the Theodosian code, enacted that clerics or professors of continence were not to frequent the houses of widows and female wards; nor should such persons receive aught from any woman with whom they might become connected under pretext of religion, by any kind of liberality, or by her last will. Every bequest so made was void, and was to be paid into the public exchequer. As respects the clergy, we find, by a law of Valentinian and Marcian (A. D. 455), inserted in Justinian's code, that widows, deaconesses, virgins dedicated to God, nuns, and women bearing any other name of religious honor or dignity, received full liberty to leave, by will or otherwise, any part of their fortune.

Captives, Christian Redemption of. The disasters which fell upon the Roman empire in the 4th and 5th centuries gave a special prominence to this as one of the forms of Christian love. Ambrose was charged by his Arian opponents with sacrilege for having melted down the eucharistic vessels of the church at Milan for this purpose, and defends himself against the charge on the grounds that this was the highest and best use to which he could have applied them (*De Offic.* ii, 28). Augustine did the same at Hippo (Possidius, *Vita*, c. 24). Acacius, bishop of Amidas, ransomed as many as seven thousand who had been taken prisoners by the Persians (Socrates, *H. E.* vii, 21); Deogratias, bishop of Carthage, redeemed the Roman soldiers who had been carried off by Genseric after the capture of Rome (Victor Utic. *De Persecut. Vandal.* i, in the *Bibl. Pat.* vii, 591). It is worth noting that the truth that mercy is above sacrifice was formally embodied in ecclesiastical legislation. The code of Justinian (i, tit. 2, *De Sacros. Eccles.* 21), while forbidding the alienation of church vessels or vestments for any other purpose, distinctly permits them to be pledged or even sold for this or other like works of mercy or necessity.

Capua, Council of (*Concilium Capuanum*). This was held about the year 389, for the purpose of putting an end to the schism which divided the Church at Antioch. The emperor Theodosius granted it at the earnest prayer of the Western Christians. The circumstances of the case were as follows: After the death of Paulinus, Flavianus was, *rightly*, the sole bishop of Antioch, but Paulinus, before his death, had nominated Evagrius to succeed him, and he, contrary to the express injunction of the canons, was recognized by the party of Paulinus as bishop. None of the acts of the council have come down to us; but Ambrose speaks of it as having been numerously attended by bishops; he also says that the absence of Flavianus was the reason why the affair could not be finally decided in this council. However, in order to preserve the peace of the Church, they granted communion to all the eastern bishops who professed the Catholic faith, and intrusted to Theophilus of Alexandria and the other Egyptian bishops the decision of the differences between Flavianus and Evagrius, because they were biassed by no prejudices, and had not joined the communion of either party. Several regulations were also made, one of which forbids to rebaptize or reordain any person; another forbids the translation of bishops. Moreover, in the council, Bonosus, bishop of Macedonia, was condemned, for saying that the blessed Virgin had had children by Joseph after our Lord's birth. See Labbe, *Concil.* ii, 1039.

Capua, Pietro di, an Italian prelate, a native of Amalfi, was made cardinal deacon in 1192 by pope Celestine III, who employed him in three consecutive legations, Naples, Lombardy, and Poland, where he reformed certain abuses. On his return to Italy he was arrested by marauders near Placentia, and obliged to

pay a ransom. Innocent III employed him to secure a truce between France and England, and to arrange other important matters. He was also legate of the crusade of 1203. After a short sojourn in the East he returned to Rome, where he died in 1209. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capuānus was a presbyter at the Council of Sinuessa, A.D. 303. See Labbe, *Concil.* i, 943.

Capuche (or **Capouch**) is a cap or hood (Fr. *capuce*) worn by a particular order of Franciscan friars, hence called Capuchins (q. v.). It is secured to the dress, and hangs, usually, down the back.

Capugnano, Girolamo Giovanni di, an Italian theologian, a native of Venice, who lived in 1646, left, among other works, *Officium Hebdomadæ Sanctæ* (Venice, 1636):—*Degno è Ancora di Sapere*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Capulla was a white hood, worn by the person to be baptized ("Si propriam capullam propter pauperta-tem . . . non habeant . . . baptizandus cum capulla cum qua et alius fuerat baptizatus, baptizetur"—Martene, *Thes. Anecd.* iv, 686 b, 1026 e).

Caput Extōrum was the convex upper portion of the liver, in animals, from the appearance of which, in the victims slain in sacrifice, the ancient Roman soothsayers drew their auguries. If that portion of the liver was unhealthy or wanting, the omen was unfavorable; but if it was healthy and well developed, the omen was favorable. See Divination.

Caput Jejunii is a Latin term for Ash-Wednesday (q. v.).

Caputi, Antonio, an Italian biographer of the Capuchin order, a native of Apulia, who lived in the middle of the 17th century, wrote, *La Vita del P. Archangelo Scoto Capuccino* (Naples, 1650; Bologna, 1656):—*La Vita Della S. Febronia Vergine* (Venice, 1660). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caputium (1) is a university hood. (2) The hood of a monastic habit. (3) The hood of a cope. (4) The hood of a chasuble. It was the custom of certain religious orders in the Middle Ages to turn the hood of their habit over the back of the chasuble when the latter was assumed. Hence, for convenience sake, a hood was sometimes attached to the back of the chasuble, some examples of which still remain in Germany.

Car (**Cart, Chariot,** etc.). Herzog (*Real-Encyklop.* s. v. "Sinnbilder") mentions a sculpture in San Callisto, which contains a chariot without driver, with pole turned backwards, and whips left resting on it. This, as he says, appears evidently intended as a symbol of the accomplished course of a life. In Bottari, tav. clx, two quadrigæ are represented at the base of an arch (covered with paintings of ancient date) in the second cubiculum of the catacomb of St. Priscilla on the Salarian Way. The charioteers carry palms and crowns in their hands, and the horses are decorated with palm-branches, or perhaps plumes; which connects the image of the chariot with St. Paul's figure of the Christian race (1 Cor. ix, 24; 2 Tim. iv, 7). In the catacomb of Prætextatus there is a powerful and striking representation of the chariot of Death, who is taking a dead woman into his car. See Horse.

Car (or **Ker**), Andrew, A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1607; was admitted minister at Glenbucket in 1618; transferred to Cabrach in 1633; returned to Glenbucket in 1662, when he was in decrepit old age; and died before Feb. 26, 1663. See *Fasti Eccles. Scoticanæ*, iii, 554.

Carabantes, Josef de, a Spanish theologian, was born in 1628. He was of the Capuchin order, and labored zealously for the spread of Christianity among the savages of America. He died in 1694, leaving, *Ars Addicendi atque Docendi Idiomata pro Missionariis:*—*Lexicon Verborum Indorum:*—*Practicas de Missiones* (Leon, 1674; Madrid, 1678):—*Practicas Dominiciales* (ibid. 1686, 1687). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caracalla was originally a garment peculiar to Gaul, and introduced into Roman use by M. Aurelius Antoninus. Ecclesiastical writers (Bede, *Hist. Eccl.* lib. i, c. 7) speak of it as worn by clerics, and as corresponding in shape to the Jewish ephod. So says St. Eucherius of Lyons, about the 5th century, referring evidently to the genuine Gallic caracalla, which was a kind of short tunic with sleeves, and furnished with a hood. The caracalla introduced into use by M. Aurelius was, however, lengthened so as to reach nearly to the feet. From the reference to this garment by St. Jerome (*Epistle to Fabiola*), it is likely that, in common with other garments for outdoor use, it was furnished with a hood.

Caracci (or **Carracci**), **Agostino,** an Italian painter and very eminent engraver, the cousin of Lodovico, and the elder brother of Annibale, was born at Bologna, Aug. 16, 1557. He became a pupil successively of Fontana and Passerotti; then visited Rome and studied the works of Correggio and Parmiggiano. He afterwards went to Venice, where he distinguished himself as an engraver. He painted his celebrated picture of *The Communion of St. Jerome* for the Certosa at Bologna, and it is now in the gallery of the Louvre at Paris. He also painted an admirable picture of *The Assumption of the Virgin*, in the Church of San Salvatore at Bologna. His paintings are very numerous; the following are some of the other noted ones: *Jacob Watering the Flocks of Rachel; Eve Giving the Apple to Adam; The Good Samaritan; The Resurrection; The Virgin and Infant Giving the Keys to St. Peter.* He died at Parma in 1601 or 1605. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caracci, Annibale, an illustrious Bolognese painter, was born in 1560, and studied under his cousin Lodovico. His principal works are at Rome; they are, *The Marriage at Cana*, in the chapel of the Farnese palace; *The Assumption*, in the Madonna del Popolo, and another fine picture representing the body of Christ supported by the Virgin. He died at Rome in 1609. The following are some of his other noted works: *The Virgin Suckling the Infant Jesus; The Virgin and Child, with St. John Presenting a Bird; St. Francis, with a Crucifix and a Skull; The Massacre of the Innocents.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caracci, Antonio (called *Il Gobbo*), an Italian painter, the son of Agostino, was born at Venice in 1583, and studied under his uncle Annibale. One of his best pictures is a frieze in an apartment of the palace of Monte-Cavallo. He painted several frescos, representing *The Life of the Virgin* and *The Passion of Christ.* in San Bartolommeo nell' Isola. He died at Rome in 1618.

Caracci, Francesco, a Bolognese painter, the brother of Agostino and Annibale, was born in 1595, and studied under his cousin Lodovico. He attempted to rival that great master, but, failing, left Bologna and went to Rome, where he died in 1622. While at Bologna, he painted *St. Roch and the Angel*, in the church of San Rocco, and, in Santa Maria Maggiore, *The Death of the Virgin, with the Apostles.* There are also a few prints by him.

Caracci, Lodovico, an illustrious Bolognese painter, was born in 1555, and was a pupil of P. Fontana. He visited Venice and Florence, studying the works of the best artists. His finest works are at Bologna, and the most important are his fresco paintings in the Palazzi Magonani and Zampieri. There is also a wonderful picture by him in the church of

San Domenico, of *St. Dominic and St. Francis.* He died at Bologna in 1619. He painted, *Samson Overcoming the Lion; The Virgin and Infant, with Four Angels; The Holy Family*, in which the Virgin is washing linen. See Spooner, *Biographical History of the Fine Arts*, s. v.; Hoefer, *Nouvelle Biographie Générale*, s. v.

Caraccioli, Antonio, an Italian theologian of the 17th century, entered the order of the Theatines, and distinguished himself by numerous works upon ecclesiastical history, among them, *Synopsis Veterum Religiosorum Rituum* (Rome, 1610; Paris, 1628):—*Collectanea Vitæ Pauli, B Cajetani et Sociorum Vitæ* (Cologne, 1612):—*Biga Illustrium Controversiorum*, etc. (Naples, 1618):—*Nomenclator et Propylea in Quatuor Antiquos Chronologos* (ibid. 1626). See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Caraccioli, Giovanni Antonio, an Italian prelate, was born at Melfi about the beginning of the 16th century. He entered into orders and obtained the abbotship of St. Victor in 1544, which he exchanged in 1551 for the bishopric of Troyes. He showed himself friendly to the Reformation, and openly preached in its favor in 1561; by which he lost the esteem of the Catholics without gaining the Protestants, and was obliged to resign his bishopric, and go to Chateauneuf, upon the Loire, where he died in 1569. He wrote, *Miroir de la Vraie Religion* (Paris, 1544):—a *Letter* to Cornelius Mais, bishop of Bitonto, to excuse Montgomery in killing Henry II; this letter, dated at Paris, July 14, 1559, is found in the *Epistolæ Principum* of Ruscelli:—an *Epistle*, published in 1561, without any indication of place, inserted in the *Mémoires* of Condé. See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Caraccioli, Metello, an Italian Jesuit and preacher, who died at Naples, Dec. 5, 1651, aged seventy-five years, wrote commentaries upon Isaiah, and some other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caraccioli (or **Caracciolo**), **Roberto**, an Italian theologian (commonly called *Robert de Liccio*, from the city of Lecce, in the kingdom of Naples, where he was born, in 1425), while very young, embraced the religious life among the Observantines of St. Francis, but, finding this rule too severe, entered the Conventuals. He became so celebrated as a preacher that he was called the second St. Paul. He was made bishop of Aquino in 1471, and pope Sixtus IV nominated him to the see of Lecce; but he died at Aquino, May 6, 1495, the investiture not having been effected. His *Sermons* on Lent and Advent were published (Venice, 1496, 8vo); also, *Sermones de Quadr. seu Quadragesimale de Peccatis* (Coloniæ, 1475, fol.):—*Sermones de Tempore ac de Laudibus SS.* (Naples, 1489):—*Speculum Fidei Christianæ* (Venice, 1555):—*Tractatus de Immortalitate Animæ* (ibid. 1496, 4to):—*De Æternâ Beatitudine* (ibid. eod. 4to):—*De Hominis Formatione* (Nuremberg, 1479):—*De Incarnatione Christi contra Errores Judæorum*, and others. His complete *Works* were published at Lyons (1508, 3 vols. fol.). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Caracciolo (or **Caraccioli**), **Francesco Maria**, an Italian monk, founder of the order of Clerks Regular Minorites, lived at Naples in the 17th century, and was canonized in 1807 by Pius VII. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caracciolo (or **Caraccioli**), **Giovanni Battista** (called *Battistello*), a Neapolitan painter, was born about 1580, and studied under F. Imperato, and afterwards under Caravaggio. He also studied the works of Annibale Caracci at Rome. On returning to Naples he painted several pictures for the churches and public edifices of that city. He died in 1641. The best of his works are, *St. Cecilia*, in the church of Santa Maria; *St. Antonio*, in San Niccolo; *St. Carlo*, in Santa Agnello; *The Death of the Virgin* and *The Assumption*, in Santa Anna di Lombardi. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caracciolo (or **Caraccioli**), **Marino** (or **Martino**), an Italian prelate, was born in 1469. At a very early age he came into the house of cardinal Ascanius Sforga of Milan, and took holy orders. In 1515 he attended the fifth Lateran synod as orator of the duke of Milan. Pope Leo X appointed him apostolic prothonotary, and finally took him entirely into his service. In 1519, Caracciolo went as papal legate to Germany, to congratulate the newly elected emperor, Charles V, at the same time urging upon the latter to make the papal measures against Luther more effective. He was also present at the coronation of Charles V at Aix-la-Chapelle (1520), and at the diet of Worms (1521). Caracciolo soon gained the confidence of the emperor, into whose service he now entered. In 1535, pope Paul III made him cardinal-deacon. When the duke of Milan died, the emperor intrusted the government of the duchy to Caracciolo. This prelate died at Milan, Jan. 28, 1538. See Victorelli, *Addit. ad Vitas et Res Gestas Rom. Pontif.* (Romæ, 1630); Weiss, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Caracciolo, Niccolo Misquino (or **Moschino**), inquisitor-general of Sicily, who died at Rome in 1389, was cardinal and legate *a latere* at Perugia after 1378. His main efforts were to heal the schism brought about by the election of Robert of Geneva against Urban VI, and he wrote, for this purpose, *De Vera Canonica Electione Urbani VI.* He also wrote, *Summa de Pœnitentia*:—*Tractatus de Incarnatione Verbi.* See Kaulen, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Caradoc, *Saint*, *Priest*, and *Hermit*, was a Welshman of Brecknockshire, who held an honorable post at the court of Rhesus, a Welsh prince. Falling into disgrace with the king, he withdrew to a solitude, was ordained priest, and then retired with some companions to the island of Ayr. The bishop of St. David's sent him to the monastery of St. Hismael, in Ross, or Pembrokeshire; and, when Henry I of England conquered those parts, St. Caradoc and his fellow monks suffered bitter persecution. He died on Low Sunday, April 13, 1124, and was buried in the cathedral of St. David's. See Butler, April 13.

Caraffa, Antonio, an Italian theologian, born at Naples in 1538, was a distant relative of pope Paul IV, who caused him to be educated under William Sirlet. Upon the death of that pontiff he shared the disgrace of his family, and, stripped of all his titles, fled to Padua, where he gave himself up to study. Pius V recalled him to Rome, and in 1586 made him cardinal; and, shortly afterwards, head of the congregation established for the correction of the text of the Bible. He became, under Gregory XIII, apostolical librarian, and died Jan. 12, 1591, leaving a *Catena Veterum Patrum in Omnia S. Scripturæ Cantica* (Cologne, 1572, 8vo). He also edited the Greek text of the Sept., given with the Notes and Scholia of Morinus (Rome, 1587, fol.); the *Letters* or *Decretals of the Popes*, from St. Clement to Gregory VII (3 vols.); and an edition of the Vulgate (Rome, 1588). See *Biog. Univ.* vii, 107; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Caraffa, Carlo (1), an Italian ecclesiastic, was born at Naples in 1561. At the age of sixteen he entered the order of the Jesuits, but was compelled by ill-health, at the end of five years, to leave it, and took to the profession of arms, which, after some years, he forsook. He then devoted himself to works of piety, making the Hospital of Incurables the chief scene of his labors; here he established a congregation under the rule of St. Francis. Lastly, he founded the Congrega-

tion of Pious Laborers (q. v.). He died at Naples, Sept. 8, 1633. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caraffa, Carlo (2), prince of La Roccella, an Italian theologian, became bishop of Aversa (1616), apostolic nuncio, and then legate in Germany, under Urban VIII. He died in 1644, leaving a book entitled *Commentaria de Germania Sacra Restaurata* (Cologne, 1639). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caraffa, Vincente, an Italian theologian, brother of Carlo (1), was born at Naples in May, 1585. He became a Jesuit at sixteen years of age, and in 1645 was made general of his order. He died at Rome, June 8, 1649, leaving *Theologia Mystica*, etc. (Cologne, 1660, 9 parts, in 2 vols.). His *Life* was written by Dan. Bartoli (Rome, 1651). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Toppi, *Bibliotheca Napoletana;* Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Winer, *Handbuch der theol. Lit.* i, 502. (B. P.)

Caraglio (Lat. *Caralius*), Giovanni Giacomo, an eminent Italian designer and engraver, was born at Verona or Parma about 1500, and studied at Rome under M. A. Raimondi. He flourished as an engraver on copper from 1526 to 1551, and died at Parma in 1571. His principal works are, *The Virgin and Infant*, under an orange-tree; *The Marriage of the Virgin; The Holy Family.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Caran, *Bishop and Confessor*, was a saint belonging to the east of Scotland, and may have been the *Corinnu* (or Corindus) who, according to *Annals of Tighernach*, died among the Picts, A.D. 669. He was honored at Premecht (or Premay), Aberdeenshire, and at Fetteresso, Kincardineshire; and must not be confounded with any of the seventeen Ciarins of the Irish calendar. He is commemorated Dec. 23.

Carantocus. See Cairnech (3).

Carate, Girolamo di, an Italian canon of the regular clerks of the order of the Oblates of St. Ambrose and of St. Borromeo, lived, probably at Milan, in the first part of the 17th century. He was professor of theology and of canon law, and afterwards apostolic prothonotary. He left, *Tavole delle Opere Esteriori*, etc. (Milan, 1609):—*De Juribus Parochialibus* (ibid. 1625). His other works, which are very numerous, are only in MS. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caraunus (a corruption of *Ceraunus*), a boy-martyr at Rome, to whom Fulbert of Chartres writes a hymn, punning on the name and the word "carus." Usuard, who calls him *Charaunus*, and commemorates him May 28, says that he was beheaded at Chartres. His legend in the *Breviarium Carnotense* makes him a deacon and evangelist of that place, murdered on his way to evangelize Paris, A.D. 98. This is, probably, mere romance. See Migne, *Patrol.* cxli, 349; *Acta Sanctorum*, May, vi, 740.

Caravaggio, Michael Angelo. See Angelo, Michael Caravaggio.

Caravaggio, Polidoro Caldara da, an eminent Milanese painter, was born at Caravaggio in 1495, and was instructed by Raphael, who selected him to paint the friezes of his works in the Vatican. He appears to have revived the perfection of ancient art. He executed at Rome two subjects from the life of Mary Magdalene. Caravaggio was in the full tide of success when he was compelled to flee to Naples, in consequence of the sacking of Rome by the Spaniards in 1527. He painted at Naples two pictures of *St. Peter* and *St. Paul*, in the church of Santa Maria della Grazia, and at Messina a celebrated picture of *Christ Bearing the Cross.* He was murdered by his servant, for his money, in 1543. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caravoglia, Bartolommeo, a Piedmontese painter, flourished about 1673, and probably studied under Guercino. His best production is *The Lord's Supper*, in the church of Corpus Domini, at Turin.

Carayon, Auguste, a French historian and Jesuit, was born March 31, 1813, and died May 15, 1874, at Poictiers. He published, *Documents Inédits Concernant la Compagnie de Jésus* (Poictiers, 1863–75, 18 vols.):—*Bibliographie Historique de la Compagnie de Jésus* (1864):—*Premières Missions des Jésuites au Canada* (1864):—*Bannissement des Jésuites de la Louisiane* (1865). (B. P.)

Carbach, Georg Wolfgang, a learned German theologian, was born at Nuremberg, Aug. 23, 1658. After 1679 he completed his studies, both literary and theological, at the University of Altdorf, and became pastor at Nuremberg. He died March 7, 1727, at the last-named place, leaving, *Disputatio de Palmariis* (Altdorf, 1680):—*De Invocationis Cultu* (ibid. 1685; and in Joannis Fabricii *Majoris Prælectiones Theologicæ*, p. 627–646). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carbajal (or **Caravajal**), Luis, an eminent Spanish painter, was born at Toledo in the year 1534, and studied under Villoldo. He painted, for the Escurial, several subjects from the life of the Virgin; also the altar-piece of the *Infermeria*, representing *The Nativity.* There are several of his pictures in the churches of Madrid and Toledo. He died after 1613.

Carbeas. See Paulicians.

Carben, Victor von, a German convert from Judaism, was born in 1423. He was at first rabbi of the Jewish community of Cologne, but embraced Christianity in 1472, abandoning his wife and children, who refused to forsake the religion of their ancestors. The archbishop of Cologne, Hermann, proclaimed this conversion loudly, inscribing upon the outer gates of the city the words, "Victor olim Judæus." Carben was afterwards made priest, and combated, in various writings, the tenets of his earlier years. He died at Cologne, Feb. 2, 1515, leaving, *Judæorum Errores et Mores* (Cologne, 1509; Paris, 1511; also in German):—*Propugnaculum Fidei Christianæ* (without date; also in German, at Strasburg, 1519, 1550). See Hoefer, *Nouv. Biog. Générale*, s. v.; Fürst, *Bibl. Jud.* i, 142; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Wolf, *Bibl. Hebr.* i, 355; iii, 238; iv, 268 sq.; Kalkar, *Israel und die Kirche*, p. 89; Basnage, *Hist. of the Jews* (Taylor's transl.), p. 730; Adams, *Hist. of the Jews*, ii, 46 sq.; Grätz, *Geschichte der Juden*, ix, 77 sq. (B. P.)

Carbo, Luigi di Costacciaro, an Italian theologian, flourished about the year 1580, as professor of theology at Perugia and Venice. He wrote an *Introduction to Theology*, in six books; an abridgment of the *Theology of St. Thomas* (Cologne, 1608, etc.).

Carbold, Alfred, an English Congregational minister, was born at Ipswich, May 7, 1821. He was trained for missionary work at Bedford, and was there ordained and sent out to Guzerat, Western India, Aug. 7, 1850, where he labored from village to village for ten years. From 1861 to 1870 he labored at Madras, and then returned to England, where he remained two years for the benefit of his health. After two and a half more years' earnest work in India he again returned to England, and died there, Sept. 28, 1877. In disposition Mr. Carbold was reserved, yet he was greatly loved and revered. He was sound in judgment and fearless in doing what he thought was right. See (Lond.) *Cong. Year-book*, 1878, p. 310.

Carbonari (Lat. *carbonarii*, i. e. *charcoal-men*) are a modern politico-religious sect in Italy, somewhat resembling the Freemasons in their practices, and professing to derive their first principles from the Scriptures. They meet in secret societies, and observe cer-

tain mystical rites and signs. In 1820 the pope issued a bull of great length against the Carbonari, threatening excommunication against all who became members of the organization. Such secret societies, however, notwithstanding the anathema of the pope, are still in active operation in various parts of Italy.

Carboncino, Giovanni, a Venetian painter, was a knight, and studied under Matteo Ponzone. He executed many works in Venice, some of which are in the churches of that city. Two of his best are *St. Angelo*, at the Carmini, and a *Dead Christ*, at San Antonio. He flourished in the latter part of the 17th and former part of the 18th centuries.

Carbone, Francesco, an Italian controversialist, who lived in the latter half of the 17th century, published the *Disputatio cum Judæis* of Contardus Ignetus, under the title, *Flagellum Judæorum super Judaicam Perfidiam, Prophetarum Jaculis Labefactatum* (Venice, 1672, 1677). The *Piahe del Ebraismo*, without place or date, is also credited to him. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carbonel, Hugues, a French theologian of the order of Minorite Brothers Observantines, lived in the early half of the 17th century. He wrote, *Discours sur le Mauvais Riche* (Paris, 1616):—*Sermons sur les Évangiles et le Carême* (ibid. 1620). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carboni, Francesco, a Bolognese painter, studied under Tiarini. In San Martino, at Bologna, is *The Crucifixion*, with St. Teresa and other figures, by him; in San Paolo, *The Entombment*. He died in 1635.

Carbonnet (de la Mothe), Jeanne de, an Ursuline nun of the 17th century, at Bourg-en-Bresse (department of Ain), left memoirs of many pious women of her order, taken from the chronicles of the Ursulines and other sources (Bourg, 1684–90, 4 vols. 4to). This work contains the lives of seven hundred and fifty of these nuns, and thirty benefactors of the order, but is not considered trustworthy, because of its lack of critical exactness, dates, etc. See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carca, Samuel (called *Ibn-Seneh*, i. e. "son of a bush"), a Jewish rabbi of Castile, flourished about 1360–80. It is related, in the book *Juchasin*, that, at the reading of a nuptial contract in the synagogue, he publicly protested against its being dated from the creation, and contended philosophically for the eternal existence of the world. This argument, though not novel as an Aristotelian speculation, yet, when propounded in open congregation, so alarmed the more orthodox party that, during the tumult which followed, R. Isaac Campanton cried out, "Why is the bush (alluding to his name) not burned?" The assembly then dragged the so-called blasphemer before the judges, who condemned him to be burned alive as an atheist. Three of his writings remain, *Sacred Purification*, טהרת הקדש:—*The Fountain of Life*, מקור חיים, a super-commentary to Aben-Ezra's commentary on the Pentateuch:—*Perfection of Beauty*, מכלל יופי, a philosophical elucidation on Hagadoth and Midrashim. See Fürst, *Bibl. Jud.* i, 142; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 287 sq.; Grätz, *Gesch. d. Juden*, viii, 27 sq.; Finn, *Sephardim*, p. 388. (B. P.)

Carcadius was bishop of Maxula, a province of Africa, at the Synod of Carthage, Feb. 1, A.D. 484, and was afterwards banished to Corsica.

Carcaměnos was one of the twelve "maternal" angels in the system of Justinus (q. v.).

Carcano (or **Charcano**). Michele, of Milan, was a monk of the order of Friars Minorite Observantines, celebrated as a preacher, who died in 1485 or 1490. He left, *Sermonarium de Commendatione Virtutum et Reprobatione Vitiorum* (Milan, 1495, 4to):—*Quadragesimale de Fide et de Articulis Fidei*, MS.:—*Quadragesimale sive Sermonarium* (Venice, 1476); and other books of sermons and discourses.

Carcat, Augustin, *the younger*, a French ascetic writer and hagiographer, a native of Berry, was provincial of the order of Reformed Augustines. He died in 1655, leaving, *Vie de Saint Fare* (Paris, 1629):—*L'Excellence de l'Oraison Dominicale* (Poictiers, 1651). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carchedonius, a priest or bishop of Subsana, was rebuked and afterwards excused by Augustine, *Epp.* 62 (241), 63 (240).—Smith, *Dict. of Christ. Biog.* s. v.

Card, Henry, D.D., an English divine, was born in 1779, and died in 1844. He published some theological treatises (1820–25). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Card, Henry S., a Baptist minister, was born at Nelson, Madison Co., N. Y., Jan. 4, 1816. He was licensed to preach by the Erieville Baptist Church in 1840. Having pursued his theological studies at Hamilton College for two years, he became pastor of the Church in Clear Creek, Chautauqua Co., where he remained about three years, and afterwards was pastor of the Church in Hinsdale for eight years. His other pastorates were in Freedom, Watkins, and Lodi. He died in Watkins, July 23, 1873. See (N. Y.) *Examiner and Chronicle.* (J. C. S.)

Cardaillac, Jean, a French theologian, was born in the early part of the 14th century. He belonged to the noble family of Quercy, which furnished to the Church so many illustrious prelates, among others, William of Cardaillac, bishop of Cahors, in 1209. After having taught law in Toulouse, Jean Cardaillac became bishop of Orense in 1351, and of Braga in 1360. He was held in prison by Peter the Cruel from 1367 to 1369, but was appointed by pope Gregory XI patriarch of Alexandria and administrator of the Church of Rodez in 1371, and in 1378 perpetual administrator of the archbishopric of Toulouse. He died Oct. 7, 1390, leaving several books, preserved in the library of the Dominicans of Toulouse, among others, sermons for the Sabbaths and festivals of the year, various treatises on synodal conferences and the sacred orders, and a *Funeral Oration* on the death of pope Clement VI; also one on that of Urban V, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cardămus, a slave of Paulinus, addicted to buffoonery and drinking, was sent to Amandus, under whose influence he reformed and became an ecclesiastic (Paulin. *Epp.* 17, 18, 24, 25).

Card-cloth (or **Care-cloth**) is a long piece of rich Indian silk, held over a bride and bridegroom at their marriage, during the Middle Ages. This rite obtains in Ireland, in the Tyrol, and in parts of Spain still.

Carden. The churches of Kilmalie, now Golspie, and of Loth, in Sutherlandshire, were dedicated to one St. Carden, and the annual fair was St. Carden's; but the person thus honored seems to have been of only local note.

Carden, Byron Speed, a minister in the Methodist Episcopal Church South, was born in Kentucky. He was converted in early life, and in 1849 entered the Arkansas Conference, where he labored until 1854, when he was transferred to the Texas Conference. He died Jan. 16, 1862. Mr. Carden was a good and acceptable preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1862, p. 413.

Cardenas, Bartolomé de, a Spanish painter of Portuguese origin, was born in 1547, and studied under Sanchez Coello, at Madrid. He painted the principal part of the cloister of the convent of Nuestra Señora

d' Atocha, at Madrid; he also painted for the churches of Valladolid in the latter part of his life. He died in 1606. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cardenas, Bernardino de, a Spanish prelate, born at Chuquisaca, in Bolivia; became a Franciscan, and was appointed, in 1643, bishop of Assumption, in Paraguay. He had violent disputes with the Jesuits, whom he suspected of a design to withdraw the country from the king of Spain, and his example animated other prelates, especially Palafox, to resist the Jesuits. In 1666 he was removed to the see of Santa-Cruz de la Sierra, where he shortly after died. He wrote, *Manual y Relacion de las Cosas de Piru* (Madrid, 1634, 4to); and *Historia Indiana et Indigenarum*. An account of the persecution which he underwent from the Jesuits was published at Madrid, in 1768, 4to. See *Biog. Univ.* vii, 124; Landon, *Eccles. Dict.* s. v.

Cardenas, Juan de, a Spanish Jesuit, was born at Seville in 1613, and joined his order at the age of fourteen. On account of his great learning he was invested with the highest offices of his order. He died June 6, 1684, leaving *Crisis Theologica sive Disputationes Selectæ ex Theologia Morali* (Lugd. 1670). See Gury, *Compend. Theol. Mor. Annot. Ant. Ballerini II*, n. 444, ed. 1880, p. 312 sq.; Hurter, *Nomenclater*, ii, 231 sq.; Müllendorff, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Carder, J. Dixon, D.D., a minister of the Protestant Episcopal Church, was born at Richfield, N. Y., Feb. 27, 1803. He graduated at Geneva, afterwards Hobart, College, and became tutor in that institution; was ordained deacon in 1830, and priest in 1832; while a deacon he took charge of the mission at Ithaca, N. Y., and organized parishes in Candor, Richford, Elmira, and Danby. He became rector, in 1834, of St. John's Church, Fort Hamilton, and soon after was elected local secretary of the Domestic Board of Missions, holding that position for seven years. After travelling in Europe three years, he again became rector of Fort Hamilton. He assumed the rectorship of St. Peter's, Milford, Conn., May 1, 1848, but resigned March 7, 1861, to become the secretary and general agent of the Committee for Domestic Missions. He died at Milford, Aug. 18, 1866. See *Amer. Quar. Church Rev.* Oct. 1866, p. 487.

Carder, William R., an English martyr, a weaver in Tenterden, Kent, was burned there in 1511 because he would not conform in all points to the doctrines of the Romish Church. See Fox, *Acts and Monuments*, v, 647, 648.

Cardi, Lodovico (or Luigi, called *Civoli* or *Cigoli*), an eminent Florentine painter and architect, was born at the castle of Cigoli, in Tuscany, in 1559, and educated under Allori, and afterwards under Santo di Titi. He studied carefully the works of M. Angelo, Pontormo, and A. del Sarto. After making the tour of Lombardy he returned to Florence, and was received into the academy; his picture of reception was *Cain Slaying Abel*. The duke sent him to Rome, where he was employed to paint for the Vatican *Peter Healing the Lame Man at the Gate of the Temple*. The other principal works of this artist are, *St. Jerome*, in San Giovanni de Fiorentini, at Rome; *The Stoning of Stephen*, in the convent of Monte Domini, at Florence. In the Florentine gallery is a fine picture of *Mary Magdalene;* also his celebrated *Ecce Homo*. He died at Rome in 1613. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cardim, Antonio Francisco, a Portuguese Jesuit, was born in 1595 (some say 1615), in the little borough of Vianna, in Alemtejo, early went to the missions in the extreme East, and died at Macao, April 30, 1659. He wrote, *Relação da Viagem do Galeão San-Lourenço, e sua perdição nos Baixos de Moxincale* (Lisbon, 1651). There was also published under his name, *Relação da Gloriosa Morte de Quatro Embaixadores Portuguezes* (ibid. 1643). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cardim, Fernam, a Portuguese Jesuit, was born in the 16th century. He early went to Bahia to assist in the first missions of Brazil, but was on the point of retiring in 1583. Being, however, a man of high culture, he was called to the office of rector of the college of Rio de Janeiro, and afterwards became provincial of his order, which position he held in 1609. He is found mingling in the political and religious affairs of Bahia down to 1618. M. Adolfo of Varnhagen published a valuable work of this missionary traveller, *Narrativa Epistolar de Una Viagem e Missao Jesuitica*, etc. (Lisbon, 1847). This work is written in charming style, and gives the details carefully. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cardinal is a term given to certain clerical officers in a cathedral or collegiate church. Such still exist at St. Paul's Cathedral, London, at Compostella, and in other continental churches. See Cardinal Altar.

Cardinal Altar means the high or principal altar; and from their attendance upon it two minor canons in some churches were called the senior and junior cardinals. Their duties were to take charge of the choir, to present defaulters to the dean on Fridays, to act as rectors of the choir, to administer the sacraments, enjoin penances, hear confessions, bury the dead, and receive oblations.

Cardisco, Marco (called *il Calabrese*), a reputable painter of Calabria, flourished from 1508 to 1542, and probably studied under P. da Caravaggio. There is a picture by him, in the church of San Agostino at Naples, representing that saint disputing with heretics. He also painted several other pictures, among which is a *Dead Christ*, with two laterals of *St. Peter* and *St. Paul*, in the chapel of the church of San Pietro ad Aram, at Naples. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cardmaker, John, an English martyr, was prebendary of the church of Wells. He was apprehended in queen Mary's time, and put in prison in the Fleet, king Edward's laws being yet in force. He was examined and persuaded to recant, but again returned to his faith, and was a constant confessor and worthy martyr of Christ. He answered many of the articles brought against him by letter, most learnedly and substantially. He was burned, with some others, May 30, 1555. See Fox, *Acts and Monuments*, vii, 77.

Cardona, Juan Bautista, a Spanish antiquarian and theologian of the 16th century, was born at Valencia. He was canon of the cathedral there, and was named by Gregory XIII member of the commission charged with correcting the text of the fathers' writings. He had already restored from the MSS. more than eight hundred lectures of Leo the Great and of St. Hilary, when he died prematurely, in 1589. He had been bishop of Perpignan, of Vich, of Tortosa, and, for two years, commissary of the inquisition. He wrote, *Oratio de Sancto Stephano*, a discourse delivered before the pope in 1575:—*De Expungendis Hæreticorum Propriis Nominibus*, dedicated to Gregory XIII (Rome, 1576):—*De Regia Sancti Laurentii Bibliotheca Libellum*. This book —containing also *de Bibliothecis*, extracted from Fulvius Ursinus; *de Vaticana*, a collection of the papers of Onuphrius Pavinius; and *de Dipthycis Commentariolum* —was published at Tarragona in 1587. See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cardoso, Isaac (originally **Fernando**), brother of Abraham, a Jewish physician of Spain, was born in 1615. He practiced medicine at Valladolid and Madrid. While professing Christianity he bore the name of Fernando. After having openly professed Judaism, at Venice, he took the name of "Isaac," and retired to Verona, where he died after 1681. Of his works we

mention, *De los Excellencias de los Hebreos*, on the prerogatives of the Israelites (Amsterdam, 1679):—*Philosophia Libera* (Verona, 1678):

The first of these works consists of ten chapters, in which the author expatiates on the privileges of the Jewish people, and refutes the calumnious charges commonly alleged against them. These privileges are, (1) the divine election; (2) the seal of circumcision; (3) the Sabbath; (4) the sacred law; (5) the gift of prophecy; (6) the Holy Land; (7) the revelation of the one God; (8) national unity; (9) divers virtuous characteristics; (10) separation. The calumnies refuted relate to (1) false worship; (2) impurity; (3) blood-shedding; (4) vindictiveness against Christians; (5) proselyte-making; (6) disloyalty; (7) profligacy; (8) corrupting the text of the Holy Scriptures; (9) destruction of images; (10) murder of children. The first part has an emblematic vignette of a hand scattering flowers from the skies, with the motto, "He who disperses will gather;" and the second, another, of a rose surrounded by thistles, with the motto, "Though they curse, I will bless."

See Fürst, *Bibl. Jud.* i, 143; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 66; Etheridge, *Introd. to Hebr. Literature*, p. 471; Lindo, *Hist. of the Jews*, p. 367; Finn, *Sephardim*, p. 462; Basnage, *Hist. des Juifs*, p. 694 (Taylor's transl.); Kayserling, *Sephardim*, p. 189 sq.; Id. *Gesch. des Juden in Portugal*, p. 302; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cardoso, Jorge, a celebrated Portuguese hagiographer, was born Dec. 31, 1606. He studied at first under the direction of Francisco de Macedo, and, having devoted himself to the ministerial life, he was ordained priest July 4, 1632. Some time after that he obtained a simple benefice, and was thus enabled to devote himself to literature. He travelled though the Peninsula in search of ecclesiastical traditions and local legends, which he embodied in his extensive work on the lives of Portuguese saints, entitled *Agiologio Lusitano dos Santos e Varioes Illustres em Virtude do Reino de Portugal e Suas Conquistas* (Lisbon, 1651–57). The court of Madrid, recognizing the merit of his undertaking, made him a considerable present while he stayed in Spain; also a canonicate was offered to him, which he would not accept without the consent of the king of Portugal. Cardoso died Oct. 3, 1669. Among his other works there is a MS. entitled *Santuarios de Portugal*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cardoso, Miguel (later **Abraham**), a Jewish physician and writer of Spain, was born about 1630. Being a descendant of the Maranos, or New Christians, in the Portuguese city Celorico, he studied medicine with his older brother Fernando. While the latter was given to his studies, Miguel spent his time in the *dolce far niente*, sat under the balconies of ladies, and amused them with his songs. He quitted Spain, probably with his brother, went to Venice, and there both of them openly professed Judaism. *Abraham Michael Cardoso*, as he was now called, practiced medicine at Leghorn, but did not meet with success. When the bey of Tripolis was in search of a physician, the duke of Tuscany recommended Cardoso. But Cardoso having become a student of the Cabala and an adherent of the pseudo-Messiah Sabbatai Zebi (q. v.), he only saw visions and spoke of dreams, and, instead of attending to his profession, he preached and wrote in behalf of the pseudo-Messiah. In the end, Cardoso was driven from Tripolis, and died in 1706. He wrote, זה אלי, a Cabalistic apology of Sabbataism:—וכוח כללי, also in favor of Sabbataism:—בקר לאברהם, against the opponents of the Cabala, etc. See Fürst, *Bibl. Jud.* i, 142; Grätz, *Gesch. d. Juden*, x, 253 sq.; Jost, *Gesch. d. Juden. u. s. Sekten*, iii, 158, 174. (B. P.)

Carducci (Span. *Carducho*), **Bartolommeo**, an eminent Italian painter, was born at Florence in 1561. He studied under Frederigo Zucchero, whom he assisted on the work of the great cupola at Florence; and, while quite young, he painted two pictures for the church of the Jesuits, representing *The Annunciation* and *The Nativity*. The work which, above all others, established his reputation in Spain, is *The Descent from the Cross*, in the church of San Felipe, at Madrid. He died there in 1610. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carducci, Vincente, a Florentine painter, the brother of Bartolommeo, was born in 1568, and was instructed by his brother. He completed the work begun by the latter for Philip III of Spain, adopting, instead of *The Life of Charles V*, *The History of Achilles* as the subject; and was made king's painter during the reign of that monarch, and also of Philip IV, by whom he was employed in many important works. He painted *The Incarnation*, in the convent of l' Encarnacion at Madrid; *St. Antonio* and *The Angel's Warning to Joseph*, in the convent del Rosario; and *St. John Preaching*, in the refectory of the Franciscans. He wrote a book on painting, printed at Madrid in 1633. He died in 1638. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cardwell, EDWARD, D.D., a learned English divine and ecclesiastical historian, was born at Blackburn, in Lancashire, in 1787. He studied at Oxford University, became a fellow of Brazenose College in 1809, and a university examiner in 1814. He was appointed Camden professor of history in 1826, and succeeded Dr. Whately as principal of St. Alban's Hall in 1831. He filled several prominent offices in the university, and was also private secretary to three successive chancellors. He died at Oxford, in May, 1863. Among his numerous works are an edition of Aristotle's *Ethics*, with notes:—*Lectures on the Coinage of the Greeks and Romans* (Oxford, 1832):—a students' edition of the *Greek Testament*:—a critical edition of the *History of the Jewish War*, by Josephus:—*The Two Books of Common Prayer Compared* (1838):—*A History of Conferences and other Proceedings Connected with the Revision of the Book of Common Prayer* (ibid. 1840, 1849):—*Documentary Annals of the Reformed Church of England, from* 1546 *to* 1716 (ibid. 1844):—*Synodalia* (ibid. 1842):—*Reformatio Legum Ecclesiasticarum*. See *Encyclop. Brit.* s. v.

Care, THOMAS, A.M., a Methodist Episcopal minister, was born at Harrisburg, Pa., July 10, 1832. He was converted in 1857, while a student at Dickinson College, and in 1859 entered the East Baltimore Conference. In 1862–63 he was professor of natural science in Dickinson Seminary, Williamsport. He labored in the ministry as health permitted, with great zeal and fidelity, until his death, March 18, 1864. As a pastor, Mr. Care was solicitous and indefatigable; as a preacher, impressive, substantial, argumentative; as a friend, modest, frank, cheerful; as a Christian, exemplary. See *Minutes of Annual Conferences*, 1865, p. 12.

Careless, JOHN, an English martyr, a weaver of Coventry, was cast into a filthy prison, where he remained two years. He was to be put to death by burning, for his faith in the Christian religion, but died in prison two days before the time fixed for his execution, and was buried in the fields, in a dunghill, in 1556. See Fox, *Acts and Monuments*, viii, 163.

Carello, GIROLAMO, an Italian theologian of the order of the Franciscans, was a native of Schio, in the vicinity of Vicenza, and lived in the latter part of the 17th century. He was lecturer on theology and controller of his order, and wrote, *Dottrina de' Sacri Riti*, etc. (Venice, 1668). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carellus, a martyr with Primulus at Cæsarea, in Cappadocia, is commemorated May 29. See also CAIRELL.

Carēna (=*Quadragena*) is a forty days' fast, imposed by a bishop upon clergy or laity, or by an abbot upon monks. A MS. Penitential, quoted by Du Cange, speaks of fasting on bread and water, "quod in communi sermone *carina* vocatur."—Smith, *Dict. of Christ. Antig.* s. v.

Carentius (or **Corentinus**), in early Christian history, was, (1) bishop of Cornouailles, Brittany; commemorated May 1. (2) Saint, bishop, and confessor, mentioned in the Auctaria to Usuard, *Patrolog. Lat.* cxxiii, May 18. It is uncertain whether or not he is the same with St. Corentinus. He is commemorated May 18.

Carentocus. See CAIRNECH (3).

Carera (Lat. *Carrerius*, or *Caprerius*), ALESSANDRO, a jurisconsult of Padua, was born in 1543, and died Aug. 20, 1626, leaving, among several treatises, one *De Potestate Pontif. Rom.* (Padua, 1599); and another *De Somnus*, etc. (ibid. 1575).—Landon, *Eccles. Dict.* s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Carey, Alice and **Phœbe.** See CARY.

Carey, Arthur, a minister of the Protestant Episcopal Church, was born near London, England, June 26, 1822. When he was eight years of age his family removed to New York city. In 1836 he joined the sophomore class of Columbia College, and graduated in 1839. In October of that year he entered the General Theological Seminary, N. Y., and graduated in 1842. He was admitted to the order of deacon, July 2, 1843. His ordination proceeded, however, under protest, as two of his examiners declared their conviction that he held views radically at variance with Protestantism. The ordination was subsequently the source of earnest debate, and called forth a large number of pamphlets. In September of the same year he was invited to become assistant pastor of the Church of the Annunciation, New York city, which he subsequently accepted. In December he was attacked by a violent fever; when he had somewhat recovered, he embarked with his father for Cuba, March 23, 1844, but died on shipboard, near Havana, April 4, following. See Sprague, *Annals of the Amer. Pulpit*, v, 799.

Carey, Charles Stokes, an English Congregational minister, was born in London, Sept. 17, 1828. He was religiously disposed from childhood, joined the Church in 1845, entered Hackney College in 1849 to prepare for the ministry, and was ordained at Bassingbourne in 1853, where he remained three years. He afterwards preached successively at Harwich, Bungay, and Leytonstone, and died at the last-named place, June 8, 1875. Mr. Carey was an able, forcible, fluent, and thoroughly evangelical preacher. His sermons were well thought out, his extensive reading and retentive memory gave him much facility and illustration, and he always preached without notes. See (Lond.) *Cong. Year-book*, 1876, p. 322.

Carey, Eustace, an English Baptist, nephew of the Rev. Dr. William Carey, was born at Paulerspury, Northamptonshire, March 22, 1791, and baptized by Dr. Ryland. He studied at Bristol College, and, having offered himself for service in Baptist missions, was ordained in January, 1814, after which he sailed to India, and, with two others, founded the Calcutta mission as distinguished from the Serampore mission. His health failing, he returned to England in 1825, and was employed as the travelling agent of the Baptist Missionary Society. His chief literary work is the *Life* of his uncle, Dr. Carey. He died in London, July 19, 1855.

Carey, Joel, a German Reformed minister, was born June 1, 1814. His name first occurs in the minutes of the synod of Ohio as a licentiate of the Maumee classis. He was ordained in 1848, and labored as a missionary in Napoleon, O., up to the time of his death, Sept. 21, 1849. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 494.

Carey, John, an Irish Methodist preacher, was born at Faughart, near Dundalk, in 1784. He was converted at fifteen, joined the Methodists, entered the ministry of the Irish Conference in 1809, and for forty-five years labored as a preacher of the Gospel with acceptance and success, when failing health led him to become a supernumerary in 1854. He continued to toil as he had strength, and died at Drogheda, March 2, 1874. See *Minutes of the British Conference*, 1874, p. 27.

Carey, Robert E., a minister in the Methodist Episcopal Church South, was born at Lagrange, Franklin Co., Ala., February, 1846. He joined the Church in 1864, and in 1865 united with the Montgomery Conference. From that time to the close of his life, April 14, 1872, he filled the various appointments assigned him with zeal, efficiency, and success. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 689.

Carey, Samuel, a Unitarian minister, was born at Newburyport, Mass., Nov. 24, 1785. He graduated at Harvard College in 1804, studied divinity at Cambridge for three years, and was invited to preach on probation in King's Chapel, Boston, in November, 1808. He afterwards received a call, and, having accepted, was ordained and installed Jan. 1, 1809. Here he labored for six years, and died in 1815. He published a number of *Discourses*. See Sprague, *Annals of the Amer. Pulpit*, viii, 424.

Carey, Walker, a minister in the Methodist Episcopal Church South, was born in the Cherokee Nation, May, 1814. He was brought up in absolute ignorance, becoming a full-grown man without knowing how to read a word in any language, or understanding anything about Christianity. At the age of twenty-five, through the instrumentality of a fellow-Cherokee, he was brought to Christ. He was immediately employed by missionaries as an interpreter. His power in the pulpit was soon felt, and he was licensed to preach, and in 1846 received into the Indian Mission Conference. By close application he soon learned to read the Bible, and in a few years became an able minister of the Gospel. He travelled nearly all the circuits in the Cherokee Nation, and some of them several times. He died March 15, 1869. Mr. Carey was earnest and laborious, social and influential, deeply pious and very successful. See *Minutes of Annual Conferences of the M. E. Church South*, 1869, p. 375.

Carfrae, PATRICK, D.D., a Scotch clergyman of Carniehaugh, was licensed to preach in 1765, presented to the living at Morham in 1766, and transferred to Dunbar in 1795. He resigned in 1820, retired to Bowerhouses, and died there, March 4, 1822, aged eighty years. He was known as one of the most eloquent and accomplished preachers of his day, and in his later years, because he took to reading his sermons, he was designated "Paper Pate." His publications were, *A Letter to Scotia's Bard*, which elicited a reply (Burns, *Works*, vol. ii):—*Account of Morham.* See *Fasti Eccles. Scoticanæ*, i, 341, 369–70.

Cargill, David, A.M., an English Wesleyan missionary, was converted under the Methodist ministry while pursuing his studies at the University of Aberdeen. In 1832 he was sent as a missionary to the Friendly Islands. In 1835 he and Mr. Cross commenced the Christianization of the Fiji cannibals of Laguemba. After a visit to England, Cargill was reappointed to the Friendly group with a special view to employing his learning for the translation of the Scriptures into the native tongue. Expectations were blasted, however, by his sudden death, at Vavao, April 24, 1843, only five months after his brave coadjutor, Cross, had laid down his weary life on a neighboring island. Cargill wrote a *Life* of his wife, Margaret, with *Notices of the Progress of Christianity in Tonga and Fiji* (Lond. 1853, 12mo). See *Minutes of the British Conference*, 1844; Newcombe, *Cyclop. of Miss.* 1854, p. 721; *Missions in Tonga and Fiji*, etc. See CROSS, WILLIAM.

Cargill, James Harvey, a Methodist Episcopal minister, was born at Jackson, Susquehanna Co., Pa., in May, 1828. He was converted in 1839, began exhorting at the age of nineteen, graduated at Wyoming

Seminary, and in 1852 was admitted into the Wyoming Conference, wherein he labored with distinguished ability and large success till his sudden death, July 4, 1855. Mr. Cargill was a young man of great promise in the ministry. See *Minutes of Annual Conferences*, 1855, p. 579.

Cargill, Thomas, A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1610, was admitted to the living at Caterline in 1623, continued in November, 1662, and died before Sept. 4, 1678. See *Fasti Eccles. Scoticanæ*, iii, 877.

Cargillites is a name sometimes given to the Covenanters (q. v.) of Scotland, from Mr. Donald Cargill, one of their leading ministers.

Cariani, Giovanni, an Italian historical and portrait painter of great merit, was born at Bergamo, according to some authorities about 1510, but there are pictures by him dated 1514 and 1519. In the church of San Gottardo at Bergamo is his celebrated painting representing the *Virgin and Infant in the Clouds*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cariatto. See Chariatho.

Caribert. See Charibert.

Carilefus (Calais, or Calès), *Saint*, was born of noble parents in the territory of Auvergne, and entered a monastery at Miscy, then under St. Maximinus. Not long after he went into retirement at Le Mans, and still later, obtaining from Childebert some land, he built thereon the monastery of St. Calais du Désert. He probably lived between 517 and 542. His remains were removed in 1171 and 1653. His day is July 21.

There is a Carilefus, a presbyter of Aninsula, in Gaul, commemorated in Usuard's *Martyrology* on July 1.

Carilippus, an early Christian martyr, is commemorated in Usuard's *Martyrology* on April 28.

Carillo, Alfonso (1), a Spanish prelate, was born at Cuença in the latter part of the 14th century. He was made cardinal in 1409 by the antipope Benedict XIII, and confirmed by pope Martin V in 1418, and by him sent as legate to Bologna. The Council of Basle afterwards appointed him legate to Avignon; but pope Eugenius IV had already sent the cardinal of Foix, and therefore Carillo was obliged to return to Basle. He died there, March 14, 1434. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carillo (D'Acunha), *Don* **Alfonso** (2), a Spanish prelate, nephew of the foregoing, was born in Portugal in 1410. He accompanied his uncle to Basle, and on his return was appointed bishop of Siguenza, in 1446 archbishop of Toledo, and afterwards minister of state by Henry IV. This last position gave him a political influence which he used against the king of Castile, his patron. He ever sought to gratify personal ambition, rather than the good of his country. He was at last frustrated in his schemes, and spent his remaining days in a monastery which he had founded at Alcala de Henares. He died July 1, 1482. See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Carinus, Lucius (or *Leucius Charinus*), is named as the author of the *Gnostic* or *Manichæan Acts*, which bore, according to Photius (*Bibl.* p. 114), the title *τῶν ἀποστόλων περίοδοι*, and contained the Acts of Peter, John, Andrew, Thomas, and Paul. See Acts of the Apostles (*Apocryphal*).

Cario, an Egyptian of the 4th century, left his wife and two children in order to retire to a hermitage at Sceté. His story, in which his son Zacharias prominently figures, may be seen in Cotelier (*Eccl. Gr. Mon.* i, 444, 516; see also Tillemont, *Mém.* x, 76).

Carisio, Antonio, an Italian hagiographer and founder of an order, was a native of Cuggione, in the district of Milan, and lived in the middle of the 17th century. He was curate of Milan, where he founded a congregation of monks for the aid of the sick. He wrote, *I Capelli della bella Penitente Riveriti* (Milan, 1649):—*Ritratto di Gesù*, etc. (ibid. 1671):—*Esercizj sopra i Dolori di Gesù Cristo* (ibid. 1672). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carisius, with Callistus, is commemorated as a martyr at Corinth in the old Roman martyrology on April 16.

Caritables, Les, are the priests-titular of a benefice entitled *Caritas*, who twice a day served the church of St. Stephen, in the city of Corbie and diocese of Amiens. This benefice seems to have originated in the *charity* and pious gifts of the abbots, monks, and citizens of Corbie, and others; and from this, its charitable foundation, and the alms which were distributed by the priests who held it, it seems to have derived its name. The *Caritas* began to be established about 1048, when the number of "Caritables" was forty; but in 1248 it was reduced to twenty. The benefice was in the gift of the abbot of Corbie, and the clergy who held it were for the most part curates of the city, canons of Fouilloy, or others of the neighboring clergy. The chief of them was called præpositus, or provost.

Caritan of Druimlara is commemorated as an Irish saint in the martyrologies on March 7, and Colgan (*Acta Sanctorum*, p. 510) gives an account of his life by identifying him with St. Cruthnechan. As Dr. Reeves (*Adamnan*, p. 191 n.) says, however, "the connection of the two names extends no further than their initials."

Caritas (*Charity*), with her virgin sisters, Faith and Hope, and their mother, Wisdom, seem to have been real martyrs. Sophia, Pistis, Elpis, and Agape are said to have been mother and daughters who suffered in September, and whose relics were transferred to the church of St. Silvester. On the other hand, Sapientia, Spes, Fides, and Caritas are said by Ado to have suffered Aug. 1, and were buried on the Appian Way, in the crypt of St. Cecilia. The menology gives the ages of Faith, Hope, and Love as twelve, ten, and nine.

Caritōsus was bishop at the councils of Sinuessa, A.D. 303, and Rome, A.D. 324.

Carkettill, Patrick, A.M., a Scotch clergyman, took his degree at Edinburgh University in 1596, had the living at Soutra in 1599, was transferred to Stenton the same year, promoted to Humbie in 1602, and died between April 6, 1616, and Feb. 20, 1617. See *Fasti Eccles. Scoticanæ*, i, 280, 336–7.

Carkettill, William, A.M., a Scotch clergyman, took his degree at Edinburgh University in 1603. He was licensed to preach in 1605, although the Presbytery considered him too young and inexperienced; but he was admitted to the living at Stenton in 1606, and continued in 1608. There is no further record of him. See *Fasti Eccles. Scoticanæ*, i, 383.

Carl, Daniel, a minister in the Methodist Episcopal Church South, was born in New York, May 6, 1808. He removed with his parents to Franklin, Tenn., in early childhood, experienced religion at the age of twelve, went to Texas in 1837 and engaged in school-teaching, and in 1839 entered the Mississippi Conference. On the formation of the Texas Conference he became a member of it, and as long as health permitted labored in its active ranks with zeal and fidelity. Although his life was spent largely on the Western frontier, he maintained a genial, unsullied ministerial character. He died Aug. 16, 1865. See *Minutes of Annual Conferences of the M. E. Church South*, 1865, p. 585.

Carlerius. See Charlier.

Carles, LANCELOT DE, a French prelate, was born at Bordeaux in the beginning of the 16th century. He was appointed bishop of Riez on his return from Rome, where Henry II had sent him, and he was intimately connected with the chancellor of the hospital, Ronsard, and with Joachim of Bellay. He died at Paris about 1570, leaving *Epître Contenant le Procès Criminel fait à l'Encontre de la Reine Boullan d'Angleterre* (Lyons, 1545):—*Paraphrase en Vers Français de l'Ecclésiaste de Salomon* (1561):—a translation of Homer's *Odyssey* is also attributed to him. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carleton, GEORGE J., a Baptist minister, was born in Boston in 1812. He studied for a time at Amherst College, and also at Brown University, but did not graduate. He was ordained pastor of the Church in Andover, Mass., and subsequently labored at Wilmington, Del., and Arlington, Mass. For ten years he was chaplain of the Massachusetts State Prison. He died at his residence in Newton Centre, Mass., Feb. 17, 1884. See *The Watchman*, Feb. 21, 1884. (J. C. S.)

Carley, Jesse, an English Methodist Episcopal minister, was born in Burwash, Sussex, in June, 1801. He was converted at the age of sixteen, and two years afterwards began his labors as a local preacher in London, where he remained several years. Subsequently he emigrated to New York, and two years after his arrival entered the New York Conference, in 1832. He died Nov. 1, 1837. Mr. Carley was humble, prudent, and simple in his manner. See *Minutes of Annual Conferences*, 1838, p. 578.

Carley, Robert, a Protestant Episcopal clergyman of the diocese of Texas; entered the ministry while a resident of Missouri, in 1870; and in the following year became officiating minister of St. Andrew's Church, Seguin, Tex. He died Aug. 5, 1872. See *Prot. Episc. Almanac*, 1873, p. 133.

Carli, Denis, an Italian Capuchin missionary, was a native of Placentia. He was sent, in 1667, by the Propaganda to Africa, with Michael Angelo Guattini de' Reggio, and fourteen other Capuchins. On their arrival at Guinea they were appointed to the provinces of Bamba, Congo, and Danda. They baptized three thousand children, and made a good number of converts among the adults. Guattini, overcome by the effects of the climate and fatigue, perished; but Carli, after recovering from a severe illness, returned to Europe. On reaching Bologna, he wrote a history of their journey and labors, entitled, *Il Moro Transportata in Venezia* (Reggio, 1672; Bologna, 1674; Bassano, 1687). This was republished under another title, translated and published in French, English, and German. Carli died about 1680. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carli, Giovanni, an Italian theologian, was born at Florence in 1425. He joined the Dominican order, and died Feb. 1, 1505. His works, for the most part, are unpublished; among those published are, *Vita B. F. Joannis Dominici Florentini, S. R. E. Cardinalis* (in the *Acta Sanctorum*, vol. ii):—*Vita F. Angeli Acciaioli Florentini, Patriæ suæ Episcopi.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Carlile, STEPHEN, a minister in the Methodist Episcopal Church South, was born in Arkansas about 1818. He professed religion in 1837; soon became class-leader and exhorter; received license to preach in 1839, and was admitted into the Arkansas Conference, in which he served until his death, April 14, 1860. Mr. Carlile filled, with credit to himself and honor to the Church, many of the most important appointments in this conference. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 283.

Carlill, THOMAS, an English Wesleyan minister, entered the itinerancy in 1762, after having been local preacher for ten years. In 1798 he became a supernumerary, and died in August, 1801. His sermons were sometimes characterized by an exuberance of wit. See *Minutes of the British Conference*, 1802.

Carling-Sunday is an English term for the fifth Sunday in Lent, or Passion Sunday, so called because a certain sort of peas, termed "Carles," were made into cakes and eaten on that day. A rhyming couplet, designating the Sundays in Lent, after the first, is still commonly quoted in certain parts of England. The abbreviated words in it refer to portions of the old services of the Church:

> "Tid, Mid, and Misera,
> *Carling*, Palm, and Pasch-egg day."

Carlisle, Hugh, a Presbyterian minister, was probably a native of Ireland, and was admitted into the New Castle Presbytery, Penn., before September, 1735. At this time Newton and Plumstead, in Bucks Co., secured his services, and he joined the Philadelphia Presbytery in 1736. He was sent in November of that year to supply Amwell and Bethlehem, in Penn. In 1738 he went into the bounds of Lewes Presbytery, Del., and was still a member in 1742; later his name is not seen. See Webster, *Hist. of the Presb. Church in America.*

Carlisle, John, an Irish Wesleyan minister, was born near Lisburn, March 17, 1800. He was reared by Presbyterian parents, but converted under the Methodist preaching, and joined the Primitive Wesleyan Methodist Society. He was for some time a local preacher, and entered the conference in 1832. In this relation he continued for fifty years. He retired from the active work in 1874, but continued to do what he could for the Master until his death, in Belfast, June 26, 1882. See *Minutes of the British Conference*, 1882, p. 41.

Carlisle, Simon, a Methodist Episcopal minister, was born Jan. 15, 1773. He was converted in 1789; and in 1790 entered the Tennessee Conference. In 1794 he was dropped on a doubtful charge of improper conduct, which disgrace he sustained with uncommon Christian patience and fortitude for several years. In 1804 he removed to the banks of the Cumberland river, where he maintained an unblemished character, and labored in the capacity of a local preacher for thirty years. In 1834 he again entered the itinerant ranks, and served the Church zealously until his death, Nov. 24, 1839. See *Minutes of Annual Conferences of the M. E. Church South*, 1840, p. 56.

Carlisle, Thomas, an English Congregational minister, was born at Priesthill, County Down, Ireland, Aug. 4, 1838. He joined the Methodist New Connection at the age of fourteen, and in his nineteenth year was called into the regular ministry. After laboring three years, he was allowed, at his own request, a classical and theological course at London, under the tuition of the Rev. William Cooke, D.D. Leaving London, he labored successively at Liverpool, Bolton, and Guernsey. Preferring a settled pastorate to the itinerancy, Mr. Carlisle offered his services to the Congregationalist body, and in 1869 became pastor of the Church at Plaistow. Here his fervent and eloquent ministry, his amiable disposition, and diligence in pastoral duties was rapidly advancing the Church and extending his influence, when he died, June 22, 1870. Mr. Carlisle had a naturally fertile mind, which became well furnished and disciplined by study. His ministry was fervent and eloquent; crowds were attracted by his preaching. See (Lond.) *Cong. Year-book*, 1871, p. 307.

Carlock, Jacob G., a Cumberland Presbyterian minister, was born in Overton, Tenn., Sept. 30, 1821. He was blessed with pious parents, and from boyhood maintained an irreproachable character. As a minister he was energetic and faithful in all of his labors, which were within the bounds of the Sparta Presbytery. He died at Livingston, Tenn., Oct. 19, 1860. See Wilson, *Presb. Hist. Almanac*, 1862, p. 284.

Carlock, Moses, a Baptist minister, was born in Wilson County, Tenn., Sept. 5, 1828. He united with

the Church at the age of twenty; was licensed in April, 1854, and ordained soon afterwards. He was pastor of the churches of Big Creek, Mt. Tabor, Union, and Bethany, Tenn., and died near Dongola, Union Co., Ill., Feb. 25, 1874. He was much esteemed by his brethren as a Christian and an earnest laborer. See *Minutes of Illinois Anniversaries*, 1874, p. 12. (J. C. S.)

Carloman was the brother of king Pepin, and son of Charles Martel. On the death of his father he succeeded to the government of Austrasia, Thuringia, Bavaria, and the country of the Alemanni, or Germans. In 742 he assembled a council at some place (name unknown) in Germany, founded the celebrated monastery of Fulda, endowed other religious houses, and finally resigned his kingdom, and became a monk in a convent which he had built in honor of St. Silvester, on Mount Soracte, near Rome. Thence he went to Monte Cassino, where he obtained no higher office than that of assistant cook. He was sent into France, by his abbot, on business, and died at Vienne in 755. He is by some esteemed as a saint (Baillet, Aug. 17). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carloni, Carlo, a Milanese painter, was born near Como in 1686, and was instructed by Giulio Quaglio. He died in 1775. Little is known of him as a painter, but he executed the following engravings, mostly original: *The Conception of the Virgin; The Holy Family, with St. John Kissing the Foot of Jesus; The Death of a Saint.*

Carloni, Giovanni Andrea (1), a reputable Genoese painter, was born in 1590, and studied under Sorri and Passignani at Florence, where he became an able fresco-painter. He assisted his brother in the great fresco work in the Cathedral of the Guastato, at Genoa, and was invited to Rome to paint the ceiling of the Church of the Theatines, which he did not live to finish. He died in 1630. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carloni, Giovanni Andrea (2), a Genoese painter, the son of Giovanni Battista, was born in 1639, and studied with his father a few years, after which he went to Venice and remained some time, and then returned to Genoa. Some of his pictures are at Rome, in the different churches. His earlier ones are at Perugia, and *The Life of St. Feliciano* is in the church of that saint at Foligno. He died in 1697. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carloni, Giovanni Battista, an eminent Genoese painter, was born in 1594, and studied under Passignani. He executed several great works at Genoa, in connection with his brother, the principal of which were the fresco paintings in the three naves of the Cathedral of the Guastato. In the principal nave are: *The Adoration of the Magi; The Entrance of Christ into Jerusalem; The Resurrection; The Ascension; The Descent of the Holy Ghost;* and *The Assumption.* For the same church he also painted *The Presentation in the Temple*, and *Christ Preaching to the Pharisees.* He died in 1680. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carlton, Cyrus A., a Baptist minister, was born at Sangerville, Me., about 1836. He graduated at Bowdoin College in 1856, and at the Newton Theological Institution in 1860. He was ordained, Oct. 31, 1860, pastor of the Church in Limerick, where he remained about two years. He then removed to New Gloucester, where he had charge of the Church one year, and next was called to Buckfield. Here he remained from 1864 to 1867, and then removed to Foxboro, Mass., where his ministry was terminated by death, Dec. 26, 1868. See *Newton General Catalogue*, p. 47.

Carlton, Thomas, D.D., a Methodist Episcopal minister, was born in Londonderry, N. H., July 26, 1808. He removed with his parents to Niagara County, N. Y., while a child, and there spent his youth in earnest toil on a farm. He was converted early in life; received very meagre educational advantages; became class-leader in 1827, exhorter in 1828, and in 1829 entered the Genesee Conference. His record indicates a service of thirteen years in regular pastoral work, seven years in the presiding eldership, and twenty years as book agent in the Book Concern in New York. In 1873 he became superannuated, and died April 17, 1874. Dr. Carlton was thoroughly devoted to the Church. As a minister he excelled in tact, in ability to win and move and direct human hearts; as a friend he was gentle, generous, and faithful. See *Minutes of Annual Conferences*, 1874, p. 123; Simpson, *Cyclop. of Methodism*, s. v.

Carlton, William, an English Wesleyan minister, was born at Sutton-in-the-Forest, Yorkshire. His parents, who were members of the Established Church, trained him piously, and, when fifteen, he began to attend the old Methodist chapel in York, walking every Sunday from Sutton to that city (eight miles), to attend class. He entered the ministry in 1808; was a faithful and useful preacher; retired to Hull in 1842; removed to York in 1845; and died Dec. 10, 1855. In his early ministry he almost totally lost his hearing by crossing the Derbyshire hills during a great snow-storm. See *Minutes of the British Conference*, 1856.

Carlyle, Alexander, D.D., a Scotch Presbyterian minister, was born in 1722. He entered the University of Edinburgh at the age of fourteen, and that of Glasgow in 1743, where he graduated in 1745. He visited Leyden; and in 1746 returned to his native land and entered the ministry at Cockburnspath, whence in 1748 he was transferred to Inveresk. He attended the theatre, revised the tragedy of Douglas, and was present when it was first acted, in 1756. For that indiscretion the synod and presbytery declared their high displeasure. In 1760 he was recommended to preach before the lord high commissioner and General Assembly, but was opposed, though agreed to without a vote; the only case on record where objection was taken to the preacher selected by the committee. He became almoner to the king in 1762, resigning in 1785, when chosen a dean of the chapel royal. He was elected moderator of the General Assembly in 1770, and in 1789 was nominated as principal clerk to the assembly, but, although having most votes, rejected. He died Aug. 25, 1805. In consequence of his exertions, chiefly, the government relieved the clergy from the house and window tax. He was instrumental in preserving Collins's *Ode on the Superstitions of the Highlands.* He was a tall, handsome man, with long, gray hair. He published, *An Argument to Prove that the Tragedy of Douglas ought to be Burned by the Hangman* (1757):—Four single *Sermons:*—*Autobiography* (1760):—*The Prologue to Herminius and Esparia* (1754); and other works. See *Fasti Eccles. Scoticanæ*, i, 287, 288; *Christian Observer*, 1861, p. 245.

Carlyle, David, a Methodist Episcopal minister, was born in County Down, Ireland, in 1850. He was converted in 1875; licensed to preach in the Moravian Church in 1877, and sailed to America as a missionary; but not finding the work as he expected, he connected himself with the Methodist Episcopal Church, and, joining the South Kansas Conference in March, 1879, was stationed on Lyons Circuit. He rallied the people about him, built a parsonage, and was progressing finely with his work when he was smitten with malarial fever, and in three weeks died. See *Minutes of Annual Conferences*, 1880, p. 55.

Carlyle, John, A.M., a Scotch clergyman, took his degree from the Edinburgh University in 1697; was called to the living at Dalton in 1702, and ordained in 1703; continued in 1710, and afterwards resigned his charge. He was curator to James Carlyle, merchant, Glasgow, in 1729 and 1730, after which time no record of him is found. See *Fasti Eccles. Scoticanæ*, i, 645.

Carlyle, Joseph Dacre, an English divine, was born June 4, 1758. Of the earlier part of his life we have no record. At the time of his decease he was vicar of Newcastle-upon-Tyne, chancellor of Carlisle, professor of Arabic in the University of Cambridge, and chaplain to the bishop of Durham. Mr. Carlyle was a man of eminent abilities and learning, greatly esteemed and respected. He died April 12, 1804. See (Lond.) *Christian Observer*, 1804, p. 256; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carlyle, William, A.M., a Scotch clergyman, descended from the Bridekirk family, took his degree at Edinburgh University in 1715. He was tutor to the sons of Mr. Hay, and afterwards chaplain in the family of lord Elibank; appointed minister at Cummertrees in 1720, and ordained; translated to Lochmaben in 1724; but the admission was set aside by the General Assembly, and he was transferred to Prestonpans the same year. He died March 8, 1765, aged seventy-five years. He was a highly popular preacher, orthodox and pious, but had a great relish for amusement. He published a sermon preached at the opening of the synod in 1748. See *Fasti Eccles. Scoticanæ*, i, 352, 353, 615.

Carma (or **Carna**), in ancient pagan mythology, was the goddess who presided over the vital parts, and gave health and vigor. Some claim that she was the wife of Janus. The Greeks sacrificed to her on June 1, with pottage of beans, meal, and bacon. She is also called *Dea Cardinis*, or *The Goddess of the Hinge*, because, says Ovid, by her influence she opens what is shut, and shuts what is open.

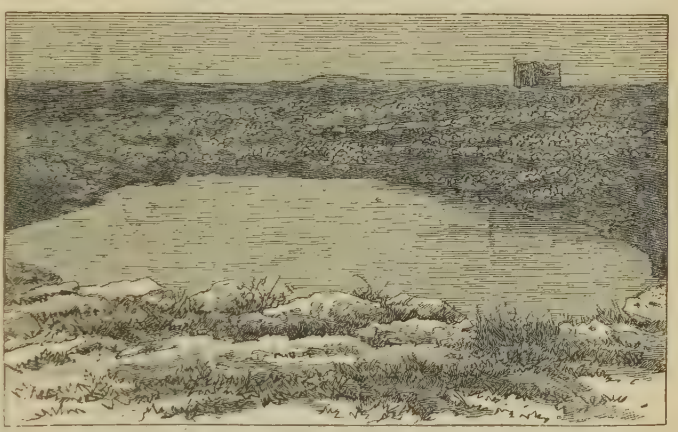
Carmagnole, André, a French monk, was born at Cotignac, March 9, 1619. He entered the order of the Oratory at Aix, Jan. 27, 1637, and taught belles-lettres at Marseilles and at Beaune. He was ordained priest March 19, 1643, and became superior of the Oratory of Beaune in 1649; shortly afterwards he was elected theologal of the chapter and superior of the hospital. He filled these offices for twenty years with much zeal and piety, and in 1669 was appointed governor of the Oratory of Rouen. Finally he became superior-general of the convent of St. Honoré at Paris, and died Dec. 5, 1688, leaving *Recueil des Statuts Constitutifs de l'Ordre de l'Oratoire* (Paris, 1684). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carman, Thomas, an English martyr, was one of three burned at Norwich, May 19, 1558, for their truthful testimony. See Fox, *Acts and Monuments*, viii, 462.

Carmathians were a heretical sect of Mohammedans, named from their founder Carmath (so called from being born at Hamadan-Carmath, a village near Cufah), a man of austere life, who flourished about the close of the 9th century. He inculcated the duty of praying fifty times a day, and his followers were obliged to neglect their worldly vocations and give themselves almost exclusively to a life of devotion. They were not bound by the creed and ceremonies of the Mussulmans, and professed that the angels were the guides of all their actions. He enforced upon his followers an inviolable secrecy as to the doctrines which he taught. They paid great respect to the Imam, or chief of their sect, laying aside one fifth of their substance for his benefit, and holding the strange doctrine that fidelity to him was denoted by that command which forbids fornication. They increased rapidly at first, through the zeal and sanctity of their founder, who chose from among his most zealous followers twelve apostles, who were to exercise special authority over the others. He was soon pursued by the caliph, and imprisoned, but finally escaped. The sect flourished for a time, but, in the absence of their leader, it dwindled away, and is no longer in existence. See D'Herbelot, *Bibliothèque Orientale*, s. v.; *Biog. Universelle*, s. v.

Carmel of Judah. We extract some additional particulars respecting this place from Robinson's *Researches*, ii, 197 sq.:

"The principal ruins are on the level area to the west, and consist of fragments of walls, massive foundations, and heaps of hewn stones. The castle is a curious structure; it occupies a little eminence in the centre of the town; its form is quadrangular, sixty-two feet by forty feet, and thirty feet high. The external wall is evidently ancient; and has on the northern and western sides a sloping bulwark, like the citadel in Jerusalem. It seems to have had a subterranean communication with the round tower adjacent. One of the ruined churches, about a quarter of a mile south of the castle, measures one hundred and fifty-six feet in length by about fifty feet in breadth. On the east was a chapel with a portico, while attached to it on the west was a large building, probably the episcopal residence. On the south is a square reservoir sunk in the rock. Most of the stones of the ruins were only rough hewn, or else have been worn away by time. In the western part are the remains of a smaller church,



Ruins of Kurmul. (From a Photograph by the Editor.)

surrounded by those of very many houses. Here also is an open passage leading down into a cavern, apparently natural. A somewhat similar but artificial cave, about twenty feet square, is seen just east of the castle. The bottom of the amphitheatre is a beautiful grass-plot. The water for the pool is brought by an underground channel, first to a small basin in the rocks, and then five or six rods further to the reservoir. There is no running water in the valley."

CARMEL, Monastery of. We give a fuller description of this, one of the chief conventual establishments of Palestine, from Conder, *Tent Work*, ii, 173 sq.:

"Carmel has been a sacred mountain from the time of its earliest appearance in history. Elijah himself 'repaired the altar of the Lord that was broken down' (1 Kings xviii, 30), from which we infer that a sacred place, or Makom, had existed on the summit of the mountain at an earlier period, though, according to the Talmud, such high places became forever unlawful after the building of the Temple at Jerusalem. From Tacitus we learn that Vespasian visited a place on Carmel, sacred to the deity of the mountain, but without either statue or altar, and even now the Druses hold the site at El-Mahrakah in reverence as a sacred place.

"In the early Christian period the memory of Elijah consecrated Carmel, and it became a favorite resort of hermits, to whom, in A.D. 412, John, the forty-second bishop of Jerusalem, gave a rule of life. In 1185, after Jerusalem had been taken by the Crusaders, a church rose over the sacred grotto of Elijah, and in 1209 a monastery of St. Margaret or St. Brocardus was built in a steep gorge south of the promontory. We visited from Haifa its ruins, with a cave containing sedilia for the monks and an upper open story, a spring with sedilia beside it, and below, at the opening of the valley, a second spring, and a garden of fruit trees, pomegranates, apricots, and figs. The lower spring was called after Elijah,

Monastery of Mount Carmel.

and the title still remains in the corrupted form El-Haiyeh ('the snake'), applied to the stream from it. A tradition exists that Elijah turned the fruits of the garden to stone, and the huge geodes in the white chalk of the valley are shown as the petrified fruit. This monastery was sacked by the Saracens in 1238, the monks were massacred and thrown into a rock-cut tank by the lower spring, and hence the place is still called 'the Valley of Martyrs.' In 1245 St. Simon Stock, a Kentish man, became general of the Carmelites. He is said to have received from the Virgin the scapular or distinctive tabard worn by the monks of this order; for sixteen years he lived in a cave on Carmel, and was visited by St. Louis during his stay in Palestine. The monastery of St. Bertoldo was built round this cave, and its ruins are still shown on the slope north-west of the present building, under the lighthouse, near the chapel containing the cave of Simon Stock. In 1291, however, the Saracens fell upon the monks while chanting the 'Salve Regina,' and massacred them all.

"The history of the two subsequent monasteries gives a good example of that energy and persistence which once formed the main characteristics of the Church of Rome. In 1620 the order of Carmelites was extinct in Palestine, when a certain father Prospero, of the monastery of Biscaglia, near Genoa, was ordered by his general to proceed with his monks to Persia—probably he was found to be a dangerous man at home, for his history bears witness to his ambitious and energetic character. He got no farther than Carmel, where he left his companions and returned to Rome to obtain leave from the Propaganda to establish a missionary hospice on the mountain. In a second journey he obtained from the pope the title of prior for himself and his successors, and, in 1631, he bought the land round the Grotto of Elijah, where the present monastery stands, and round the cave called 'School of the Prophets' (now El-Khudr) at the foot of the promontory. He erected chapels in both places, but a Moslem dervish succeeded in establishing himself at the latter place, and in 1635 the Moslems took it by force and made it a mosque. Quarrels and persecutions followed; in 1653 robbers stripped father Prospero and tied him to a tree. Soon after he died, and was buried in the upper chapel. In 1761 the famous Dhahr el-'Amr had already made himself lord of Acre and king of Galilee; he despoiled the monastery, and in 1767 ordered its destruction, on the plea that it was in a dangerous position, on the slope of the hill. In 1775 he was beheaded at Acre, and his son 'Aly in revenge massacred all the monks.

"In 1799 the sick of Napoleon's army were sheltered in the monastery, but, on his retreat, they were all killed by the Moslems. A pyramid in the front garden of the monastery marks the grave where their bones were afterwards laid by the monks. In 1821, by order of the pacha of Acre, the monastery was destroyed, and the new monks arriving from Europe saw it in flames on the hill-top. Warned by the natives not to land, they returned to Europe, but three of them came back in 1825—Fra Gianbattista of Frascati, Fra Matteo of Philippopolis, and Fra Giusto of Naples. They built the present monastery from a design by the first named, and so strong has it been made, with high walls and an apse which affords flank protection on the east (where also, as being more exposed, there is a ditch), that the monks need scarcely fear further massacres. In 1830 other monks arrived. In 1872 Fra Matteo died, in extreme old age, the last survivor of the three founders.

"Situate at the end of the ridge, five hundred feet above the sea, reached by a steep ascent of steps, and guarded by a carefully constructed entrance to the court-yard and by savage dogs, the old monastery stands facing the fresh breeze, and surrounded by vineyards and gardens, among which small chapels are dedicated to the Virgin, to St. John Baptist, and to St. Theresa, patroness of the barefooted, or Reformed, Carmelites. The huge pile, square and lofty, with a dome to its chapel, and a broad, flat roof, looks more like a castle than a house of devotion. Seventeen monks inhabit it, but there is room for thirty, and beds are provided for twenty-eight guests besides. The monastery owns three hundred goats and twenty oxen, the monks dry tobacco for snuff, and make a scent called 'Eau de Carme,' from the flowers of the mountain. They are supposed only to eat meat when ill, but it is said that if a deer is shot, some of the brethren are at once placed on the sick-list: fish they may eat, and they include under this category anything staying longer in the water than on land—as, for instance, wild-duck and other sea-fowl. Living in the monastery for six weeks, I found the monks to be good-natured and fond of gossip, but fully convinced that in England the sun was never seen, and that the people all lived on potatoes and cold meat.

"The chapel of the monastery is octagonal, and under the high-altar is a cave five yards long and three yards broad, with an altar of rock dedicated to Elijah. Lighting two tapers, the old lay brother drew back a curtain and showed us the statue of the Madonna del Carmine over the high-altar, well modelled in wood, life-size, and robed in white satin, with the infant on her right arm, and in her left hand some of the little square black charms so often worn round the neck in Italy. The statue was made in Genoa early in this century. The niche is surrounded with silver lamps offered by pilgrims. Tradition says that in the 'little cloud' over the sea Elijah beheld the future Virgin Mother typified. It is remarkable, however, that the native Christians prefer to offer vows to the old wooden statue of Elijah on a side altar. It is covered with chains, bracelets, and anklets presented by peasants. A gold Austrian coin, worth five Napoleons, is hung round its neck, with a filigree silver cross presented by an English convert. There is nothing remarkable in the chapel, which is gaudily painted in modern Italian style. Over a side altar, to the south, the heart of the count of Craon lies entombed, having been brought to the monastery in 1864.

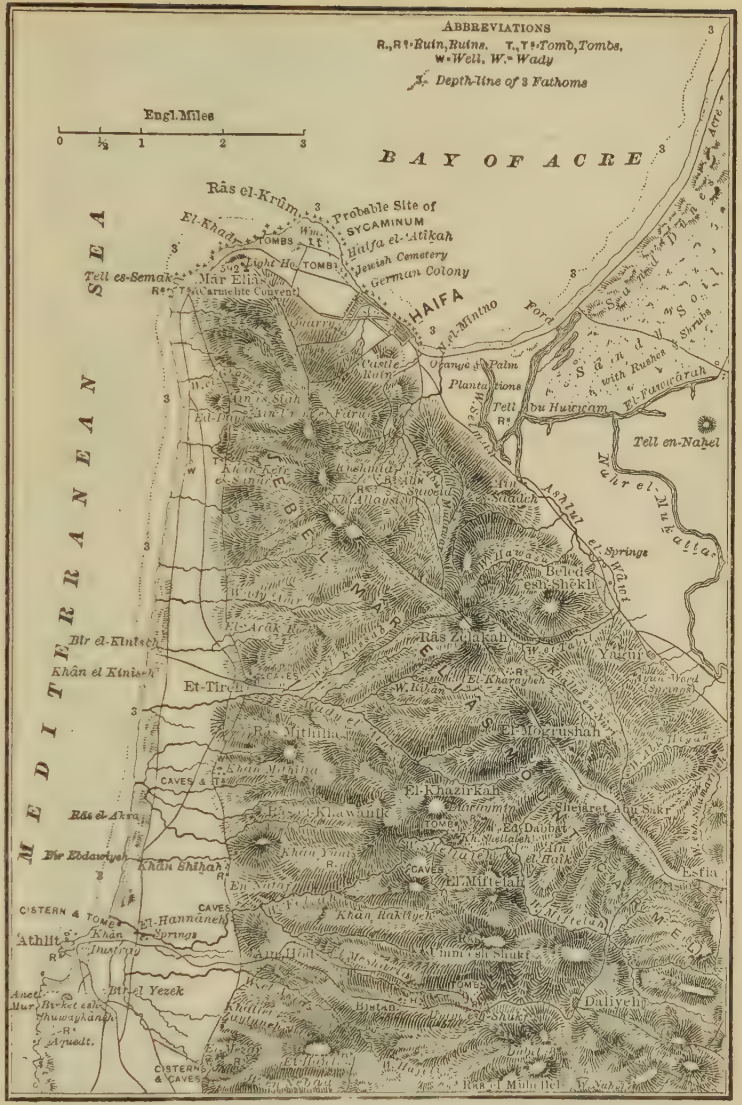
"Carmel is remarkable for the profusion of its flowers. In November we found on its sides the cytisus, crocus, narcissus, the pink cistus, and large camomile daisies, the colocasia, and the hawthorn in bud. The Judas tree I have also twice found in remote parts, and in spring, wild tulips, the dark red anemone, like a poppy, the beautiful pink phlox, the cyclamen, little purple stocks, large marigolds, wild geranium, and saxifrage, with rock roses of three kinds, pink, yellow, and white. Butterflies also flourish; orange-tips, sulphurs, the great swallow-tail (Machaon), and a transparent species something like the Apollo, apparently peculiar to the mountain, are the commonest."

CARMEL, Mount. The prominence of this range both in the geography of Palestine and the history of the Bible, justifies a few additional particulars, which we gather from Conder, *Tent Work*, i, 168 sq.

"Carmel is best described as a triangular block of mountains, the apex being the promontory on which the Carmelite monastery stands. The watershed runs south-east from this point for twelve miles, to the Mahrakah or 'place of burning,' a peak visible from Jaffa in fine weather, south of which lies Wâdy el-Milh, and above that valley a large volcanic outbreak near the apparent centre of upheaval of the Carmel ridge. Another centre also exists farther west, near Ikzim. The highest part of the mountain is 1740 feet above the sea at the Druse village of 'Esfia. The peak of Mahrakah is only 1687 feet high, and the promontory by the monastery 500, but the

slope of the shed is gradual. Long spurs run out westward from this ridge and fill up the triangle, their western extremities having steep slopes above a narrow plain along the sea-coast. In the valleys among them are two fine springs, and others smaller. The north-eastern declivity of the ridge is extremely steep, and fine cliffs occur in places. At the foot of the mountain are numerous springs feeding the Kishon, which runs beneath, gradually diverging northwards. The little town of Haifa nestles under the promontory, by which it is sheltered from the south-west wind, its bay forming the best harbor on the coast. On the north side of the bay is St. Jean d'Acre, twelve miles along the curve of the shore from Haifa. On the narrow plain between Carmel and the sea there are also many places of interest. Sycaminon, Gebaof Horsemen, Calamon, Elijah's Fountain, the Crusading Capernaum, and the strong and beautiful Château Pelerin, with its little advanced port of Le Detroit. On Carmel itself is a ruined synagogue, and on the south of the range, beneath the inland cliffs, are the fine springs feeding the Crocodile river.

"Carmel, 'the place of thickets,' was at one time cultivated, as shown by the rock wine-presses among its copses. In 1837 it had many villages on its slopes, but these were ruthlessly destroyed by Ibrahim Pacha, and only two now remain —'Esfia, on the main ridge, Ed-Dâlieh, on a high spur; both are inhabited by the mountain-loving Druses, and are remarkable for their race of fine, handsome men and beautiful women, some with flaxen, curly hair and blue eyes. The whole mountain is covered thickly with brushwood, mastic, hawthorn, the spurge laurel, and, on the top, dwarf pines; the luxuriance of the vegetation, rolling down the valleys between the steep gray and rusty cliffs like a dark cataract, attests the richness of the red soil, and the fine mountain air makes Carmel the healthiest district in Palestine. Among the thickets game abounds —the Nimr or hunting leopard, wild pigs, gazelles, and fallow deer; partridges and other birds are seen continually in riding about the mountain. To this known fauna we were able to make an important addition. From natives of Haifa we learned that a kind of deer called Yahmûr was to be found on Carmel, and, offering a reward, we procured from some of the Arab charcoal-burners a specimen, which resembled the English roebuck." (See cut on p. 806.)

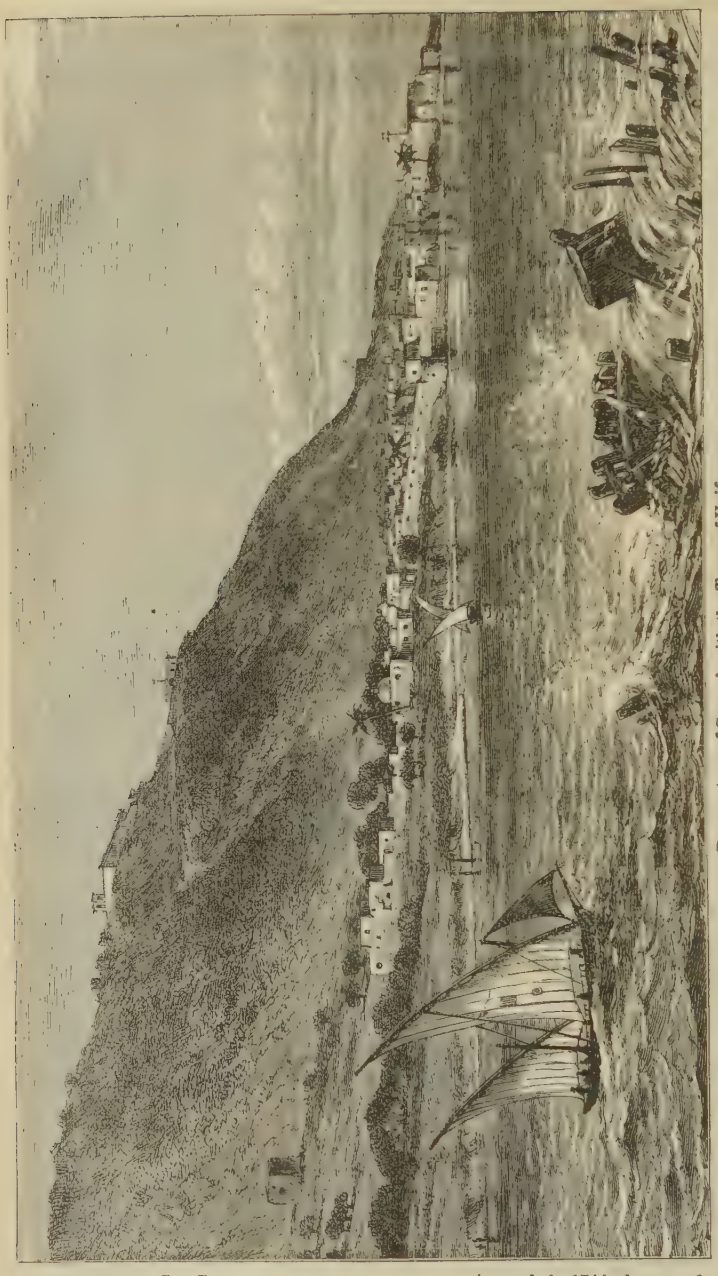


Map of the Northern Extremity of Mount Carmel.

Carmel (*Notre-Dame-du-mont*), Order of. This was a military order of knights hospitallers, founded by Henry IV of France. The knights were required to be one hundred French gentlemen, who in time of war were placed close to the royal person. Their collar was a tawny ribbon, from which was suspended a cross of gold, engraven with a figure of the blessed Virgin *rayonnée;* the cloak was ornamented with the same cross. The order was sanctioned by pope Paul V, and was united to that of St. Lazarus of Jerusalem in 1608.

Carmeli, Michele Angelo (originally *Zeno*), a Greek and Hebrew scholar of Italy, of the order of the Minor Friars of St. Francis, was born at Citadella, in the territory of Vicenzia, Sept. 27, 1706. He studied first under the direction of the secular priests, and afterwards pursued theology and philosophy at Verona, Padua, Rome, and Udine. In 1744 he was appointed professor of Oriental languages at the University of Padua, and member of the Academy dei Ricovrati. In the latter part of his life he was made commissioned visitor of his order for the province of Rome. He died at Padua, Dec. 15, 1766, leaving many historical and other works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Carmēlus, in Phœnician mythology, was a deity worshipped on Mount Carmel, without a temple or a statue. He, however, had an altar and a celebrated oracle there, whose priests first prophesied the universal rule of Vespasian, from an inspection of the intestines of animals.



Promontory of Carmel, with the Town of Haifa.

Carmēnæ. See CAMŒNÆ.

Carment, DAVID, A.M., a Scotch clergyman, son of a schoolmaster, was himself schoolmaster at Kincardine in 1789, afterwards at Skye, and recommended for the mission at Reay and Halkirk. He became assistant minister at Croy; was elected to the charge at the Gaelic chapel in Glasgow in 1810, and ordained; but resigned the charge in 1822, and removed to Rosskeen. He had a new church built in 1832; joined the Free Secession in 1843; and died May 26, 1856, aged eighty-three years. He was a ready and humorous speaker in Church courts. His son James was minister of the Free Church, Comrie. See *Fasti Eccles. Scoticanæ*, ii, 323; iii, 34.

Carmenta, in Roman mythology, was originally the same as *Camena* (q. v.). She had a temple at the foot of the Capitoline Hill, and altars near the Carmentalian door. In the later endeavor of the Romans to mingle their own mythology with that of the Greeks, Carmenta was affirmed to be a certain nymph from Arcadia, who journeyed with her son Evander to Italy.

Carmentalia, in Roman mythology, was the festival celebrated in honor of Carmenta (q. v.) on Jan. 11 and 15, at which the goddess was proclaimed as *Antevorta* and *Postvorta;* names which related to her gift of seeing the past and the future.

Carmichael, Alexander, A.M., a Scotch clergyman (son of the minister at Markinch), took his degree at the University of St. Andrews in 1660; was licensed to preach in 1664, and admitted minister at Pettinain the same year. He was deposed for adopting views antagonistic to episcopacy, in 1667, and joined the Presbyterians; was cited before the privy council in 1672; went to London, and founded in London Wall one of the earliest congregations of Scottish Presbyterians in that city. He died in July, 1677, aged about thirty-eight years. Shortly afterwards appeared a small work of his, entitled, *Sin in Believers.* See Wilson, *Dissenting Churches,* ii, 463, 464; *Fasti Eccles. Scoticanæ,* ii, 331, 332.

Carmichael, David, a Scotch clergyman, was licensed to preach in 1744; became for a time preacher at Norristown Chapel of Ease; was presented to the living at Pettinain in 1760, and ordained in 1761. He died April 4, 1779. See *Fasti Eccles. Scoticanæ,* ii, 332.

Carmichael, Frederick (1), A.M., a Scotch clergyman, was presented to the living at Kennoway in 1627. He was a member of the General Assembly in 1638, was transferred to Markinch in 1640, and confirmed in 1641; a member of the Commissions of Assemblies, 1643 to 1645, 1647 to 1649; also on the commission for visiting the University of St. Andrews in 1649, and a member of the assembly in 1650. He died May 3, 1667, aged about seventy years, leaving his sons John and Alexander in the ministry. See *Fasti Eccles. Scoticanæ,* ii, 540, 553.

Carmichael, Frederick (2), A.M., a Scotch

clergyman, took his degree at the Glasgow University in 1725, where his father was professor of moral philosophy. He taught the humanity class there during the illness of professor Rope, 1726–28. On the death of his father, in 1729, he was supported as candidate for his chair. He was licensed to preach in 1733; appointed to the living at Monimail in 1736; ordained in 1737; transferred to Inveresk in 1741; promoted to New Greyfriars Church, Edinburgh, in 1747; and died Oct. 17, 1751, aged forty-two years. He published *Christian Zeal*, a sermon (1753); and a volume of *Sermons on Several Important Subjects* (eod.). See *Fasti Eccles. Scoticanæ*, i, 70, 287; ii, 503.

Carmichael, George, a Scotch prelate, was of the family of that name, in Lanarkshire, and was elected bishop of Glasgow in 1483, and consecrated in the same year. See Keith, *Scottish Bishops*, p. 253.

Carmichael, George Oliver, a Methodist Episcopal minister, was born in Lumberland, Sullivan Co., N. Y., Oct. 31, 1833. He was converted at the age of seventeen; received license to preach in 1856; in 1857 was admitted into the New Jersey Conference, and, on being appointed to Swartswood, was from that time a member of the Newark Conference. Though his early educational advantages were very limited, he became an able and acceptable preacher, from his lifelong studious habits. He died March 3, 1872. Mr. Carmichael was a man of sterling qualities of mind and heart, methodical, skilful, faithful, devoted, and successful. See *Minutes of Annual Conferences*, 1872, p. 35.

Carmichael, Gershom (1), a Scotch Presbyterian minister, was born at Glasgow in 1682, and was educated at the university there. He became pastor at Monimail, and afterwards professor of moral philosophy in the university of Glasgow, where he died in 1738, leaving some notes on Puffendorf's *De Officio Hominis*.

Carmichael, Gershom (2), a Scotch clergyman (son of the foregoing), was called to the living at Monimail in 1741; ordained in 1742; transferred to Dundee in 1751; and died Nov. 6, 1761, aged sixty years. See *Fasti Eccles. Scoticanæ*, ii, 503; iii, 693.

Carmichael, Ichabod B., a Methodist Episcopal minister, was born in 1823. He was converted in 1834; served the Church some time as class-leader and exhorter; and, after spending several years in preparing himself better for the ministry, he entered the New Jersey Conference. He labored with wondrous zeal and fidelity until his death, Jan. 11, 1858. Mr. Carmichael was energetic beyond his strength, sustained an unquestioned piety, and lived an exemplary life. See *Minutes of Annual Conferences*, 1858, p. 52.

Carmichael, James (1), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1564, and later was master of the grammar-school there. He entered upon the living at Haddington in 1570, officiating as schoolmaster in 1572; but the town council in 1574 separated the two offices. He took an active part in the business of the kirk. In 1574 he had also Bolton, Elstanefuird, and St. Martin's kirk in charge. He was appointed by the assembly the same year one of four to prepare the acts of the kirk for more general use, and one of the editors to oversee the printing. In 1577 the assembly appointed him one of five to revise the Second Book of Discipline. He was presented by the king to the vicarage of Haddington in 1581, but was compelled to flee into England in 1584, having been friendly to those who had taken Stirling Castle by surprise. He was a member of twelve general assemblies in fourteen years. There is no further record of him. See *Fasti Eccles. Scoticanæ*, i, 311, 312.

Carmichael, James (2), A.M., a Scotch clergyman (son of the minister at Haddington), took his degree at the University of St. Andrews in 1606; was presented by the king to the vicarage of Athelstaneford and that of St. Martin, in 1613; admitted in 1614; instituted in 1630; continued in January, 1664, being aged and infirm. See *Fasti Eccles. Scoticanæ*, i, 319.

Carmichael, James (3), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in July, 1612; was presented by the king to the living at Cleish in 1634; but resigned it in October, 1649, "being sensible of his weakness for the ministry." See *Fasti Eccles. Scoticanæ*, ii, 582.

Carmichael, John (1), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1584; and was admitted to the living at Newburn in 1595. He was a member of the general assemblies in 1597, 1600, 1601, and 1602; and was appointed in 1600 a visitor of Ross-shire, and in 1601 to wait upon lord Home. He was transferred in 1603 to Kilconquhar, and was one of those who counselled with the six ministers previous to trial, in 1606, and one who signed the protest to Parliament against the introduction of episcopacy; for which he was summoned to London, and placed under guard with the archbishop of York in 1607; but obtained leave to return on condition of keeping himself quiet, not preaching, nor attending synod or presbytery. He took part in a conference at Falkland in 1609; was released from his confinement in 1614, and in 1616 was offered the degree of D.D., which he declined. He was a member of the assemblies of 1608 and 1618, and opposed the articles adopted at the latter. He was on the royal commission in 1619 for visiting the colleges at Aberdeen, and was charged before the High Commission with disobeying the acts of the Perth Assembly. He was nominated to fill a vacant charge in Edinburgh in 1620, and died there in June, 1622, aged about fifty-eight years. He firmly resisted all the innovations proposed by the king, and was a man godly, learned, and zealous in the cause of right and truth. His son Frederick was minister at Markinch. He published *Two Letters to James Melvill*. See *Fasti Eccles. Scoticanæ*, ii, 436, 451.

Carmichael, John (2), A.M., a Scotch clergyman, took his degree at the Glasgow University in 1639; was minister at Kirkconnel after 1641, and had also the charge of Sanquhar, but was ejected on the re-establishment of episcopacy, in 1662. See *Fasti Eccles. Scoticanæ*, i, 679.

Carmichael, John (3), A.M., a Scotch clergyman (son of the minister of Markinch), took his degree at the University of St. Andrews in 1650; was elected bursar the same year; ordained in May, 1661, as minister of Thursby, in England; presented by the king to the living at Traquair the same year; instituted and admitted in 1662; deposed in 1665 for declining episcopacy, when he joined the Presbyterians, and had his share of suffering. He died at Pitteddie, in Fife, aged about thirty-six years. See *Fasti Eccles. Scoticanæ*, i, 257.

Carmichael, John (4), a Presbyterian minister, was born at Tarbert, in Argyleshire, Scotland, Oct. 17, 1728. He was educated at the College of New Jersey; studied theology at Princeton; and was licensed to preach by the New Brunswick Presbytery, May 8, 1760. Some time during the same year he accepted a call from the Presbyterian Church at the Forks of Brandywine, Chester County, Pa. This connection was terminated by his death, Nov. 15, 1785. Mr. Carmichael took the side of his adopted country; and in 1775 preached a sermon to the militia of Lancaster County, Pa., in which he maintained the lawfulness of self-defence. This sermon was published, and soon a second edition was called for. So effectually did he succeed in instilling into the minds of the people his own patriotic spirit, that, whenever they were called into service, it is said that not one hesitated. He was a man of an eminently devout and Christian spirit, and indefatigable in his labors as a minister. See Sprague, *Annals of the Amer. Pulpit*, iii, 228; Alexander, *Princeton Coll. of the 18th Cent.*

Carmichael, Patrick, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1597; was admitted minister at Soutra in 1599; transferred to Aberdour, Fife, in 1602, and to Oxnam in 1610; and died before Sept. 16, 1623. See *Fasti Eccles. Scoticanæ*, i, 280, 509; ii, 574, 575.

Carmichael, William (1), A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1659; became schoolmaster at Colinton; was licensed to preach in 1663; became minister at Wamphray in 1664; was transferred to Athelstaneford in 1665; deprived for refusing the test in 1681; received again into the communion and made minister at Makerston in 1689; resigned in 1715, being incapable of ministerial duty, through age and infirmity; and died in 1718, aged seventy-eight years. See *Fasti Eccles. Scoticanæ*, i, 319, 463, 664.

Carmichael, William (2), A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1688; held a bursary of philosophy at the Glasgow University in 1690; was called and admitted minister at Symington in 1692, and ordained; and died before May 11, 1699, aged about thirty-one years. See *Fasti Eccles. Scoticanæ*, i, 231.

Carmichael, William (3), a prelate of Ireland, was the second son of the second earl of Hyndford. In 1742 he was appointed archdeacon of Bucks, and, Jan. 5, 1753, was consecrated bishop of Clonfert and Kilmacdnagh. In 1756 he preached, before the House of Lords, the anniversary sermon on king Charles's martyrdom. In 1758 he was translated to the sees of Leighlin and Ferns, and in the same year to that of Meath. In June, 1765, he was transferred from Meath to the see of Dublin. He died Dec. 15, 1765. See D'Alton, *Memoirs of the Abps. of Dublin*, p. 342.

Carmichael, William Millar, D.D., an Episcopalian minister, was born in Albany, N. Y., June 28, 1804. He received his preparatory education at Plainfield, Mass., graduated from Hamilton College, N. Y., in 1826, entered Princeton Seminary, and graduated in 1829. He was licensed by the Presbytery of Albany, April 22, 1829; served as a missionary at Clinton, N. J., 1829–30; and as stated supply to the Reformed Dutch Church at Waterford, N. Y., from May to December, 1830, when he united with the Protestant Episcopal Church, and was licensed as lay reader in 1831. In May of that year he went to Europe, returned in December following, was called to the rectorship of Christ Church at Rye, and ordained deacon Jan. 13, 1832, and priest April 10. In 1834 he became rector of St. George's Church, Hempstead, L. I., where he continued until Oct. 1, 1843; then he became rector of St. Thomas's Hall, Flushing, and remained one year. He was rector at Watertown, N. Y., from Jan. 5, 1845, until Oct. 1, 1847; at Meadville, Pa., from the last date until Nov. 30, 1852; at Christ Church, Richmond, Va., from Oct. 1, 1855, until July, 1856; at Pilatka, Fla., as missionary and rector, from Oct. 28, 1856, until Aug. 1, 1857; at Milledgeville, Ga., as missionary and rector, from Nov. 1, 1857, until Aug. 1, 1858; at Hempstead, L. I., occasionally acting as assistant rector of Trinity Church, Rockaway, until April 1, 1873. He died at Jamaica, L. I., June 14, 1881. See *Necrolog. Report of Princeton Theological Seminary*, 1882, p. 16.

Carmoly, Eliakim, a French rabbi and Orientalist, was born in 1805. He was a Jewish pastor at Brussels, and the Asiatic Society of Paris included him among its members. Among his numerous writings are, *Ode Hebraïque et Française en l'Honneur de Philippe I* (Metz, 1830):—*Biographi edes Israélites Anciens et Modernes:—Contes Chaldéens.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Fürst, *Bibl. Jud.* i, 144.

Carmon, Jakob, a German jurisconsult and canon, was born at Rostock, March 2, 1677. He was descended from an aristocratic family, which had made itself famous in England under Henry VIII. He studied theology in his native town, but afterwards studied law at the universities of Wittenberg and Jena. After his return to Rostock, in 1706, he was appointed archivist and secretary of the academy, and procurator of the Protestant consistory. In 1712 he occupied the chair of elocution and of belles-lettres, and in 1718 he became professor of the Pandects. He died at his native city, July 25, 1743, leaving many historical treatises, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Carmona, *Don* Emanuel Salvador, an eminent Spanish engraver, was born at Madrid about 1740, and instructed in the school of Charles Dupuis. In 1761 he was received into the academy at Paris. He died at Madrid in 1807. The following are his principal plates: *The Virgin and Infant; The Angels Appearing to Magdalene; St. John Baptist in the Desert.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carnago, Ignazio de, an Italian theologian, was born at Carnago (Milan), and lived in 1666. He was a zealous preacher, of the Capuchin order, and wrote, *De Excellentiis B. Virginis Mariæ* (Milan, 1646):—*Citta di Rifugio à Mortali* (ibid. 1655):—*Manuale Servorum Beatæ Mariæ Virginis* (ibid. 1656; Cremona, 1658):—*Paradisus Spiritualis*, etc. (Milan, 1663):—*Turris Sacra supra Firmam Petram* (ibid. 1666). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carnary is a "skull-house," or charnel; a vault stacked with bones and skulls of skeletons; as at Grantham, Hereford, Rothwell, Ripon, and Christchurch (Hants), and the Franciscan church at Evora, Portugal. A charnel chapel was built near the west end of the cathedrals of Worcester and Winchester, over a crypt devoted to the pious purpose of preserving human remains disinterred when new graves are formed.

Carnegie, Alexander, A.M., a Scotch clergyman, took his degree at Marischal College in 1783, was licensed to preach in 1788, and ordained as assistant minister to his father, John, in 1796; presented by the king to the living at Inverkeilor in 1799, and died Jan. 2, 1836, aged seventy-three years. He published *An Account of the Parish.* See *Fasti Eccles. Scoticanæ*, iii, 798.

Carnegie, Charles, D.D., a Scotch clergyman, was regent at St. Leonard's College, St. Andrews, admitted minister at Farnell in 1684, and died in July, 1694, aged about thirty-eight years. See *Fasti Eccles. Scoticanæ*, iii, 828.

Carnegie (or **Carnegy**), **David**, a Scotch clergyman, took his degree at King's College, Aberdeen, was admitted minister of the second charge at Brechin in 1631, transferred to Farnell in 1633, and held the two chaplaincies of Maisondieu. He preached a thanksgiving sermon at Brechin on the deliverance from the pestilence. He died in 1692, aged seventy-seven years. See *Fasti Eccles. Scoticanæ*, iii, 815, 827.

Carnegie, James (1), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1653, was licensed to preach in 1663, and appointed the same year to the living at Kilmarnock; was transferred to Arbroath in 1669, and died in April, 1686, aged about fifty-three years, being also parson of Kilmore and prebendary of Buttergill. See *Fasti Eccles. Scoticanæ*, ii, 173; iii, 786.

Carnegie, James (2), A.M., a Scotch clergyman (son of David, minister at Farnell), took his degree at the University of St. Andrews in 1659, was licensed to preach in 1663, presented to the living of Redgorton in 1664, admitted and ordained in 1665, transferred to Barrie in 1681, and died Dec. 6, 1701, aged about sixty-two years. See *Fasti Eccles. Scoticanæ*, ii, 655; iii, 791.

Carnegie, John, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1744, was licensed to preach in 1750, called to the living of Inver-

keilor in 1754, and ordained. He died Feb. 28, 1805, aged eighty-one years, after a most exemplary public and private life. See *Fasti Eccles. Scoticanæ*, iii, 798.

Carnegie, William, A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1667, became tutor in the family of the earl of Southesk, was licensed to preach in 1673, appointed to the living of Careston in 1679, transferred to Hoddam in 1681, and thence to Arbroath in 1686, and died before Dec. 15, 1694. See *Fasti Eccles. Scoticanæ*, i, 620; iii, 786, 818.

Carnĕi (Lat. *caro*, flesh) was an opprobrious name applied by the *Origenians* (q. v.) to the early Christians, because they maintained the doctrine that the bodies of men, after the resurrection, should be composed of flesh and bones, as they are now, only altered in quality.

Carneiro (DA SYLVA), **Joaquim,** a Portuguese engraver and writer, was born at Oporto in 1727. He went to Brazil at the age of twelve, and became a pupil of João Gomez, at Rio de Janeiro. He not only studied art, but also became a skilful musician, and made himself acquainted with literature. He went to Lisbon in 1756, and in the following year visited Rome to study its masterpieces. An order of Don Francisco d'Almeida called back all Portuguese who were staying in that city, but Carneiro went to Florence to perfect himself there in his art. In 1769 he was placed at the head of an engraving school attached to the royal printing-house at Lisbon. Some time after that he was a teacher of design in the royal college. He died at Lisbon in 1818. He left a great number of engravings, among which are, *The Child Jesus carried by Saint Joseph; The Annunciation of the Virgin Mary*, etc. He also translated several useful books from the French into the Portuguese language, such as, *Les Elements de Géométrie de Clairant* (Lisbon, 1772):—and the *Traité Théorique des Caractères Typographiques* (1802). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carneiro, Manoel, a Portuguese composer and Carmelite, was born at Lisbon in 1650, and died in 1695. He was an excellent organist, and left the following works: *Responsorios e Licoens das Matinas de Sabbado Santo* (for two choirs):—*Responsorios de Paschoa* (ibid.):—*Missa de Definitos* (ibid.):—*Psalmos, Moteles e Vilhancicos* (for many voices). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carneiro, Melchior, a Portuguese missionary, was descended from a noble family of Coimbra. He had already gained some reputation as a scholar in his native place, when the Jesuits drew him into their ranks, in 1543. He was soon after made first rector of the college established by the congregation at Coimbra. Ignatius de Loyola having called him to Rome, he was appointed by pope Julius III bishop of Nice and coadjutor of the patriarch of Ethiopia. In 1555 he went to Goa; but his attempts to convert the Jews of Cochin were not more successful than were those for the conversion of the Christians of St. Thomas, upon the coast of Malabar. In 1567 he was appointed bishop of China and Japan, which office he held until his death, Aug. 19, 1583. He wrote, *Duas Cartas Sopre a Missâo*. See Hoefer, *Nouv. Biog. Générale*, s. v

Carnell, SIMON P., a Lutheran missionary, studied for some time in the theological seminary at Gettysburg, Pa., and immediately offered himself for the African work. He arrived at Monrovia March 14, 1869, and for a little more than a year labored successfully, when he was seized with a sudden attack of fever, and died May 4, 1870. See *Lutheran Quarterly*, ix, 457.

Carney, THOMAS JOHNSON, a Universalist minister, was born in Dresden, Me., June 10, 1818. He was taught Universalism from childhood; travelled quite extensively in the West in 1838 and 1839; resided in South Carolina from 1840 to 1844, and was engaged as private tutor; returned to Maine in 1845; received private instruction in theology; and in 1846 began preaching. In 1848 he was ordained pastor of the Kensington Society, Philadelphia. He had charges in Livermore, Leeds, Wayne, and Livermore Falls, Me., in 1850; labored at Cooperstown, N. Y., in 1851; spent several years as missionary in Illinois, Missouri, and Kansas, and died May 4, 1871. Mr. Carney was essentially a Church organizer and pioneer. See *Universalist Register*, 1872, p. 141.

Carnin, CLAUDE DE, a French canon and theologian of the early part of the 17th century, was curate of St. Peter's at Douay, and wrote, *Traité de la Force des Lois Humaines* (Douay, 1608):—*Defense de la Police Ecclésiastique et Civile* (Anvers, 1620; Douay, 1621):—*La République Naturelle et Intérieure des Ames*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carniprivium (or **Carnisprivium**) is a name said by Macer to be applied to Quinquagesima Sunday, as being the last day on which it was permitted to eat flesh, the Lent fast anciently commencing on the following day, as, he says, is still customary with the Orientals and with some religious orders in Europe. In the calendar of the Greek Church, however, the corresponding term, *Apocreos*, designates Sexagesima Sunday.

Carnoli, LUIGI (known also under the pseudonyms of *Virgilio Nolarci* and *Giulio Laranci*), an Italian biographer, was born at Bologna in 1618. He became a Jesuit, and for six years taught grammar and rhetoric, and for eight years philosophy and theology. He died at the city of his birth in 1693, leaving *Vita Venerabilis Hieronymi Taurellii* (Forligno, 1652):—*Della Virtù d'Ignazio di Loyola* (Bologna, 1658):—*Vita d'Ignazio di Loyola* (Venice, 1680):—*Oratio in Erectione Academiæ Accensorum Mantuæ* (Bologna, 1655). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carnoth (or **Crennach**), JOHN DE, a Scotch prelate, was bishop of the see of Brechin in 1435. The same year he accompanied princess Margaret, daughter of king James I of Scotland, into France, to attend her marriage with Louis XI, then dauphin of that kingdom. In 1450 he, with others, was sent on an embassy to England. He is mentioned as living April 18, 1451. See Keith, *Scottish Bishops*, p. 163.

Carnson, DAVID THOMPSON, an English Congregational minister, was born at Cummertrees, Dumfries, Sept. 5, 1796. He was converted early in life and joined the Independent Church in Carlisle. In 1817 he entered as student at Blackburn, and in 1820 became pastor of Fishergate Church, Preston. Here he was secretary of the executive of the Lancashire Congregational Union, and was one of the founders of the Lancashire Ministerial Provident Society. After thirty-four years' labor in Preston he removed to Halesworth, Suffolk, where he remained till 1864, when failing health compelled him to resign. He returned to Preston and there remained until his death, May 28, 1877. Mr. Carson was a man of strong convictions, and a lover of Puritan theology, which he preached in a terse and vigorous style. See (Lond.) *Cong. Year-book*, 1878, p. 309.

Carnuli (or **Carnulo**), SIMONE DA, a Genoese painter and Franciscan monk, painted several pictures for the church of San Francisco, at Voltri, two of which are *The Last Supper* and *The Preaching of St. Anthony*, dated 1519. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caro, Francisco, a Spanish painter, was born at Seville in 1627. He learned the first principles of his art from his father, Francisco Lopez, and then went to Madrid to study at the school of Alfonso Cano. He made rapid progress, and in 1658 was charged with the entire decoration of the chapel of Sant-Isidoro, in the church of St. Andrew. His most remarkable painting is *The Jubilee*, for the convent of San Francisco at Sego-

via. He died in 1667. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caro (DE TORRES), *Don* **Francisco**, a Spanish priest and traveller, was born at Seville, and lived in the early part of the 17th century. He belonged to the order of Sant-Yago, and traversed successively the Netherlands and the West Indies. He wrote, *Relacion de los Servicios del Don Alonso do Sotomayor*, etc.:—also *Historia de los Ordones de Sant-Yago, Calatrava y Alcantara* (Madrid, 1629, fol.). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.

Caro, Francisco Lopez, a Spanish painter, was born at Seville in 1592, and studied under Pablo de las Roelas. His principal works are the pictures of *The Life of the Virgin*, in the chapel of Sant-Isidoro, and his celebrated *Porciuncula*, in San Francisco, at Segovia. He died at Madrid in 1662. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Caro, Giuseppe, an Italian priest and canonist, lived in the middle of the 17th century. He wrote, a *Psalter* (Rome, 1683):—*Responses and Anthems*, arranged by Gregory the Great (ibid. 1686):—*Titles, Chapters, and Sections of the Bible*, according to the Sept. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caro, Rodriguez, a Spanish ecclesiastic and historian, was born at Utrera, and lived in the early part of the 17th century. He was grand-vicar of Don Gaspar de Borgia, cardinal-archbishop of Seville, and wrote, *Flavii Lucii Dextri Omnimodæ Historiæ quæ Exstant Fragmenta, cum Chronico M. Maximi, Helecæ et S. Brantionis, Notis Illustrata* (Seville, 1627):—*Relacion de las Inscripciones y Antiquedad de Utrera.* In manuscript we find several other works, and some poems in Latin and Spanish. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caro, Santo. See HUGO.

Carol (*quadril*, from its square shape, *quarrée*, through the Norman word *carole*), as an architectural term, is (1) a *grille*, cage, closure, or chancel; railings round the tombs of martyrs or persons of sanctity or importance; a screen of wood or metal, designed to preserve them from indiscreet devotion by pilgrims, and from injury by ignorant or mischievous visitors. They are frequently mentioned in the inventory of St. Paul's, London. The confession in the basilica was always fenced with a balustrade of this kind. (2) An enclosed study or reading-place in a cloister, used by the scribes or ordinary monks and regular canons. Carols of stone remain in the cloisters of Beaulieu, Melrose, and Gloucester, the south and west walks at Chester, the south and east walks at Worcester, and were in the south alley of Canterbury. At Durham there are three carols in each window; at Worcester apertures for communication remain between the recesses. In foreign monasteries they are usually placed in the little cloisters.

Caroli, Giovanni, an Italian Dominican, was born about 1425. In 1457 he received the degree of doctor of theology; was appointed dean of the theological faculty at Florence in 1459; and died there Feb. 1, 1503. He wrote, *Expositio in Psalmos Graduales, in Psalmum cxiii et in Officium Defunctorum* (Paris, 1477):—a number of biographies, published in *Leandi Alberti De Viris Illustribus Ordinis Prædicatorum* (Bologna, 1577). See Winer, *Handbuch der theol. Lit.* i, 708; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Echard, *De Scriptoribus Ordinis Dominicanorum;* Oudin, *De Scriptoribus Ecclesiasticis.* (B. P.)

Caroli, Pietro Francesco, a Piedmontese painter, was born at Turin in 1638. He studied architecture, geometry, and perspective; and visited Venice, Florence, and Rome, where his merit gained him admission to the Academy of St. Luke, of which he became professor. His subjects were the interior views of churches. He died at Rome in 1716. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carolus, JOHANNES, a Belgian monk and historian, was born at Antwerp in 1526. He was a member of the grand council of Malines, an eminent jurist, a scholar and historian. He died at Malines in 1597, leaving *Mémoires Historiques* (published long after his death). See Hoefer, *Nouv. Biog. Générale*, s. v.

Caron, an early Welsh saint, and patron of Fregaron, in Cardiganshire, is commemorated on March 5. See Rees, *Welsh Saints*, p. 306.

Caron, Augustin Pierre Paul, a French canonist, was born at Marseille-le-Petit, Oise, in 1776. He entered the congregation of St. Sulpice, where he taught the liturgical and ceremonial exercises. With abbot Gosselin he published several important works, among others, *Œuvres Complètes de Bossuet et de Fénélon*, accompanied with valuable notes. He died at Paris in 1851, leaving a number of articles published in *L'Ami de la Religion;* also, *Manuel des Cérémonies à l'Usage de Paris* (1847):—*Notice sur les Anciens Rites de l'Église de Paris*, a dissertation full of interesting research. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caron, Raymond, an Irish theologian, was born in the county of Westmeath in 1605. He entered the order of the Recollets, and studied at Salzburg and Louvain; returned to his country as commissary-general of his order; emigrated when the Puritans were in power; returned at the Restoration, in 1660; and died at Dublin in 1666. He wrote several works, especially, *Remonstrantia Hybernorum contra Lovanienses Ultramontanasque Censuras*, etc. (Lond. 1665, fol.):—*Roma Triumphans* (Antwerp, 1635):—*Apostolatus Evangelium Missionariorum* (1653):—*Controversiæ Generalis Fidei* (1660):—*Loyalty Asserted and the Late Remonstrance or Allegiance of the Irish Clergy and Laity Confirmed* (Lond. eod. 4to):—*A Vindication of the Roman Catholics of the English Nation* (ibid. eod. 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Carondelet (POTTELLES), **Albert Charles Dominique**, a French ecclesiastic and antiquarian, was born Oct. 16, 1761. He became a priest in early life, and was elected jurist of the chapter of Cambrai, June 11, 1784. He travelled abroad, making historical researches in Flanders, Hainault, and Cambresis, and died at Quesny, Jan. 20, 1838, leaving some very interesting papers on those provinces. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carondelet, Jean de, a prelate and magistrate of Burgundy, was born at Dôle in 1469. He was successively dean of the metropolitan church of Besançon, abbot of Mont-Benoit, provost of Saints-Donatien of Bruges, and, in 1503, ecclesiastical member of the sovereign council of Malines. Carondelet was very highly esteemed by Charles V, who, in 1527, appointed him perpetual president of the council of Brussels, and in 1531 made him president of the privy council of the Netherlands. He was afterwards appointed archbishop of Palermo, and primate of Sicily. He was obliged, in 1540, on account of age and infirmities, to retire to private life, and died at Malines, Feb. 8, 1544, leaving *De Orbis Situ* (Antwerp, 1565), and several manuscripts upon various questions of law. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caroselli, ANGIOLO, an Italian painter, was born at Rome in 1585, and studied under M. A. Caravaggio. He died in 1653. His large works in the churches are The *Martyrdom of St. Placidus* and *St. Gregory Celebrating Mass*, in Santa Francesca Romana; also *St. Venceslao*, in the pontifical palace of the Quirinal. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carossa was the traditional name of Manes's mother, cursed in the anathemas which converts from

Manichæanism had to subscribe before they were admitted into the Church. See Beausobre, *Hist. Manich.* i, 67.

Carōsus. (1) See CATULINUS. (2) One of the Illyrian bishops addressed by Leo the Great (*Epist.* 13, p. 677), in the consulship of Aetius and Symmachus. (3) Eutychian abbot, whom Leo begs the emperor Marcian to silence (*Epist.* 136, p. 281), and who was accordingly turned out of his monastery (*Epist.* 142, p. 1297).

Carothers, Andrew G., a Presbyterian minister, was born at Washington, D.C., in 1827. He was educated at Columbian College, Washington, and preached at Worcester, N. Y., for five years; but in 1839 removed to Ohio and ministered at Litchfield. He died Oct. 20, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 290.

Carothers, Robert, D.D., a Presbyterian minister, was born at Turtle Creek, Pa., in October, 1831. He entered Eldridge Academy in 1850, and in 1852 Jefferson College, graduating in 1854, and afterwards at the Western Theological Seminary. He was licensed and ordained by the Presbytery of Blairsville; commenced his labors at Henry, Ill., and afterwards preached at Millersburg, O. In 1860 he was installed pastor of the Presbyterian Church at Tipton, Ia., where he remained eight years. His next field of labor was Cross Roads, Pa., where he continued in charge until he was elected principal of the Iowa College for the Blind, at Vinton, in 1877. He filled all the offices committed to his trust with the greatest integrity, but his work in the College for the Blind was the greatest of his life. He died at Vinton, March 17, 1882. (W. P. S.)

Carotto (or **Caroto**), GIOVANNI FRANCESCO, an Italian painter, was born at Verona in 1470, and studied under Liberale Veronese and Mantegna. His chief works are, *St. Fermo*, at Verona, and the altar-piece of the *Angels*, in Santa Eufemia. He died in 1546. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carové, FRIEDRICH WILHELM, a Roman Catholic writer of Germany, was born at Coblentz, June 20, 1789. He studied law and practiced for some time. In 1815 he went to Heidelberg, where he devoted himself, under the guidance of Hegel, to philosophical studies. In 1818 he followed Hegel to Berlin, and in 1819 commenced his lectures at Breslau as privat-docent. His political views made it necessary for him to change his residence, and he died at Heidelberg, March 18, 1852. He wrote, *Ueber d. Auctorität der alleinseligmachenden Kirche* (Frankfort, 1825, 2 vols.; 2d ed. Hanau, 1835):—*Was heisst römisch-katholische Kirche?* (2d ed. Altenburg, 1847):—*Der Saint-Simonismus und die neuere französische Philosophie* (Leips. 1831):—*Ueber das Cölibatgesetz der römisch-katholischen Clerus* (1832, 2 vols.):—*Ueber kirchliches Christenthum* (1835):—*Papismus und Humanität* (1838):—*Vorhalle des Christenthums oder die letzten Dinge der alten Welt* (Jena, 1851). See Zuchold, *Bibl. Theol.* i, 215, Winer, *Handbuch der theol. Lit.* (see Index). (B. P.)

Carpaccio, Benedetto, an Italian painter, probably the son or nephew of Vittore, painted a picture in 1537, in the church of the Rotonda, at Capo d'Istria, representing the *Coronation of the Virgin*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carpaccio (called also *Scarpaccia* or *Scarpazza*), **Vittore**, a Venetian painter, was born about 1450, and died about 1522. He painted several pictures, in competition with the Bellini, for the churches and public edifices at Venice. There is a picture by him at Ferrara, in Santa Maria del Vado, of the *Death of the Virgin*. His principal work was destroyed by fire in 1576. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Carpagna, GASPARO, an Italian cardinal, theologian, and numismatologist, who lived in the latter half of the 17th century, wrote, *Epistola Pastoralis*, in the series of Carlo Borromeo:—*Instructiones Pastorum* (Louvain, 1702; Rouen, 1707). But Carpagna is better known as the collector of a cabinet of coins and medals, a catalogue and description of which is attributed to Bellori, entitled, *Scelta de' Medaglioni piu rari nella Biblioteca dell' Eminentissim. Signor Cardinale Gasparo Carpagna* (Rome, 1679). Another description was published under a different title, at Amsterdam, in 1685. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carpani, GIUSEPPE, an Italian theologian and poet, was born at Rome, May 2, 1683. He joined the Jesuits, taught rhetoric, philosophy, and theology at the Germanic college of Rome, and died there about 1765, leaving seven *Tragedies* in Latin verse (Vienna, 1746; Rome, 1750):—*De Jesu Infante* (Rome, 1747); both works are published under his academic name, *Tirro Ercopolita*:—some Latin poems inserted in *Arcadum Carmina* (ibid. 1757). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carpano, PIETRO VICENTE, an Italian scholar and sacred orator, a native of Milan, lived in the early half of the 17th century. He was secular priest and director of the seminary of Brescia, where he taught eloquence. He wrote, *De Ratione Scribendi Epistolas Scholæ Priores* (Brescia, 1613):—*Christus Nascens, Christus Circumcisus, Poemata* (Genoa, 1625):—*Della Forma che deve Tenersi nelle Crie* (without date or place of publication):—*Elogia Sacra*:—*Lacrymæ de Christi Domini Cruciatibus et nece, Poema*:—many Latin letters in the *Epistolæ Sanazarii, Sacci et Farnesii* (Milan, 1621). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carpenter, Alfred G., a minister in the Methodist Episcopal Church South, was born in South Carolina, Aug. 1, 1837. He professed religion at the age of fourteen; became careless afterwards, but was reclaimed when about eighteen; labored from that time as exhorter and Sunday-school superintendent till 1862, when he was licensed to preach, and, after serving the Church six years as local preacher, he entered the North Georgia Conference, wherein he labored until his death, Sept. 30, 1871. Mr. Carpenter was characterized by great faith, exemplary piety, and a prayerful life. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 549.

Carpenter, Burton, a Baptist minister, was born at Monkton, Vt., March 5, 1785. He was ordained in 1816, in Schoharie County, N. Y., where he was a useful and successful pastor for nearly a third of a century. In 1838 he removed to the West, on account of ill-health, but was able to preach but little afterwards, and died at Grand Detour, Ogle Co., Ill., July 3, 1849. See *Minutes of Ill. Anniversaries*, 1849, p. 5. (J. C. S.)

Carpenter, Charles, an English Baptist minister, was born at Alsford, Hants, in 1796. He was converted in his youth, and baptized at Folkestone, Kent. He established the first Baptist chapel at Dover, and afterwards removed to Rochester, where he gathered a new church and was its pastor for four years. He next settled in London for sixteen years, then spent three years in Wales, and finally located at Bury St. Edmunds, Suffolk, where he died, March 24, 1858.

Carpenter, Chester Whitmore, a Congregational minister, was born at Ashford, Conn., Aug. 8, 1812. He graduated at Amherst College in 1839, and at the Connecticut Theological Institute in 1844. He taught one year in Pittsfield, Mass., and was ordained at Sinclairsville, N. Y., Sept. 25, 1845. After preaching some time, he went South for the benefit of his health; and while on his return died, April 17, 1867. See *Hist. Catalogue of Conn. Theolog. Ins.* p. 40. (J. C. S.)

Carpenter, Cyrus Evans, a Methodist Episcopal minister, was born in Carroll County, Ind., April 2, 1838. He removed with his father's family to Iowa in

1850; was converted in 1852; made a class-leader in 1857; received license to preach in 1858, and in 1859 united with the Missouri and Arkansas Conference. He was stationed on the western frontier, but the intolerance of the secessionists at the opening of the rebellion necessitated his leaving, and he fled to Kansas, where he remained a short time, then went to Iowa, and in the spring of 1862 returned to Missouri. He continued his zealous labors till early in 1867, when failing health obliged him to become superannuated, and, retiring to Fairfield, Ia., he died there, May 21 of that year. Mr. Carpenter was a worthy man, enjoying the confidence and esteem of all classes; an able preacher, a sound theologian, a good singer, an amiable companion, and a Christian gentleman. See *Minutes of Annual Conferences*, 1868, p. 21.

Carpenter, Eber, a Congregational minister, was born in Vernon, Conn., June 24, 1800. He graduated at Yale College in 1825, and then taught for some time at Norwalk. For two years he studied theology at Andover, Mass., and was licensed to preach, in 1828, by the Londonderry Presbytery, N. H. He labored as a missionary in Waterville, Me., and also at Woonsocket, R. I. From 1830 to 1835 he was regular pastor in York, Me. In December of the latter year he was installed over the Congregational Church in Southbridge, Mass. His health failing, in October, 1853, he obtained leave of absence from his charge, in order to conduct *The American National Preacher*. In March, 1857, he resumed his pastoral labors in the Southbridge Church, and remained there until July, 1864. The last three years of his life were spent in Boston, where he preached occasionally. He had accepted a unanimous call to the church in North Falmouth, but died in Boston, Oct. 21, 1867. See *Cong. Quarterly*, 1871, p. 71.

Carpenter, Erasmus Irvin, a Congregational minister, was born at Waterford, Vt., April 29, 1808. He received his preparatory education at Peacham Academy; graduated at the University of Vermont in 1837, and was one year (1841) at Andover. He was ordained at Littleton, N. H., Dec. 13, 1842; was installed at Barre, Vt., Dec. 25, 1857; and March 6, 1867, became acting-pastor at Berlin. In 1869 he removed to White River Junction, and was appointed agent of the Vermont Bible Society. He became acting pastor at Swanzey, N. H., in 1874; and died Feb. 10, 1877. (W. P. S.)

Carpenter, Ezra, a Unitarian minister, was born at Rehoboth, Mass., in 1702. He graduated at Harvard College in 1720; was ordained pastor at Hull, Nov. 24, 1728, installed at Keene, N. H., Oct. 4, 1753; dismissed March 6, 1769; and died Oct. 26, 1785. See Sprague, *Annals of the Amer. Pulpit*, viii, 3.

Carpenter, Ezra Greenwood, a Congregational minister, was born at Potsdam, N. Y., Dec. 20, 1829. He studied at St. Lawrence Academy, then a few months in Chicago Theological Seminary, and privately in Minnesota. He was ordained evangelist at Maiden Rock, Wis., Dec. 30, 1868; was acting pastor there, 1867–70; at Grand Rapids, 1870–72; at Corning, Ia., 1872–74; installed at Stuart, Aug. 22, 1874; resigned March 17, 1875; was acting pastor at Winthrop, 1875–76; at Golden Prairie, 1877; and died Aug. 25, 1879. See *Cong. Year-book*, 1880, p. 15.

Carpenter, George, an English martyr, resident at Emmerich, in Bavaria, was brought before the council for the following offences: (1) He did not believe that a priest could forgive sins; (2) he did not believe that a man could call God out of heaven; (3) he did not believe that God was in the bread which the priest places over the altar, but that it was the bread of the Lord; (4) he did not believe that the water itself, in baptism, could bestow grace. He utterly refused to recant, and was burned in 1527. See **Fox**, *Acts and Monuments*, iv, 374.

Carpenter, John (1), an English prelate of the 15th century, was born at Westbury, Gloucestershire. He was educated at Oriel College, Oxford; became provost and chancellor of the university there; was preferred prefect of St. Anthony's, London, and at last became bishop of Worcester. He died in 1475. See Fuller, *Worthies of England* (ed. Nuttall), i, 555.

Carpenter, John (2), an English theologian, was born in Cornwall, and died in 1620, leaving *Sermons*, *Meditations*, etc. (Lond. 1588). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carpenter, John (3), D.D., an Irish prelate, was born in Chancery Lane, Dublin, and was educated in the university at Lisbon. On his return to his native city he was appointed curate in St. Mary's parish chapel. He was consecrated to the see of Dublin, June 3, 1770, by the Catholic primate, assisted by several others. In November, 1778, Carpenter, at the head of seventy of his clergy, and several hundred Roman Catholic laity, attended at the court of the king's bench in Dublin, and took the oaths prescribed by the act for the relief of Roman Catholics in that kingdom. He died Oct. 29, 1786. See D'Alton, *Memoirs of the Abps. of Dublin*, p. 472.

Carpenter, Lucien Bonaparte, a Methodist Episcopal minister, was born at Derby, Vt., July 4, 1839. He was a precocious youth; secured for himself a private collegiate education; removed to Springfield, Ill., at the age of seventeen; taught school, and prepared to study law, but, on experiencing religion, in 1858, became an earnest Christian worker; received license to preach, and in the same year entered the Illinois Conference. His appointments were Exeter, Petersburg, Carrollton, Beardstown, Hillsborough, and Stapp's Chapel, Decatur; in 1870 he received a transfer to the Indiana Conference, wherein he was stationed three years at Trinity, Evansville; was transferred to the Virginia Conference in 1873, and appointed to Fourth Street, Wheeling; and in 1874 was transferred to the Baltimore Conference, in which he was stationed for three successive years as pastor of Grace Church; in 1877 and 1878 of Exeter Street Church, and in 1879 of Jackson Square Church, Baltimore, where he died suddenly, Nov. 20, 1879. Mr. Carpenter's pulpit ministrations always attracted a throng of admiring listeners. He was passionately fond of study, a brilliant orator, and an advanced thinker. See *Minutes of Annual Conferences*, 1880, p. 15.

Carpenter, Mark, a Baptist minister, was born at Guilford, Vt., Sept. 23, 1802. He pursued his studies in part at Amherst College, and graduated at Union College in 1829, and from the Newton Institution in 1833. He was ordained at Milford, N. H., Feb. 12, 1834, and six years afterwards accepted a call to Keene, remaining there about five years. He was pastor from 1846 to 1850 at New London, N. H.; from 1851 to 1861 at Holyoke, Mass.; at Brattleboro, Vt., from 1861 to 1867; at West Dummerston, from 1867 to 1869; South Windham, from 1869 to 1874, whence he removed to Townshend, and died there, Nov. 13, 1882. He was one of the oldest and best-known ministers in the state of Vermont. See Cathcart, *Baptist Encyclop.* p. 185. (J. C. S.)

Carpenter, Mary, an English philanthropist, was born Aug. 18, 1807, at Bristol. At a very early age she took an active part in that social movement which had for its object the amelioration of the condition of the lower classes, the reorganization of prisons, and caring for homeless children. To this end she originated the system of reformatory schools and such institutions as had her cherished object in view, and by word and deed she interested the community at large. She took an active part in the annual meetings of the "British Association for the Promotion of Social Science," and even undertook a voyage to India for philanthropic purposes in 1866–67, the results of which she published in *Suggestions on Prison Discipline and Female Education in India* (1867); and *Six Months in India* (1868, 2 vols.).

For a further advance of prison reform and female education, she visited India three times between 1868 and 1876. The results of her last journey she communicated to lord Salisbury, secretary for India, who brought them in an official form before Parliament. Miss Carpenter died at Bristol, June 14, 1877. She wrote *Morning and Evening Meditations for Every Day in the Year* (1842): —*Reformatory Schools for Children* (1851):—*Juvenile Delinquents, their Condition and Treatment* (1853):—*Our Convicts* (1864, 2 vols.). See Brockhaus, *Conversations-Lexikon* (13th ed. 1882), s. v.; Carpenter, *The Life and Work of Mary Carpenter* (Lond. 1879, 1881). (B. P.)

Carpenter, Nathaniel, an English clergyman, was born in Devonshire in 1588, and educated at St. Edmund's Hall, Oxford. About 1626 he became acquainted with archbishop Usher, then at Oxford, who admired his talents, and took him to Ireland, where he made him one of his chaplains. Soon after this Carpenter was advanced to a deanery. He died at Dublin, according to Wood, in 1628; according to Fuller, in 1635. His publications include *Philosophia Libera*, etc. (1621), memorable as one of the first attacks upon the Aristotelian philosophy:—*Geographie Delineated* (1625):—and several *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Carpenter, Richard (1), an English divine, was a native of Cornwall, and was educated at Exeter College, Oxford, of which he became a fellow in 1596. In 1611 he was admitted to orders; and about that time was made rector of Sherwell, and of Loxhore, adjoining, in Devonshire; and afterwards obtained the benefice of Ham, near Sherwell. He died Dec. 18, 1627, aged fifty-two. He published several single *Sermons*. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carpenter, Richard (2), D.D., an English divine and poet of the 17th century, was educated at Eton College, and at King's College, Cambridge. About 1625 he left England, and studied in Flanders, France, Spain, and Italy; and at length received holy orders at Rome from the hands of the pope's substitute. He entered the order of St. Benedict, and was sent to England to make proselytes; but in little more than a year he returned to the Protestant communion, and obtained the vicarage of Poling, in Sussex. In the time of the civil war, however, he retired to Paris, and reconciled himself to the Romish Church. He afterwards returned to England, and settled at Aylesbury, where he obtained a curacy. He was living there in 1670, but, before his death, returned a third time to Romanism. He published, *Experience, History, and Divinity* (1642):—*Astrology Proved Harmless, Pious, Useful* (1663):—*Rome in her Fruits* (eod.):—*The Pragmatical Jesuit new Learned;* and other works. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carpenter, Robert Wright, an English Congregational minister, was born at Taunton, July 5, 1831. He joined the Church in his boyhood; received his ministerial training at Hackney College; and, at the close of his college course, became co-pastor at Portsea. He commenced his ministry there in 1858; removed to Devonport in 1861, to Woolwich in 1869, and finally retired to Bexley Heath, and died there, May 15, 1872. See (Lond.) *Cong. Year-book*, 1872, p. 307.

Carpenter, Samuel T., a Protestant Episcopal clergyman of the diocese of Ohio, was rector of the Church in Smyrna, Del., in 1853, and remained there for several years. Subsequently he removed to Monroe, Mich., as rector; in 1859 he became rector of Trinity Church, Polo, Ill.; and in 1864 he was appointed chaplain in the United States Hospital at Cincinnati, O. He died Dec. 26, 1864. See *Prot. Episc. Almanac*, 1866, p. 98.

Carpenter, Sarah, wife of Zeno Carpenter, was an elder, for many years, of the Society of Friends (Orthodox), and was also a member of Bridgewater Monthly Meeting. She died Dec. 16, 1835, in Utica, N. Y., aged sixty-two years. See *The Friend*, ix, 112.

Carpenter, William, a Lutheran minister, was born near Madison, Va., May 20, 1762. He served as a soldier in the Revolutionary war up to its close. While there he felt called to preach. He took a course of theology, and was licensed, by the Synod of Pennsylvania, in 1787. His first field of labor was in Madison County, Va., where he continued twenty-six years. He removed to the West in 1813, and entered upon his second and last charge in Boone County, Ky. Here he preached for twenty years, and died Feb. 18, 1833. See Sprague, *Annals of the Amer. Pulpit*, IX, i, 84.

Carpentras, Council of (*Concilium Carpentoractense*), was held in 527, Cæsarius of Arles presiding, at the head of sixteen bishops. They published but one canon, which forbids the bishop to take anything from the parishes within his diocese, provided he has a sufficient revenue for his maintenance. In this council, also, Agrecius, bishop of Antibes, was suspended during a year for conferring orders contrary to the canons. See Labbe, *Concil.* iv, 1663.

Carper, Joseph, a Methodist Episcopal minister, was born in Pendleton County, Va., in 1789. He passed his early years on a farm; received a very limited education; was converted in his youth; but spent his early manhood in the army. His religious convictions returning, however, he received license to preach, and in 1816 entered the Baltimore Conference. In 1819 he was transferred to the Ohio Conference. Between 1837 and 1840 Mr. Carper held a local relation. He then reentered the effective ranks and served until 1848, when he again located, but continued to preach until 1855, when he became superannuated. He died Aug. 27, 1867. Mr. Carper was capable of great physical endurance; had a strong, clear voice; a logical, rhetorical, practical mind; a pathetic manner of delivery; an ardent spirit, and a soul full of devotion. See *Minutes of Annual Conferences*, 1867, p. 257.

Carphacasemeŏcheir (Καρφακασημεοχείρ) was one of the heavenly powers in the system of the Peratæ (q. v.).

Carpi (or de Carpi), Girolamo, a reputable Italian painter, was born at Ferrara in 1501, studied under B. Garofalo. He painted many fine pictures for the churches of Ferrara and Bologna. At the latter place are his two best pictures—one in San Martino Maggiore, of *The Adoration of the Magi;* and the other in San Salvatore, of *The Madonna*, with St. Catherine and other saints. He died about 1569. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Carpi, Ugo, an Italian painter and engraver, was born at Rome about 1486, and distinguished himself by the invention of printing in chiaro-scuro, in imitation of drawing. The following are some of his principal engravings: *Jacob's Ladder; David with the Head of Goliath; The Murder of the Innocents; The Descent from the Cross*, etc. He died about 1530. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carpiānus was the brother to whom Eusebius (iv, 1275) addressed his scheme of canons for a harmony of the Gospels.

Carpilio was a witness of the apostasy of Marcellinus, A.D. 303, and bishop at the Council of Rome, A.D. 324.

Carpini, Giovanni de Plano, a Franciscan monk, was born in Italy about 1220. Pope Innocent IV sent him, with six others, in 1246, on a religious embassy to the descendants of Genghis Khan, who were threatening Europe. After great hardships he reached his des-

tination, and, although he but slightly succeeded in his mission, yet he wrote the earliest account that we have of those semi-barbarous nations. It was abridged by Vincent de Beauvais in his *Speculum Historicum*, and translations may be found in Hakluyt, Purchas, and others. He afterwards labored as a zealous missionary among the central and northern tribes of Europe, and died at an advanced age. See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Carpinoni, Domenico, an Italian painter, was born at Clusone in 1566, but visited Venice while young and became a scholar of Palma. In the principal church of Clusone is a picture by him, of *The Birth of John the Baptist*, also a *Descent from the Cross;* and a picture of *The Transfiguration*, in the Valle Cavallina. He died in 1658. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Carpinoni, Marziale, an Italian painter, the grandson and scholar of Domenico, was born at Clusone in 1644. He was instructed in the school of Ciro Ferri, at Rome. He painted a number of historical works for the churches at Clusone, Bergamo, and Brescia. Some of his best works are, *The Nativity; The Baptism of Christ; St. Domneo; St. Eusebia.* He died in 1722. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Carpion was a Valentinian, who was preaching in the time of Nilus (*Epist.* 234, p. 167).

Carpioni, Giulio, an Italian painter and engraver, was born at Venice. He was one of the best scholars of Alessandro Varotari, surnamed the Paduan. He settled at Vicenza, where he painted many small pictures representing fantastical or mythological subjects. He also engraved a large number of plates, of which the principal ones are, several *Madonnas; Jesus on the Mount of Olives; The Penitent Magdalene; Two Bacchantes;* and *The Four Elements.* He died at Verona in 1611. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carpistes was one of the five alternative appellations employed in the system of Valentinus, to denote the æon *Horus*. The application of so many different names to the same personage seems to be best explained by the fact that in what is apparently an older form of the Valentinian system, known to us by a fragment in Eusebius (*Haer.* xxxi, 6), there correspond to Horus five different æons, Carpistes being the name of one of them. It is intelligible that when the system was simplified by the reduction of the five æons to one, this one should be considered as entitled to receive any of the older appellations. The name is supposed by Grabe to be derived from *καρπίς*, the rod with which the prætor emancipated a slave. *Καρπιστής* then denotes an *emancipator*, and is completely parallel to *λυτρωτής*, one of the other titles of Horus. The functions attributed to Horus are stated by Irenæus (i, 3) to be twofold, that of supporting, and of restraining or limiting; as it is by him that each æon is sustained in its own place, and restrained from intruding into that which does not belong to it.

Carpōnès was a presbyter of Alexandria, a rival preacher to Arius, afterwards excommunicated along with him, A.D. 319, and was his companion in exile at Nicomedia, where he signed his letter to Alexander. At a later date he was deputed by Gregory of Cappadocia to pope Julius.

Carpophŏrus, *Saint* (1), was one of the four crowned brothers, martyrs at Rome, in the year 304. The names of the other three were Severus, Severianus, and Victorius, who, with Carpophorus, in the Diocletian persecution, were whipped to death with scourges loaded with lead. Pope Gregory the Great mentions an old church of the four crowned martyrs in Rome, which was subsequently repaired, or rebuilt, by Leo IV and also by Pascal II. This church (*Sanctorum Quatuor Coronatorum*) is commemorated in an ancient title of a cardinal-priest (see Butler, Nov. 8; Baillet, Nov. 8).

(2) Said to have succeeded Cyprian at Carthage.

(3) The name of a martyr of unknown date, celebrated in Umbria and at Capua and Milan.

(4) Presbyter, martyr at Spoleto, commemorated Dec. 10, in the old Roman *Martyrology.*

Carpov, Jacob, a German Lutheran theologian, was born at Goslar, Sept. 29, 1699. He studied at Halle and Jena, and at the latter place he completed, in 1725, the course of philosophy and theology. He there professed the system of Canz, which consisted in applying the mathematical and philosophical demonstrations of Wolf to Christian dogmas. This innovation, introduced in the teaching of theology, arrayed against him all the academic corps, and led to the condemnation of his writings. In 1736 he was obliged to leave Jena, and established himself at Weimar, where he continued his course of theology, for many of the students of Jena had followed him. In 1737 he was appointed sub-director of the gymnasium of Weimar; in 1742 professor of mathematics; and in 1745 director of this gymnasium. He was also elected a member of the Academy of Berlin. He died at Weimar, June 9, 1768. Some of his principal works are, *Disp. de Rationis Sufficientis Principio* (Jena, 1725):—*Disp. de Quæstione, Utrum Tellus sit Machina, an Animal* (ibid. eod.):—*Disput. Theol. Trinitatis Mysterium Methodo Demonstrativa Sistens* (ibid. 1730); a writing directed against Polycarp Leyser, who had declared the Trinity contrary to sound judgment. The mathematical proofs given by Carpov in support of the Trinity were commented upon in a work by John Thomas Haupt: *Gründe der Vernunst zur Erläuterung und zum Berweise des Geheimnisses der heiligen Dreieinigkeit* (Rostock, 1752). The following three works relate to this same controversy: *Revelatum S.S. Trinitatis Mysterium Methodo Demonstrativa Propositum* (Jena, 1735):—*De Pluralite Personarum in Deitate* (ibid. eod. and 1737):—*Anmerkungen über den Traktat: de Pluralitate Person.* etc.:—*Œconomia Salutis N. T.* (Jena, 1737, 1765; Frankfort and Leipsic, 1737, 1749; and Rudolstadt and Leipsic, 1761):—*Disp. de Anima Christi Hominis in se Spectata* (Jena, 1737; and a second edition, enlarged, and published under another title—*Psychologia Sacratissima*, etc., ibid. 1740):—*De Stamine Humanitatis Christi* (ibid. 1741–43):—*De Peccato in Sanctum Spiritum Atque Incredulitatis Finalis* (Weimar, 1746, 1750):—*De Notione et Irremissibilitate Peccati in Spiritum Sanctum* (ibid. 1750):—*De Ortu Animæ Humanæ et Christi* (ibid. 1751). These are only a few of the sixty-eight works enumerated by Döring, *Die gelehrten Theologen Deutschlands*, i, 229 sq. See Hoefer, *Nouv. Biog. Générale*, s. v.; also Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 146; Winer, *Handbuch der theol. Lit.* i, 297, 420. (B. P.)

Carpov, Paul Theodor, a German Orientalist and Lutheran theologian, was born in 1714 at Bolechow, in Polish Prussia. He studied at Rostock, where he took his degrees, and became professor of Hebrew and catechetical theology in 1738. In 1760 he assumed the same position at the newly founded university of Bützow, where he remained until his death, May 27, 1765. He wrote, *De Criteriis Nominum et Verborum Linguæ Hebrææ* (Rostock, 1738):—*Cinerum Apud Hebræos Usus* (ibid. 1739):—*Christus Ecclesiæ Sponsus* (ibid. 1740):—*De Jejuniis Sabbaticis et Antiquitate Hebræa* (ibid. 1741):—*Animadversiones Philologicrit. Sacræ* (ibid. 1740). See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 279; Fürst, *Bibl. Jud.* i, 146. (B. P.)

Carpus, martyr at Pergamus (Euseb. iv, 16). The Byzantine calendar distinguishes him from the Carpus of Troas, and commemorates him Oct. 13.

April 13 is the day of commemoration in Metaphrastes and in Ado. The martyrdom is said to have taken place under Decius or Valerian, probably A.D. 251.

Carpzov, Benedikt David, son of Johann Benedikt, *Sr.*, was a German Lutheran theologian, who lived in the middle of the 17th century. He wrote, *Dissertatio de Pontificum Hebræorum Vestitu Sacro* (Jena, 1655; found also in *Dissertationes Academicæ*, by Johann Benedikt Carpzov, Leipsic, 1699; and in Ugolino, *Thesaur.* vol. xi). Some of his writings are preserved in manuscript in the library of Raymond Kraft, and some have been inserted in *Amœnitates Literariæ*, by Schelhorn. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carpzov, Johann Benedikt, *Jr.*, a Protestant theologian of Germany, brother of the preceding, was born at Leipsic, April 24, 1639, where he also studied, as well as at Jena and Strasburg. Besides these universities, he also visited others, and when he returned to his native place was appointed, in 1662, preacher at St. Nicholas, in 1665 professor of ethics, in 1668 professor of Hebrew, in 1674 archdeacon, in 1679 pastor of St. Thomas, and in 1684 professor of theology. He died at Leipsic, March 23, 1699. His principal works are, *Dissertatio de Nummis Mosen Cornutum Exhibentibus* (Leipsic, 1659):—a Latin translation of the treatise of Maimonides, *On the Fasts of the Hebrews*, with the text (ibid. 1662):—and several treatises upon questions of sacred philology, a collection of which was published (ibid. 1699). He also wrote *Introductio in Theologiam Judaïcam* (ibid. 1687), and edited Schickard's *Jus Regium Hebræorum* (ibid. 1674); Tarnov's *Prophetæ Minores* (1688); Lightfoot's *Horæ Hebraïcæ et Talmudicæ* (1684); Lankisch's *Deutsche, Hebräische u. Griechische Concordanz* (1696); and his father's *Hodegeticum* (1689). See Herzog, *Real-Encyklop.* (2d ed.), s. v.; Winer, *Handbuch der theol. Lit.* i, 142, 239; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Carpzov, Johann Benedikt, *third*, a German Orientalist, son of the preceding, and father of Johann Benedikt *fourth*, was born at Leipsic, Nov. 21, 1670. He studied at Leipsic, Jena, Altdorf, and Strasburg; was made magister at Leipsic in 1696, preacher in 1703, and professor of Hebrew in 1715; and died there, Aug. 14, 1733. He published a work of his father, *Colloquia Rabbinico-biblicum* (Leipsic, 1703):—also *Christianæ de Urim et Thummim Conjecturæ*:—*De Sepultura Josephi Patriarchæ*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carpzov, Samuel Benedikt, a German theologian and scholar, son of Johann Benedikt, *Sr.*, was born at Leipsic, June 17, 1647. He studied at his native place and Wittenberg. Like his brother, Johann Benedikt, *Jr.*, he opposed Spener. In 1674 he was called as third court-preacher to Dresden, was in 1680 superintendent, in 1692 first court-preacher, and died Aug. 31, 1707. His principal work is *Anti-Masenius*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carr, Elisha, a minister in the Methodist Episcopal Church South, was born in Tennessee about 1806. He experienced religion when ten years old; exercised great influence as a class-leader and exhorter; and in 1831 entered the Tennessee Conference, in which he continued active until his death, at Nashville, Feb. 2, 1866. Mr. Carr was most thoroughly devoted to his calling, and was eminently successful. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 57.

Carr, George, a clergyman of the Episcopal Church in Scotland, was born at Newcastle, England, Feb. 16, 1704, and educated at St. John's College, Cambridge. In 1737 he was appointed senior clergyman of the episcopal chapel at Edinburgh, where he spent the remainder of his life. He died Aug. 18, 1776. Three volumes of his *Sermons* were published in 1777. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carr, Henry, a Baptist minister, was born at Moorefield, Hardy Co., Va. He graduated at Union College in 1829, and from the Newton Institution in 1852; was ordained at Newton, Sept. 20 of the same year, and went to Ohio, where he was pastor of the Church at Granville, and then of the Church at Akron. Subsequently he was secretary of the Ohio Education Society, and afterwards acted as an agent to raise funds for Granville College, now Denison University. He died at Granville, July 24, 1864. See *Newton General Catalogue*, p. 10. (J. C. S.)

Carr, James, an English Wesleyan minister, was born near Leeds, Feb. 27, 1810. He was converted at fourteen; entered the ministry in 1832; became a supernumerary at Dynas Powis, near Cardiff, Wales, in 1875, and died March 10, 1880. He was eminently successful in turning many to righteousness. See *Minutes of the British Conference*, 1880, p. 26.

Carr, L. C., a Baptist minister, was born in Pennsylvania in 1814, and early in life removed to Ohio. He was educated in Granville College, now Denison University. After leaving college he was pastor of the Church in Lockland. Subsequently he removed to Illinois, and preached in Moline, Jerseyville, Griggsville, and other places in that state. Finding his health impaired by the rigors of Northern winters, he removed to Florida, where, at Spring Garden Centre, in that state, he died suddenly, June 3, 1882. He is spoken of as an excellent man, a good preacher, and an earnest worker, making himself especially useful in the cause of temperance in Illinois. See *Watch-Tower*, June 15, 1882. (J. C. S.)

Carr, Robert, a Scotch clergyman of Tweedmouth, studied theology at the Edinburgh University, was tutor in the family of Sir James Colquhoun; licensed to preach in 1817; ordained in 1821 as minister of the Presbyterian Congregation at Mayport; presented to the living at Luss the same year, and died Sept. 4, 1845. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, ii, 367.

Carr, Samuel, D.D., an English divine of the latter part of the 18th century, was prebendary of St. Paul's, and published *Sermons on Practical Subjects* (Lond. 1795, 3 vols.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carr, Thomas (1), an English Catholic writer, ascetic, and priest, was born in 1599. His real name was *Miles Pinckney*. After having been procurator of the college at Douay, where he had been studying, he went to Paris, and established there the monastery of the English Augustinians. He died Oct. 31, 1674, leaving, *Sweet Thoughts of Jesus and of Mary* (1656):—*Pietas Parisiensis* (Paris, 1666):—*The Love of God*, from St. Francis of Sales (ibid. 1630):—*The Pledge of Eternity*, from Camus, Bishop of Belley (ibid. 1632):—*Soliloquies*, from Thomas à Kempis (ibid. 1653); and some other works of the same kind. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carr, Thomas (2), a Methodist Episcopal minister, was born in Washington County, Pa., Feb. 23, 1793. He removed, when quite young, with his father to Tuscarawas County, O., was converted in his youth, and, after spending some years as local preacher, was admitted into the Ohio Conference, wherein he continued to travel until 1824, when he joined the Pittsburgh Conference. Subsequently he became a member of the Erie Conference, and in it labored to the close of his life, Sept. 27, 1856. Mr. Carr was a most successful preacher, his mind well disciplined, and his life exemplary. See *Minutes of Annual Conferences*, 1857, p. 375.

Carradori, Giacomo Filippo, an old painter of

the Bolognese school, was born at Faenza, where he flourished in the latter part of the 16th century, and executed some works for the churches. There are still two altar-pieces by him at Faenza, bearing his name, and dated 1580 and 1582.

Carrail, Matthew, a Scotch clergyman (son of the minister at Edrom), was appointed to the living at Bonkle and Preston in 1607, transferred to Edrom in 1612, and died before Aug. 20, 1646. See *Fasti Eccles. Scoticanæ*, i, 407, 435.

Carrail, William, a Scotch clergyman, was reader at the parish of Edrom from 1574 to 1580, appointed to the living in 1583, and died before July 12, 1612. See *Fasti Eccles. Scoticanæ*, i, 435.

Carranza, Didier, a Spanish interpreter and missionary of the Dominican order, who lived in the middle of the 16th century, wrote *Doctrina Christiana en Lengua Chontal*, the dialect of the province of Tobasco, in Mexico. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carranza, Miguel Alfonso, a Spanish biographer and ascetic theologian of the order of Carmelites, was born at Valencia about 1527, and died at the same place in 1607. His principal works are *Vita S. Ildephonsi* (Valencia, 1556, republished by Bollandus, with notes, in the *Acta Sanctorum*):—*Camino del Cielo* (ibid. 1601):—*Catecismo y Doctrina de Religiosos Novicias, Professos y Monjas* (ibid. 1605). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carrari, Baldassare, an eminent artist of Ravenna, flourished in the first part of the 16th century. He painted for San Domenico at Ravenna the celebrated altar-piece of St. Bartholomew, containing very elegant histories of the holy apostles.

Carraway, George S., a Protestant Episcopal clergyman of the diocese of Virginia, was rector in Urbana, Va., in 1853, and remained there for some time. About 1857 he became rector of Old Church, Hanover Co., Va., in which pastorate he remained until his death, at Providence, R. I., Dec. 25, 1867. See *Prot. Episc. Almanac*, 1868, p. 104.

Carré, Jean, brother of Remy, also a Benedictine, co-operated in an edition of *St. Ambrose* (Paris, 1686–90). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carré, Jean Baptiste, a French monk, born in 1593, was the founder of the Noviciate General, at Paris, for the Dominicans, in the Faubourg St. Germain, in which were educated novices from all the provinces.

Carré, Michael, a Dutch painter, was born at Amsterdam in 1666, and studied under his brother, and afterwards under Berghem. One of his principal works is in a saloon at the Hague, where he has represented in large landscapes, with figures, the history of Jacob and Esau. He died in 1728. See Rose, *Gen. Biog. Dict.*; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Carré, Pierre, a French theologian, was born at Rheims in 1749. After teaching rhetoric at Charleville, he became curate of St. Hilaire, a village of Champagne, took the civic oath at the time of the revolution, and afterwards retracted. He died in his native city, Jan. 13, 1823, leaving, *La Constitution et la Religion Parfaitement d'Accord*:—*Réponse des Catholiques à la Lettre de Nicolas Diot.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Carré, Remy, a French theologian and musical composer, of the Benedictine order, was born at St. Fal, in the diocese of Troyes, Feb. 20, 1706. He was prior of Beceleuf and sacristan of the convent of la Celle, and died at the close of the 18th century, leaving, *Le Maître des Novices dans l'Art de Chanter* (Paris, 1744); which contains a high-sounding eulogy on wine, which he recommended for the cure of all ills:—also *La Clef des Psaumes* (ibid. 1755):—*Plan de la Bible Latine Distribuée en Forme de Bréviaire* (Cologne [Paris], 1780).

Carré, Thomas, an English priest, published, in the year 1652, at Paris, a treatise to prove that the *De Imitatione Christi* was written by Thomas à Kempis.

Carrel, Louis Joseph, a French theologian, a native of Seyssel in Bugey, who lived at the close of the 17th century, wrote *La Pratique des Billets* (Louvain, 1690; Brussels, 1698):—*La Science Ecclésiastique Suffisante à Elle-même* (Lyons, 1700):—*Avis à l'Auteur de la Vie de M. d'Aranthon d'Alex* (Brussels and Lyons, eod.):—*Avis et Trois Lettres*, upon the propositions concerning the revelation and authenticity of the sacred text, published in the *Histoire des Ouvrages des Savants* of 1708. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carrelet, Barthélemy (or **Pierre**), a French poet and preacher, was born at Dijon, Feb. 21, 1695. In 1723 he was appointed theologal of the bishop of Soissons, in 1727 was made member of the Academy of Soissons, and in 1733 delivered before the French Academy his *Panégyrique de Saint-Louis.* He became dean of the chapter and vicar-general of Soissons, and died there, June 14, 1770, leaving, *Vers Français sur le Rétablissement de la Santé du Roi* (Dijon, 1721):—*Prière à Dieu, Faite à la Fin du Dernier Sermon de l'Avent en* 1727 (in the *Mercure de France*, June, 1728):—*Sentiments d'une Âme Fénitente*, in verse (published in *Mémoires de l'Académie Française* (1729). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carrelet, Louis, a French theologian, was born at Dijon, Sept. 8, 1698. After having held the office of vicar of St. Sulpice at Paris, then that of canon of the cathedral of Dijon, he became rector of Notre Dame in the latter city, where he died, March 16, 1781. He wrote, *Le Prince des Pasteurs Couronné; Idylle Mêlée de Chants et de Récits* (Dijon):—*Œuvres Spirituelles et Pastorales* (ibid. 1767; Paris, 1805). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carrell, Benjamin, a Presbyterian minister, was born at Tinicum, Pa., Jan. 16, 1810. He graduated from Union College in 1834; studied theology for three years in Princeton Theological Seminary; was ordained by the Presbytery of Huntingdon, Oct. 26, 1838; was pastor at Waynesburg and Newton Hamilton, from 1838 to 1844; at Amwell, N. J., from 1844 to 1859; then stated supply at Rosemont; also at Stockton, closing his service there in 1867; stated supply at Plumsteadville, Pa., from 1868 to 1872; and pastor at Kingwood, N. J., from 1873 to 1877. From 1877 he resided at Lambertville, N. J., until his death, April 26, 1881. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 97.

Carrell, James Wilson, a Presbyterian minister, was born at Tinicum, Pa., in October, 1819. He graduated from Lafayette College in 1845, and from Princeton Theological Seminary in 1848. He was stated supply at Rosemont, N. J., the following year; was ordained by the Rock River Presbytery, and became pastor at Freeport, Ill., in 1850, and so continued until his death, April, 1855. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 150.

Carrell, John James, a Presbyterian minister, was born at Tinicum, Pa., March 20, 1812. He spent somewhat more than a year (1835–36) in Princeton Theological Seminary; was ordained by the Presbytery of Newton, Nov. 19, 1839; was pastor at Harmony and Oxford, N. J., from that time until 1842; at Harmony until 1848; stated supply at Reigelsville until 1853; pastor of First Church, Groveland, N. Y., from 1854 to 1862; and chaplain in the United States Army until 1864. He was in infirm health at Easton, Pa., after 1865, and died there, June 21, 1877. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 103.

Carren(n)o (de Miranda), *Don* Juan, an emi-

nent Spanish painter, was born at Aviles, in the Asturias, in 1614, and studied at Madrid under Las Cuevas, and afterwards under Bartolomé Romano. At Madrid he painted the celebrated cupola of Sant Pedro de l'Antonio, and a fine picture of *Magdalene in the Desert*, in the Convent de las Recogidas. He died in 1685. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carrera, Francesco, an Italian Jesuit, was born in Sicily in 1629, and died Feb. 27, 1679, leaving *Pantheon Siculum, sive Sanctorum Siculorum Elogia* (Genoa, 1679, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carretus, Ludovicus, a Jewish convert (originally *Tadros Cohen*), was a native of France. As the physician of a Spanish duke, he was with the imperial troops who besieged Florence in 1530. Some years afterwards, at the age of fifty, he professed Christianity, at Genoa. He wrote מראות אלהים, *Liber Visorum Divinorum*, a cabalistic work, in which he speaks of his conversion, quoting at the same time passages from the Bible and the Cabala for the truth of Christianity. It was translated into Latin by Angelo Canini (Paris, 1553). See Fürst, *Bibl. Jud.* i, 146; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Wolf, *Bibl. Hebr.* i, 724; Delitzsch, *Saat auf Hoffnung*, vii (1870), 375; id. *Wissenschaft, Kunst, Judenthum* (Grimma, 1838), p. 290. (B. P.)

Carrick, James, a Scotch clergyman, was licensed to preach in 1765, presented to the living at Baldernock by the king, in 1772, and ordained; transferred to New Kirkpatrick in 1776, and died Feb. 28, 1787. See *Fasti Eccles. Scoticanæ*, ii, 343, 365.

Carrick, Robert, a Scotch clergyman, studied at the Glasgow University, and was licensed to preach in 1713; became tutor in the family of Andrew Buchanan, provost of Glasgow, through whom he was called, in 1719, to the living at Houston, and ordained in 1720. He died May 1, 1771, aged ninety years. See *Fasti Eccles. Scoticanæ*, ii, 215.

Carrick, Samuel, a Presbyterian minister, was born in York County, Pa., July 17, 1760. At an early age he went to the valley of Virginia, and there pursued his studies under the Rev. William Graham. He was licensed by the Hanover Presbytery, Oct. 25, 1781; became pastor at Rocky Spring, in November, 1783, and for several years after 1786 divided his labors between New York, Pennsylvania, Virginia, and Tennessee. He was active in civil and ecclesiastical affairs. He died in 1806. See Sprague, *Annals of the Amer. Pulpit*, iii, 433.

Carrière (or **Carrières**), **François de,** a French monk of the order of Conventuals of St. Francis, was born at Apt in 1612, and died in 1655, leaving, *Medulla Bibliorum, Exprimens Summarie quælibet Testamenti Liber Veteris Continet* (Lyons, fol. 1660):—*Fidei Cathol. Digestum*, etc. (ibid. 1657, 2 vols. fol.). See Landon, *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Carrière, Joseph, a French theologian, was born at Avignon, Feb. 19, 1795. He was educated at the seminary of St. Sulpice, and became professor of theology in the same institution, and afterwards director. He was finally appointed superior, in place of M. de Courson, who died just at the time when M. Carrière published a work on theology which was highly esteemed by the clergy, entitled *Prælectiones Theologiæ*. He also wrote *De Matrimonio* (Paris):—*De Justitia et Jure* (ibid. 1839):—*De Contractibus* (ibid. 1844 [illegible]). M. Carrière always dealt impartially with questions of controversy concerning the Church. He died April 23, 1864. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carrillo, Francisco Perez, a Spanish ascetic theologian, who lived in the early half of the 17th century, wrote *Via Sacra, Exercicios Espirituales, y Arte de bien Morir* (Saragossa, 1619). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carrillo, Juan, a Spanish Franciscan, brother of Martin, left an account of the *Third Order of St. Francis*, published in two parts (1610 and 1613); also a *Life of St. Isabel*, queen of Portugal, and an account of the foundation of the monastery of Discalceates of Santa Clara, at Madrid (Madrid, 1616).

Carrillo, Martin, a celebrated Spanish historian and jurisconsult, was born in the latter part of the 16th century at Saragossa, where for ten years he professed the canon law, and where he subsequently obtained a canonry in the cathedral. In 1611 Philip III sent him to Sardinia, whence he returned in the following year; and he died abbot of Mount Aragon, about 1630. He wrote, *Annales Memorias Cronologicas*, etc. (Huesca, 1622, fol.):—*Historia del Glorioso St. Valero Obispo de Zaragoza* (Saragossa, 1615, 4to), containing lists of all the prelates, bishops, etc., of the kingdom of Aragon:—*Relacion del Regno de Sardeña* (Barc. 1612):—*Catalogus Archiep. Cæsaraugustanæ Eccl.* (Cagliari, 1611, etc.). See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Carroll, Andrew, a Methodist Episcopal minister, was born in County Monaghan, Ireland, Dec. 24, 1810. He was educated at Belfast; emigrated to Canada in his youth; was converted in 1830; and removed to Ohio, where he was employed as school-teacher, and where he joined the Church. In 1833 he was licensed to exhort, in 1834 to preach, and in 1835 entered the Ohio Conference. He continued his faithful, zealous labors without abatement until his death, Feb. 17, 1870. Mr. Carroll was humble, brotherly, and able. See *Minutes of Annual Conferences*, 1870, p. 266.

Carroll, Henry G., a Baptist minister, was born in Dublin, Ireland, in December, 1822. He was educated as a Presbyterian, and for a time was pastor of a church of that denomination in his native city. In 1867 he came to Canada, and the year succeeding to the United States. He united with the Baptist Church, and became a minister of that denomination in Pontiac, Ill.; Orangeville, Mich.; Denison, Ia.; Appleton, Wis.; Evanston and Chicago, Ill. He died at Deadwood, Dak., in November, 1883, to which place he had gone for his health. See *Chicago Standard*, Dec. 6, 1883. (J. C. S.)

Carroll, John, an Irish Congregational minister, was born at Ballynick, Armagh, in 1791. He grew up a Christian; early thirsted to preach the Gospel; received his special ministerial preparation at Dublin Theological Institution, and began his ministerial office at Ballycraigy, Antrim, in 1817. Here he labored with noble self-sacrifice and consuming zeal till 1827, when he accepted a call to Richhill, Armagh, where he remained twenty-one years, becoming exceedingly popular as a preacher, and greatly respected as a pastor. In 1848 Mr. Carroll resigned the pastorate, removed to Newry, labored for several years as evangelist, and then returned to his native place, where he died, May 14, 1867. See (Lond.) *Cong. Year-book*, 1868, p. 261.

Carroll, Philip Clifton, a Methodist Episcopal minister, was born in Mercer County, Pa., Oct. 14, 1840. He was converted in 1868, and admitted into the Illinois Conference the same year. He served the Church faithfully until his death, April 24, 1879. Mr. Carroll had studied law before his conversion, thereby gaining much logical power. As a speaker, he was clear, brilliant, elegant, and sympathetic. See *Minutes of Annual Conferences*, 1879, p. 42.

Carron, Guy Toussaint Julien, *Abbé*, a French philanthropist, was born at Rennes, Feb. 23, 1760. He was tonsured at the age of thirteen, and taught the children of the suffering classes, and relieved their wants. In 1785, having been impressed by the disorder arising from beggary throughout his province, he conceived

the idea of erecting an institution of charity, for which he interested a number of noble families, who contributed large sums to the execution of his plan; so that the city of Rennes, in 1791, came into possession of cotton spinning-mills, weaving establishments, etc., which occupied more than two thousand working people of both sexes, under his direction. In 1792, having been banished to the island of Jersey, together with many others during the French Revolution, he established there two schools for the instruction of young French refugees, a new chapel for Catholic worship, and a library for divines. In 1796 he went to London, where he received contributions which greatly extended his works of charity. At Somerstown, a suburb of London, a building was erected, for the instruction of French youth. He returned to Paris in 1814, and died there, March 15, 1821. The active charity and constant occupation of abbé Carron did not prevent his devoting himself to his ministry, nor from writing religious books for the instruction or edification of the faithful. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carron, Philippe Marie Thérèse Guy, a French prelate, nephew of Guy Toussaint Julien, was born at Rennes, Dec. 13, 1788. Having been vicar, then rector, of St. Germain, at Rennes, he became grand-vicar to the bishop of Nevers, and was appointed in 1829 bishop of Mans, where he instituted nuns of the Carmelite and Bon Pasteur orders. He died Aug. 27, 1833. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carrouth, James L., a minister in the Methodist Episcopal Church South, was born at Madison, Fla., Jan. 27, 1842. He experienced religion in 1857, and in 1859 was licensed to preach, and received into the Florida Conference. In the latter part of 1861 he enlisted in the Confederate army, and died Jan. 9, 1862. He was a young man of extraordinary talents and great promise. See *Minutes of Annual Conferences of the M. E. Church South*, 1862, p. 410.

Carrucci (*da Pontormo*), JACOPO. See PONTORMO.

Carruthers, David, a Scotch clergyman, was licensed to preach in 1816; presented to the living at Kirkden by the king, in 1824, and was ordained. He had a new church built in 1825, and died Nov. 21, 1846, aged sixty-one years. See *Fasti Eccles. Scoticanæ*, iii, 803.

Carruthers, James, a Scotch clergyman, the earliest Protestant minister in the parish of Buittle, was first an exhorter at Preston in 1570, and was appointed to the living at Buittle in 1574. He continued in 1586, and was transferred in 1588 to Crossmichael, with two other parishes in charge; he continued in 1590, and removed to Balmaghie the same year, and continued in 1593. There is no further record of him. See *Fasti Eccles. Scoticanæ*, i, 697, 703, 708.

Carrying-cloth is a robe or cloth in which children were anciently enveloped when taken to church for baptism. It was made of various materials—satin, silk, or lawn, richly and appropriately embroidered.

Cars, LAURENT, an eminent French designer and engraver, was born at Lyons in May, 1699. When young he went to Paris, and soon acquired distinction. Cars may be considered one of the best artists of his time, in the class of subjects he has represented. He died at Paris, April 14, 1771. The following are some of his principal works: *The Adoration of the Shepherds; The Flight into Egypt; The Chastity of Joseph; Adam and Eve before their Sin; Adam and Eve after their Sin.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carsan, JOHN, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1670, and had a charge at Longford, Ireland; was presented to the living at Abdie in 1691; and died May 18, 1719, aged about sixty-nine years. See *Fasti Eccles. Scoticanæ*, ii, 468.

Carsane, ROBERT, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1624; was admitted to the living at Newton in 1640; ordained in 1641; and was a member of the Commission of Assembly in 1645. He continued Dec. 12, 1661, and conformed to Episcopacy. See *Fasti Eccles. Scoticanæ*, i, 298.

Carshun Version OF THE SCRIPTURES. The Carshun, or Arabic in Syriac characters, is used (chiefly by members of the Syrian churches) in Mesopotamia, Aleppo, and in many parts of Syria. A diglot edition of the New Test., in which the Syriac Peshito and the Carshun from the Arabic text of Erpenius were ranged in parallel columns, was published in 1703 at Rome, for the use of the Maronite Christians. From this edition the British and Foreign Bible Society had a new edition prepared at Paris in 1827; M. de Quatremère and Baron de Lacy were the editors. See *Bible of Every Land*, p. 56. (B. P.)

Carslake, WILLIAM, an English Presbyterian minister, was educated at Exeter College, Oxford, and had the living of Werrington, Devonshire, till ejected in 1662, when he came to London and preached there during the Great Plague, 1665-66. He then settled at Parish Street, Horsleydown, till his death, in 1689. Calamy said "he was a good and pious man, but inclined to melancholy." See Wilson, *Dissenting Churches*, iv, 275.

Carson, David, an Associate minister, was born in Greencastle, Pa., Oct. 25, 1799. He graduated at Jefferson College in 1819, and took a theological course in New York. After receiving several calls from different congregations, he finally accepted one from the congregations at Big Spring, Pistol Creek, and Monroe, in Tennessee. He was ordained in 1824; labored in Tennessee ten years, and was then elected professor of Hebrew, Biblical antiquities, chronology, and Church history in the Associate Presbyterian Seminary at Cannonsburg, Pa. He did not live to enter upon his duties as professor, but died Sept. 25, 1834. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 117.

Carson, Irwin, a Presbyterian minister, was born in 1809. He was at one time pastor of the First Presbyterian Church of Chillicothe, O., and afterwards of the Church of Oskaloosa, Ia. He returned to Ohio and supplied a number of churches. He died at Chillicothe, May 31, 1875. See *Presbyterian*, June 26, 1875. (W. P. S.)

Carson, Joseph, a minister in the Methodist Episcopal Church South, was born at Winchester, Va., Feb. 19, 1785. He was converted in his fifteenth year; soon became class-leader, exhorter, and local preacher; and in 1805 entered the Baltimore Conference, and was appointed as junior preacher on Wyoming Circuit. There was not a church on the circuit—the preaching was in private houses, barns, and groves; nevertheless, six hundred were led to Christ that year, and a new circuit formed. Thus he labored on large circuits, and met with great success, until 1812, when impaired health led him to locate. In 1824 he entered the Virginia Conference, and in it remained faithful to the close of his life, April 15, 1875. Mr. Carson possessed a clear, logical, powerful mind; a strong, pure, self-sacrificing character; a genial, confiding spirit, and deep piety. See *Minutes of Annual Conferences of the M. E. Church South*, 1875, p. 143; Simpson, *Cyclop. of Methodism*, s. v.

Carson, Leander, a Methodist Episcopal minister, was born April 12, 1823. He was converted about 1841; licensed to exhort in 1852; and in 1854 received license to preach, and was admitted into the North-western Indiana Conference, in which he served the Church with zeal and fidelity till his death, March 24, 1858. Mr. Carson was deeply imbued with the spirit of the Christian ministry, and was faithful and successful in his work. See *Minutes of Annual Conferences*, 1858, p. 282.

Carson, Robert (1), a Scotch clergyman, was licensed to preach in 1745; presented to the living at Anwoth in 1753; and died March 26, 1769. See *Fasti Eccles. Scoticanæ*, i, 694.

Carson, Robert (2), an Irish Methodist preacher, was born at Omagh, County Tyrone, in 1784. He was converted in his youth, and became an itinerant preacher in Ireland in 1808, laboring with earnestness and success for thirteen years; he then became a supernumerary, and died May 29, 1854. See *Minutes of the British Conference*, 1854.

Carson, Robert Joiner, a minister in the Methodist Episcopal Church South, was born near Louisburg, Franklin Co., N. C., in 1809. He was led to Christ in early life; obtained a good English education, and in 1829 entered the Virginia Conference. On the formation of the North Carolina Conference, in 1837, he became one of its members, and in it for four consecutive years labored with all his energy. In 1858 he returned to the Virginia Conference as a superannuate, which relation he sustained to the close of his life, in 1873. Mr. Carson was a fine preacher, often powerful, always simple; a charming companion, and a steadfast friend. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 787.

Carstairs, David, A.M., a Scotch clergyman, a native of Fife, took his degree at the University of St. Andrews in 1664; was licensed to preach in 1670; instituted to the living at Kirkmaiden in 1677; resigned before August, 1681, and died in Edinburgh, Oct. 11, 1692, aged about forty-nine years. See *Fasti Eccles. Scoticanæ*, i, 761.

Carstairs, George Andrew, D.D., a Scotch clergyman, was educated at the grammar-school, Kingsbarns, and at the University of St. Andrews; became tutor in the family of Mr. Lundin; was licensed to preach in 1802; presented to the living at Anstruther-Wester in 1804; ordained in 1805, and died at Devon-Grove, Dollar, Oct. 11, 1838, aged fifty-eight years. He published, *The Scottish Communion Service* (Edinb. 1829): — and a *Sermon* in the *Scottish Pulpit*. See *Fasti Eccles. Scoticanæ*, ii, 409.

Carstairs, James, A.M., a Scotch clergyman born at Boarhills, took his degree at the University of St. Leonards in 1662; was licensed to preach in 1666; appointed to the living at Tannadice in 1667, and ordained; was transferred to Inchture in 1682, and died before May 4, 1709, aged about fifty-eight years. See *Fasti Eccles. Scoticanæ*, iii, 705, 782.

Carstairs, John, A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1641; was licensed to preach in 1646; presented to the living at Cathcart in 1647, and ordained. He was elected in 1648 for the living at Burnt-Island, and for one of the livings at Edinburgh in 1649, but was transferred to the Outer High Church in Glasgow in 1650. He accompanied the army, was wounded, stripped naked, and left among the dead at the battle of Dunbar the same year. He had charge of the south district of the city in 1651, and removed to the Inner High Church in 1655. When it was proposed to unite the Resolutioners and Protestors, he urged agreement unconditionally. He had the west quarter of the city for his charge in 1659, and the east district from 1660 to 1662. He was deprived and imprisoned in 1663 for not taking the oath of allegiance; was charged in 1664 with "keeping conventicles," and fled to Ireland, but returned; joined the rising in 1666, for which he was indicted, but had indemnity in 1667, and fled to Holland, when he refused to become minister of the Scottish Church, but returned soon after; attended lord chancellor Rothes on his death-bed, in 1681, and the earl of Argyll previous to his execution, in 1685. He died Feb. 5, 1686, aged sixty-three years. He published some *Poems* and *Letters:—A Treatise on Scandal:—Unsearchable Riches of Christ:*—Calderwood's *True History of the Church of Scotland* (1678). See *Fasti Eccles. Scoticanæ*, ii, 8, 22, 59.

Carstens, Asmus Jakob, a Danish painter, was born at Sankt-Jürgen, near Schleswig, May 10, 1754. While young he served in a mercantile house; but afterwards, quitting his master, went to Copenhagen, where he supported himself for seven years by taking portraits in red chalk. During these years he produced two of his best pictures: *The Death of Æschylus*, and *Æolus and Ulysses*. In 1783 he started for Rome, but could go no farther than Mantua, on account of his poverty. Here he remained a month, and then went to Lubeck, where he spent five years in obscurity. Through the poet Overbeck he became acquainted with one of his wealthy patrons, who sent him to Berlin, where his *Fall of the Angels* gained him a professorship in the Academy of Fine Arts. In 1792 he went to Rome and studied the works of Raphael and Michael Angelo, and also those of Albert Dürer, at Dresden. His best works were designs in water-colors and paintings in fresco. He died at Rome, May 25, 1798. His biography was published in 1806 (new ed. by Riegel, 1867), and his works engraved by Müller in 1869. See Rose, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Carstens, Heinrich Johann, a Lutheran theologian of Germany, was born April 9, 1715, at Witzendorf. He studied at Helmstädt, was in 1746 pastor at Hanover, in 1754 pastor primarius at Hitzacker, and in 1759 superintendent at Burgdorf, where he died, April 30, 1763. He wrote, *Commentatio ad Joa. III*, 33 (Lemgow, 1744): — *Disquisitio Theologica de χοησότητι Christiana* (Göttingen, 1760). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Carswell, Donald, A.B., a Scotch clergyman (brother of bishop Carswell), studied at the University of St. Andrews in 1554, and took his degree there in 1558; was appointed first Protestant minister at Inishail in 1572, and soon afterwards the parish was united to Clachan-Dysart. He resigned the rectory the same year, and was vicar, in 1581, of Kilmartin. There is no further record of him. See *Fasti Eccles. Scoticanæ*, iii, 11, 68.

Carswell, John, a Scotch clergyman, studied at the University of St. Andrews in 1548. He had been a conventual brother in the abbey of Icolmkill; was rector at Kilmartin from 1553 to 1564; embraced the Protestant faith, and was appointed chaplain to the earl of Argyll; was nominated by Parliament as superintendent of Argyll, in 1560; and was promoted to the bishopric of the isles in 1566, by queen Mary. In the General Assembly of 1569 he was reproved for accepting without informing the assembly, and "for assisting at the parliament held by the queen after the murder of Darnley the king." He died between July 10 and Sept. 20, 1572, and was a man of great piety and learning, as well as of wealth and official power. He published a translation of John Knox's *Liturgy*, the first book printed in Gaelic, only two copies of which are known to exist. See *Fasti Eccles. Scoticanæ*, iii, 11, 447; Keith, *Scottish Bishops*, p. 307.

Cart, Josiah, was, at the British Wesleyan Methodist Conference of 1867, received as a candidate for the foreign missions; soon after he was appointed to Balize, but died in Jamaica, before reaching his destination, May 8, 1868. See *Minutes of the British Conference*, 1868, p. 42.

Cartaphĭlus (or **Cartophўllus**), in Christian legend, was a Roman soldier who was doorkeeper at the entrance to the palace of Pilate at the time of our Lord's crucifixion. When Jesus was led out thence, and went too slow for Cartaphilus, the latter struck him with his hand, and mockingly said, "Faster, Jesus, faster;

why tarriest thou?" But Jesus pitifully looked at him, and said, "I go, but thou shalt tarry until I come again!" In fulfilment of the Saviour's prophecy, Cartophilus still waits in tears and anxiety for the judgment, and only the Saviour's own merciful prayer sustains him: "Father, forgive them, for they know not what they do." This is the basis of the fable about the Wandering Jew (q. v.). See *Meth. Quar. Rev.* July, 1882.

Carte, John, an English clergyman, was educated at Trinity Hall, Cambridge (1707). Having taken holy orders, he became first vicar of Tachbroke, in Warwickshire, and was afterwards promoted to the vicarage of Hinckley, in Leicestershire, with the rectory of Stoke annexed. At this place he resided from 1720 until his death, Dec. 17, 1735.

Carte, Samuel, an English divine and antiquary, was born in 1653, and educated at Coventry, his native place, whence he removed to Oxford. He became prebendary of Lichfield, and vicar of St. Martin's, at Leicester, where he died, in 1740, leaving *Tabula Chronologica Archiepisc. et Episcopatuum in Anglia et Wallia, Ortus, Divisiones, Translationes, etc., Breviter Exhibens* (fol. without date).

Carte, Thomas, an English clergyman and learned historian, was born at Clifton, in Warwickshire, in 1686, and educated at University College, Oxford. In 1712 he made the tour of Europe, and on his return entered into holy orders, and was appointed reader of the Abbey Church at Bath. There he preached a sermon, Jan. 30, 1714, in vindication of Charles I, against aspersions cast upon his memory with regard to the Irish rebellion. This led to a controversy, which was but the beginning of a stormy career. He officiated for some time as curate of Coleshill, Warwickshire, and was afterwards secretary to bishop Atterbury. In 1722 he was charged with treason, and compelled to escape to France. From that time forward his life was devoted to letters. He returned to England between 1728 and 1730, and died at Caldecot House, near Abingdon, Berkshire, April 2, 1754. His principal works are, *The Irish Massacre Set in Clear Light*, etc.:—*History of the Life of James, Duke of Ormonde*, etc. (1735, 1736): —and four volumes of the *History of England*. This was the great repository of facts from which Hume drew so largely, and with so little credit to the real author. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carter, Albert, a Methodist Episcopal minister, was received into the New Hampshire Conference in 1842, from which time till within a few days of his death, Aug. 1, 1852, he labored with diligence and success. He everywhere gave evidence of a sterling Christian character and thorough devotion to Methodism. See *Minutes of Annual Conferences*, 1853, p. 223.

Carter, Benjamin, a Methodist Episcopal minister, was born in the Ohio or the Mississippi valley. He was converted about 1785, and two years later entered the itinerancy. He died at Shoulderbone, Washington Co., Ga., in August, 1792. Mr. Carter was a man of perennial happiness and great courage, a pointed, zealous preacher, and a strict disciplinarian. See *Minutes of Annual Conferences*, 1793, p. 49.

Carter, Edward, a Baptist minister, was born in Maine about 1790. He was licensed, in 1816, by the First Church in Montville, Me., and ordained pastor of the Second Brooksville Church in 1817. Here he remained for seven years, and for several years was an itinerant preacher. In 1832 he became pastor of the Church in Plymouth, Me., where he continued to labor, amid many discouragements, from 1832 to 1843. On resigning he engaged in evangelistic work. The date of his death is not recorded. See Mellett, *Hist. of the Baptists of Maine*, p. 438. (J. C. S.)

Carter, E. J. G., a Baptist minister, was born in Mississippi in 1846, and removed to Arkansas in 1852. About 1870 he began to preach, and after supplying different churches for five years, he was ordained in 1876. The field of his ministerial labors was with churches in Washita and Nevada counties, Ark. He died in 1879. See Cathcart, *Baptist Encyclop.* p. 188. (J. C. S.)

Carter, Herbert, a native Wesleyan Methodist missionary, was converted early; embraced Methodism at the cost of much sacrifice; was called to the ministry in 1843; was one of the first of the native ministers of the Wesleyan body ordained in Jamaica, W. I., and died at Ocho-Rios, Jamaica, Sept. 29, 1861. See *Minutes of the British Conference*, 1862, p. 37.

Carter, Hugh, an English Wesleyan minister, was born near Mold, Flintshire, June 15, 1784. He was converted at Denbigh, whither his parents had removed a few years after his birth. In 1805 he began to preach in Welsh, but was afterwards connected with the English work. In 1855 he was made a supernumerary, and died Sept. 8 of that year. See *Minutes of the British Conference*, 1856.

Carter, James, an Irish Wesleyan minister, was born in Tentore, Queen's County. He entered the ministry in 1797; retired from the active work in 1837; resumed it, and again retired on account of an accident in 1841, and died July 31, 1844. He was "a true witness for his Lord." See *Minutes of the British Conference*, 1845.

Carter, James W., a Baptist minister, was born in Wilson County, Tenn., Feb. 6, 1817. He united with the Church in April, 1841; soon after was licensed, and was ordained Sept. 21, 1845. After preaching for a year or two, he was called, in 1848, to be pastor of Shady Grove Church, Haywood Co.; also had pastoral care of another church for seven years. From 1849 to 1854 he preached for a church in Quincy. In 1854 five churches looked to him as their pastor. An attack of hemorrhage of the lungs compelled him to give up preaching in 1857, and he died near Chestnut Bluffs, March 15, 1858. See Borum, *Sketches of Tenn. Ministers*, i, 137–139. (J. C. S.)

Carter, John, an English Congregational minister, was born at Blandford, in 1788. He early united with the Church, entered Hoxton College in 1808, and was ordained over the Independent Church at Braintree in 1812, where he remained till his death, June 23, 1864. See (Lond.) *Cong. Year-book*, 1865, p. 230.

Carter, John J., a Methodist Episcopal minister, was born in Patonsburg, Botetourt Co., Va., Sept. 16, 1806. He experienced religion in 1824, and in 1830 entered the Virginia Conference, wherein he labored until his death, Nov. 3, 1833. Mr. Carter was a zealous, successful preacher, much beloved, an amiable, pious man, and a deeply devoted Christian. See *Minutes of Annual Conferences*, 1834, p. 278.

Carter, Joseph Sykes, an English Congregational minister, was born at Booth Banks, near Huddersfield, May 16, 1830. He was piously educated, and, after many struggles with scepticism, became converted, studied at Airedale College, and entered upon his pastoral duties at West Houghton, Yorkshire, with great energy and diligence. Here he died, Feb. 5, 1860. Mr. Carter, during his last years, was filled with a holy enthusiasm, and a glowing anxiety for the salvation of souls. See (Lond.) *Cong. Year-book*, 1861, p. 205.

Carter, Lawson, a Protestant Episcopal clergyman of the diocese of Ohio, was rector of Grace Church, Cleveland, in which position he remained until 1861, when he retired from the active ministry, retaining his residence in Cleveland. He died July 11, 1868. See *Prot. Episc. Almanac*, 1869, p. 109.

Carter, Oscar, a Methodist Episcopal minister, was a slave in Tennessee till the emancipation proclamation by president Lincoln. He served two or more years in the Union army, and afterwards took up his residence at Vicksburg, Miss., where he joined the Church, and received license to exhort and to preach. In 1872 he was ordained deacon in the Mississippi Conference, and in the following year was sent to Forest Station, where he remained until his death by assassination, in November, 1875, being about thirty-five years of age. See *Minutes of Annual Conferences*, 1876, p. 13; Simpson, *Cyclop. of Methodism*, s. v.

Carter, Samuel Henry, an English Congregational minister, was born at Midsomer Norton, Somersetshire, in 1812, and early trained in the principles of the Established Church. At the age of sixteen he united with the Wesleyans of his native village, and began active Christian work. In 1837 he went to London, where he devoted such time as he could spare from his business to the duties devolving on a local preacher. He was early employed by the London City Missionary Society, and labored in the neighborhood of King's Cross for twenty years. During this period he joined the Congregational Church at Offord Road, Barnsbury. He accepted a call to the pastorate of the Congregational Church at Pembury, Tunbridge Wells, and entered upon his labors there in November, 1860. In 1870 he accepted the pastorate of the Church at Jarvis Brook, Rotherfield, where he remained until his death, Oct. 3, 1880. See (Lond.) *Cong. Year-book*, 1881, p. 361.

Carter, Thomas (1), an English Congregational minister, was born at Olney, Buckinghamshire, Dec. 11, 1788. In 1806 he joined the Church, and afterwards gave up his business and commenced teaching at Sherington, near his native place. For some years he preached occasionally, at the same time studying under Rev. J. Morris, of Olney, and afterwards under Rev. J. P. Bull at Newport Pagnel. In 1827 he was invited to Great Horwood, where he remained over three years. He then removed to Churchover, Warwickshire, and thence, after sixteen years' pastorate, to Tollesbury, Essex. He left Essex in 1849, and returned to Churchover, where he remained till his death, Oct. 12, 1856. He was an instructive, useful, and evangelical preacher. See (Lond.) *Cong. Year-book*, 1857, p. 169.

Carter, Thomas (2), an English Congregational minister, was born in London, Sept. 13, 1840. When about eighteen years of age he was converted, and soon afterwards began to preach. In 1860 he was accepted for service by the London Missionary Society, and sent to study at Bedford. He was ordained Aug. 26, 1863, and sailed with his wife Sept. 17 for Lonsdale, Berbice, in British Guiana. Failing health caused his return in one year; and, after a brief rest, he accepted the pastorate of the church at Great Totham, Essex, where he labored successfully for three and a half years. His next charge was at Albion, Hammersmith; and his last at Newnham, Gloucester. Each of these in turn was given up because of failing health, and he finally retired from the ministry. He died April 1, 1881. See (Lond.) *Cong. Year-book*, 1882, p. 287.

Carter, William, a Congregational minister, was born at New Canaan, Conn., Dec. 31, 1803. In 1824 he entered Yale College, and was converted during his course of study there. Immediately after his graduation, in 1828, he became a teacher in the Hartford Grammar-school, and later a tutor in Yale College. In 1830 he entered the Yale Theological School. In 1833 he resigned his tutorship to enter the missionary work, and, upon his arrival in Illinois, assisted in organizing a church at Jacksonville, of which he soon after became pastor. In the fall of 1838 he resigned this charge and went to Pittsfield, Ill., where he spent the remainder of his days, but resigned his pastoral charge three years before his death, which occurred Feb. 9, 1871. See *Cong. Quarterly*, 1871, p. 497.

Carter, William H., a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., Oct. 31, 1830. He was converted in 1850; began preaching in 1853, and in the same year entered the Alabama Conference. He died July 19, 1869. As a preacher Mr. Carter was gifted and eloquent. The most marked feature of the man was his spirit of consecration to God. See *Minutes of Annual Conferences of the M. E. Church South*, 1869, p. 335.

Carteria, THE MARTYRS OF, in Africa, are commemorated Feb. 2 in the Carthaginian calendar. They may therefore be either Victor, Marinus, Honoratus, Hilary, Urban, and Perpetua; or else Fortunatus, Felician, Firmus, Candidus, Castula, and Secundula: both which sets are marked that day in the *Hieronymian Martyrology* of D'Achery.

Carterius is the name of several men in early Christian records. See also PAMPHILUS; PHILOSTORGIUS.

1. A martyr at Sebaste, in Lesser Armenia, under Licinius and duke Marcellus. If the title be rightly attached to the legend, he was of the company of Atticus, Eudoxius, and Agapius, who had taken counsel with the whole army to abide in the faith of Christ. They were tortured and imprisoned, then brought out and beaten, and finally burned, with many others, Nov. 2.

2. Signed the epistle of the Council of Alexandria to Antioch in A.D. 362 (Tillem. viii, 212). He only says, "I, Carterius, pray your welfare." Tillemont supposes him to be the bishop whose exile was mourned by the Church of Antaradus, as Athanasius (i, 703) tells in his apology for his flight.

3. The joint provost with Diodorus, afterwards bishop of Tarsus, of a monastery in or near Antioch, under whom Chrysostom and his companions studied the holy Scriptures and practiced asceticism (Socrates, *H. E.* vi, 3). He may also be the same that is commemorated by Gregory Nazianzen. Again, there is a Carterius on whom Gregory wrote an epitaph. Chrysostom was with Carterius up to A.D. 380. Tillemont (ix, 370) says that there was an abbey of St. Carterius near Emera, in Phœnicia, in the middle of the 6th century.

4. Governor of Cæsarea, in Cappadocia, A.D. 404. Chrysostom having halted at Cæsarea on his way to his place of exile at Cucusus, was there attacked by a mob of fanatic monks, the tools of the bishop Pharetrius, his concealed enemy, from whose violence Carterius used his utmost efforts to shield him. His endeavors proving ineffectual, he made a vain appeal to Pharetrius to call off the monks and allow Chrysostom to enjoy the rest his enfeebled health required. On his arrival at Cucusus, Chrysostom sent him a warm letter of thanks for his services, and begged that he might hear from him (*Epist.* 14, p. 236).

5. A presbyter of Constantinople, who brought Anatolius's letter to Leo the Great, and carried back the answer (Leo, *Epist.* 80, p. 1039), April, A.D. 451.

Carthach (Lat. *Carthagius*) is the name of two early Christian saints.

1. *The Elder*, commemorated March 5, is entered in the *Mart. Tallaght* as "Carthach mac-Aengusa Droma Ferdaim," and in *Mart. Doneg.* as bishop, alumnus of Ciaran of Saighir. Colgan (*Acta Sanctorum*, p. 473–476) gives a memoir from what little is known of him. He was of royal descent in Munster, being son or grandson of Aengus, king of Cashel. He was sent by St. Ciaran upon a penitential pilgrimage, when he spent seven years abroad, visiting Gaul and Rome. On his return he taught, and founded churches and monasteries, St. Ciaran choosing him, it is said, to be his successor. The scene of his labors was Kerry, where he was bishop; he had a church called Druim-Fertain, in Carberry; another on Inis-Uachtair, in Loch Sileann, now Sheelin; and a third, Cill-Carthach, in Tir-Boghaine, in Tirconnel, County Donegal. In Kerry, on the banks of the

Mang, he trained his pupil and namesake, St. Carthage the younger. The year of neither his birth nor his death is known, but he flourished about A.D. 540, and probably did not die before 580. His two chief designations are "alumnus S. Kierani Sagirensis," and "institutor S. Carthacii Junioris seu Mochudæ" (see Lanigan, *Eccl. Hist. Ir.* ii, 98 sq.; Kelly, *Cal. Ir. Sanctorum*, p. 83). The Bollandists (*Acta Sanctorum*, Mart. i, 389–399) have a combined account of St. Kieran and St. Carthach.

2. *The Younger*, commemorated May 14, is one of the most noted saints in the beginning of the 7th century. Two lives are given by the Bollandists (*Acta Sanctorum*, May 14, tom. iii), the second life being the most historical. There is also a *Life of St. Carthage* in the so-called *Book of Kilkenny*, in Primate Marsh's Library, Dublin. He was a native of Kerry, and for forty years ruled his community of monks in Rahen of Ballycowan, King's County, where scholars flocked to him from all parts of Ireland and Britain, so that he is said to have had eight hundred and sixty-seven under him. He had been ordained priest by the elder St. Carthach, perhaps about 580, and at Rahen, which was probably founded in 591, and was consecrated bishop. For his monks he drew up a rule, but, notwithstanding his sanctity and zeal, he was driven from Rahen by Blathmac, king of the country. His expulsion from Rahen "in diebus paschæ" is usually set down at 630; the *Four Masters* give 631, and the other Irish annals place it later. After wandering about for some time he was at last presented with land for a monastery, by Metris, which was the origin of the present church and town of Lismore. St. Carthach had only been a short time at Lismore when he died, May 14, 637, and was buried in the monastery.

Carthage, Councils of (*Concilium Carthaginense*). An account of some of these have been given in the arts. African Councils; Carthage, Councils of; and Milevis. The following are additional particulars:

I. Was held in 217, by Agrippinus, bishop of Carthage, and attended by all the bishops of Africa and Numidia. In this council it was declared that those who have received the form of baptism out of the Church may not be admitted into it without being rebaptized. See Labbe and Cossart, *Concil.* i, 607.

II. Held by St. Cyprian, at the head of sixty-six bishops, about 253 (?). Here a letter was read from Fidus, which informed them that another bishop, named Therapis, had granted reconciliation to Victor, who had been ordained priest a long time before, without his having undergone a full and entire course of penance, and that, too, when the people had not required it, nor even known anything about it; and there was no plea of necessity, such as illness, to constrain him. The council expressed great indignation at the act, and administered a strong rebuke to Therapis; nevertheless, they would not deprive of communion Victor, who had been admitted to it by his own bishop. See Labbe, *Concil.* i, 741.

III. Held in 254, by St. Cyprian, at the head of thirty-six bishops. It was decided that Basilides, bishop of Leon, and Martial, bishop of Astorga, could not be any longer recognised as bishops, being both of them among the "Libellatici," and also guilty of various crimes. See Labbe, *Concil.* i, 746.

IV. Was also held in 254 upon the case of those who had relapsed into idolatry during the persecutions. See Lapsi. The circumstances of this council are detailed under Novatus.

First, to remove the doubts of those who had been influenced by the false statements of Novatian and his party, with respect to the conduct and consecration of Cornelius, the council resolved to obtain the testimonial of those who were present at his consecration, and to send deputies to Rome to inquire into the matter. This precautionary step did not, however, hinder St. Cyprian from recognising at once the election of Cornelius.

When the deputies of Novatian arrived at Carthage, they required that the bishops should examine their accusations against Cornelius; to which the fathers in council answered, that they would not suffer the reputation of their brother to be attacked, after he had been elected by so many votes, and consecrated; and that a bishop having been once recognised by his fellow-bishops, it was a sin to consecrate another to the same see; and further, the council addressed a synodal letter to Cornelius upon the subject.

Then they proceeded to inquire into the case of Felicissimus, and the five priests who had followed him: these men they condemned and excommunicated. And further, seeing that the two sects, viz., that of Felicissimus and Novatus on the one hand, and of Novatian on the other, virtually destroyed penance by the opposite extremes to which they endeavored to bring it—the former abolishing it, in fact, by admitting at once to communion all those who had fallen into sin, while the others altogether refused to acknowledge its efficacy—they proceeded to consider the case of the relapsed. It was decreed that the Libellatici, who, immediately after the commission of their fault, began a course of penance, should be thenceforward admitted to communion: that those who had actually sacrificed should be treated more severely, yet so as not to take from them the hope of forgiveness; that they should be for a long period kept to a course of penance, in order that they might thus seek with tears and repentance to obtain God's pardon for their sin. It was further decreed that the different circumstances of the sin of each individual ought to be inquired into, in order that the duration of their course of penitence might be regulated accordingly, that those who had for a long time resisted the violence of the torture should be treated with more lenity; and they judged that three years of penitence ought to suffice in order to render these admissible to communion.

At this council several articles or canons were drawn up, and afterwards forwarded in writing to every bishop. Baronius thinks that these were the same with those afterwards styled the "Penitential Canons."

With respect to bishops and others of the clergy who had either sacrificed or had received certificates of having done so, it was determined that they might be admitted to penance; but that they should be forever excluded from the priesthood, and from all exercise of their office, or of any ecclesiastical function. It was also determined that the communion ought to be administered to persons who might be visited with mortal sickness during the course of their term of penance.

Novatus and Felicissimus were both condemned in this council, which continued sitting for a long time. See Labbe, *Concil.* i, 714.

V. Held in 255. Eighteen bishops of Numidia having applied to St. Cyprian for advice upon the subject of baptism, those who had received the form out of the Church being anxious to be received regularly; he, with the assent of the council, replied that they ought, by all means, to follow the ancient practice, which was to baptize every one received into the Church, who had previously been baptized only by heretics or schismatics (Cyprian, *Epist.* 79). See Labbe, *Concil.* i, 761.

VI. Another council was held in September in the same year (255), attended by eighty-seven bishops from the provinces of Africa, Numidia, and Mauritania. The letter of Jubayen, who had written to consult St. Cyprian upon the subject of baptism, was read, and likewise the answer of Cyprian. Also the letter of Cyprian and the former council to Stephen was read, and the answer of the latter. It does not appear that this answer, although accompanied by threats of excommunication, had the effect of shaking the opinion of Cyprian.

After these papers had been read, Cyprian delivered a discourse, in which, forcibly, yet mildly, testifying his disapproval of the conduct of those who would, as it were, make themselves bishops over other bishops, in

wishing to compel them, by a tyrannical fear, to submit absolutely to their opinion, he again protested that he left to each full liberty in his faith as to the subject before them, without judging or desiring to separate them from communion with himself on that account. The other bishops present then delivered their opinion, afterwards Cyprian himself declared his own, and all agreed unanimously.

Nevertheless, pope Stephen, filled with anger, refused even to grant an audience to the deputies of the council, and Cyprian wrote upon the subject to Firmilian, bishop of Cæsarea, in Cappadocia. The latter, in his answer, declares twice, that in his opinion the pope had entirely broken peace with Africa; and that he did not fear to assert that Stephen, by the very act of separating all others from his communion, had, in fact, separated himself from all the other faithful, and therefore from the communion of the Catholic Church; and, by so doing, had really become *himself* schismatical. This contest lasted until the pontificate of Sixtus, who succeeded Stephen, and it seems that the bishops of Africa, little by little, yielded their opinion. St. Jerome says, that many of the same bishops who had declared in council the invalidity of heretical baptism, afterwards concurred in a contrary decree. See Labbe, *Concil.* i, 786.

VII. Was held in 348 or 349, after a great number of the Donatists had united themselves to the Church, under Gratus, bishop of Carthage. Bishops from all the provinces of Africa attended it, but neither their number nor the names of the greater part of them have come down to us.

Gratus having returned thanks to Almighty God for the termination of the schism which had for so many years rent the African Church, they proceeded to publish fourteen canons. The first forbids to rebaptize those who have been baptized in the name of the Sacred Trinity; the second forbids to honor those as martyrs who, by their indiscretion, have been instrumental in bringing about their own death, and treats generally of the honor due to the martyrs; the third and fourth forbid the clergy to dwell with women; it was also ruled, that three bishops are necessary in order to judge a deacon, six for the trial of a priest, and twelve for that of a bishop. See Labbe, *Concil.* ii, 713.

VIII. Held in 390, by Genethlius, bishop of Carthage. The number of the bishops present is unknown. They first drew up a profession of the Catholic faith, and then proceeded to publish thirteen canons.

The 1st enjoins belief in the Holy Trinity.
The 2d enjoins continence upon all the clergy.
The 3d forbids the consecration of the chrism by priests, as also the consecration of virgins, and the reconciliation of penitents at public mass by them.
The 7th orders that those of the clergy receiving persons who have been excommunicated by any bishop, without his permission, shall also be excommunicated.
The 12th forbids the consecration of a bishop without the consent of the metropolitan.

From the canons of this council it appears, plainly, that the *bishop* was the *ordinary* minister in cases of penance, and the priest only in his absence, or in cases of necessity. See Labbe, *Concil.* ii, 1158.

IX. Held Aug. 28, 397, under Aurelius, the bishop, at the head of forty-four or forty-eight bishops, among whom was St. Augustine. They published fifty canons.

The 1st orders every bishop to ascertain from the primate, yearly, the day upon which the festival of Easter should be celebrated.
The 2d enjoins that a council be held annually.
The 3d directs that all the bishops and clergy shall acquire a knowledge of the canons of the Church before their consecration.
The 4th forbids the ordination of deacons or the veiling of the consecrated virgins before the twenty-fifth year.
The 6th forbids the administration of baptism or the eucharist to the dead.
The 21st forbids any bishop to ordain the clergy of another diocese.
The 29th orders that mass be said fasting.
The 34th allows the baptism of sick persons unable to speak, if their desire of this be guaranteed by their friends.
The 39th forbids the consecration of a bishop by less than three bishops.
The 46th forbids the translation of bishops.
The 47th canon forbids the reading of anything in the Church under the name of sacred Scripture, except the canonical writings, among which are included the apocryphal books of Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and the two books of Maccabees. St. Augustine's "whole canon of Scripture," in his treatise *De Doctrina Christiana*, is identical with the list contained in this forty-seventh canon of the Council of Carthage, at which that father was present.

See Labbe, *Concil.* ii. 1165.

X. Held Nov. 8, 398, under Aurelius of Carthage, at the head of two hundred and fourteen or two hundred and fifteen bishops, including St. Augustine. One hundred and four canons were published, chiefly relating to the life and conduct of the clergy.

The 1st enjoins that no one be elevated to the episcopate without accurate inquiry first made as to his faith and moral character, in order to ascertain whether he hold the Catholic faith, and have all the virtues necessary for the office; whether he be prudent, docile, moderate, chaste, sober, charitable, humble, well instructed in the word of God, etc.
The eight canons following are upon the ordination of bishops, priests, deacons and sub-deacons, acolytes, exorcists, etc.
The 15th directs that bishops shall have nothing but what is plain and simple, either at table or in their furniture, and recommends that they should distinguish themselves only by the lustre of their faith and virtue.
The 16th prohibits bishops from reading the works of heathens, but allows those of heretics to be read in case of necessity.
The 22d forbids that a bishop should ordain any one without the consent of his clergy, and the testimony of the laity.
The 24th orders that all persons leaving the church during the time of sermon be excommunicated.
The 34th forbids a bishop, while seated, to keep a priest standing.
The 38th permits a deacon, in cases of great necessity, to administer the eucharist in the presence of a priest.
The 51st and two following canons order the clergy to get their living by some honest trade.
The 61st orders that a clergyman swearing by any creature be severely rebuked, and if he continues in fault he is to be excommunicated.
The 64th declares those persons not to be Catholics who fast upon Sunday.
The 66th enjoins that the clergy who consider themselves harshly treated by their bishop, may appeal to a synod.
The 70th forbids all the clergy to keep company with heretics and schismatics.
The 83d directs that greater respect be paid to old people, and to the poor, than to others.
The 84th allows every person whatever, whether heretic, Jew, or pagan, to remain in church until the mass of the catechumens.
The 93d and 94th order that the offerings of those who are at variance, or those who oppress the poor, be rejected.
The 99th forbids a woman, however well instructed and holy, to presume to teach in an assembly of men.

See Labbe, *Concil.* ii, 1196.

XI. Held about the year 401, in June, by Aurelius, at the head of sixty-two bishops. It was agreed that deputies should be sent to Rome and to Milan, to submit for approval a scheme for putting into the order of clergy the children of Donatists who had been converted. The great scarcity of clergy in Africa arose chiefly from the oppression of the Donatists, and the extreme caution of the bishops in making choice of fit persons. Fifteen canons were drawn up, one of which directs that the bishop shall live at his cathedral church. The decree concerning the continence of the clergy was confirmed. See Labbe, *Concil.* ii, 1241.

XII. This council was held Sept. 13, 401, to consult upon the best method of acting towards the Donatists. It was resolved (1) to treat them with lenity, and (2) that those of the Donatist clergy who desired to resume their ministerial functions in the Church should be received. Afterwards the council drew up certain rules of discipline. Some suppose that these canons were drawn up at another council in the same year.

1. The canon made in the Council of Carthage, A.D. 390, which forbids the marriage of bishops, priests, and

deacons, was confirmed, and its observance enforced under pain of deposition. In the case of other ecclesiastics, it was ruled that each Church should follow its own custom in the matter.

2. It was forbidden to any bishop to change the place of his see, or to absent himself from it for long together.

3. It was ordered, that whenever it became necessary to convoke a general council, all the bishops of each province should assemble previously, in two or three classes, from each of which deputies should be chosen, who should be obliged to proceed forthwith to the council, or to communicate the cause of their absence.

4. That such of the clergy as should be refused communion, and deposed, on account of any crime committed, should be allowed the space of one year wherein to justify themselves; which not being done within the year, they should never be received again.

5. That if any bishop should make any strangers, not his relatives, or even his relatives, if they were heretics or heathens, his heirs, in preference to the Church, he should be anathematized after his death. This is to be understood of that property only which the eighth canon of the Council of Hippo permitted him to dispose of by will: viz., his patrimony, and property which had been given to him.

6. In order to prevent superstition, it was resolved to allow of no altar or chapel in honor of a martyr, except his body was actually there buried, or except he had lived or had suffered there; and that all altars should be destroyed which had been erected upon the strength of pretended revelations.

It is not known what bishops were present in this council, but there is good reason to believe that the number was large, and that Alypius, St. Augustine, and Euodius were of the number. See Labbe, *Concil.* ii, 1242.

XIII. This council was held Aug. 25, 403; at which Alypius, St. Augustine, and Possidius were present. The Donatists were invited to a conference, but they rejected the offer with contempt, upon the pretence that they could not confer with sinners. As a consequence the fathers in council were obliged, through their legates, the bishops Euodius and Theasius, to require from the emperor Honorius that laws should be enacted against the Donatists. See Labbe, *Concil.* ii, 1331.

XIV. Was held Aug. 23, 405. It was resolved that letters should be written to the governors of the provinces, begging them to labor to effect union throughout Africa. A letter to the emperor was also agreed upon, thanking him for the expulsion of the Donatists. See Labbe, *Concil.* ii, 1331.

XV. At this council, held in 407, deputies were present from every province in Africa. By common consent it was agreed to annul the canon of Hippo, which decreed that a general African council should be held annually, on account of the difficulty of getting to the council. It was further ruled, that when any circumstance arose affecting the whole Church of Africa, the matter should be communicated in writing to the bishop of Carthage, who should thereupon convoke a council, in which it might be determined what should be done; that other matters should be considered and determined in their own province; that in case of an appeal, each party should name their own judges, from whose decision there should be no further appeal. In order to prevent the bishops from going to the emperor's court more than was absolutely necessary, the council ordered that the cause should be specified in the letter to the Roman Church, given to every bishop journeying to Rome, and that, when at Rome, a letter for the court should be given to him; that if any bishop, having received a commendatory letter for his voyage to Rome, without saying that he intended to go to the court, should nevertheless go thither, he should be separated from communion. It was also ruled, that no new see should be erected without the consent of the bishop out of whose diocese it was to be formed, and that of the primate and whole council of the province. Rules were also laid down concerning the converted Donatists; the council further deputed the bishops Vincentius and Fortunatianus to attend the emperor in the name of the whole African Church, and to defend the cause of the Church in the conference with the Donatists, and also to demand of the emperor five advocates to defend the interests of the Church. See Labbe, *Concil.* ii, 1333.

XVI. Held June 1, 411, with a view to uniting the Donatists to the Catholic Church, and convincing them of the necessity of seeking for salvation therein.

These heretics appear to have increased to such a degree in Africa, that they were in a fair way to overwhelm the Catholics altogether, and from the time of their obtaining full liberty they were guilty of acts of violence equal to those of the greatest persecutors.

The Catholic bishops having at last persuaded the emperor Honorius to allow a public conference with the Donatists, Marcellinus was sent over to Africa by order of that prince, who appointed June 1 for the day of meeting. He also ordered that seven bishops only, on each side, should take part in the conference, to be chosen by the whole number, but that each party might have seven other bishops, with whom the disputants might take counsel, if they needed it; that no other bishop should be permitted to take part in the conference than the fourteen disputants; and, lastly, that each party should bind itself to stand by the acts of those whom they had named to represent them, and that notes of what passed should be taken by public notaries.

The Donatists, however, refused these terms, and desired that all their bishops should be present. The Catholics, on their part, wrote to Marcellinus, accepting his offers. In this letter they declare their object to be to show that the holy Church throughout all the world cannot perish, however great may be the sins of those who are members of it; and, further, they declare their willingness, if the Donatists can show that the Catholic Church is reduced to their communion, to submit themselves entirely to them, to vacate their sees and all their rights; but if the Catholics, on the other hand, can show that the only true Church is in their communion, and that the Donatists are in error, that they will, nevertheless, preserve to them the episcopal honor; that in cities where there are both a Catholic and a Donatist bishop, both shall sit alternately in the episcopal chair, and that when one of the two shall die, the survivor shall remain sole bishop. Then they named, as their representative bishops in the conference, Aurelius of Carthage, Alipius of Tagaste, Augustine, Vincentius of Capua, Fortunatus of Cirtha, Fortunatianus of Sicca, and Possidius of Calama. Seven others were also named for consultation, and four more as sureties that the result of the conference should be observed faithfully. The Donatists also (being compelled) named their representatives in the same order.

In the *second sitting*, after a long discussion, a delay was granted to the Donatists.

In the *third sitting* the Donatists did everything in their power to prevent the question of the origin of the schism being inquired into; but Marcellinus caused the statement of Anulinus the proconsul to be read, in which he set forth the complaints of the Donatists against Cæcilianus. The Donatists, being thus hard pushed, presented a memorial, in which they endeavored to show, from holy Scripture, that bad pastors are spots and defilements in the Church, and that she cannot have among her children any that are openly wicked. After this document had been read, the Catholics answered it through Augustine. He strongly established this verity, that the Church in this world must endure evil members, both open and concealed, and that the good, although they are mingled with the evil, do not participate in their sin. From Cyprian he showed that it was in the Church that the devil sowed the tares (which was contested by the Donatists), the object of the Catholics being to prove that neither the faults of Cæcilianus nor of any one else could in any way affect their communion. Augustine then proceeded to say that holy Scripture may not be so interpreted as to contradict itself, and that those passages which each party brought forward in support of their own views must in some

way be reconciled. He showed that the Church is to be regarded in two lights: first, as she is, militant in this world, having within her both good and bad men; and, secondly, as she will be, triumphant in heaven, when all evil shall be purged out of her; he also explained how the faithful are bound in this life to separate from the evil, viz. by withdrawing from all participation in their evil deeds, not by separating from them outwardly.

When the Donatists found themselves too closely pressed by the reasoning of Augustine, they declared plainly that they did not conceive themselves to be permitted to join in any act of devotion with those who were not perfectly just, and true saints, for which reason they regarded the holy sacraments as utterly null and void, except they were administered by persons whom they conceived to be of irreproachable life, and for the same cause they insisted upon rebaptizing Catholics. Augustine, in reply, showed plainly that such a notion went at once to overthrow all external religion whatever, since difficulties without end must arise upon the question of the personal holiness of ministers.

They now proceeded to inquire into the original cause of the rupture between the Donatists and Catholics. The former maintained that they were justified in separating from Cæcilianus, who had been consecrated by men who were themselves "Traditores." However, the proofs which they alleged were without weight, and Augustine, in few words, again refuted their error, and further unravelled all their tricks and shifts. He bade them bear in mind that Mensurius, the predecessor of Cæcilianus, although charged with the same crime of having given up the sacred volumes, was yet never publicly condemned; that the Council of Carthage against Cæcilianus condemned him in his absence, and that this was done by bishops who in the Council of Cirtha had been pardoned for the very same crime; in proof of which he caused the acts of the Council of Cirtha, A.D. 305, to be read.

After various shifts on the part of the Donatists in the matter of this last-mentioned council, the acts of the Council of Rome, in 313, absolving Cæcilianus, were read, and also the letter of Constantine to Eumalus, upon the subject of the contradictory judgment which that prince had given in the matter of Cæcilianus. It seemed, indeed, as M. Tillemont observes, as if the Almighty constrained the Donatists to speak in spite of themselves, since the very document which they produced served only to bring out more clearly the innocence of Cæcilianus; for, first, wishing to show that Constantine, after having absolved Cæcilianus, had condemned him again by a later judgment, they were blind enough to produce a petition which they had formerly addressed to the prince, in which it appeared that he had himself condemned them, and maintained the innocence of Cæcilianus; secondly, they produced a letter of Constantine, in which he acknowledges that the cause of Felix of Aptonga had not been examined and judged impartially, and in which he ordered that Inquitius, who confessed that he had told a lie, should be sent to him, in order to bring about the condemnation of Felix.

Now, nothing could better serve the cause of the Catholics and more confound the Donatists than to show that this very Felix was in truth *innocent* of the charge upon which he had been condemned; for, simply considered, their charge against Cæcilianus was, that he had been consecrated by a man who had delivered up the Holy Scriptures. But, to complete the proof of the innocence of Felix, the Catholics produced the statement of the proconsul Œlianus, who had acted as judge in the affair, and the very acts of the judgment, to none of which had the Donatists anything to object; and finally, the Catholics having entirely established everything that they had asserted, Marcellinus gave sentence, two hundred and eighty-one articles of which still remain to us; it was to the effect that the Donatists had been entirely refuted by the Catholics; that Cæcilianus had been justified, and that, even had the crimes with which he had been accused been proved against him, it would in no way have affected the Catholic Church; and that, accordingly, those of the Donatists who should refuse to unite themselves to the Church should be punished as the laws directed.

From this sentence the Donatists appealed to the emperor, but in vain. Honorius confirmed the acts of the conference of Carthage by a law, bearing date Aug. 30, 414.

This conference may be said to have given the deathblow to Donatism. From this time the sectarians came in crowds to unite themselves to the true Church, and the heresy declined. See Labbe, *Concil.* ii, 1335.

XVII. Held in 412, against Cœlestius, the disciple of Pelagius. See Labbe, *Concil.* ii, 1510.

XVIII. Held in 416, against Pelagius and Cœlestius. It was composed of sixty-seven bishops, whose names are preserved; Aurelius of Carthage presiding. The letters of Heros and Lazarus were read, in which they accused Pelagius and Cœlestius of errors worthy to be visited with the censures of the Church. Then the acts of the Council of 412, against Cœlestius, were read. It was finally resolved that both he and Pelagius should be anathematized, unless they would unequivocally abjure their wicked doctrine. A synodical letter was also addressed to pope Innocent, to inform him of the affair, in order that he might add the weight of his authority to their decree. In this letter the principal errors of Pelagius are specified and refuted summarily from Holy Scripture; to it were added the letters of Heros and Lazarus, and the acts of the Council of 412, in which Cœlestius was condemned. See Labbe, *Concil.* ii, 1533.

XIX. Held by Aurelius in 418; composed of two hundred and seventeen or two hundred and fourteen bishops. Here eight doctrinal articles, drawn up by Augustine, were agreed to against the Pelagians. These articles or canons have come down to our time, and are dated May 1, 418. The last three definitively declare that no man can be said to be without sin, and anathematize those who should deny it. Besides these canons, the oldest Roman code adds another, by which the council condemns with anathema those who hold that infants dying without baptism enjoy a happy existence, although not in the kingdom of heaven. Photius, who, as Tillemont observes, we must believe to have had the use of good MSS., recognises this canon; and, as a further proof of its genuineness, Augustine, in his letter to Boniface, says, that both councils and popes had condemned the heresy of the Pelagians, who maintained that infants not baptized enjoy a place of salvation and repose out of heaven.

In this same council ten other canons were agreed to against the Donatists. It was determined, that in places containing both Catholics and Donatists, each party recognising a different diocesan, the Donatists, at whatever period they might have been converted, should belong to the bishopric which the original Catholics of the place recognised. That if a Donatist bishop should be converted, those parishes where the Donatists had been under his jurisdiction, and the Catholics under the bishop of some other city, should be equally divided between the two bishops, the oldest to make the division, and the other to have the choice. The same council determined, by another remarkable canon, that if the priests and other inferior clergy had any complaint to make against the judgment of their bishop, their case might be judged by the neighboring bishops, from whose decision they might appeal either to the primate or to the Council of Africa; but if they pretended to appeal to any authority beyond the sea, all persons in Africa were forbidden to communicate with them. It also gave permission to a virgin to take the veil and the vows before the age of twenty-five, in cases where her chastity was endangered by the power of those who sought her in marriage, provided also that those upon

whom she was dependent made the demand as well as herself.

Since the bishops at this council waited to see what steps the new pope Zosimus would take in the matter of the Pelagians, the chief of them continued at Carthage, and thus formed there for some time a sort of general council. In the end, Zosimus, perceiving that he had permitted himself to be taken in by the Pelagians, gave his sentence, confirming the decrees of the African council; and, in accordance with the judgment of pope Innocent, his predecessor, he condemned afresh Pelagius and Cœlestius, reduced them to the rank of penitents, upon condition that they abjured their errors, and, in case of refusal, sentenced them to be entirely cut off from the communion of the Church. He also wrote a very long epistle to all the churches of the world, which all the Catholic bishops subscribed. The emperor Honorius issued a decree against the Pelagians, and added the weight of his authority to the decision of the Church.

At the head of these decrees, the bishops wrote to Zosimus, the pope, declaring that they were resolved that the sentence passed by his predecessor Innocent against Pelagius and Cœlestius should remain in force against them, until both of them should clearly recognise the necessity of divine grace, agreeably to the decrees of the council; and that so they need never hope to return into the bosom of the Church without abjuring their errors. They also reminded the pope of the mean opinion which Innocent had of the Council of Diospolis, and represented to him that he ought not to have given ear so readily to the representations of a heretic. Lastly, they laid before him all that had passed in Africa upon the subject. This letter was carried to Rome by Marcellinus, subdeacon of Carthage. See Labbe, *Concil.* ii, 1576.

XX. Held May 15, 419, in the Basilica of Faustus, was convoked by Aurelius, bishop of Carthage, assisted by the primate of Numidia, and Faustinus, legate of the pope. Deputies from the different provinces of Africa, and the bishops of the proconsular province were present, making in all two hundred and seventeen bishops; Aurelius presiding, and Augustine being present.

At the *first sitting* the pope's instructions to his legates were read, and also the canon, which he brought forward in order to show that all bishops have a right of appeal to the pope. First, it was agreed that the pope should be written to, in order to secure an authentic copy of the canons. Secondly, all that related to the case of appeals was read, and Augustine promised that it should be observed until they had received more authentic copies of the Council of Nicæa. Thirdly, the Nicene creed was read, together with twenty ordinary canons, and the several regulations made by the African councils held under Aurelius. Fourthly, the affair of Apiarius (q. v.) was discussed, and the right of appeal to Rome denied. The bishops further desired that the clergy should make complaint of judgments passed upon them to the primate or council of the province, and not to the bishops of the neighboring provinces. Finally, Cyril, bishop of Alexandria, and Atticus, of Constantinople, delivered to the priests deputed by the council faithful copies of the acts of the Council of Nicæa.

In the *second sitting* six canons were drawn up, relating to the charges that might be alleged against clerks. See Labbe, *Concil.* ii, 1589.

XXI. It is doubtful whether this council, held in 424, was not merely a continuation of the preceding. It was called to attend to the business of Apiarius, mentioned in the account of the preceding council. After having been re-established by the foregoing council, he was again guilty of great enormities, and, accordingly, a second time excommunicated, and driven out of Trabuca, a city in the proconsulate of Africa, whence he fled to Rome. The pope Cœlestine, giving credit to everything that he was pleased to pretend in the way of justification, readmitted him to communion, and added further a letter to the bishops of Africa. This conduct on the part of the pope caused the whole of the African bishops to assemble at Carthage, and to hold there a general council. Out of the whole number present we have the names of only fifteen. Apiarius appeared with Faustinus, who acted rather as his advocate than his judge. He wished them to promise to receive Apiarius into communion with them; but the fathers in council judged that they ought first to examine into his criminal conduct. Apiarius eventually confessed the crimes of which he had been guilty, and was excommunicated. The council ordered a letter sent to pope Cœlestine, in which they complained of his conduct in absolving Apiarius; begged of him in future not to listen so easily to those who came to him from Africa, nor receive into communion those whom they had excommunicated; and lastly, requested the pope to send no more legates to execute his judgments, lest the pride of the world be introduced into the Church of Christ. See Labbe, *Concil.* ii, 1638.

XXII. Held in 525, under pope Boniface, in order to restore the discipline of the Church. On this occasion an abridgment of the canons made under Aurelius was read. The last three forbid all appeals beyond the sea, absolutely, without making any distinction between bishops and others. See Labbe, *Concil.* iv, 1628.

XXIII. Held in 535; composed of two hundred and seventeen bishops; convoked to Carthage by Reparatus, bishop of that city. A demand was made upon the emperor Justinian to restore the rights and property of the Church, which had been usurped by the Vandals, which request was granted, by a law bearing date Aug. 1 in the same year. See Labbe, *Concil.* iv, 1784.

XXIV. In the year 645 a conference was held between Pyrrhus, bishop of Constantinople, the chief of the Monothelites, and the abbot, Maximus, in the presence of the patrician Gregory and several bishops. Maximus there showed that there were two wills (duæ voluntates) and two operations in Jesus Christ. Pyrrhus yielded to his proofs, and went afterwards to Rome, where he retracted what he had formerly taught, and was received into communion; subsequently, however, he returned to his errors.

XXV. Held in the year 646. Several councils were held in Africa during this year, against the Monothelites; one in Numidia, another in Byzacena, a third in Mauritania, and a fourth at Carthage (sixty-eight bishops present), in the proconsular province. See Labbe and Cossart, *Concilia Sacrosancta* (Paris, 1671).

Carthagena, *Don* **Alfonso de,** a Spanish prelate, was born a Jew. He was a son of Paulus Burgensis (q. v.), and was baptized, together with his three brothers, at the time when his father professed Christianity, in 1392. After his father's death he succeeded him in the bishopric. When the Council of Basle was convened, in 1431, he was a representative of Castile, and was treated with great honor, on account of his talents and distinguished excellence. Æneas Sylvius, afterwards pope Pius II, called him, in his memoirs, "an ornament to the prelacy." Pope Eugenius IV, learning that the bishop of Burgos was about to visit Rome, declared in full conclave "that in the presence of such a man he felt ashamed to be seated in St. Peter's chair." Spanish historians speak very highly of him. He died in 1456. Among his writings we notice, *Chronicles of the Kings of Spain:—A Treatise on Christian Morality; or, Instruction for Knights, and Memorials of Virtue;* both of the foregoing works were written in Latin and Spanish, and dedicated to prince Edward, afterwards king of Portugal:—*Commentary on the 26th Psalm:—Homily on Prayer.* See Jöcher, *Allgemeines Gelehrten-Lexikon,* s. v.; Da Costa, *Israel and the Gentiles,* p. 323 sq. (B. P.)

Carthagena, Juan de, a Spanish theologian,

left the Jesuit order to enter that of the Observantine Franciscans, and became professor of theology at Salamanca, then at Rome. He died at Naples in 1617, leaving *Pro Ecclesiastica Libertate et Potestate Tuenda* (Rome, 1607):—*Propugnaculum Catholicum*, etc. (ibid. 1609):—*Homiliæ Catholicæ* (ibid. eod.; Paris, 1616):—*De Sacris Arcanis Deiparæ* (Cologne, 1613, 1618; Paris, 1614–15):—*Praxis Orationis Mentalis* (Venice and Cologne, 1618). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carthagh, *Saint.* See CARTHACH.

Carthaginians, MYTHOLOGY OF. The Carthaginians had, like their progenitors, the Phœnicians, a very imperfect mythology. The account which the Romans or Greeks give us is, therefore, doubtful, as they always identified other deities with their own. So much, however, is certain, that the religion of the Carthaginians was a branch of the fire and star worship which was universal in Phœnicia and the Orient. In general, like the Greeks and Romans, they had a kind of Polytheism of a rough, barbaric nature. Their supreme god seems to have been Moloch, or Baal (q. v.), the *sun*, whom all the tribes of Canaan and the neighboring countries worshipped under this name. Astarte, the second principal deity, was the receiving principle; her worship was even wilder and more profligate than the worship of Venus in Cythera, or the worship of Anaitis (q. v.); and Carthage was therefore called by the Romans *Regnum Veneris*. This cultus lasted long after Christianity had sprung up. The emperor Constantine, and, later, Theodosius, were obliged to publish edicts against it. A third deity was Melcarth, who seems to bear the closest relation to the Tyrian Hercules. The worship of Esmun is compared to that of Æsculapius. The worship of Ceres and Proserpine came from Sicily, and that of Iolaus from Sardinia, the oldest colony of Carthage. Native heroes, however, are Dido and Hamilcar, who had temples in Carthage. The Carthaginians, like the Romans, had their field-worship, their *tabernaculum augurale*, under a tent, beside an altar which, in important ceremonies, was turned into a funeral pile, or pyre. It is certain that the Penates and Lares were domestic deities of the Carthaginians; they took them along on journeys, for Hannibal had so many and such large idols that he was able to hide his treasures in them, when he fled from Crete. The Carthaginians considered the mountain-tops as habitations of the gods, and gave them names, as if they were the car or throne of the deities. They did not have a separate caste of priests, like the Egyptians and Indians. Their generals, high officials, and kings performed the sacrifices. The Carthaginians, although for over seven hundred years a powerful nation, still, on account of their barbaric and bloody religion, made no progress in civilization, and by their human sacrifices they became an object of abhorrence. The superstition of the people was of a wild and inhuman nature, and cruel both to foreigners and natives. Many a Carthaginian general died on the cross because he was unsuccessful in battle; besieged tribes were horribly misused; often the inhabitants of large cities were cut down without respect to age or sex; the corpses were torn from the graves, the temples destroyed, the statues of the deities broken to pieces, and if they were of precious metal, they were melted and carried off. Such acts of violence, however, were common in many other ancient nations. See PHŒNICIA.

Cartier, Gallus, a French Benedictine, was born at Porentruy, in Franco-Switzerland, April 8, 1693. In 1717 he took holy orders, and was for some time professor of philosophy and theology at the monastery of Ettenheim-Münster, in the Breisgau, and at Gengenbach. He died April 17, 1777. He was one of the most learned Benedictines of the last century, and wrote, *Tract. Theol. de S. Scriptura* (1736):—*Auctoritas et Infallibilitas Summor. Pontif.* (1738):—*Universal. Concionandi Scientia* (1749, 2 vols.):—*Philosophia Eclectica* (1756):—*Theologia Universalis* (1757, 5 vols.). See Werner, *Geschichte der Katholischen Theologie; Allgemeine Deutsche Biographie*, iv, 36 sq.; Sachs in Wetzer u. Welte's *Kirchen-Lexikon*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cartier, Germanus, a German Benedictine and prior at Ettenheim, where he died, Feb. 18, 1749, is the author of *Dilucidatio Psalmodiæ Ecclesiastical. Breviarii Monastici Dispositis Occurrentia* (Freiburg, 1734):—*Biblia S. Vulgatæ Editionis* (Constance, 1751, 4 vols.). See Ziegelbauer, *Hist. Litter. Ord. S. Benedicti*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Cartigny, JEAN, a Flemish theologian of the order of Carmelites, was born about 1520. He was professor of theology at Brussels in the convent of his order, of which he became prior. In 1564 he was sent to Rome as delegate from his province to the general chapter. He died at Cambray in 1580, leaving, *Commentaires sur l'Ecriture Sainte:—Traité des Quatre Fins de l'Homme* (Antwerp, 1558, 1573). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cartledge, SAMUEL, a Baptist minister, was born at Pedee, N. C., in June, 1750. When he was about thirteen years of age his father removed to Columbia County, Ga. He received his religious impressions under the exhortations of Mrs. Marshall, wife of Rev. Daniel Marshall, when her husband, in 1771, was arrested for preaching in St. Paul's parish, and was baptized by Mr. Marshall in 1777. Although for many years he had been very active in promoting the interests of his denomination, he was not ordained till 1789, and soon after removed to South Carolina, where he was pastor of Plumb Branch Church about fifty years. In 1843 he visited Columbia County, Ga., on horseback, and preached as usual, but was thrown from his horse, and died soon afterwards. See Campbell, *Georgia Baptists*; Haynes, *Baptist Cyclop.* i, 153. (J. C. S.)

Cartophyllus. See CARTAPHILUS.

Cartularius, in a monastic or ecclesiastical establishment, is the keeper of the papers and archives. This officer, in the Church of Constantinople, was called *Chartophylax* (q. v.). The cartularius of Rome presided at ecclesiastical judgments in the place of the pope. Gregory the Great sent his cartularius into Africa to hold a synod.

Cartulary (*veterum chartarum volumen*) is a book containing a collection of the originals, or copies, of contracts of sale and exchange, deeds, privileges, immunities, and other monuments and papers, relating to churches, monasteries, etc. The most ancient known cartulary is that of the abbey of St. Bertin, at St. Omer, compiled, according to Mabillon, by Folquinus, a monk of that abbey, at the end of the 10th century. The most noted in Italy are those of Monte Cassino and Farsa. That of Compostella, in Spain, was put together about 1120. In the library at Turin is a cartulary entitled, *Chrysobullæ et Argyrobullæ*, being a collection of diplomas of the Greek emperors, which formerly belonged to some monastery. It is signed at the end by the emperor and patriarch. Of the numerous cartularies which still exist, relating to monastic foundations in England, a list has been printed by Sir Thomas Phillips, Bart., of Middle Hill.

The term *cartulary* is sometimes extended to include any monastic record-book, and is likewise applied to the receptacle or room in which such documents are kept.

Cartwright, Edmund, D.D., F.R.S., an English clergyman, was born at Marnham, Nottinghamshire, April 24, 1743, and was educated at Wakefield Grammar-school. His academical studies were begun at Oxford, in University College, and in 1762 he was elected a demy of Magdalen College, where, in 1764,

he succeeded to a fellowship. He published, in 1770, *Armine and Elvira*, a legendary tale in verse, which passed through seven editions in little more than a year. In 1779 he published his best poetical production, *The Prince of Peace*. In the same year he was presented to the rectory of Goadby Marwood, Leicestershire, to which was added a prebend in the cathedral of Lincoln. Dr. Cartwright probably would have passed an obscure life as a country clergyman, had not his attention been turned, in 1784, to the possibility of applying machinery to weaving. He invented the power-loom, for which a patent was granted in 1785. In 1796 he settled in London. The first mill on his plan was that of Messrs. Grimshaws, of Manchester. About 1807 parliament voted him a grant of £10,000, in consideration of his having contributed so largely to the commercial prosperity of the nation. He also invented machines for combing wool and making ropes, and was the author of many improvements in the arts, manufactures, and agriculture. He died near Sevenoaks, Kent, Oct. 30, 1823. See *Encyclop. Brit.* 9th ed. s. v.

Cartwright, Joseph, an English Baptist, succeeded Thomas Charlton as minister at Mazepond, Southwark. He tried to get into the national Church, but failed; and so took a place in Lant Street, Borough, where he read the church prayers, and preached till his death. See Wilson, *Dissenting Churches*, iv, 284.

Cartwright, Peter, a famous pioneer Methodist Episcopal minister, was born in Amherst County, Va., Sept. 1, 1785. He removed at the age of eight with his parents to Logan County, Ky., and grew up amid the wild scenes of backwoods life, being more familiar with the axe, rifle, and plough than with books, and hence his education was quite limited. He was converted at a protracted meeting in 1801; received license to exhort in 1802, from bishop Asbury, and removed to Lewiston County, where he entered Brown's academy and received the rudiments of an education, but continued his work as an exhorter, holding forth to large congregations. He was soon licensed to preach, which enlarged his authority but did not increase his labors or usefulness. Leaving his school to form a circuit, he supplied it with preaching, and was thus employed by the presiding elder until 1804, when he was admitted into the Kentucky Conference. His theological studies were begun with Mr. McKendree, afterwards bishop. In 1806 he was ordained a deacon by bishop Asbury, and appointed to Marietta Circuit, O., meeting with hard service and poor fare. His next appointment was Barren Circuit, where he was allowed the first and only vacation he ever enjoyed. In 1808 he was ordained an elder, and in 1812 was appointed presiding elder of Wabash District, and in 1813 of Green River District. Between 1816 and 1820 he travelled circuits in Kentucky, and in 1821 was appointed presiding elder of Cumberland District, which was the beginning of his fifty years in regular succession of presiding eldership. He was a delegate to thirteen general conferences, beginning with 1816. In 1823 he rode on horseback into Illinois to explore the country, and in the following year moved his family to Pleasant Plains; there he continued to reside during the remainder of his eventful life; there he died, Sept. 25, 1872, and there his remains still lie in the soil which he, like Abraham, purchased with his own money. The Illinois Conference was organized in 1824, and Mr. Cartwright, becoming one of its members, was appointed presiding elder, and in that office continued in that conference until, at his own request, in 1869, a superannuated relation was granted him. He was present at first roll-call of forty-five out of the first forty-seven sessions of the Illinois Conference; was a conference visitor six years to McKendree College, three to Illinois Wesleyan University, and one to Garrett Biblical Institute; and was eight years a member of the old Western Conference, eight of the Tennessee Conference, four of the Kentucky Conference, and forty-eight of the Illinois Conference. He took an active part in all the controversies growing out of the presiding-elder question, slavery, lay delegation, etc., being firm in his opposition to all innovations on primitive Methodism; and during the earlier years of his ministry had many controversies with Presbyterians, New Lights, Universalists, Halcyons, Mormons, etc. He published two anti-Calvinistic pamphlets, but his principal literary production was his *Autobiography*, which has had an immense sale, and been translated into German and French, the *Revue des deux Mondes* regarding it as a romance. While on the Illinois District he was a candidate to the state legislature, and, entering with zeal into the campaign, was elected, but soon became disgusted with politics, and returned to his God-appointed work. Few men ever passed a more eventful or toilsome life. For upwards of fifty years he was an indefatigable servant of the Church. Although considered eccentric, he was an acknowledged leader in his conference. In person five feet ten inches high, with a square-built, powerful physical frame, weighing nearly two hundred pounds, an immensely strong and enduring constitution, dark complexion, high cheek bones, small, piercing black eyes, large head, and curly black hair, he naturally appreciated highly the muscular part of Christianity, considering himself one of the Lord's breaking-up ploughs, to drive his way through all kinds of stubborn soil; hence the roughs and disturbers at camp-meetings and elsewhere stood in awe of his brawny arm. Above this there was a moral and kingly power that belongs to all real heroes, which commanded the respect and reverence of all. Mr. Cartwright was a man of superior mental force, a master in interpreting human nature; a preacher warm in sympathy, clear in thought, and often of the highest style of oratory. His speeches were short, pithy, and pointed, exhibiting a scathing sarcasm, a stern indignation, and a piercing wit that defied rejoinder. See *Minutes of Annual Conferences*, 1873, p. 115; Simpson, *Cyclop. of Methodism*, s. v.; also his *Autobiography*.

Cartwright, William, an English clergyman and poet, was born at Northway, near Tewkesbury, Gloucestershire, in September, 1611. He was educated at the free school of Cirencester, Westminster School, and Christ Church, Oxford. He took holy orders in 1638, and became "the most florid and yet seraphical preacher in the university." In 1642 he was made succentor of the church of Salisbury, and in the same year was appointed a delegate to provide for the troops sent by the king to protect the colleges. His zeal in this office caused his imprisonment by the parliamentary forces. In 1643 he was chosen junior proctor of the university and reader in metaphysics. He died Dec. 23 of the same year. He wrote several poetical pieces, among which were *The Royal Slave; a Tragedy* (1639):—*Tragi-Comedies, with other Poems* (1640). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carus, Friedrich August, a Protestant theologian of Germany, was born April 26, 1770, at Bautzen, in Upper Lausatia. He studied at Leipsic and Göttingen, and in 1793 commenced lecturing at the former place. In 1795 he was made bachelor of theology and morning preacher at the university church. In 1805 he was appointed professor of philosophy, and died Feb. 6, 1807. He wrote, *De Accommodatione Christi et Apostolorum* (Leipsic, 1793):—*De Anaxagoreæ Cosmotheologiæ Fontibus* (ibid. 1796). After his death were published, *Ideen zur Geschichte der Philosophie* (ibid. 1809):—*Psychologie der Hebräer* (ibid. eod.):—*Moral- und Religionsphilosophie* (ibid. 1810; 2d ed. 1824). See Döring, *Die Gelehrten Theologen Deutschlands*, i, 243 sq.; Winer, *Handbuch der theol. Lit.* i, 285, 429, 596; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Carus, Josephus Maria. See CARO, GIUSEPPE.

Caruthers, Eli Washington, D.D., a Presbyterian minister, was born in Rowan County, N. C., Oct. 26, 1793. He was educated at Hampden-Sidney College, Va., and New Jersey College; and graduated from Princeton Theological Seminary in 1820. He was licensed by the New Brunswick Presbytery in the same year; became pastor of Bethel and the adjoining churches in Guilford County, N. C.; of Alamance Church, one of these, for over forty years, resigning in 1861; and died near Greensboro, N. C., Nov. 24, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 347.

Caruthers, James E., a Presbyterian minister, was a member of the Presbytery of Peoria, and pastor in Yates City, Ill. He died near Poland, O., March 7, 1875, aged 54 years. See *Presbyterian*, March 27, 1875.

Carvajal (or **Caravagal**), **Luis de,** a Spanish Franciscan, of the order Observantines, in the province of Castile, and theologian of Alcala, studied at Paris, and attended the Council of Trent, in 1547, where he delivered a discourse, on the second Sunday in Lent, which has been printed at Antwerp. He also wrote an *Expostulatory Declamation* (in Latin) *for the Immaculate Conception* (Seville, 1533; Paris, 1541):—*Theologicæ Sententiæ*, etc. (Cologne, 1545):—*Apologia Monastica*, against Erasmus (Basle and Paris, 1579).

Carvajal, Tomas José Gonzales, a Spanish statesman and writer, was born Dec. 21, 1753, at Seville, where he studied jurisprudence and philology. At the age of fifty-four he commenced the study of Hebrew, and died Nov. 9, 1834. He was the author of a metrical version of the Psalms, *Los Salmos* (Valencia, 1819, 5 vols.):—*Los Libros Poeticos de la Santa Biblia* (ibid. 1827, 6 vols.). See Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Carvalho, Antonio, a Portuguese theologian of the Jesuit order, was born at Lisbon in 1590. He was professor of theology and philosophy at Evora, then at Coimbra, and died in 1650, leaving *Si Conviene que los Predicadores Reprehendan Principes y Ministros* (Lisbon, 1627):—*Commentaria* upon the *Summa* of Thomas Aquinas. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carvalho (*da Perada*), **Antonio,** a Portuguese theologian and controversialist, was born in 1595 at Sardoal, in the diocese of Guarda. Having studied theology at Coimbra, he fulfilled successively the functions of arch-priest of the cathedral of Lisbon, of proctor or delegate of the Portuguese clergy to the court of Madrid, and of guardian of the royal archives of Portugal, called *Torre do Tombo*, and was also apostolic prothonotary. He died at Lisbon, Dec. 12, 1645, leaving *Si Conviene el Govierno Espiritual de las Almas*, etc. (Lisbon, 1627), together with some other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carvalho, Juan, a Portuguese author of the early half of the 17th century, was professor of canonical law at Coimbra, and wrote *De Quarta Falcidia et Legitima*, etc. (Coimbra, 1631). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carvalho, Lorenzo Perez, a Portuguese canonist, who lived at Lisbon at the close of the 17th century, wrote *Enucleationes Ordinum Militarium*, etc. (Lisbon, 1693). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carvalho, Miguel de, a Portuguese missionary, was born in 1580. He completed his theological studies at Coimbra, then went East, and in 1602 was in the East Indies. He belonged to the Jesuit order, and having determined to go to Japan, just as the persecution against the Christians began, forced his way as far as Nagasaki, where he preached until obliged by the authorities to cease. He was thrown into prison, and died soon after upon a funeral pile, in 1624. Some of his letters were published under the title *Carta ao Padre Provincial*, etc. (1624). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carvalho, Tristan Barbosa de, a Portuguese ascetic writer, lived at the commencement of the 17th century. His principal work is *Ramillete del Alma y Jardin del Cielo*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Carvalho, Valentin, a Portuguese missionary of the Jesuit order, was born in 1560 and died in 1631. He wrote, *Supplementum Annuarum Epistolarum ex Japonia, Anno* 1600:—*Annuæ Litteræ ex Sinis, Anno* 1601, etc. (Rome, 1603). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carvam, CHRISTOVÃO, a Portuguese preacher of the Dominican order, lived in the early half of the 17th century. He was censor of the inquisition, and wrote *Sermoens Varios* (Florence, 1629). See Hoefer, *Nouv. Biog. Générale*, s. v.

Carve, THOMAS, an Irish Roman Catholic clergyman, was born in the county of Tipperary in 1589 or 1590. He became apostolic notary and vicar-choral of St. Stephen's, Vienna; and, according to some, died in 1664, but, according to others, was living in 1672. His works include, *Itinerarium* (1639–46, 3 parts):—*Res Germanicæ*, 1617–41 (1641, 12mo):—*Lyra, seu Anacephalæosis Hibernica*, etc. (1651):—*Responsio Veridica ad Illotum Libellum* (1672). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Carver, Dirick, an English martyr, was burned at Lewes, of the parish of Brighthelmstone, in Sussex County. He was examined on many points of the Christian religion and the works of Christ, all of which he firmly believed in, but refused to sign the articles presented him by the bishop concerning the papal Church. He was sent to Newgate prison, where he remained some time in torture. He was burned in a barrel in 1555. His sufferings were horrible, but he bore them most joyfully. See Fox, *Acts and Monuments*, vii, 321.

Carver, James, an English divine, was born at Wymondham, Norfolk. He was conspicuous in youth for integrity and high moral character, and began his ministry in a rural charge in Norfolk. In 1823 he entered upon the curacy of St. Nicholas, Lynn, and the evening lectureship at St. Margaret's; and in 1828 was appointed chaplain to the debtor's prison for London and Middlesex, where, with the exception of six years as ordinary at Newgate, he spent the remainder of his life, and died Jan. 12, 1866. Mr. Carver was sympathetic, courteous, wise, and highly esteemed. See *Christian Observer*, April, 1866, p. 248.

Carver, Jonathan, an English Baptist minister, was born in 1768. He was ordained pastor of the Baptist Church in Necton, Norfolk, May 23, 1809, where he labored, greatly esteemed for the holy consistency of his character, till his sudden death, Sept. 3, 1840. See (Lond.) *Baptist Hand-book*, 1841, p. 31. (J. C. S.)

Carver, Robert, a Congregational minister, was born at Taunton, Mass., April 20, 1810. He graduated at Yale College in 1833, and at Andover in 1836. He preached in Phillipsburg, Ont.; Walden, Vt.; Berlin, Mass.; Pittston, Me.; Lancaster, Wis.; Cutchogue, L. I.; and Raynham, Mass. In 1857 he took charge of the boarding-house of the Wheaton Female Seminary, Norton, Mass. He was subsequently appointed chaplain to the 7th regiment of Massachusetts Volunteers, and in 1861 left with them for Washington. His health declined after the campaign of Yorktown, and he was compelled to leave the army. He was conveyed to the house of his father, in Orient, L. I., where he failed rapidly, and died Feb. 28, 1863. "Few excelled him in fidelity as a chaplain, adhering to his post and duty to the last." See *Cong. Quarterly*, 1863, p. 194.

Cary, Alice, an American authoress, was born in

the Miami valley, eight miles north of Cincinnati, O., April 26, 1820. At the age of eighteen she began to write verses, and for ten years made frequent contributions in prose and verse to newspapers and magazines. Attention was first attracted to her by some sketches of rural life published in the *National Era*. The poems of Alice and her sister, Phœbe Cary, appeared in 1849. In 1850 she removed to New York, where, with her sister, she devoted herself successfully to literary labor. She died in New York, Feb. 12, 1871. Some of her best works are, *Clovernook Papers* (in two series, 1851 and 1853):—*Hagar: A Story of To-day* (1852):—*Lyra and other Poems* (1853):—*Married, not Mated* (1856):—*The Bishop's Son* (1867), etc.

Cary, Austin, a Congregational minister, was born at North Bridgewater, Mass., Oct. 1, 1809. He studied at Waterville, Me., graduated at Amherst College in 1837, and at the Theological Institute, Hartford, Conn., in 1840; was ordained Nov. 11, 1840, at Sunderland, Mass., and died there, Nov. 26, 1844. He published a *Thanksgiving Sermon*, a tract on *Sabbath Desecration*, and another, which had a wide circulation. See *Alumni Record of Conn. Theol. Ins.* p. 27. (J. C. S.)

Cary, Benjamin, a Congregational minister, was born at Hopkinton, Mass., in 1732. He graduated at Harvard College in 1761, and was ordained the first minister of the Church in Dover, Mass., Nov. 10, 1762, in which position he remained until his death, Nov. 14, 1811. He was a man of very modest and retiring character. See *Hist. of Meriden Association*, p. 214. (J. C. S.)

Cary, Henry Francis, A.M., an English author and divine, was born at Gibraltar, December, 1772. He was educated at Christ Church, Oxford, where he received his A.M. in 1796; was appointed to the vicarage of Abbots-Bromley, Staffordshire, in 1797, became assistant librarian in the British Museum in 1826, and died in September, 1844. Mr. Cary published, *A Translation of Dante's Inferno, Purgatorio, and Paradiso*, in English blank verse, with notes:—*A Translation of the Birds of Aristophanes, and of the Odes of Pindar:—Lives of English Poets, from Johnson to Kirke White;* intended as a continuation of Johnson's *Lives:—The Early French Poets;* and carefully revised editions of Pope, Cowper, Milton, Thomson, and Young. See *The Eng. Rev.* (Lond.), 1847, p. 205; Hart, *Eng. Manual*, p. 505; Allibone, *Dict. of Brit. and Amer. Authors; New Amer. Cyclop.* p. 505; *Memoir.* (Lond. 1847).

Cary, James, an English prelate of the 14th and 15th centuries, was born at Cockington, Devonshire, and, while in Rome, was made bishop of Lichfield. On his journey towards England he met the pope at Florence, and received the see of Exeter in exchange; yet Cary enjoyed neither, dying and being buried at Florence in 1419. See Fuller, *Worthies of England* (ed. Nuttall), i, 406.

Cary, Josiah Addison, a Presbyterian minister, was born at West Brookfield, Mass., March 29, 1813. He graduated at Amherst College in 1832, and at the Union Theological Seminary in 1839. He was a resident licentiate until 1843, and was ordained May 13, 1844. He was professor in the Deaf and Dumb Institute of New York city (1832–51), and for a time supplied the pulpit of a Dutch Reformed Church in the same city. In 1851 he was appointed principal of the Deaf and Dumb Institute, and, after sustaining this relation for one year, he removed to Columbus, O., where he died, Aug. 7, 1852. See *Gen. Cat. of Union Theol. Sem.* 1876, p. 12. (W. P. S.)

Cary, Mordecai, an Irish prelate, bishop of Clonfert, was translated to Killala in 1735, and died in 1752. He published a *Sermon* on James i, 27 (Dublin, 1744). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Cary, Phœbe, an American authoress, sister of Alice, was born near Cincinnati, O., Sept. 4, 1824, and died at Newport, R. I., July 31, 1871. When quite young, she contributed largely to periodicals. Her writings were chiefly poetical. Her earliest poem of special worth was *Near Home*, written in 1842. Her published works, besides the contributions to the volume issued in conjunction with her sister, were, *Poems and Parodies* (1854):—*Poems of Faith, Hope, and Love* (1868); and a large portion of the *Hymns for all Christians*, compiled by the Rev. Dr. Deems in 1869. She wrote a beautiful tribute to her sister's memory, which was published in the *Ladies' Repository* a few days before her own death.

Cary, Richard M., a Free-will Baptist minister, was born at Williamsburg, Vt., Dec. 10, 1794. After two or three changes of residence, his father removed, in 1806, to western New York, and settled in Boston, Erie Co., then known as "The Holland Purchase." He was converted in 1816, and soon after became pastor of the Church in Hamburg, N. Y., where he remained for twelve years, having also the pastoral charge of the Church in Zoar. He afterwards performed much evangelistic labor in different sections of the county, and was pastor of a church in what is now Ashford, Cattaraugus Co., for twenty years. In 1842 he removed to Johnstown, Rock Co., Wis., which was thereafter his permanent residence. He continued preaching in destitute places, establishing churches, etc., until his death, Oct. 16, 1868. See Barrett, *Memoirs of Eminent Preachers*, p. 157–170. (J. C. S.)

Cary, Robert, LL.D., an English clergyman and learned chronologer, was born at Cockington, Devonshire, about the year 1615, and educated at Exeter and Corpus Christi Colleges, Oxford. He became rector of Portlemouth, in Devonshire, and affiliated with the Presbyterians of that section during the civil war. He became archdeacon of Exeter, Aug. 18, 1662, but was ejected in about two years, after which he retired to his rectory at Portlemouth, where he died, Sept. 19, 1688. His principal work was entitled *Palæologia Chronica*, a chronological account of ancient time, in three parts: 1. Didactical; 2. Apodeictical; 3. Canonical (Lond. 1677). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Cary, Samuel, a clergyman of Boston, Mass., who died in 1815, aged thirty, published *Sermons*, etc. (1806–15). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Cary, Thomas, a Congregational minister, was born at Charlestown, Mass., Oct. 18, 1745. He graduated at Harvard College in 1761; was ordained at Newburyport, Mass., as pastor of the First Church, May 11, 1796, and died there, Nov. 24, 1808. "He possessed a strong and comprehensive mind, which was highly cultivated by reading, observation, reflection, and prayer." His only published writings are a few *Discourses*. See *The Panoplist*, Dec. 1808. (J. C. S.)

Caryatĭdès, a name given to statues of women, applied instead of columns, in Grecian architecture, as at the Erechtheum at Athens.

Caryātis, in Greek mythology, was a surname of *Diana*, who had a sanctuary near the pillars of Hermes, and close by Carya, in Laconia. The place was sacred to Diana and the nymphs, and yearly the Lacedæmonian maidens danced ring-dances around the statue of the goddess, which stood in the open air. Some have thought to find a fac-simile of these Spartan dancers in the Caryatides, or female columnar figures of antique architecture.

Caryophiles (or **Cariophyle**), JOHN MATTHEW, a Greek prelate and scholar, was born in the isle of Corfu. Having studied at Rome in the college of the Greeks, he returned to his own country, but soon went back to Rome, where he taught in the same college. He entered successively the service of cardinals Aldobrandini, Ludovisio, and Barberini—all three nephews of the popes. The second of these cardinals procured

for him the title of archbishop of Icone or Cogni, in the isle of Candia, which he held until his death, at Rome, in 1639. He wrote, *Refutatio Pseudo-Christianæ Catechesis Editæ a Zachario Gergano Græco* (Rome, 1631): —*Censura Confessionis Fidei quæ sub Nomine Cyrilli Patriarchæ Constantinopolitani Circumfertur* (ibid. eod.): — *Dottrina Cristiana del Cardinale Bellarmini* (in Italian and Syriac, ibid. 1633); and a number of other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Casa, one of the names anciently used to denote a church, e. g. *candida casa*, i. e. white church.

Casal, Chrysostom de, a Dominican of the 16th century, who wrote on the immortality of the soul, against Pomponius (Venice, 1525). — Landon, *Eccles. Dict.* s. v.

Casal (or **Cazal**), **Gaspar de**, a Portuguese prelate, was born at Santarem in 1510. In 1524 he entered the Augustinian order and taught philosophy at Lisbon and at the University of Coimbra. Having received the degree of D.D. in 1542, he was chosen by John III, in 1551, as confessor of the Infant John, and soon after was called to be confessor and counsellor of the king himself. In 1550 he was appointed to the see of Funchal, in Madeira, which he held till Aug. 9, 1555, and then resigned it, without having visited his diocese. He was afterwards made bishop of Coimbra. He assisted at the Council of Trent, and became conspicuous for his wisdom and learning. He wrote, concerning the affairs of the council, *De Cœna et Calice Domini* (Venice, 1563). The cathedral of Leiria was built at his expense, the first stone of which was laid Aug. 11, 1559. He died Aug. 9, 1587, leaving several works of theology and erudition; among them, *Axiomata Christiana* (Coimbra, 1550; Venice, 1563):—*De Sacrificio Missæ et SS. Eucharistiæ Celebratione* (Venice, 1563; Antwerp, 1566):—*De Justitia* (1563, 4 vols.):—also a commentary on the *Topics* of Aristotle, and *Carta a Rainha D. Catharina*, which was printed in the *Memoirs* of Barbosa. See Hoefer, *Nouv. Biog. Générale*, s. v.; Landon, *Eccles. Dict.* s. v.; Antonii *Bibl. Hisp. Nova*, i, 522 sq.; Keller, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Casalanzio, Josef de, a Spanish priest and philanthropist, was born in 1556 at Peralta, in Aragon. He went to Rome, where, seeing many vicious children, he became inspired with the thought of founding an institution for their instruction, which pope Paul V, in 1617, sanctioned as the "Pauline Congregation," and the members of which have been known since 1621 as "Regular Clerks of the Pious Schools." That religious order, suppressed by pope Innocent X, and established again by Clement IX, soon had a large number of colleges in Spain, Italy, Hungary, and Poland. Casalanzio, in renouncing the world, took the name of *Brother Joseph of the Mother of God*. He died at Rome, Aug. 25, 1648, and was beatified by Benedict XIV, and canonized by Clement XIII. See Hoefer, *Nouv. Biog. Générale*, s. v.

Casali, Andrea, an Italian painter and engraver, was born at Civita Vecchia about 1720, and probably studied under Sebastiano Conca. He died about 1770. He etched several plates: *The Virgin and Infant*, from Raphael, and *Edward the Martyr*, from his own design. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Casali, Uberto de, an Italian ascetic writer of the order of Minorites, was born at Casale, and lived in the 14th century. He wrote, *Arbor Vitæ Crucifixi Jesu* (Venice, 1485); a work rare as well as singular:—*De Septem Ecclesiæ Statibus* (ibid. 1516). See Hoefer, *Nouv. Biog. Générale*, s. v.

Casanata, Geronimo, an Italian prelate, was born at Naples, June 13 (others say Feb. 13), 1620. He left the bar in order to devote himself to ecclesiastical work. Innocent X made him his chamberlain, and governor of some of his cities. In 1658, Alexander VII sent him to Malta as inquisitor. In 1673 Clement X made him cardinal, and finally Innocent XII appointed him, in 1693, librarian of the Vatican. Casanata loved literature and encouraged those who cultivated it. He died at Rome, March 3, 1700. He founded the famous "Bibliotheca Casanatensis," by bequeathing his rich library to the Dominicans of the convent of Minerva, with a revenue of four thousand Roman crowns. He wrote *Discorso Istorico sopra l'Origine e Progresso della Regalia*. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers. *Biog. Dict.* s. v.; Wetzer u. Welte, *Kirchen-Lexikon*, s. v.

Casanato, Marc Antonio Alegre de, a Spanish Carmelite, died in 1658, at the age of sixty-eight, leaving a work entitled *The Paradise of Carmelites*.

Casanova, Jose Maria, a minister in the Methodist Episcopal Church South, was born at San Cristobal, state of Nuevo Leon, Mexico. He removed to Texas about 1865; was converted to Protestantism in 1874; and in 1875 was licensed to preach, and sent to start a mission in Concepcion. He continued a faithful missionary until his decease, Oct. 4, 1879. Mr. Casanova was nearly a pure-blooded Indian, and possessed fine preaching abilities. See *Minutes of Annual Conferences of the M. E. Church South*, 1879, p. 114.

Casati, Cherubino, an Italian theologian and preacher of the order of Clerks Regulars of St. Paul, was a native of Milan. He entered his order in 1565, and had the control of various colleges, and preached with success in many cities of Italy. He died January, 1618, leaving *Il Simbolo Apostolico* (Milan, 1615). See Hoefer, *Nouv. Biog. Générale*, s. v.

Casati, Paolo, an Italian Jesuit, was born at Piacenza in 1617. He taught mathematics and theology at Rome and in the colleges of his order, then was sent by his general to Sweden, where he influenced queen Christina to embrace the Catholic religion. On his return he governed several houses of the Jesuits, and was for thirty years at the head of the University of Parma, where he died, Dec. 22, 1707. His principal works are, *De Terra Machinis Mota* (Rome, 1668):—*La Tromba Parlante* (Parma, 1673):—*De Angelis* (Placenza, 1703):—*Opticæ Disputationes* (Parma, 1705); written when he was blind and eighty-eight years of age. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Casaubon, Méric, a Swiss Calvinistic theologian and critic, son of Isaac Casaubon, was born at Geneva, Aug. 14, 1599. He commenced his studies at the Protestant academy of Sedan, then went with his father to England, where he became distinguished, under the protectorate of Cromwell, by his attachment to the Stuarts. He died July 14, 1671, while rector of Bledon, in the county of Somerset, prebendary of Canterbury, and rector of Ickham. Like his father, he pursued a literary career, and was also one of the most distinguished critics of his time. He wrote, besides, some very scholarly works upon other subjects: *Pietas contra Maledicos Patrii Nominis et Religionis Hostes* (Lond. 1651):—*Vindicatio Patris Adversus Impostores* (1624). See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Casdŏë, a martyr of Persia, daughter of king Sapor, is celebrated by the Greeks and Latins Sept. 29, according to Tillemont (vii, 663); but the story is not in the *Menology* of Basil, and Sozomen knows nothing of it.

Case (or **Cass**), **Alexander**, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1600; was appointed to the living at Polwarth in 1604; was a member of the General Assembly in 1638, and of the Commission of Assembly in 1644 and 1646. He

died after July 28, 1651, aged seventy-three years. See *Fasti Eccles. Scoticanæ*, i, 423.

Case, Charles Z., a Methodist Episcopal minister, was born at Sodus, N. Y., July 21, 1837. He spent his early years on his father's farm; joined the Church at the age of fourteen; studied at Macedon Academy, Genesee Wesleyan Seminary, and Genesee College at Lima, where he graduated in 1861. During these years of study he acted as principal of Walworth Academy, and of the academy at Red Creek, Wayne Co. In 1861 he entered the East Genesee Conference, spent two years as professor of mathematics and ancient languages at Lima, and then, in 1863, began his regular conference duties. From that time until his decease he labored with great application, zeal, and success. He died Oct. 19, 1872. See *Minutes of Annual Conferences*, 1873, p. 129.

Case, Francis Hiram, a Congregational minister, was born at West Simsbury (now Canton), Conn., Oct. 1, 1797. He graduated at Yale College in 1822, and at the Yale Divinity School in 1825. Feb. 1, 1826, he was ordained pastor of the Congregational Church in Goshen. From this charge he was dismissed, Sept. 30, 1828. He was then for eighteen months an agent of the American Tract Society in the Southern States. Returning to Connecticut, he was installed pastor of the Congregational Church in Avon, Dec. 22, 1830. He was dismissed April 28, 1840, and soon after removed to Whitewater, Wis., where he supplied the pulpit from 1842 to 1844, and where he resided until 1863. He died at Cold Spring, Wis., Dec. 20, 1872. See *Obituary Record of Yale College*, 1873.

Case, John W., a Methodist Episcopal minister, was born at West Greenwich, R. I., July 22, 1798. He was converted at sixteen, and in 1822 was admitted on trial to the New England Conference. When the conference was divided, in 1840, he became a member of the Providence Conference, from which he received laborious appointments with small compensation until 1873, after which he was a supernumerary till 1878, and thereafter a superannuate. With declining health his mind failed, and the last few weeks of his life were spent in the Hartford Retreat for the Insane, where he died, May 13, 1880. His preaching was clear, concise, and practical; his pastorate faithful and useful. See *Minutes of Annual Conferences*, 1881, p. 88.

Case, Josiah Leonard, a Congregational minister, was born in New York in 1808. He graduated at Union College in 1836, and at the Andover Theological Seminary in 1839; was ordained Oct. 17, the same year, as pastor at Kingston; and died Nov. 15, the same year. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 137.

Case, Lyman, a Congregational minister, was born at Whiting, Vt., April 13, 1792. He studied theology with Josiah Hopkins and B. Wooster, and was ordained at Coventry, Vt., 1823. After his dismissal from Coventry, he preached in various towns in Vermont and Canada. During the latter part of his life, he was colporteur for the American Tract Society. He died Feb. 27, 1857. See *Cong. Quarterly*, 1864, p. 32.

Case, Moses Parmelee, a Congregational minister, was born in Vermont in 1819. He graduated at the University of Vermont in 1839, and studied theology a part of a year in Andover Theological Seminary, as a member of the class of 1845. He was a teacher in the high-school of Newburyport, Mass., seven years, and died at Pepperell, Dec. 18, 1859. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 168.

Case, Pierre de. See Casis.

Case, Thomas, an eminent English Nonconformist divine, was born at Boxley, in Kent, in 1598 or 1599, and educated at Christ Church, Oxford. He took orders in the Church of England, and preached for some time in Oxfordshire and Kent, and held the living of Erpingham, in Norfolk, from which he was ejected for nonconformity. In 1641 he joined the parliamentary party, and became minister of St. Mary Magdalen, Milk Street, London, and afterwards lecturer at Aldermanbury and St. Giles's, Cripplegate. He was imprisoned six months in the Tower for being implicated in the plot of Christopher Love (q. v.), but was released and restored to his living. He died May 30, 1682. His works consist chiefly of sermons preached on various occasions. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Case, Wheeler, a Presbyterian minister, was licensed to preach by Suffolk Presbytery, settled as first pastor of Pleasant Valley Church, Duchess Co., N. Y., in November, 1765, and continued there more than twenty years. He died in 1793, leaving a number of poems, written to promote the cause of liberty (republished in New York in 1852). See Alexander, *Princeton College in the 18th Century*.

Case, William, a Congregational minister, was born in Connecticut in 1796. He graduated from Yale College in 1821; studied theology for two years in Andover Theological Seminary, as a member of the class of 1824, and was ordained Sept. 1 following. He was pastor at Chester, Conn., from 1824 to 1835; stated supply at New Hartford during 1835 and 1836; without charge at East Windsor from 1836 to 1842; stated supply at Middle Haddam from 1842 to 1844; teacher at Haddam from 1844 to 1846; stated supply at North Madison during 1846 and 1847; and without charge from that time until his death at Hartford, April 28, 1858. See *Triennial Cat. of Andover Theol. Sem.* 1870, p. 60.

Casel (or **Chessel**), Johann. See Caselius.

Caselli, Carlo Francesco, an Italian prelate, was born at Alessandria, Oct. 20, 1740. He entered the order of Servites, became procurator-general, then consulter of the Congregation of Rites, and was one of the signers of the Concordat in 1801. Pius VII raised him to the dignity of bishop of Sidon *in partibus*, made him cardinal in 1802, and appointed him bishop of Parma in 1804. In 1811 Caselli sat in the Council of Paris. On the fall of Napoleon the empress, Marie Louise conferred upon him the office of private counsellor, with the title of member of the order of St. George. In 1823 he returned to Rome, and was a member of the conclave for the election of a new pontiff. He died April 19, 1828. See Hoefer, *Nouv. Biog. Générale*, s. v.

Casembroodt (or **Casenbrot**), Abraham, a Dutch painter, lived about 1650. He painted some historical subjects, three of which, representing the *Passion of Christ*, are in the church of San Giovacchino, at Messina.

Casement, (1) a frame enclosing part of the glazing of a window, with hinges to open and shut. (2) An old English name for the deep hollow moulding, similar to the *scotia* of Italian architecture, which is extremely prevalent in Gothic architecture, in cornices, door and window-jambs, etc., especially in the Perpendicular style, and which is frequently enriched with running patterns of foliage.

Casey, Hiram, a Baptist minister, was born in Georgia, March 23, 1790. He united with the Church in 1812, and soon began to preach. So neglected had been his education that when he commenced preaching he could scarcely read a hymn or text. In his personal appearance he had everything in his favor. He travelled extensively, not only in Tennessee, but in other parts of the country, having for his companion Rev. John Wiseman, a famous preacher of his times. He was instrumental in building up several churches in Middle Tennessee. In 1824 he moved to Hardeman County, Tenn., and devoted most of his time to ministerial work until his death, Dec. 4, 1828. See Borum, *Sketches of Tennessee Ministers*, p. 140–145. (J. C. S.)

Cash, Rezin, a Methodist Episcopal minister, was a native of the western shore of Maryland, Montgomery County. In 1794 he entered the travelling connection,

and remained faithful until his death, in 1803. Mr. Cash was a man of great solemnity of mind, goodness of heart, and attentive steadfastness in Christian and ministerial duties. See *Minutes of Annual Conferences*, 1804, p. 117.

Cash, Thomas, an English minister of the Society of Friends, was born at Alderley, Nov. 13, 1739. He was converted in his twenty-fourth year, and when thirty-two years of age felt himself called of God into the ministry. He travelled through Great Britain, appointing meetings for all who desired to hear the gospel. Having in his secular business acquired a competency, he gave his entire attention to the ministerial work. He died Jan. 16, 1809. See *Piety Promoted*, iii, 409–413. (J. C. S.)

Cash, Thomas Y., a minister in the Methodist Episcopal Church South, was born at Warrenton, Fauquier Co., Va. His pious parents led him to give his heart and devote his life to God when but a boy. After spending several years as an earnest, pious Christian, and serving some time as a local preacher, he entered the Virginia Conference in 1848, and labored therein until his death, Feb. 11, 1865. Mr. Cash was remarkable for his devoted, consistent Christian life. He was quiet and unobtrusive, yet wielded a wondrous power. He was sound and clear in Scripture exposition, and fearless in the application of truth. See *Minutes of Annual Conferences of the M. E. Church South*, 1865, p. 558.

Cashmerian Version OF THE SCRIPTURES. This is in the dialect spoken north of Lahore. An edition of the New Test. was printed in 1820, after having been ten years in course of preparation. In 1832 the Old Test. was completed for the press as far as the second book of Kings.

Casiāna was a deaconess, to whom Theodoret wrote his *Epist.* 17.

Casillac, BERNARD DE, a French prelate, was provost of Saint-Cécile of Albi and prior of Fargues, when he was elected by the chapter, Dec. 9, 1434, in place of Pierre Neveu; but pope Eugenius IV gave the bishopric to Robert Dauphin, bishop of Chartres. De Casillac applied to the Council of Basle, which recognised his election and consecrated him, Feb. 12, 1435, in the church of the Franciscan friars at Basle. Robert, on the other hand, received the appointment from the pope, and was confirmed by the king, and the two candidates then made haste to take possession of the bishopric by arms. Finally their case was brought before the parliament at Paris, which, by decree of April 1, 1460, sustained Bernard de Casillac. This prelate, however, died eighteen months afterwards, Nov. 11, 1462, leaving behind him only ruins as marks of his career. See Hoefer, *Nouv. Biog. Générale*, s. v.

Casimir, patron *saint* of Poland, was grand-duke of Lithuania, and third son of Casimir IV, born Oct. 5, 1458, and was educated by John Dlugoff, a canon of Cracow, commonly called Longinus. Casimir, in early youth, devoted himself to piety and self-denial. When the nobles of Hungary, dissatisfied with Matthias Corvinus, their king, entreated the king of Poland to send his son Casimir to occupy the throne, the latter, with extreme reluctance, went thither; but finding that the differences between Matthias and his people were adjusted, he joyfully returned home, and spent the rest of his life in exercises of devotion. He died of consumption, at Wilna, in Lithuania, March 4, 1482. He was canonized by pope Leo X. The day of his commemoration is March 4. See Land., *Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Casimir, a French Capuchin theologian, was born at Toulouse in 1634. He was made rector after 1666. Of his works there are extant, *Histoire de Mlle. de Bachelier* (Rouen, 1642, 1680, 12mo):—*Atomi Philosophiæ Peripatet.*, etc. (Béziers, 1674, 8vo):—*La Vie du P. Jean Baptiste d'Este* (ibid. 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Casīna was martyred, together with her husband, Melasippus, and her son, Antony, at Ancyra, by order of Julian the Apostate. According to *Menol. Basil.*, they are commemorated Nov. 7.

Casino, MONTE (or *Monte-Cassino*) is a celebrated abbey in Italy, founded by St. Benedict, and situated on a mountain immediately behind the city of Casino. It was here that St. Benedict established the order which bears the name of this place. The abbey of Monte-Casino was destroyed by the Lombards in 580, when St. Benedict, the abbot, and all his monks escaped to Rome, and were lodged near the Lateran church. About 720 they were restored, under the abbot Petronax. In 884 the house was again destroyed by the Saracens, in 1046 by the Normans, and by the emperor Frederick in 1239. The Chronicle of Monte-Casino, published in 1603, comprehends all the memorable facts connected with the monastery and church, from 542 to 1136. It is in four books, the three first written by Leo of Ostia, the fourth by Peter the Deacon. See MONTE-CASSINO.

Casiri, MICHAEL, a learned Maronite, was born in 1710 at Tripolis, in Syria. Being educated at Rome, in the college of St. Peter and St. Marcellinus, he entered the clerical order in 1734. In 1735 he accompanied Assemani into Syria, by order of the pope, to assist in a synod of the Maronites. Casiri made a report in 1738 at Rome on the religious opinions of that sect, after which he was appointed to teach in his convent Arabic, Syriac, and Chaldee, theology and philosophy. In 1748 he went to Madrid, and was employed there in the royal library, and in 1749 in the library of the Escurial, of which he was made director soon afterwards. He began in 1750 to collect the materials of the *Bibliotheca Arabico-hispana*, etc. (Madrid, 1760–70, 2 vols.). This famous work has a particular merit on account of its extracts from historical books in Arabic. The second volume, which treats of geographers and historians, is very interesting, and contains numerous documents concerning the wars between the Moors and Christians upon the Spanish peninsula. Casiri died at Madrid, March 12, 1791. See Hoefer, *Nouv. Biog. Générale*, s. v.

Casis, PETRUS DE (*Pierre Desmaison*), a French ecclesiastic, was a native of Limoges, where he also joined the order of the Carmelites. In 1324 he was appointed provincial of Aquitania, and in 1330 general of his order. In 1341, Benedict XII made him bishop of Vaison, and in 1342 he was appointed by Clement VI patriarch of Jerusalem. He died Aug. 3, 1348. See *Bibliotheca Carmelitana* (Aurelianis, 1752), ii, 561 sq.; Hundhausen, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Caskey, CURTIS, a Lutheran minister, was born at Canton, O., Oct. 17, 1827. His opportunities for securing an education were meagre. He was ordained in 1857 by the synod of northern Indiana, and for twenty-six years was actively engaged in the ministry. His last pastorate was what was then known as the Millersburg charge, in which he served more than five years. He died at his residence in Ligonier, Noble Co., Ind., Sept. 12, 1881. See *Lutheran Observer*, Oct. 7, 1881.

Casmann, OTTO, a German theologian and naturalist, was rector at the school of Stade, in Hanover, and afterwards pastor of the same town. He died Aug. 1, 1607. Of his works there are, *Quæstionum Marinarum Libri ii* (Frankfort, 1596, 1607, 2 vols. 8vo):—*Nucleus Mysteriorum Naturæ Enucleatus* (ibid. 1605, 8vo):—two editions of the treatise of *De Re Cibaria* of Bruyerin:—also some other works in German and Latin, on asceticism, of little value. See Hoefer, *Nouv. Biog. Générale*, s. v.; Chalmers, *Biog. Dict.* s. v.

Casmillus (or **Cadmillus**) was the fourth of the

Samothracian gods, or Cabiri. Wherever he went, the harmony of his voice, the eloquence of his speech, his graceful mien, and chaste conduct persuaded men to regular, discreet, and moral ways of living. He is thought to be the same as *Mercury*.

Casnedi, Carlo Antonio, an Italian Jesuit theologian, was born at Milan in the second half of the 17th century. After teaching philosophy and theology for some time in his native place, he visited the court of Madrid, and became examiner of the inquisition. He then went to Lisbon, where he became provincial of his order over Lusitania. He died in the first quarter of the 18th century, leaving *Crisis Theologica in Selectiores Hujus et Elapsi Sæculi Controversias* (Lisbon, 1711). See Hoefer, *Nouv. Biog. Générale*, s. v.

Casola, Pietro, an Italian theologian, was born at Milan. He became canon of the cathedral at Milan, and died there in 1507. His works are, *Liber Litaniarum Triduanarum* (Milan, 1494):—*Rationale Cærimoniarum Missæ Ambrosianæ* (ibid. 1498, 4to):—*Ceremoniale Missæ Ambrosianæ* (ibid. 1499). See Hoefer, *Nouv. Biog. Générale*, s. v.

Casolani, Alessandro, a reputable Italian historical painter, was born at Siena in 1552, studied under Cav. Roncalli, and died in 1606. His works are principally in the churches of Siena; there are also a number at Naples and Genoa. His best is *The Martyrdom of St. Bartholomew*, at the church of the Carmelites.

Casolani, Ilario (or **Cristoforo**), an Italian painter, was born at Siena in 1588. He was a son of Alessandro, who instructed him in his art. He finished *The Assumption*, for the church of San Francesco at Sienna, sketched by his father before his death, and then went to Rome, and executed some fine work in the church of the Madonna de Mouli—*The History of the Virgin*, and an *Ascension; The Trinity* in Santa Maria, in Via. He died in 1661. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Casone, Giovanni Battista, an Italian painter, was a native of Sarzana, living in 1668; studied under Fiasella at Genoa. There is an altar-piece in Della Vigne, in that city, representing *The Virgin Surrounded by Angels*.

Caspar, Adolphus B., a minister of the Reformed Church, was born at Halberstadt, Germany, Nov. 2, 1810. His father, the Rev. Frederick W. H. Caspar, was court-preacher to William III, king of Prussia. The son was educated in his native country. In 1836 he emigrated to America, and entered the ministry in 1837. His first charge was Dillsburg, York Co., Pa. In 1840 he became pastor of several congregations in and around New Berlin, Union Co., Pa., where he died, June 5, 1882. For some years he was not able to preach, but made himself useful by practising medicine. He was a man of fine talents, high culture, and excellent social qualities, and was greatly respected in the community in which he lived. See *Ref. Ch. Miss.* July 5, 1882. (D. Y. H.)

Caspari, Christian Eduard, a Protestant theologian of Germany, who died as pastor in Alsace in 1878, is the author of *Chronologisch-geographische Einleitung in das Leben Jesu Christi* (Hamburg, 1869); translated into English by M. I. Evans, *A Chronological and Geographical Introduction to the Life of Christ* (Edinburgh, 1876). (B. P.)

Caspari, David, a Lutheran theologian of Germany, was born March 5, 1648, at Königsberg. Having completed his studies at various universities, he was in 1676 appointed sub-inspector of the Albertinian college at his native place; in 1678, rector of the cathedral school at Riga, where he died as superintendent, Feb. 28, 1702. He wrote, *De Vita Dei, Qualis ea sit ex Monte Græcorum et Potissimum Aristotelis* (Jena, 1673):—*De Quæstione an Virtus Cadat in Deum* (Königsberg, 1677):—*De Futuri Theologi Studiis Philologicis et Philosophicis* (edited by his son, 1705):—*Breviarium Theologiæ Moralis* (also edited by his son, 1712). See Gadebusch, *Liefländische Bibliothek;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Caspari, Georg, son of the preceding, was born at Riga, April 17, 1683. He studied at Rostock, and died at his native place, April 12, 1743. He published, *De Descensu Christi ad Inferos* (Rostock, 1704):—*De Testamentis Divinis* (ibid. 1705); and other works. See Gadebusch, *Liefländische Bibliothek;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Caspensis, Ludovicus, a Spanish Capuchin, was born at Saragossa, and joined his order when sixteen years of age. He was provincial of Aragon, and died in 1647. He wrote, *Cursus Integer Theologicus* (Lugduni, 1642, 1643, 2 vols.; enlarged edition, Lyons, 1666):—*Cursus Integer Philosophicus* (2 vols.):—*Apologia in Defensionem Annalium Zachariæ Boverii* (Cæsaraugustæ, 1645). See Jeiler, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Caspers, Andreas, a Protestant theologian of Germany, was born Jan. 19, 1819, at Schleswig. He studied at Kiel; was in 1849 deacon at St. John's, in Flensburg; in 1851, pastor primarius and provost at Husum; and died April 9, 1879. He wrote, *Das Symbolum Apostolicum mein Beichtbüchlein* (Stutgard, 1857):—*Diaspora Gedanken aus der Schrift* (ibid. 1858):—*Christi Fussstapfen* (Leipsic, 1861–63; Engl. transl. *The Footsteps of Christ*, by A. G. Rodham, Edinburgh, 1871):—*Praktische Auslegung der evangelischen Pericopen* (1872):—*Praktische Auslegung der epistolischen Pericopen* (1875). See Zuchold, *Bibl. Theol.* i, 217. (B. P.)

Caspi, Joseph. See Ibn-Caspi.

Cass, William D., a Methodist Episcopal minister, was born at Bradford, Vt., April 2, 1797. He was converted at thirteen, but grew lukewarm; was reclaimed several years later by the Free-will Baptists, and was an ordained minister in that body several years. In 1827 he united with the New Hampshire Conference, and served the Church faithfully until 1866, when he retired to farm life near Sanborton Bridge, and there remained till his death, May 7, 1867. Untiring energy, flaming zeal, and an indomitable will made Mr. Cass one of the greatest powers of his conference. See *Minutes of Annual Conferences*, 1868, p. 91.

Cassady, Francis Stansbury, a Methodist Episcopal minister, was born at Baltimore, Md., Feb. 5, 1827. He was converted in 1846, and in 1850 entered the Baltimore Conference; continued his labors until March, 1872, and then became superannuated, which relation he sustained until his death, in his native city, Nov. 22, 1872. Mr. Cassady possessed superior powers of mind, which, by careful discipline, made him distinguished for comprehensiveness and clearness of thought, originality, and ability. See *Minutes of Annual Conferences*, 1873, p. 30.

Cassady, Thomas S., a minister in the Methodist Episcopal Church South, was born at Montgomery, Va., in 1817. He was converted in his twentieth year; three years later received license to preach, and in 1845 entered the North Carolina Conference, and labored faithfully until his decease, Dec. 11, 1849. See *Minutes of Annual Conferences of the M. E. Church South*, 1850, p. 292.

Cassan (Caissin, Cassidanus, Cassidus) was, according to Colgan, a common name among the saints of Ireland; he mentions four, who are also given in *Mart. Doneg.* and *Tallaght*, but whom he cannot distinguish with any historical accuracy.

1. There is entered in the *Annals of the Four Masters*, "A.D. 695, Caisin, scribe of Lusca, died." He was son of Athracht, of the race of Laeghaire, son of Niall, and the monastery where he was scribe or chronicler

was Lusk or Lush, now a parish in the barony of E. Balrothery, County Dublin.

2. Son of Neman. *Mart. Doneg.* calls him "Caisin of the Dal Buain, who is of the race of Eochaidh, son of Muiredh, of the posterity of Heremon." He flourished about A.D. 530, and was a contemporary of St. Finnian of Clonard. He is commemorated March 1.

3. Of Jomdual and Domnach-mor, in Magh-Echnach. About the middle of the 5th century, when St. Patrick began to preach in Ireland, St. Cassan lived in Meath. He is said to have gone on a pilgrimage to Rome, and on his return became "Abbas, episcopus, et scholæ publicæ rector." St. Patrick afterwards gave him the church of Domnach-mor in Magh-Echnach, and also a holy patena; at this ancient church of Donaghmore, in the barony of Lower Naran, his relics were preserved and held in the highest veneration for ages after his death. Colgan says he flourished about A.D. 456, but Ceranus or Ciaran of Saighir, a fellow-traveller to Rome, is usually placed in the following century. He is commemorated March 28.

4. Of Domnach-Peduir. This Cassan of Peter's Church is probably son of Maenach, and brother of St. Fachtna of Ross. He may also be Cassidus or Cassidanus, "institutor" of St. Senan at Iniscathey. He was born in the region of Kierraighe Chuirke (probably a part of Kerry), and dwelt in the monastery of Irras, where he gave the monastic robe and tonsure to St. Senan. To this monastery, the scene of his early training, and the resting-place of his master, St. Senan was coming when he felt his own end approaching, but died on his way thither. He is commemorated June 17.

We find mention, also, of Cassan Cluain-ratha, June 20. At Dec. 3, there is a Cassan, where Dr. Reeves (*Mart. Doneg.* by Todd and Reeves, p. 325) cites an authority for identifying him with the martyr Cassan in Mauritania, commemorated in the *Roman Martyrology.*

Cassan, Stephen Hyde, an English clergyman, was born in 1789. He was presented to the living of Bruton, in 1831, and died in 1841. He published, *Lives and Memoirs of the Bishops of Sherborne and Salisbury*, 705–1824 (Salisbury, 1824):—*Lives of the Bishops of Winchester, from Birinus to the Present Time* (Lond. 1827, 2 vols. 8vo):—*Lives of the Bishops of Bath and Wells*, etc. (1829):—*Considerations Respecting the Corporation and Test Acts* (1828). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Cassana, Giovanni Francesco, an Italian painter, was born at Genoa in 1611, and studied under Strozzi. He passed some time at the archduke's court in Mirandola, where he painted a picture of St. Girolamo, in the dome of the church, besides other creditable pictures. He died in 1691. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cassana, Maria Vittoria, an Italian female artist, sister of the preceding, painted small pictures of devout subjects for private collections, which were much esteemed. She died at Venice in 1711. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cassanate, Marcos Antonio Alegre, a Spanish Carmelite, was born in 1590 at Tarragona, and died in 1658, leaving nine volumes of sermons and other writings, among which are *Paradisus Carmelitici Decoris*, etc. (Lyons, 1639, fol.). This work, which is a sort of library of famous Carmelites, was censured by the Sorbonne. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cassandra, in Greek legend, was the most unfortunate of all the daughters of Priam and Hecuba. Apollo loved her, and promised, if she would favor him, he would teach her to look into the future. She promised, but, after having been gifted by the god, she did not keep her word. Therefore he deprived her of the faith of the people, and caused her to be a mockery among men. She was now thought insane, and, as she prophesied nothing but evil, she was imprisoned in a tower. Later she became a priestess of Minerva, out of whose temple Ajax, son of Oileus, dragged her by the hair, when she had accidentally thrown down the statue of the goddess. At the conquest of the city she was given to Agamemnon, who took her with him on his ships, and by her became father of the twin sons Teledamus and Pelops. When the king returned to his country he was murdered, with Cassandra. Her two sons also were slaughtered by the revengeful Clytemnestra on the grave of Agamemnon. Pausanias relates that in the ruins of Mycenæ there might be seen the grave of Agamemnon, of Cassandra, and of the two sons. She had a temple at Leuctra and a statue by the name of *Alexandra.*

Cassani, José, a Spanish Jesuit hagiographer, who lived in the first part of the 18th century, wrote, *Vida Virtudes y Milagros de San Stanislas Kostka* (Madrid, 1715, 8vo):—*Vida, Virtudes y Milagros de San Luis Gonzaga* (ibid. 1726, 8vo):—*Historia de Provincia de Compagni de Jesus del Nuevo Regno de Granada* (ibid. 1741, fol.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cassel, Johann Philip, a German writer, professor of elocution and librarian of the reformed gymnasium at Bremen, where he was born Oct. 31, 1707, and died July 17, 1783, is the author of *Templo Oniæ Heliopolitano* (Bremen, 1730):—*De Locis in Usum Sacrum Destinatio* (Magdeburg, 1731):—*Diss. περὶ τῶν λίθων κεκραξομένων, ad Luc. xix*, 40 (ibid. 1737):—*Judæorum Odio et Abstinentia a Porcina* (ibid. 1739):—*De Gloria Jesu Christi in Regno Gratiæ* (ibid. 1743–46):—*Nachrichten von der Kirche des heil. Willebald in Bremen* (Bremen, 1775). See Meusel, *Gelehrtes Deutschland*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 545; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cassels, John Baker, a Presbyterian minister, was born in Liberty County, Ga., April 6, 1811. He spent part of a year in Princeton Seminary, N. J.; was also a student in Columbia Seminary; was ordained an evangelist by the Presbytery of Hopewell, April 22, 1837; was pastor at Salem Church, Ga., during 1837 and 1838, and died in Wilkes County, July 24, 1838. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 81.

Cassentino, Jacopo di, an Italian painter, was born about 1270, and studied under Taddeo Gaddi. He founded the Florentine Academy in 1350. His most memorable work was *St. Luke Painting the Portrait of the Virgin*, painted for the chapel of the academy. He died in 1356. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cassian, *Saint.* See Cassianus.

Cassiani, *Padre* Stefano (called *il Certosino*), an Italian painter, lived at Lucca about 1660. He painted in fresco the cupola of the church of the Carthusians at Lucca, also two altar-pieces, representing subjects from the life of the Virgin, and several works for other churches of that order in Pisa, Siena, and elsewhere.

Cassianus is the name of several persons in early Christian records:

1. The second Gentile bishop of Jerusalem (Eusebius, *H. E.* v. 12).

2. Julius. See Cassan, Julius.

3. A Christian schoolmaster, and apparently a shorthand teacher at Imola (*Forum Cornelii*), in Romagna, who, on refusing to sacrifice, was given up to the boys of his school to kill with their styles and tablets. His martyrdom is assigned to Aug. 11 or 13, on which latter day it has been celebrated since the 8th century. He is said to be buried under the altar of the cathedral at Imola, which is dedicated to him (Tillemont, v, 53). The martyrdom is thought to have occurred in the time of Decius (249–251).

4. A martyr at Tangiers, commemorated Dec. 5

(*Mart.* Usuardi). He is said to have been clerk of the prætorium at Tangiers, when the magistrate Aurelius Agricola condemned to death St. Marcellus the centurion, at which Cassianus became so indignant that he threw both pen and paper to the ground. He was put into prison and beheaded in 298; according to the Jerusalem *Martyrology*, Dec. 3.

5. One of those martyred with Saturninus and Datirus, under Diocletian, in 305.

6. One of the eighteen martyrs of Saragossa; being one of the four whom Prudentius calls *Saturninus*. He is commemorated, according to Usuard's *Mart.*, April 16.

7. A deacon of Rome, sent by pope Melchiades (Miltiades) to receive back the confiscated catacombs at the close of the persecution (A.D. 313), and identified by the Donatists with a Cassianus who had been a *traditor;* an identification which Augustine (*Post. Coll. ad Don.* ix, 662) indignantly repudiates.

8. One of the Donatist bishops who petitioned Julian (A.D. 362) to be recalled from exile and restored to the possession of their basilicas. They spoke of justice as the only plea that had any weight with the apostate.

9. Bishop of Autun, was born of noble parents in Alexandria, and brought up by bishop Zonis; he made his house a Christian hospital in the time of Julian, liberated his slaves, and built a church to St. Lawrence, at Orta in Egypt, at which place he was made bishop against his will, in the time of Jovian, A.D. 363. He afterwards went to Autun, where he helped in the conversion of the pagans, and would have proceeded to Britain, but Simplicius detained him. Simplicius dying three years later, he was unanimously appointed his successor. He held the see for twenty years. He is commemorated, according to Usuard's *Mart.*, Aug. 5.

10. A presbyter who took part in the Council of Aquilea, A.D. 381.

11. Of Rome, A.D. 431, commemorated Feb. 29 (*Cal. Byzant.*); perhaps identical with one of the above.

Cassidānus (or **Cassĭdus**). See CASSAN.

Cassiday, DAVID, a Methodist Episcopal minister, was born in Vermilion County, Ill., June 6, 1826. He was converted when about fourteen; received license to preach in 1846, and admitted into the Illinois Conference; located in 1850, and began business to provide for the education of his children; re-entered the effective ranks in 1852, and continued faithful until his death in April, 1862. Mr. Cassiday was sound in theology, practical in preaching, and earnest in his Christian life. See *Minutes of Annual Conferences*, 1862, p. 177.

Cassie, JOHN, A.M., a Presbyterian minister, was born at Peterhead, near Aberdeen, Scotland, in 1807. He studied theology at Glasgow, was ordained in 1834, and installed pastor of a congregation at Port Hope, Canada West, in 1835. He died June 19, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 316.

Cassin, EUGÈNE, a French philanthropist, was born in Sens, Dec. 11, 1796. Having distinguished himself by his devotion to the sick in the hospital of Sens, which he entered as an employée, he went to Paris and became one of the most active agents of all the societies of instruction and associations of charity. He died Feb. 14, 1844, leaving *L'Almanach Philanthropique* (Paris, 1826, 1827):—*Choix de Nouveaux Facsimile d'Écrivains Contemporains et de Personnages Célèbres* (ibid. 1833). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cassino, BARTOLOMMEO DI, an Italian painter, was a native of Milan, and studied under Civerchio. There are works by him at Milan, particularly an altar-piece in the Immacolata, dated 1513.

Cassito, LUIGI VICENTE, an Italian theologian and antiquarian, was born at Bonito in 1765. He entered the order of Dominicans, became prior at the great convent of Naples, and died March 1, 1822. His principal works are, *Institutiones Theologicæ* (4 vols. 8vo):—*Liturgia Dominicana* (2 vols. 8vo):—*Atti Sinceri del Martire di Cuma, S. Massimo:*—also *Discourses* and *Funeral Orations.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Cassius is the name of several men in early Christian records or legends:

1. Bishop of Tyre, who in the year 198 attended the synod held at Cæsarea, under the presidency of Theophilus, bishop of that city, and Narcissus, of Jerusalem, to settle the paschal controversy (Euseb. *H. E.* v. 25).

2. *Saint*, of Auvergne, about the time of Crocus, king of the Alemanni (probably A.D. 260), was found by Victorinus, the officer of the pagan priest, in a village called the village of the Christians. Victorinus is said to have been so touched by his preaching and miracles that he became a Christian and a miracle-worker himself, and the two were martyred together, May 15. See *Acta Sanctorum*, May, iii, 454.

3. Numidian bishop addressed in Cyprian, *Epist.* 70, and speaks twenty-second in *Sentt. Epp. Syn. Carth.* as bishop of Macomades, near Cirta.

4. A jailer at Byzantium, who kept Acacius in custody in A.D. 306, and testified that he had heard from the fellow-prisoners, and seen with his own eyes, that many splendid soldiers, advocates, and physicians attended on him in his cell, but disappeared immediately when the door was unlocked. He was flogged for the assertion, but persisted in it, and offered to die for it, according to Simeon Metaphrastes.

5. Martyr at Bonn, Oct. 10, along with St. Gergon, according to Usuard's *Mart.*

6. Bishop of Narni, said to have freed the sword-bearer of Totila from a devil by signing him with the cross. He is commemorated on June 29.

Cassius, BARTHOLOMÆUS, a Dalmatian theologian and grammarian, of the Jesuit order, was born in 1575. After having been missionary in the Levant, he became successively provincial at Ragusa and apostolic penitentiary at Rome. He died Sept. 28, 1650, leaving *Institutiones Linguæ Illyricæ* (Rome, 1604, 8vo). Cassius also wrote, *Spiritual Songs*, in the Dalmatian language (1624, 8vo):—translations of the *Roman Ritual* (1640, 4to), and of the *Missal* (1641, fol.). His other works, which are in Latin, are ascetic, and of no interest. See Hoefer, *Nouv. Biog. Générale*, s. v.

Casson, HODGSON, an English Wesleyan minister, famous for his zeal, eccentricity, and success, was born at Workington, Cumberland, in 1788. He was converted under the Methodist ministry, applied himself to study, became a local preacher—preaching and being persecuted everywhere—and was received by the Conference in 1815. His circuits were principally in the north of England and in Scotland. After a ministry of remarkable earnestness, he reluctantly retired from the active service in 1838, residing in Berstal, and died Nov. 23, 1851. See *Minutes of the British Conference*, 1852, p. 11; West, *Sketches of Wesleyan Preachers*, p. 187 sq. (Lond. ed.); Stevens, *Hist. of Methodism*, iii, 294–304; Steele, *Life and Labors of Hodgson Casson* (Lond. 1854).

Cast, CHARLES, a minister of the Reformed Church, was born in Ettlingen, Germany, Feb. 22, 1815. He studied in the universities of Freiburg and Heidelberg, completing his theological course at Freiburg. He was ordained as a Roman Catholic priest in 1845, having been called to Carlsruhe, the capital of Baden, where he attracted considerable attention as a pulpit orator. He came to America in 1850, renounced Romanism, and, in 1852, was received by the Synod of the Reformed Church at Baltimore, Md. He labored successively in the East and West, and finally settled in Egg Harbor, N. J., where he died Jan. 2, 1883. Mr. Cast was a man

of good natural endowments and thorough scholarship, an able and eloquent pulpit orator, and successful pastor. (D. Y. H.)

Castagnares, Agostinho, a Roman Catholic missionary, was born Sept. 25, 1687, at Palta, in Paraguay. He was educated by the Jesuits, and entered their society when a youth. It was intended by his superiors that he should preach the faith to the savages, and being placed among the Chiquitas and Guaranis, he succeeded in converting a part of the Samuques tribe. He then went to the Mataguais, among whom he had already made some converts, when he was killed by the cacique of the tribe, Sept. 15, 1744. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castagniza (or **Castaniza**), Juan de, a Spanish biographer and theologian, of the order of Benedictines, who died at Salamanca in 1598, was general preacher of his order, chaplain of Philip II, and censor of theology of the apostolic judges of faith. His principal works are, *La Vita de Santo Benito* (Salamanca, 1583, 8vo):—*Historia de Santo Romualtos Padre y Fundador del Ordene Camaldulense* (1597, 4to). Some biographers attribute to him a well-known book, *Batalla Spiritual*, but it is known now that the monk Laurent Scupoli wrote it. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castagno, Andrea del, a distinguished Italian painter, was born in Tuscany in 1409, and was placed under Masaccio for instruction while quite young. The best of his works are at Florence, in the Hall of Justice, and in the Church of Santa Lucia; also on a wall in the monastery Degli Angeli. He died in 1480. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Castalia, in Greek mythology, was a nymph, the daughter of the river-god Achelous, who lived near Delphi, and from whom the Castalian spring has its name. She is said to have been very beautiful, and loved by Apollo, and to escape his attentions she threw herself into the spring. Thereupon the god selected this place as his favorite spot, ordered a temple to be built, and endowed the spring with animating virtues, so that whoever drank from it would become a poet. From this spring, as also from the spring Cassotis, the Pythian prophetess drank before she took the tripod.

Castalius was bishop at the Council of Sinuessa, A.D. 303.

Castanet. See Cymbal.

Castanet, Bernard de, a French prelate, was born at Montpelier of an ancient family from Rouergue. He was auditor of the papal palace under Innocent V, when called to replace Bernard of Cambrez in the see of Albi, March 7, 1276. He immediately built a new cathedral, the magnificent church of St. Cécile. He laid the foundations of a convent for the Dominicans, and another for the Minorite Franciscans. Being appointed by Philip the Fair to treat with Boniface VIII about the canonization of St. Louis, he displayed great prudence, and secured the secularization of his own chapter. The severity of the bishop in his functions, however, excited the indignation of the people, of the consuls, and even of the clergy, who brought their complaints before the court of Rome. In 1308 the pope made inquiries, in consequence of which Bernard of Castanet was transferred to the bishopric of Puy. Eight years afterwards John XXII assigned the bishopric of Paris and the cardinal's hat to Castanet. The latter died Aug. 14, 1317, at Avignon. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castaneus, Henri Louis, bishop of Poitiers, was born Sept. 6, 1577, at Tivoli, and died July 30, 1651. He wrote, *Commentarius in Genesin:—Commentarius in Evangel. Matthæi et Acta Apostolorum:—Synopsis Distinctionum Theologicarum et Philosophicarum* (edited, with annotations, by Sam. Maresius, 1658):—*Nomenclator Illustrium Cardinalium*, etc. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 693. (B. P.)

Castberg, Peter Atke, founder of the institution for deaf mutes at Copenhagen, was born in Norway in 1780. After having passed through his medical studies at Copenhagen, he travelled through Germany, France, and Italy to study methods of instruction for the deaf and dumb. On his return in 1805 he became professor, and in 1807 director, of the institution. He died in 1827, leaving, among other scientific dissertations, *Farelosninger over Dovstumme-Undervïsningens Methode* (Copenhagen, 1818):—*Sententiæ de Inspiratione Prima* (ibid. 1823):—*Carl Michael de l'Épée, et Biographisk Forsög* (ibid. 1806), etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castelaw (or **Castellaw**), **Thomas,** A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1663; was sent to preach in the presbytery of Dunfermline in 1691; was a member of the General Assembly in 1692; and died after Dec. 1, 1703. See *Fasti Eccles. Scoticanæ*, i, 763.

Castelaw, William (1), a Scotch clergyman, studied at the University of Glasgow, and was appointed to the living at Stewarton in 1618. Between 1625 and 1630 there was a great religious awakening in the parish, known then as the "Stewart on sickness." He died in July, 1642. See *Fasti Eccles. Scoticanæ*, ii, 188.

Castelaw, William (2), A.M., a Scotch clergyman, took his degree at the Glasgow University in 1632; was admitted to the living at Stewarton in 1635; not conforming to episcopacy, was confined to his parish in 1662; was excused by the privy council in 1672, and died before March 1, 1699. See *Fasti Eccles. Scoticanæ*, ii, 188, 189.

Castelfranco, Orazio da, an excellent Italian fresco painter, flourished in the time of Titian, but very little is known of him. In the church of the Dominicans, at Campo d'Istria, is a large picture, executed in the glowing style of Titian, signed "Horatio: Per. P. A.D. MDLXVIII," attributed to him. He was living in 1600.

Castellesi, Adriano, an Italian prelate, was born at Corneto (Tuscany), in the latter part of the 15th century. Although of obscure parentage, he attained to the first dignities of the Church. Having been sent to England by Innocent VIII, he gained by that mission the favor of Henry VII, who in 1503 appointed him bishop of Hereford, and in the year following transferred him to the see of Bath and Wells. Meanwhile pope Alexander VI made him his secretary and gave him the cardinal's hat. It is said that this pontiff, in trying to poison him, poisoned himself. Castellesi was exiled by Julius II, and called back again by Leo X; but he entered into a conspiracy against the latter pope, and was condemned to pay a certain sum; he then fled from Rome, but it has never been ascertained precisely what became of him. He left, *De Vera Philosophia* (Bologna, 1507):—*De Sermone Latino* (Basle, 1513):—*De Narratione, et Julii III, iter* (Venice, 1534). See Hoefer, *Nouv. Biog. Générale*, s. v.

Castelli, Annibale, a Bolognese painter, flourished about 1605, and studied under Faceine. His best work is *The Raising of Lazarus*, in the Church of San Paolo, at Bologna.

Castelli (or **Castello**), **Bernardo,** an Italian painter, was born at Genoa in 1557, and studied under A. Semini. He painted a number of pictures for the Genoese churches, the principal of which are *St. Diego* and *St. Jerome*, in San Francesco. At Rome he painted *Peter Walking on the Sea*, in the Basilica of St. Peter's. He died in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Castelli (or **Castello**), **Fabrizio,** a talented Ital-

ian painter, the son of Giovanni Battista, was employed by Philip II on the Escurial, in connection with other artists. He also painted several frescos at the Prado, and he colored forty-eight busts of saints, executed by Juan of Arfe for the Escurial. He died at Madrid in 1617.

Castelli (or **Castello**), **Giovanni Battista** (called *il Bergamasco*), an eminent Italian painter, was born in the year 1490, and studied under Aurelio Busso, at Crema. Soon after leaving this master he went to Rome for improvement. On returning to Genoa he painted for the Church of San Marcellino. In the monastery of San Sebastiano is his celebrated picture of the martyrdom of that saint, which gained him high reputation. He died at Madrid in 1570.

Castelli (or **Castello**), **Valerio**, an Italian painter, the son of Bernardo, was born at Genoa in 1625, and was the scholar of Fiasella. He painted a number of frescos for the Genoese churches, which nearly approached the excellence of Carloni, as is evident in the cupola of the Nunziata, and in Santa Marta. Some of his other works are, *The Annunciation; The Marriage of the Virgin; The Presentation in the Temple; The Crowning of the Virgin*, with a choir of angels. Castelli died in 1659. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Castellini, Luca, an Italian canon and theologian, of the order of the Dominicans, was born at Faënza. After having been vicar-general of his order, he became, in 1629, bishop of Catanzaro, and died in 1631. His principal writings are, *De Electione et Confirmatione Canonica Prælatorum* (Rome, 1625) :—*De Canonisatione Sanctorum* (ibid. 1629). See Hoefer, *Nouv. Biog. Générale*, s. v.

Castello, Avanzino di, an Italian painter, was born in the Roman States in 1552, and studied under Pomerancio at Rome, where he painted many pictures for the churches. The best of his works are, *The Miracle of the Viper, in the Isle of Malta; The Decollation of St. Paul*, and *Paul's Ascent into the Third Heaven*, in the Church of San Paolo, near Rome. Castello died in 1629.

Castello, Castellino, an eminent painter of Turin, was born in 1579, and studied under Gio. Battista Paggi. His picture of *The Pentecost*, in the Church of Spirito Santo, gained him much reputation. He died in 1649.

Castello, Francesco da, an Italian painter, was born in Flanders, of Spanish parents, in 1586. He visited Rome while young, for improvement, and painted historical and sacred subjects. Among his work for the churches is an altar-piece in San Giacomo degli Spagnuoli, representing *The Assumption*, with a glory of angels, and the apostles below. In San Rocco di Ripetta is a picture by him of *The Madonna and Child*, with saints. He died at Rome in 1636.

Castellucci, Salvi, an Italian painter, was born at Arezzo in the year 1608, and studied at Rome under Pietro da Cortona. There are several of his larger works in the churches of his native city. He died in 1672.

Castelnau, Pierre de, a French Cistercian at the convent of Fontfroide, near Narbonne, was commissioned as legate by Innocent III, with two other monks of his order, Raoul and Arnaud, to combat with fire and sword the progress of the Albigenses. Castelnau showed great determination, but did not succeed in his purpose. Finally, having rebuked Raymond VI for his weak faith, he fled from court, but was overtaken near the Rhone and slain, Jan. 15, 1208. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castiglione, Carlo Ottavio, *Count*, a reputable Italian philologist, was born at Milan in 1784. His principal work was in connection with the Arabic and other languages. He died at Genoa, April 10, 1849. In 1819 he published *Monete Cufiche del Museo di Milano*, and assisted cardinal Mai in his *Uphila Partium Ineditarum in Ambrosianis Palimpsestis Repertarum Editio*. A learned *Mémoire Geographique et Numismatique sur la Partie Orientale de la Barbarie Appelée Afrikia par les Arabes*, appeared in 1826, and established Castiglione's reputation. In 1829 he published the Gothic version of the second epistle of Paul to the Corinthians, and this was followed by the Gothic version of the epistle to the Romans, the first epistle to the Corinthians, and the epistle to the Ephesians in 1834; by Galatians, Philippians, and first Thessalonians in 1835, and by second Thessalonians in 1839. See *Encyclop. Brit.* (9th ed.) s. v.

Castiglione, Giovanni Benedetto (called *il Grechetto*), an eminent Italian painter and engraver, was born at Genoa in 1616, and studied for some time under Giovanni Andrea Ferrari. He afterwards visited Rome, Florence, Parma, and Venice, in each of which cities he left proofs of his ability. His *Nativity*, in the the Church of San Luca at Genoa, and his *Magdalene* and *St. Catherine*, in the Madonna di Castello, are fine works of art. He died at Mantua in 1670. Some of his engravings are: *Noah Driving the Animals into the Ark; The Departure of Jacob; Rachel Hiding her Father's Images; The Adoration of the Shepherds; The Angel Appearing to Joseph in his Dream; The Flight into Egypt; The Finding of the Bodies of St. Peter and St. Paul.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Castiglione, Giuseppe, an Italian artist and missionary, was born in 1698. He joined the order of Jesuits, and was sent as a missionary to Pekin, where Kien-Long erected several palaces from designs furnished by him. He frequently exerted his influence to protect Christians from persecution. He died at Pekin in 1768. See *Biog. Universelle*, s. v.

Castiglione, Lupus de, an Italian canon of the order of Benedictines, a native of Florence, lived in the first part of the 14th century. He was prior of Saint-Miniat, and author of *Allegationes*, a commentary on the Clementines; also additions to Petrucci's *De Pluralitate Beneficiorum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castillo (or **Castillejo**), **Antonio del**, a Spanish traveller, of the Franciscan order, visited Alexandria, Rosetta, Cairo, and Judæa. He died at Madrid in 1669, leaving *Viage de Tierra Santa* (Madrid, 1654). See Hoefer, *Nouv. Biog. Générale*, s. v.

Castillo, Augustin del, a Spanish painter, was born at Seville in 1565, and studied under Luis Fernandez. He resided chiefly at Cordova, where he painted a number of pictures for the churches. There is an *Annunciation* by him, in the Church of Nuestra Señora de los Libreros; several pictures in the convent of San Pablo; and an *Adoration of the Magi*, in the cathedral at Cadiz, which is said to be his finest work. He died at Cordova in 1626. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Castillo, Fernand del, a Spanish historian of the Dominican order, was born in Granada about 1529. He was preacher at the court, preceptor of the infant Ferdinand, and professor of theology in different houses of his order. He died March 29, 1593. His principal work was *Historia General de Santo Domingo* (Madrid and Valladolid, 1584, 1592, 2 vols.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Castillo y Saavedra, Antonio del, an eminent Spanish painter, was born at Cordova in 1603, and was the son of Augustin Castillo, who gave him his earliest instruction. He afterwards became a scholar of Fran-

cisco Zurbaran. Castillo painted many pictures of great merit for the cathedral of Cordova, the best of which are *St. Peter and St. Paul*, and *The Assumption*. There is a picture by him in the convent of St. Francis at Cordova, representing a subject from the life of that saint. His death occurred in 1667. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Castillon, ANTOINE, a French Jesuit preacher, lived in the 17th century, and wrote, *L'Institution du Saint Sacrement* (Paris, 1669, 8vo): — *Sermons pour L'Avent* (ibid. 1672, 8vo): — *Panégyriques des Saints* (1676, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Castīnus of Tivoli was father of pope Simplicius. It is uncertain whether this was the same as the Castinus who was general under Honorius in 422, and banished by Placidia in 425.

Castle, Allen, a Methodist Episcopal minister, was born at Alburg, Vt., Nov. 2, 1805. He joined the Church when about eighteen; labored some time as exhorter; received license to preach in 1833, and in 1836 united with the Black River Conference, in whose active ranks he labored until his death, Oct. 21, 1865. He was an earnest, devoted Christian minister. See *Minutes of Annual Conferences*, 1866, p. 101.

Castle, Henry, an English Wesleyan minister, was born in Bristol, March 19, 1814. He was received into the ministry in 1835, and died Aug. 24, 1878. He was noted for his uniform gentleness and geniality, as well as punctuality. See *Minutes of the British Conference*, 1879, p. 14.

Castle, Joseph, D.D., a Methodist Episcopal minister, was born in Devonshire, England, Jan. 6, 1801. He came to America at the age of ten, was converted, and united with the Methodist Episcopal Church at nineteen. Being soon after licensed to preach, he joined the Genesee Conference on trial, in which he served five charges. At its division, in 1829, he became a member of the Oneida Conference, and in this filled five pastorates and one term as presiding elder. In 1839 he was transferred to the Troy Conference, and after filling one appointment two years, was transferred to the Philadelphia Conference, where he spent the remainder of his life. After fifty-two years of effective service, he received a superannuated relation in 1875. He was a delegate to seven General Conferences. He died Feb. 1, 1881. Of imposing presence, fine powers of elocution, possessing great command of language and a mind of extensive resources, he was a preacher of unusual power, a theologian and scholar of great attainments. See *Minutes of Annual Conferences*, 1881, p. 74.

Castleden, James, an English Baptist minister, was born at Faversham, Kent, Feb. 25, 1778, and was reared in the Church of England. At seventeen he was converted in a Wesleyan prayer-meeting, and on the next Sunday preached a sermon. He was baptized by Dr. Jenkins in 1799, became a deacon, for nine years preaching occasionally at Holly Bush Hill, London. A chapel was built for him, and was pastor at Hampstead for thirty-six years. In 1853 he was seized with paralysis, and died June 4, 1854. See (Lond.) *Baptist Hand-book*, 1855, p. 46.

Castleden, Michael, an English Congregational minister, was born in London, Feb. 22, 1769. He entered Hoxton Academy in 1792, and was ordained at Aylesbury in the summer of 1797. Discouraged in this field by the prevalence of Antinomianism, he removed to Woburn, Bedfordshire, and there commenced his pastorate, Nov. 5, 1800, remaining until 1840, when, because of feebleness, he resigned. An annuity was secured to him through the liberality of his friends, and he continued to preach, when able, until his death, Nov. 5, 1848. See (Lond.) *Cong. Year-book*, 1848, p. 215.

Castleford, THOMAS, a monk and writer of the 14th century, a native of Yorkshire, was educated as a Benedictine at Pontefract, of which he wrote a history (1326). See Fuller, *Worthies of England* (ed. Nuttall), iii, 426.

Castleman, David, a Methodist Episcopal minister, was born near Gettysburg, Pa., Nov. 4, 1825. He was converted in his youth; received license to preach in 1848; and in the following year was admitted into the Baltimore Conference, in which he labored until his sudden death, Nov. 10, 1875. Mr. Castleman was a careful student, an approved preacher, an industrious, faithful, affectionate, efficient pastor, and a devout Christian. See *Minutes of Annual Conferences*, 1876, p. 39; Simpson, *Cyclop. of Methodism*, s. v.

Castleman, Robert, an Episcopal clergyman of Petersburg, Va., was murdered near Gaston, N. C., for his efforts in behalf of the freedmen, Oct. 11, 1865. See *Appleton's Annual Cyclop.* 1865, p. 651.

Castleman, Thomas G., a missionary of the Protestant Episcopal Church, labored as such throughout the country with indomitable zeal. His first charge was Staunton, Va., where he labored for fourteen years, building a beautiful church, and establishing the Virginia Female Institute. During two years he was engaged in teaching in the diocese of Illinois, but his last days were spent in labor at and about St. Joseph, La., where he died, Feb. 7, 1861. See *Amer. Quar. Church Rev.* 1861, p. 188.

Castles, ALLEN, a minister of the Methodist Episcopal Church South, was born in Montgomery County, N. C., Nov. 12, 1821. He removed with his parents to Choctaw County, Miss., when about twelve years of age; embraced religion in 1842; and in 1848 received license to preach, and entered the Mississippi Conference. He died Sept. 28, 1861. From youth Mr. Castles's life was blameless. He was a man of limited education but great application, full of zeal and the Holy Spirit. See *Minutes of Annual Conferences of the M. E. Church South*, 1861, p. 320.

Castor is the name of several persons in early Christian records:

1. A correspondent and personal friend of Gregory Nazianzen. There are two letters of Gregory to Castor: one (*Epist.* 93) sent by his young friend and spiritual son Sacerdos, whom Gregory begs he will not detain long. The second (*Epist.* 94) contains complaints of his own health, and threatens Castor in playful terms if he does not soon send back a lady whom he calls "their common sister."

2. A presbyter of Treves under St. Maximinus, who became a hermit at Caerden, and died Feb. 13 (*Acta Sanctorum*).

3. A confessor and bishop of Apt, in Provence, who appears to have been born at Nismes, and to have founded a monastery between the years 419–426. He is commemorated Sept. 21 (*Acta Sanctorum*, Sept. vi, 249). See Hoefer, *Nouv. Biog. Générale*, s. v.

4. A priest of Coblentz, who is said to have performed many miracles, but his history is uncertain, and his date is unknown (*Acta Sanctorum*, Feb. ii, 663).

5. The father of pope Felix IV.

Castorina was the maternal aunt of St. Jerome. His letter to her (13, ed. Vall.), written when he was in the desert, shows that there had been some disagreement between them.

Castorius is the name of several early Christians:

1. The brother of the constable Nicostratus, converted and martyred with him (see Tillemont, *Mémoires*, iv, 521, 528). His feast is marked July 7, but Tillemont observes that they could not have suffered before the 17th. Claudius, the jailer, and his sons, Felix and Felicissimus, were also converted and martyred along with them, A.D. 286.

2. A martyr at Nicomedia, commemorated March 16.

3. A martyr at Tarsus, commemorated March 28.

4. The name of three Roman presbyters in A.D. 303, one condemned, with Marcellinus, for apostasy, and also for betraying the granaries of the Church, the other two accusing him (Labbe, *Concil.* i, 939–943).

5. The brother of Maximian (q. v.). We meet with him in the year 402 (Tillemont, xiii, 388; Labbe, *Concil.* ii, 1101). The brothers were Donatists, and became Catholics. Maximian was appointed to the see of Vagina, but a scandal was raised against him, and he withdrew. Castorius was urged to take his brother's place by Augustine and Alypius (*Epist.* 69, vol. ii, p. 230), whom Tillemont (*Mémoires*, xiii, 991) supposes to have been then at Vagina, where Castorius had been elected, and whence he retired.

6. The notary and representative or nuntio of pope Gregory I at Ravenna, against whom the people of that town laid complaints (Gregory, *Epist.* vi, 31).

7. Bishop of Rimini, ordained reluctantly by Gregory I, at the request of the people, but resigned because of infirmity (Gregory, *Epist.* ii, 35).

8. A deacon, charged with examining into the life of the bishop of Pesaro and his presbyters (Gregory, *Epist.* viii, 19).

Castrejon, Antonio, a Spanish painter, was born at Madrid in 1625, and was celebrated for his small historical subjects, although he painted several larger works for the churches, which possess great merit. The best of these is *St. Michael Subduing the Dragon.* In St. Giles is his *Presentation in the Temple*, and several subjects from the life of the Virgin. He died at Madrid in 1690. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Castrensis, *Saint*, was celebrated in South Italy as an African bishop of note, who, in some barbarian persecution, both of clergy and laity (perhaps between 496 and 522) was taken with eleven other bishops and put on board an old ship, which carried them to Sinuessa, or Volturno, where he died, Feb. 11 (Tillemont, xvi, 607, 608). It seems more probable that the name is only the title taken from his see, and that he may be the *Candidianus*, bishop of Castra, in Mauritania Cæsariensis, who is given in a list of bishops persecuted by Huneric (A.D. 484). His legend is given from two MSS. in the *Acta Sanctorum*, Feb. ii, 523.

Castriccia was a rich and fashionable matron of Constantinople, the widow of Saturninus (consul in A.D. 383), a leading member of the female cabal formed against Chrysostom at the court of the empress Eudoxia.

Castries, Armand Pierre *de la Croix de*, a French prelate, was born in 1659, of an ancient and noble family of Languedoc. He was destined from his early childhood to the priesthood; received while still quite young the title of doctor of the Sorbonne, and was appointed in 1697 to the abbey of Val-Magne, in the diocese of Agde. Five years later he received the abbey of Saint-Chaffre-le-Monestier, in the diocese of Puy. Shortly after he became chaplain to the duchess of Berry; in 1717 he was appointed archbishop of Tours; and, finally, transferred to the see of Albi, Nov. 5, 1719. He was called *the good archbishop*, and was very active in embellishing his church. He died April 15, 1746. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castro, Alfonso, a Portuguese Jesuit, was sent as a missionary to India, and was killed there in 1558, by the natives of the Moluccas, after a sojourn of eleven years. He left a full account of his mission (Rome, 1556). See Hoefer, *Nouv. Biog. Générale*, s. v.

Castro, Alfonso de, a Spanish theologian and Franciscan, was born at Zamora about 1495. He rose by his talents to the highest offices of his order; and accompanied Philip II to England and the Netherlands, where he remained several years. Being called to the bishopric of Compostella, he prepared to enter upon the duties of this office; but died Feb. 11 (or 3), 1558, at Brussels. His principal writings are, *Adversus Omnes Hæreses* (Paris, 1534, fol.; Antwerp, 1556, 1568; translated into French, Rouen, 1712, 2 vols.):—*De Justa Hæreticorum Punitione* (Salamanca, 1547, fol.):—*De Potestate Legis Pœnalis* (ibid. eod. fol.; Paris, 1571, 1578, fol.):—*De Sortilegis ac Maleficis, Eorumque Punitione* (Lyons, 1568, 8vo):—*Historia Ecclesiastica de la Ciudad de Guadalaxara* (Madrid, 1558), etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castro, Andres de, a Spanish Franciscan grammarian and lexicographer, a native of Burgos, was a missionary to the West Indies, and died in 1577. He wrote, *Arte de Aprender las Lenguas Mexicana y Matlazingua*:—*Sermons*:—and *Christian Doctrine*, in the same language. See Hoefer, *Nouv. Biog. Générale*, s. v.

Castro, Cristofero de, a Spanish Jesuit theologian, was born in 1551 at Ocaña, in the diocese of Toledo. He taught theology in the universities of Alcala and Salamanca, and died at Madrid, Dec. 11, 1615. His principal work is, *Commentarium in Duodecim Prophetas Minores* (Lyons). See Hoefer, *Nouv. Biog. Générale*, s. v.

Castro, *Don* **Felipe de,** an eminent Spanish sculptor, was born at Noya in Galicia, in 1711. He went to Lisbon, then to Seville, and afterwards to Rome, where he produced several fine works, which gained him a pension from Philip V, king of Spain. He took the prize in sculpture at the Academy of St. Luke, and was afterwards admitted a member of that institution, as well as of the Florentine Academy. On his return to his native country he executed, at Madrid, several admirable works; and in 1752 was appointed director of the Royal Academy of San Ferdinando. He died in 1755. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Castro, Francisco de, a Spanish biographer of the 16th century, wrote, *Miraculosa vida y Santas Obras del B. Juan de Dio* (Granada, 1788). See Hoefer, *Nouv. Biog. Générale*, s. v.

Castro, Giacomo di, an Italian painter, was born at Sorrento about 1597, and studied under Gio. Battista Caraccioli, and afterwards received some instruction from Domenichino. There are a number of his works in the churches of his native city, the best of which is his picture of the *Marriage of the Virgin.* He died in 1687.

Castro, Leon de, a Spanish theologian, canon of Valladolid, was for more than fifty years professor of Oriental languages at Salamanca, where he died in 1586. Though well acquainted with the Hebrew, he gave his preference to the ancient versions, especially the Vulgate. He asserted that the Hebrew text was corrupted by the Jews when they invested it with the vowel points. Castro's works are, *Commentaria in Esaiam* (Salamanca, 1570):—*Apologeticus pro Lectione Apostolica et Evangelica* (ibid. 1585):—*Commentaria in Oseam* (1586). See Simon, *Hist. Crit.* V. T., lib. 3, c. 12; Wetzer u. Welte's *Kirchen-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Castro, Pablo Fernando de, a Spanish Jesuit, was born at Leon in 1581, and joined his order when fifteen years of age. He lectured on philosophy at Valladolid, and on scholastic theology at Salamanca, and died while rector of the college at Medina, Dec. 1, 1633. He wrote an *Opus Morale* in 7 vols. (Lyons, 1631–51; 5th ed. 1700). See Backer, *Bibl. des Écrivains de la Compagnie de Jésus*, s. v.; Müllendorf, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Castrucci, Raffaelle, an Italian theologian of the Benedictine order, was a native of Florence, and died in 1574, leaving *Trattato di S. Cipriano* (Florence, 1567):—*Trattato del Sacramento dell' Eucaristia* (Venice,

1570):—*Libro Terzo di Sermoni di F. Agostino* (Florence, 1572):—*Harmonia Veteris et Novi Testamenti.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Castŭlus is the name of several early Christians:

1. The *zetarius*, or manager of the summer and winter dining-rooms of Diocletian or Maximian. He lodged in a garret in the palace, and sheltered the Christians there. He was examined three times, then thrown into a pit, and finally buried alive. He is commemorated March 26, and a cemetery on the Via Lavicana is said to bear his name.

2. An Arian presbyter, whom Ambrose rescued out of the hands of the orthodox multitude at the time of the conflict about the basilicas at Milan (Ambrose, *Epist.* 20, 5).

3. A martyr along with Zoticus (q. v.) in Egypt or in Africa, Jan. 12.

4. A martyr at Ancyra, in Galatia, Jan. 23, according to the *Hieronymian Mart.*—Smith, *Dict. of Christ. Biog.* s. v.

Castūrus, *Saint*, a confessor and bishop of Vienne, supposed to have lived about the 8th century (*Acta Sanctorum*, Oct. vi, 545).

Castus is the name of several early Christians:

1. Bishop of Sicca Venerea (Kef), a proconsular province, near Musti, on the borders of Numidia (the town of Arnobius), spoke twenty-eighth in order in the Synod of Carthage (*Sentt. Epp.* sub-Cyp. vii).

2. Castus and Æmilius were two men who lapsed, and then made renewed confession; mentioned by Cyprian, under Decius, as having suffered some time before (Cyp. *Laps.* c. 13; Tillemont, iii, 125); and commemorated in the calendar of Carthage, by Bede, etc., on May 22.

3. A bishop, imprisoned along with pope Stephen, A.D. 257 (Anastasius, i, 1390, ed. Migne; Tillemont, iv, 31).

4. A bishop at the Council of Sinuessa, A.D. 303, and of Rome, A.D. 324 (Labbe, *Concil.* i, 940, 1545).

5. Bishop of Saragossa at the Council of Sardica, A.D. 347 (Labbe, *Concil.* ii, 658, 662, 678).

6. A Donatist bishop of Cella, at the Council of Carthage, A.D. 411 (Labbe, *Concil.* ii, 1379).

7. A presbyter of Antioch, who, in conjunction with Valerius, Diophantus, and Cyriacus, maintained the cause of Chrysostom and the orthodox clergy against the tyrannical intruder Porphyrius, by whom they were grievously persecuted.

8. Martyred, according to the *Hieronymian Mart.*, Sept. 4.

9. A martyr at Capua, Oct. 6, according to the martyrologies.

10. Bishop of Porto in the third Roman Synod, A.D. 501; the fourth, A.D. 502; and the sixth, A.D. 504 (Labbe, *Concil.* iv, 1326, 1334, comp. 1377).

Casŭla. See Chasuble.

Caswall, Henry, D.D., an Episcopal clergyman, was born at Yateley, Hampshire, England, in 1810, and educated chiefly at the grammar-school of Chigwell, Essex. When eighteen years of age, he came to America and graduated at Kenyon College, O. After having been engaged for some years as a parish minister and professor of theology in this country, he returned to England in 1842, obtained a private act of Parliament recognising the validity of his ordination in the United States, was appointed to the vicarage of Figheldean, Wiltshire, and became proctor in convocation for the diocese of Sarum, and prebendary of Salisbury Cathedral. He returned to America about 1868, and died at Franklin, Pa., Dec 17, 1870. The main object of his life was to promote the consolidation and to increase the power of the great religious organization connected with the English Reformation. His principal work is *America and the American Church* (1839; 2d ed. 1851). See *Encyclop. Britannica* (9th ed.), s. v.

Caswell, Alexis, D.D., LL.D., an eminent Baptist divine and teacher, was born at Taunton, Mass., Jan. 29, 1799. He graduated with the honors of his class from Brown University, in 1822, and was at once appointed tutor in what is now Columbian University in Washington, D. C., where he remained five years, teaching, and pursuing his theological studies under the president of the institution. In the summer of 1827 he returned to New England, and in a short time received an invitation to preach for a Baptist Church newly formed in Halifax, N. S. He was ordained there Oct. 7, 1827. His services were most acceptable, and were attended with marked success. In the summer of 1828 he again returned to New England, with the expectation of becoming the assistant of the Rev. Dr. Gano, the pastor of the First Baptist Church in Providence, R. I.; but was elected in October professor of mathematics and natural philosophy in Brown University. He entered immediately on the duties of his office, and was in full sympathy with the spirit and plans of Dr. Wayland, who had recently been called to the presidency. He taught not only the classes in his special department, but those of other departments until other professors should be appointed. In 1850 he took the department of astronomy, relinquishing that of natural philosophy. He remained in his office of professor thirty-five years, excepting one year, 1860–61, when he was absent in Europe. The next five years he passed in Providence, engaged in the benevolent institutions of the city, and occupied with literary work. Upon the resignation of Rev. Dr. Sears, Dr. Caswell was called to the presidency of Brown University, and held the office four years and a half, resigning in 1872. He was elected a trustee of the university in 1873, and a fellow in 1875, which office he held until his death, at Providence, Jan. 8, 1877. Among the published writings of Dr. Caswell are the following: *Phi Beta Kappa Oration* (1835):—*Four Lectures on Astronomy*, delivered at the Smithsonian Institute (1858):—*Address before the American Association for the Promotion of Science*, at Springfield, Mass. (1859):—a *Memoir of the late Benjamin Silliman*, read before the National Academy of Science in Washington (1866):—a *Sermon on the Life and Christian Work of Francis Wayland* (1867). See Lincoln, *Alumni Address*, June 19, 1877; *The Providence Journal*, June 20, 1877. (J. C. S.)

Caswell, Asa A., a Methodist Episcopal minister, was born at Derby, Vt., Feb. 4, 1850. He was converted in 1867, and ordained local deacon in 1874. In 1878 he joined the New Hampshire Conference, and was ordained elder. His first charge was that of supply at East Rochester. On his admission to conference he was appointed to Chichester, where he died, after three years of earnest and useful labor, June 18, 1881. He was an able, original preacher, esteemed by all for his social qualities and unaffected piety. See *Minutes of Annual Conferences*, 1882, p. 89.

Caswell, Enoch Haskin, a Congregational minister, was born at Middletown, Vt., March 25, 1818. He graduated at Middlebury College in 1843; studied at Union Theological Seminary, and graduated at Andover Theological Seminary in 1847. Salisbury, N. H., was his first charge, where he was also ordained in 1848. In the following year he removed to Stockbridge, Vt., where he served two years. His remaining pastorates—invariably short—were at Barnet, Vt., Hooksett, N. H., and Bennington. Caswell died at the latter place, Nov. 11, 1863. See *Cong. Quarterly*, 1864, p. 119.

Caswell, Jesse, a Congregational minister, was born in Vermont in 1809. He graduated at Middlebury College in 1832, and studied theology for one year in Andover Theological Seminary as a member of the class of 1837, and was also a student in Lane Theological Seminary from 1835 to 1837. He was ordained as a

city missionary at Cincinnati, O., in 1837; was agent for the American Board of Commissioners for Foreign Missions in 1838; a missionary to Siam in 1839 and later; and died there, Sept. 25, 1848. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 127.

Caswell, Lewis E., a Baptist minister, was born at Salem, Mass., in 1795. He united with the Baldwin Place Church, Boston, in 1812; was ordained about 1833, and for five years was pastor in Meredith, N. H., and eight years in Ware. About 1847 he went to Boston and became a city missionary, in which capacity he labored thirty years. He died March 15, 1877. "He was a good man and especially kind to the poor. He was known but little on the platform and in the pulpit, but his record was in the homes of woe and in the chambers of sickness." (J. C. S.)

Caswell, William D., a Free-will Baptist minister, was born about 1820. He spent his early years in Massachusetts, and in 1831 removed with his parents to the state of New York. He was converted about 1840, and in 1845 united, by baptism, with the Church in Lyndon. He was licensed to preach in 1853, and in 1864 was ordained. His various fields of labor were in the states of New York and Illinois. He died in Edwards Co., Ill., April 30, 1868. See *Free-will Baptist Register*, 1870, p. 75. (J. C. S.)

Casyapa, in Hindû legend, was a disciple of Buddha, who presided at the first council of the Buddhists, after the death of Buddha at Rajagriha; five hundred priests assembled and made the first edition of the Buddhistic books. Casyapa was the author of the book called *Abhidharma* (Metaphysics). He became the principal of one of the four classes of the Buddhist schools, named Vabhachica. He was a Brahmin converted to the faith of Buddha. His disciples were of five or six subdivisions, and were distinguished by the name of "the great community." See Hoefer, *Nouv. Biog. Générale*, s. v.

Catabasia (Καταβασία) was an anthem or short hymn in the Greek offices, so called because the two sides of the choir come down (*καταβαίνουσι*) into the body of the church and unite in singing it. It often occurs between the "odes" of a "canon;" and its construction is that of any other "troparion." Sometimes two "catabasiæ" occur together between each ode, as on the Sunday after Christmas-day, where each pair consists of the first troparion of the corresponding odes of the two canons for Christmas-day.

Catacombs. We give some additional particulars under this head.

1. The existence of *Jewish Catacombs* in Rome is of a date anterior to Christianity. One was discovered by Bosio early in the 17th century, and placed by him on Monte Verde, but has escaped all subsequent research. Another Jewish catacomb is still accessible on the Via Appia, opposite the Basilica of St. Sebastian. It contains two *cubicula*, with large *arcosolia*, ornamented with arabesque paintings of flowers and birds, devoid of distinctive symbols. Some of the *loculi* present their ends instead of their sides to the galleries—an arrangement very rarely found in Christian cemeteries. The inscriptions are mostly in Greek characters, though the language of some is Latin. Some bear Hebrew words. Nearly all have the candlestick. In 1866 another extremely plain Jewish catacomb, dug in a clay soil, was excavated in the Vigna Cimarra, on the Appian Way. In these Jewish catacombs we are to look for the germ of those built by Christians. See Rome, Jews of.

2. As to the *History of Christian Catacombs*, it is best to discard the idea, so long prevalent, that these excavations were made in secret, and in defiance of existing laws. No evidence can be alleged which affords even a hint that in the first two centuries, at least, there was any official interference with Christian sepulture, or any difficulties attending it to render secrecy or concealment desirable. The ordinary laws relating to the burial of the dead afforded their protection to the Christians no less than to their fellow-citizens. Nor, on the other hand, was there anything specially strange or repulsive in this mode of burial adopted by the Christians. They were but following an old fashion which had not entirely died out in Rome, and which the Jews were suffered to follow unmolested. One law they were absolutely bound to observe, viz. that which prohibited interment within the walls of the city. A survey of the Christian cemeteries in the vicinity of Rome will show that this was strictly obeyed. Legal enactments and considerations of practical convenience having roughly determined the situation of the Christian cemeteries, a further cause operated to fix their precise locality. Having regard to the double purpose these excavations were to serve—the sepulture of the dead, and the gathering of the living for devotion—it was essential that a position should be chosen where the soil was dry, and which was not liable to be flooded by the neighboring streams, nor subject to the infiltration of water.

Tradition and documentary evidence have assigned several of the Roman catacombs to the first age of the Church's history. For some an apostolical origin is claimed. Four that present distinct marks of very early date are those of Priscilla, on the Via Salaria Nova, of Domitilla, on the Via Ardentina, of Praetextatus, on the Via Appia, and a portion of that of St. Agnes. The evidence of early date furnished by inscriptions is but scanty; the most ancient thus indicated is of the 3d year of Vespasian, A.D. 72, its original locality being, however, unknown.

The beginning of the 3d century finds the Christians of Rome in possession of a cemetery common to them as a body, and doubtless secured to them by legal tenure, and under the protection of the authorities of the city. Hippolytus tells us that pope Zephyrinus "set Callistus over *the* cemetery." As at this period several Christian cemeteries were already in existence, there must have been something distinctive about this one to induce the bishop of Rome to intrust its care to one of his chief clergy, who in a few years succeeded him in the episcopate.

The middle of the 4th century, which saw the estab-

Plan of part of the Catacomb of St. Priscilla.

(Shows the adaptation of an Arenaria to a Christian cemetery. The dark shading represents the tufa rock; the lighter the added masonry.)

lishment of Christianity as the religion of the Roman States, was the commencement of a new æra in the history of the catacombs. Subterranean interment gradually fell into disuse, and had almost entirely ceased by the close of that century. The undeniable evidence of the inscriptions with consular dates shows that between A.D. 338 and A.D. 360 two out of three burials took place in the subterranean portions of the cemeteries.

The zeal displayed by pope Damasus, A.D. 366–384, in repairing and decorating the catacombs, caused a sudden outburst of desire to be buried near the hallowed remains of the martyrs. The flame, however, soon died out; but was replaced by pilgrimages to the sacred places. The *fossor's* occupation was, however, gone, and after A.D. 426 his name ceases to be mentioned. We have direct evidence (Anast. § 99) that the ravages of the Goths under Vitiges, when they sacked Rome, A.D. 537, extended to the catacombs. On their retirement the havoc was repaired by pope Vigilius, who replaced the broken and mutilated epitaphs of pope Damasus by copies, not always very correct.

The reverence for the catacombs was now gradually dying out. Successive popes attempted to revive it by their decrees, but without any permanent effect. John III, *circa* A.D. 568, restored the cemeteries of the holy martyrs, "and ordered that oblations" (the Eucharistic elements), "cruets, and lights should be supplied from the Lateran every Sunday." It is also recorded in commendation of Sergius I, A.D. 687–701, that when he was a presbyter it was his wont to "celebrate mass diligently through the different cemeteries."

Entrance to the Catacomb of St. Domitilla.

(*a*) Entrance to the Catacomb. (*b*) Porter's lodge, with a well and chamber for washing the bodies. (*c*) "Schola," or place of meeting.

We have now reached the period of the religious spoliation of the catacombs, from which they have suffered more irreparably than from any violence offered by sacrilegious hands. The slothfulness and neglect manifested towards these hallowed places are feelingly deplored by Paul I in a *Constitution* dated June 2, A.D. 761. Not only were sheep and oxen allowed to have access to them, but folds had been set up in them and they had been defiled with all manner of corruption. Paul resolved to transfer the bodies of the saints and enshrine them in a church built by him. His immediate successors endeavored to restore the lost glories of the catacombs, but owing to a change of feeling they were unsuccessful. As the only means of securing the sacred relics from desecration, Paschal, A.D. 817–827, translated to the Church of Santa Prassede, as recorded in an inscription still to be read there, no less than 2300 bodies. The work was continued by succeeding popes, and the sacred treasures which had given the catacombs their value in the eyes of the devout having been removed, all interest in them ceased. This, however, was revived by their being again discovered May 31, 1578. See Cemetery; Crypt; Cubiculum.

CATACOMBS of Naples, *etc.* To the north of the city of Naples four subterranean Christian cemeteries are known to exist, in a spur of Capo di Monte, no great distance from one another. They are known by the names of *San Vito, San Severo, Santa Maria della Santita,* and *San Gennaro dei poveri.* There is also a fifth at some distance under the monastic Church of San Efremo. That of San Gennaro is the only one now accessible.

The Neapolitan catacombs differ very widely in their general structure from those of Rome. Instead of the low, narrow galleries of the Roman catacombs, we have at Naples wide, lofty corridors, and extensive cavern-like halls, and subterranean churches. The chief cause of this diversity is the very different character of the material in which they are excavated. Instead of the friable *tufa granolare* of Rome, the stratum in which the Neapolitan catacombs lie is a hard building-stone of great durability and strength, in which wide vaults might be constructed without any fear of instability. It is probable that these catacombs were originally stone quarries, and that the Christians availed themselves of excavations already existing for the interment of their dead. On this point Marchi (*Monum. Primitive,* p. 13) speaks without the slightest hesitation.

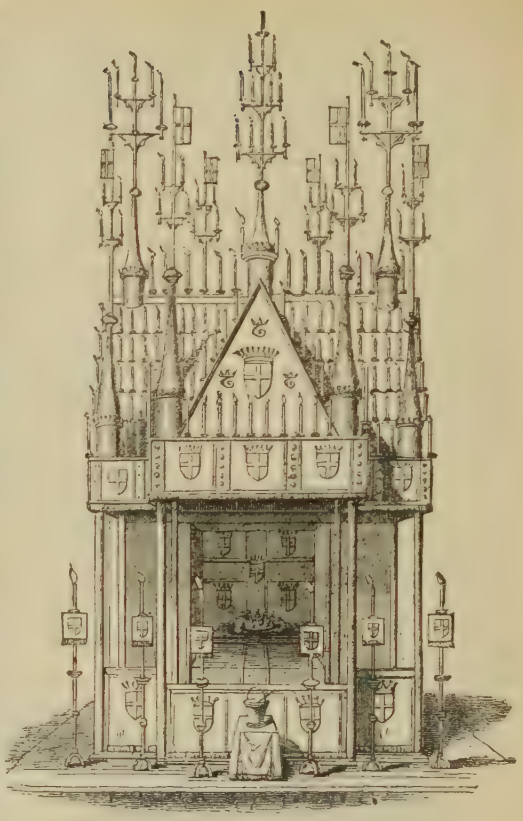
The Catacomb of St. Januarius derives its name from having been selected as the resting-place of the body of that saint, whose death at Puteoli is placed A.D. 303, when transferred to Naples by bishop John, who died A.D. 432. Mabillon speaks of three stories. Two only are mentioned by Pelliccia and Bellermann as now accessible. The galleries which form the cemetery proper are reached through a suite of wide and lofty halls, with vaulted ceilings, cut out of the rock, and decorated with a succession of paintings of different dates, in some instances lying one over the other. The earliest frescos are in a pure classical style, and evidently belong to the 1st century of the Christian æra. There is nothing distinctively Christian about these. In many places they have been plastered over, and on the new surface portraits of bishops, and other religious paintings, in a far inferior style and of a much later date, have been executed.

The interments are either in *loculi, arcosolia,* or *cubicula.* At the entrance of the lower *piano* we find a so-called martyr's church, with a slightly vaulted roof. It was divided into a nave and sanctuary by two pillars, the bases of which remain, with *cancelli* between. In the sanctuary stands the altar, built of rough stone, and a rude bishop's seat in an apse behind it. On the south wall are the arcosolia of bishops John, A.D. 432, and Paul, A.D. 764, who, according to Joannes Diaconus, desired to be buried near St. Januarius. In other rooms we find a well and a cistern, recesses for lamps, and the remnants of a Christian mosaic.

Among other Christian catacombs known to exist in different parts of the shores of the Mediterranean, of which we are still in want of fuller and more scientific descriptions, we may particularize those of *Syracuse,* known as "the grottos of St. John," and described by D'Agincourt as "of immense size," and believed by him to have passed from pagan to Christian use: the Saracen catacomb near *Taormina,* with *ambulacra* as much as twelve feet wide; the *loculi* at right angles to, not parallel with, the direction of the galleries; each, as in the Roman catacombs, hermetically sealed with a slab of stone: those of *Malta,* supposed by Denon (*Voyage in Sicile* [Par. 1788]) to have served a double purpose, both for the burial of the dead, and as places of refuge for the living; and which, according to the same authority, "evidence a purpose, leisure, and resources far different from the Roman catacombs;" and those of *Egypt.* Of these last D'Agincourt gives the ground-plans of several of pagan origin. The most remarkable is one beyond the canal of Canopus, in the quarter called by Strabo "the Necropolis."

Very recently a small Christian catacomb has been discovered at Alexandria, described by De' Rossi (*Bullettino,* Nov. 1864, Aug. 1865). It is entered from the side of a hill, and is reached by a staircase, which conducts to a vestibule with a stone bench and an apse.

Catafalque (Ital. *catafalco*) is a large, hearse-like construction over a coffin, used in the lying-in-state of distinguished persons, as well as during the solemnization of the services for the departed.



Catafalque.

Catagogia. See ANAGOGIA.

Catalan (or **Catalonian**) **Version** OF THE SCRIPTURES. The Catalan is a cognate of the Spanish language spoken in the province of Catalonia. There are two or three Catalan versions of the Bible (one of which bears the date 1407) preserved at Paris. One of these MSS. is deposited in the Royal Library, and contains a translation from the Latin of the entire Scriptures, with the preface of Jerome. Of other translations nothing is known. It was reserved to the British and Foreign Bible Society to furnish the Catalans with a version of the Scriptures in their own dialect. In 1832 this society printed, at London, an edition of the New Test., as translated by Mr. Prat, a native of Catalonia. A second edition was published in 1835 at London, and a third at Barcelona in 1837. The Psalms and Pentateuch have since been translated, but not yet printed. See *Bible of Every Land*, p. 265. (B. P.)

Catalani (or **Catalano**), **Antonio** (1) (called *the Sicilian*, or *the elder*), an Italian painter, was born at Messina in 1560, and probably studied at Rome. There is a fine picture of *The Nativity* by him in the Church of the Capuchins at Gesso. He died in 1630. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Catalani (or **Catalano**), **Antonio** (2) (called *the Roman*, or *the younger*), an Italian painter, was born at Bologna about 1596, and studied under Albano. He painted several pictures for the Bolognese churches. In the Church of La Madonna del Grada are four pictures of the patron saints of the city, in four niches; and in the Church Del Gesu, *St. Peter Healing the Lame at the Porch of the Temple*. He died in 1666. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Catalani, Giuseppe, an Italian theologian, who lived in the first part of the 18th century, wrote *De Codice Sancti Evangelii* (Rome, 1733, 4to):—*Sacro-Sancta Consilia Œcumenica* (ibid. 1736, fol.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Catalani, Michele, an Italian archæologist and biographer, was born at Fermo, Ancona, Sept. 27, 1750. At the age of sixteen he entered the Society of Jesus, and on the suppression of that society obtained a canonicate in his native town, and devoted himself to the study of ancient history. He collected a large number of documents of great value; but his principal writings relate to his native place. He died at Bologna early in the 19th century. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cataldus. See CATHALDUS.

Catalŏgus Hieratĭcus is the name given in the apostolic canons to the list of the clergy of a particular church. The term is also said to be applied to that part of the diptychs which contained the names of those, still living, who were named in the Eucharistic service; viz. of those who had made offerings, emperors, patriarchs, etc.

Catan (**Cathan, Cadan, Ceddan,** or **Keddan**), an early bishop and confessor, tutor of St. Blane, has his festival in the Irish calendars on Feb. 1, and in the Scotch on May 17. He is said to have been first connected with St. Patrick in Ireland, and then went to Scotland and settled in Bute, where he built his cell at Kilcathan, or Kilchattan, and educated his nephew St. Blane. Colgan thinks he flourished about A.D. 560, but others place him even in the 7th century. According to the Irish tradition he was buried in Ireland, and St. Cadan's tomb is to this day shown beside the Church of Tamlaght Ard, County Londonderry; but according to the Scotch he lies at Kilchattan. His memory is honored by many dedications in the west of Scotland. There was also a Catan who died abbess of Kildare, A.D. 853.

Catana Manoa (*the universal sea*) is a name among the Achaguas, a tribe in the northern portion of South America, for the flood, of which mythological traces are found both in the old and new world. See DELUGE.

Cataneo, DANESE, a reputable Italian sculptor, was born at Massa di Carrara, flourished about 1555, and was a scholar of Sansovino. His greatest work was the altar and sepulchre of the celebrated Giano Fregoro, in Santa Anastasia, at Florence. He died there in 1573.

Catapætaim, in Peruvian mythology, was the great New Year's festival, celebrated in honor of the sun by most of the Andes tribes.

Cataphronius is the name of several persons in early Christian records:

1. A pontiff of Thrace in A.D. 304 (Tillemont, *Mémoires*, v, 305). See PHILIP OF HERACLEA.

2. The persecutor of Eulalia (q. v.) is called by this name in some copies of her acts, in others *Datian* (Tillemont, v, 322).

3. Supposed by Tillemont (vii, 632) to have been an Apollinarist, and companion of Timotheus, and, on receipt of a letter from him, to have written to others of the same sect named Pausorius, Uranius, Diodorus, and Jovius. But from the passage to which he refers (Leontius Byz., *adv. Fraud. Apollin.*, in Migne, *Patr. Gr.* lxxxvi, 1954), it appears rather that Cataphronius was

an imaginary personage in a dialogue dedicated by Timotheus to Pausorius and others.

4. The præfect of Egypt in A.D. 356, who established the Arian bishop George at Alexandria, and persecuted the Catholics (Tillemont, viii, 157, 677; Athanas. i, 847).

Cataw. See CADO.

Catchcart, ROBERT, a Presbyterian minister, came as a licentiate from Ireland, was received into New Castle Presbytery, April 15, 1730, and was sent to supply Middletown, Pa., and Brandywine, Kent, and Lewes, in Delaware. In December he was called to Kent, but declined, and settled at Brandywine, and, probably, at Middletown. In 1740 Catchcart began to preach in Wilmington. He died in 1754.

Catchi (or **Cutchee**) **Version** OF THE SCRIPTURES. This dialect is vernacular to the province of Cutch, between the Gulf of Cutch and the Indus. A translation of the Gospel of St. Matthew into Cutchee was made by the late Rev. James Gray, one of the chaplains at Bombay, and in 1835 a small edition was printed. See *Bible of Every Land*, p. 117. (B. P.)

Cate, George W., a Baptist minister, was born at Uxbridge, Mass., in February, 1815. He graduated from Brown University in 1841, and from the Newton Theological Institution in 1844. He was ordained soon after as pastor in Barre, Mass., and died there in 1847. See *Newton Gen. Cat.* p. 28. (J. C. S.)

Cate, Noah, a Baptist minister, was born in Jefferson County, East Tenn., May 17, 1805. He was baptized in 1822, began to preach when but little more than a boy, and was ordained when only eighteen years old. He spent the early part of his ministry in East Tennessee, and was among the first Baptist missionaries in that section. In 1837, being in the employ of the State Convention, he took charge of the Church at McMinnville, Warren Co., and performed much itinerant work in Middle Tennessee. In 1842 he became pastor at Blountville, Sullivan Co. He remained in this section several years, and built up some of the most active and powerful churches in the state. In 1849 he removed to Abingdon, Va., and did good service in missionary work. Subsequently he returned to Tennessee, and itinerated in West Tennessee, Georgia, Alabama, Kentucky, and Missouri. The closing years of his life were spent in Arkansas, where he died Oct. 23, 1871. See Borum, *Sketches of Tenn. Ministers*, p. 155–160. (J. C. S.)

Cate, William, a Baptist minister, brother of Noah, was born in Jefferson County, East Tenn., June 17, 1807. He united with the Church in 1837, was licensed in 1838, and ordained Jan. 24, 1840. In 1842 he took up his residence in Jonesborough. In 1841 he was appointed General Convention Agent for East Tennessee, and in the first year of his labors witnessed the conversion of five hundred persons. Several churches were formed as the result. While on a visit to Fayetteville, Ark., he died, Feb. 2, 1860. The personal appearance of Mr. Cate was particularly attractive. See Borum, *Sketches of Tenn. Ministers*, p. 160–166. (J. C. S.)

Catechuměnum (or **Catechumenium**), was the place where the catechumens were assembled for instruction; also a high gallery in some churches, where women were present during the divine office.

Catel, FRANZ, a German artist, was born in Berlin, Feb. 22, 1778, and first acquired distinction by his illustrations of Goethe's *Hermann und Dorothea*. He went to Paris in 1807, and there began painting in oil. In 1809 he went to Rome, and in 1818 he visited the island of Sicily. In 1834 he painted a *Resurrection of Christ*, for the Luisenkirche at Charlottenburg, near Berlin. His works are to be found all through Europe. In 1841 he was made a member and professor of the Academy of Berlin. He died in Rome, Dec. 19, 1856. See *Appletons' American Cyclop.* s. v.

Catelani, BERNARDO, an Italian artist, was a Capuchin of Urbino, who lived about 1550. There are some of his works in the convent of his order at Cagli, and an altar-piece in the Church of the Capuchins, executed in the style of Raphael.

Catellan, JEAN DE, a French prelate, born at Toulouse, was bishop of Valence, and died in 1725, leaving, *Instructions Pastorales:—Antiquités de l'Église de Valence* (Valence, 1724). See Hoefer, *Nouv. Biog. Générale*, s. v.

Catena, GIAMBATTISTA, an Italian theologian and linguist, who lived about the middle of the 18th century, published, *Girol. Gigli, Lezioni di Lingua Toscana* (Venice, 1744, 8vo):—*Lettere del Cardinale Giov. di Medici*, etc. (Rome, 1752, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Catēna Patrum (*chain of the fathers*) is the name for a collection of passages from the old Church fathers, arranged according to the books of the Bible, which they are designed to illustrate. See COMMENTARY.

Cater, RICHARD B., D.D., a Presbyterian minister, was born in Beaufort District, S. C., in December, 1791, and was left an orphan when a child. In 1814 he was licensed to preach by the Presbytery of South Carolina. For many years after he entered the ministry he was occupied in preaching in various parts of his native state. He died Nov. 24, 1850. Dr. Cater published several *Sermons* and *Addresses*, among which were two Discourses on *Baptism*, and one on *Temperance*. See Sprague, *Annals of the Amer. Pulpit*, iv, 520.

Caterer, ISAAC, an English Congregational minister, was born at Tetsworth, Oxfordshire, in January, 1795. He grew up to early manhood sceptical and indifferent to Christianity, was converted at twenty-five, preached at various places, and in 1828 became pastor at Tetsworth. Here he labored both as schoolteacher and preacher for seven years, and then removed to Peppard with his school, where he remained till his death, March 17, 1868. As a preacher Mr. Caterer was very laborious, and had great success. See (Lond.) *Cong. Year-book*, 1869, p. 240.

Catermole, JOHN, an English Wesleyan minister, commenced his ministry in 1763. Although a pious man, his gloomy disposition rendered the itinerancy a burden to him; so, after a year's service, he settled at Portsmouth-Common, opening a school, and preaching occasionally. He died about 1799, having published several useful tracts. See Atmore, *Meth. Memorial*, s. v.

Cathalan, JACQUES, a French Jesuit and orator, was born at Rouen, May 5, 1671. He took a regular course of study, and taught the humanities in different colleges, but soon developed a manifest talent for preaching. He died Feb. 7, 1757. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cathan. See CATAN.

Cathări. The divinities of Arcadia were so called; as was a nation of Indians mentioned by Diodorus, whose wives attended the bodies of their husbands to the funeral pile, and were burned with them upon it. See SUTTEE.

Catharine OF CARDONA, a nun, was so called because she spent most of her life in Spain, although born at Naples in 1519. She was intrusted with the instruction of Don Carlos, the son of Philip II; but she abandoned him because of his indocility, and joined the Carmelites as the companion of St. Theresa. She died in 1577. See Hoefer, *Nouv. Biog. Générale*, s. v.

Catharine, ORDER OF ST., *of Mount Carmel*, was a military order, established in 1063, in imitation of

that of the Holy Sepulchre. The knights were bound by vow to observe the rule of St. Basil, to guard the body of St. Catharine, their patroness, to protect pilgrims, and to obey their grand master. They wore, upon a white dress, the instruments of the martyrdom of the saint, in the form of a cross, viz. a wheel of six spokes, armed with spikes, traversed by a bloody sword. The order is now extinct.

Catharistæ were a sect of Manichæans, who are said to have committed the most horrible impieties in the pretended consecration of their eucharist (August. *Hær.* 46).

Cathbadh (Lat. *Cathubius*). There are two saints of this name commemorated in the Irish martyrologies, on July 1 and Sept. 16. It is said that when St. Patrick first came into the north-east of Ireland, he built, among other churches, one in the country belonging to the descendants of Ængus, over which he placed two disciples, Cathbadius, a priest, and Dimanus, a monk. The former is perhaps the Cathubius, son of Fergus, abbot of Achadh-cinn, who, according to the *Four Masters*, died in 554, aged one hundred and fifty years. See Colgan, *Tr. Thaum.* p. 146, etc.; Lanigan, *Eccles. Hist. Ir.* i, 267, ii, 103.

Cathcan (also **Catallus** and **Cathal**) is commemorated as bishop of Rath-derthaighe on March 20, in the Irish calendars; and at Lathrisk, in the parish of Falkland, Fifeshire, there was a dedication to a St. Cattel. Colgan suggests that *Cathneus*, one of St. Patrick's disciples, may have had his name corrupted to Cathcan.

Cathcart, William, a Presbyterian minister, was born near McEwensville, Pa., Oct. 19, 1823. He graduated from the University of Michigan in 1850, and from Princeton Theological Seminary in 1853; was ordained by the Presbytery of Fort Wayne, Nov. 23, 1854; was stated supply at Lagrange, Ind., in 1853; pastor there from 1854 to 1864; and died at Lima, Ind., May 17, 1870. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 177.

Cathĕdra. (1) The first and strictly ecclesiastical application of this word is to the seat of the bishop in his episcopal church. (2) The word was afterwards transferred to the episcopal see itself. Tertullian (*De Præscript.* xxxvi) speaks of "Cathedræ Apostolorum," meaning the specially apostolic succession of the bishops of those sees. (3) Later, the word became used for the Episcopal Church itself, "principalis cathedra," in *Conc. Aquisgr.*, A.D. 789, can. 40, meaning the cathedral as opposed to other churches in the diocese.

CATHEDRA PETRI. See PETER, FESTIVALS OF.

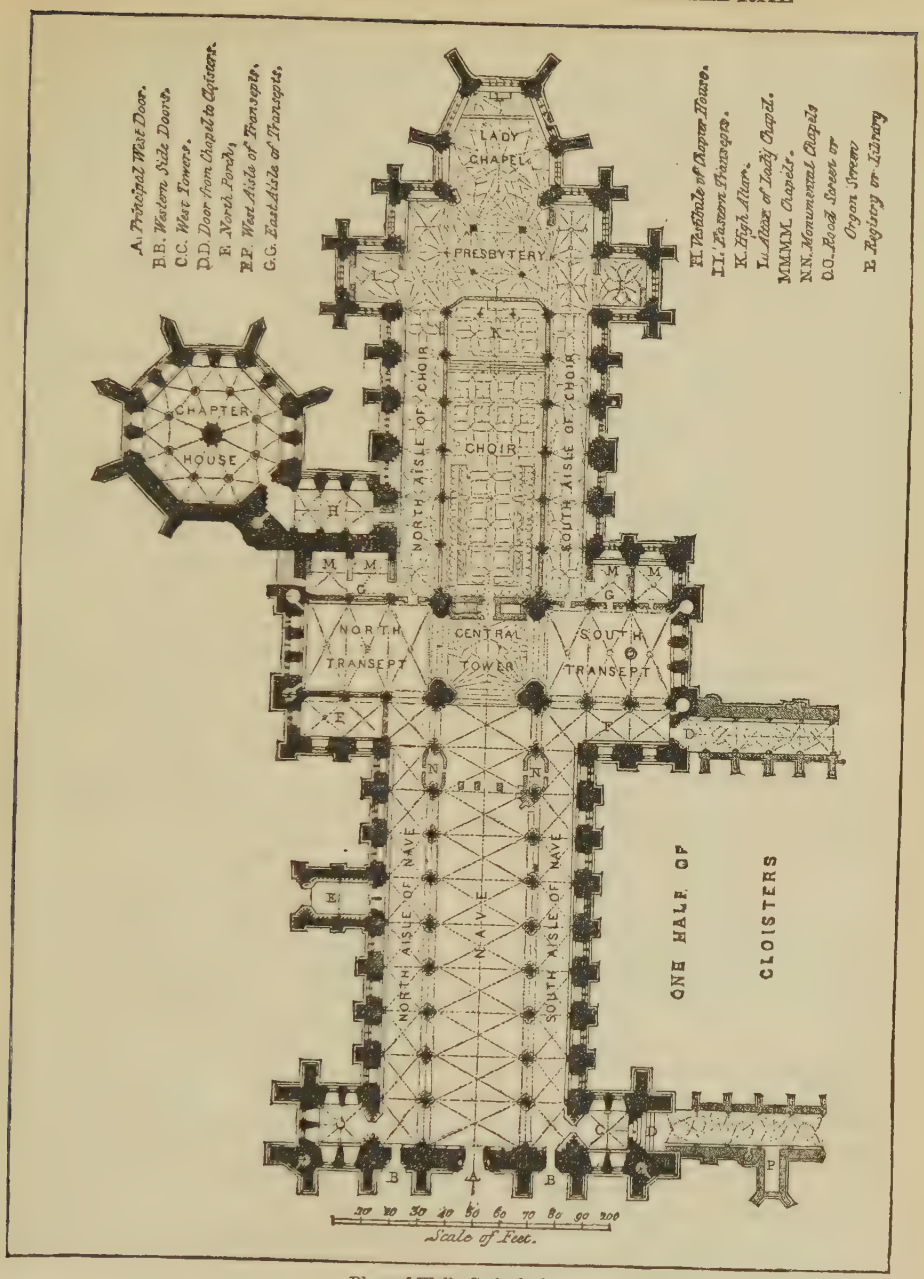
Cathedral (Latinized Gr.), a church which contains the *cathedra* or seat of the bishop. In the earliest cathedrals, the basilicas or large churches in Rome, the bishop's seat was a marble chair attached to the end wall behind the altar, which was at the west end of the church, and he officiated over the altar, which was low; so that he always looked towards the east, or the rising sun, the great emblem of the resurrection from the earliest times. Among the ordinances of pope Clement, A.D. 93, was one that in every church one chair should be placed in a more lofty and prominent position, so that the bishop sitting in it could overlook all persons present, and be seen by them. This marble chair is often called the cardinal's chair, because when the church was served by a cardinal it was his seat, but the name of cardinal is not primitive. This arrangement of a marble arm-chair fixed against the wall on the level of the upper bench round the apse is found in some of the early crypts in Rome as early as the 7th or 8th century, but none have been observed earlier.

In the mediæval cathedrals the Lady-chapel takes the place of the apse, and the bishop's seat or throne is usually on the south side of the nave, eastward of the stalls for the canons. The choir is enclosed in its own solid screen, with a space between the east end of the screen and the Lady-chapel. In England, Wells exhibits the most perfect example of a cathedral with all its parts and appurtenances. Both nave and choir, as well as presbytery, have aisles. There is a second transept eastward of the altar between that and the Lady-chapel. The chapter-house is on the north side of the choir, and joins the eastern corner of the north transept, its vestibule being parallel to that transept on the east side of it. This is the same at York, and it is the most usual plan, although there is no rule for the place of the chapter-house. The two transepts have each two chapels on the east side, and an aisle on the west; the aisle communicates at the south end with the cloister, which is on the south side of the nave, and has the library over it on the east side, and the singing-school on the west. The nave has aisles on both sides, and another transept at the west end, with towers at the extremities; there is also a central tower and a north porch.

Wells was a cathedral proper, not monastic, but with a separate house for each of its officers, either in the Close or in the Liberty adjoining to it. The bishop's palace, of the 13th century, is enclosed by a separate moat, and fortified—it is on the south side of the cloister, from which it is separated by the moat; the deanery and the archdeaconry, of the 15th, are on the north side of the Close, with some of the canons' houses; the organist's house is at the west end, adjoining to the singing-school and the cloister; the precentor's house is at the east end, near the Lady-chapel. The vicars choral have a Close of their own joining the north-east corner of the canons' Close, with a bridge across through the gatehouse into the north transept; they were a semi-monastic body, with their own chapel, library, and hall, but still were chiefly laymen.

The cathedral church was also called *parochia*, the principal or mother church, and in some places still the High Church. In it coronations, ordinations, councils were held, manumissions of serfs made, and academical honors conferred. The word is confined to the Western Church, and is not older than the 10th century. The *cathedraticum*, or payment to the bishop for the honor of his see, called in Italy *La chierica*, was paid in the time of Honorius III by all the diocesan clergy; and in later days St. Richard's pence at Chichester, St. Chad's pennies at Lichfield, Pentecostals and smoke-farthings elsewhere, were the tribute of the diocese to the cathedral church, and a compensation for an omission to visit it at Whitsuntide.

A cathedral is composed of a corporation of canons presided over by a bishop. In some rare cases, as Pistoia and Prato, Lichfield and Coventry, and Bath and Wells, a bishop had two cathedrals; and occasionally a collegiate church was united to a cathedral, as at Dublin. The system was established in large towns for mutual aid, and as a central station for missionary operations. Cathedrals were of two kinds: such as were served by a composite body of monks and clerks under rule, and immediately governed by the abbot-bishop as his family and household; and collegiate churches, with chapters of clerks under an archpriest, but having the bishop as the head of the capitular body. Gradually the itinerant clergy, who were sent out on Sundays and festivals to the surrounding district, settled down as permanent parish priests, while those who remained about the bishop became his standing chapter. There were cathedrals of regular canons in many places, of Præmonstrants at Littomissel, Havelburg, and Brandenburg, and of Austin canons, in a few cities. The cathedral of Alcala is called magistral, because all the canons have the degree of D.D. Ramsbury, exceptionally, although a see, had no chapter. At Canterbury and Worcester, two minsters, occupied by the clerks and monks respectively, adjoined each other,



Plan of Wells Cathedral.

till the bishop definitely assumed one as his cathedral. At Winchester, and in London, at Westminster, the monks built a separate minster; at Worcester and Winchester they absorbed the canons; at Exeter they gave way to them; at Canterbury, Durham, Rochester, and Norwich they only gradually gained the ascendant when the Norman policy removed sees from villages into towns, as in the instance of the translation from Thetford to Norwich, and Selsea into Chichester, as, about forty years earlier, had been the case of Exeter, removed from Bodmin, and Salisbury from Wilton; and half a century yet earlier, in the foundation of Durham. With the exception of Monreale and Monte Cassino, and some early foundations in Germany, colonized from Britain, in England only there were monastic cathedrals. These were Canterbury, Winchester, Durham, Bath, Carlisle, Ely, Norwich, Rochester, Worcester; and being refounded at the Reformation as secular cathedrals, along with the newly created sees of Chester, Bristol, Peterborough, Oxford, Gloucester, and Westminster, they are known as cathedrals of the new foundation. Those of the old foundation, which always had secular canons, are York, St. Paul's, Wells, Chichester, Exeter, Hereford, Lichfield, Lincoln, Salisbury, and the four Welsh cathedrals. The bishops of Meath, Ossory, Sodor and Man, Argyll and the Isles, Caithness, Moray, Orkneys, and Galloway did not take their titles from their sees. Some German cathedrals, as Bamberg, Cammin, Breslau, Laybach, Meissen, Olmutz, like those of Trent and Trieste, are exempt,

that is, free from visitation by the archbishop of the province, and immediately subject to the see of Rome. See CHURCH EDIFICE.

CATHEDRALS OF THE NEW FOUNDATION are those which were, before the Reformation, held by Benedictines, or by Austin canons, as Oxford, Bristol, and Carlisle, or as Ripon and Manchester had been collegiate churches. The chapter consists only of residentiaries, who, till the recent act, were called prebendaries; the corps of the prebend being the dividend or yearly income of each stall. The minor canons were originally equal in number to the major canons; and out of their number the precentor and sacrist are annually chosen.

CATHEDRALS OF THE OLD FOUNDATION are those which have always been held by secular canons, and underwent no change at the Reformation. These consist of four internal dignitaries—dean, precentor, chancellor, and treasurer; archdeacons, in some cases of a subdean, and subchanter of canons, and prebendaries and canons, residentiary or nonresident, internal or extraneous. Each was represented by his vicar. Strasburg, in France, alone retains its full complement of members and ancient organization; but in Spain, Italy, Germany, and Austria all are preserved intact. The cathedrals of Elgin, Ross, Aberdeen, and Caithness were modelled on Lincoln, which followed Rouen; those of Dunkeld, Glasgow, and St. Patrick's (Dublin) on Salisbury, which followed Amiens; as St. Paul's imitated Paris in its constitution, and is now the model for Carlisle and Peterborough.

Cathedrăticum was the name anciently given to two kinds of ecclesiastical tribute to a bishop:

1. A pension paid annually to the bishop by the churches of his diocese, "in token of subjection," "pro honore cathedral," the payments being limited by two councils to two shillings severally. This was sanctioned by the Council of Braga in 560 (canon ii), and although the acts of that council contain the first allusion to it that we possess, they speak of it as a custom then in general use. This is not only one of the most ancient episcopal rights, but the most universal, and is still commonly observed. The only difference between the *jura cathedratica* and *synodalia* is, that the former was paid during a visitation, the latter at the synod; but it seems to have been the same impost.

2. A fee paid by the bishop to the bishops who had consecrated him, and to the clerks and notaries who assisted.

Cathedrătĭcus (*Doctor*) is a Spanish university term, to designate one who fills a chair; a professor.

Cathel (**Cathal**, or **Cattel**), *Saint*, is perhaps *Cathcan* (q. v.), of March 20, in the Irish calendars.

Cathelinot (or **Catelinot**), ILDEFONSE, a Benedictine monk of the congregation of St. Vanne and St. Hydulphe, the coadjutor of Calmet, was born at Paris in 1670. He became a monk at the age of twenty-five in the abbey of St. Mansuy of Toul, and was engaged in preaching for several years. He passed a part of his life in the abbey of Senones, whose very large library afforded ample materials for his researches. His chief printed work is a supplement to the *Biblothèque Sacrée* of Calmet, inserted in the fourth volume of the first edition of the *Dictionnaire de la Bible*. He was the editor of *Les Lettres Spirituelles de Bossuet*, published in 1746, 8vo. He finally became librarian of the abbey at Saint-Mihiel, and died there, June 15, 1756. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cather, ROBERT G., LL.D., an Irish Methodist preacher, was born at Omagh, County Tyrone, June, 1820. He was educated at Trinity College, Dublin. An alarming accident, at the age of nineteen, led to his conversion. He soon began to preach; in 1841 was a student in the Hoxton Theological Institution; in 1842 was in the Irish itinerancy, and labored successfully for some years as a travelling preacher. He conceived the idea of forming a society for promoting systematic giving to the cause of God, and the Irish Conference consented to his devoting all his time and energies to the working out of that idea. The Systematic Beneficence Society and then the Christian League were the result. He travelled over England, Ireland, the Continent, and in America to advocate his plans. Much good was the result, but the work broke down his health; he sank rapidly, and suddenly closed a useful life at Clapham, London, Nov. 21, 1879.

Catherin (Lat. *Catherna*), an early saint, has dedications in Scotland and Ireland. She is probably *St. Catharine*, the martyr of Alexandria (Forbes, *Kal. of Scott. Saints*, p. 299).

Catherine. See CATHARINE.

Cathirius is the name of several early Christians:

1. Bishop of the Cimmerian Bosporus, present at the Council of Nice (Tillemont, vi, 643; Labbe, *Concil.* ii, 54).

2. Bishop of Arpona, at the heretical Council of Sardica, A.D. 347 (Labbe, *Concil.* ii, 711).

3. Bishop at the Council of Saragossa, A.D. 381. In this and the previous case the name is spelled *Catherius;* the last name with a variation, *Cartherius*. In Gams's *Series Episcoporum* the name of the bishop of Arpona is given as *Carterius*.

Cathisma is a section of the psalter. (1) The psalter in the Greek office is divided into twenty sections, called *cathismata*. Each *cathisma* is subdivided into three *stases*, and "Gloria" is said at the end of each stasis only. The reason for the name assigned is that, while the choir stand two and two by turns to recite the psalms, the rest sit down. (2) A short hymn which occurs at intervals in the offices of the Greek Church. It consists of one stanza or *troparion* (τροπάριον), and is followed by "Gloria." The name is said to indicate that while it is sung the choir sit down for rest.

Cathmael. See CADOC.

Catholĭcus. See CATHOLICOS.

Catholikin (Chaldaized Gr.) were two officers in the ancient Jewish temple, next in authority to the sagan, and only inferior to that officer and the high-priest. They acted as head treasurers.

Cathubuis See CATHBADH.

Cathwine, archbishop of Canterbury (Gaimar, *Estorie*, v, 1740). See TATWINE.

Cati, PASQUALE, a Roman painter, flourished during the pontificates of Gregory XIII, Sixtus V, and Clement VIII. He was employed in the Vatican, where he painted *The Passion of Christ*, and several friezes in the Sala Clementina. He also painted the chapel of cardinal Altemps, with subjects from the life of the Virgin. He died in the pontificate of Paul V, aged seventy.

Catīna is mentioned by Jerome (v, 12, ed. Vall.) as an author who gave a mystical interpretation of Ezek. i, 7, etc.

Catius, in Roman mythology, is said to be the name of the god who gave the faculty of wit.

Catizi, in mythology a race of pigmies, supposed to have been driven from their country by cranes.

Catlett, THOMAS K., a minister in the Methodist Episcopal Church South, was born in Albemarle County, Va., in 1798. He was converted about 1819; and called to the ministry at Staunton. He attended school at Wytheville, and there continued until 1825, when he united with the Holston Conference. He suddenly died Feb. 25, 1867. Mr. Catlett was a man of industrious habits, iron constitution, and burning zeal. His intellect was somewhat peculiar—strong, original, and in some respects eccentric. No man of his conference ever presented a greater variety of subjects in a plainer

style, and produced a more lasting impression. He was mighty in the Scriptures, a man of prayer, and spotless in life. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 154.

Catlin, Oren, a Presbyterian minister, was born in New York. He graduated at Hamilton College in 1818, and at Andover in 1822. He was ordained Sept. 26, following. In 1823 he labored in Illinois. He assisted in organizing the First Presbyterian Church of Greene County, at Carrollton, in the same year. He was pastor at Warren, Mass., in 1829 and 1831; stated supply at Cincinnatus, N. Y., in 1832 and 1833; at Castleton, from 1834 to 1837; at Fairport, from 1838 to 1841; at Newstead, in 1842 and 1843; and at Collins, from 1844 to 1846. He died at Evans, N. Y., Aug. 11, 1850, aged fifty-five years. See Norton, *Hist. of the Presb. Church in Illinois; Trien. Cat. of Andover Theol. Sem.* 1870, p. 50.

Catlin, S. T., a Baptist minister, was born at Montville, Me., in 1819, and was ordained in 1839. He was pastor of several churches in his native state, and in 1851 removed to Hudson, Wis. In 1854 the American Baptist Missionary Union appointed him a missionary among the Indians. Subsequently he preached at Osceola, St. Croix Falls, and Taylor Falls, Wis. He died May 1, 1878. He was a faithful and successful pioneer preacher, a man of good ability, and highly esteemed by the churches that knew him. See Cathcart, *Baptist Encyclop.* p. 196. (J. C. S.)

Catlin, William, a Methodist Episcopal minister, was born in Maine in 1811. He removed to Zanesville, O., with his father when six years old; was converted in 1837; served the Church as class-leader, exhorter, and local preacher; and in 1852 entered the Ohio Conference, wherein he labored with zeal and fidelity until his death, in 1856. Mr. Catlin was an interesting and useful preacher, of ordinary ability; a minister of the common people. See *Minutes of Annual Conferences*, 1856, p. 113.

Catlow, John Booth, an English Congregational minister, was born at Gisburn-in-Craven, Yorkshire, Oct. 4, 1820, of Wesleyan parents. He was converted in his fifteenth year, and was put under private training in London for the Wesleyan ministry. He became pastor of the Congregational Church at Hounslow, where he was ordained, March 22, 1854, and labored eight years. Thence he removed to Lindfield, Sussex. Early in 1865 he accepted a call to Soham, Cambridgeshire, where he was very successful. In 1873 Mr. Catlow became pastor of Zion Chapel, Ashbourne, where he remained until his death, March 5, 1877. See (Lond.) *Cong. Year-book*, 1878, p. 309.

Catlow, Jonathan, an English Wesleyan preacher, began his ministry when about sixteen years of age. After travelling for several years, he settled at Keighley, Yorkshire, where he died about 1763. His funeral sermon (from 1 John iii, 2, at his own request) was the commencement of a great revival in the neighborhood. Catlow was a good man, and shared in the dangers which beset the pathway of the early Methodist ministers. See Atmore, *Meth. Memorial*, s. v.

Catmer, George, an English martyr, was one of five burned at Canterbury in September, 1555, for the true testimony of Christ and his works. See Fox, *Acts and Monuments*, vii, 383.

Catmer, Joan, an English martyr, was one of five burned at Smithfield, Jan. 31, 1556, for her constancy in the belief of Christ and his works. See Fox, *Acts and Monuments*, vii, 750.

Catnach, John, a Scotch clergyman, studied at the University of Aberdeen; became tutor at Zetland; was licensed to preach during episcopacy, and was again licensed by the presbytery in 1698, and called to the living at Unst the same year, and ordained. He died in May, 1717. See *Fasti Eccles. Scoticanæ*, iii, 441, 442.

Caton, William, a member of the Society of Friends, was born in England about 1635. When quite young, he seems to have been the subject of very marked religious impressions. In 1652 he became an avowed Friend. Shortly after he began to preach "in steeple-houses and markets," and soon experienced the usual persecutions of Quaker preachers in those days. He made a religious visit to Holland in 1655, and repeated it the next year. At Middelburg he was arrested, in August, 1656, and cast into prison, where he remained several days, and, when taken out, was placed on board a ship of war to be sent back to England. He endured great sufferings for about two weeks, but was not discouraged, and soon went again to Holland, where he remained about a year, laboring in various cities, and then returned to England. In 1659 he went once more to Holland, and, after several months' labor, took ship for England, but came very near being taken by a pirate, and barely escaped shipwreck in a fearful storm. In 1661 he went to Germany, where he was very kindly received by the prince palatine, in Heidelberg. Aug. 4, 1663, he was arrested and thrown into prison in Yarmouth, England, where he remained until Feb. 22, 1664. After many trials, and a life of constant activity in his calling, he died in Holland, it is supposed, in November, 1665. He was the author of *An Abridgment of the Ecclesiastical History of Eusebius*, etc. (Rotterdam, 1661, 1689). See the *Friends' Library*, ix, 434–479. (J. C. S.)

Catoptromancy (*κάτοπτρον*, a *mirror*, and *μαντεία*, *prophecy*), a species of divination by which objects or persons are alleged to appear to the eyes of a spectator in a mirror. See Divination.

Catosus was a Christian cook of Hippo (Augustine, *Civ. Dei*, xxii, viii, 9).

Catrou, François, a French preacher, was born at Paris, Dec. 8, 1659, and died Oct. 18, 1737. He was intrusted with editing the *Journal de Trévaux*, a periodical published by the Jesuits, which obtained considerable renown in the 18th century. He also published some historical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Cats (Catz, or Caets), Charles, a Brabant theologian of the beginning of the 18th century, was at first an adherent of the Roman Church, but later went into Holland, joined the Socinians, and was imprisoned for the translation of the New Test. into Dutch, but afterwards was released. He then settled at Embden, in Prussia, but was compelled to remove. He wrote, also, *Jesus Christus ist der Saaligmaker der Welt* (Amsterdam, 1697). See Hoefer, *Nouv. Biog. Générale*, s. v.

Catta, in Northern mythology, was one of the wise women, or fortune-tellers, of the Germans. She is probably the same as *Jetta*, "a sorceress."

Cattaneo, Lazzaro, an Italian missionary, was born at Sarzana, near Genoa, in 1560. He joined the Jesuits, and was sent with Ricci to China. They founded together the religious establishment of Macao. Cattaneo died at Hang-chow in 1640, leaving some works in Chinese, which were intended for the propagation of Christianity. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cattani (*da Diaccito*), Francesco, an Italian theologian and prelate, was born at Florence. He joined the Dominicans in his native place, and became canon of the cathedral there. As such he assisted at the Council of Trent, and was appointed to the bishopric of Fiesole, Aug. 15, 1570. He died Nov. 4, 1595, leaving Italian translations of St. Ambrose's *Christian Offices* (Florence, 1558, 4to):—his *Hexameron* (ibid. 1560, 8vo):—*Dell' Autorità del Papa* (ibid. 1562, 8vo):—*Sopra la Superstitione* (ibid.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cattani, Gaetano, an Italian missionary, was born at Modena, April 7, 1696. He entered the Society of Jesus in 1719, and was sent to Paraguay as a missionary in 1729, where he died, Aug. 28, 1733, leaving

three *Letters* addressed to his brother Joseph (Paris, 1754, 12mo). See Hoefer, *Nouvelle Biographie Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Cattanio, Costanzo, an Italian painter, was born at Ferrara in the year 1602, and studied under Scarsellino, and afterwards under Guido, at Bologna. His *Ecce Homo*, and *The Flagellation*, in San Giorgio at Ferrara, have been much admired; also his picture of *Christ Praying on the Mount*, in San Benedetto, and his *Annunciation*, in Spirito Santo. He died in 1665.

Cattapani, Luca, an Italian painter, was born at Cremona about 1570, and was a scholar of the Campi. The best of his compositions is his *Decollation of St. John*, in San Donato at Cremona.

Cattel. See Cathel.

Catterick, Thomas, an English Wesleyan minister, labored from 1816 to 1820 in Fredericton, N. B., Kingston, Fort Wellington, and Niagara, Ont., and Shefford, Quebec; and from 1820 to 1851 in various charges in England. In 1851 he retired from the active work, settled at Wednesbury, Staffordshire, and died April 21, 1861. He was a man of powerful voice and strong faith, meek in disposition, and unshrinking in the performance of duty. He published, *Observations on Benevolence*, chiefly designed for the benefit of the poor in the Methodist society (Lond. 1828). See *Minutes of the British Conference*, 1861, p. 18.

Cattle, William, an English Wesleyan minister, was born at Driffield, York, in January, 1813. When quite young he was converted, and at once joined the Methodists. For several years he was employed as a prayer-leader and local preacher, and in 1836 was accepted at the conference as a travelling preacher. He faithfully labored till 1857. Failure of health caused him to hold a supernumerary relation four years; returning health enabled him to take work again in 1861; but eleven years afterwards his health again failed, and he retired to Walsall, where he spent the remainder of his life. He died there Aug. 29, 1880. His noble and manly presence was associated with strong individuality of mind and character, and with much warmth and cordiality of spirit. He had an almost chivalrous sense of honor. His preaching was evangelical, practical, and useful. See *Minutes of the British Conference*, 1881, p. 15.

Catton, James, an English Wesleyan minister, was born at Nottingham in 1796. He was converted in his twenty-fourth year, was accepted for the ministry in 1823, and died at Grantham, Aug. 20, 1863. He was diligent and cheerful; his intellect was original and powerful; and his ministrations effective. See *Minutes of the British Conference*, 1863, p. 10.

Cattwg Ddoeth (*the wise*). See Cadoc.

Catulīnus is the name of several persons in early Christian history:

1. (Also *Catullinus*) The subdeacon at Cirta, under Paul the bishop, A.D. 303. On May 19, in that year, after the church furniture had been given up, he was called upon to surrender the books, but only produced one very large volume, as the readers had the rest. When asked the readers' names, both he and Marcucius refused to answer. Though "traditors," they would not be "traitors" (proditores). They were arrested; but we do not hear of the end of Catulinus's imprisonment.

2. The deacon, martyr at Carthage, buried in the basilica of Faustus in that city; commemorated July 15, and honored with a sermon by Augustine (according to Possidius), which is no longer extant (Tillemont, v, 554).

3. The sixth bishop of Embrun (Ebredunum). He subscribed at the Council of Epaune (Epaunum, Epavnum), which was held in 517, when Sigismund was king of Burgundy and Hormisdas pope. While executing the decrees of this synod in his city he was ejected by the Arians, and took up his residence at Vienne, with Avitus the bishop. He passed years of exile devoted to good works (*Gall. Christ.* iii, 1060).

Catuual was an abbot succeeding Bectunus, mentioned in a charter of Cynewulf, king of Wessex, A.D. 789.

Caucaubardites were a branch of the Eutychians, who, in the 6th century, followed the party of Severus of Antioch and the Acephali, rejecting the Council of Chalcedon, and maintaining one nature only in Jesus Christ.—Niceph. *Hist. Eccles.* xviii, 49.

Cauchon, Pierre, bishop of Beauvais, took an active part in the contest of the parties which divided France in the beginning of the 15th century. In 1429 the inhabitants of Beauvais drove him from his see on account of his vices and tyranny, and he took refuge in England. He made himself infamous by his bigotry and fury towards Jeanne d'Arc, who was taken captive in May, 1430, within the limits of the diocese of Beauvais. Cauchon became her accuser, and addressed himself to the king of England, and finally succeeded in securing her condemnation and death. He died suddenly in 1443. He was excommunicated by Calistus III, and his body was dug up and thrown into the common sewer. See Hoefer, *Nouv. Biog. Générale*, s. v.

Caukerken, Cornelius van, a Flemish engraver, was born at Antwerp in the year 1625. The following are some of his principal works: *The Dead Christ in the Lap of the Virgin; The Descent of the Holy Ghost; St. Anna with the Young Virgin Mary; The Martyrdom of St. Livinus; Magdalene and St. John.*

Caula, Sigismondo, a painter of Modena, was born in 1637. He studied under John Boulanger, and afterwards visited Venice, where he studied the works of Titian and Tintoretto. He painted altar-pieces, and cabinet-pieces for private collections. The best of his large pictures is one of *The Plague*, in the Church of San Carlo, at Modena. There are works by him dated 1682 and 1694.

Caulacau is a sacred word (handed down with varieties of spelling, apparently a corruption from צַו לָקַו, "precept upon precept," Isa. xxviii, 10) in some of the Gnostic systems. The first mention of the name is found in the account given by Irenæus (i, 24) of the Basilidians. Theodoret (*Hær. Fab.* i, 4), borrowing his account from Irenæus, says that it was to the Lord and Saviour that they gave the name Caulacau. The next mention of the word occurs in the earlier work of Hippolytus, on heresies, where it is named under the heading of the Nicolaitans. By some of these it was applied to a certain archon (Epiphanius, *Hær.* 25); but according to Philastrius (*Hær.* 33), to mankind. In the later work of Hippolytus, *Refutation of all Heresies*, the use of Caulacau is ascribed to the Naasenes, who used the word "man" in speaking of the principle of the universe. This principle they held to be threefold, and Hippolytus says that they gave the name Caulacau to the blessed nature of the heavenly man (the Adam above), Saulasau to the mortal nature below, and Zeesar to that of those who had been raised from earth to receive the heavenly birth, by which it is to be supposed their own disciples are indicated.

Caulet, Étienne François de, a French prelate, was born May 19, 1610, at Toulouse. He studied at the Sorbonne in Paris, and was in 1644 raised to the episcopal see of Pamiers. He introduced many reforms, and reorganized the schools and seminaries. Though a Jansenist, he took an active part in the controversy concerning the *Right of Regalia* (q. v.). He advocated the rights of the Church and of his diocese, but without

success. He died Aug. 7, 1680, leaving, *Traité de la Régale* (Cologne, 1680), and some minor works. See Rapin, *Mémoires* (Paris, 1865); *Recherches Historiques sur l'Assemblée du Clergé de France de* 1682 (2d ed. 1870); Loyson, *L'Assemblée du Clergé de France de* 1682 (Paris, 1870); Jungmann, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Caulet, Jean de, bishop of Grenoble, and grand-nephew of the foregoing, was born at Toulouse, April 6, 1693. He was a great scholar, and secured the regard and affection of his diocese. He died Sept. 27, 1771, leaving a considerable number of *Sermons* and *Letters*, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Caulfield, Charles, D.D., a bishop of the Episcopal Church in the West Indies, died at Nassau, Sept. 4, 1862. He was the first bishop of the Bahama Islands, and was consecrated Nov. 24, 1861. See *Amer. Quar. Church Rev.*, April, 1863, p. 154.

Caulicŏli are small volutes under the flowers on the sides of the abacus in the Corinthian capital, representing the curled tops of the acanthus stalks. Also, like the large volutes, continued in the Norman style, and may even be traced, though much modified in form, in later styles.

Caulicolus.

Caumartin, Jean François Paul *Lefèvre de*, a French prelate, was born at Châlons-sur-Marne, Dec. 16, 1668. He was educated under the care of cardinal de Retz, his godfather, who assigned him one of the richest benefices. Caumartin had scarcely reached his twenty-sixth year when he was admitted a member of the French Academy. He was appointed bishop of Vannes in 1717, and died at Blois, Aug. 30, 1733. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Caumont, Arcisse de, a French archæologist, was born at Bayeux, Aug. 28, 1802. He founded the *Société des Antiquaires de Normandie* and *Société Française d'Archéologie pour la Conservation des Monuments Nationaux*, which held annual sessions, and published the results of their investigations in the *Bulletin Monumental*, which Caumont edited till 1872. He died April 15, 1873, at Caen. Besides numerous contributions to different periodicals, he published *Histoire de l'Art dans l'Ouest de la France* (1831–40, 6 vols.):—*Abécédaire ou Rudiments d'Archéologie* (1850–62, 3 vols.; 3d ed. 1869). (B. P.)

Caupōna (or a *tavern*). The apostolical constitutions enumerate the *caupo*, or tavern-keeper, among the persons whose oblations are not to be accepted. If such oblations were forced on the priest, they were to be spent on wood and charcoal, as being only fit for the fire. A later constitution still numbers the *caupo* among those who could not be admitted to the Church unless they gave up their mode of life. It is clear, from too many evidences, that the ancient tavern differed little from a brothel. A constitution of Constantine (A.D. 326), while declaring that the mistress of a tavern was within the laws as to adultery, yet if she herself had served out drink she was classed among tavern servants, who were "not deemed worthy to observe the laws." A cleric found eating in a caupona, unless under the necessities of travel, was, by the apostolical canons (46th), sentenced to excommunication. The Council of Laodicea enacts that none of the priestly order, from the presbyter to the deacon, nor outside of the ecclesiastical order, to the servants and readers, nor any of the ascetic class, shall enter a tavern. In spite of these enactments, we find by later ones that clerics, who were forbidden to enter taverns, actually kept them. Thus certain "Sanctions and Decrees," from a codex at the Vatican, but evidently from a Greek source, require that the priest be neither a *caupo* nor a *tabernarius*. In the East, it appears that in the first half of the 6th century, and presumably since the days of Constantine, taverns were held on behalf of the Church. But apparently this tavern-keeping for the Church was not held equivalent to tavern-keeping by clerics, since the 9th canon of the Council of Constantinople in Trullo, A.D. 691, orders "that it shall not be lawful for any cleric to have a tavern." He must therefore either give it up or be deposed. It will thus appear that while the severity of the apostolical constitutions against the individual tavern-keeper is not followed in later times, yet that the Western Church, at least during the anti-Carlovingian period, persistently treated the use of the tavern by clerics, otherwise than in cases of necessity, still more their personal connection with it, as incompatible with the clerical character. The witness of the Eastern Church is also to the same effect, but its weight is marred by the trade, including that in liquors, which for two centuries at least seems to have been carried on at Constantinople for the benefit, not, indeed, of individual devices, but of churches and charitable foundations.

Causæ Majōres is a term of the canon law, meaning cases relating to the *great* questions of the Church; they are of three kinds: (1) such as relate to the faith; (2) such as regard doubtful and important points of discipline; and (3) such as relate to conduct on the part of bishops involving deposition.

Causby, Stephen, an English Congregational minister, was born in London, in September, 1811. He joined the Church in his youth, and in 1833 entered Hackney College. On leaving college he preached some time at Wadebridge, Cornwall; settled as pastor at Hallaton, Leicestershire, in 1838; removed to Kelvedon in 1845, and in 1851 to Towcester, where he labored seven years, and then resigned the stated ministry. He died June 16, 1860. See (Lond.) *Cong. Year-book*, 1861, p. 208.

Cause (Causation, Causality). These are associated terms in connection with a fundamental topic in the highest range of philosophical speculation.

I. *Definition of Cause.* — This will always be determined—at least so far as the real import of the term is concerned—by the character of the theory in which it constitutes an essential part. Therefore, it cannot be given without reference to such theory, at least so as to convey either a clear or a fixed meaning. The significance of the word must, accordingly, be derived from the tenor and conclusions of the connection. The objection to the received definitions is, that they assume at the outset what is to be explained by the close. This is true of Reid's definition of the popular idea of Cause. "*Causa est id, quo posito ponitur effectus, quo sublato tollitur.*" So, in Whewell (*Phil. Ind. Sci.* pt. i, bk. iii, chap. ii, p. 159): "By Cause we mean some quality, power, or efficacy, by which a state of things produces a succeeding state." The words, "effectus," "power," "efficacy," "produces," beg the question, and require explanation and acceptance in advance of the definition.

As a preliminary and provisional exposition, for the purpose of inquiry, we may be permitted to say, that *Cause* is the agency, real or assumed, in the production of change; *Causation*, the exercise of such agency; and *Causality*, the bond of connection between the antecedent condition and the subsequent change. Causation and Causality are, however, frequently used as equivalent terms. It will not escape the notice of those familiar with investigations of the present character, that there is a latent *petitio principii* in the introduction of the words agency and production. This acknowledged parologism, noted already by Hume, is inevitable, from the peculiarity of the subject, from the implications of words, and their

multiplicity of meanings. The fallacy involved will not be directed to the support of any conclusion. It is admitted and tolerated simply to furnish a point of departure for the doctrine of Cause, Causation, and Causality.

Before proceeding to this task, it is requisite to discriminate between the ordinary and the metaphysical employment of the term Cause. The word is full of ambiguities, and is a shifting homonym in both characters. In customary usage, as a common expression, which has passed through many successive stages of metaphor and degradation, to descend to its current laxity and vagueness, it indicates the immediate, or remote, agency of change; the motive, the occasion, the aim, the accidental, partial, antecedent, or concomitant condition of a phenomenon, without distinguishing, or even regarding, the diverse character of these several applications. With these loose meanings there will be no need to be concerned, except so far as they may illustrate the fluctuations of the philosophical import, by reflecting in their variety the speculative perplexities whence they have arisen.

Cause in Metaphysics may be said to be the connection between two states of being, the one consequent upon the other. This awkward circumlocution is employed to prevent, as far as may be, the introduction of any phrase which would virtually beg the question, or anticipate the conclusion. The absence of any precise and suitable terminology, or, rather, the indistinctness, variability, and inapprehensibility of the idea of what is spoken of, which occasions such absence, necessitates the adoption of this unsatisfactory procedure. Yet it may be said that, in spite of the acute and varied speculations of the philosophers, every one has a fixed, if unanalyzed, conception of Causation. To this indeterminate notion, present in the mind, reference must always be had, as a support for the reasoning, in order to render any argument on the subject intelligible.

To Aristotle (*Metaph.* i, ii; *Phys. Ausc.* ii, iii) is due the well-established division of Causes into—1. Formal, or qualitative, τὸ τί ἦν εἶναι, which gives the *quiddity*, *per quod*. 2. The Material, or Substantive, *ex quo*. 3. The Efficient, *a quo*. 4. The Final, *propter quod*. This celebrated classification was seen to be invalid, by Reid (*Works*, p. 75; ed. Hamilton). It is rather an analysis of the ambiguities of speech, consequent upon ambiguities of thought, than a legitimate distinction. Careful and discriminating reflection would apparently indicate that these species do not belong to one and the same genus. The division is not made on one plane—not in accordance with one principle. It is scarcely possible to refer to the same order of conceptions, that the joiner made the table, that the table was made of wood, that tables require the character exhibited by them, and that the table is made to put victuals on.

The Final Cause, or the result contemplated, is rejected by Bacon and Descartes, and by many of the most rigorous reasoners; but is maintained by Leibnitz and other perspicacious inquirers. The aim is an inducement, but it cannot be properly considered as part of the act of Causation, whatever Causation may be. The purpose for which a thing is done is surely diverse from the act or operation by which it is done.

The Material Cause has been strenuously held to be an indispensable part of the process resulting in an Effect. By some writers it has been regarded as the sole cause. Aristotle considers that, in some cases, Cause and Effect are conjoint and logically simultaneous—the one is involved in the other. Hamilton asserts that all Secondary Causes — (all causes but the "Great First Cause")—are Siamese twins, the Material Cause necessarily participating and co-operating with the Productive Cause. This is true in a certain sense. There must be a subject to be acted on. "*Esse debet, unde fiat aliquid, deinde a quo fiat.*" No effect can arise unless it arises in something. But the idea of Cause is entirely dissimilar in regard to the agent and in regard to the passive element.

The Formal Cause—the Plutonic archetype—the *natura naturata*—the plan—the aggregate of qualities constituting a thing "what it is," and pre-adapting it to exhibit under suitable incitement the characteristic phenomena, is, in most schemes, analogous, *ex parte natura*, to the Material Cause, and is obnoxious to similar censure. The Aristotelian Form must be distinguished from shape, as well as from the Platonic Idea.

The Material and the Formal Cause are rather prerequisites, indispensable concomitants, conditions, aptitudes, than any part of the act or idea of Causation. No doubt, the qualities of the things in which the change is evolved, and the relations of constitution between them and the stimulant which excites the change, regulate the occurrence and the character of the Effect; but they do not aid in the apprehension of the abstract idea, or act of Causation. They do not touch the conception of Causality. The Efficient, or Motive Cause, that which involves the manifestation of power, according to Kant, is the only form which directly conveys the conception of Cause (cf. Aristot. *Metaph.* XI, iv, 6). Therefore, in endeavoring to estimate the nature of Causation, it is the species which will be exclusively regarded. Occasional Causes belong to an entirely distinct inquiry. See MALEBRANCHE. Other Causes, which might be added to Aristotle's specification, such as Exemplary Causes, with which Formal Causes are often identified, and Instrumental Causes, are equally to be disregarded.

II. *Theories of Causation.*—The theories and modifications of theories of Causation are very numerous, and often reappear in strange combinations. It is not appropriate to discuss them in this place. Sir William Hamilton has done this very ably and elaborately (*Discuss.* App. i; *Metaph.* § xxxix, xl), if not always with entire satisfaction. He has added a Table, in which he has endeavored to classify the several systems which have met with any considerable acceptance, excluding, of course, the doctrine of the First Cause, the primordial, or immanent operation of the Creator. Hamilton's Table is introduced, as it may save much explanation which would otherwise be required.

Judgment of Causality, as
- *A.* Empirical, *a Posteriori.*
  - *a.* Original or Primitive.
    1. *Objective.* Perception of Cause, external and internal.
    2. *Subjective.* Perception of Causal Efficiency, internal.
  - *b.* Derivative or Secondary.
    3. *Objective.* Induction, Generalization.
    4. *Subjective.* Association, Custom, Habit.
- *B.* Noetic, *a Priori.*
  - *c.* Original.
    5. *Necessary.* A special principle of Intelligence.
    6. *Contingent.* Expectation of the Constancy of Nature.
  - *d.* Derivative.
    7. From the Law of Contradiction.
    8. From the Law of the Conditioned.

This classification is, like all Hamilton's dissections, acute, arbitrary, plausible, incomplete—systematic, but delusive from its apparent thoroughness. There are other actual and possible theories, Schopenhauer's, for instance, which he has not provided for in his scheme. Hamilton makes eight classes, all of which he rejects as "wholly worthless," except the last, which is his own, and is open to as grave objections as those which he repudiates. He distributes all his recognised opinions between two *summa genera: A*, the Empirical, or *a posteriori*; and *B*, the Pure, Noetic, or *a priori*. The former set, by making the conception of Causation a mere result of experience, renders it nothing more than an empty *Ens*, or, rather, *Phantasma Rationis*. Locke, Hume, and Brown are types of these schools.

It may be observed, in passing, that the contemptuous terms in which Hamilton speaks of Brown's theory, which he includes in the sixth class, but which is more analogous to Locke's, may be retorted upon his own. "It evacuates the phenomenon of all that desiderates explanation," and "eviscerates the problem of its sole difficulty." The Empirical systems may be confidently repudiated as inadequate explanations of the mystery, for the reasons assigned by Hamilton, and for others not specified by him. A ready concurrence may also be accorded to his refutation of two of the Pure theories — the sixth and seventh. But there is one of them, besides his own, the fifth, that which is maintained in diverse modifications "by Descartes, Leibnitz, Reid, Stewart, Kant, Fichte, Cousin, and the majority of recent philosophers," which cannot be discarded so readily. Its consideration may be postponed till Hamilton's original theory has been noticed.

Hamilton's scheme rests avowedly, as might have been expected, on the Philosophy of the Conditioned. He does not succeed in making it evident that it is a logical consequence of his peculiar philosophy. He says: "We cannot know, we cannot think, a thing except as existing, that is, under the category of existence; and we cannot know or think a thing as existing, except in time." Now the application of the Law of the Conditioned to any object thought as existent, and thought as in time, will give us at once the phenomenon of Causality (*Metaph.* p. 552). There is a quibble in the word "existence" which need not be dwelt upon. The reasoning is *per saltum*, if not a palpable *non sequitur*. There is no connection manifest between the inference and its supposed foundation. Moreover, Causation, the principle of change—*id a quo forma mutatur*—is completely eliminated from consideration.

Hamilton refers the belief in Causes, which is not identical with the idea of Causation, to the impossibility of conceiving any new existence to commence, or any existence to be annihilated. The impossibility of conceiving an absolute commencement of existence is a thesis as old as Aristotle, (*Met. Min.* II, i). But it can only suggest the catenation of existence, it cannot of itself suggest Causation. Hamilton illustrates his position by the line: "*Ex nihilo nihil, in nihilum nil posse reverti.*" He thus places himself on the ground of Stoic Pantheism or Epicurean Materialism. His dogma would only justify, "*omne post aliquid, sed non infinite aliquid ante omnia.*" In consonance with this fallacy, he confirms his doctrine by representing the Creation as evolved out of the Creator. This accords with his identification of the *causatum* with the *causæ*; or the "absolute tautology between the effect and its causes."

There is a further error in the assertion, that of Second Causes "there must always be a concurrence of two to produce an effect." This is true only in regard to Material Causes, whose introduction into the specific doctrine has already been objected to. It is not true of Efficient Causes. It is the complete absorption of Cause in the mere juxtaposition of conjoint conditions, and the acceptance of this conjunction as Causation, which necessitate the tenet.

The incapability of thinking an absolute commencement or an absolute termination results only in the necessity of thinking of existence as continuous, either as unchanged or as changed *in novas formas*. It does not touch the question of Causality, which is the connective between successive states, and the determinant of each sequence. The succession or conjunction is thus unconsciously converted into the equivalent of Causation; and the doctrine reverts to Hume's. There is logical legerdemain in the prompt substitution of a conclusion entirely distinct from it for the actual *quæsitum*.

It may be suspected, too, that the intellectual impotence, which is the character of the Philosophy of the Conditioned, can in no wise furnish a valid basis for any theory. It cannot authorize or explain any positive conviction; yet every one has such a conviction in regard to Causation, and cannot get rid of it. At most, it can conclude only negatively. Here, if anywhere, the maxim, "*Ex nihilo nihil*," is applicable. But whatever interpretation be given to Causation, the conception of Cause and its alleged manifestation is distinctly affirmative. Sir William Hamilton's reasoning only goes far enough to show how and when the idea of Cause intrudes, not what is its essential character. His conclusion is, to retort his own language, "a virtual assumption of the question," or something worse.

It merits continual meditation that the words most current and most indispensable in daily intercourse—Being, Mind, Substance, Matter, Space, Time, Cause, Force, Power, Quality, especially involve the highest and most insoluble problems of philosophy, and are vacillating in meaning. These terms are all positive, and convey very positive meanings, impossible as it may be to define or to comprehend them. The fact of their necessity and familiarity is something more than presumptive evidence of the veracity of the underlying conviction. It may be taken as irrefragable proof, that, in all our mental operations, there is present, not merely "*aliquid ignotum et incognoscibile*," but that this unknown constituent of thought is the kernel, the life, the truth of all thought. This is the *aliquid latens* in the beautiful and profound extract from cardinal Cajetan, cited by Hamilton (*Disc.* p. 627), and is fully recognized by Leibnitz (*Opp.* v, p. 374), Reid and many others. It is noted here, because it will be involved throughout the remarks with which this article will conclude; and because a complete comprehension of Causation is impossible: "*Id tam supra nos est quam ipsa veritas.*"

Hamilton's reasoning appears to be invalid. His doctrine crushes out all reality of Causation, and all significance in the term. There is no genuine Causation where there is no recognition of an act eventuating in change. There is thus only one theory which has not been rejected by Hamilton, not as inherently insufficient, but as unnecessary. This is the doctrine that the conception of Cause is intuitive; that it is due to a distinct principle in man's intellectual constitution. It may be untenable in the forms in which it has been presented, and yet it may contain the germ and the spirit of the truth. So far as it needs examination here, it will enter into the further consideration of this mysterious problem, which no one should venture to say that he has solved. It is prudent, however, by way of caution, to say that such tenets as "innate ideas," "principles of intelligence," "intuitive perceptions" do not require the admission of formulated dogmas, developed faculties, or matured apprehensions. It is sufficient if the distinct tendencies which end in such results are recognised as actual characteristics of the mind.

III. *Possible Explanation of the Idea of Causation.*—Sir William Hamilton, as has been seen, distributes the various theories of Causation into eight classes, and arranges them, by a quadripartite procedure, under two supreme heads—the Empirical and the Pure. So far, only the latter aggregate has been considered. It may be asked, with much hesitation, whether these two *summa genera* may not be united in one explanation. No theory on any subject can be held to be complete, certain, and satisfactory, which does not incorporate, or subsume, all special or partial theories, revealing the fragmentary truth which each contains, and affording the means of explaining the mutilations, aberrations, and falsities of each.

The space at our command, and the design of the present article, would render it inappropriate to propound on this occasion any novel and systematic theory of Causation, though all theories but one have been rejected, and the exceptional one has not been allowed

to be satisfactory. Still, it may be appropriate to add some observations tending to make more distinct, and to render more coherent, the character of Causation. This may, perhaps, be achieved by pointing out in what manner experience and the constitution of the human mind concur in the generation of the idea of Cause. It will scarcely be denied that the human intelligence is adapted, or apt, for the reception of knowledge from the external world, and from personal observation and experience. There will be as little difficulty in admitting that internal and external experience both contribute to the excitation and determination of distinct procedures of thought, and to their results. If these things be so, there is neither incongruity nor improbability in conceiving that the continual reactions of native aptitude and outward stimulation may develop into clearness faint tendencies, without either originating definite conceptions. Such conceptions may be the joint production; while they will be deemed purely Empirical, or purely Intuitive, by those who contemplate only one set of the interacting and co-operating processes.

Experience, by itself, cannot furnish the idea of Cause, for Causes are nowhere directly subjected to observation, not even the results of volition. Intuition alone is equally powerless, for there is neither evidence nor likelihood that it should give a distinct, definite, formal conception. Such a conception cannot be entertained without words—without the words of the language in which the conception is expressed. Words and language can be no part of intuitive knowledge. But there may be—indeed, there must be—a preconformity to apprehend under suitable conditions (the most important of which will be the just occasion) the significance of those things with which the mind has to deal. The acorn on a bare rock will not produce an oak, though by nature constituted for such production. The richest soil without the acorn will be equally inoperative in this regard. The potential oak is in the acorn; the fit soil, and the airs and dews of heaven, convert the potency into act, make the acorn swell and disclose the germ, tender and feeble, and hitherto concealed, whose powers are developed and strengthened and increased, till it grows into the monarch of the woods. With the *modus operandi*, the *latens schematismus* of the two factors, we have no concern at present. These are entirely removed from human apprehension. Yet they are most important considerations in the case, but not the Cause. That lies still further beyond. But the fact of Causation—the presence of what is competent to bring about the result—the existence of a Cause, cannot be ignored. Now, what has been described as taking place in the vegetable world may be believed or conceived to be analogous to what takes place in intellectual growth. The mind may be compared to the acorn: experience and observation may correspond to the soil, and the air, and the dew. Analogies are, indeed, no argument, but they may be indispensable to render intelligible what is only confused and obscured by direct statement, in consequence of the ambiguities and irrelevant implications of language.

All intellectual faculties, all intuitions, if such exist, are in their primitive exercise unconscious and unintelligent. They are blind instincts. The child sucks, as the bee builds its cell, without the capacity of recognising or reflecting upon the nature of the operation. There is a spontaneous process, a *cœcus appetitus*, which guides its action. As acts are repeated, as experience is enlarged, as faculties are expanded, there arises an awakening consciousness of ability to perform the action, and to govern it by the will.

The spontaneous processes required for the subsistence of the infant thus convert themselves, under the instigation of the surroundings, into conscious actions. The idea of purpose and result, dimly, but with growing distinctness, develops itself, till it becomes a conscious principle, and the subject of incipient reflection. The hungry child will point to its victuals; the thirsty one, able to move about, if left alone, when of larger growth, will crawl or walk to the glass of water. It learns that the satisfaction of its wants may be secured by its own action. The repetition of such experiences fixes and brightens the perception that deliberate acts will produce definite results. When the process is multitudinously varied by the innumerable occurrences of daily life, the power to do what is designed is recognised, even if the mind has not yet analyzed its operations, or distinguished and named the several exercises of its faculties: "as the temple of the mind grows wide withal," this analysis is executed with more or less clearness and accuracy. The perception of power becomes habitual, and potency in action is discerned. The power of producing, by one series of acts, another, diverse, dependent, and co-related series of acts, is ascertained, tested, and demonstrated. What is thus unfolded in individual experience is analogous to the changes presented to observation. Fire is applied to gunpowder. The gunpowder explodes. There is power in fire to explode gunpowder. The contact or conjunction of the two things is followed by an explosion. The power, or ability, of the fire to change the state of the gunpowder is the Cause of the explosion. There is something more here than the sequence of conditions: "*Alia est causa efficiens, alia proscedens.*"

Again, an act of the will may occasion sitting down, standing up, walking, running, eating, etc. There is a conscious and indisputable connection between the volition and the ensuing state, though the manner of the change may be unrecognisable. A hot coal on the flesh will produce pain. A glass of wine will eventuate in speedy exhilaration. How these things are brought about cannot be fully told; but it must be apprehended that the change is more than succession of events, and is dependent upon what went before. The Cause and the Effect are both known, and are known as Cause and Effect.

Notwithstanding the vast alteration of the primitive instinct, appetency, or tendency, which conduces to the final recognition of Cause in all changes of condition, there is nothing anomalous or surprising. Such conversion of potencies into dissimilar forms is the universal law of the mental and physical world. The transmutations are not more marvellous in the intelligence than the growth of the plant from the seed, of the leaves from the plant, of the flower from the leaves, of the fruit from the flower. Metempsychosis and metemsomatosis are the law in the realms of mind and of matter.

There is much in this exposition which has been unwillingly, but necessarily, excluded. The briefest possible outline has been given. Enough may, however, have been said, to show that the constitution of the animal and the spiritual nature of man necessitates processes which, under external stimulation, with constant development, in connection with the reactions of experience and observation, eventuate in the inevitable apprehension and conviction of Causation in all change. Thus, the Empirical and the *a priori* theories of Causality are combined, and both are required to account for the idea of Cause.

IV. *Literature.*—We indicate only a few leading authorities. It is scarcely possible to give the Literature of Causation in extenso, because the materials are various and are widely and brokenly disseminated through the whole range of Metaphysical investigations:

Aristot. *Met.* I, iii; III, ii; V, ii; Seneca, *Ep.* lxv; Locke, II, xxi, xxvi; Leibnitz, *Nouveaux Essais;* Hume, *Works;* Reid, *Works;* Stewart, *Phil. Essays,* I, ii; Brown, *Inquiry;* Hamilton, *Discussions* (Appendix to Reid); Whewell, *Phil. Ind. Sciences;* Cousin, *Hist. Phil. Mod.;* Mill, *Logic;* Mansel, *Metaphysics,* ap. *Encyclop. Brit.;* McCosh, *On the Divine Government;* Bain, *Emotions and Will;* Fleming, *Vocabulary of Philosophy;* Irons, *Final Causes;* Bowne, *Metaphysics.* (G. F. H.)

Cause, La (*the cause*), is the name by which the French Huguenots under Condé designated their association and its objects.

Causer, JOSEPH, an English Methodist minister, was born at Norton-Stockton, Shropshire, Sept. 25, 1816. He was early converted, joined the Primitive Methodist Society, entered their itinerant ministry in 1842, and during thirty-one years labored in eighteen circuits, till failing health obliged him to take a supernumerary relation in 1873. He continued to preach as strength permitted, until his death at Monmouth, Wales, July 16, 1881.

Causler, A. G., a Baptist minister, was born in South Carolina in 1825, and began to preach in 1852. For fifteen years he labored with zeal and success in his native state. In 1867 he removed to the northern part of Arkansas, and after spending a few years in that section of the state, he went to the southern part, and labored for some time among the churches in the Columbia Association. He died in 1872. See Cathcart, *Baptist Encyclop.* p. 197. (J. C. S.)

Causse, JOHANN ISAAC LUDWIG, a Protestant theologian of Germany, was born at Frankfort-on-the-Oder, in 1728, and studied theology there. In 1752 he was appointed professor of theology at his native place, and died April 28, 1802. He wrote, *Commentatio ad Luc. xii*, 1–5 (Frankfort, 1749):—*De Vera Significatione Vocis* כהן; *Observationum ad Christianorum Baptismum Pertinentium Spicilegium* (ibid. 1752):—*De Sobrio Doctoris Theologiæ Tituli Usu Christianæ Religionis Indoli non Repugnante* (ibid. 1793). See Döring, *Die gelehrten Theologen Deutschlands*, i, 245. (B. P.)

Caussin (*de Perceval*), ARMAND PIERRE, a French Orientalist, was born at Paris, Jan. 11, 1795. In 1821 he was appointed teacher of the vulgar-Arabic at the college of Oriental languages in Paris, was made professor of Arabic in the Collége de France in 1833, and in 1849 he was elected member of the Academy. He died Jan. 15, 1871, leaving *Essai sur L'Histoire des Arabes Avant L'Islamisme* (Paris, 1847–49, 3 vols.):—*Grammaire Arabe Vulgaire* (ibid. 1824):—*Dictionnaire Français-Arabe.* (B. P.)

Causton, THOMAS, an English martyr, was a native of the county of Essex, and a zealous Christian. He would not attend mass, and was, therefore, taken prisoner and sent to London. His examination began Feb. 17, 1555; he was commanded to recant his errors and come to the unity of the Popish Church, which he refused to do. The examination continued until March 4, 1555, when Causton made a public confession of his faith. After he had finished this, the bishop hurried him off to Newgate, where he remained fourteen days in prison, and was then taken to Raleigh, in Essex, and burned, March 26, 1555. See Fox, *Acts and Monuments*, vi, 729.

Cautĕlæ Missæ are certain regulations concerning the office of holy communion, like those at the end of that office in the book of common prayer, only more minute, and entering into extreme detail.

Cautĕlam, ABSOLUTIO AD, is a term of the canon law. When a priest is under sentence of excommunication or interdict, from which he appeals, he is obliged to obtain letters of absolution *ad cautelam*, to enable him to celebrate, pending the hearing of the appeal.

Cautinus was bishop of Clermont about A.D. 562, previously deacon at Issoire. The first appearance of Cautinus after a reminiscence of his diaconate is at the death of St. Gallus, bishop of Clermont. He was at this time archdeacon. The people wished to have Cato for their bishop, but the archdeacon went by night to the king and obtained the episcopate for himself before the appearance of the messengers of his rival. Cautinus was well received by the greater part of the clergy and people of Clermont. There was nevertheless a schism in the see, and Cautinus at last took away from his opponents all Church property, restoring it only to those who became reconciled to him. We next find Cautinus seeking to obtain for Cato the see of Tours, on the death of Gunthas, the bishop. This offer Cato rejected. Cautinus was very intemperate, and finally became epileptic. The last mention of him is at the time of a pestilence which devastated Clermont, when he fled from place to place to escape disease; but returning at length to his episcopal city, he died, at Easter, of the plague. (See Greg. Turon. *Hist. Franc.*)

Cavagna, Giovanni Paolo, an Italian painter, was born at Borgo di San Leandro, near Bergamo, in 1560, and probably studied under Titian. His best fresco work is *The Assumption* in Santa Maria Maggiore, at Venice. Two of his best oil paintings are *The Nativity* and *Esther before Ahasuerus*, in the same church. His most noted picture is *The Crucifixion*, in Santa Lucia. He died in 1627. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cavagna, Pietro Francesco, a Bolognese historical painter, was born in 1675, and studied under Domenico Viani. He was employed in decorating the Bolognese churches. In the Church of Sts. Sebastian and Rocho is his paintings of *The Conception*, *St. Sebastian*, and *St. Roch.* In San Colombano are pictures of *St. Nicholas* and *St. John the Baptist*; and in San Giuseppe *The Nativity.* Cavagna died in 1733.

Cavagni, GIOVANNI BATTISTA, a Neapolitan architect, flourished about 1585. In connection with Vicente della Monica, he erected the church and convent of San Gregorio Armeno, at Naples. The Sacred Monte della Pieta was also erected by Cavagni, and secured for him great reputation. He died in 1600.

Cavalca, DOMENICO, an Italian ascetic theologian of the order of Dominicans, a native of Vico Pisano, in Tuscany, who died in 1342, was remarkable for his talent as a preacher. Besides several Italian translations, he left, *Tractato Dicto Pange Lingua* (Rome, 1742, 1751):—*Specchio di Croce*, etc. (Milan, 1780, 1784, 1787; Rome, 1738):—*Frutti de la Lingua* (Florence, 1793; Rome, 1754). See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cavalcabo (*Baroni*), GASPARE ANTONIO, an Italian painter, was born near Roveredo in 1682, and studied under Antonio Balestra at Venice, and afterwards under Carlo Maratta at Rome. He executed many beautiful works, particularly an altar-piece in the choir of the Carmine, in his native place, with four lateral pieces of great merit. He died in 1759. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cavalieri, Giovanni Michele, an Italian theologian of the order of Benedictines, was a native of Bergamo. He was connected by a very close friendship with Vincente Orsini, who make him his theologal, on becoming archbishop of Benevento. He died there in 1701, leaving, *Galleria de' Sommi Pontifici, Patriarchi, Arcivescovi et Vescovi dell' Ordine de Predicatori* (Benevento, 1796, 2 vols. 4to):—*Tesaro delle Grandezze del SS. Rosario* (Naples, 1713, 3d ed. 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Cavalieri, Marcello, an Italian theologian of the order of Dominicans, brother of Giovanni Michele, was born at Bergamo about 1649. After having been professor of philosophy at Naples, he became vicar-general of cardinal Vincente Orsini, and then bishop of Gravina, in 1690, where he died in 1705. His principal works are, *A Treatise on the Mass* (Naples, 1686):—*Constitutiones Synodales* (1693):—*A Treatise on the Construction of Churches* (in Italian, several times re-

printed). See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Cavallerii (or **Cavallieri**), Giovanni Battista, an Italian engraver, was born near Brescia about 1530, and worked at Rome from 1550 to 1590, where he died in 1597. He executed about three hundred and eighty plates, of which the following are the principal: *The Last Supper; The Dead Christ held by the Virgin; The Descent from the Cross; The Animals Coming Out of the Ark; John Preaching in the Wilderness; The Murder of the Innocents; The Conversion of St. Paul; The Elevation of the Cross.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cavallini, Pietro, an old Roman painter, was born in 1259 (or 1279); studied under Giotto, and practiced the Mosaic art as well as engraving. He assisted Giotto in the mosaic over the principal entrance to St. Peter's. His most important work in oil was the picture of *The Crucifixion*, at Assisi. His principal work in fresco was in the Church of Ara Cœli, in which he represented the Virgin and Infant, surrounded with glory, and below, the emperor Octavian, with the sibyl, directing his eye to the figures in the air. He died at Rome in 1344 (or 1364). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cavallucci, Antonio, an Italian painter, was born at Sermoneta in 1752. His principal paintings are, *St. Bona Distributing her Wealth to the Poor*, at Pisa; *St. Francis of Paula*, in the Basilica di Loretto. He died at Rome in 1795. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cavanilles, Antonio José, a Spanish ecclesiastic, who devoted himself to botany, was born at Valencia, Jan. 16, 1745. He was educated by the Jesuits, in the university of that town; became tutor to the sons of the duke of Infantado, whom he accompanied to Paris, and remained there twelve years. He was afterwards director of the Royal Garden at Madrid. In 1789 and the following years he published *Dissertations upon Monadelphous Plants*, and in 1790 he commenced to issue his work on the plants of Spain, and those discovered by Spanish navigators in Mexico, Peru, Chili, New Holland, and the Philippine Islands. He died at Madrid, in May, 1804. See *Encyclop. Brit.* 9th ed. s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cavarazzi, Bartolommeo (called *Crescenzi*), a painter of Viterbo, was born about the year 1590, and studied under Pomerancio. He painted a great deal for the Roman churches. In the Church of San Andrea della Valle is a picture by him, of *St. Carlo Kneeling, with a Choir of Angels.* In Santa Ursula he has painted that saint with the famous *Legend of the Eleven Thousand Virgins;* also *A Holy Family*, in the convent of St. Anna. He died in 1625.

Cavazzoni, Francesco, an Italian painter, was born at Bologna in 1559, and studied under Passarotti, and afterwards in the school of Caracci. His principal works are at Bologna. The most admired are, *Magdalene at the Feet of Christ*, in Santa Maddalena; *The Crucifixion*, in Santa Cecilia; and *St. John Preaching*, in San Giovanni. He was living in 1612.

Caveat, in English ecclesiastical law, is a caution entered in the spiritual courts to stop probates, licenses, administrations, etc., from being granted without the knowledge of the party that enters it.

Cavedone, Giacomo (or Jacopo), an eminent Italian painter, of the Bolognese school, was born at Sassuolo, near Modena, in 1577, and was instructed by the Caracci. He afterwards went to Venice and studied the works of Titian. His most celebrated picture is in the Church of the Mendicanti at Bologna, representing *St. Alo and St. Petronio Kneeling before the Virgin and Child*, with a glory of angels. In San Paolo are his fine pictures of *The Nativity* and *The Adoration of the Magi.* In the Ospitale di San Francesco is his *Holy Family, with St. John and St. Francis.* In San Michele is *The Last Supper*, and in San Salvatore, *The Four Doctors of the Church.* Cavedone died, miserably poor, in 1660. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cavedoni, Celestino, an Italian priest and antiquarian, was born May 18, 1795, at Levizzano, near Modena. He studied at Modena and Bologna; was in 1821 custodian of the numismatic collection at Modena, and in 1847 librarian there, also professor of Biblical hermeneutics at the university from 1830 to 1863. He died Nov. 26, 1865, leaving *Numismatica Biblica* (Modena, 1850; Germ. transl. by Werthof, 2 parts, Hanover, 1855–56):—*Confutazione dei Principali Errori de Ernesto Renan nella sua Vie de Jésus* (Modena, 1863). (B. P.)

Caveirac, Jean, a French theologian, was born at Nimes in 1713. At the time when the question arose whether toleration should be given to the Protestants or not, he published the following works: *La Vérité Vengée* (1756):—*Mémoire Politico-Critique*, etc. (1757):—*Apologie de Louis Quatorze et de son Conseil sur la Révocation de l'Édit de Nantes*, etc. (1758):—*Appel à la Raison, des Écrits Publiés contre les Jésuites de France* (Brussels, Paris, 1762, 2 vols.). He was an antagonist of J. J. Rousseau, and published *Lettre d'un Visigoth à M. Fréron, sur sa Dispute Harmonique avec M. Rousseau* (Paris, 1754):—*Nouvelle Lettre à M. Rousseau de Genève* (ibid. 1754), etc. He sided with the Jesuits, and was banished in 1762, but afterwards returned, and died in 1782. See Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cavellus. See MacCaghwell.

Caverly, John, a Free-will Baptist minister, was born in New Hampshire in August, 1799. He was converted in 1824, and became a member of the Third Church in Strafford, N. H. He began to preach about a year afterwards; was ordained Sept. 6, 1827, and was soon called to the pastorate of the Fourth Church in Strafford, where he remained until his death, March 23, 1863. See *Free-will Baptist Register*, 1863, p. 91. (J. C. S.)

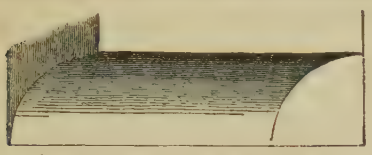
Cavernense Concilium. See African Councils.

Caverno, Arthur, a Free-will Baptist minister, was born at Barrington, N. H., April 6, 1801. He is said to have been of Scotch-Irish descent, his ancestors of the same name having come to America in 1735. He was converted at seventeen, at nineteen was licensed, and in 1823 was ordained. For a year or two he taught school and preached. A church having been gathered in Epsom, N.H., in 1824 he was chosen pastor, and remained there until 1827, and then accepted a call to Contoocook village, in Hopkinton. In 1830 a remarkable revival of religion was enjoyed by his Church, as the result of which it more than doubled its membership. From 1833 to 1836 he was pastor at Great Falls; from 1836 to 1838 financial agent for Strafford Academy; and in 1838 and 1839 pastor of the Roger Williams Church in Providence, R. I. His other pastorates were in Charlestown, Mass.; Bangor, Me.; Candia, N. H., Dover; Biddeford, Me., Gardiner, South Parsonsfield, and First Church, N. Berwick; and last, a second time, in Candia. His last residence was in Dover, N. H., where he died, July 15, 1876. He wrote for the *Morning Star* from its commencement to the close of his life, and from 1834, for several years was one of its editors. He published several *Sermons*, and left a full journal of his life and ministry. See *Morning Star*, Aug. 23, 1876. (J. C. S.)

Cavers, Walter, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1692; was called to the living at Fala in 1697, and ordained; and

died Jan. 3, 1742, aged about seventy years. See *Fasti Eccles. Scoticanæ*, i, 279.

Cavetto is a concave moulding of one quarter of



Cavetto, Theatre of Marcellus, Rome.

a circle, used in the Grecian and other styles of architecture. See COLUMN.

Caviathan (Καυιαθαν), one of the twelve "maternal" angels in the system of Justinus (Hippol. *Ref.* v, 26). Harvey conjectures that we should read Caulacau, but, if any correction be necessary, a simpler change is Schneidewin's conjecture, *Leviathan*.

Cavin, James M., a Methodist Episcopal minister, was born in Miami County, O., June, 1824. He experienced religion in the winter of 1842–43; was educated at the Ohio Wesleyan University; received license to preach in 1850, and entered the Ohio Conference, wherein he served the Church until his decease, May 19, 1855. Mr. Cavin was grave and gentlemanly in deportment, deep in piety, and exemplary in life. See *Minutes of Annual Conferences*, 1855, p. 639.

Cavin, Samuel, a Presbyterian minister, was a native of Ireland. He was sent by Donegal Presbytery, Nov. 16, 1737, to Conecocheague, Md., and came to Canogogig in 1739. After laboring some time in the Highlands of New York, he was called, May 26, 1743, to Goodwill, Ga. The remainder of his life was spent in itinerating in Virginia and filling vacancies. He died Nov. 9, 1750. See Webster, *Hist. of the Presb. Church in America*, 1857.

Caw, JOHN, a Scotch clergyman, was licensed to preach in 1795, presented to the living at Bothkennar in 1796, and ordained, and died Dec. 4, 1847, aged eighty-two years. See *Fasti Eccles. Scoticanæ*, ii, 695.

Cawches, KATHARINE, an English martyr, was judged a heretic, and burned, with her two daughters, on the isle of Guernsey, in 1556. See Fox, *Acts and Monuments*, viii, 228.

Cawdrey, DANIEL, an English nonconforming divine, was educated at Peter-house, Cambridge, and ejected from his living of Dilling, in Northamptonshire. He was a member of the Westminster Assembly of divines, and wrote, besides sermons and treatises, several violent philippics against the Established Church. He died in 1664.

Cawrdaf, a Welsh saint of the 6th century, was king of Brecknockshire, and whenever he went to battle the whole population of the country attended his summons (see Rees, *Welsh Saints*, p. 270; Williams, *Iolo Manuscripts*, p. 497).

Cawthorn, JAMES, an English clergyman and poet, was born at Sheffield, Nov. 4, 1719. He was educated at the grammar-schools of Sheffield and Kirkby Lonsdale, and entered Clare Hall, Cambridge, in 1738. After leaving Cambridge he went to London, where he became assistant in an academy. About this time he took orders, and in 1743 was elected master of Tunbridge school. He was killed by a fall from his horse, April 15, 1761. His principal works are, *The Perjured Lover* (1736):—*Abelard to Eloise* (1746). An edition of his *Poems* appeared in 1771. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Caxes, Eugenio, a Spanish painter, the son and scholar of Patricio, was born at Madrid in 1577. In the monastery of St. Augustin Calzada, at Madrid, is a fine picture of *St. Joachim and St. Anna*; in the Church of St. Martin are his two pictures of *The Nativity* and *The Adoration of the Magi*. All his other works were destroyed by fire. He died in 1642. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caxes, Patricio, an Italian architect and painter, was born at Arezzo or Florence about the middle of the 16th century. Little is known of his early history, but he attained sufficient eminence to be invited to Spain by Philip II. He was appointed to decorate the Queen's Gallery at the Prado, and painted there *The Chastity of Joseph*. He translated into Spanish the *Treatise on Architecture*, by Vignole (1593). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cayet (Lat. *Cajetanus*). See CAIET.

Cayley, *Lady*, the widow of Sir Thomas Cayley, Bart., was one of the most eminent and devoted Christians known in the annals of Methodism. She was converted at the age of fifty-two, at Brompton, where she resided, in the Scarboro' circuit, and joined the Methodist society, of which she continued a most faithful member until her death, July 30, 1828, aged eighty. She was the means of reintroducing Methodist preaching in Brompton; through her exertions a chapel was built, and every poor and neglected family in the neighborhood shared her visits and personal labors. Humility, devotion, and an unceasing desire to do good characterized all her spiritual life. She was strongly attached to the doctrine and discipline of the Methodists. See *Wesl. Meth. Mag.* 1830, p. 1; Smith, *Hist. of Wesl. Methodism*, ii, 384–386.

Caylus, DANIEL CHARLES GABRIEL DE *Pestels de Lévis de Tubières de*, a French prelate, was born at Paris, April 20, 1669. After having been admitted doctor at the Sorbonne, he was appointed one of the king's almoners, under the auspices of Madame de Maintenon, next grand-vicar of cardinal Noailles, and obtained, in 1704, the bishopric of Auxerre. In that city he exhibited his charity during the very severe winter of 1709. He was one of the opponents of the bull *Unigenitus*, and also one of the twelve bishops who protested against the deposition of Soanen and against the declaration of 1730. Caylus died at Rennes, April 3, 1754. His works were published in 10 vols., from 1750 to 1752. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cayman. See CAEMHAN.

Cayot, AUGUSTIN, a reputable French sculptor, was born at Paris in 1667, and studied under Le Hongre. He gained the grand prize of the Royal Academy, and was sent to Rome, where he became an assistant to Van Cleve. Among other works, he executed the two angels in bronze, for the grand altar of the Church of Notre Dame at Paris. He died in 1722. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Caytan, LOUIS ALBERT, a Belgian writer, was born at Roulers in 1742. In 1774 he became pastor at Notre Dame, in Bruges; in 1790 he was made canon of the city and censor of books. After this he became one of the three secretaries of the general vicariate of the bishopric of Bruges, and was associated with the vicariate in 1798. He remained general vicar until 1802, which is the date of the reunion of the two dioceses of Gand and of Bruges. At the close of the 18th century Caytan was still firm and energetic in the midst of the agitations caused by the French Revolution, and he even suffered imprisonment in consequence. He died in 1813, in the hospital for strangers. In a life so full of agitation, Caytan still found the calmness to write and publish several historical and religious books. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cazales, EDMOND DE, a French abbot, was born at Grenade-sur-Garonne in 1804. He studied law, but in 1829 abandoned his profession and betook himself to the study of theology. In 1835 he was made pro-

fessor at Louvain, and in 1843 took holy orders. In 1845 he was made head of the seminary at Nîmes, and in 1848 vicar-general and superior of the large seminary at Montauban. He died at Rennes in 1876, leaving *Etude Historique et Critique de l'Allemagne Contemporaine* (Paris, 1853):—*Nos Maux et Leurs Remèdes* (1875). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v. (B. P.)

Cazes, Jean de, a French martyr, was condemned because he visited Arnold Moniere, a heretic, in prison. After his examination he was sentenced to be burned. When the time came for his martyrdom, he was dragged through the streets to the place of execution, and bound to the stake, where he made full confession of his faith, and gave many earnest exhortations to the people. During his imprisonment he bore his sufferings with great patience, and constantly urged the people to trust in God. Trumpets were sounded to prevent those present from hearing his words. He was burned at Bordeaux in 1556. See Fox, *Acts and Monuments*, iv, 425.

Cazes, Pierre Jacques, an eminent French painter, was born in Paris in 1676, and studied under Houasse, and subsequently in the school of Bon Boullongne. He obtained the grand prize at the academy in 1699, and in 1704 was elected a royal academician. There are many of his works to be seen at Paris, in the Church of Notre Dame, in the college of the Jesuits, at the House of Charity, etc. At St. Germain-des-Pres he represented the lives of St. Germain and St. Vincent. A *Holy Family* at St. Louis de Versailles is very much admired. He died in Paris, June 25, 1754. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cazier, Mathias, a Congregational minister, graduated at Princeton College, and immediately became pastor of a church in Pelham, Mass. In August, 1799, he removed to Connecticut, and was installed pastor of a church in South Britain, where he labored till January, 1804. In May of that year he supplied Salem Church, in the town of Waterbury. He died in 1837.

Cea, Didacus de, a Spanish theologian of the order of Franciscans, was a native of Aqueda. He was made general commissary of the Franciscans at Rome, and died in the monastery of Ara Cœli in 1640, leaving, *Archeologia Sacra Principum Apostolorum Petri et Pauli* (Rome, 1636, 4to):—*Thesaurus Terræ Sanctæ*, etc. (ibid. 1639, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ceadda, the eighth bishop of Hereford, between 758 and 777, the successor of Hecca and the predecessor of Aldberht.

Ceadda (or **Chadd**) **of York.** *See Chad.

Cealchythe, Council of (*Concilium Celchytum*, or *Calchuthense*). This was a place in Mercia. Bishop Gibson suggests that it may be the same with *Kelchelth*, in Lancashire, on the borders of Cheshire. It is generally thought to be *Chelsea*, originally *Chelchyth*. Several councils were held there:

I. In 785 or 787, by Gregory (or George), bishop of Ostia (the legate of pope Adrian I), who, in his letter to the pope, declares that Alfwald, the king, and Eanbald, the archbishop of York, with all the bishops and abbots of the country, were present, besides the senators, dukes, and people of the land. Its object was to renew the "antiquam amicitiam" between Rome and England, and to affirm "the Catholic faith" and the six œcumenical councils. But it also appears to have been made the occasion of preparing the way for the erecting of Lichfield into an archbishopric independent of Canterbury, which actually took place in 788. Twenty canons were published, regulating the administration of baptism, visitations of bishops, their care of canons, election of abbots, etc., ordination of priests and deacons, celebration of mass, election of, and government by, kings, marriage, tithes, etc.

A companion council was held in Northumbria (Haddan and Stubbs, *Concil.* iii, 444).

II. Held in 789, called "Pontificale Concilium;" made several grants still extant.

III. In 793, at which a grant was made to St. Alban's.

IV. In 799, at which a cause was adjudicated between king Kenulf and the bishop of Selsea.

V. Held July 26, 816, Wulfred, archbishop of Canterbury, presiding. Besides Kenulf, king of the Mercians, and his lords, there were present twelve bishops, among whom were those of Rochester, Selsea, Hereford, Lindisfarne, and London. Many abbots, priests, and deacons also attended. Eleven canons were published, relating to the faith, consecration of churches, giving to every bishop the power to select his own abbots, etc., forbidding them to diminish the estates of their churches, etc.

Ceb (Cebus, Cepus, or **Cephus)** was a monster worshipped at Memphis, supposed to have been a satyr, or ape.

Ceccarini, Sebastiano, a historical painter of Urbino, was born about the year 1700. He studied under Augustino Castellacci, and practiced afterwards at Rome. His best productions are at Favo, where he resided. Among them are his *St. Lucia*, at the church of the Augustines, and several sacred subjects in the palaces. He died about the year 1780.

Cecchi, Giovanni Battista, a Florentine engraver, was born about 1748, and engraved a number of works, among which are the following: *The Vocation of St. Andrew to the Apostleship; The Martyrdom of St. Lawrence; The Martyrdom of St. Vitalis; The Stoning of Stephen; The Entombing of Christ.* He was living in 1812.

Cecil, Richard, an English Congregational minister, was born in London, Jan. 13, 1799. At the age of fourteen he was converted, and at sixteen entered Rotherham College. He began his ministerial work at Whitehaven, and afterwards removed to Harpenden, near St. Alban's. In 1824 he became pastor of St. James Street Chapel, Nottingham. After remaining there five years, he labored nine years at Turvey as preacher, also as tutor for the London Missionary Society, and nine years at Ongar; then he returned to Turvey, and died there Jan. 30, 1863. See (Lond.) *Cong. Yearbook*, 1864, p. 200.

Cecropius was the name of two early Christian bishops:

1. Of Nicomedia, in Bithynia, a Semi-arian, who was transferred from Laodicea by Constantius in 351. Athanasius (*Contra Arian.* p. 290) charges him with having secured his elevation by his calumnies and plots against the orthodox. In the year of his appointment to Nicomedia he attended the synod at Sirmium, and took part in the deposition of Photinus (Athan. *Epis. ad Solit.* p. 800). Cecropius was one of the bishops who attended the consecration of the church erected at Ancyra, in 358, by Basil, to whom a letter was addressed by George of Laodicea, representing the danger the faith was exposed to in consequence of the recognition of Aëtius and his disciples at Antioch by Eudoxius, and urging them to take bold measures for their deposition (Sozomen, *H. E.* iv, 13). A deputation was accordingly sent to Constantius, who ordered that Aëtius and some of his followers should be brought before Cecropius to answer to the charges alleged against them (*ibid.* iv. 24). Cecropius perished in the earthquake which devastated Nicomedia in 358, and prevented the proposed council from being held there.

2. Of Sebastopolis, took a leading part in the Council of Chalcedon in 451. At the second session, Oct. 10, Cecropius strenuously opposed the formation of any new definition of the faith, and required that the Nicene creed and the letter of pope Leo to Flavian

should be read for the acceptance of the assembled fathers. He was one of the deputation sent to serve the second citation on Dioscorus, and refused to accept his plea of illness as a reason for declining to attend. At the fifth session he vehemently urged that all present should sign the definition of faith then presented, or leave the council (Labbe, *Concil.* iv, 338 sq.).

Cedda (or **Cedd**), an English bishop, was a native of Northumbria, and brother of Chad (q. v.). In 653 Peada, ruler of the Middle-Angles, became a Christian, and took home with him, in order to convert his people, four priests, of whom Cedda was one. About the same time Sigberht, king of Essex, also embraced Christianity, and allowed Cedda to visit that kingdom. In consequence the latter was ordained, by Finan, bishop of Lindisfarne, about 654. He afterwards became abbot of Læstingæn (Lastingham). In 664 Cedda was present at the Synod of Strenæshalch (Whitby), and died shortly after. Almost everything that we know about Cedda is in Bede, *H. E.* iii, c. xxi–xxiii. Cedda's day in the calendar is Jan. 7.

Ceddau. See CATAU.

Cedmon. See CÆDMON.

Cedol, an early Welsh saint, of uncertain date, was patron of the chapel of Pentir, otherwise Llangedol, subject to Bangor, in Carnarvonshire. He is commemorated on November 1 (Rees, *Welsh Saints*, p. 306).

Cedonius, *Saint and Confessor*, was bishop of Aix, in Provence. His name occurs in the *Martyrologium Gallicanum* and in the *Breviary of Aix;* but his date and acts are quite uncertain. He is otherwise called *Sidonius* (*Acta Sanctorum*, Aug. iv, 591).

Cedwyn, a Welsh saint of the 6th century, was the reputed patron of Llangedwyn, a chapel under Llanrhaiadr, in Montgomeryshire (Rees, *Welsh Saints*, p. 280).

Ceidio AB CAW, a Welsh saint of the 6th century, was patron of Rhodwydd Geidio, subject to Llantrisaint, in Anglesey, and of Ceidio, in Carnarvonshire (Rees, *Welsh Saints*, p. 227).

Ceiling is the under covering of a roof, floor, etc., concealing the timbers from the room below; now usually formed of plaster, but formerly most commonly of boarding; also the under surface of the vaulting in vaulted rooms and buildings. During the Middle Ages, the ceilings were generally enriched with gilding and coloring of the most brilliant kind, traces of which may often still be found in churches, though in a faded and dilapidated condition. Plaster and wood ceilings under roofs are often made flat, as at Peterborough Cathedral and St. Alban's Abbey, both of which are Norman with old-style painting, but they frequently follow the line of the timbers of the roof, which are sometimes arranged so as to give the shape of a barrel-vault, especially in Early English and Decorated work.

In the Perpendicular style they are more common than in any other, and are usually either flat or canted, and divided by ribs into square panels. See RIB.

The ceiling in churches, immediately over the altar, and occasionally also that over the roodloft, is sometimes richly ornamented, while the remainder is plain, as at Ilfracombe, Devon. This custom continued as late as to the time of Charles II.

Ceinwen, a Welsh saint of the 6th century, was patron of Llangeinwen and of Cerrig Ceinwen, in Anglesey. He is commemorated on Oct. 8 (Rees, *Welsh Saints*, p. 151).

Ceitho, a Welsh saint of the 6th century, was the presumed founder of Llangeitho, in Cardiganshire. He is commemorated on Aug. 5 (Rees, *Welsh Saints*, p. 213).

Celadion succeeded Marcius II, as bishop of Alexandria, in 153. He was succeeded by Agrippinus in 168. (Euseb. *H. E.* iv, 11; *Chron. apud Hieron.* p. 2171).

Celano, THOMAS A. See DIES IRÆ.

Celantia was a noble Roman matron, a letter to whom is included among those of St. Jerome (*Epist.* 148, ed. Vall.), though it is probably by some other hand. The letter is full of moderate councils as to asceticism, and blames her for taking a vow of continence without her husband's consent.

Celbes. See ACEMBES.

Celebrant (or *celebrating priest*) is the priest who makes the oblation and consecrates the holy eucharist; so called to distinguish him from the assisting priests or deacons.

Cele-Christ, bishop of Cill-Cele-Christ, in Ui-Dunchadha, of Fotharta in Leinster, was a native of Ulster, being son of Eochaidh and brother of Comgall. He left his native province, and, going to the west of Leinster, built a church in the district called Hy-Donchadha, which was afterwards known as Cill-Cele-Chriost. There he wished to flee from all earthly employment and devote himself to heavenly contemplation; but honor pursued him, and "invitus ad pontificalis dignitatis apicem rapitur." With some others he went on a pilgrimage to Rome, and died in 722, some time after his return. He is venerated March 31 (see Lanigan, *Eccl. Hist. Ir.* iii, 162; Kelly, *Cal. Ir. Saints*, p. 82).

Cele-Clerech, bishop and martyr, commemorated July 8, is given in the *Mart. Doneg.* as martyred along with Ædh and Tadha at Würzburg, in Franconia. He is probably the same as CILIAN.

Cele-Peadair (*servant of Peter*) was abbot of Armagh, and the *Four Masters* gave his obit A.D. 757. He was a native of Ui-Breasail-Macha (now Clan-brassil, County Armagh), and succeeded bishop Congus at Armagh, in the year 750, as abbot and bishop.

Celedei. See COLIDEI.

Celedonius, martyr at Leon, in Spain, is commemorated March 3, in the Ancient Roman Martyrology.

Celenena, COUNCIL OF (*Concilium Celenense*), was held A.D. 447 in a small place close to Lugo, in Galicia, against the Priscillianists. It was an appendage to the first Council of Toledo. See Labbe, *Concil.* iii, 1466.

Celer, (1) proconsul of Africa A.D. 429, is addressed by Augustine (*Epist.* 56, 57, or 237, 210) as a Donatist. He was anxious to know if the African Donatists had any good reason for severing themselves from the Catholics. (2) Martyr of the primitive Welsh Church, was patron of Llangeler, in Carmarthenshire.

Celerīna, (1) a martyr in Africa, under Decius, is commemorated with Celerinus, Feb. 3, in the Jerusalem and Roman martyrologies. (2) The deaconess to whom Theodoret wrote his *Epist.* 101.

Celerīnus, (1) a confessor at Rome, was tortured, apparently in the presence of Decius himself. He writes in agony of mind to Lucianus (q. v.), the Carthaginian confessor, to beg a *libellus* for his two sisters—Numeria and Candida—the latter of whom had sacrificed; and, to avoid sacrificing, the former, called also Etecusa, "paid money." The Celerinus whom Cyprian ordained in his retirement, near Carthage, in December, 250 (*Epist.* 37 and 39), must be the same person; for he

comes from Rome, and from the famous group of confessors—Moyses, Maximus, etc. He belonged to a family of martyrs — his grandmother, Celerina, and two uncles, Laurentinus and Ignatius, having died by martyrdom. In the *Carthaginian Calendar* he is commemorated Feb. 3 as deacon confessor. Again, the Celerinus mentioned in Cornelius's letter to Fabius, bishop of Antioch, must be the same (Euseb. *H. E.* v, 43). (2) Father of Ageruchia (q. v.). See Jerome, *Epist.* 123, ed. Vall.

Celesti, *Cavaliere* Andrea, a Venetian painter, was born in 1637, and studied under Ponzoni. His best historical works are in the Church of the Ascension, at Venice, of which the most esteemed is an *Adoration of the Magi;* and in the ducal palace a picture of a subject from the Old Test. He died in 1706. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Celfrithus. See Ceolfrid.

Celi, Placido, an Italian painter, was a native of Messina, and studied under Augustino Scilla. He executed some works for the churches of Messina, and some for the churches dell' Anima and Transpontina, at Rome. He died at Messina in 1710.

Celichius, Andreas, a Lutheran theologian, who died in 1599 while superintendent at Güstrov, was one of the signers of the *Formula Concordiæ*, and published, *Postilla super Evangel. Domin.: — Diss. de Studio Linguæ Sanctæ: —Emblemata Catecheseos Christianæ in Versibus Elegiacis.* See Thomas, *Analecta Gustroviensia;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Célidoine, a French prelate, was bishop of Besançon after Léonce, about 443. Hilary, bishop of Arles, had deposed him for various offences, among others, for having married a widow and having assisted at a service before being ordained; but Célidoine appealed to pope Leo I, who ordered him to be re-established in his see. This is the first time that a bishop made an appeal to a pope; but Hilary did not acquiesce in the decision, and Célidoine remained deposed. It is supposed that Célidoine perished in 451, during the capture of Besançon by Attila. See Hoefer, *Nouv. Biog. Générale*, s. v.

Celin. See Caolin.

Celio, *Cavaliere* Gasparo, a Roman painter, was born in 1571, and studied under Nicolo Circignani. He painted several works for the Roman churches; the best are *St. Michael Discomfiting the Fallen Spirits*, in San Giovanni Laterano; *St. Francis Receiving the Stigmata*, in the Mendicante, and *The Israelites Crossing the Red Sea*, in the gallery of the Palazzo Mattei. Celio died in 1640.

Cell, in ecclesiastical usage denotes (1) a small apartment; (2) the small dwelling of a hermit or a Carthusian; that of the latter contained a bedroom, dayroom, and study; (3) a cubiculum, or partitioned sleeping-room in a dormitory.

CELL, i. e. Obedience, or Abbatial; was a dependent religious house founded on an abbey estate, under the jurisdiction of the abbot of the mother Church. About the middle of the 11th century, owing to the creation of a new dignitary, the prior, in the Abbey of Clugni, these establishments received the designation of priories.

Cell, Jeremiah, a Baptist minister, was born in Western Pennsylvania, April 13, 1819. He joined a Presbyterian Church in Ohio in 1839, and a Baptist Church in 1846. Soon after, he began to preach. He studied for a time at Covington, Ky., preaching meanwhile for the Church in Newport. Subsequently he served churches in Aurora, Ind., two years; Ebenezer, eight years; Momence, Ill., two years; Galesburg, Mich., three years; a second time in Aurora, then Greensboro, Ind., from 1864 to 1866; recalled to Galesburg, then went to Centralia, Ill., six years; returned to Greensboro in the spring of 1874, in which year he died. He commanded the respect, esteem, and confidence of all. See *Min. of Ill. Anniversaries*, 1874, p. 8. (J. C. S.)

Cella (or **Cella Memoriæ**), was a small memorial chapel erected in a sepulchral *area* over the tomb of a deceased person, in which at stated times, especially the anniversary of his decease, friends and dependents assembled to celebrate an *agape*, and partake of a banquet in his honor. Sepulchral buildings of this character were common both to heathens and Christians. Christianity simply inherited them, and purged them of licentious or idolatrous taint.

Directions for the erection of a building bearing the same title, and devoted to a similar purpose, by a pagan, are given in a very curious will, once engraved on a tomb at Langres, a copy of a portion of which has been discovered in the binding of a MS. of the 10th century in the library at Basle.

These *cellæ* were halls for memorial banquets. The Christians were essentially men of their country and their age, following in all things lawful the customs of the time and place in which their lot was cast. Rejecting the abuses arising from the license of pagan morals, there was nothing in itself to take exception at in the funeral feast. Indeed, the primitive "love-feasts" were often nothing more than banquets held in *cellæ* at the tombs of the faithful, the expenses of which, in the case of the poorer members, were provided out of the church-chest. Pictorial representations of banquets of this nature are found in the catacombs. These *cellæ* also formed oratories where prayers were offered over the remains of the departed. The name was applied only to buildings erected above the ground, those below being known as Cubicula (q. v.).

Cella and *Cellula* were employed at a later time for sepulchral chapels built along the side walls of a church, and in this sense the terms are used by Paulinus of Nola.

Cellach (**Cellan,** or **Kellach**), a name derived from *Ceall*, or *Cill*, "a cell," and borne by thirty-three saints between 657 and 1148; but few of them have much bearing on history, or are distinctly identifiable.

1. Commemorated April 1. Seems to be the son of Sarguse, anchoret, abbot, and bishop of Armagh, in the end of the 9th century. This is likewise the day of Ceallach, abbot of Iona. Ceallach, son of Conghal, was abbot of Hy, A.D. 802–815, and during his presidency the monastery of Kells, in Meath, was founded, or re-organized after its original foundation by St. Columba, and was made the chief station of the Columbian order, on account of the danger and sufferings to which the community at Iona was exposed from the attacks of the Northmen. There is mention also of a Ceallach, son of Conmach, who was blind, deaf, and lame.

2. Deacon in Glendaloch in Ui-Mail. Colgan (*Tr. Thaum.* p. 510, c. 9) says that St. Kellach, son of Saran, abbot of Fothan (now Fathan, County Donegal), was successor of Mura; died, according to the *Four Masters*, A.D. 657, and was venerated on October 7. These may have been placed upon the same day, but can hardly be the same person.

Cellah. See Ceollach.

Cellānus was a native of Ireland, and a monk in France, in the monastery where the uncorrupted body of St. Furseus rested, at Peronne. He wrote to Aldhelm begging some of his discourses, and received from him a favorable reply.

Cellarage is an ecclesiastical name for the store-chambers of the cellarer or house-steward, such as were formed under the refectory at Kirkham and Lewes; under the guest-hall at Chester; but more usually below the dormitory. It commonly was divided longitudinally into two alleys by a range of pillars, and lat-

erally by wooden screens, into separate rooms. At Fountains one enormous range on the western side of the cloister was filled with wool, with which the Cistercians supplied the market at the convent. At Chester, a similar vaulted space was stocked with fish, which the abbey boats brought up the Dee. At Durham, it was divided into various apartments, and devoted to many uses. The substructure of the refectory contained the food, and that of the dormitory the materials for furniture and clothing. At Canterbury, in the western range of vaults were the beer and wine cellars; and at the north end, as at the Charter-house, the turn remains in the wall—an oblique opening through which the cup of wine asked for by a weary monk was passed to him. At Battle Abbey two magnificent specimens remain; one under the guest-house, and the other on the west side of the cloisters, as at Beaulieu, where a wall divides it from the cloisters.

Cellarius, Andreas, a Protestant theologian of Germany, born at Rotenburg, on the Neckar, in 1503; was pastor at Wildberg, in Würtemberg, and died Sept. 18, 1562, leaving *Von der Haltung eines Concilii:—Von Vereinigung der Christlichen Religionen.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Cellarius, Balthasar, a Lutheran theologian of Germany, was born Oct. 10, 1614, at Rothleben, and studied at Jena, Wittenberg, and Helmstadt. He died Sept. 15, 1671, being doctor and professor of theology of Helmstadt and abbot of Marienthal, and leaving *Examen Controversiarum Ecclesiasticarum Augustana Confessionis: — Epitome Theologiæ Philosophicæ: — De Natura Theologiæ.* See Witte, *Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Cellarius, Christopher, a German theologian, was born Nov. 22, 1638, at Smalcald. He studied at Jena and Giessen; was in 1667 professor of Hebrew at Weissenfels, in 1673 rector at Weimar, in 1676 at Zeitz, and in 1688 at Merseburg. In 1693 he was appointed professor of history at Halle, and died June 4, 1707. He wrote, among many other works, *Rabbinismus* (Giessen, 1681, also in Reland's *Anal. Rubb.*, Utrecht, 1702):—*Grammatica Hebraica* (ibid. 1681, 1684):—*De Linguæ Sanctæ Proprietatibus* (3d ed. 1679):—*De Gemino Judæorum Messiæ*, (Weissenfels, 1668):—*Sciagraphia Philologiæ* (Zeitz, 1678). See Fürst, *Bibl. Jud.* i, 150; Steinschneider, *Bibliogr. Handbuch*, p. 33; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cellarius (Keller, or Kellner), Johannes, a German theologian, was born at Kundstadt in 1496, and died at Dresden, April 21, 1542, where he was the first Lutheran superintendent. He wrote, *Isagogicon in Hebr. Literas* (Hagenoæ, 1518):—*Tabulæ Declinationum et Conjugationum Hebr.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Steinschneider, *Bibliogr. Handbuch*, p. 33; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cellarius, Ludwig Friedrich, a German theologian, was born Nov. 25, 1745, at Quittelsdorf, and died at Rudolstadt, May 22, 1818, while pastor primarius and member of consistory. He wrote, *De Paulo Apostolo*, etc. (Wittenberg, 1776):—*De Sila Viro Apostolico* (ibid. 1773). See Winer, *Handbuch der theol. Lit.* i, 568, 571. (B. P.)

Cellars, J. V., a Presbyterian minister, was a graduate of Washington and Jefferson College, and also of the Western Theological Seminary. On completing his education, he was called to the pastorate of the Providence Missionary Church in Allegheny, Pa. He was for a time professor of Hebrew and Oriental literature in the seminary. He retired on account of failing health, and died at Allegheny, Sept. 20, 1872. See *Presbyterian*, Oct. 12, 1872. (W. P. S.)

Celle, Pierre de, a French prelate of the 12th century, was born in Champagne, and studied at Paris, in the convent of St. Martin-des-Champs. He was made abbé of La Celle about 1150, and of St. Remi, at Rheims, in 1162. His piety, science, lively spirit, good judgment, and zeal gave him the friendship of the greatest men of the Church. He succeeded John of Salisbury as bishop of Chartres in 1180, and occupied that see until his death in 1187. Among his writings may be cited, *Mosaici Tabernaculi Mystica Expositio* (Paris, 1600, 4to):—*De Conscientia*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cellérier, Jacob Elisée, a French theologian, son of Jean, was born at Satigny, Dec. 12, 1785. He studied at Geneva, was in 1808 ordained to the ministry, and for some time assisted, and finally succeeded, his father in the ministry. In 1816 he was appointed professor of Hebrew and Biblical literature at Geneva, and occupied that chair till 1854. He died in 1862, leaving *Grammaire Hébraïque, de W. Gesenius* (the first Hebrew grammar in French, 1820):—*Analyse Raisonnée de l'Ouvrage Intitulé: Einleitung in die Schriften des Neuen Testaments, de J. L. Hug* (1823):—*De l'Origine de l'Ancien Testament* (1826):—*De l'Origine du Nouveau Testament* (1829):—*Introduction à l'Ancien Testament* (1832):—*La Législation Mosaïque* (1837, 2 vols.):—*L'Epître de Saint-Jacques* (1850):—*Manuel d'Herméneutique* (1852):—and many essays in different periodicals. See Th. Heyer, *Notice sur le Professeur J. E. Cellérier* (Geneva, 1863); Choisy, *Le Professeur Cellérier* (in the *Chrétien Evangélique*, 1863); Bouvier, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s. v.; Fürst, *Bibl. Jud.* i, 151. (B. P.)

Cellérier, Jean Isaac Samuel, a French theologian, was born at Crans, near Nyon, Switzerland, in 1753. He studied at Geneva, where he was ordained in 1776. Having spent a few years in travelling, he returned to his native country, and was called in 1783 as pastor to Satigny, where he labored for thirty-one years. In 1814 he resigned his pastorate on account of feeble health, and spent the remainder of his life at Geneva, where he died in 1844. He wrote more than four hundred and twenty sermons, of which one hundred and forty-one were published during his lifetime, and twenty-three after his death. The others are still in manuscript in the library belonging to the pastors' association of Geneva. See Coulin, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s. v.; Zuchold, *Bibl. Theol.* i, 219. (B. P.)

Cellītæ were a class of monks midway between hermits and cœnobites. Strictly speaking, they were the "anchorites," so called because they withdrew or retired from the cœnobia, wherein the monks dwelt together, to small cells in the immediate vicinity. On festivals the cellitæ repaired to the church of the monastery, and thus, being still semi-attached to the community, they differed from the "hermits," who were independent of control. As preferring the more complete privacy and quiet of these cells to living in common, they were sometimes called *hesychastæ*. But the cells of the cellitæ, properly so called, resembled rather a "laura" in Egypt and Palestine, each laura being a quasi-cœnobitic cluster of cells, forming a community to which, in the earlier days of monasticism, the abbot's will was in place of a written rule. The first of these lauræ is said to have been founded by St. Chariton, about the middle of the 4th century, near the Dead Sea. Other famous lauræ were those of St. Euthymius, near Jerusalem, in the next century, and of St. Sabas, near the Jordan. Each cell had a small garden or vineyard, in which the monk could occupy himself at pleasure. But sometimes the cellita was a monk with aspirations after more than ordinary self-denial. Thus it was a custom at Vienna, in the 6th century, for some monk, selected as pre-eminent in sanctity, to be immured in a solitary cell, as an intercessor for the people.

A strict rule for cellitæ was drawn up in the 9th century. Their cells were to be near the monastery, either standing apart one from another, or communi-

cating only by a window. The cellitæ were to be supported by their own work or by alms; they might be either clergy or laymen. If professed monks, they were to wear the dress of the order; if not, a cape as a badge. None were to be admitted among the cellitæ except by the bishop or the abbot, nor without a novitiate. They were to have their own chapel for mass; and a window in the wall of the church, through which they might "assist" at the services, and receive the confessions of penitents. A seal was to be set by the bishop on the door of each cell, never to be broken, except in urgent sickness, for the necessary medical and spiritual comfort.

Cellor, (1) the same with CELER (2); (2) said to have been fifth bishop of Toul; (3) bishop, who signs first at the Council of Valencia, A.D. 524; (4) bishop of Valencia, at the Council of Toledo, A.D. 589.

Cellot, LOUIS, a French theologian and historian, of the Jesuit order, was born at Paris in 1588. He was successively rector of the colleges of Rouen and of La Flèche, afterwards provincial. The society charged him with the defence of the privileges of the regulars against the rights of the pastors. He died in Paris, Oct. 12, 1658, leaving *De Hierarchia et Hierarchieis* (Rouen, 1641, fol.); a work censured by the Sorbonne, and put into the Index at Rome:—*Horæm Subcisivæ* (Paris, 1648, 4to, which is a response to the treatise of Hallier, entitled *De Hierarchia Ecclesiastica*):—*Historia Gothescalchi* (ibid. 1655, fol.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cellulānus is a term supposed to be equivalent to *cellita*. It means a monk sharing the same cell with another. Sidonius Apollinaris (ix, *Epist.* 3, *ad Faust.*) uses it for the Lerinensian monks.

Cellulārii is a name sometimes given to monks, from their living in cells.

Celrēdus (Selredus, or **Selfridus),** abbot of Medeshamstede (afterwards Peterborough), was brother of Siward, abbot of Croyland, A.D. 806.

Celsa, A.D. 632, succeeded Rusticula as abbess of the nunnery founded by Cæsarius of Arles.

Celsīnus, a writer, probably a Platonist, from whom Augustine quotes (*Contra Academ.* 11, ii [5], vol. i, 921).

Celsus was the name of several early Christians:

1. Fifth bishop of Treves, who died, it is said, in 141. His body was discovered in 977, and miracles are reported to have been wrought by it, but his history is uncertain (*Acta Sanctorum*, Feb. iii, 393).

2. Bishop of Iconium, who allowed a layman named Paulinus to preach, as Demetrius is informed by Alexander (Euseb. *H. E.* vi, 19).

3. A boy, otherwise called *Hircitallus*, son of the præfect Marcianus and Marcionilla, converted by St. Julian's constancy under his tortures at Antioch, was imprisoned with him, converted his own mother, and was martyred, together with her and seven brethren, on the Feast of the Epiphany—perhaps in A.D. 309.

4. A messenger of Paulinus of Nola to Augustine, who writes by him his eightieth (65th) epistle, in a hurry, as Celsus came late at night to tell Augustine he sailed early in the morning. The date is fixed at A.D. 405.

5. Abbot at the Council of Rouen which gave privileges to the abbey of Fontenelles, A.D. 682.

6. Saint and confessor, of Limoges. Certain relics of this saint are preserved in St. Stephen's cathedral at Limoges, but his history and date are unknown (*Acta Sanctorum*, Aug. ii, 191).

Celsus, MINUS (*Minos Celso* or *Minio Celsi*), an Italian of Sienna, who joined the Protestant Church, and went to Basle, where he was employed as corrector of the press, and where he died in the latter part of the 16th century, is the author of *Testamentum Novum Latine et Gallice* (Basle, 1572). After his death there were published his *In Hæreticis Coercendis Quatenus Progredi Liceat Disputatio* (1577):—*De Hæreticis Capitali Supplicio non Afficiendis* (1584). See Schelhorn, *Dissertatio Epistolaris de Mino Celso Senensi* (Ulm, 1748); Jöcher, *Allgemeines Gelehrten-Lexicon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 487; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Celynin, a Welsh saint of the 7th century, was patron of Llangelynin, in Merionethshire; commemorated on November 20 (Rees, *Welsh Saints*, p. 302).

Cemetery. The early Christians used the subterraneous vaults or excavations beneath the hills in the neighborhood of Rome chiefly for the purpose of burial. At the entrance, chapels were erected, and hence the cemetery-chapel was spoken of under the name of *cœmeterium*. The vaults containing the coffins were called *catacombs*, and, besides being used as burial-places, were possibly, during times of persecution, though rarely, used by the early Christians for worship. In after-times, when persecution ceased, access to them was frequent, in consequence of so many saints and martyrs reposing there, and prayers at their tombs were considered more efficacious than elsewhere. It is most probable that this gave rise to the introduction of *crypts* beneath our own churches, where saints only were buried, or to which their remains were moved sometimes years after their burial. At their tombs the faithful of all ages have worshipped as at an *altar*. In mediæval times the cemetery for the faithful was simply the ground adjoining the church, which was enclosed as church-yards are now, and was often called *Paradise*. At times, as at Canterbury to A.D. 750, it was forbidden to bury within towns, and in that case a cemetery was provided outside the town, with its church or chapel, as in our own times.—Parker, *Gloss. of Architect.* s. v.

Tertullian calls the burying-place adjoining a church an *area*, when used for religious meetings. The enormous Campo Santo, built between 1218 and 1283, by John of Pisa, is the most remarkable in Europe, forming a great cloistered quadrangle. The burial-place of unbaptized infants was called the Cemetery of the Innocents. In continental cemeteries, and commonly in the north of France, a light—the dead man's lantern—burned in a pharos, or tower, to mark the resting-place of the dead; one, of the 13th century, remains at Fontevrault; and it is not improbable that, in England, in many cases a low side-window contained a lantern, or lych-light, for the same purpose. There are sometimes two churches within one churchyard, as at Altringham, Evesham, Willingale, Cockerington, Hackford, Reepham, and Gillingham; as formerly also at Fulbourne, Trimley, and Staunton. The monastic cemetery was usually on the south side, and the laymen's yard on the north of the presbytery, in England, but in France eastward of it; and a light burning at night gave light both to the crypt and this garth. At Durham, after dinner, the monks, bareheaded, went in procession, daily, to pray around the graves of their departed brethren. At Canterbury, the southern close was divided into the outer cemetery, for lay persons, and the inner, for ecclesiastics and religious. The cemetery-gate, called at Gloucester and Worcester, until their destruction, the Lych-gate, remains at Ely and St. Augustine's, Canterbury.

Cena is the name of a lady who writes (A.D. 733) to St. Boniface, assuring him of her prayers, and begging his. She rarely sees him, but would gladly serve him or any of his party, should they come into her province. To her place of residence the letter gives no clew (St. Boniface *Epistle* 34, ed. Würdtwein; in Migne, *Patrol.* lxxxix, 733).

Cenalis (or **Ceneau**), Robert, a French theologian, was born at Paris. He was successively bishop of Vence, of Riez, and of Avranches. He died in Paris, April 27, 1560. Some of his principal works are, *De Vera Mensurarum Ponderumque Ratione* (Paris, 1532, 1535, 1547, 8vo):—*Pro Tuendo Sacro Cœlabatu* (ibid. 1545, 8vo):—*De Utriusque Gladii Facultate*, etc. (ibid. 1546, 12mo; Leyden, 1858):—*De Divortio Matrimonii Mosaici* (ibid. 1549, 8vo):—*Traductio Impietatis Calvinicæ* (ibid. 1556, 8vo):—*Historia Gallica* (ibid. 1557, 1581), etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cenannan is the name of an Irish saint, commemorated March 26. On Inishmanan, or the middle Isle of Arran, in Galway Bay, stands the roofless ruins of a small church, built of immense stones, and called *Teampull Ceannanach*. St. Cenannan, or Kenanach, is said to have been son of a king of Leinster, and the patron of Ballynakill, in the barony of Ballynahinch, or Connemara (Petrie, *Round Towers*, p. 188; Colgan, *Acta Sanctorum*, p. 715).

Cenchrĕa. The following description of this once important port of Corinth is taken from Lewin's *St. Paul*, i, 289 sq.

"Cenchrea, at that time, was a thriving town, situate at the south-western corner of the Saronic bay, in a little cove which formed the harbor. Here, as at Corinth, Venus was the presiding deity, and her temple was a conspicuous object to the mariner on the north of the port; while at the southern end of it were the temples of Æsculapius and Isis; and by the side of the stream which ran (and still runs) along the border of the sea from north to south, before discharging its waters, was, according to Pausanius, a bronze statue (*Corinth.* ii, 2).

Port of Cenchrea as it now lies.

1. Temple of Diana which lay on the road from the Isthmus to Cenchrea, but the exact site is uncertain.
2. Site of the Temple of Venus at the northern end of the port.
3. Probable site of the bronze statue of Neptune holding a trident in one hand and a dolphin in the other.
4. Site of the Temples of Æsculapius and Isis at the southern extremity of the port.
5. Blocks of granite traceable for a length of one hundred paces, and forming anciently the quay of the port for the embarkation and debarkation of goods and passengers. Here Paul must have stepped on board for Ephesus.
6. Site of the city of Cenchrea, which spread itself from the port up the rising ground on the west. The foundations are still traceable over an extensive tract. The name of Cenchrea appears to be derived from the κέγχροι, or millet, then, as now, grown in the vicinity. So Schœnus, the next port, was so called from its σχοῖνοι, or rushes, and Crommyon, near it, from the κρόμμυα, or onions, which abounded there.
7. A circular pool, collecting from one of the numerous springs with which this low ground abounds.
8. A clear running stream flowing from north to south parallel to the sea, and discharging itself at the southern end of the bay.
9. A natural salt-water spring which issues from the rock several feet from the ground. This is the Bath of Helen described by Pausanias, i, 19.
10. A mill.
11. Reservoirs for feeding the mill.

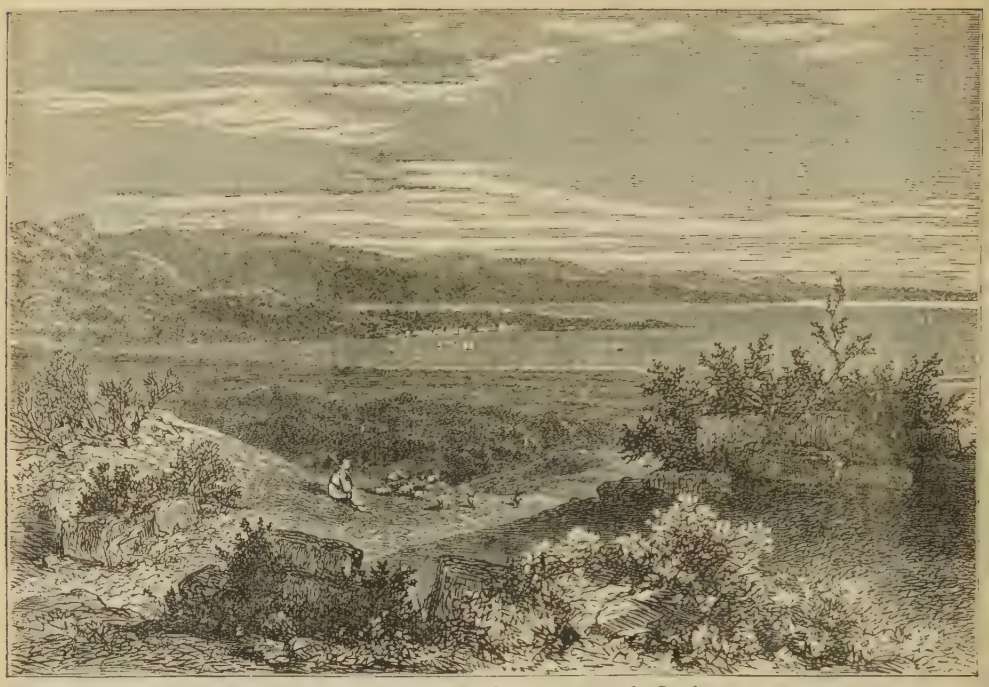
"In 1851, when I was at Kalamaki, on the north-western corner of the Saronic bay, I inquired of the natives if they knew Cenchrea. After some confusion, arising from the pronunciation of the word, they recognised the name, and described it as a creek, where there was a corn-mill and a stream of water flowing from the rock. I crossed in an open boat, and as I approached the spot, the bay appeared to lie between two mountains confronting each other in the dusk, like crouching lions. The elevation on the left was precipitous, and, standing forward into the sea, served as a barrier against the waves from the east; that on the right was approached from the sea by a gentle slope. The pine and olive grew luxuriantly in this direction, the brilliant green of the former and the gray foliage of the latter showing a most striking contrast. The boat was run ashore (for the water was deep to the edge), and we landed on a beach of fine pebbles. Beyond the beach was a row of shrubs covered with red berries, resembling the arbutus. Having passed this, we found ourselves in a triangular plot of ground shut in by the mountains, the sea forming the base of the triangle, and its apex ending in a valley which swept away to the left. A clear and swift stream flowed from north to south, parallel to the sea, as mentioned by Pausanius, 'on the stream alongside of the sea.' Having crossed it, we found about the middle of the area a circular pool resembling a bath, for the purpose of which it was admirably adapted by its size, and the depth and clearness of its waters. A stream was running rapidly from it, betokening the power of the spring by which it was fed. Beyond was another rivulet running towards the sea, and, thinking it must come down the valley, I traced it for a little distance; but all the water was from the springs in the fairy ground we stood upon, and the channel was dry long before we reached the valley. We then turned to the left and traversed the southern side, and here were two small mill-ponds, or reservoirs, enclosed in stone walls, and connected together, with springs in them so abundant, that while a stream flowed from them at one end to supply the mill below, the water poured from the other end into the rivulet which was finding its way to the sea by the side of the mill. At the south-eastern corner of the triangular plot, and near the sea, a stream leaped out of the rock at the height of several feet from the ground. The pool formed by this spring is Pausanius's 'Bath of Helen' (*Corinth.* ii, 1, 2, 3). It had excavated a channel for itself, and ran into the millstream below the mill. All the waters discharged themselves into the sea at the north-eastern corner of the bay, and all were salt as the sea itself. There was no building in sight but the mill and a small storehouse near it. I had not time to examine the ground to the north, where was the site of the ancient city of Cenchrea. The cove which I had examined was that of Galataki, which was the open port or roadstead of Cenchrea, as opposed to the close or proper port of Cenchrea, which adjoined on the north." (See cut on p. 864.)

Cène, Nicolas, a French martyr, was a physician in Dijon, who visited the prisoners in their filthy cells and sang psalms and did whatever he could to comfort them. He taught the commandments to those who did not already know them. When the time of his examination came he perceived that the judges had intended that, if he would recant, he should be strangled, and if not, he should burn alive and his tongue be cut out; and being content to suffer these torments for his Lord Jesus Christ, he offered his tongue willingly to the hangman to be cut. Then he was drawn out of prison in the dung-cart to the suburbs of St. Germain, where he was burned alive. This occurred at Paris in 1558. See Fox, *Acts and Monuments*, iv, 433.

Cène, Philippe, a French martyr, was an apothecary at Geneva. He was taken at Dijon for objecting to the doctrines of the Church of Rome, and burned in 1557. He went to his death singing psalms. See Fox, *Acts and Monuments*, iv, 426.

Ceneu (**Kayne**, or **Keyna**) is the name of several Welsh saints:

1. A recluse of Keynsham, commemorated Oct. 8, whose memory is greatly honored on both sides of the Severn, is said to have been the third daughter of Brychan, of Brycheiniog; but it is more probable that she was either the granddaughter of this Brychan, or the daughter of another, who lived at a later period. According to the legend, in her youth she took up her abode in a wood or desert place near Avon, where the abundance of serpents made the place uninhabitable. But having by prayer performed the miracle of changing the serpents into stones, as is still related of her in that district, she remained for many years where Keyn-



Present appearance of the Bay of Cenchrea from the South.

sham now stands, and in her old age returned to Brecknock at the request of her nephew, St. Cadoc. There she died in the 5th or beginning of the 6th century, but the place of her interment is unknown. Her name is perpetuated at St. Keyne, a parish in Cornwall, and at Keynsham, in Somerset.

2. Son of Cœl, a Welsh saint of the 4th century.

3. Bishop of St. David's in the 6th century, founder of a church named Llangenen, once existing in Pembrokeshire, all traces of the situation of which were obliterated by the Flemings who settled in that county. He was the third bishop, according to one text of Giraldus Cambrensis; but, according to another, he is absent from the list.

Cengille (Cengilleus, Cingislus, Cynegyslus, or Cœngils; also Kengillus, Kemgisel), abbot of Glastonbury A.D. 729–743, succeeding Echfrid, is said to have received for the abbey a grant of land at Polonholt, Torric, and Brunantum from Ethelhard, king of Wessex, and his wife. In conjunction with abbot Ingeld and the presbyter Wietberhtus, he addressed a proposal of mutual intercessory prayer, the first of the kind on record, to the abbot Aldhun and the abbesses Cneuburga and Cœnburga, who replied in acceptance of it. His name appears in attestation of a doubtful charter of king Ethelhard, A.D. 737.

Cennfæladh, abbot of Bangor, commemorated April 8, was among the saints who went security for liberating the women (of Ireland) from military service, etc. He was grandson of Ædh Breac, and died A.D. 704.

Cenni, Gaetano, an Italian paleographer, who lived at Rome early in the 18th century, wrote, *De Antiquitate Ecclesiæ Hispanæ* (Rome, 1740–41):—*Codex Carolinus et Codex Rudolphinus, Chronologia Dissertationibus et Notis Illustrata* (ibid. 1760). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cennini, Andrea, an Italian painter and author, who lived at Florence early in the 15th century, painted *The Virgin*, with several saints, in the Hospital of Bonifacio, at Florence, and other sacred subjects.

Cennydd (or **Cenydd**), a Welsh saint of the 6th century, was at first a member of the college of Cattrog, and afterwards founder of a religious society at a place in Gower, Glamorganshire, where the Church at Llangennydd is now situated.

Cenobites. See Cœnobites.

Cenōnès were an order of ecclesiastical functionaries among the Montanists of the 2d century, superior to bishops and distinct from them.

Cenotaph, an empty monument erected by the ancient Greeks and Romans in honor of the dead who were either buried elsewhere or whose bodies could not be found. After the structures were completed the souls of the dead, for whom they were intended, were thrice called upon by name to occupy the habitations prepared for them.

Cenrawath is the name of a sect of the Banians (q. v.) in Hindustan, who hold the transmigration of souls so strictly that they will not kill the smallest creature. They drink no water without previously boiling it, lest they should swallow some insect. They burn the dead bodies of the old, but bury those of children under three years of age. Their widows are not obliged to burn themselves along with their husbands, but take upon them vows of perpetual widowhood. Any one who becomes a priest must assume the priestly dress, take the vow of chastity, and practice great austerities. This sect is held in great contempt by all the other Banians.

Censurius, *Saint*, confessor, and bishop of Auxerre. It is a disputed point when he held that see; but, according to Gams (*Series Episcoporum*, p. 501) it was from A.D. 472 to 502. His history is not certain. According to Usuard (*Mart.*) he is commemorated June 10.

Centaur, a fabulous creature in Greek mythology. The Centaurs of ancient myths must be distinguished from the later representation of double-bodied monsters.

Centaurs Fighting with Hercules.

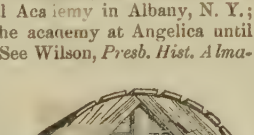
The former were a wild Thessalian nation inhabiting the woods and mountains. They were still more rough and barbarous than the Lapithæ, with whom they often fought, and by whom they were finally driven from their native region. Their hunting on horses may have been the occasion of the famous representation of them as a horse and man. These Centaurs were also said to have had a forefather, Centaurus, who sprang from the embrace of Nephele, by Ixion. The combats of the Centaurs with Hercules and Pirithous are especially famous. The Centaur Pholus had received from Bacchus a barrel of costly wine, which Hercules opened on his journey against the Erymanthian boar, whereupon the scent of the wine tempted the Centaurs to come and not only to drink the wine, but also to kill the stranger. Hence Hercules fought a frightful combat with them, which Nephele made still more severe, causing a rain to fall, whereby the ground became so slippery that Hercules was hardly able to stand. However, he was victorious, as most of the Centaurs fell by his weapons; among the killed were also his host, Pholus, and Chiron. The second combat occurred at the wedding of Pirithous, and was between the Lapithæ and the Centaurs. This fight ended in the extermination of the latter; a few who escaped to the island of the Sirens died of hunger. The Centaurs were a favorite subject of art among the Greeks.

Centenarius was an officer in ancient monasteries who presided over a hundred monks.

Centeotl, in Mexican mythology, was the goddess of the fruit-bearing earth, and of agriculture, with the surname *Tonakaiohua*—"the preserver." She had five temples at Mexico, and was worshipped there with the most brutal human sacrifices. Less frightful, however, was her worship among the Totonakas, who loved her because they believed she was the only goddess that was satisfied with the sacrifice of small animals, without asking human beings. It is believed that she is identical with the goddess *Tonantzin*, who had a far-famed temple on a high mountain north of the city of Mexico.

Center, Samuel, a Presbyterian minister, was born at Hoosick, N. Y., June 14, 1794. He was educated at Middlebury College, and studied theology in Rutgers College, New Brunswick, N. J. He was ordained by the Albany Presbytery in 1828, but was better known as a teacher than as a preacher. In 1837 he was professor in the University of Monroe, Mich.; afterwards principal of the Classical Academy in Albany, N. Y.; and finally principal of the academy at Angelica until his death, Jan. 27, 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 69.

Centering (or **Centre**), as an architectural term, is the temporary support placed under vaults and arches to sustain them while in process of building, usually a frame of woodwork. In Norman architecture, in which the vaulting is constructed with rough, unhewn stones, the centering was covered with a thick layer of mortar, in which the stones were imbedded, so that when the centering was removed it remained adhering to the under surface of the vault, exhibiting an exact impression of the boards on which it was spread. In Ireland hurdles were used instead of boards over the centering, and their impression frequently remains on the plaster.



Centering of a Round-headed Arch.

Centimăni (Greek *Hekatoncheires*), in pagan mythology, were the hundred-armed giants, Briareus, Gyges, and Cottus, the sons of Uranus and Gæa. Because of their giant-like form and strength, they were dreaded by their father and placed by him in Tartarus. But Jupiter liberated them to fight the Titans, whom they besieged and placed in Tartarus in their own stead, and ever since guard there.

Central India, Dialects of. See Hinduwee, Dialects of.

Centurius was a Donatist layman, who brought to the Church at Hippo a book written against Augustine by the Donatists, consisting of a compilation of Scripture testimonies to the nullity of baptism by unworthy ministers (e. g. Prov. v, 15–17).

Cenuualchus. See Coenwalch.

Cenzontotochtin, in Mexican mythology, is the god of wine, who, from the effects of this drink, has two surnames, *Tequechmekaniani*, "the murderer," and *Tealtahuiani*, "the stupefier." He had a temple with four hundred priests. In the thirteenth month of the Mexican year human sacrifices were brought him at his festival.

Ceode. See Caeti.

Ceolburg (Ciolburga, or Ceolburh) was abbess of Beorclea or Berkeley. Her name is attached to a charter of Offa, king of Mercia, A.D. 793, marked spurious or doubtful by Kemble. From her being mentioned in the Saxon chronicle, where her death is placed in A.D. 805, i. e. probably 807, she must have been a person of some note.

Ceolhelm was one of four presbyters of the diocese of Dunwich, attesting an act of the Council of Clovesho, Oct. 12, 803.

Ceolla. See Cellach.

Ceollach, the second bishop of the Mercian Church, was a Scot by birth. He was appointed bishop by Oswy before the end of the year 658, and was consecrated by Finan. His episcopate was very short; immediately, as it would seem, on the evacuation of Mercia by Oswy, he retired to Iona, about 659. In the Scotch calendars he appears as *Colochus*, *Colathus*, *Ceolla*, and *Colace* (Forbes, *Kal. Scottish Saints*, p. 237, 299, 302), and elsewhere as *Cellah* (Malmesbury, *Gestæ Pontif.* ed. Hamilton, p. 307).

Ceolmund was (1) the single abbot of the diocese of Selsey, attesting an act of the Council of Clovesho, Oct. 12, 803. Nothing is known of the monasteries within that diocese at this period. (2) The eleventh bishop of Hereford, who attests Mercian charters from 788 to 793.

Ceolnōdus, abbot of St. Peter's, Chertsey, received a grant from Offa, king of Mercia, issued in a synodal meeting at Acleah or Acle, i. e. Ockley, in Surrey, A.D. 787.

Ceolnoth, archbishop of Canterbury, was the first dean of Canterbury, and was consecrated archbishop Aug. 27, 833. His episcopate is celebrated in ecclesiastical history on account of a charter granted by king

Ethelwulf, to which reference has been made by some historians, as the foundation of tithes to the Church of England. The custom prevailed during his administration, among the first converts to Christianity in England, of dedicating to God's service tenths or tithes arising from things that give a yearly increase. Archbishop Ceolnoth is also distinguished for the quantity of money which he coined. There are no less than twelve varieties of his coins in existence. This prelate's stormy career was closed by death in 870. See Hook, *Lives of the Archbishops of Canterbury*, i, 284 sq.

Ceolue, a bishop, attests an undated and probably spurious charter of Coinwalch, king of Wessex; possibly intended for *Ceollach* (q. v.).

Ceolulfus, *sacerdos*, attests a charter of Offa, king of Mercia, A.D. 777.

Ceorra, deacon, attests a charter of Denebert, bishop of Worcester, about A.D. 802.

Ceowulf is the name of several early Christian characters:

1. King of Northumbria, from A.D. 729 to 737, is chiefly known from the circumstance of Bede dedicating to him his *Ecclesiastical History*. In 731 there seems to have been an insurrection in his kingdom, in which Ceowulf was seized and forcibly tonsured, as if to mock his ecclesiastical tastes. In 737 Ceowulf gave up his kingdom and became a monk in Lindisfarne, to which monastery he had been a liberal benefactor. Here he died in 764. After a time his body was removed by bishop Ecgred to the Church of Norham, and at a still later period his skull had a conspicuous place among the saintly relics in Durham.

2. The seventh bishop of the Lindisfari, at Sidnacester, who, according to Simeon of Durham, was consecrated April 24, 767. His name appears miswritten "Edeulfus Lindensis Faronensis episcopus," among the attestations of the Legantine Synod of 787, and is very frequently attached to the Mercian chapters from 767 to 796. The Anglo-Saxon chronicle mentions his departure from the land, and death in the year of Offa's death, A.D. 796.

Cepari, VIRGILIO, an Italian historian and ascetic theologian, of the order of the Jesuits, was born at Panicale, near Perugia, in 1564. He was rector in the Jesuit colleges at Florence and Rome, and died March 14, 1631, leaving, *Vita di San Francesco di Borgia* (Rome, 1624, 8vo):—*Vita di Santa Francesca, Romana:*—*Vita di Santa Maddalena di Pazzi:*—*Vita di San Luigi di Gonzaga:*—*Vita di Giovanni Berchmano:*—*Vita di San Stanislao di Kostka.* These latter four lives have been translated into French and often reprinted. See Hoefer, *Nouvelle Biographie Générale*, s. v.

Cephalomancy (from κεφαλή, *the head*, and μαντεία, *divination*) was a species of divination or ordeal practiced occasionally among the ancient Greeks with an ass's head, which they broiled upon coals, and, after muttering a few prayers, and mentioning the name of the suspected person, if the jaws moved and the teeth chattered, they thought his guilt established.

Cephas (Gal. ii, 11) was sometimes distinguished from Peter by early Christian writers, and said to be one of the seventy disciples by Clement of Alexandria (*Hypotyposes*, v), as recorded by Eusebius (*H. E.* i, 12). In the list of the seventy ascribed to Dorotheus, he is specified as bishop of Cannia. In the menology of Basil he is commemorated on Dec. 9, but nothing is said of him in the Synaxarion there given. The Armenian calendar commemorates Apollos and Cephas as disciples of Paul, Sept. 25. Dr. Lightfoot (*Galatians*, p. 128) refers to the constitutions of the Egyptian Church as representing him as one of the twelve distinct from Peter.

Ceponius was a Galician bishop, to whom, A.D. 447, the bishop of Astorga sent his refutation of the Priscillianists, and who was ordered by pope Leo I to assemble a council against them.

Ceracius. See CERATIUS.

Cerasiānus was bishop at the Council of Sinuessa, A.D. 303, according to Labbe, *Concil.* i, 940.

Cerati, GASPARO, an Italian theologian, was born at Parma in 1690. He entered the society of the Oratory, soon attained ecclesiastical dignities, and visited the most celebrated universities of Europe. He was appointed convent-prior of the order of St. Stephen, and superintendent of the University of Pisa, where he rendered very important service to literature. He died June 19, 1769, leaving several works, of which only one has been printed, *Dissertazione Postuma sull' Utilità dell' Inesto.* Many of his letters are in the collection published by abbé Conti (Venice, 1812, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ceratius (or **Ceracius**), *Saint*, of Simorra, a bishop, is said to have been born of a princely Burgundian family, and to have been a pupil of Ambrose of Milan. But, in an ancient inscription in the Church of Eauze, he is called a disciple of "Saturninus Tolosanus episc." He is called St. Ceratius of Simorra, because his remains were translated to, and preserved in, the Benedictine monastery of St. Mary in Simorra (diocese of Auch). There is some doubt as to the precise diocese over which he ruled. By some writers he is called bishop of Eauze, or Euse (Elusa), in Gascony, while others say that he was bishop of Grenoble. He is said to have had a long dispute with one of the sect of the Sadducees, to whom he expounded the doctrine of the Holy Trinity, and whom he converted. On that account there arose against him a bitter persecution, upon which he fled with his two deacons, Gervasius and Protasius, to an obscure place in Gascony, called Sainctes, where he won for himself great renown as a saint. St. Ceratius is commemorated June 6. See Bolland, *Acta Sanctorum*, June, i, 708.

Ceraunius, *Saint*, of Paris, appears to have been bishop of Paris from 614 to 625, and it is said that he was present at the fifth Council of Paris in 615. See Bolland, *Acta Sanctorum*, Sept. vii, 485.

Ceraunus. See CARAUNUS.

Cerban (**Corbanus**, or **Cuirbin**), bishop of Feart-Cearbain, at Teamhair, is given by Colgan (*Acta Sanctorum*, s. a. 473, c. 4) as one of the disciples of St. Ciaran of Saighir, and is identified with St. *Corbanus*, who was the friend of St. Mochteus, and is venerated as Cuirbin the Devout on July 20. Colgan calls him presbyter Corbanus, and says a church was dedicated to him in Galway, and named after him Kill-Corbain. He died A.D. 504, or shortly before, according to the Irish annals.

Cerbĕrus, a fabulous dog in Greek mythology, was the son of Typhon and the snake Echidna, and was a hateful monster which sometimes is spoken of as having fifty, sometimes a hundred heads, but is generally represented with three. See PLUTO; SERAPIS. The poets describe him as snake-haired, with a dragon's tail, of frightful barbarity, poisonous breath and deadly sting. He guarded the shades of the infernal regions, allowed all to descend, but none to return, and the severest work was to fight this monster. Various persons attempted to combat him; among them, Orpheus, with his lyre, with which he put him to sleep. Hercules also was ordered, as one of his twelve works, to bring Cerberus from the infernal regions.

Cerbonius was bishop of Populonium (Gregor.

Magn. *Dial.* iii, 11). Gams (*Series Episc.* p. 755) assigns his appointment to A.D. 546.

Cercōpes, in Greek mythology, were thieving, tantalizing goblins. They were said to be inhabitants of the Pithecusian islands, and that Jupiter came to them for assistance in the war against the Titans. The Cercopes promised him assistance for a certain amount of gold, but when they had received their pay in advance, they ridiculed him, and refused to serve him, for which he changed them into apes, hence the name *Pithecusian*, i. e. *ape-islands*. Others understand two brothers under this name, Atlas and Candulus, sons of the Oceanidæ Thia, who lived in Lydia, where they played dishonest tricks on strangers.

Cerda, Juan Luis de, a Spanish Jesuit, who was born at Toledo about 1560, and died at Madrid, May 6, 1643, is best known as the first editor of the *Psalterium Solomonis*, which he published with a Latin translation, introduction, and notes, as an appendix to his *Adversaria Sacra* (Lugd. 1626). He also wrote *Commentaria in Tertullianum* (Paris, 1624–30, 2 vols.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 912; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cerdagne, Guillaume Jourdain, *Count*, a French knight, who went in 1102 to the Holy Land with Raymond IV of Toulouse, whom he succeeded in 1105. He died in 1109. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cerdic, a presbyter, attests a charter of Cynewulf, king of the West Saxons, A.D. 759.

Cerdo, (1) succeeded Abilius as bishop of Alexandria in 98, and was succeeded by Primus in 139 (Euseb. *H. E.* iii, 21; iv, 1). According to the legendary "Acts of St. Mark," Cerdo was one of the presbyters whom St. Mark ordained (Bolland, *Acta Sanctorum*, April 25). (2) A Manichæan, taught his doctrines in A.D. 275, according to Jo. Malalas (*Chron.* xii, p. 399). Hody conjectures that this may possibly be Manes himself.

Cerdonians. See Cerdo.

Cerealia, among the Romans, was a festival in honor of Ceres, in the month of April. Pigs and cows were sacrificed, plays of warriors were held in the circus, white dresses were worn, and a general festive time was enjoyed.

Cereālis was the name of several persons in early Christian history:

1. A *vicarius* sent by Hadrian to arrest the two brothers Getulus and Amantius, tribunes and Christians, at Tivoli. He was converted by them, baptized by Sixtus I, arrested with them by one Licinius, and beheaded, June 10, cir. 124 (Tillemont, ii, 242).

2. A soldier converted by his prisoner, pope Cornelius, and beheaded along with him; as also his wife, Sabina, whom the pope had cured of palsy. See Tillemont, iii, 744.

3. A bishop (surnamed *Afer*) of Castellum, in Numidia, the author of a *Libellus contra Maximinum Arianum*. His own episcopal city and the neighboring towns having been devastated in the religious war carried on by Hunneric and his nephew Gundamund against the Catholics, Cerealis took refuge in Carthage, A.D. cir. 485, where he was confronted by Maximus, the Arian prelate of the Ariomanitæ (or Ammonitæ), who reproached him with the calamities which had fallen on those of the orthodox faith, as a proof of the displeasure of God. Being challenged by Maximus to prove the points at issue between the Arians and the orthodox from Scripture alone, he accepted the challenge on twenty assigned heads, each of which he demonstrated in favor of the Catholics by two or three quotations from the Bible. Maximus deferred his reply from day to day until he allowed judgment to go against him by default. See Gennadius, c. 96, Cave, *Historia Literaria*, i, 460.

Cerellæ. See Cerilli.

Ceremoniale is a book containing directions or *rubrics* for the due performance of certain ceremonies. The more ancient term for such a book is Ordo (q. v.).

Ceremonies, Masters of the, is a term applied to certain officers of the papal establishment, usually six in number, two of them being called assistants, and the other four supernumeraries. Their duties are to regulate all pontifical functions, acquaint the cardinals with their duties, and issue orders to all persons belonging to the court. Whenever the pope sends any cardinal *à latere* out of Rome, he deputes one of the supernumerary masters of the ceremonies to wait upon him. These officers usually wear purple cassocks, with black buttons and facings, and sleeves trailing on the ground; but in the papal chapel they wear a red cassock like the cardinals, and rochets like the prelates.

Cerenĭcus, *Saint*, deacon of Civitas Sagiorum (Séez), under the metropolitan of Rouen, went, with his friend Serenedus, to Rome, where they were ordained deacons. In the *Life of St. Serenedus* it is stated that after a moderate time the pope ordained them both cardinals of the Church; but this is thought by the Bollandists to be a mistake. Leaving Rome, they entered Gaul, and lived for a time at Mayence. Cerenicus founded the monastery of Cenomanum (Le Mans), and had one hundred and forty disciples. He lived to a good old age, and was buried in the Church of St. Martin, which he founded, and which was afterwards called after himself. He lived towards the end of the 7th century, and is commemorated May 7.

Ceres (among the Greeks *Demeter*), in pagan mythology, was the daughter of Saturn and Rhea. Saturn had swallowed Ceres, together with the rest of his children, but when Jupiter gave him an emetic, prepared by Metis, the daughter of Oceanus, he vomited them all up. By Jupiter Ceres became mother of Proserpina (in Greek Persephone, or Kore), and according to some also of Bacchus. The snares of Neptune she sought to avoid by changing herself into a horse; but the god did the same, and thus she gave birth by him to the famous horse Arion. The most important part of the mythical history of Ceres is found in the story of the rape of Proserpina. Jupiter had promised to give Proserpina to Pluto, without the knowledge of Ceres. Therefore when the daughter was gathering flowers with her companions near Enna, in Sicily, Pluto appeared suddenly, with four black steeds, out of the earth, and carried off the struggling and crying maiden. Nobody had heard the cry for help save Hecate and the sun-god. The mother of the maiden then sought her nine days, until she met Hecate, who led her to the sun-god, from whom she learned the whole story. Angry, she now avoided the society of the gods, and dwelt unknown among men, but was hospitably received in the form of an old woman by Celeus. She soon

Figure of Ceres.

caused unfruitfulness in the country. At that time she dwelt in a cave near Phigalia, in Arcadia. Her whereabouts remained unknown to all the gods, until Pan, hunting in Arcadia, discovered her, whereupon Jupiter sent the Parcæ to her, who succeeded in calming her. Mercury was thereupon ordered to get Proserpina from the infernal regions; but Pluto gave her the fruit of the pomegranate-tree to eat, in consequence of which she remained bound to his kingdom. Jupiter therefore ordered that Proserpina should remain two thirds of the year with her mother, and one third with her husband. Other stories relate of the goddess that she gave birth to Plutus (wealth) by Jupiter; that she transformed the Scythian king Lyncus into a lynx, because he sought to kill Triptolemus; that she caused bees to spring from the corpse of Melissa, a woman of the Isthmus, who had been killed by other women because she would not betray the mysteries of Ceres, thus making her the giver of honey; also that she caused Erysichthon, son of Triopas, to be continually plagued by a craving for food, because he cut down some trees in a sacred wood; and finally that she endowed Pandareus, son of Merops of Miletus, with the power of eating as much as he wished without being at all troubled in his body.

Ceres is the goddess of the fruit-bearing earth, therefore of agriculture; but she is also the goddess of marriage and of married women especially. The myth of her daughter returning from the depths of the earth was frequently used, especially in the mysteries relating to the immortality of the soul. The worship of Ceres was universal in Greece, especially in Athens. Her chief mysteries among the Athenians were the Thesmophoria and Eleusinia. The former were celebrated in October, and lasted three or four days, with a nine days' preparation. The Eleusinia were twofold, the lesser in February, the greater for nine days in September. Fruit-trees, also the elm, the hyacinth, and the poppy were sacred to Ceres. In Italy she was worshipped among the highest deities, and was placed on a level with Vertumnus. The name Ceres is said to have come from the Sabines, and to denote bread in their language. In formal representations she is similar to Juno, but has a milder look; she is draped in full, and sometimes has her head covered. As accessories she was crowned with ears of wheat, in her hand was a sceptre, also poppy-stalks, and a basket containing the sacred articles used in her mysteries. She was sometimes borne in a car drawn by horses or winged dragons. See Cerealia.

Ceresa (or **Cerezi**), Carlo, an eminent Bergamese historical and portrait painter, was born in 1609, and studied under Daniele Crespi, a painter of Milan. His works are chiefly confined to the churches of Bergamo. In the cathedral is a picture of *St. Vincenzio Carried up to Heaven by Angels;* in the cupola of San Francesco *The Four Prophets;* and in San Pietro one of his best works, representing *The Resurrection.* He died in 1679.

Ceretic. See Cerdice; Coroticus.

Ceretius, (1) a bishop who writes to Augustine, sending him two books which had been recommended to him by one Argyrius. Augustine found them to be Priscillianist writings, and to include an apocryphal hymn said to have been sung by Christ and his disciples before they went out to the Mount of Olives (Augustine, *Epist.* 237 [253]; Labbe, *Concil.* ii, 1034). (2) The above may be the same as the bishop who, in A.D. 441, signs the canons of the Council of Orange, and who writes, in conjunction with Salonius and Veranus, to pope Leo, begging him to correct their copy of his letter to Flavian, and thanking him for the ability with which he provided for the prevention, as well as the cure, of heresy (Labbe, *Concil.* iii, 1434, 1452).

Cereus Paschālis. See Maundy Thursday.

Cerezo, Matteo, an eminent Spanish painter, was born at Burgos in 1635. He studied at Madrid, under Juan Carreño, and painted several pictures for the churches of Madrid and Valladolid. His best performance is, *Christ with his Disciples at Emmaus.* He died in 1685. See Hoefer, *Nouv. Biog. Générale,* s. v.; Spooner, *Biog. Hist. of the Fine Arts,* s. v.

Cerf, Le. See Lecerf.

Cerĭcus. See Cyricus.

Ceridwen, in British mythology, was the goddess of nature, but also goddess of death as well as of the renewal of life, according to the Druid's doctrine of the transmigration of souls. Ceridwen was married to Tegid Voel, a man of high birth, whose fatherland lay in the middle of the Tegid sea. A son, Morvran, and a daughter, Creirvym, the prettiest girl of the world, were their children; besides these they also had another son, Avaggdu, the most hateful-looking of all creatures. In order to comfort the latter under his deformity, his mother had a mystical vessel made, into which it was only necessary to look to discern the future. The preparation of the vessel, by boiling the contents, had to be carried on night and day without intermission, until the indwelling spirit presented three blessed drops. Ceridwen employed a man, therefore, the little Gwion, to oversee this process. But towards the end of the process, out of carelessness, the three drops flew out of the vessel on his finger; he swallowed them, and found that the future lay open before him. But Ceridwen, when she discovered that her pains for Avaggdu had been lost, followed Gwion. After various changes, both of the pursued and pursuer, Gwion changed himself into an ear of wheat, Ceridwen into a hen, and ate the ear, whereupon she became pregnant and gave birth to a beautiful child, which she placed in a small boat and left to its fate. It was found by Elphins, the son of Gwydnos, who named it Taliesin (radiant forehead), and discovered that the child was full of all wisdom, and able to make revelations. The vessel of Ceridwen was the symbol of a special order among the bards, who were the depositaries of certain secrets, and at festivals declaimed mysterious songs.

Cerisiers (or **Ceriziers**), René de, a French historian and ascetic theologian, of the order of the Jesuits, was born at Nantes in 1609. After having taught in several colleges of his order, he asked and received secularization. He was then made chancellor and councillor of Louis XIV. He died in 1662, leaving a great number of historical and ascetic writings, of which the principal are, *L'Image de Notre-Dame de Liesse* (Rheims, 1622, 1623, 12mo):—*Les Heureux Commencements de la France Chrétienne sous Saint-Remi* (ibid. 1633, 4to; 1647, 8vo):—*La Consolation de la Philosophie de Boëce, en Vers et en Prose* (Paris, 1636, 4to; 6th ed. 1640, 12mo):—*Consolation de la Théologie* (1638):—*Traductions des Soliloques de Saint-Augustin, avec les Méditations et le Manuel* (ibid. 1638):—*Traduction des Confessions* of the same (ibid. eod. 12mo):—*Vie de Sainte Geneviève de Brabant* (ibid. 1640, 4to):—*Reflexions Chrétiennes et Politiques sur la Vie des Rois de France* (ibid. 1641–44, 12mo), etc. See Hoefer, *Nouvelle Biographie Générale,* s. v.

Cernach (or **Cernath**). See **Cairnech.**

Cero. See Kero.

Ceroferarii. See Ceroperarii.

Ceromancy, a species of divination practiced among the ancient Greeks by means of wax, which they melted and let drop into water within three definite spaces, and, by observing the figure, distance, situation, and connection of the drops, gave answer to the questions proposed.

Ceroperarii are officers in the Church of Rome who have taken the place of the ancient order of acolytes. They carry the lighted tapers before the deacon, etc. The *Pontifical* assigns them no other

duties than those of carrying the tapers, preparing the bread and wine for the sacrament, and using the thurible.

Cerqueira (or **Cerquerra**), Lois, a Portuguese theologian of the Jesuit order, was born at Alvito in 1552. He was placed at the head of the missionaries whom Philip II sent to Japan. He was ordained before his departure, and for sixteen years presided over a house of his order at Nangasaki. He died Feb. 15, 1614, leaving, *Manuale ad Sacramenta Ecclesiæ Ministranda* (Nangasaki, 1605, 4to):—*Manuale Casuum Conscientiæ* (translated into Japanese, ibid.):—*De Morte Sex Martyrum in Japonia* (Rome, 1607, 8vo):—*De Morte Melchioris Bugundoni et Damiani Cœci.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Cerra. See Acerra.

Cerrini, Giovanni Domenico (called *il Cavaliere Perugino*), a painter of Perugia, was born in 1609, and studied under Guido. His best work in fresco is in the cupola of the church of the Madonna di Monte Luce, representing *St. Paul Taken up to Heaven.* He died in 1681.

Certain, in ecclesiastical technology, is a lesser endowment for a mortuary mass, where the person was prayed for with a number of others, and not individually; the names being written all together on a board or plate above the altar.

Certani, Giacomo, an Italian biographer and theologian, who lived in the latter part of the 17th century, wrote, *La Chiave del Paradiso* (Bologna, 1673, 4to):—*Il Otto se della Ibernia* (ibid. 1686, 4to):—*La Vita della S. Brigeda* (translated into German by Schumann; Burghausen, 1735, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cerva, Giovanni Battista, a Milanese painter, flourished about 1550, and studied under Gaudenzio Ferrari. His only mentioned work is the *Incredulity of Thomas*, which ranks high.

Cerveau, René, a French writer, was born at Paris, May 22, 1700. He made himself remarkable by his zeal for Jansenism, and was one of the principal editors of the *Nécrologe des plus Célèbres Defenseurs et Confesseurs de la Vérité* (Paris, 1760–78, 12mo). He died in Paris, April 15, 1780, leaving also, *L'Esprit de Nicole* (ibid. 1765, 12mo):—*Poëme sur le Symbole des Apôtres et sur les Sacrements* (ibid. 1768, 12mo):—*Cantiques* (ibid. eod. 12mo):—*Les Mystères de Jésus Christ* (ibid. 1770, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cervelli, Frederico, a Milanese painter, flourished about 1690, and studied under Pietro Ricchi. One of his best works is at the Scuola di San Teodoro, representing a subject from the life of that saint.

Cervi, Bernardo, a painter of Modena, who died in 1630, was a scholar of Guido, and his principal works are his frescos, in the dome at Modena. There are also several altar-pieces in the churches. He executed an engraving of *The Martyrdom of St. Sebastian.*

Cerynthian (or **Cerynēan**) **Hind**, in Greek mythology, was an animal of extraordinary swiftness, with golden horns and brazen feet, consecrated to Diana by the nymph Taygete. It lived on the mountain Ceryneia, in Arcadia; hence its name. Hercules was commanded to bring it alive to Eurystheus, and, after chasing it a whole year, he captured it near the river Ladon.

Cesari, Antonio, an Italian writer, was born at Verona, Jan. 16, 1760. He was a member of the order of St. Philip of Neri, and died Oct. 1, 1828, at Ravenna, having been a member of almost all the academies and learned societies of his country. He published, *Vite de' Santi Padri* (Verona, 1799, 4 vols.):—*La Vita del B. Giovanni Colombini* (ibid. 1817):—*Fioretti di S. Francesco* (ibid. 1822):—*Lezioni Storico-morali* (Milan, 1815–17, 5 vols.):—*Vita di Gesù Cristo* (Verona, 1817, 5 vols.):—*Fiori di Storia Ecclesiastica* (ibid. 1828, 3 vols.). His life was written by Manuzzi (Florence, 1829), Bonfanti (Verona, 1832), Billardi (Padua, 1832), and Mordani (Ravenna, 1842). (B. P.)

Cesari, Bernardino, an Italian artist, was the brother and scholar of Giuseppe, whom he assisted in many of his works. He also painted several pictures of his own composition in the churches at Rome. There is a large fresco work in St. John of Lateran by this artist. In San Carlo a Catinari is a picture by him of *Christ Appearing to Mary Magdalene.*

Cesari, Giuseppe (*Cavaliere d'Arpino*), an eminent Italian painter, was born in 1560 at the castle of Arpino, in the kingdom of Naples. At the age of thirteen he went to Rome for employment, where he offered his services to prepare the palettes and colors of the artists who were then employed in the Vatican under Gregory XIII. He had been here but a short time when he sketched several pictures on the wall which attracted the attention of the pope, and the latter placed him in the school of Niccolo Circignani. Eventually he was considered the most distinguished painter in Rome, where there are many of his works, the principal being the cupola of San Prassede, representing *The Ascension, with the Virgin and the Apostles;* also, in San Gio. Grisognomo, *The Assumption of the Virgin.* He died at Rome in 1640.

Cesarini, Alessandro, (1) an Italian prelate, was born near the end of the 15th century. He attached himself to the house of the Medicis, became bishop of Pampeluna, was made cardinal by Leo X, and had different missions under popes Adrian VI, Clement VII, and Paul III. Cesarini died Feb. 13, 1542. He was considered a good jurisconsult, and wrote, *Statuta:—Constitutiones.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Cesarini, Alessandro (2), an Italian prelate of the same family with the foregoing, was born in 1592. He became first a clerk of the apostolical chamber, then a cardinal, and died Jan. 25, 1644, leaving in MS., *Acta Consistorialia Urbani VIII.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Cesarins were a religious order which arose in the 13th century in consequence of various abuses having crept into the order of St. Francis. The abuses complained of, however, having been reformed, the order of the Cesarins ceased to exist.

Cesi, Bartolommeo, an eminent Italian painter, was born at Bologna in 1556, and studied under Gio. Francesco Bezzi, but afterwards adopted the style of Pellegrino Tibaldi. His works are quite numerous at Bologna. The principal are: in San Giacomo Maggiore, *The Virgin and Infant in the Clouds*, with a Glory of Angels; also *St. John; St. Francis; St. Benedict;* in San Martino, *The Crucifixion;* in San Domenico, *The Adoration of the Magi*, and *The Descent of the Holy Ghost;* in the Certosa are his fine pictures of *Christ Praying in the Garden*, and *The Descent from the Cross.* He died in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cesi (or **Cesio**), **Carlo**, a historical painter and engraver of the Roman school, was born in 1626, at Antrodocco, in the Papal States, and studied under Pietro da Cortona. In the Quirinal, he painted *The Judgment of Solomon;* and others of his works are in the Rotonda and in Santa Maria Maggiore. He died in 1686. The following are some of his principal prints: *The Virgin and Infant Jesus, with St. John; St. Andrew*

Led to Martyrdom, Prostrating himself before the Cross. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Cespedes, PABLO (called in Italian *Cedaspe*), a very eminent Spanish painter, was born at Cordova in 1538. He visited Rome twice for improvement, and derived great advantage from the study of the productions of Michael Angelo. While there he executed several paintings, among them an *Annunciation* and a *Nativity*, in the Trinita dei Monti; also several subjects from the life of the Virgin, in the vault of the same chapel. His works are chiefly at Cordova; in the cathedral is *The Virgin and Infant, with St. Anna;* also his admirable picture of *The Last Supper*. He died at Rome in 1608. He was a fine antiquarian, well acquainted with ancient and modern languages, and wrote several works on archæological subjects. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Cessation is an act of discipline in the Church of Rome, technically styled *cessatio a divinis*, by which, for any notorious injury or disobedience to the Church, a stop is put to all divine offices and the administration of the sacraments, and the dead are deprived of Christian burial. The only privilege allowed is to repeat every week a private mass in the parish churches, the doors being shut, taking care also not to ring the bell, or to admit more than two persons to the service; to administer baptism, confirmation, and penance to such persons as desire it, provided they are not under sentence of excommunication or an interdict; and to administer extreme unction, provided the prayers which are said before and after that sacrament are not repeated. Cessation may be incurred by a whole diocese, a city, a village, or one or more churches.

Cession is a term employed in the Church of England, when a benefice has become void in consequence of the incumbent being promoted to a bishopric.

Cessoles (Lat. *De Cessolis, Cassolis*, or *Casulis*), JACQUES DE, a French theologian and moralist, who lived at Rheims in the 13th century, was, as is supposed, a native of the village of Cessoles, in Picardy, whence his name. He took monastic orders, and about 1290 wrote a book in Latin on the *Morality of Chessgames*, which was long circulated in MS., and was first printed in Holland (about 1473), and afterwards in various languages (Italian, first at Milan, 1479; last at Florence, 1829; French, Paris, 1504; English, by Caxton, 1474, etc.). — Hoefer, *Nouv. Biog. Générale*, s. v.

Cethech, an Irish saint, bishop of Cill-garadh, is commemorated June 16. He is usually known as St. Patrick's bishop. His father belonged to Meath, and his mother was of the race of Olildus or Tirellil. He was born at Donnagh Sarige, near Duleek, and when St. Patrick was going westward through Roscommon, he gave the church of Cill-garadh to St. Cethech, who was buried there at the end of the 5th century. He had many churches under his charge (Colgan, *Tr. Thaum.* p. 135, 136, 176, 267).

Cethuberis was a virgin whom Joceline (*Life of St. Patrick*, c. 79) thus calls, and afterwards (c. 188), *Ethembria;* and whose name assumes a great multiplicity of forms, as *Cectamaria, Cectumbria*, and perhaps *Edhmair*, etc. She is said to have been the first who received the veil in Ireland from St. Patrick, at her monastery of Druim Duchain, near Clogher, and is supposed by some to be the "una benedicta Scotta" alluded to in St. Patrick's confession, and by others to be St. *Cinna* (Feb. 1).

Ceti. See CÆTI.

Cetumbria. See CETHUBERIS.

Cevallerius. See CHEVALIER.

Cewydd-ab-law, a Welsh saint of the 6th century, was founder of Aberedw and Diserth, in Radnorshire, and of Llangewydd, an extinct church near Bridgend, in Glamorganshire (Rees, *Welsh Saints*, p. 230).

Chabar, in Oriental mythology, is a somewhat vaguely known deity from the times before Mohammed, worshipped by the ancient Arabs. It is doubtful whether this deity represents the moon or Aphrodite.

Chabas, FRANÇOIS JOSEPH, an illustrious French Egyptologist, was born Jan. 2, 1817, at Briançon, in the department of the Hautes-Alps. He spent his early years in business, yet from boyhood cherished an ardent love for learning, and devoted all his leisure moments to the study of ancient and modern languages. When, in 1852, he retired from active life, he settled at Chalons-sur-Saône, and turned his attention to Egyptology. He soon became a master, and his first pamphlet, entitled *Note sur l'Explication de Deux Groups Hiéroglyphiques*, bears the date 1856. From this time he was a constant contributor to the different periodicals and reviews, and speedily rose to a position of authority equal to that of his former masters, Dr. Birch and the vicomte E. de Rougé. Living in profound seclusion in a provincial town, he accumulated for his own use a complete and costly collection of Egyptological books, and with no other aid gained and kept one of the foremost places in the ranks of modern science. He died at Versailles, May 17, 1882. Although he had never visited Egypt, yet, as Eugène Revillout has said of him, "It was he who first laid down with certainty the scientific bases of Egyptian metrology; it was he who, with the hand of a master, first indicated the broad connecting lines of history and chronology; it was he who gave us the first, and, till now, the only materials concerning the criminal law of the epoch of the Pharaohs." (B. P.)

Chaberon. See BUDDHA, LIVING.

Chabib, Jacob ibn-, a Jewish writer early in the 16th century, was a native of Zamora. He was one of the Spanish exiles who had settled at Saloniki, in Asia Minor. He is the author of a collection of hagadic sentences from the Talmud, to which he added explanations of his own and of others, under the title of, עֵין יַעֲקֹב, *Fountain of Jacob*, more commonly known as the *Fountain of Israel*, עֵין יִשְׂרָאֵל (Constantinople, 1516, and often since; last edition, Berlin, 1874, 5 vols.). From this work, Genebrard made his compilation, entitled *Collectanea de Rebus Christi Regis*, which he translated into Latin, and published with his Latin translation of the *Seder Olam Suta* (Paris, 1572). See Fürst, *Bibl. Jud.* i, 151 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 69; Steinschneider, *Jewish Literature*, p. 222; Finn, *Sephardim*, p. 299; Grätz, *Gesch. der Juden*, ix, 41. (B. P.)

Chabib, Levi ben-, a Jewish writer, son of Jacob, with whom he had to leave Spain in 1492, was rabbi at Jerusalem, where he died in the middle of the 16th century. He is the author of *Decisions* (Venice, 1565), and also wrote a commentary on Maimonides' treatise on the Jewish calendar, פ' חדוש החדש, printed with Maimonides' *Mishna Tora* (Venice, 1574–76, a. o.). See Fürst, *Bibl. Jud.* i, 152; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 70. (B. P.)

Chabib, Moses ben-, a Jewish writer, was a native of Lisbon, in the 16th century. In the persecution against the Jews, he had to leave the country. He is the author of מרפא לשון on *The First Rudiments of Hebrew Grammar* (Venice, 1546):—דרכי נעם on *New-Hebrew Metrics* (written at Bitonto della Puglia in 1486, and published together with the first work). Both were edited, with additions, by W. Heidenheim (Rödelheim, 1806). He also wrote a commentary on Penini's *Bechinath Olam* (Ferrara, 1552), etc. See Fürst, *Bibl. Jud.* i, 153; Steinschneider, *Bibliogr. Handbuch*, p.

34; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 70 sq.; Delitzsch, *Zur Geschichte der Jüd. Poësie*, p. 4, 67, 127, 158. (B. P.)

Chabry, Marc, a French painter and sculptor, was born at Lyons in 1660, and studied there under Puget. He executed in that city a large number of works in both departments of art, among which were the paintings and bass-reliefs that adorn the great altar of the Church of St. Antoine; also two statues of *Hercules* and *The Virgin*, for the king, who appointed him sculptor to the city of Lyons. He died there in 1727. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Chacabut was a religious sect of the Japanese, so called after their founder Chaca or Xaca, which name there signifies what Buddha does in India. They revere him rather as a god than as a religious teacher.

Chacaras was the name of the sun-priests among the Peruvians.

Chace, George Shepherd, a Baptist minister, was born at Penn Yan, N. Y., March 9, 1826. He studied at Madison University, N. Y., from 1848 to 1850, and graduated from Rochester University in 1852, and from the Rochester Theological Seminary in 1854. His pastorates were in Warren, R. I., Pittsburgh, Pa., Columbus, O., Detroit, Mich., and New Bedford, Mass. He died June 27, 1871. See *Gen. Cat. of Rochester Theol. Sem.* p. 10. (J. C. S.)

Chace, Hannah, a minister of the Society of Friends, wife of Harvey Chace, a prominent member of Swanzey Monthly Meeting, died at Fall River, Mass., July 20, 1833, aged thirty-two years. See *The Friend*, vi, 359.

Chachy, in the mythology of Kamchatka, was the wife of the god Kutku, the creator of the world. She was not beautiful, but very sensible. From her sprang the Kamchadales, i. e. the aborigines of that peninsula.

Chacon (Lat. *Ciaconius*), **Alfonso,** a learned Spaniard, was born in 1540 at Baeza, in Andalusia. He entered the order of preaching friars, and went to Rome, where Gregory XIII appointed him apostolical penitentiary. He was well versed in ecclesiastical history and antiquities. He died at Rome in 1599. His principal works are, *De Liberatione Trajani a Pœnis Inferni* (Rome, 1576):—*Historia Utriusque Belli Dacici a Trajano* (ibid. eod.):—*De S. Hieronymi Cardinalitia Dignitate* (ibid. 1591):—*Vitæ et res Gestæ Pontificum Romanorum Cardinalium* (ibid. 1601), etc. See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Chacon, Pedro, a learned Spaniard, was born at Toledo in 1525. He taught at Salamanca, was appointed canon of Seville by Gregory XIII, and was charged by the same pope with revising the Bible, the writings of the fathers, and the decretal of Gratian. Chacon commented upon a large number of sacred and profane writers, and was admired by many of his contemporaries for his learning. He died at Rome, Oct. 24, 1581. His works were not published until after his death. His principal writings are, *Calendarii Veteris Explanatio* (Antwerp, 1586):—*Opuscula*, containing archæological treatises (Rome, 1586; also in Grævii *Thesaur.*):—*De Trichinio Romano* (ibid. 1588). See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Chad of Wessex. See Ceadda.

Chadbourne, John, a Baptist minister, was born in Maine about 1770. He was ordained as an evangelist in Cornish, Me., in 1798, having previously been the deacon of the Church. In 1799 he began to preach in Lemington, Vt. A number of persons were converted and joined the Church in Cornish. Their numbers increasing, they formed a new Church, and invited him to become their pastor. He remained with them one year, and then resigned. For several years he was engaged in itinerant work in the newly settled part of the state, and in 1809 became pastor of the church in Dixmont, Me. Here he remained two years (1809–11). From 1816 to 1826 he acted as supply, and in 1827 again became regular pastor at Dixmont, which position he held until his death in 1831. See Millett, *Hist. of the Baptists of Maine*, p. 439. (J. C. S.)

Chadbourne, Paul A., D.D., LL.D., a Congregational minister and educator, was born at North Berwick, Me., Oct. 21, 1823. He worked hard, in his boyhood, on a farm and in a carpenter-shop; studied pharmacy and medicine; fitted for college at the Phillips Academy, Exeter; and was a graduate of Williams College, with the highest honors of his class, in 1848. After teaching school for a time at Freehold, N. J., he studied theology at East Windsor, Conn.; was tutor at Williams College, then principal of the Windsor Hill Academy, and then was appointed professor of chemistry and natural history at Williams College. While holding this position he also, for a part of the year, gave lectures on the same subjects at Bowdoin College (1859–65); and on the retirement of professor Uxham, of the same institution, he had charge of the department of moral philosophy and metaphysics (1871–72). For thirteen years he gave chemical lectures at Mt. Holyoke Seminary. He was professor in the Berkshire Medical College three years, president of Madison University, Wis. (1867–70), in which was also included the Agricultural College of Wisconsin. From 1872 to 1881 he was president of Williams College, Mass.; and in January, 1882, became president of the Massachusetts Agricultural College at Amherst. He died in the city of New York, Feb. 23, 1883. Besides volumes on natural theology, etc., he was a frequent contributor to reviews and journals. See *The Congregationalist*, March 1, 1883. (J. C. S.)

Chaddock, Calvin, a Congregational minister, was born at Oakham, Mass. He graduated from Dartmouth College in 1791; was ordained pastor of the Third Church in Rochester, Mass., Oct. 10, 1793; resigned his charge in 1805, and died in 1823. See Sprague, *Annals of the Amer. Pulpit*, i, 697.

Chaderton, William, an English prelate of the 16th century, was born probably in Cheshire. He became first a fellow, then master of Queen's College, Cambridge; was chosen Lady Margaret professor of divinity, then king's professor; was made bishop of Chester in 1579, of Lincoln in 1594, and died in April, 1608. See Fuller, *Worthies of England* (ed. Nuttall), i, 269.

Chadoēnus (Chadoin, Caduindus, Clodoenus, Harduinus, Hadwinus, Hardoin), *Saint*, a French prelate, was twelfth or thirteenth bishop of Le Mans, about 623. He was present at the Council of Rheims in 625. His will and a charter, given by him to the monastery of Anisolum, are to be found in vol. lxxx of the *Patrol. Lat.* p. 567. Mention is also made of him in the Council of Châlons, in 644, where abbot Chagnoald represented him. He died in 653, and is commemorated on Aug. 20, the day of his death.

Chaduc, Blaise, a French theologian, was born in 1608 at Riom, in Auvergne. He entered the Society of the Oratory, and was one of the most famous preachers of his time. He died at Paris, Jan. 14, 1695, leaving, *Lettre sur l'Usure* (1672, 4to):—*Traité de la Nature l'Usure* (Avignon, 1675, 16mo):—a collection of sermons, under the title of *Dieu Enfant* (Lyons, 1682, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chadwell, William Stone, a Protestant Episcopal clergyman of the diocese of Long Island, entered the ministry in 1854. In 1857 he officiated at Eastport, Me.; and in 1859 became rector of Christ Church in that place. The following year he served as rector of St. Luke's Church, Catskill, N. Y., and retained this

pastorate until 1868, when he removed to Williamsburg, N. Y., as rector of Grace Church. He died at Wellford, Me., July 28, 1877. See *Prot. Episc. Almanac*, 1878, p. 168.

Chadwick, James, D.D., a Roman Catholic prelate, was born at Drogheda, Ireland, April 24, 1813. He was educated at St. Cuthbert's College, near Durham, where, at different times, he filled the chairs of humanities, mental philosophy, and pastoral theology; laboring, also, part of the time, as missionary priest in the diocese of Hexham and Newcastle, of which see, in 1866, he was appointed bishop. He died May 14, 1882.

Chadwick, Job, a Baptist minister, was born in Maine about 1770. He was ordained an evangelist at Vassalborough, Me., in 1796; and in 1797 was chosen pastor of the Second Baptist Church in China, Kennebec Co., where he remained eight years. He next removed to Gouldsborough, where he was pastor between 1816 and 1831. During the interval between these two pastorates, Mr. Chadwick was acting as a missionary, under the direction of the Massachusetts Home Mission Society, in the destitute regions of Maine and on Cape Cod, Mass. His final residence was at Windsor, Me., where he died, Dec. 25, 1831. See Millett, *History of the Baptists of Maine*, p. 439. (J. C. S.)

Chaerēmon was the name of several early Christians:

1. An aged bishop of Nilus, who fled from the Decian persecution to the Arabian mountains with his wife and was never heard of more (Euseb. *H. E.* vi, 42).

2. A deacon of Alexandria, who accompanied Dionysius, when he came before Æmilian in the time of Valerian. He is commemorated along with him, on Oct. 4, in the *Menology* of Basil, and is represented as surviving *backwards* till the time of Decius, when he was beaten to death. The rest of the legend seems to belong rather to Eusebius (*H. E.* vii, 11).

3. *Saint*, a recluse, who probably lived in the 4th or 5th century, or in both, as he died at the age of one hundred years, the greater part of which he spent in seclusion in the wilderness of Mount Scete, in Libya. The memory of this saint is chiefly confined to the Greeks, who commend him as a pattern of patient labor. There is a short chapter on him in Palladius (*Hist. Lausiaca*, xcii, 765; *Patrol. Lat.* lxxiii, 1186). The Bollandists cite Petrus de Natalibus (xi, 57), who calls the recluse *Theremon*, and says he was so bent with age and prayer that he crawled on the ground like an infant. He is commemorated on Aug. 16, in the *Acta Sanctorum* of the Bollandists.

Chafer, Thomas F., a Congregational minister, was born at Hull, England, Nov. 14, 1830. He came to America in 1838, and resided in Kentucky; graduated from Farmers' College in 1856 and from Auburn Theological Seminary in 1865. April 11, 1866, he was ordained at Rising Sun, Ind.; and from that time until 1870 was acting-pastor at Downer's Grove, Ill. Subsequently he resided, without charge until 1872, in Kansas. From 1872 until 1877 he was acting pastor at Morgan, O.; in 1878 and 1879 served in the same relation at East Smithfield, Pa.; and from 1879 at Rock Creek, O., until his death, which occurred there, May 14, 1882. See *Cong. Year-book*, 1883, p. 20.

Chafey, Abû Abd-Allah-Mohammed *ben-Edris, El-*, founder of one of the four orthodox Mussulman sects, was born at Gaza, in Palestine, in the year 150 of the Hegira (A.D. 767). He took the surname of *el-Chafey*, from one of his ancestors. His disciples gave him the name of *Areb-b-illah* ("wise in God"). El-Chafey is the first imam who wrote about jurisprudence, civil as well as canonical, of the Mussulman law, and his decisions are still adopted in Egypt. They are in three treatises, called, *Ossid, Samân*, and *Mesned*. The sultan Salah-êd-Dîn, wishing to eradicate the principles of the sect of Ali, which the Fatimites had imposed upon all Egypt, summoned the doctors of Islam to Cairo, and charged them to preach the orthodox doctrine. The sect of the Chafeyites received from him particular support and encouragement; and in the year 569 of the Hegira he built, near the tomb of imam Chafey, a magnificent college for theology and Mussulman jurisprudence, where no other doctrine was permitted. El-Chafey died in Egypt in the year 204 of the Hegira (A.D. 821). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chaffault, Pierre du, a French canon, was elected March 10, 1477, to the bishopric of Nantes. He would not accept the bishopric, except on condition that the differences between the duke and the bishop concerning the oath of fidelity should be terminated, which took place Dec. 27, 1477. He busied himself with the spiritual administration of his diocese, reviving the ancient statutes. He also caused a breviary and a missal to be printed at Venice. Du Chaffault made a journey to Rome in 1483, and remained there nearly two years. Duke Francis II of Brittany suspected him of collusion with Charles VIII of France, and he was watched during the siege of Nantes by the revolting French and Breton barons in 1487. He was imprisoned in his cathedral, which he continued to construct. He died Nov. 12, 1487, leaving a reputation for great holiness. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chaffee, Chester, a Free-will Baptist minister, was born at Grafton, Vt., in 1791. He united with the Church in 1815, began his ministry in 1830, and was ordained in 1832. After having lived many years in Boston, N. Y., he removed to Arcade, Wyoming County, in 1850, where he thenceforth resided, adorning his profession as a Christian and his vocation as a minister. He died there, Sept. 5, 1876. See *Morning Star*, Nov. 8, 1876. (J. C. S.)

Chaffey, Thomas, an English Congregational minister, was born at Sherborne, Dorset, Dec. 26, 1783. He began to study medicine; but, being converted, was engaged in Sunday-school work, and afterwards in village preaching. He was recommended to the Academy at Axminster as a candidate for the ministry, and was ordained at Bulford, Wiltshire, Jan. 30, 1813, where he labored for seven years and then resigned. In 1823 he settled at Greenhithe, Kent, where he remained about four years. Ill-health caused him to relinquish pastoral labor, and for seventeen years he supplied various places in town and country as he was able; he was, however, chiefly occupied in assisting Rev. Dr. Fletcher of Finsbury Chapel. He died in the faith, Aug. 5, 1854. See (Lond.) *Cong. Year-book*, 1855, p. 209.

Chaffey, W. W., an English Congregational minister, was born at Chard, Somersetshire, June 14, 1837. He became a Christian in youth; entered Cheshunt College in 1861 for a ministerial discipline; and in 1865 began his pastorate at Hillhouse, Huddersfield, where he preached but a few months, and then, from ill-health, was obliged to resign the ministry. He died Aug. 21, 1866. See (Lond.) *Cong. Year-book*, 1867, p. 277.

Chaffin, Aaron Wheeler, a Baptist minister, was born at Langrove, Vt., July 9, 1821, and graduated from Brown University in 1846. He studied theology at Newton for one year (1846–47), and was ordained in April, 1850. For twelve years (1850–62) he was pastor of the church in Danversport, Mass.; next in Manchester, N. H., five years (1863–68); and finally in Hudson, N. Y. (1868–73). He died in 1874. See *Newton General Catalogue*, p. 35. (J. C. S.)

Chagas. See Fonseca.

Chagis, Jacob, an Oriental Jewish rabbi, who died at Constantinople in 1688, is the author of יהלת חכמה, or a *Methodology of the Talmud* (Verona, 1647; Amsterdam, 1709):—קרבן מנחה, on *Rites*:—עץ החיים, a *Commentary on the Mishna* (Leghorn, 1672), and others.

See Fürst, *Bibl. Jud.* i, 154; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 71. (B. P.)

Chagis, Moses, a Jewish writer, son of Jacob, was born in 1670, and was a rabbi at Jerusalem, but at length settled in Amsterdam, where he supported himself by instructing young men in the Talmud. In the excitement which ensued against him and Ashkenazi, on account of the ban which they had pronounced against the impostor Chajon (q. v.), he was obliged to leave Holland, and went to Altona, and thence to Sidon, where he died, about 1744. He wrote, פרשת אלה מסעי, a topographical description of Jerusalem and the holy sepulchres (Altona, 1738):—שפת אמת, on the migrations of the Jews to Palestine (Amst. 1707):—שבר פושעים, against Chajon's heresy and his adherents (Lond. 1714). See Fürst, *Bibl. Jud.* i, 155; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 71; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Chagis, Samuel, a Jewish writer, father of Jacob, at one time a rabbi in Fez, Africa, is the author of discourses on the first four books of the Pentateuch, entitled, מבקש ה׳ (Venice, 1596). Besides, he wrote, דבר שמואל, comments on passages of the Midrash Rabba (ibid. eod.). See Fürst, *Bibl. Jud.* i, 155 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 71; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Chail is a Coptic title for a bishop. See Coptic Church.

Chailasaeka, in Hindû mythology, was a numerous generation of hateful dæmons, who lived on small insects. The Sudras (the lowest of the four castes) are changed into such dæmons after their death in case they neglect their calling, which is to serve the three other castes.

Chainoaldus, *Saint.* See Caquoaldus.

Chaitu, in the mythology of the Kamchadales, is an idol in the form of a wolf, made of vegetables and grass, and placed near the habitations of the natives, who ascribe to it the power of keeping off evil animals.

Chaitya is the name applied among the Buddhists to all objects proper to be worshipped. These were of three kinds: 1. The relics of the body of Gotama, collected after his cremation. 2. Such things as have been erected on his account, i. e. images of his person. 3. The articles he possessed, such as his girdle, his alms-bowl, the robe he put on when he bathed, the vessel from which he drank water, and his seat or throne.

Chajath, Jehudah, a Jewish writer of the 16th century, who had to leave Spain in 1493, was a famous cabalist, and is the author of a cabalistic commentary entitled *The Divine Order*, or מנחת יהודה (Ferrara, 1558). See Fürst, *Bibl. Jud.* i, 156; Ginsburg, *The Kabbalah*, p. 123; Gratz, *Gesch. d. Juden*, viii, 229. (B. P.)

Chajes, Hirsch ben-Meïr, a Jewish rabbi, who was born at Brody, Austria, and died at Kalish, Poland, Nov. 12, 1855, is the author of ס׳ תורת נביאים, or dissertations on the oral law (Zolkiew, 1836):—*Decisions* (ibid. 1850, 3 vols.):—הגהות על השס, or critical notes on the Babylonian Talmud (Vienna, 1840–47):—מבוא התלמוד, an introduction to the Talmud (Zolkiew, 1845), etc. See Fürst, *Bibl. Jud.* i, 156. (B. P.)

Chajim, Aaron ibn-. See Ibn-Chajim, Aaron.

Chajim, Athar. See Athar Chajim.

Chajim ben-Bezalel, a rabbi of Prague, who died June 1, 1588, is the author of ספר החיים, an ethical work (Prague, 1611, etc.):—אגרת התיול, expositions according to the four rules of the Pardes (q. v.) (ibid. 1605, etc.). See De' Rossi, *Dizionario Storico* (Germ. transl.), p. 73; Fürst, *Bibl. Jud.* i, 157. (B. P.)

Chajim, Vital. See Vital Chajim.

Chajon, Nehemiah Chija, a Jewish impostor, was born about 1650. He received his Talmudic education at Hebron, where the pseudo-Messiah Sabbathai Zebi (q. v.) had his adherents. When eighteen years of age he became rabbi at Uskupia, not far from Saloniki, but, on account of his immoral life, he was compelled to leave the place. From this time his adventurous life commenced, which brought him in contact with a great many literary men, who either supported or opposed him. By the way of Egypt Chajon came to Leghorn, where he was opposed by Joseph Ergas (q. v.). At Prague he was supported by D. Oppenheimer (q. v.). In the house of the chief rabbi he had not only leisure to write some of his works, but also delivered sermons at sundry occasions, which, though replete with the greatest nonsense, were readily applauded. From Prague, Chajon went to Amsterdam, where he was opposed by Zebi Ashkenazi (q. v.) and Moses Chagis (q. v.), who, in connection with Ashkenazi, pronounced the ban against Chajon. The latter left Amsterdam, and went hither and thither. Everywhere he was persecuted, and, finding no resting-place, he finally went to North Africa, where he died after 1726. His writings are דברי נחמיה, *Sermons and Comments* on the Pentateuch, written in the house of Oppenheimer, and published with the approbation of this and other rabbis (Berlin, 1713):—כתר עליון, *The Crown of the Highest*, on the doctrine of the unity of God (Venice, 1711):—מחיצתא דכלא, or a system of the Judæo-cabalistic religion, to which are appended two large cabalistic and theosophic commentaries, the בית קדש הקדשים and צוז לאלהים (Berlin, 1713):—פתקא מן שמיא, a treatise on the true conception of the Cabala (Amsterdam, 1714):—רזא דיחודא, *The Secret of the Unity of God* (Venice, 1711). See Fürst, *Bibl. Jud.* i, 161 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 74; Grätz, *Gesch. d. Juden*, x, 343 sq.; Jost, *Gesch. d. Juden. u. s. Sekten*, iii, 177. (B. P.)

Chajun, Joseph, the last great rabbi of Portugal, who flourished about 1450–80, belongs to the Jewish literary celebrities on the Peninsula just before the expulsion. He wrote a commentary on the treatise Aboth מלי דאבות (Lisbon, 1470), and a commentary on the Psalms, פרוש על תהילים (Saloniki, 1522, etc.). See Fürst, *Bibl. Jud.* i, 160 sq.; Grätz, *Gesch. d. Juden*, viii, 225 sq. (B. P.)

Chakâm (Heb. חָכָם, *a wise man*), the name given in some countries to the chief or presiding rabbi among the modern Jews, who holds a spiritual and, to some extent, civil authority over a country or large district. The term is usually applied to the chief rabbi among the Spanish or Portuguese Jews.

Chakara (or **Chakra**), in Hindû mythology, is the mighty weapon of Vishnu, endowed with reason, which by its brightness lights up the entire paradise of the god. It was a ring containing a beautiful gem, and can be seen on the pictures of the god. This ring was made of rays cut from the sun.

Chakia-Mouni was a name adopted by Buddha, according to the legendary accounts given by the Mongol books, which are only translations from the Thibetan or Sanscrit. He laid down certain principles of morality as the foundation of his religious system. These he reduced to four: 1. The power of pity resting upon immovable bases. 2. The avoidance of all cruelty. 3. An unlimited compassion towards all creatures. 4. An inflexible conscience. Then follows the decalogue, or ten special prescriptions and prohibitions: 1, not to

kill; 2, not to rob; 3, to be chaste; 4, not to bear false witness; 5, not to lie; 6, not to swear; 7, to avoid all impure words; 8, to be disinterested; 9, not to avenge one's self; 10, not to be superstitious. The new prophet pretended to have received these precepts by revelation from heaven; and when he died, at the age of eighty, they began to spread throughout all Asia, as a divine code of morality. See BUDDHA.

Chakshusha, in Hindû mythology, was one of the seven Menus who descended from Suayambhura, the son of Brahma.

Chalcea, in Greek usage, was a festival of the laborers at Athens in honor of Vulcan, to whom was attributed the discovery of brass. It was celebrated on the 30th day of the month Pyanepsion, according to our reckoning on Oct. 20.

Chalcedon, COUNCILS OF (*Concilium Chalcedonense*). Of these there were two:

I. Held A.D. 403, better known as "the Synod of the Oak"—a name given to a suburb there—at which Chrysostom was deposed. He had been appointed to the see of Constantinople five years before, and Theophilus, bishop of Alexandria, had been summoned thither by the emperor Arcadius to ordain him. Theophilus had a presbyter of his own whom he would have preferred, named Isidore, so that in one sense he consecrated Chrysostom under constraint. It was against the second of the Constantinopolitan canons likewise for him to have consecrated at all out of his own diocese; but in another sense he was probably not loath to make Chrysostom beholden to him, and be possessed of a pretext for interfering in a see threatening to eclipse his own, where he could do so with effect. Hence the part played by him at the Synod of the Oak, over which he presided, and in which no less than twelve sessions were occupied on charges brought against Chrysostom, and a thirteenth on charges brought against Heraclides, bishop of Ephesus, who had been ordained by him. The number of charges alleged against Chrysostom was twenty-nine at one time, and eighteen at another. When cited to appear and reply to them, his answer was: "Remove my avowed enemies from your list of judges, and I am ready to appear and make my defence, should any person bring aught against me; otherwise you may send as often as you will for me, but you will get no further." The first of those whom he reckoned as such was Theophilus. One of the charges against him was some unworthy language that he had used to Epiphanius, lately deceased. The others refer to his conduct in his own church, or towards his own clergy. The synod ended by deposing Chrysostom, having cited him four times to no purpose, when he was immediately expelled the city by the emperor, and withdrew into Bithynia, to be very shortly recalled. See CHRYSOSTOM.

II. Held in 451, and so important that we give additional particulars:

The heresy of Eutyches consisted in his acknowledging only one nature in our Lord Jesus Christ: he was a priest, and abbot of a monastery near Constantinople; and Eusebius, bishop of Dorylæum, having cited him to give an account of his faith before a council consisting of thirty-three bishops and twenty-three abbots, Eutyches there refused to retract, and was condemned and separated from the communion of the faithful. He then took upon him to write to Leo, the pope, imploring his protection, and sent to him a pretended profession of his faith. Leo, deceived by these pretences, wrote to Flavianus of Constantinople, expressing his surprise at the sentence passed upon Eutyches. Flavianus wrote back to him a true account of the matter, declaring that Eutyches maintained that before his incarnation our Blessed Lord had two natures, the divine and human, but that after his incarnation he had but one; and he further entreated the pope to add his own testimony to the condemnation of Eutyches. By these statements Leo was convinced of the justice of the sentence, and, moreover, perceived the bad results which must follow from the patronage which the emperor Theodosius extended to Eutyches, especially in convoking a council at Ephesus to reconsider the sentence of excommunication which had been passed upon him.

This pseudo-council assembled at Ephesus in 449, consisting of one hundred and thirty bishops, with Dioscorus of Alexandria, the great friend of Eutyches, as president; the censure before passed upon the latter was annulled, and Flavianus, who had condemned him, was deposed. This pseudo-council, from the extreme irregularity and violence which accompanied all its acts, has been always known by the name of the "Latrocinium." Leo, distressed at these proceedings, wrote to the emperor a letter worthy of a Christian bishop, setting clearly before him what impious and sacrilegious acts had been done in that council, in open violation of the Catholic faith and of the canons of the Church; and he implored him in the name of all the churches of the West to convoke an œcumenical council in Italy. At the same time, he wrote to Pulcheria to entreat her to use all her influence to hinder this attack upon the Catholic faith from having more fatal results. He, lastly, addressed the clergy and people of Constantinople, and exhorted them to persevere in the true faith.

Dioscorus, irritated by the opposition which his designs met with, and especially by that of Leo, separated himself from his communion, and by threats or otherwise induced ten other bishops to concur in this schismatical act. This only caused Leo to redouble his efforts, and availing himself of the opportunity of a voyage which the emperor, Valentinian III., made to Rome at the time, he forcibly set before him the danger with which the true faith was threatened, and conjured him to induce Theodosius to repair by his authority the evil that had been committed at Ephesus, and to annul all that they had decreed there in an œcumenical assembly. But although Valentinian wrote upon the subject to Theodosius, he refused to permit the question to be re-agitated, and endeavored to justify the act of the pseudo-council of Ephesus.

However, Theodosius dying that year in consequence of injuries received by a fall from his horse, Marcian, by his marriage with Pulcheria, became emperor, and all obstacles to the holding of the council were removed. His chief desire was to see all his subjects united in one faith; and the empress herself wrote to Leo, to assure him of her anxiety to see peace restored to the Church, and to banish all error and heresy, and for that end to cause the council to be assembled.

Among the large number of bishops, three distinguished ones were present, viz.: Maximus of Antioch, Eusebius of Dorylæum, and Theodoret, whom the emperor had recalled from exile. The emperor sent as his representatives the chief officers of the empire: Anatolius, a nobleman; Palladius, præfect of the Prætorium in the East; the præfect of Constantinople, Vincomulus; Sporacius, captain of the imperial guard; various other persons of the highest dignity were also present. Marcian, from the high idea which he had formed of Leo, wished him to have the chief authority in the council; and Leo, in his letter, begged them to consider his legates as his representatives, and especially designated Paschasinus, bishop of Lilybæum, in Sicily, to act as president in his absence, rightly judging that there was needed at the head of the council a man of firm mind, and one incapable of being turned aside from the right path. It was arranged that the officers of the emperor should propose the questions for discussion, draw up the various motions, and pronounce the decision, after the bishops had given their votes.

In the *first session*, at the request of Eusebius of Dorylæum, the petition which he had presented to the emperor against Dioscorus was read. In this petition Eusebius demanded justice for the evils which Dioscorus had done to himself and Flavianus of Constantinople; he charged him with having favored Eutyches in everything; with having made use of notorious violence and the most unworthy means, in order to procure the absolution of Eutyches. He then required that the acts of the pseudo-council of Ephesus should be read, by which he hoped to show the injustice of Dioscorus in deposing Flavianus and himself. In the course of reading many passages occurred highly injurious to Theodoret, which induced the emperor to order, by his officers, that he should enter, and take his place in the council, but the Egyptians, with great tumult, refused to allow this, saying that he must remain in the sole character of an accuser. Many of the Oriental bishops also interrupted the reading of these acts with exclamations about the violence which they had suffered from Dioscorus, and when the latter pleaded in excuse that all that had passed at the council was with the consent of those present, the bishops exclaimed with vehemence against his assertion, declaring that they had been forced, and even beaten, and threatened with banishment; that soldiers had repulsed them when they desired to depart, and that they had, in fact, been compelled to sign a blank paper.

After this, the acts of the Council of Constantinople were read, which were inserted in those of the pseudo-

council of Ephesus. Among others they read the second letter of Cyril to Nestorius, and that which he had written to the Eastern Church; these being ended, the bishops unanimously exclaimed that they contained their own belief and their own doctrine, and as Flavianus had approved these two letters in the Council of Constantinople, the legates, with Maximus of Antioch and Eustachius of Berythus, declared that in their opinion the faith of Flavianus was strictly in accordance with the true faith and the letter of Cyril. The Eastern bishops, also with one voice, agreed that Flavianus had truly asserted the Catholic faith, and at the same time the bishops of Palestine passed over from the right hand to the side on the left of the imperial officer, to testify that they abandoned the Egyptian party. Thus the innocence of Flavianus was established, and, at the same time, necessarily, the pseudo-council of Ephesus condemned, none of the bishops who had taken any share in the proceedings attempting to defend themselves. But although every one declared himself in favor of Flavianus, Dioscorus did not in the slightest degree abate his arrogance, declaring that for his part he belonged to no party, and professed no faith but the Catholic and apostolic faith; neither did he regard men, but God alone.

After this, the opinion which Eustachius of Berythus had delivered at the Council of Ephesus came under consideration, maintaining that it is an error to believe in two natures in our Lord Jesus Christ, and that the right faith is, that there is in him but one nature incarnate. This opinion was unanimously condemned. In the third place the confession of Eutyches, which had been approved by Dioscorus at the Council of Ephesus, was read: in it he declared his belief that in our Lord were two natures before his incarnation, and but *one* afterwards. This opinion was at once anathematized by the fathers in council.

On this day the acts of the first session only of the pseudo-council at Ephesus were read.

In the *second session* Dioscorus, Juvenal, Thalassius, Eusebius, and Basil were absent. The bishops were now entreated on the part of the emperor to decide matters relating to the faith, in order to settle the minds of those who had been led astray. They replied that a new exposition of the faith was not needed, but that the fathers had left a sufficient exposition of the true faith, which they ought to follow, and that the letter of Leo, which all the bishops in the council had already subscribed, was a sufficient antidote to the heresy of Eutyches.

The bishops of Illyria and Palestine earnestly desired that pardon should be granted to the chiefs of the pseudo-council at Ephesus, specially naming Dioscorus. The Eastern bishops, however, without taking notice of the others, insisted upon the banishment of Dioscorus.

The *third session* was held on the 13th of October, at which the officers of the emperor were not present; probably, as Tillemont says, in order that it might not be said that the bishops were not permitted to pass a free judgment upon Dioscorus.

The petition of Eusebius was read, in which he demanded that, Dioscorus having now been convicted of many crimes, the council should anathematize his impious dogmas; that it should punish him according to his deserts; that it should confirm the true faith, and annul all that had been done in the false Council of Ephesus; he also requested that Dioscorus should be cited before the council to answer him, and this was accordingly done; but Dioscorus, upon various pretexts, refused to appear. The petitions of the clergy and laity of Alexandria against Dioscorus were then read, in which they accused him of grievous crimes, stating that he had been guilty of homicide, had burned and pulled down houses, had lived an infamous life, had bought up corn in order to enhance the price, and had connived at the residence of women of ill-fame in his diocese, and had even kept them in his own home. After this, Dioscorus was cited a third time to appear, but with as little success as before; and the deputies having made their report to the council, the legate, in a few words, enumerated the crimes of which Dioscorus had been convicted, and declared him to be deprived by themselves, acting for the pope, and by the council, of his episcopal office, and of all his ecclesiastical dignities. After this, they requested the council to make a decree conformable to the canons of the Church, and accordingly each of the bishops present condemned Dioscorus, and the sentence being committed to writing, they all signed it, the whole number of signatures amounting to three hundred. They then drew up an act to signify to Dioscorus the judgment passed against him, and a letter to the emperor, informing him of the causes which compelled them to depose Dioscorus.

At the *fourth session*, Oct. 17, the emperor's officers were again present, and perceiving that the bishops were averse to drawing up any new definition of the faith, they contented themselves with demanding whether they accepted the letter of Leo as agreeing with the creeds of Nicæa and Constantinople. Paschasinus declared it to be the faith of the council, and that they held to the definition of Nicæa, and that of Constantinople, under Theodosius, as also to the exposition of Cyril, and to the writings of Leo against the heresies of Nestorius and Eutyches.

After this, the bishops Juvenal, Thalassius, Eusebius, Basil, and Eustachius having made open profession of the true faith, were absolved by the unanimous vote of the council, which considered that the deposition of Dioscorus ought to suffice, and that matters should not be pushed too far, for fear of originating a fresh schism.

Some other matters of minor importance were also transacted in this session.

Fifth session, Oct. 22. Although the bishops had before expressed an unwillingness to draw up any new definition of the faith, they, upon further consideration, resolved to do so, endeavoring, however, to follow exactly all that had previously been decided by the fathers. They resolved that the definition of the faith as to the matter in question should be examined into, and they appointed a committee of twenty-two, who assembled in the oratory of Euphemia. Having accordingly examined the existing definition of the faith, they proceeded to draw up a new form, in which, however, several bishops objected to the expression that Jesus Christ was *of* two natures, and not *in* two natures, which, although strictly speaking true, yet was such a definition as the Eutychians could have received as well as the Catholics; after many difficulties and much discussion, they agreed to follow exactly the letter of Leo, and the decree containing the definition was accordingly altered, and, in the end, accepted by the whole Church. This decree is not in the form of a creed, brief and abridged, but rather of a long discourse, in which both the Nicene and Constantinopolitan creeds are inserted; the two letters of Cyril against Nestorius were added to it, and also that of Leo to Flavianus against the errors of Nestorius and Eutyches.

When this decree was read, the bishops, with one voice, cried out that it contained the faith of the fathers, and it was unanimously received by them, to the number of three hundred and fifty-six. The council then forbade any one to hold or teach any other faith, upon pain, if a bishop or clergyman, of being deposed, if a monk or layman, of being anathematized.

At the *sixth session*, Oct. 25, the emperor was present in person, and delivered a speech in Latin, in which he unfolded what had been his intentions in convoking the council, and declared that his sole motive in attending it was to give his assistance in settling the true faith, and not at all to hinder the freedom of their deliberations. Then the above-mentioned decree was read, upon which the emperor asked if the council was agreed as to this confession, and the bishops unanimously declaring that they were so, severally subscribed it.

This done, the emperor declared his will that the city of Chalcedon, in which the council had been held, should thenceforward enjoy the privileges of a metropolitan see; saving the dignity of the metropolitan of Nicomedia.

In the *seventh session* the arrangements which Maximus of Antioch and Juvenal of Jerusalem had made upon certain disputes connected with their sees were ratified.

In the *eighth session* Theodoret was re-established in his church, having pronounced anathema against Nestorius, and subscribed the letter of Leo.

In the *ninth session* the case of Ibas, bishop of Edessa, was considered, who complained of having been persecuted by Eutyches, and deposed in the pseudo-council of Ephesus in his absence.

These three sessions appear to have been held on the same day, viz. Oct. 26.

In the *tenth session*, Oct. 27, Ibas was pronounced to be orthodox, and his re-establishment in his see ordered.

In the *eleventh session*, Oct. 29, Bassianus, bishop of Ephesus, was declared to have intruded into that see, having obtained his chair by violence; and Stephen, who also pretended to the same bishopric, was similarly condemned: it was, therefore, decreed, that it was necessary to proceed to a fresh election.

In the *twelfth session*, Oct. 30, it was decreed, that although Stephen and Bassianus should be deprived of the see of Ephesus, the rank of bishop should not be taken from them, and that they should receive a maintenance out of the revenues of that Church.

In the *thirteenth session*, on the same day, it was decreed that the bishop of Nicomedia should have the *authority* of metropolitan over the churches of Bithynia, and that the bishop of Nicæa should have metropolitan *honor* only, and submit to the see of Nicomedia.

In the *fourteenth session*, Oct. 31, judgment was pronounced in the difference between Sabianus, bishop of Perræa, in Syria, and Anastasius, who was also bishop of the same city, but who had been deposed, and afterwards replaced in the chair; it was ordered that Anastasius should continue to enjoy the see in peace until the matter should be thoroughly sifted by Maximus of Antioch in a synod.

In this session, Oct. 31, twenty-eight canons were published.

1. Confirms all canons before made by the fathers in different councils [answering to the code of the whole Church, or, rather, of the Greek Church, published by

Justel, and containing one hundred and seventy canons, taken from the councils of Nicæa, Ancyra, Neo-Cesaræa, Gangra, Antioch, Laodicea, and Constantinople].

2. Declares that if a bishop shall receive any money, etc., in consideration of conferring orders, both he and the person so ordained shall be deposed; and that any person acting in any way as the intermediate party on the occasion shall, if a clerk, be deposed; if a monk or a layman, be anathematized.

3. Forbids any ecclesiastic or monk to undertake the management or stewardship of the property of others, or intrude himself into worldly ministrations. Among a few other exceptions, however, it is permitted to them to undertake the care of the property of orphans and widows, and other afflicted persons, with the bishop's consent.

4. Forbids the erection of any monastery or oratory without the permission of the bishop of the diocese. Orders all monks to submit to the bishop of the diocese, and not to meddle in any ecclesiastical or civil matters, unless they be permitted to do so for some necessary purpose by their bishop. Lastly, orders all bishops to keep watch over the conduct of the monks within their dioceses; offenders to be excommunicated.

5. Renews the prohibition made in a former council, forbidding the bishop or clergy of one church to quit their own church in order to go and serve in another.

6. Forbids a bishop to ordain a clerk unless he is, *bonâ fide*, intended to serve in some particular church or chapel or monastery, and declares all ordinations not made in accordance with this law to be null and void.

7. Forbids, under pain of anathema, those who have been ordained, or who have entered a state of monkhood, to quit their state.

8. Enjoins the clergy attached to all monasteries, chapels of martyrs, hospitals, etc., to submit to their bishops: offenders to be excommunicated.

9. Orders that all disputes among the clergy shall be settled before their bishop, and in no secular court, except by his permission. That if a dispute arise between a bishop and one of the clergy, it shall be judged in the provincial council. That all disputes between a bishop or clergyman and his metropolitan shall be brought before the exarch of the diocese [i. e. the patriarch] or the bishop of Constantinople.

10. Absolutely forbids a clergyman to be on the list of the church of two cities at the same time, and orders that such as act thus shall be restored to the church in which they were first ordained.

11. Orders that letters of peace (or of communion) be given to poor persons going abroad, after examination; and that letters commendatory be given to those persons only who are liable to suspicion.

12. Forbids any bishop, under pain of deposition, to divide the province, by obtaining letters-patent from the emperor, erecting his bishopric into a metropolitan see.

13. Forbids that a foreign or unknown ecclesiastic be permitted to exercise any function in the church, except he bring letters commendatory from his bishop.

14. Forbids the lower orders of ecclesiastics (readers, chanters, etc.), to whom it was permitted to marry, to marry Jewesses, or pagan, or heretical women, except they should promise to become Christians.

15. Forbids the ordination of a deaconess under forty years of age; if after ordination she shall marry, she shall be anathematized with her husband.

16. Orders that virgins marrying after having consecrated themselves to God be separated from communion for as long a period as the bishop shall deem proper.

17. Makes over to the bishop forever parishes in the country over which he has exercised jurisdiction for thirty years.

18. Deposes those of the clergy or monks who form cabals against their bishop or any of their fellow-clergy.

19. Renews the decree of the Council of Nicæa, which directs that provincial councils be held twice in every year; and enjoins that bishops who wilfully neglect to attend shall be reproved.

20. Directs that if any bishop shall receive a clergyman belonging to another bishop, both the bishop and the clergyman shall be separated from communion until the said clergyman shall return to his own bishop.

21. Forbids the receiving of an accusation against a clergyman from any person without first inquiring into his character.

22. Forbids the clergy to take possession of the property of their bishop after his decease, under pain of losing their rank.

23. Directs that the defender of the Church of Constantinople shall drive out of the city all strange clergy or monks, coming there without letters from their bishop, and causing trouble and disturbance.

24. Orders that houses which have once been erected into monasteries, and consecrated, shall ever after be devoted to the same purpose.

25. Directs that the metropolitan shall consecrate to a vacant bishopric within three months after the death of the bishop.

26. Directs that in every diocese there shall be a steward (œconomus) chosen from among the clergy, who shall manage the property of the Church according to the bishop's directions.

27. Anathematizes those who have been guilty of rape or abduction, and all who have aided and abetted in these crimes, or who have consented to them: if any one of the clergy be among the guilty, he shall be deposed.

28. "We, following in all things the decisions of the holy fathers, and acknowledging the canon of the one hundred and fifty most religious bishops, which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, the new Rome. For the fathers properly gave the primacy to the throne of the elder Rome, because that was the imperial city. And the one hundred and fifty most religious bishops, being moved with the same intention, gave equal privileges to the most holy throne of new Rome; judging, with reason, that the city which was honored with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified, like her, in ecclesiastical matters, and be second after her. And (we decree) that the metropolitans only of the Pontic, Asian, and Thracian dioceses, and, moreover, the bishops of the aforesaid dioceses who are among the barbarians, shall be ordained by the above-mentioned throne of the most holy Church of Constantinople; each metropolitan of the aforesaid dioceses ordaining the bishops of the provinces, as has been declared by the divine canons; but the metropolitans themselves of the said dioceses shall, as has been said, be ordained by the bishop of Constantinople, the proper elections being made according to custom, and reported to him."

It appears that the Roman legates had refused to be present when this last canon was carried; however, immediately after they called for an assembly of the council, and protested against it, alleging that it was contrary to the sixth canon of the council of Nicæa, which, as they asserted, commenced with these words, "The Roman see hath always had the primacy;" this, however, was shown to be only an interpolation, and after it had been proved that all things had been done rightly and canonically, the imperial judges delivered their opinion, which was to the effect, "that granting to the bishop of ancient Rome, according to the canons, the primacy and prerogative of *honor*, the bishop of Constantinople ought nevertheless to enjoy the same ecclesiastical *privileges* of honor, and that he should have the right of consecrating metropolitans in the dioceses of Asia, Pontus, and Thrace."

See Labbe, *Concil.* iv, 1–1003.

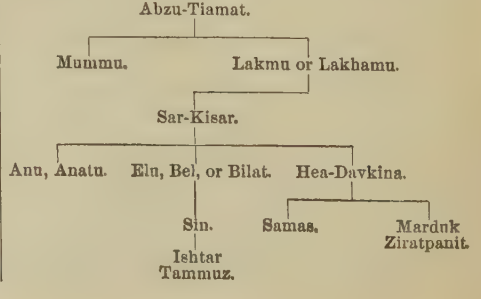
Chalcedonius was abbot (probably the first) of Viviers, one of the twin monasteries established by Cassiodorus, A.D. cir. 469–563.

Chalchihuitlicue, in Mexican mythology, was the goddess of water. As water appears in various forms, this goddess also had different names, which designated the attributes in each case. In honor of the goddesses of the water and of the mountains there were five festivals, at which numerous human sacrifices were always offered, especially prisoners of war.

Chalcidia was a Christian lady, residing probably at Antioch, to whom Chrysostom addressed several letters during his exile, expressing the most affectionate solicitude for her health, which was very feeble, and for the troubles brought upon her by her fidelity to his cause. These letters are sometimes addressed to Chalcidia separately, sometimes conjointly with her friend Asyncritia.

Chalcicœcia, in Greek religion, was a festival among the Spartans in honor of Minerva. It was celebrated in a brazen temple, where her image of brass stood. Armed youths brought her sacrifices.

Chaldæan Mythology. The following is the pedigree of the Chaldee pantheon:



Chaldee Language. See Shemitic Languages.

Chaldee Versions. See Targum.

Chalemot, a French theologian, lived in the latter part of the 17th century. He belonged to the Cistercian order, and wrote, *Series Sanctorum et Beatorum ac Illustrium Virorum Ordinis Cisterciensis* (Paris, 1670, 4to).—Hoefer, *Nouv. Biog. Générale*, s. v.

Chalgrin, Jean François Thérèse, an eminent French architect, was born at Paris in 1739, and studied under Moreau and Boulet. Having gained the grand prize of the academy, he went to Italy, but soon returned to Paris. Among his principal works is the *Church of St. Philippe du Roule*, and the *Triumphal Arc de l'Étoile*. He died Jan. 20, 1811. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Chalice. Of this important ecclesiastical vessel we give the following additional particulars, which serve to illustrate their various forms and applications:

I. *Kinds.*—There were four principal sorts of chalices: (1) *communical*, that used by the celebrant; (2) *ministerial*, large and small, for communicating the faithful; (3) *offertory*, in which the deacons received the wine offered by communicants; possibly the chalices found in tombs of the catacombs were those into which the deacon poured the wine, and were religiously preserved for burial with their late owners; (4) *baptismal*, used for communion in the case of the newly baptized, and for administering to them milk and honey.

At that early period, when the administration of the Eucharist was connected, both as regards time and locality, with the feasts of charity (*agapæ*), the distinction between the vessels used for each purpose was less strongly drawn than afterwards came to be the case, and in the earliest centuries there was little or no distinction of either form or decoration between the Eucharistic cup and that of the domestic table.

Besides the chalices actually used in the rites of the church, vessels called "calices" were suspended from the arches of the ciborium and even from the intercolumniations of the nave and other parts of the church as ornaments. Many of these were, however, most probably cups or vases, not such as would have been used for the administration or consecration of the Eucharist. The *ansatæ* in the 6th century, being of great weight, were often suspended by chains above the altar.

Suspended Chalices.

II. *Form and Position.*—In a chalice there are four parts — the foot, the stem, the knob, and the bowl. The foot should extend considerably beyond the bowl, to prevent the possibility of its being upset. On one division of the foot it is usual to engrave a representation of our Lord's Passion, which should always be turned towards the celebrant. The stem unites the foot to the bowl, and on it is fixed the knob for the convenience of holding the chalice. The knob is often enriched with enamel, jewels, tracery, and tabernacle-work, while the stem is frequently engraved or enamelled. The height of the stem is generally about four inches, and seldom exceeds six. The bowl should vary from three to six inches in dimension, and be of a proportionate depth; it should have a plain rim of about an inch, below which it may be enriched with engravings, inscriptions, and chasings. The chalice should never have *turn-over* lips, which are extremely liable to cause accident in communicating.

Modern Chalice.

In mediæval chalices the pommel, or knob, and foot were usually covered with niello-work, gems, and elaborate chasings. The foot was indented in order to keep it steady when laid down to drain upon the paten, according to ancient usage, before the affusions were drunk by the priest, or at the commencement of mass. At York the curves are wanting, but in one case the foot has a crucifix. Until the 12th century the communion was given in both kinds, but subsequent to that date the chalice was administered only to the celebrant and his acolytes; the vessel, therefore, which had previously been of large dimensions, for the use of all the faithful, and was provided with two handles, shrank into a cup-like form about that period in the Western Church. The Greeks retain communion in both kinds, and consequently the two-handled chalice. Several of this shape are still preserved in the treasury of St. Mark's, Venice. In the 11th and 12th centuries the stalk was short, the foot large, the knob in the centre thick, the bowl wide; after that the cup became small, the stalk long, and the knob tall and flat, and in some cases enriched with tabernacled figures of saints. In the 15th century it underwent a further modification, the knob became diamond-shaped in profile, the cup more long and shallow, and the foot indented, like the petals of a flower.

According to Alexander of Hales and Leo of Chartres the chalice should stand on the right side of the paten, but by the Salisbury use it is placed behind it.

III. *Use.*—In 418 pope Zosimus restrained the use of the chalice to the cells of the faithful and of clerks. Pope Martin V gave it to the Roman people, and the Council of Basle permitted it to the Bohemians. The emperor of Constantinople, at his coronation, partook of the chalice; and Clement VI allowed the king of Gaul to partake at pleasure, although other princes were permitted the privilege only at their coronation and at the hour of death. The pope, at solemn celebration, communicates the cardinal deacon with the chalice. The monks of St. Bernard dipped the bread in the wine. Pope Victor III and the emperor Henry of Luxembourg are said to have been poisoned by the chalice.

The denial of the cup to the laity by the Roman Church was introduced at the close of the 12th century, and confirmed in 1414 by the Council of Constance.

IV. *Materials and Specimens.*—It has been asserted that in the apostolic age chalices of wood were in use; but for this assertion there is no early authority. Glass was no doubt in use from a very early date. Pope Zephyrinus, cir. 202, ordered the material to be glass; and St. Jerome speaks of a bishop of Toulouse who bore the Lord's body in a wicker canister and his blood in glass. Tertullian also alludes to the latter material. Wooden chalices were in use until the 9th century. St. Boniface said, when permitting their use: "Once golden priests used wooden chalices; now; on the contrary, wooden priests use golden chalices." The Council of Rheims, in 226, forbade glass, and in 883 the use of wood, tin, glass, and copper. Pope Leo IV,

in 847, prohibited wood or glass; the Council of Tribur, in 897, proscribed wood; the Council of Cealchythe, in 785, forbade wood; but Ælfric's canons, in 957, allowed wood, probably owing to the devastations of the Danes; yet, three years later, king Edgar's canons allowed only molten metal. Honorius, Cæsarius of Arles, and St. Benedict used, or at least mention, glass chalices, which certainly were not disused in the 8th century. Glass was considered improper, owing to its fragility; horn, from blood entering into its composition, by the Council of Cealcythe; wood, from its porousness and absorbent nature; and brass and bronze, because liable to rust. In 1222 the Archbishop of Canterbury forbade tin or pewter; but tin was used in France so lately as 1793, and by the canons of 1604 the wine was to be brought in "a clean and sweet standing pot or stoup of pewter, if not of purer metal." The most precious metals and materials were, however, at an early date used. Onyx, ivory, sardonyx, and agate are mentioned by early French writers; marble is spoken of by Gregory of Tours; gold and silver are mentioned by St. Augustine; in 227 pope Urban required the latter; in the time of pope Gregory II chalices were jewelled, and Tertullian mentions that they had carvings of the Good Shepherd; from the 6th to the 13th century their handles were sculptured with animals or foliage, and blue, red, and green enamel was used in their ornamentation. At Clairvaux, St. Malachy's chalice was surrounded with little bells; one at Rheims, of gold, was inscribed with an anathema, imprecated upon any person who should steal it. Sometimes the maker's name was engraved upon it; one, formerly belonging to St. Alban's Abbey, is now at Trinity College, Oxford, and another ancient specimen, of the 12th century, at Chichester; three of early date are at York. Chalices of earthenware or pewter were buried in the grave with priests. There is a chalice, that of St. Remigius, of the 12th century, at Paris; St. Wolfgang's cup, cir. 994, and the chalice of Weintgarten are preserved at Ratisbon; another is at Mayence. There is a Jacobean chalice of wood at Goodrich Court, and a German chalice, of the 15th century, is in a case in the British Museum. There are several chalices still preserved, one of ivory and silver, of the 14th century, at Milan; that of Rheims, of gold, with enamel and gems, of the 12th century, now in the Imperial Library at Rome; that of Troyes, cir. 1220; and one of Cologne, of the 13th century, with the apostles under niches below the rim —sometimes sacred subjects from the life of our Lord adorn the base; another at St. Gereon's, of the 15th century, has only an arabesque pattern; but a beautiful specimen at Hildesheim, of the 13th century, represents, in compartments, the offering of a lamb by Abel, Melchisedek's oblation of wine, the brazen serpent, and the bunch of grapes from Eshcol. The use of bronze is exceptional, and perhaps peculiar to the Irish monks, probably because of the tradition that our Saviour was affixed to the cross by nails of this make. This traditional use of bronze was no doubt continued by the successors of the Irish missionaries in the south of Germany, and explains why the Kremsmünster chalice is of that material. The precious metals were, however, from a very early, perhaps the earliest, period most probably the usual material of the chalice. We have at least proof of the use of both gold and silver in the sacred vessels in the beginning of the 4th century, for we are told by Optatus of Milevi that in the Diocletian persecution the Church of Carthage possessed many "ornamenta" of gold and silver (Opt. Mil. *De Schism. Donat.* i, 17). The Church of Cirta in Numidia at the same time possessed two golden and six silver chalices (*Gesta. Purgat. Cæciliani*, in the *Works* of Optatus). Many instances of gifts of chalices of the precious metals to the churches of Rome by successive popes are to be found in the *Lib. Pont.* Of these the following may deserve special mention; a great chalice

Chalice found at Gourdon.

(calix major) with handles and adorned with gems, weighing fifty-eight pounds; a great chalice with a syphon (cum scyphone) or tube, weighing thirty-six pounds; a covered (spanoclystus, i. e. ἐπανώκλειστος) chalice of gold, weighing thirty-two pounds; all three given by pope Leo III (795).

The earliest chalice still existing is probably that found, with a paten, at Gourdon, in France. This is of gold ornamented with thin slices of garnets. With it were found one hundred and four gold coins of emperors of the East; twenty-five of Justin I (518–527), in a fresh condition and unworn, were the latest in date. The deposit was, therefore, probably made in the early part of the 6th century. Of not much later date were the splendid chalices belonging to the basilica of Monza, no longer in existence, but of which representations, evidently tolerably accurate, have been preserved in a large painting probably executed in the latter half of the 15th century, and now in the library of that church. These chalices were both of gold, set with jewels, and their weight is variously stated at from

Chalices represented at Monza.

one hundred and five to one hundred and seventy ounces. There is ground for believing that these chalices were in possession of the Church of Monza before A.D. 600. In the sacristy of the Church of Santa Anastasia at Rome a chalice is preserved as a relic, as it is said to have been used by St. Jerome; the bowl is of white opaque glass with some ornament in relief, the foot is of metal. A chalice is preserved (? at Maestricht), which is believed to have belonged to St. Lambert, bishop of that city (ob. 708); it is of metal (? silver) gilt, the bowl hemispherical, the foot a frustum of a cone; the whole without ornament. A chalice of exactly the same form is to be seen in an illumination in the very ancient Gospels preserved in the library of Corpus Christi College at Cambridge, and known as St. Augustine's. Until the year 1792 the Abbey of Chelles, in the diocese of Paris, possessed a most splendid example of a golden chalice, which ancient inventories asserted to have been the work of St. Eligius, and therefore to date from the first half of the 7th century. An engraving of it has been preserved, and the character of the work corresponds with the

Chalice represented in Corpus Christi College, cir. A.D. 1500.

Chalice formerly at Chelles.

alleged date. It is obviously an instance of transition from earlier to later forms, though somewhat exceptional from the great depth of the bowl. It was about a foot high and nearly ten inches in diameter. A singular exception in point of form was the chalice found with the body of St. Cuthbert when his relics were examined in the year 1104; this was of small size and in its lower part of gold and of the figure of a lion, the bowl, which was attached to the back of the lion, being cut from an onyx. This was probably not made for a chalice, but had been presented to him and converted to that use. Of the 8th century, a very remarkable example still exists in the convent of Kremsmünster, in Upper Austria; this chalice is of bronze ornamented with niello and incrustations of silver. As the inscription shows that it was the gift of Tassilo, duke of Bavaria, it is probably earlier than A.D. 788. One of the bass-reliefs of the

Chalice at Kremsmünster.

altar of St. Ambrogio at Milan (finished in 835) gives a good example of the form of a chalice in the beginning of the 9th century. It has a bowl, foot, and end handles.

Chalice, Ablution of. See Purification.

Chalice-cover is a lid or covering for a chalice. Anciently, chalices were without covers, the paten being slightly indented, so as to form a cover. At the period of the Reformation covered chalices came into use, and so continued for a considerable period.

Chalice-pall is a covering for a chalice when in use. This is commonly made of a piece of stiff cardboard, covered with silk on the top, and with lawn underneath, and is placed on the chalice after the consecration.

Chalice-veil is a lawn or linen cover for the chalice, used after the communion, about twelve inches square, mentioned in the English Prayer-book as a "fair white linen cloth."

Chalippe, Louis François Candide, a French theologian, of the order of the Récollets, was born at Paris in 1684, and died there in 1757. There remain of his writings, *Oraison Funèbre du Cardinale de Mailly* (Paris, 1722, 4to):—*Vie de Saint François d'Assise* (ibid. 1727, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chalitsâh (Heb. חֲלִיצָה, *a snatching*) is the ceremony among the Jews called "the loosing of the shoe," which is performed when a man refuses to marry his brother's widow, and to raise up seed to his brother. It is done in pursuance of the ordinance in Deut. xxv, 9, 10, and is performed in the following manner: Three rabbis go out on the preceding evening, and agree upon a proper spot where the transaction is to take place. Next day, at the close of the morning service, the congregation repair to the place agreed upon, and the widow and brother-in-law present themselves before the assembly and make a public declaration that the object of their appearance is to procure their freedom and discharge. The principal rabbi examines the man, argues with him, and endeavors to prevail upon him to marry his brother's widow. After a second examination, if he still refuse, he puts on a shoe which is too large for him, and the woman, attended by one of the rabbis, repeats Deut. xxv, 7, "And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother." Whereupon the brother-in-law replies, "I like not to take her;" then the woman looses the shoe and takes it off, throwing it upon the ground with the utmost anger and disdain, repeating, with the assistance of the rabbi, "So shall it be done unto the man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." She repeats this form of words three times, and each time the witnesses reply, "His shoe is loosed." The rabbi now informs the widow that she is at liberty to marry whom she pleases, and a certificate of the fact is given her if she desires it. The permission to marry is called by the Jews *chalitsah* or *caliza*. The custom here described is seldom followed by modern Jews; but when they marry a daughter to one of several brothers, they are in the habit of requiring a contract that, in case of her husband's decease, the widow shall be set at liberty without any ceremony. Some will even oblige the husband, if he happen to become dangerously ill, to grant his wife a divorce, that her brother-in-law, after her husband's decease, may have no claims on her. See Levirate.

Chalker, Isaac, a Presbyterian minister, was born in Connecticut. He graduated from Yale College in 1728, and was ordained in 1734 by the East Jersey

Presbytery pastor of Bethlehem and Walkill, in the Highlands of New York. In 1743 he left the bounds of the synod, and in 1744 settled at Eastbury, Conn., where he remained till 1760. He died May 28, 1765. See Webster, *Hist. of the Presb. Church in America*, 1857. (J. C. S.)

Chalkley, THOMAS, a minister in the Society of Friends, was born in Southwark, London, March 3, 1685. He came to Pennsylvania about 1701. A part of his time was devoted to trade, but when he felt what he believed to be the movings of the Spirit, he went where Providence seemed to direct him to preach the Gospel. He made a trip through Great Britain, Holland, and Germany, returning to America in 1710. In 1716 he visited the Bermuda Islands, the Barbadoes and Great Britain again in 1718. He died on the island of Tortola, Sept. 4, 1740, while on one of his evangelical errands. He is said to have been a man of many virtues, and was endeared to his acquaintances by the gentleness of his manners. He laid the foundation for the valuable library of the Friends in Philadelphia. A collection of his writings and his journal were published in Philadelphia in 1749, and in New York in 1808. (J. C. S.)

Challe, CHARLES MICHEL ANGE, a French artist, was born at Paris, March 18, 1718. He gained no great reputation as a painter, but attained sufficient distinction as an architect and mathematician to be chosen an academician in 1753, and professor the same year. He painted several works, among which was a picture in the Church of St. Hippolyte, representing the priests congratulating that saint on his conversion. He died at Paris, Jan. 8, 1778. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Challis, James, an English divine and scholar, was born in 1803, and was educated at Trinity College, Cambridge, where he graduated in 1825 as senior wrangler. He was ordained in 1830, and in 1836 was appointed professor of astronomy and experimental philosophy in Cambridge University, and director; positions which he held until his death, Dec. 4, 1882. In 1861 he published *Creation in Plan and Progress*, a reply to Charles Wycliffe Goodwin's treatise on the Mosaic cosmogony in the celebrated *Essays and Reviews*. He was also the author of twelve volumes of astronomical observations and of many scientific papers.

Challis, James M., a Baptist minister, was born in Philadelphia, Pa., Jan. 4, 1779. He united with the Church in Salem, N. J., which gave him a license to preach. After studying for a short time with Rev. Dr. Holcombe of Philadelphia, he was ordained in 1822 pastor of the Church at Upper Freehold, N. J., and remained there till 1830, when he went to Lower Dublin, Pa. Of this Church he was pastor till 1840, and then he returned to New Jersey. He was pastor of the Church in Cohansey till 1850, when he resigned and removed to Bridgeton. He died there in April, 1868. See Cathcart, *Baptist Encyclop.* p. 198. (J. C. S.)

Chalmer is the early form of the frequent Scotch name CHALMERS, and hence both appear in the same family below.

Chalmer, Alexander, a Scotch clergyman, was licensed to preach in 1695; called to the living at Forteviot in 1696, and ordained, and died before Feb. 17, 1697. See *Fasti Eccles. Scoticanæ*, ii, 641.

Chalmer, George (1), A.M., a Scotch clergyman, originally of Barra as first Protestant minister, was transferred to Crimond before 1596, and to Botarie before 1599, having Gartly in his charge before 1608. He was named as constant moderator by the General Assembly of 1606, and transferred to Kinore and Dumbennan before 1614. He adhered to the protestation for the liberties of the Kirk in 1617, with fifty-four other ministers, and died before Oct. 24, 1626, aged about fifty-four years. See *Fasti Eccles. Scoticanæ*, iii, 189, 624.

Chalmer, George (2), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1592; was appointed to the living at Barra, but the parishioners would not receive him; nevertheless he continued there in August, 1594. He was pursued by Will Hay, a rebel, who would have slain him with a pistol, but by his rapid flight he secured safety within the gates of Haddington. There is no further record of him. See *Fasti Eccles. Scoticanæ*, i, 332.

Chalmer, George (3), A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1620; became schoolmaster at Inveraven, having no salary; was licensed to preach in 1642, and ordained minister at Rhynie the same year. He died after April 3, 1660, having two sons, George and Hugh, in the ministry. See *Fasti Eccles. Scoticanæ*, iii, 212.

Chalmer, William (1), A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1634; was appointed to the living at Knockando in 1641. The inhabitants of Botriphnie petitioned him to become their pastor in May, 1652. He died April 7, 1668, aged about fifty-four years. See *Fasti Eccles. Scoticanæ*, iii, 223.

Chalmer, William (2), a Scotch clergyman, son of the minister at Boyndie, took his degree at King's College, Aberdeen, in 1640; was admitted to the living at Marykirk in 1648; was transferred to Fettercairn in 1665, and went to London, where he died in 1669, aged about forty-nine years. See *Fasti Eccles. Scoticanæ*, iii, 866, 880.

Chalmer, William (3), A.M., a Scotch clergyman, son of the minister at Fettercairn, took his degree at King's College, Aberdeen, in 1656; was licensed to preach in 1670, and admitted to the living at Bervie in the same year; transferred to Glammis in 1674, and died in March, 1681, aged about forty-five years. See *Fasti Eccles. Scoticanæ*, iii, 770, 859.

Chalmer, William (4), a Scotch clergyman, was admitted to the living at Gartly in 1666; conformed to the Presbyterian government, was received into communion by the Assembly in 1694, transferred to Rathven in 1699, thence to Kinedar in 1704, and died in 1718. See *Fasti Eccles. Scoticanæ*, iii, 197, 662, 678.

Chalmer, William (5), a Scotch clergyman, retired from Episcopacy in 1687; was licensed to preach by the Presbytery in 1691, and called the same month to the living at Monzie, and ordained. English and Gaelic being spoken by the people, he had difficulty there, not knowing both, and was transferred to Muthil in 1702, but returned to Monzie. It had long been the custom of many of his parishioners to play at foot-ball on the Sabbath morning, so he had great difficulty in getting their attendance at the church; but by taking part with them occasionally, he at length prevailed on them to accompany him to the sanctuary. He was transferred to Dunkeld and Dowally in 1705, and thence to Kinloch in 1718. He died Dec. 30, 1742. See *Fasti Eccles. Scoticanæ*, ii, 774, 787, 808.

Chalmers, Alexander (1), a Scotch clergyman, son of the minister at Marnoch, was licensed to preach in 1706; called to the living at Marnoch, as successor to his father, in 1707, and ordained. He died Feb. 20, 1752, leaving a son, John, principal of King's College, Aberdeen. See *Fasti Eccles. Scoticanæ*, iii, 208.

Chalmers, Alexander (2), a Scotch clergyman, son of George, the minister at Botriphnie, was called to the living at Glass in 1734; ordained in 1735; and died April 7, 1756. See *Fasti Eccles. Scoticanæ*, iii, 199.

Chalmers, Alexander (3), a Scotch clergyman, studied at Marischal College, Aberdeen; was licensed to preach in 1746; and presented to the living at Cairnie in 1747. He was appointed chaplain to the 88th Foot

in 1759; obtained an augmentation of stipend in 1794, and died Oct. 2, 1798, aged seventy-seven years. He was highly esteemed for his attention to parochial duty, and his benevolence to the poor in his parish. See *Fasti Eccles. Scoticanæ*, iii, 195.

Chalmers, Daniel, A.M., a Scotch clergyman, son of a burgess of Edinburgh, took his degree at the University of St. Andrews in 1582; was presented to the vicarage of Barra in 1586; called to be a reader in the king's house in 1589, and re-entered on the living of Barra in 1592. He was summoned before the Assembly to answer for non-residence in the parish, and resigned in 1593. See *Fasti Eccles. Scoticanæ*, i, 332.

Chalmers, George (1), D.D., a Scotch clergyman, a native of Aberdeen, took his degree at King's College in 1674; was admitted to the living at Kennoway before 1685; was deprived by the privy council in 1689 for not praying for the king and queen, and other acts of disloyalty. He went to England, and was presented to the living at Ford in 1690. He died in January, 1722, aged about sixty-eight years. See *Fasti Eccles. Scoticanæ*, ii, 541.

Chalmers, George (2), a Scotch clergyman, was licensed to preach in 1678; called to the living at Botriphnie in 1682; survived the Revolution and most of his contemporaries, and died Feb. 24, 1727, aged seventy-two years, leaving two sons, Alexander and James, in the ministry. See *Fasti Eccles. Scoticanæ*, iii, 193.

Chalmers, George (3), a Scotch clergyman, son of the minister at Rhynie, was admitted to the living at Drumblade before 1687, and died in 1702. See *Fasti Eccles. Scoticanæ*, iii, 652.

Chalmers, George (4), a Scotch clergyman, principal of King's College, Aberdeen, was appointed to the living at Old Machar in 1729, which he held in conjunction, although opposed for some time, but reaffirmed in 1730. He died May 4, 1746, aged seventy-five years. See *Fasti Eccles. Scoticanæ*, iii, 485, 486.

Chalmers, George (5), a Scotch clergyman, was licensed to preach in 1795; presented to the living at Mordington in 1804; ordained in 1805, and died Feb. 21, 1831, aged sixty-four years. See *Fasti Eccles. Scoticanæ*, i, 446.

Chalmers, Hugh, a Scotch clergyman, son of the minister at Rhynie, was ordained helper at Marnoch in 1671; presented to the living by the king in 1680, and died June 6, 1707, leaving his son Alexander, who became his successor, and James, minister at Dyke. See *Fasti Eccles. Scoticanæ*, iii, 208.

Chalmers, James (1), A.M., a Scotch clergyman, was promoted from being regent at King's College, Aberdeen; admitted to the living at New Machar before 1651; transferred to Cullen in 1652; appointed by Parliament in 1662 one of the visitors to the University of Aberdeen, and the same year was called south by the bishop of St. Andrews, and was promoted to Dumfries in 1663. The privy council ordered that as he had been at great charges in caring for the king's interest in Church and State, he was to have the salary due to his predecessor (who had been deprived and imprisoned), as well as that from his former parish. He was transferred by the king to Paisley in 1667; continued Aug. 18, 1669, and died before Aug. 4, 1675, aged about fifty years. See *Fasti Eccles. Scoticanæ*, i, 569; ii, 197; iii, 508, 673.

Chalmers, James (2), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1682; was appointed minister at Kirkpatrick-Fleming in 1686, and deprived by the privy council in 1689 for not praying for the king and queen. See *Fasti Eccles. Scoticanæ*, i, 622.

Chalmers, James (3), A.M., a Scotch clergyman, son of the minister at Fettercairn, was admitted to the living at Cullen in 1689, and deprived in 1695 for non-jurancy. He was the last minister settled there under Episcopacy, which was abolished one month before his deprivation. See *Fasti Eccles. Scoticanæ*, iii, 673.

Chalmers, James (4), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1698; was licensed to preach in 1699; called to the living at Elie in 1700, and ordained. He died Jan. 20, 1741, aged about sixty-three years. His son John succeeded to the benefice. See *Fasti Eccles. Scoticanæ*, ii, 425.

Chalmers, James (5), a Scotch clergyman, son of the minister at Marnoch, studied at Marischal College, Aberdeen; was licensed to preach in 1709; appointed to the living at Dyke, and ordained, but for some years had no salary. He was transferred to the second charge at Aberdeen in 1726; the appointment was opposed, but the General Assembly, by a small majority, affirmed it. He was transferred to the living at Greyfriars Church in 1728, with the professorship of divinity at Marischal College in conjunction. He died Oct. 6, 1744, aged fifty-seven years. See *Fasti Eccles. Scoticanæ*, iii, 181, 467, 475.

Chalmers, James (6), a Scotch clergyman, was licensed to preach in 1729; appointed to the living at Daviot in 1731, and died Aug. 3, 1787, aged eighty-four years. See *Fasti Eccles. Scoticanæ*, iii, 581.

Chalmers, John (1), a Scotch clergyman, was minister at Auchterderran in 1599. He was one of the fifty-four ministers who signed the protestation in behalf of the liberties of the Kirk in 1617, and appeared before the Court of High Commission in 1620, for not keeping holy-days, and not administering the communion according to the Perth form, but owing to sickness he was excused. He died in 1642. See *Fasti Eccles. Scoticanæ*, ii, 521, 522.

Chalmers, John (2), a Scotch clergyman, subprincipal of King's College, Aberdeen, was appointed first to the living at Dyce, but was refused; then to the living of second charge, Old Machar, in 1601, which he held in conjunction. Objection was taken to his holding the two offices, as his charge was neglected, and he was transferred to Keith in June, 1610. In a fit of melancholy he attempted suicide, but survived a week, and died June 11, 1611, after full confession and repentance. See *Fasti Eccles. Scoticanæ*, iii, 205, 207, 486, 500.

Chalmers, John (3), a Scotch clergyman, son of the minister at Kinore, entered bursar at Marischal College, Aberdeen, in 1619; was admitted to the living at Inveraven in 1630, and ordained. The troubles of the rebellion and the Irish army prevented divine service for a long time, and to escape therefrom he was transferred to Gartly in 1649, where he was admitted in 1650, and continued in 1661. There is no further record of him. See *Fasti Eccles. Scoticanæ*, iii, 197, 221.

Chalmers, John (4), a Scotch clergyman, of Balnacrage, took his degree at King's College, Aberdeen, in 1630; was appointed suffragan assistant and successor at Glenbervie in 1634, and died in April, 1635, aged about twenty-five years. See *Fasti Eccles. Scoticanæ*, iii, 873.

Chalmers, John (5), A.M., a Scotch clergyman, son of the minister at Boyndie, took his degree at King's College, Aberdeen, in 1655, was appointed to the living at Arbuthnot in 1662, transferred to Peterhead in 1664, and died after Oct. 8, 1678. See *Fasti Eccles. Scoticanæ*, iii, 633, 855.

Chalmers, John (6), A.M., a Scotch clergyman, brother of the principal at Aberdeen, supplied the congregation at Rotterdam in 1698, during a vacancy; was admitted to the living at Campvere, Scotland, in 1699; transferred to Duffus in 1722, and died there in September, 1729. See *Fasti Eccles. Scoticanæ*, i, 153.

Chalmers, John (7), D.D., a Scotch clergyman,

son of the minister at Elie, was licensed to preach in 1737; called to the living at Elie in 1738, in succession to his father, and ordained. He was transferred to Kilconquhar in 1760, though his settlement was the subject of a long debate in the General Assembly. He died April 7, 1791, in his eightieth year. He was superior to many for ancient learning, but his usefulness was marred by a species of buffoonery, which excited much prejudice against him. See *Fasti Eccles. Scoticanæ*, ii, 425, 438.

Chalmers, John (8), a Methodist Episcopal minister, was born in Annapolis, Md. He embraced religion when but a boy; began preaching before he was sixteen; and in 1788 entered the itinerancy. In 1797 he located; re-entered the Baltimore Conference in 1832 as a supernumerary, which relation he sustained until his death, June 3, 1833. Mr. Chalmers was zealous in his work and exemplary in his life. See *Minutes of Annual Conferences*, 1834, p. 279.

Chalmers, Patrick, A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1668; was admitted helper and successor to his father at Boyndie in 1671, and was deprived, on his own confession, for not praying for the king and queen, in 1689. He intruded into the living at Boyne in 1703. See *Fasti Eccles. Scoticanæ*, iii, 600, 671.

Chalmers, Peter, D.D., a Scotch clergyman, was licensed to preach in 1814; presented to the second charge at Dunfermline in 1817; and transferred to the first charge in 1836. He joined the Free Secession in May, 1843, but changed his mind, applied to the presbytery, and was again received in June. He was living in 1863. He published, *Two Discourses on the Sin, Danger, and Remedy of Duelling* (Edinb. 1822):—*Strictures on the Dunfermline Voluntaries* (Glasgow, 1835):—*The Province of Reason in Matters of Divine Revelation and Scepticism Considered* (1847):—*An Historical Account of Dunfermline* (Edinb. 1844–59, 2 vols.):—*An Account of the Parish*, etc. See *Fasti Eccles. Scoticanæ*, ii, 570, 572.

Chalmers, Thomas, A.M., a Scotch clergyman, a native of Moray, took his degree at Edinburgh University in 1611; was proposed for the living at Livingston in 1616, but the absence of the patron caused delay in his admission. He was admitted minister at Kirkpatrick-Fleming in 1634; but was deposed in July, 1649, and died in February, 1673, aged about eighty-two years. See *Fasti Eccles. Scoticanæ*, i, 622.

Chalmers, Walter, a Scotch clergyman, was licensed to preach in 1766; appointed and ordained as missionary at Cairnie in 1768; then removed to Portsoy, and was presented to the living at Deskford in 1780. He died Dec. 20, 1828, aged eighty-three years. He published two single *Sermons* (1793, 1794). See *Fasti Eccles. Scoticanæ*, iii, 675.

Chalmers, William (1), A.M., a Scotch clergyman, son of the provost of Aberdeen, took his degree at King's College in that city in 1617; was admitted to the living at Boyndie before 1635, being the first minister of the separated parish. When the army of the Royalists, under Montrose, were plundering the country in 1645, they made spoil of his goods, gear, and books. He was a member of the Commission of Assemblies in 1647 and 1649, and died in February, 1671, aged about seventy-four years. He had four sons, James, John, Patrick, and William, in the ministry. Patrick succeeded him in the benefice. See *Fasti Eccles. Scoticanæ*, iii, 670, 671.

Chalmers, William (2), a Scotch clergyman, was baptized Feb. 17, 1755; licensed to preach in 1783; appointed to the living at Auchtergaven in 1784, and ordained. He died June 10, 1838, aged eighty-three years. See *Fasti Eccles. Scoticanæ*, ii, 790.

Chalmers, William (3), D.D., a Scotch clergyman, was licensed to preach in 1835; presented to the living at Aberdour in 1836 by desire of the parishioners, and ordained and transferred to Dailly in 1841. He joined the Free Secession in June, 1843, and was admitted minister to the Presbyterian congregation, Edward Street, London, in 1844. He published a sermon on the death of Sir Alexander Gibson Carmichael. See *Fasti Eccles. Scoticanæ*, ii, 576.

Chaloner, Edward, D.D., an English divine, was born in 1590, at Chiswick, in Middlesex, and graduated at Oxford in 1610. In 1611 he was chosen fellow of All-Souls, and soon after principal of Alban Hall. He died at Oxford, July 25, 1625. Some of his sermons were published at London in 1623, 1624, and 1629. See Chalmers, *Biog. Dict.* s. v.

Châlons, Councils of (*Concilium Cahilmense*). Of these the following were provincial:

I. Held A.D. 470, to elect John, bishop of Châlons.

II. Held A.D. 579, to depose Salonius and Sagittarius, bishops respectively of Embrun and Gap, deposed by a previous council (of Lyons, A.D. 567), restored by Pope John III, and now again deposed.

III. Held A.D. 594, to regulate the psalmody at the Church of St. Marcellus after the model of Agaune.

IV. Held A.D. 603, to depose Desiderius, bishop of Vienne, at the instigation of Queen Brunichilde.—Smith, *Dict. of Christ. Antiq.* s. v.

V. Held Nov. 1, 649 (or 650, Le Comte says 694) by order of Clovis II; present, thirty-nine bishops, the deputies of six who were absent, six abbots, and one archdeacon. Agapius and Bobonus, bishops of Digne in Provence, were here deposed from the episcopate for violation of the canons. The council also drew up twenty canons:

1. Orders that the true faith, as taught by the Council of Nicæa and confirmed by that of Chalcedon, be observed.
4. Forbids the consecration of more than one bishop to the same church at the same time.
5. Forbids the laity to meddle in the administration of churches and church property.
14. Directs that the clergy who serve chapels shall be subject to the bishop in all things.
16. Is directed against simony.
19. Inflicts penalties upon lascivious dancers, and women who sang immodest songs within the church enclosure, on saints' days and festivals of dedication.

See Labbe, *Concil.* vi, 387.

VI. Held in 1062, by Peter d'Amiens, cardinal and legate, at the head of thirteen bishops. The subject of the council was the confirmation of the privileges of the Abbey of Clugny, which Drogon, bishop of Macon, had attacked. Peace was restored between him and the abbot. See Labbe, *Concil.* ix, 1177.

Chalucet, Armand Louis, *Bonin de*, a French prelate, was appointed bishop of Toulon in 1684, and consecrated in 1692. He displayed a rare courage when the armies of the allies, commanded by Victor Amadeo, duke of Savoy, came, in August, 1707, to besiege the city. Chalucet died in 1712, leaving some controversial works and excellent *Ordonnances Synodales* (Toulon, 1704, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chalvet, Hyacinthe de, a French theologian, was born on Sept. 14, 1605, at Toulouse. He entered, when still quite young, the order of preaching friars, and followed the count of Romorantin to the aid of the city of Candia, which was besieged by the Turks. He stopped there for one year, and started, in September, 1648, to visit the holy places, but was taken captive by the infidels, and was not relieved until 1650. After returning to Toulouse, he printed the first volumes of his *Theologus Ecclesiastes*, a large work, of which the sixth volume was published at Caen, in 1659. He obtained, in 1662, the chair of theology at the university of that city, and occupied it for fourteen years, having a large concourse of auditors. Chalvet died at Toulouse, in 1683, leaving a work on the *Grandeurs de Saint-Joseph*, and

another on the *Avantages de Saint-Dominique*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chalybæus, Heinrich Moritz, a German philosophical writer, was born July 3, 1796, at Pfaffroda, in Saxony. He studied philosophy, theology, and philology at Leipsic, and was, in 1839, called as professor to Kiel, but was deposed on account of his anti-Danish sentiments. He died at Dresden, Sept. 22, 1862, leaving *Historische Entwickelung des Speculativen Philosophie von Kant bis Hegel* (Dresden, 1837, 5th ed. 1860; Engl. transl. *Historical Development of Speculative Philosophy from Kant to Hegel*, Andover, 1854):—*System der Speculativen Ethik* (Leipsic, 1850, 2 vols.):—*Philosophie und Christenthum* (Kiel, 1853):—*Fundamentalphilosophie* (ibid. 1861). See Zuchold, *Bibl. Theol.* i, 219. (B. P.)

Chama, in the mythology of the Burmese, is one of the three classes into which they divide all living things. The Chama are divided into eleven grades, seven happy and four unhappy. In one of the seven happy grades man lives; in the remaining six, higher beings; the four unhappy are the grades of fallen spirits, who dwell in the dark abysses of the earth.

Chamber, in architectural usage, is a room or apartment, distinguished from the hall, chapel, etc. The *great chamber* usually adjoined, or was contiguous to, the hall, and answered to the modern drawing-room, or *withdrawing*-room. The *camera* of an abbot or prior means his suite of lodgings in the establishment. The *guest-chamber* was usually over the buttery and pantry, at the lower end of the hall, in a mediæval house, and in monasteries near the entrance. In some instances there was a separate hall called the Guesten-hall, as at Worcester.

Chamberlain, in a monastery, was overseer of the dormitory, and purchased clothes, bed furniture, and other necessaries. He received all considerable sums of money or other dues. He acted as treasurer, having the charge of nearly every considerable payment. At Durham his exchequer was near the abbey gates, under which was the tailors' shop for making linsey-woolsey shirts and tunics for the monks and novices, and whole and half socks of white woollen cloth. At Abingdon his chamber was in the dormitory. He provided copes, albs, cowls, coverlets, hoods, shoes and boots, towels, combs, knives, beds, straw palliasses, stools, bed-perches, hot water, tools for the tailors and cordwainers, five lights burning in the dormitory from twilight to dawn, and baths three times a year. At Canterbury he provided mats, blankets, razors, all the monks' clothing, horseshoes for the farriers, and glass for the dormitory. The old clothing was distributed by him to the poor. Under him were the laundry folk, peltmen, or skin dressers, tailors, shoemakers, etc. In a cathedral he was often called the *provost*, and, like the *massarius* in Italy, *chamarier* of Lyons, Strasburg, and Saragossa, was the receiver of rents and paymaster of the stipends and money for pittances, and general accountant of income and keeper of the common chest. He was annually elected, and took precedence of canons while in office. At St. Paul's he found the necessaries for divine service and posted the summonses of prebendaries to chapter on their stalls, and at York acted as punctator of the absences of the vicars. In the latter instance he might be a vicar.

Chamberlain, Charles, a Congregational minister, was born at Holliston, Mass., Oct. 4, 1813. For a time he was a student in Leicester Academy. In 1836 he graduated from Brown University, and in 1839 from Union Theological Seminary, having spent one year at the Andover Seminary. Meanwhile, in 1837 and 1838, he was tutor in Brown University. Two years he served as a home missionary in Ohio and Indiana. He was ordained pastor in Berkley, Mass., July 8, 1842, and was dismissed in 1844. The three years following he was acting pastor in Freetown; in 1847 and 1848, in Newmarket, N. H.; from 1848 to 1850, in Mendham, Mass. From July, 1851, to December, 1853, he was pastor in Auburn. In June, 1854, was installed in Ashford, Conn.; from April, 1858, to March, 1867, was pastor in Eastford, Conn. Then he served as acting pastor as follows: at Oxford, from 1867 to 1869; Reading, from 1869 to 1871; Burlington, from 1871 to 1873; East Granby, from 1874 to 1881. His death occurred in East Granby, March 30, 1881. He published *The Layman's Assistant and Home Monitor*. See *Cong. Year-book*, 1882, p. 24.

Chamberlain, Chester, a Methodist Episcopal minister, was born at Thetford, Vt., Jan. 19, 1807. He removed in his youth to Watervliet, N. Y., where he experienced religion; and, in 1834, united with the Troy Conference, wherein he labored with fidelity and success twenty-two years. In 1866 he became supernumerary, in which relation, and that of a superannuate, he continued to the close of his life, July 30, 1875. Mr. Chamberlain was a man of devout and genial spirit, of harmonious and uniform Christian character. See *Minutes of Annual Conferences*, 1876, p. 82.

Chamberlain, Hiram, a Presbyterian minister, was born at Monkton, Vt., April 2, 1797. He graduated from Middlebury College in 1822; studied theology at Princeton Seminary for one year, and subsequently at Andover Theological Seminary, where he graduated in 1825. He was ordained evangelist by the Presbytery of N. Y., Oct. 16, the same year; became a home missionary in St. Louis, Mo. (1825–1826); served as stated supply at Darden (1827), at Boonville (1828–1833), at Franklin and Fayette (1833–1835); and was pastor of the 2d Church of St. Charles (1837–1844). He was editor of the *Herald of Religious Liberty*, St. Louis, for about two years. He became stated supply of Somerville and Bethany, Tenn. (1846–1850); and thereafter at Brownsville, Texas, where he died, Nov. 1, 1866. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 44; *Trien. Cat. of Andover Theol. Sem.* 1870, p. 63.

Chamberlain, Jason, a Congregational minister, teacher, and lawyer, was born at Holliston, Mass., Feb. 9, 1783. His early education was thorough, and he graduated with the highest honors at Brown University in 1804. He first preached at Thomaston, Me., was ordained at Guilford, Vt., in 1808; and was dismissed from that church in 1811, to become professor of Latin and Greek in the University of Vermont. In 1814 he went West, and was one of the founders of Jackson, Mo. Retiring from the ministry, he went into the practice of law, and in 1820 was drowned while going the circuit of the courts in Arkansas. Mr. Chamberlain's publications were a *Sermon* at the funeral of Gen. Henry Knox, 1807; and an *Inaugural Oration* at Burlington, Vt., in 1811.

Chamberlain, Joseph H., a Baptist minister, was born at Thetford, Vt., Feb. 25, 1800. Early in his life the family moved from Vermont to Western New York, and there, in a log school-house, while attending a revival meeting, he became a Christian when he was seventeen years of age. He went, in 1825, to the Hamilton Institute, now Madison University, to prepare for the ministry. He was ordained in 1828, and settled in South Berlin, N. Y. His pastorate there covered the period of twenty-seven years, and his residence in the vicinity continued fifty-two years. For brief periods he lived in other places. He was, for a year and a half, agent of the Education Society at Hamilton. When not acting as a pastor, he performed a large amount of evangelistic labor in Norwich, Oxford, Greene, Coventry, the Hudson valley, and other places. He possessed more than ordinary gifts as a preacher. It is said of him that his eccentricities of speech and manner were marked, but it is thought that they added to rather than impaired his power. "When the heaven-

ly gale blew upon him," as he often said, he loved to preach, and at such times his audiences heard him with delight. He was able to stir both the fountain of laughter and the fountain of tears. It is believed that during his long and laborious ministry he baptized more than one thousand persons on a personal profession of their faith in Christ. He died at Holmesville, N. Y., March 24, 1880. See *New York Examiner*, April 8, 1880. (J. C. S.)

Chamberlain, Josiah F., a Methodist Episcopal minister, was born Sept. 6, 1786. He was converted in 1800; began preaching in 1811; and subsequently became a member of the Vermont Conference, wherein he labored faithfully till his death, March 26, 1864. Mr. Chamberlain was exemplary and eminently successful. See *Minutes of Annual Conferences*, 1864, p. 110.

Chamberlain, Levi, a lay missionary, was born at Dover, Vt., and for many years devoted himself successfully to business in Boston. He finally determined to relinquish secular life and devote himself to the work of aiding in the spread of the Gospel among the heathen, and for that purpose went to the Sandwich Islands and was appointed secular superintendent of the missions there. "His various toils were incessant and most important, as he had judgment, caution, prudence, economy, and self-denial." After twenty years of service in the cause of his Master, he died at Honolulu, July 29, 1849. See *Missionary Herald*, Dec. 1849. (J. C. S.)

Chamberlain, Philip, a Baptist minister, was born at Hebron, Me., in 1796. His opportunities for obtaining an education were very limited, and at the age of thirty-five years he was a hard worker on a small farm in Maine. After this he was set apart to the work of the ministry, and for many years traversed what was then the wild region of Coos Co., N. H., and through his simplicity of character and earnestness of purpose accomplished much good. In later life he was settled in Bradford and other villages in New Hampshire, and in places in Vermont. He spent his last days in East Milford, N. H., where he died, Feb. 25, 1878. (J. C. S.)

Chamberlain, Pierce, a Presbyterian minister, was born at Newark, Del., June 11, 1790. He attended the Academy of Andover, and also at Newark Academy, and studied theology with private instructors. In 1822 he was licensed to preach by the New Castle Presbytery. He had much of the missionary spirit, and for a time labored in the almshouses and prisons of Philadelphia. After a few years he was ordained as an evangelist by the Presbytery of New Castle, and received a commission from the Board of Missions to labor within the bounds of the Presbytery of Erie. He first visited the shore of Lake Erie in 1826, and labored for some time in the vacant churches with much acceptance. In 1828 he was installed pastor of the Church of Springfield, in Erie Co. On account of ill-health this relation was dissolved the same year, and then, till 1836, he labored as a missionary throughout the bounds of the presbytery, preaching wherever he could collect a congregation. In 1836 he accepted calls from Waterford and Union; giving up the latter, he labored at Gravel Run. His health failing, he was released from the pastoral charge. He soon after left Erie Presbytery and returned to Newark. At the time of the division of the Church in 1838, Mr. Chamberlain identified himself with the New School. After his return to Newark he took charge of a female seminary, where he labored till his death, Aug. 23, 1850. See *Hist. of the Presbytery of Erie.*

Chamberlain, Remembrance, a Presbyterian minister, was born in Vermont. He graduated at Middlebury College in 1814, and at Princeton Theological Seminary in 1819, and was ordained a minister in the Presbyterian Church. He preached at Madison, Ga., in 1825; went in 1826 to Bethel and preached for two years; from 1828 to 1830 was stated supply at Decatur, from 1830 to 1833 at Forsyth, and for the next year at Jackson. He acted in the capacity of an agent for the Church thereafter until his death in 1855. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 22.

Chamberlain, Robert, an English Congregational minister, was born at Ravenstonedale, Westmoreland, Sept. 5, 1797. He was educated at a free grammar-school. After his conversion he commenced to study for the ministry, under Rev. M. McLean, of Kendal. In August, 1819, he was admitted to Hoxton Academy. He became pastor at South Shields in 1823, where he was ordained; at Petworth in 1828, and at Swanage in 1832. In 1852 he was at Falcon Cliff, Isle of Man. In December, 1855, he went to Oakham, and died there on the 30th of the same month. He was unaffected, upright, and conscientious in public as well as in private life. See (Lond.) *Cong. Year-book*, 1857, p. 170.

Chamberlain, Uriah Tracy, a Congregational minister, was born at Richmond, N. Y., March 3, 1809. His academic education was acquired in Rochester, N. Y. For a year he was a member of the Lane Theological Seminary, but graduated at Oberlin Seminary in 1838. Feb. 16 of the same year he was ordained pastor of the Church in Fitchville, O., where he served until April 1, 1840. The next year he was acting pastor in Fredericktown. From 1841 to 1843 he preached in Lafayette and Seville. Feb. 15, 1844, he was installed pastor in Strongsville, but only remained until the following November. From 1847 to 1849 he was acting pastor in North Madison; from 1849 to 1853, in West Andover; from 1853 to 1856, in Conneaut, Penn.; from 1856 to 1859, in Cambridge; from 1861 to 1870, in Centreville and Riceville; from 1870 to 1872, in Churchville, N. Y., and also in Stockholm; from 1872 to 1875, without charge; from 1875 to 1878, was acting pastor in Hartford, O. Subsequently he resided, without charge, in Cambridge, Pa., where he died, Jan. 10, 1880. See *Cong. Year-book*, 1881, p. 19.

Chamberlayne, Israel, D.D., a Methodist Episcopal minister, was born at Butternuts, Otsego Co., N. Y., Sept. 6, 1795. He joined the Church at the age of fifteen; received license to exhort in 1811, to preach in 1812, and in 1813 united with the Genesee Conference. From extreme nervous sensibility he was obliged to retire from the itinerancy in the meridian of life, and thereafter devoted himself to writing sermons, essays, reviews, and valuable volumes. His most important publications are, *The Past and the Future:—Australian Captive:—Saving Faith.* He died at Lyndonville, Orleans Co., N. Y., March 20, 1875. Dr. Chamberlayne was a master in logic, an original explorer in metaphysics and theology; intensely exact as a linguist; keenly sharp as a controversialist, and poetically critical as a rhetorician. As a preacher, he was interesting, instructive, and powerfully eloquent. See *Minutes of Annual Conferences*, 1875, p. 136; Simpson, *Cyclop. of Methodism;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Chamberlin, Nelson P., a Presbyterian minister, was born in New York. He graduated at Oberlin College in 1842, and at Princeton Theological Seminary in 1845; and was licensed by the Presbytery of New York, April 17, 1845. He was stated supply at the First Church, Madison Parish, La., from 1847 to 1850; missionary and stated supply at Thibodeaux, in 1858, and pastor from 1859 to 1863. He was infirm at Houma in 1867 and 1868; and resided thereafter at Wheeling, W. Va. He died in 1869. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 135.

Chamberlin, Parmele, a Methodist Episcopal minister, was born at Dalton, Mass., Aug. 11, 1801. He was converted at the age of sixteen, began preaching two years later, and in 1823 entered the New York Conference, wherein he labored as health permitted to the close of his life, in March, 1856. Mr. Cham-

berlin was an instructive and useful preacher, a faithful pastor, and an exemplary Christian. See *Minutes of Annual Conferences*, 1856, p. 58.

Chamberlin, William, a Presbyterian minister, was born at Newbury, Orange Co., Vt., Feb. 29, 1791. He attended the academy at Wilkesbarre, was licensed in 1817, and was very soon commissioned by the American Board as missionary to the Cherokees. In 1840 he entered the service of the Alton Presbytery. He was largely instrumental in forming many churches. His labors extended through all the counties bordering on the Mississippi, the Ohio, and the Wabash. He died March 14, 1849. See Norton, *Hist. of the Presb. Church in Illinois*.

Chamberlin, William Rogers, a Universalist minister, was born in Brookfield, Carroll Co., N. H., Nov. 2, 1816. He taught school in his young manhood; was licensed to preach in 1844, and ordained at Dighton, Mass., in 1847, where he spent some time preaching, and then engaged as missionary in Virginia. In 1849 he went to Cincinnati, O., where for twelve years he was employed as a book-keeper, acting in the meantime as Sunday-school superintendent of the Universalist churches in the city. In 1867 he again entered the ministry, and labored successively at Mendota, Ill.; Vinton, Council Bluffs, and Dubuque, Ia.; and finally at Clinton, N. Y., where he continued to the close of his life, April 28, 1876. Mr. Chamberlin was a man of marked ability, especially as an extemporaneous speaker, and possessed great geniality. See *Universalist Register*, 1877, p. 113.

Chambers, E. C., a Methodist Episcopal minister, was born in 1813. He was for several years a local preacher, and in 1853 was ordained local deacon. In 1854 he entered the Michigan Conference, and was ordained elder in 1858. He labored consecutively at Addison, Reading, California, Osseo, Burr Oak, Union City, Bedford, Richfield, Oshtemo, North Adams, Whitehall, and Pentwater, and died at Victor, Mason Co., Mich., March 11, 1881. For seven years previous he had held a superannuated relation. He was a sweet-spirited Christian man, and his zealous labors were abundantly successful. See *Minutes of Annual Conferences*, 1881, p. 311.

Chambers, John, D.D., a Presbyterian minister, was born in Stewartstown, Ireland, Dec. 19, 1797, and brought to America while an infant. At the age of sixteen the son went to Baltimore and took a situation as clerk in a hardware store. On becoming a Christian, he began his theological studies under Rev. James Gray. He was ordained at New Haven in 1825, and called to the charge of a Presbyterian Church in Philadelphia, which subsequently bore his name, and in which he ministered upwards of fifty years. He early rose to eminence as a preacher. His natural endowments were remarkable. To a fine physique, showing great muscular and nervous force, he had a voice which rang out like a bugle's blast, and it never gave an uncertain sound in the cause of truth and righteousness. He was abundant in labors, seeming never to need rest, preaching almost incessantly. During a stay of nine days in Baltimore, he preached seven times and delivered nineteen addresses. He died Sept. 22, 1875. See *Presbyterian*, Oct. 23, 1875. (W. P. S.)

Chambers, John R., an English Wesleyan minister, was born in London, June 24, 1812. When six years of age his parents removed to South Wales, where he was converted. He was called to the ministry in 1838, and died at Llandysil, June 10, 1864. He was a plain, practical preacher. See *Minutes of the British Conferences*, 1864, p. 23.

Chambers, John W., a Baptist minister, was born in Wayne Co., Miss., Sept. 21, 1818. He united with the Church in 1836, and was ordained Feb. 3, 1843. His first pastorate was with the Antioch Church, Tenn., and he afterwards ministered to several churches in Scott and Newton counties, Miss., until 1855, when he moved to Marshall County, but soon after returned to Tennessee, and took up his residence in Saulsbury, preaching to the Rocky Spring and other churches. In 1871 he was appointed agent for home missions, and in 1872 agent of the Foreign Mission Board for West Tennessee. He died at Milan, Feb. 23, 1873. See Borum, *Sketches of Tennessee Ministers*, p. 120–122. (J. C. S.)

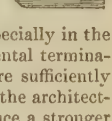
Chambers, Robert Daniel, A.M., a Methodist Episcopal minister, was born at Martinsburg, Berkeley Co., Va., Jan. 4, 1823. He received a private preparation for college, but his father's resources being too limited to assist him further, he was apprenticed to a printer in his native town, and, while thus employed, improved every available opportunity for extending his knowledge. He was soon after converted, and in 1845 entered the East Baltimore Conference; in 1859, became professor in Irving Female College; in 1864, president of Emory Female College, of which he was the founder, and died in Carlisle, Pa., Sept. 8, 1864. Mr. Chambers was conscientious, intensely patriotic, a bold, fierce denouncer of evil; possessed an iron will and deep piety. See *Minutes of Annual Conferences*, 1865, p. 254.

Chambers, Thomas, an English engraver, was born in London about 1724. The following are his principal plates: *The Holy Family; St. Martin Dividing his Cloak; St. Peter and St. John Healing the Sick; The Good Man at the Hour of Death.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Chambers, William, an English Wesleyan minister, became a local preacher in 1830, and studied theology for a time at Edinburgh. He entered the ministry in 1832, and labored faithfully for a long period. He became a supernumerary in 1872, and died at Clapham, Jan. 14, 1882, aged seventy-five years. See *Minutes of the British Conference*, 1882, p. 20.

Chambray, Robert de, a French ecclesiastic, was born at Évreux, of the Norman family *Ferté-Fresnel*. He was elected abbé of Saint-Étienne at Caen, and pope Clement VI gave him the right of carrying the pontifical ornaments even in the presence of the bishop of the diocese. He died in 1393. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chamfer (or **Champfer**), an *arris* or angle which is slightly pared off is said to be chamfered: a chamfer resembles a *splay*, but is much smaller, and is usually taken off equally on the two sides; it applies to wood-work as well as stone. In the Early English and Decorated styles, more especially in the former, chamfers frequently have ornamental terminations of several kinds, some of which are sufficiently marked to be characteristic of the date of the architecture, and they are more varied, and produce a stronger effect, than might be expected in such minute features. The angles of Early English buttresses are very commonly chamfered.



Abbey Barn, Glastonbury, cir. 1401.

Warmington, North Hants, cir. 1250.

Chamilard (or **Chamillart**), GASTON, a French theologian, and doctor at the Sorbonne, died about 1690, leaving *De Corona, Tonsura et Habitu Clericorum* (Paris, 1659, 8vo):—*Déclaration de la Conduite de M. l'Archevêque de Paris Contre le Monastère de Port-Royal* (ibid. 1667). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chammak is a name frequently found in the designation of churches in the west of Scotland, indicating the existence of a local saint of that name, or more probably *Coman* (*Orig. Par. Scot.* ii, 29 sq.; Forbes, *Kal. Scot. Saints*, p. 299).

Chammanim. See IDOL (14).

Chamnee, MAURICE, a Roman Catholic writer, probably born in London, was bred a friar at the Charter House. He was imprisoned in the reign of Henry VIII for refusing the oath of supremacy with eighteen others of his order, all of whom lost their lives for fidelity to their conscience, Chamnee alone escaping to write a history of their execution. His convent was also destroyed. Fearing persecution, he fled beyond the seas, and passed the rest of his life on the Continent, dying in 1581. See Fuller, *Worthies of England* (ed. Nuttall), ii, 382.

Chamorro, JUAN, a Spanish historical painter, studied under Herrera the elder. From 1669 to 1673 he was president of the Academy of Seville. His principal works were in the Convent of Mercy at Seville. They represent subjects from the life of the Virgin, and the Four Doctors of the Church. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Chamousset, CLAUDE HUMBERT, *Piarron de*, a French philanthropist, was born at Paris in 1717, of one of the most distinguished families. As soon as he became master of his fortune he changed his residence into a hospital, and hired a house at the gate of Sévres for a similar purpose. He was also appointed general intendant of the military hospitals. The "Petite Porte de Paris" was established after his plans, and to him we owe the first idea of fire insurance companies. Chamousset died April 27, 1773. He published among other works a large number of *Mémoires* on military hospitals, on abandoned children, on the extinction of mendicity, etc. His complete *Works* were published by Catton des Houssayes (Paris, 1783, 2 vols. 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Champagne (or **Champaigne**), PHILIPPE DE, a Belgian painter, was born at Brussels, May 26, 1602. The greatest assistance he ever obtained was from Fouquières, who lent him some of his drawings. His works were distinguished for an admirable system of coloring, and he was a close imitator of nature. The best are in the ceiling in the king's apartment at Vincennes, on the subject of the peace of 1659; *St. Philip in Meditation;* and in the Carmelite Convent at Paris, *The Nativity; The Adoration of the Magi; The Circumcision; The Assumption; The Raising of Lazarus; The Descent of the Holy Ghost.* Champagne died in Paris, Aug. 12, 1674. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Champagny, FRANÇOIS, *count de*, a French writer, was born at Vienna, Sept. 10, 1804, and was the second son of the duke of Cadore, the minister of Napoleon I. He took an active part in the issue of the *Ami de la Religion* and the *Correspondant*, and was one of the founders of the *Revue Contemporaine.* In 1869 he was elected a member of the French Academy, and died May 4, 1882. His most important works are, *L'Histoire des Césars* (4 vols. 1841–43; 2d ed. 1853):—*Les Antonins* (3 vols. 1863; 2d ed. 1866):— and *Les Césars du III Siècle* (3 vols. 1870). (B. P.)

Champchevrieux, GUILLAUME DE, a French religious writer, was born at Orleans in 1558. He was made doctor of theology, and taught in the Convent of La Place Maubert at Paris; but during the political troubles of the time he remained faithful to the king. He became provincial of his order, and labored for its reformation and the extension of its privileges. He died in 1631, leaving *De Antiquitate et Privilegiis Ordinis Carmelitani* (Paris, 1627), and several other treatises in MS. See Hoefer, *Nouv. Biog. Générale*, s. v.

Champeil, PIERRE (or LÉONARD), a French theologian, was born at Treignac in 1590. He entered the Jesuit order at the age of nineteen, and taught theology and moral philosophy at Bordeaux, as a zealous sectary of Occam and the Nominalists. He died April 12, 1669, leaving *Les Vérités Catholiques* (Paris, 1664). See Hoefer, *Nouv. Biog. Générale*, s. v.

Champfleur, FRANÇOIS DE, a French theologian who lived in the first part of the 17th century, was of the order of the Benedictines, and wrote *Le Détestable Parricide de Henry le Grand*, translated from the Latin of Nicolas Bourbon, in verse (Paris, 1610, 8vo):—*Funèbres Cyprez sur la Mort de Henry IV*, in verse (ibid. eod.):—*La Grandeur sur le Sacre de Louis XIII* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Champion, Antoine de, a Swiss prelate, was first senator and then president of the senate of Chambéry. On the death of his wife he embraced the ecclesiastical state, and was appointed bishop of Mondovi in 1485. Pope Innocent VIII nominated him bishop of Geneva in 1491, but the chapter there called as their bishop Charles du Seyssel, a divine of the order of Saint Anthony of Vienna. Champion transferred his official court to Annecy, but was finally induced to return to Geneva by a present of four hundred florins. He held a synod in 1493 for the reformation of his diocese, and died in 1495, leaving *Constitutiones Synodales Episcopatus Genevensis* (Geneva, 1493, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Champion (DE NILON), **Charles François**, a French theologian, was born at Rennes, Feb. 1, 1724. He entered the order of the Jesuits, Feb. 2, 1757, and taught theology at La Fleche. After the dissolution of his order he became priest of the Church of St. Vincent at Orleans; but having refused to take the oath to the constitution, he had to hide himself during the reign of terror, and died at his retreat, in 1794, leaving *Critique Posthume d'un Ouvrage de Voltaire* (London, 1772, 8vo):—*Réflexions sur les Observations de Clément* (Orleans and Paris, 1772, 2 vols. 12mo):—*Morceaux Choisis des Prophètes* (1777, 2 vols. 12mo):—*Amusements Lyriques* (Paris, 1778, 8vo):—*Catéchisme Pratique* (1783, 12mo):—*Nouvelles Histoires et Paraboles* (Paris, 1786, 12mo; Lyons, 1820, 12mo; and Paris, 1825, 18mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Champion (*née* **Palmer**), **Esther**, a minister in the Society of Friends, was born about 1680. She was converted in youth, and in the course of her ministry, after having travelled many thousand miles in America, visited some parts of Great Britain, and was especially useful in London. She died Sept. 3, 1714. See *Piety Promoted*, ii, 94–98. (J. C. S.)

Champion, François, a French theologian of the order of the Carmelites, who lived in the latter part of the 17th century, left a Latin poem called *Stagna* (Paris, 1686; in the *Pœmata Didascalica*, Paris, 1749, 3 vols. 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Champion (DE PONTALIER), **François**, a French theologian, was born at Rennes, Oct. 21, 1731. He became a Jesuit, Sept. 19, 1752, and went to Paris. On the abolition of his order in France he retired first to Orleans, near his brother, and then to Rennes, where he pursued theological studies, and died Sept. 10, 1812. The following are the titles of his principal works: *Variétés d'un Philosophe Provincial* (Paris, 1767, 12mo):—*Le Trésar du Chrétien* (ibid. 1778, 2 vols. 12mo, etc.):—*Le Théologien Philosophe* (ibid. 1786, 2 vols. 8vo):—*Nouvelles Lectures de Piété* (Rennes, 1804, 4 vols. 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Champion, George, a Congregational minister, was born in Connecticut in 1809. He graduated from Yale College in 1831, and from Andover Theological Seminary in 1834; was ordained and became a missionary to South Africa the same year, and died at Santa Cruz, W. I., Dec. 17, 1841. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 107.

Champion (DE CICÉ), **Jérome Marie,** a French prelate and statesman, was born at Rennes in 1735. In 1765 he was appointed general agent of the clergy of France; five years afterwards he was made bishop of Rhodes. In 1781 he was elevated to the archbishopric of Bordeaux, and in 1787 to the assembly of the notables. As a member of the constitutional committee, he made, in 1789, the report on the rights of man, which his brother, the bishop of Auxerre, also a member of the national assembly, opposed as useless. Louis XVI selected Champion de Cicé, in place of Barantin, as keeper of the seals; an office which, since the times of cardinal de Biragné, who had done so much harm to France (1570–78), no minister had ever held. This nomination displeased many of the extreme parties; but Champion maintained his position from 1789 till November, 1790, when he resigned it, having, meanwhile, addressed to the national assembly several memoirs on the royal prerogatives. Afterwards the archbishop of Bordeaux was obliged to go into foreign countries (being in danger of persecution), where he lived ten years; but this exile ended by his submission to pope Pius VII, after which he was appointed archbishop of Aix, by the first consul, and directed all his attention to the erection of charitable establishments and schools. He died at Aix, Aug. 22, 1810. See Hoefer, *Nouv. Biog. Générale*, s. v.

Champion, Judah, a Congregational minister, graduated from Yale College in 1751; was ordained pastor of the Church in Litchfield, Conn., July 4, 1753, and died in 1810. See Sprague, *Annals of the Amer. Pulpit*, i, 512.

Champion, Pierre, a French Jesuit and biographer, was born at Avranches, Normandy, Oct. 19, 1631. He entered the order of the Jesuits in 1651, and taught rhetoric ten years. Afterwards he went with a French fleet to Cayenne as chancellor, and on his return settled at Nantes, where he died, June 28, 1701. He wrote, *La Vie du Père Rigouleux* (Paris, 1666, 1694, 12mo; Lyons, 1735, 1739, 12mo):—*La Vie du Père Sallemand* (Paris, 1694, 12mo; Lyons, 1735, 12mo; Avignon, 1826, 12mo):—*La Vie des Fondateurs des Maisons de Retraite* (Nantes, 1698, 8vo), under the anagram *Phonamic*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Champion, William, a Methodist Episcopal minister, was born in St. Just, near Penzance, England, May 23, 1817. He united with the Church in 1840; began preaching in 1843; emigrated to America in 1848, and in 1850 was admitted to the Baltimore Conference. Between 1861 and 1867 he held a superannuated relation, and from that time was a supernumerary to the close of his life, Jan. 20, 1873. Mr. Champion was characterized by meekness, fidelity, zeal, and success. See *Minutes of Annual Conferences*, 1873, p. 31.

Champlin, Albert, a Methodist Episcopal minister, was born in East Middlebury, Vt., Dec. 3, 1809. He was converted among the Congregationalists in 1825; joined the Methodists in 1827; soon after was licensed to exhort, and in 1834 entered the Troy Conference. He became superannuated in 1868, and died in Charlotte, Vt., June 18, 1872. Mr. Champlin labored on twenty-one different charges, was in thorough sympathy with all the interests of the Church, and devoted to God. See *Minutes of Annual Conferences*, 1873, p. 67.

Champlin, James Tift, D.D., an eminent Baptist minister and educator, was born at Colchester, Conn., June 9, 1811. He graduated from Brown University with the highest honors in 1834; was tutor there from the fall of 1835 to March, 1838; and then became pastor of the First Baptist Church in Portland, Me. In 1841 he was made professor of ancient languages in Waterville College, now Colby University, and was president of the college from 1847 to 1872, greatly promoting the prosperity of the institution. He had the gift of awakening the sympathies and calling forth the aid of men of wealth. Soon after he resigned his office as resident he returned to Portland, where he died, March 15, 1882. Dr. Champlin was the author of several classical textbooks. See Cathcart, *Baptist Encyclop.* p. 199. (J. C. S.)

Champness, WILLIAM WELDON, a deacon in the Church of England, was born in 1808. At St. Ebbe's, Oxford, he exhibited wonderful talent for teaching children by catechization; was some time curate in that place, and subsequently preached in Whitechapel, London. He died about 1875. See *Christian Observer*, March, 1875, p. 231.

Champney, JOSEPH, a Congregational minister, was born at Cambridge, Mass. He graduated from Harvard College in 1721; was ordained in Beverly, Mass., Dec. 10, 1729, and died Feb. 23, 1773, aged sixty-nine years. See Sprague, *Annals of the Amer. Pulpit*, ii, 25.

Champollion, JEAN FRANÇOIS, a famous French Egyptologist, was born Dec. 23, 1790, at Figeac. In 1816 he was appointed professor of history at the Academy of Grenoble, after having two years previously become known by his *Égypte sous les Pharaons* (Paris, 1814, 3 vols.). From 1828 to 1830 he travelled in Egypt, and after his return was called to the chair of Egyptology, which had been established for him in the Collége de la France. He died March 4, 1832, leaving, besides the above, *De l'Écriture Hiératique des Anciens Égyptiens* (Grenoble, 1821):—*Précis du Système Hiéroglyphique des Anciens Égyptiens* (Paris, 1824, 1828):—*Panthéon Égyptien* (ibid. 1823). After his death was published, *Grammaire Egyptienne* (ibid. 1836–41, 3 vols.):—*Monuments de l'Égypte et de la Nubie*, etc. (1835–45, 5 vols.):—*Dictionnaire Égyptien en Écriture Hiéroglyphique* (1842–44). See Hoefer, *Nouv. Biog. Générale*, s. v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v. (B. P.)

Champs, ÉTIENNE AGARD DE, a French Jesuit and theologian, was born at Bourges in 1613. He taught theology in the College of Rheims and at Paris, was three times provincial and deputy of his order to the papal court, and died at La Flèche, July 31, 1701, leaving *Disputatio de Libero Abitrio*, etc. (Paris, 1642, 12mo; 1646):—*Responsio ad Theriacam Vincentii Lenis* (ibid. 1648; Cologne, 1650):—*Le Secret du Jansénisme Découvert* (1651):—*De Hæresi Jansensiana* (Paris, 1654. etc.):—*Quæstio Facti* (ibid. 1660):—*Sanctus Augustianus Theologorum Aristoteles* (published in the *Selectæ Orationes Panegyricæ Societatis Jesu*, Lyons, 1667):—*Neuf Lettres sur la Grâce, Adressées au Prince de Conti et Suivies de Reponses* (Cologne, 1689, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Champs-Neufs, PIERRE DES, a French Jesuit of Nantes, who died May 20, 1675, in the seventy-third year of his age, is the author of *Axiomata Evangelica ex Libris N. Testamenti:—Psalmi Davidici et Sacra Cantica in Breviario Romano Occurrentia cum Explanatione:—Suspiria Davidica:—Axiomata Evangelica Christi et Apostolorum Verbis Respondentia*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Chamsi. See SOLAVES.

Chananel BEN-CHUSHIEL, a rabbi of Kairwan, in Africa, was born about 990, and died about 1050. He was one of the greatest teachers of his time, and is the author of a commentary on the Pentateuch and Ezekiel. He also wrote a commentary on the Talmudic treatise Makkoth. See Dr. Berliner's *Migdal Chananel, sein Leben und Schriften*, etc. (Leipsic, 1876); Fürst, *Bibl. Jud.* i, 163; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 75. (B. P.)

Chananja BEN-TERADION, a Jewish teacher of the 2d century, was one of the ten martyrs who died in the revolt of Bar-Cochba. He was found engaged in the perusal of a roll of the law. To the question how he had ventured to defy the imperial edict, he replied by appealing to the higher duty of unconditional obedience to the laws of his God. Chananja was sentenced to be wrapped in the roll which he had been studying, and thus to be bound to the stake. One of his daughters was the wife of the famous rabbi Mëir (q. v.). See Edersheim, *History of the Jewish Nation*, p. 239 sq.; Hamburger, *Real-Encyclop. für Bibel u. Talmud*, s. v. (B. P.)

Chananja, KOHEN, a Jewish writer, who was born Nov. 18, 1757, at Reggio, and died March 29, 1834, at Florence, is the author of זמירות ישראל, on ancient and modern Hebrew poetry (Leghorn, 1793):—מענה לשון, *Vocabulario Ebraico-Italiano et Ital.-Ebraico* (Reggio, 1811–12, 2 vols.):—רוח חדשה *Seu Nova Methodus Versificationis Hebr.* (ibid. 1822):—שערי לשון הקודש, a Hebrew grammar (Venice, 1808):—שפה אחת, on the Hebrew words in the Mishna which do not occur in the Bible at all, or do occur, but in a different sense (Reggio, 1822):—*Raggio di Eloquenza Ebrea* (Florence, 1827). See Ghirondi, *Toldot*, p. 104; Steinschneider, *Bibliogr. Handbuch*, p. 35; Fürst, *Bibl. Jud.* i, 181 sq. (s. v. Coën). (B. P.)

Chancellor OF THE CHOIR is the dignitary in a cathedral next in rank to a precentor, and presides over the readers of the lessons in church, and the schools of the city and cathedral. The office was instituted in England in the 12th century, but in France apparently not until the 13th. The dignitary bore the name in foreign chapters of *scholasticus scholarca cabiscol*, that is, *caput scholæ*, head of the school, magistral and theologal. Like the Greek *chartophylax*, he was the librarian and secretary of the chapter, and sealed the capitular correspondences. He also acted as the theological lecturer and reader in canon law. The chancellor's name is derived from that of the law officer who stood at the bar *ad cancellos* to receive the pleas of suitors, and was keeper of the court seal. The chancellor of a university has the sole executive authority within the precinct.

Chancellor, SAMUEL, an English Congregational minister, was born at Kensington, Jan 12, 1795. During the greater part of his life he labored at his trade of coach-building, but spent his leisure time in self-improvement and diligent study. He was first engaged as a Sunday-school teacher, then in itinerant labors in and around Kensington, twenty-six years, on the Sabbaths. For a short time he accepted a charge at Hayes, in Middlesex, and in 1847 at Epping, Essex. He died suddenly, Nov. 23, 1853. See (Lond.) *Cong. Year-book*, 1854, p. 221.

Chancels (*cancelli*) are screens, often of great beauty and richness, set round an altar, or the choir, or tombs of saints. The original chancels were those which divided the choir from the nave, forming a line of demarcation between the clergy and the laity. Leo III erected a chancel of pure silver, and Stephen IV placed another of the same material round an altar. The second council of Tours enjoined the people not to stand near the altar among the clerks at vigils or mass, because that part of the church which is divided off by chancels is restricted to the use of the singing clerks. Gregory of Tours mentions a chancel in the chord of the apse in San Pancrazio near Rome, and at Santa Sophia, Constantinople. The chancel fenced the entrance to the sanctuary.

The chancel-screens round the choir were called, in Spain, *rejas*, and elsewhere *pectorals*, being a wall breast-high at which the faithful communicated and received the palms and ashes when they were distributed. It was identical with the *peribolos* which was introduced when the hours were first sung in choir during the 4th century. The solid and taller screen does not date earlier than the 12th century. Sometimes the chancels had a balustrade and columns, called *regulars*, placed at intervals; on these curtains were suspended, so as to resemble the Greek *iconostasis;* Gregory of Tours notices that they were embroidered and painted with sacred images in France. At certain times in the service these veil-like draperies were drawn back and again closed, unlike the modern custom of leaving the whole vista of the interior and the altar in full view; this utter change from the more ancient idea of seclusion of the sacred mysteries emanated from the Jesuits, contemporaneously with the introduction of the ceremony of benediction, and has resulted in a wholesale destruction of the rood-screens. The latter, which are the true representatives of the primitive chancels, marked the separation between the clergy and laity, and also symbolized the entrance to the Church triumphant. For this reason they were painted, as at Hexham, with figures of saints, or with the sentences of the creed, or with the destruction of the dragon, or the Last Judgment. Two of these screens, of open-work, of the time of Wren, exist at St. Peter's, Cornhill, and All-Hallows the Great, Thames Street, London; while beautiful specimens of lateral choir-screens remain at Alby, at Paris, of the 14th century, at Chartres and Amiens, of the 15th century, and of the 13th century at Canterbury. The chancels mostly, however, have shrunk into the mere altar-rail round or in front of the altar, dividing, not as before, the nave from the choir, but the choir from the sanctuary.

Chanche, JOHN JOSEPH, a Roman Catholic bishop, was born in Baltimore, Md., of French refugees from St. Domingo, Oct. 4, 1795. He was ordained in 1819, became a member of the Society of St. Sulpice, acquired a high reputation as professor and president of St. Mary's College, Baltimore, was consecrated bishop of the newly erected diocese of Natchez, Miss., March 14, 1841, and after attending the Council of Baltimore in 1852, died suddenly at Frederick, Md., July 22 of the same year. Chanche, a man fitted to shine among the learned, gave his talents to an obscure and laborious field, zealously serving as a missionary priest, building up with no resources a new diocese. See De Courcy and Shea, *Hist. of the Cath. Church in the U. S.* p. 150, 604–606.

Chanderma, in Hindû mythology, is one of the forms of the name of the moon-god. He is also the sovereign of the entire expanse of the air, in which he lives. He loved Tarci, the young and beautiful wife of Vyasha, and from this love the celebrated Buddha is said to have come. Vyasha adopted the latter as his son, and instructed him in all branches of science. See CHANDRA.

Chandieu. See SADEEL.

Chandler, Amariah, D.D., a Congregational minister, was born at Deerfield, Mass., Oct. 27, 1782. He graduated at the University of Vermont in 1807, and was ordained pastor of the Church in Waitsfield, Vt., in 1810; here he remained until 1830; preached two years at Hardwick, and was installed over the Church in Greenfield, Mass., in 1832, and died there in the pastoral office, Oct. 20, 1864. Dr. Chandler was a delegate to the Massachusetts Convention for the Revision of the State Constitution in 1853. He published several sermons and treatises, including *A Review of Dr. Willard's Historical Discourse* (1857). His mind was strong and independent; his manners were simple; he was much beloved for his kindness and sociability, and his sermons were solid and impressive. See *Cong. Quarterly*, 1865, p. 208, 421.

Chandler, Augustus, a Congregational minister, was born in North Woodstock, Conn., Dec. 1, 1830. He graduated from Williams College in 1855, and during the following year taught school in Westbrook. In

1859 he graduated from Andover Theological Seminary. Sept. 12, 1860, he was ordained at Saxton's River in Rockingham, Vt., and remained there one year as acting pastor. From 1861 to 1864 he ministered in Lempster, N. H., and on Dec. 28 of the latter year was installed pastor in Strafford, Vt. Having removed to Dummerston, he was made pastor of the church there, Dec. 18, 1867, and held that charge until Aug. 24, 1870. After this he resided in Brattleboro'. In 1875 he became editor and proprietor of the *Record and Farmer*. He died March 26, 1880. See *Cong. Year-book*, 1881, p. 19.

Chandler, Charles N., D.D., a Protestant Episcopal clergyman of the diocese of Maryland, was originally a member of the Baptist Church, but about the year 1866 he entered the Episcopalian communion. He was appointed secretary of the Church Book Society, New York city, about this time, and in 1868 became secretary of the Society for the Increase of the Ministry, residing in Poughkeepsie, N. Y. This office he held until 1871, when he removed to Baltimore, Md., as the associate secretary and general agent of the Domestic Committee of Missions. He died in Baltimore, in February, 1878, at the age of sixty years. See *Prot. Episc. Almanac*, 1879, p. 168.

Chandler, George, a Presbyterian minister, was born at Middletown, Conn., Jan. 24, 1790. He graduated from Yale College in 1813, and was licensed by the Huntingdon Presbytery, and stationed in Newark, N. J. In 1814 he was called to the First Presbyterian Church of Kensington, Philadelphia, where he remained till his death, Feb. 15, 1860. He was greatly beloved by his people, and the Church prospered under his ministration. See Wilson, *Presb. Hist. Almanac*, 1861, p. 157.

Chandler, George Clinton, D.D., a Baptist minister, was born at Chester, Vt., March 19, 1807. He graduated from Madison University in 1835, and from the Newton Theological Institution in 1838. After ordination at North Springfield, Vt., Sept. 5 of that year, he went to Indiana as home missionary there, and afterwards pastor at Indianapolis from 1839 to 1843. He was president of Franklin College, Ind., for the next seven years, and went as a missionary to Oregon in 1851. He had an attack of paralysis Nov. 22, 1874, and died at Forest Grove, Or., Jan. 19, 1881. See *The Watchman*, Feb. 24, 1881. (J. C. S.)

Chandler, Hubbard, a Free-will Baptist minister, was born at Wilton, Franklin Co., Me., Jan. 11, 1798. He was converted at twenty, and immediately began preaching. He was ordained in Phillips, June 27, 1822, and travelled extensively and successfully in Maine as an evangelist. As a speaker he was dramatic and powerful, but eccentric. During his last years he preached only occasionally. He died at West Poland, Me., Nov. 5, 1866. See *Free-will Baptist Register*, 1868, p. 88. (J. C. S.)

Chandler, J., an English Baptist minister, was pastor over the Church at Wedmore, Somerset, during his whole public career, commencing in 1814. He was the means of introducing the Gospel into several villages around, and for many years preached in one of them nearly every evening. He died Feb. 11, 1851.

Chandler, James, a Congregational minister, was born at Andover, Mass., in June, 1706. He graduated from Harvard College in 1728; was ordained minister of the second parish in Rowley, Mass., Oct. 18, 1732, and died April 16, 1789. See Sprague, *Annals of the Amer. Pulpit*, i, 454.

Chandler, John (1), an English minister of the Society of Friends, was born at Great Bardfield, Essex, April 10, 1787. He was a linen-draper by trade, and had but little scholastic education; but he applied himself diligently to study, familiarizing himself with Latin and several of the modern European languages, and general literature. In 1839 he went to the West Indies, under sanction of the Meeting for Sufferings, to relieve the miseries of the emancipated negroes. During his visit he explored many of the islands. In 1849 he made a second voyage to the West Indies in behalf of the Anti-Slavery Society. In 1850 he visited America. In 1852 he went to Portugal, to present to the queen of that country an address from the Society of Friends on slavery; and in the latter part of the same year he visited Brazil on a similar mission. In 1853 he was sent to America, to present to the governor of each state, and the president of the United States, a declaration from the Yearly Meeting of London on the unrighteousness of slavery. In 1862 he went to Norway as a missionary. He was one of the founders of the Auxiliary Bible Society, and was secretary of the same for fifty years. He died at Springfield, Chelmsford, July 4, 1869. See *Annual Monitor*, 1870, p. 39.

Chandler, John (2), a Methodist Episcopal minister, was born at Enfield, Conn., Oct. 16, 1797. He was reared a Calvinist; experienced conversion at the age of twenty-four, and immediately joined the Methodists. He received license to preach in 1824, and in the same year united with the Pittsburgh Conference, in which he travelled large circuits for twelve years, and served as presiding elder eight years. In 1844 he entered the Rock River Conference, and labored faithfully until 1865, when he became superannuated, which relation he sustained to the close of his life, at his home in Peoria, Aug. 14, 1873. Mr. Chandler was deeply pious; powerful in prayer and preaching; a prudent, princely leader in Israel. See *Minutes of Annual Conferences*, 1873, p. 147; Simpson, *Cyclop. of Methodism*, s. v.

Chandler, Joshua, a Congregational minister, was born at Andover, Mass., May 17, 1787. He graduated at Harvard College in 1807; was ordained at Swansea, N. H., Jan. 20, 1819, and remained pastor there until Nov. 6, 1822. The day following he was installed in Orange, Mass., where he continued about five years. He became pastor in Bedford, Jan. 20, 1836, and finally in Pembroke, Feb. 9, 1842. He removed to Boston, and died there, May 31, 1854. See *Necrology of Harvard College*, p. 29. (J. C. S.)

Chandler, Leonard Niles, a minister in the Methodist Episcopal Church South, was born in Mississippi, July 9, 1841. He was converted in 1868, and in the same year was licensed to preach, and received into the Little Rock Conference, wherein he labored until his death, Oct. 11, 1871. Mr. Chandler exemplified Christianity by his true, devout life, earnest service, and great faith. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 619.

Chandler, Richard, D.D., an English divine and antiquary, was born in 1738 at Elson, in Hampshire, and was educated at Winchester school and Queen's College, Oxford. His first work consisted of fragments from the minor Greek poets, with notes, in 1759; and in 1763 he published a fine edition of the Arundelian marbles, *Marmora Oxoniensia*, with a Latin translation. The same year Chandler, together with Revett, the architect, and Pars, the painter, was sent by the Dilettanti Society to explore the antiquities of Ionia and Greece. They returned to England in 1766, and, as a result of their joint investigations, they produced the two magnificent folios of Ionian antiquities, in 1769. Chandler also edited a valuable collection of inscriptions, entitled *Inscriptiones Antiquæ Pleræque Nondum Editæ* (Oxford, 1774). In 1775 he published his *Travels in Asia Minor;* in 1776, his *Travels in Greece;* and in 1800, his *History of Ilium*. After his return from Greece he obtained several Church preferments. He died in England in 1810. See *Encyclop. Brit.* (9th ed.) s. v.

Chandler, Samuel, a Congregational minister, was born at Andover, Mass. He graduated at Harvard College in 1735; became pastor of the second parish of York, Me., Jan. 20, 1742; was dismissed in 1751; in-

stalled at Gloucester, Mass., Nov. 13, the same year; and died April 16, 1775, aged sixty-three years. See Sprague, *Annals of the Amer. Pulpit*, i, 274.

Chandler, Theophilus Bradbury, a Methodist Episcopal minister, was born in East Woodstock, Conn., March 28, 1826. He experienced religion at the age of fourteen; graduated at Wesleyan University in 1850, and in the same year entered the New York East Conference. During the years of 1856–58 he was obliged to retire from regular work, but preached occasionally. In 1859 he resumed his place in the effective ranks, labored faithfully four years, when he was prostrated by hemorrhage of the lungs, and continued to decline in strength by repeated attacks until his death, June 20, 1866. Mr. Chandler possessed rare excellences, a quick mind, fine perceptions, poetic taste, retentive memory, genial temper, and an earnest, practical, sympathetic spirit. See *Minutes of Annual Conferences*, 1867, p. 77; *Alumni Record of Wesl. Univ.* 1881, p. 103.

Chandler, Thomas W., a Methodist Episcopal minister, was born Dec. 30, 1799. He was converted in 1823, licensed to exhort in 1826, and in 1827 was licensed to preach, and admitted to the Kentucky Conference. In 1840 he was transferred to the Illinois Conference, in 1841, to the Missouri Conference, and in 1846, to the Ohio Conference. He located and returned to Illinois in 1850, and in the following year was readmitted to the Southern Illinois Conference, wherein he continued zealous and faithful until 1858 as an effective preacher, and from thence as a superannuate to the close of his life, Sept. 7, 1859. Mr. Chandler was an earnest student of theology, and a man of exemplary life. See *Minutes of Annual Conferences*, 1860, p. 362.

Chandra, in Hindû mythology, is one of the names for the moon or the genius inhabiting it. He married twenty-seven daughters of Daksha, but loved Rohini especially, and neglected the rest, for which their father cursed him, and he consequently died; but having repented of his error, he was again awakened. His children are called Children of the Moon, and form a separate family in the mythology of India. See Soma.

Chandrayana (or **Tsiandrayana**), in Hindû mythology, is the moon-penance which the men, born again as Brahmins, practice as an atonement for sins committed in a lower grade of their existence. The body is scantily fed, only nuts of the woods being eaten.

Chanemundus. See Annemondus.

Chaney, Bailey E., a Baptist minister, was born in South Carolina, and moved to Natchez about 1790. During the persecutions to which the Protestants in that part of Mississippi were subjected, Mr. Chaney managed to conceal himself. When the territory was brought under the government of the United States, "the people assembled in large numbers, a brush arbor was constructed, and he was sent for; and, while the flag of the United States floated over him, he preached the Gospel of Christ unawed by the minions of Rome." He visited, in 1798, an American settlement near Baton Rouge, La., and preached. He was arrested by the authorities and forced to leave the country. He went back to Mississippi, where he continued to labor until his death, which occurred about 1816. See Cathcart, *Baptist Encyclop.* p. 200. (J. C. S.)

Chaney, S. Freeman, a Free-will Baptist minister, son of Rev. John Chaney, was born in 1819. He was converted at fifteen, entered upon a course of study at Parsonsfield, Me., was ordained June 2, 1842, and became pastor of the Church in Buxton. At once there was a remarkable revival of religion, but he was attacked with bleeding at the lungs, retired from active service, and, in August, 1843, went to Plainfield, N. Y., where his father then resided. He continued to decline, until his death, Oct. 13, 1843. See *Free-will Baptist Register*, 1845, p. 74, 75. (J. C. S.)

Chanfailly L'Orpelin, a French theologian, who lived in the former part of the 18th century, wrote *L'Antiquaire de la Ville d'Alençon* (1 vol. 16mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chang-ko is a Chinese goddess worshipped by bachelors, and held in great esteem by the learned men, as Minerva was by the Greeks and Romans.

Chanina ben-Dosa, a Jewish teacher of the 1st century, was celebrated for his piety. It was said that a voice from heaven daily declared that the whole world was only preserved for the sake of Chanina. Among his recorded sayings are these: "The wisdom of a man will be abiding if his fear of sin is greater than his desire after wisdom only; but where search after wisdom takes precedence of the fear of sin, the former also will only prove a temporary possession;" also, "The man whose works exceed his wisdom really possesses firm and lasting wisdom; but he whose wisdom excels his works, will find that the former also will prove unstable" (*Pirke Aboth*, iii, a). Many anecdotes are related to show this rabbi's power over angels. See Hamburger, *Real-Encyclop. für Bibel u. Talmud*, ii, 130 sq.; Friedländer [M. H.], *Geschichtsbilder aus der Zeit der Tanaiten und Amoräer* (Brünn, 1879), p. 53 sq.; Ederscheim, *Hist. of the Jewish Nation*, p. 141; Friedländer [M.], *Ben Dosa und seine Zeit* (Prague, 1872). (B. P.)

Chanler, Isaac, an English Baptist minister, was born at Bristol in 1701. He came to Ashley River, near Charleston, S. C., about 1733, where he served as pastor fifteen years. He died Nov. 30, 1749, having published a treatise entitled *The Doctrines of Glorious Grace Unfolded, Defended, and Practically Improved;* also a treatise on *Original Sin.* See Sprague, *Annals of the Amer. Pulpit*, vi, 47; Cathcart, *Baptist Encyclop.* s. v.

Channing, Henry, a Unitarian minister, was born at Newport, R. I., in 1760. He graduated at Harvard College in 1781, where also he was tutor from 1783 to 1786. He was ordained and installed over the Congregational Church in New London in 1787. A revival of religion commenced with his ministry, and continued two years. He was dismissed, at his own request, May 20, 1806. In January, 1808, he was called to the Congregational Church in Canandaigua, N. Y., and continued till May, 1811, when he resigned. His preaching during this period was never distinctively Unitarian, and, indeed, little was known of Unitarianism, at least in that part of the country. In 1817 he returned to New London, and in the two following years was a member of the Legislature of Connecticut. After this he went to New York city, where he died in 1840. He published two *Sermons.* See Sprague, *Annals of the Amer. Pulpit*, viii, 361.

Chanorrier (or **Chanorier**), Antoine, *de Mérranges*, a French Protestant minister and theologian, lived about 1550. He was sent by the Church of Geneva to the Church at Blois in 1558; the following year he was appointed pastor of Orleans. Chanorrier published *La Légende des Prêtres et des Moines* (Geneva, 1556, 16mo; Paris, 1560, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chant, Ecclesiastical. The following are additional particulars:

"Singing is mentioned in the apostolical times (Acts xvi. 25; 1 Cor. xiv. 26), just as our Lord and his disciples sang a 'hymn,' that is, certain psalms; but what the music was is unknown. The church song was probably founded on Greek music; and antiphonal singing, alluded to by Pliny, took its origin at Antioch, and was adopted by St. Basil at Neo-Cæsarea, in Egypt, Palestine, and Arabia. St. Ambrose introduced it into the West at Milan, employing the use of the East in psalms and hymns, which were responsively sung in the night hours during the Arian persecution by the empress Justina to relieve the weariness of watching. Previously, in many times and in many churches, single voices chanted while the congregation merely joined in at the end, and meditated in silence. The people now joined zealously in the

chanting, until at length their extreme vociferation necessitated the institution of a distinct order of singers or choristers by the councils of Laodicea and Carthage, and at length, despite popular opposition, in the West. Milan became the school of music for western Europe, and the title of the old melody for the Te Deum, the Ambrosian Chant, preserves the name of its originator, although Gregory's name, as that of the later reformer, is now more commonly associated with it. In the East, Chrysostom, with melody and sweet harmony at night, the choral processions accompanied by tapers which were carried in cruciform stands, endeavored to outvie the attractive hymnody of the Arians. Athanasius, at Alexandria, caused the reader to intone the Psalms with so slight an inflection of the voice that it was more like singing than reading, and Augustine contrasts it with the agreeable modulation used at Milan. Jerome complained of theatrical modulations in singing. Pope Gelasius, in 494, condemned the abuse, and in the 6th century Pope Gregory introduced the plain chant, a grave and natural tone which repressed the caprice of the singers, and reduced them to uniformity. In 705 Charlemagne enforced its observance throughout the Western Church. The Gregorian school at Rome was imitated by those of Lyons in France, and of Africa, mentioned by Gregory of Tours: St. Patrick in Ireland, Benedict and Theodore at Metz and Soissons, Augustine and Theodore at Canterbury, Precentor John of Rome at Wearmouth, James the Deacon at York, Eddi in Northumbria, cir. 668, Putta at Rochester, and Mabran at Hexham, were the founders of the ecclesiastical chant in Great Britain. The councils of Cloveshoe and Trent, St. Bernard and John of Salisbury, in the reign of Henry, reprobated a florid style in church, for as early as the 11th century Thurstan of Caen, abbot of Glastonbury, endeavored to introduce a more pleasing melody than the Gregorian tones. Trumpets, cornets, pipes, and fiddles in 1512 are mentioned in English churches by Erasmus; virginals, viols, harps, lutes, fiddles, recorders, flutes, drones, trumpets, waits, and shawms by Bale; bagpipes, lutes, harps, and fiddles by Whitgift. In 1635, lyres and harps were used at Hereford, and two sackbuts and two cornets at Canterbury; and at the Chapel Royal, Lincoln, Westminster, Durham, and Exeter orchestral music accompanied the chant after the Restoration. Country churches but recently lost such accessories. The early Anglican single chant was founded upon the plain chant, and the double chant occurs first in Dean Aldrich's MSS. Several of the Roman school rose to the pontificate, as Gregory II, Stephen III, and Paul I, on the Continent; and in England many of the precentors were raised to the episcopate or an abbacy, and were usually recommended for their office by their learning as well as for their musical skill, like Eadmer and John of Thanet at Canterbury, Simeon of Durham, Somerset of Malmesbury, and Walsingham of St. Alban's. Monks in their monasteries followed the example of the clergy in their churches, and Lérins became the school of southern France. Some conventual rules, such as those of Hilarius, Macarius, and Serapion, allowed only the abbots to chant. Women joined in the chant, as appears from Gregory of Nazianzum, and Isidore of Damietta. The Capitulars permitted them to sing the rite antiphonally with men at funerals: and the Councils of Châlons and Aix-la-Chapelle, in the 19th century, desired nuns to sing the offices."

Chantal, Jeanne Françoise Frémyot de, a French abbess, was born at Dijon, Jan. 23, 1572. When twenty years of age she married Christophe de Bussy-Rabutin, baron of Chantal, by whom she had six children. After the assassination of her husband, in 1604, she placed herself under the spiritual guidance of Francis of Sales, and at his advice she founded, in 1610, the Order of Visitation at Annecy. When she died, Dec. 13, 1641, the order had already eighty-seven convents. Pope Benedict XIV beatified her in 1751, and Clement XIII canonized her in 1767. Her letters were published by Edouard de Barthélemy (Paris, 1860). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v. (B. P.)

Chantelou (Lat. *Cantalupus*), Claude, a French Benedictine, was born at Vion, in Anjou, in 1617. He entered as a novice at Fontevrault, but in 1640 took the vows at St. Louis of Toulouse, a monastery of the congregation of St. Maur. He went later to St. Germain-des-Prés, and was commissioned with revising some editions of the fathers. He died at Paris, Nov. 28, 1664, leaving, *Règle de Saint-Basile* (1660, 8vo): — *Sermons de Saint-Bernard* (1662, 4to). Claude Chantelou is believed to have been author of *La Carte Bénédictine*, published in 1726, under the name of *Frédéric le Chevalier*, and of the collection entitled *Bibliotheca Patrum Ascetica* (1661–64, 5 vols. 4to). He was also one of the collaborators of Luc d'Achéry for the *Spicilegium*, and of Mabillon for the *Acta*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chantrey, *Sir* Francis, an eminent English sculptor, was born in 1782, at Norton, in Derbyshire. He received some instruction from John Raphael Smith, and in 1802 he advertised in the Sheffield papers to take crayon portraits. Shortly afterwards he visited Edinburgh and Dublin, and then London. In 1817 he was elected an associate of the Royal Academy. He was employed upon several statues for St. Paul's, besides designs for church sepulchres. He died in 1841. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Chanukah was a Jewish festival of dedication or purification, which lasted eight days, during which everybody burned lights, each day one more than the preceding, and said prayers, but did no work as long as these lights burned. It was believed to have been instituted by Judas Maccabæus in memory of the repossession of the Temple, after its profanation by strange gods. Many fables of brutal ceremonies were said (by enemies) to have been practiced, which called forth the most cruel persecutions of the Jews on the part of their foreign masters. See Dedication.

Chanut, Pierre-Martial, a French theologian and translator, was abbe of Issoire, chancellor of queen Anne of Austria, and visitor-general of the Carmelites. He died Nov. 13, 1695, leaving *Seconde Apologie de Justin pour les Chrétiens* (from the Greek, Paris, 1670, 12mo), under the assumed name of *Pierre Tondet*, and in 1686, under the true name of the author:—*Catéchisme du Concile de Trente* (ibid. 1693, 12mo):—*Vie et Œuvres de Sainte Thérèse* (written by herself, and translated from the Spanish, ibid. 1691, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chaos, in Greek mythology, was the primitive element, the formless, out of which everything arose—the deities, as well as heaven, air, earth, and sea, and all their inhabitants. Chaos united with Darkness (Caligo) and produced Æther, Day, Erebus, and Night. The pairs again united, and thus Æther and Day produced Heaven, the Earth, and the Sea. Erebus and Night had as their children, Fate, Age, Death, Sleep, Dreams (Phantasus, Morpheus, Momus), the Parcæ, Discord, Misery, Revenge, Sympathy, and finally the Hesperidæ (Ægle, Hesperia, Arethusa). From the Earth and the Sea there descended a no less numerous offspring, Pain, Crime, Fear, Falsehood, Perjury, Intemperance, the Furies, Pride; also the Ocean, Pontus, Tartarus, Themis, and the Titans. It is plain that here are only personified powers or attributes of nature, and that these in the course of production were gradually separated more and more, until the Titans and the deities quarrelled about the land, which finally was peopled with human beings by Prometheus when he secured the fire from Olympus. See Cosmogony.

Chapeauville (or **Chapeaville**), Jean, a Belgian theologian and historian, was born at Liege, Jan. 5, 1551. He studied first at Liege and at Cologne, and then at the University of Louvain, where he received the title of doctor of theology. On his return to his native place (1578) he was appointed examiner of the synod, and the following year pastor of St. Michel, and canon of the Church of St. Pierre. He next taught theology in several seminaries, and showed the greatest devotion during the plague which desolated Liege and its neighborhood in 1581. He was successively inquisitor of the faith, canon of the cathedral, grand penitentiary, grand vicar of the prince-bishop, Ernest of Bavaria, archdeacon and provost of the chapter of St. Pierre. Chapeauville was honest, grave, and laborious, but he condemned Jean Delvaux, subprior of the Abbey of Stavelot, as guilty of magic, and delivered that unfortunate monk to the secular arm. Chapeau-

ville died at Liege, May 11, 1617, leaving several works, of which the principal are, *De Casibus Reservatis* (Liege, 1596, 8vo; Louvain, 1637, 12mo):—*Vita et Miracula Sancti Perpetui, Episcopi Trajectensis* (Liege, 1600, 8vo):—*De Necessitate et Modo Ministrandi Sacramenta Tempore Pestis* (Mayence, 1612, 8vo):—*Qui Gesta Pontificum Tungrensium, Trajectensium, et Leodiensium Scripserunt* (Liege, 1612–16, 3 vols. 4to), esteemed as a collection of histories originating from Liege, with critical notes. After the death of the author, an abridgment of his life was put at the head of the first volume (May 11, 1617), and the work, with the date of 1618, received the following title: *Historia Sacra, Profana, nec non Politica*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.; Wetzer u. Welte, *Kirchen-Lexikon*, s. v.

Chapel. Chapels may be divided into several classes: (1) as regards their relation to other churches; being (*a*) dependent on the church of the parish, or (*b*) independent, in some cases even exempt from episcopal visitation. (2) As regards their material structure; being (*a*) apartments in palaces or other dwellings; (*b*) buildings forming part of or attached to convents, hermitages, or the like; (*c*) buildings forming appendages to larger churches; (*d*) sepulchral or other wholly detached buildings.

The following classification has sometimes been made:

(1) Isolated or detached buildings for religious worship annexed or affiliated to mother churches, without the right of having a font or cemetery; called in the statutes of Canute, "a field church," and in modern times chapels of ease. (2) Those attached to a palace, castle, mansion, or college, less generally known as oratories; the earliest recorded in a college or university is at Paris in 1254. (3) Chantries, or internal buildings within a church. (4) An aisle furnished with its own altar, chalice, paten, cruets, basin, pyx, and sacring-bell. (5) A set of vessels and vestments used in the service of the church, as when we read that a bishop bequeathed his chapel to a cathedral. (6) A well chapel, like that of the Perpendicular period, at Hempstead, Gloucestershire, or the still more famous St. Winifred's at Holywell, where the bath, which was a place of great resort, is star-shaped, and was formerly enclosed with stone screens; round it is a vaulted ambulatory, and in front there is an entrance porch; in the upper story there is a chapel. The chapels of the first class are not permitted to contain a font, and usually have no cemetery. The Saintes Chapelles of Paris, Vincennes, Dijon, Riom, Champigny, and Bourbon, so called as containing presumed relics of the Cross, were peculiar to France. That of Dijon is called the Palatine, from the palace of the dukes of Burgundy, in which it stood.

A strictly accurate division is, however, impossible, as some cases may be placed in either class. It is also impossible to draw a clear line between churches and chapels with regard to their material aspect, some of the latter being too important in a historical point of view, or too extensive and magnificent, to be omitted from any attempt to trace the progress of church building.

"In the 11th century, when the practice of building crypts or subterranean churches fell into desuetude, the chapel became an integral portion of the upper structure; usually there were three at the east end, one in the centre dedicated to St. Mary, set between two adjuncts. In the 12th century chapels were multiplied round the sanctuary; throughout the Norman style they were apsidal, but gradually became polygonal. In the 13th century, the Eastern chapels were added in still greater numbers round the choir; at Tours there were as many as fifteen. In this and the succeeding century chapels were erected between the buttresses of the nave-aisles. These are common abroad; and occur at King's College (Cambridge), and at Windsor, at Lincoln, in the presbytery, and formerly there was one in the nave at Canterbury.

"In England there are a group of chapels round the presbytery at Westminster, Tewkesbury, Pershore, radiating from the main building, but it was an uncommon arrangement, like the external range of chapels in the naves of Chichester and Manchester; and the lateral or transeptal line (as at Gurk) of those at Fountains, Peterborough, the Nine Altars of Durham, formerly at Bridlington, and that recently destroyed at Hexham, and the second or choir transept, as at Salisbury, Lincoln, and Canterbury. Chapels were usually founded as sepulchral chantries and maintained by families of distinction, by the bequests of ecclesiastics, and very frequently by confraternities and guilds. They resemble in many particulars the cubicles or side rooms of churches, which Paulinus of Nola says were allotted for prayer, devout reading, and commemoration of the departed; but they were no doubt rendered indispensable by the multiplication of altars which blocked up the nave and aisles, and by the enclosure of the choir with screens; and in foreign churches to strengthen the enormous stride of the buttresses, which was necessary to support the vast height of the walls, weakened by being pierced with a large clerestory. In order to provide still more room, aisles were added on either side of the transept, and in some cases there were both upper and lower chapels, as at Christchurch (Hants), and St. John's (Chester), like that built over the Cluniac ante-churches.

"In conventual establishments there was a chapel of the infirmary and a chapel of the guest-house. Occasionally we find chapels in towers, as at Canterbury and Drontheim; in western towers the dedication was usually to St. Michael, as the conductor of souls to Paradise. In Christchurch (Hants) and at Bury St. Edmund's and Abingdon there were several chapels built in the cemetery and close, and this may have been a not uncommon arrangement, until such parasitical buildings were absorbed into the central minster after its reconstruction with larger dimensions on a grander scale. In the Eastern Church at Moscow, Blanskenoi, on Mount Athos, and in several parts of Ireland, there were similar groups, usually seven in number, probably to preserve the principle of having only one altar in a church."

I. *Domestic Chapels.*—The earliest existing example of this class is probably the small chapel now known as the Sancta Sanctorum (originally St. Lawrence) in the fragment of the ancient palace of the Lateran which still remains. It was the private chapel of the popes, and appears to have existed as early as A.D. 383; for pope Damasus then placed there certain relics (MSS. *Bibl. Vat.* ap. Baronius). It is a small oblong apartment on an upper floor. The example next in date has, fortunately, been singularly well preserved. It is the domestic chapel in the archbishop's palace in Ravenna, constructed or decorated by archbishop Peter Chrysologus (elected A.D. 429). Of the same character is the chapel at Cividale, in Friuli, which, although forming part of a Benedictine convent, as it measures only thirty feet by eighteen feet, can hardly have been other than a private chapel, probably of the abbot. It is attributed on historical evidence to the 8th century. It is a parallelogram without an apse, about two fifths being parted off by a low wall, to serve as a choir.

II. *Conventual Chapels* were intended for the private and daily use of the community. In some instances even more than two chapels existed in a monastery; for Adamnan (*De Situ Terrae Sanctæ*, ii, 24) says that at Mount Tabor, within the wall of enclosure of the monastery, were three churches, "non parvi ædificii." In the tower or keep of the convent of St. Macarius in the Nitrian valley are three chapels, one over the other (Sir Gardner Wilkinson, *Handbook of Egypt*); but it does not appear what their date is.

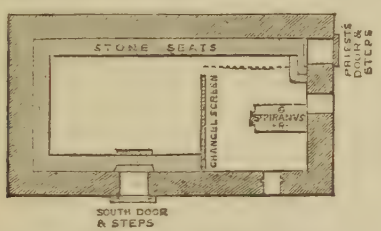
In Ireland there still exist some small chapels which may be assigned with probability to very early dates. Mr. Petrie (*Ecclesiastical Architecture of Ireland*, p. 133) thinks that such structures as the oratory at Gallerus, in Kerry (shown on p. 893), may be considered to be the first erected for Christian uses, and at least as ancient as the conversion of the Irish by St. Patrick. This example measures externally twenty-three feet by ten, and is sixteen feet high, the walls being four feet thick. It has a single window in its east end. As early as the 5th or 6th centuries are such buildings as Tempull Ceannanach, island of Arran, bay of Galway; Church of St. MacDara, island of Cruach Mhic Dara, which are simple quadrangular buildings, without distinction between nave and chancel. Others, apparently of equal antiquity, have a small chancel attached to the nave, and entered by an archway. In no case is an apse found in Ireland.

Many of these small chapels were built of wood, and were known as "Duirtheachs," or "Dertheachs," (i. e. *house of oak*). Buildings of very similar character exist in Cornwall, and their foundation is attributed to missionaries from Ireland: such was the chapel of Perran-

Oratory at Gallerus.

zabuloe, or, St. Piran in the Sand, said to have been founded by St. Piran (or, as he is called in Ireland, St. Kieran) in the 5th century. It had been completely buried in the shifting sand of the coast, but in 1835 the sand was removed, and the building discovered in an almost perfect state.

III. *Parochial Chapels.*—Structures of the third class, those attached to churches, may be divided into several sections, according as they form part of the main building above ground, or are connected with the main building, but distinct from it; and as they are under ground, like vaults.



Plan of Chapel of St. Piran.

1. *Above Ground and Connected.*—One almost unique example falling under this section in very ancient times exists in the church of Romain Motier, where the upper story of the narthex has a small apse on the east, and was therefore probably intended to serve as a chapel; it is nearly square in plan, and divided into three aisles by two ranges of columns supporting groined vaults. As the church of which this forms a part was a large conventual one, this was probably intended to serve as the smaller chapel generally found in convents. The church is believed to date from 753, the narthex to be somewhat later.

2. *Above Ground and Separate.*—The chapels which belong to this section, viz. those attached to churches, but distinct buildings, are not very numerous, and in most cases their primary object was sepulchral. Such the three attached to the Church of San Lorenzo at Milan would appear to have been, though that on the south may have been a baptistery, and that on the north a porch or vestibule.

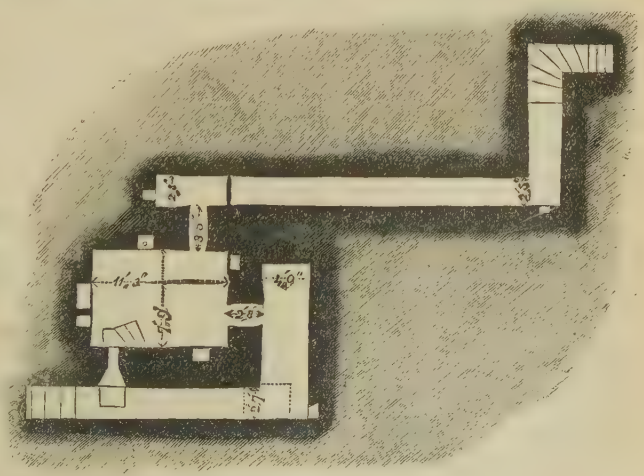
The practice of constructing such appendages to a church continued exceptional. None appear on the plan for the monastery of St. Gall, no doubt prepared between 820 and 830; nor do any seem to have formed parts of the minster of Aix-la-Chapelle.

In the East the rule has always been to have only one altar in a church; and chapels have, therefore, rarely formed parts of churches, but are sometimes found attached to them. An instance of the latter would appear to exist in a church of St. Demetrius at Thessalonica; and to the Convent of St. Catherine on Mount Sinai six chapels are attached on each side of the nave, but these are doubtless not of the original fabric.

3. *Subterraneous Chapels*, or crypts (q. v.). We have probably an instance in the remains of the Basilica of San Stefano, in Via Latina, built by pope Leo I, 440–461, at Rome. Where, however, no chamber existed, a crypt was not constructed. Hence, in the earlier churches of that city, we find no crypt forming part of the original plan, but small excavations under the altar, to receive some holy corpse brought from the extramural cemeteries. In San Apollinare-in-Classe, at Ravenna, a crypt appears as part of the original structure; it consists of a passage running within the wall of the apse, and another passing under the high-altar.

Although French antiquaries (Martigny, *Dict. des Antiq. Chrét.* art. Crypte) have claimed a very high antiquity for crypts under several churches in France, they are probably not structural crypts. Two crypts, however, exist, which were, it would seem, structural; these are those of St. Irenæus (founded in the 4th century) at Lyons, and of St. Victor at Marseilles (5th century).

Two remarkable crypts exist in England, one in the cathedral of Ripon, and the other in the abbey church of Hexham; both attributed to St. Wilfrid (A.D. 670–678). The model which he followed was evidently not the "confessio" of a church, but the cubiculum and galleries of a Roman catacomb. Crypts existed in the Saxon church of Canterbury, in the plan for the Church of St. Gall (made about 800), and there is one in the Church of Brixworth, Northamptonshire. A remarkable crypt, or "confessio," exists under the raised presbytery of the Church of St. Cæcilia at Rome, and apparently dates from the construction of the building by pope Paschal I. (817–824). It consists of a vaulted space south of the altar (the church stands nearly north and south), a passage running round the interior of the apse, and another passage running south from the north end of the former, but stopped by a mass of masonry supporting the high-altar. Within this mass is a sar-



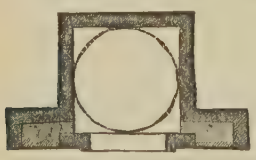
Plan of the Crypt under Ripon Cathedral.

Kalybé at Um-es-Zeitûn.

cophagus, containing the body of the saint. See CONFESSIO.

4. *Sepulchral Chapels*, or Mausoleums (q. v.), were constructed at a very early period. The greater part of the chambers in the catacombs near Rome may be considered as belonging to the class of sepulchral chapels. At what time the practice of placing an altar and of celebrating the eucharistic service in a sepulchral chapel was first introduced cannot be stated with precision. As, however, the practice of praying for the dead existed in the 4th and even in the 3d century, it seems not unlikely that the practice of placing altars in sepulchral chapels may have come into use in the former of those periods. Perhaps the earliest undoubted instance of such a chapel is that of the "Templum Probi," a small basilica attached to the exterior of the apse of St. Peter's at Rome, and built by Sixtus Anicius Petronius Probus, who died A.D. 395. See CELLA.

IV. *Detached* chapel-like buildings not attached to convents, and not sepulchral, are seldom met with, though probably once common. In most instances they have perished either from time or neglect. In the Haurân, however, where since the 6th century the ruined cities have been uninhabited and the country a desert, many buildings which Count de Vogüé (*La Syrie Centrale*, Avantpropos, p. 8) considers to have been oratories or chapels still exist. A good example of these Kalybés is that of Um-es-Zeitûn, which an inscription engraved on its front shows to have been built in A.D. 282.



Plan of Kalybé.

One example may be mentioned of a detached chapel of an early date, which was not necessarily sepulchral, that, namely, built by pope Damasus (367–385) near the baptistery of the Lateran at Rome, but not now in existence.

Chapelle, Armand Boisbeleau de. See LA CHAPELLE, ARMAND.

Chapelle (*de Jumilhac*), **Pierre Benoît**, a French theologian and Benedictine of St. Maur, was born at Saint-Jean-Ligoure. After having been visitor of the province of Bretagne in 1651, of Toulouse in 1654, and assistant of the general of his order in 1657, and also superior of several monasteries, he retired to the abbey of St. Germain-des-Prés, where he ended his days, March 22, 1682. He left *La Science et la Pratique du Plain-Chant* (Paris, 1677). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chapels, UNION, is a name given to those places of worship in which the service of the Church of England is performed in the morning, and the service of Dissenters in the evening.

Chaperon, NICOLAS, a French engraver, was born at Chateaudun in 1596, and studied painting under Simon Vouet. He visited Rome for improvement, and remained several years, in which time he published his set of fifty-two plates from the loges of Raphael in the Vatican. The following are some of his original works: *The Holy Family*; *The Virgin Suckling the Infant*. He died in 1647. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Chapin, Almon, a Methodist Episcopal minister, was born at Kirkland, N. Y., Nov. 5, 1809. He was very precocious in childhood; experienced conversion at the age of sixteen; began school-teaching three years later, and settled on a farm in Oswego County, in 1835. He was reclaimed from a backslidden state in 1839, licensed to exhort in 1840, and in 1842 entered the Black River Conference. In 1859 he became superannuated, and sustained that relation to the close of his life, Dec. 1, 1878. Mr. Chapin was an excellent preacher and pastor, a judicious counsellor, and a highly esteemed friend. See *Minutes of Annual Conferences*, 1879, p. 59.

Chapin, Alonzo B., D.D., a Protestant Episcopal clergyman, was born in 1808 at Somers, Conn. He practiced law for six years, entered the ministry in 1838, and was rector of the Church in South Glastonbury for several years, until about 1856; subsequently he removed to Hartford, to devote himself more especially to literary work, and died there, July 9, 1858. He wrote several works, among them, *The Primitive Church* (1845):—*Gospel Truth* (1847):—besides numerous pamphlets and contributions to periodicals. See *Prot. Episc. Almanac*, 1859, p. 90; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Chapin, Asahel, a Baptist minister, was born at West Springfield, Mass., July 20, 1804. He graduated at Amherst College in 1829, and at the Newton Theological Institution in 1833. He was ordained at Ashtabula, O., Feb. 13, 1834, where he remained about one year and then removed to Buffalo, N. Y., and was pastor in 1836 and 1837; then pastor at Jamestown, from 1837 to 1843; at Tariffville, Conn., in 1846 and 1847; Second West Springfield, Mass., from 1847 to 1849; Second Holyoke, from 1849 to 1852; Galena, Ill., from 1852 to 1856; Vinton, Ia., from 1856 to 1863; Dubuque, from 1863 to 1870. On leaving Dubuque, he removed to Rice, Peace Co., Kansas, where he resided without charge the remainder of his life. See *Newton General Catalogue*. (J. C. S.)

Chapin, Augustus Lyman, a Presbyterian minister, was born at Springfield, Mass., Jan. 16, 1795. He prepared for college at West Springfield Academy, Albany, N. Y.; graduated at Yale College in 1817; next taught at Georgetown, D. C.; entered Princeton Theological Seminary in 1819, and remained there two years and two months. He was licensed by the New Brunswick Presbytery, Oct. 2, 1822; was a missionary at Manchester, N. Y., and vicinity, in Ontario County, from December, 1822, to October, 1823; was stated supply at Clarkson, at Madison, and at Wolcott, after which, from sick-

ness, he was laid aside for three years. He was ordained at Oxford, N. Y., Sept. 30, 1830, as an evangelist; was stated supply there, 1829–30; at Walton, 1831–33; and at Lexington, from Nov. 15, 1833, to Sept. 19, 1839. After this he served the churches in Galway, West Turin, and Leyden, residing at Amsterdam, from whence he removed to Illinois, and died at Galesburg, Nov. 7, 1878. See *Necrological Report of Princeton Theol. Sem.* 1879, p. 15.

Chapin, Edwin Hubbell, D.D., an eminent Universalist minister and lecturer, was born in Union Village, Washington Co., N. Y., Dec. 29, 1814. His parents, who were of New England origin, removed to Bennington, Vt., while he was yet a boy, and he received his early education at the Bennington Seminary. After completing the course prescribed in that institution, he began the study of law in Troy, N. Y. This, however, he soon abandoned, and, removing to Utica, he undertook the duties of assistant editor of *The Magazine and Advocate*, a periodical devoted to the interests of Universalism. About this time he appears to have determined upon entering the ministry, and in 1837 he was ordained, and began to preach in Richmond, Va., where he was pastor of a congregation composed of both Unitarians and Universalists. Mr. Chapin remained in Richmond until 1840, when he removed to Charlestown, Mass. After six years' service in the latter city, he was called to the charge of the School Street Universalist Church, in Boston, becoming the colleague of the Rev. Hosea Ballou. In 1848 he was invited to the pastorate of the Fourth Universalist Church in New York city. The society was then worshipping in a church at Murray and Church streets. His preaching proved exceedingly popular, the house inadequate to contain those who came to listen, and the congregation removed to a church at Broadway and Twentieth Street. In 1852, the church belonging to the Unitarian society (All-Souls'), under the Rev. Dr. Bellows, in Broadway, between Fourteenth and Fifteenth streets, was purchased. Dr. Chapin's preaching continued to be highly attractive, and his congregation increased largely in numbers, respectability, and wealth. Ultimately the society became established as the Church of the Divine Paternity, in the building at Fifth Avenue and Forty-fifth Street, which was dedicated in 1866. He continued pastor of this congregation until his death, which occurred Dec. 26, 1880, after about two years of illness, during only the latter of which, however, he had been obliged to relinquish his duties.

Although a devoted pastor, Dr. Chapin found time for other public labors. When the lecture system was at the height of its popularity, he was among the most popular of speakers, his services in that capacity being constantly in demand. His pleasing address, his genial and earnest way of considering popular topics, and the excellent didactic quality of his addresses, made him a favorite in all parts of the country. He himself once said jocosely that he lectured for "F. A. M. E.;" that is, as he laughingly explained, for "Fifty And My Expenses." But afterwards he must have received much more than fifty dollars each for his lyceum discourses. Several years before his decease he retired almost wholly from the lecture platform. In 1850 Dr. Chapin went to Europe, having been elected a delegate to the Peace Congress at Frankfort-on-the-Main. Here he made an address, which was received with much approbation. During the war of the Rebellion, he distinguished himself by the ardor of his patriotism. When the flags of the New York regiments were delivered to the keeping of the state, Dr. Chapin delivered an oration of special power and eloquence. Those who were present at the funeral services of Horace Greeley, which were solemnized in Dr. Chapin's church, will well remember the touching remarks which he made, and his pathetic tribute to the memory of his "dear friend" and "honored associate." A deep interest was taken by Dr. Chapin in all charitable and benevolent movements, and he was associated in the management of several of them. He was trustee of the Bellevue Medical College and Hospital. He was also a member of the New York Historical Society and of the Century Club. The Chapin Home for Aged and Indigent Men and Women, in this city, was named in his honor. Few men have been more entirely successful in winning public love and sympathy. His intellectual qualities were of a high order; he was eminently fitted to enjoy social pleasure; and the kindness of his nature made him hosts of friends, and kept them through all vicissitudes. His particular denomination was very fond of him, and rightly considered him one of its foremost men. But he was himself anything but a sectarian, and was willing to co-operate with Christians of all denominations in every good work. He was well known throughout a great part of the country, and universally esteemed and admired.

Dr. Chapin was a strong, powerfully built man, almost six feet in height. He weighed over two hundred pounds when in good health. His broad face and firmly set mouth indicated vigor of intellect and earnestness of purpose. He wore a beard, which was almost white, and his upper lip was shaven. His hair was brown, and his eyes were a light gray.

He published several volumes of *Sermons*, and among his other printed works are, *Crown of Thorns; a Token for the Suffering* (1860):—*Discourses on the Beatitudes* (1853):—*Discourses on the Lord's Prayer* (1850):—*Duties of Young Men* (1855):—*Duties of Young Women* (1863):—*Hours of Communion* (1844):—*Humanity in the City—Discourses:—Moral Aspects of City Life:—Providence and Life—Sermons:—True Manliness:—Discourses on the Book of Proverbs:—Characters in the Gospels:*—and he also compiled, with J. G. Adams, *Hymns for Christian Devotion* (new edition, 1870). See *N. Y. Tribune*, Dec. 28, 1880; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Men of the Time*, s. v.

Chapin, Harvey (1), a Methodist Episcopal minister, was born at Tyringham, Mass., Oct. 2, 1787. He removed with his parents, at the age of nine, to Paris, N. Y., where he was converted in his eighteenth year. He began exhorting four years later; was ordained deacon in 1818, elder in 1826, and in 1832 entered the Black River Conference. He died Sept. 14, 1861. Mr. Chapin possessed tender sensibilities, a warm, sympathetic heart, sound understanding, and a large stock of energy. See *Minutes of Annual Conferences*, 1862, p. 110.

Chapin, Harvey (2), a Presbyterian minister, was born in the state of New York in 1798. In 1843 he was licensed by Wyoming Presbytery, and stationed at Lancaster Presbyterian Church. In 1855 he removed to the state of Missouri, and organized a Presbyterian Church in the town of Owatouna, over which he was pastor for several years. He removed to Tipton, Mo., in 1865. On July 29, 1866, his residence was burned, and he perished in the flames. See Wilson, *Presb. Hist. Almanac*, 1868, p. 77.

Chapin, Jason, a Congregational minister, was born in New Hampshire in 1801. He graduated at Amherst College in 1828, and at Andover Theological Seminary in 1831; and was ordained Sept. 26 of that year. He labored first as a home missionary, and then became stated supply at Madison, O., until 1833; at Jefferson, in 1834, and thereafter at West Church, Farmington, at the same time teaching, until his death in 1846. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 92.

Chapin, Joel, a Presbyterian minister, graduated at Dartmouth College in 1791, at the age of thirty. After preaching as a missionary at North Bainbridge, N. Y., for a considerable time, he was installed pastor of the Church in that place in 1798, and died there in 1845. Although feeble in health, he was fervent in piety, and eminently skilled in transacting ecclesiastical business. See Sprague, *Annals of the Amer. Pulpit*, iv, 141.

Chapin, John Marvin, a Congregational minister, was born at Springfield, Mass., May 15, 1844. He began preparation for college at Westfield Academy, afterwards attended Williston Seminary, then studied under Rev. Henry M. Colton, of Middletown, Conn., and in 1868 graduated at Yale College. For a short time he was clerk in an insurance office in Springfield, but soon after was engaged to preach in North Blandford. In June, 1872, he graduated at the Theological Institute of Connecticut, and then received a call to the old parish church of West Springfield, where he was ordained and installed pastor, June 19 following. He died there, Oct. 25, the same year. See *Cong. Quarterly*, 1873, p. 439.

Chapin, Pelatiah, A.M., a Baptist minister, was born in 1747 at Belcher, Mass., and at the age of twenty-one became a member of a Congregational Church. Subsequently he was ordained pastor of the Congregational Church in Windsor, Vt., where he remained about ten years, and then for several years preached in various places in Vermont, Maine, and New Hampshire. In 1806 he became a Baptist, and was reordained June 11 of that year. He continued to labor in different places until about two years before his death, which took place at Compton, N. H., May 22, 1838. Although in his younger days not favored with opportunities for acquiring a finished education, yet he later improved his time and talents for the acquisition of knowledge. (J. C. S.)

Chapin, Seth, a Congregational minister, was born in Massachusetts. He graduated at Brown University in 1808, and spent more than two years in Andover Seminary. He was ordained Jan. 1, 1812; was pastor at Hillsborough, N. H., from 1812 to 1816; occasional preacher at Rowley, Mass., Mansfield, Conn., etc., from 1816 to 1819; pastor at Hanover, Mass., from 1819 to 1824; stated supply at East Haddam, Conn., in 1825; at Hunter, N. Y., from 1825 to 1827; at Attleborough, Mass., for a time; at West Granville, from 1833 to 1835; was without charge from 1835 to 1842; and pastor at Providence, R. I., from 1842 until his death there, April 19, 1850. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 20.

Chapin, Walter, a Congregational minister, was born at West Springfield, Mass., in 1779. He attended the Westfield Academy, and graduated at Middlebury College in 1803. For a year thereafter he was preceptor of the Royalton Academy; and in 1804 and 1805 was tutor in Middlebury College. He afterwards studied theology under Rev. Dr. Lathrop of West Springfield; served as missionary in northern Vermont, and, from 1810, as pastor in Woodstock, Vt.; for seven years, was secretary of the Vermont Domestic Missionary Society; from 1822 to 1827 belonged to the corporation of Middlebury College; from 1821 to 1824 was editor of the *Evangelical Monitor;* and died July 22, 1827. See Sprague, *Annals of the Amer. Pulpit*, ii, 481.

Chapin, William Arms, a Congregational minister, was born at Newport, N. H., Dec. 8, 1790. He graduated at Dartmouth College in 1816; taught several years in Virginia; was licensed in 1821, and preached at Craftsbury, Vt., from 1821 to 1827, and at Greensborough from 1835 until his death, Nov. 27, 1850. Mr. Chapin was noted for his imperturbable calmness and for his soundness of judgment. As a preacher he was methodical and slow, and in doctrine a strict Calvinist. See *Cong. Quarterly*, 1864, p. 158.

Chapin, William Wilberforce, a Congregational missionary, was born at Somers, Conn., Dec. 2, 1836. He graduated at Williams College in 1860, and at Andover Theological Seminary in 1863. He was immediately ordained at Somers, and sailed for India, where he rapidly acquired the language, and was assigned a station at Pimplus, fifty miles from Ahmednugger. He died there March 22, 1865. See *Cong. Quarterly*, 1866, p. 39.

Chaplain is (1) a priest who officiates in a collegiate or private chapel at a particular altar; (2) a clerical vicar or beneficiatus in a foreign cathedral; (3) the domestic preacher of a peer. An archbishop may have eight, a duke or bishop six, a viscount four, the lord chancellor, a baron, and K.G., three, a marquis or earl five, a dowager, the dean of the chapel, the master of the rolls, lord almoner, the lord treasurer, and secretary to the queen, each two; the lord chief-justice of the queen's bench and the warden of the cinque ports each one. (4) Chaplains in ordinary to the queen are priests who serve in rotation as preachers in the chapel royal. The dean of St. Paul's, if a royal chaplain, or if no royal chaplain is present, presides at the opening of each new convocation.

The word *chaplain* designated an assistant priest, and generally an officiating priest. Their annual wage was six marks, in the 14th century. They were called vice-curates, in absence of the parish priest; the assistant curate was properly called a conduct. They were removable by the rector.

Chaplains at Pisa are divided into two classes: (*a*) thirty-two participants in the daily distribution, wearing a violet robe, and called chaplains of the Quinterno, from the name of the register-book. They form a college called the Chaplains' University, which is presided over by four superintendents, and has its own chancery seal and buildings. (*b*) Twenty simple chaplains, without any share in the quotidian, wearing a cowl on the left shoulder; they do not attend the hours, and are incapable of promotion into the staff of the cathedral, but simply serve chantries.

CHAPLAINS, MILITARY (*Aumôniers d'Armée*). St. Boniface, in his first council in Germany, ordered that every commander should keep a priest to shrive his soldiers on the eve of a battle. In the time of Charlemagne, and before the battle of Hastings, it was the custom to confess and communicate the troops before an engagement. In nearly all Christian nations chaplains are a regular part of the army staff.

Chaplain, JOHN FRANCIS, D.D., a Methodist Episcopal minister, was born at Trappe, Talbot Co., Md., Oct. 16, 1824. He graduated at Dickinson College in 1846, and was soon afterwards converted. Leaving prospects of great promise in secular pursuits, he began to preach in 1851. In 1852 he joined the Philadelphia Conference, in which he spent his life, serving eleven of its best pastorates, and one term as presiding elder. He was a delegate to the General Conference in 1876, and was chosen as a reserve delegate three times. He died Aug. 7, 1880. In learning and ability he took high rank, but was so conscientious that he wasted no time on studies other than those relating to the kingdom of God and the spiritual life. His preaching was scriptural, methodical, and simple. His ministry was a labor of love, and his death-scene most glorious. See *Minutes of Annual Conferences*, 1881, p. 73.

Chaplet. It was anciently the practice of some churches to crown the newly baptized with a chaplet or garland of flowers.

Chaplin, Alexander, A.M., a Scotch clergyman, was born at Barnhills, parish of Bervie, March 17, 1719. He took his degree at King's College, Aberdeen, in 1737, and was licensed to preach in 1743; presented by the king to the living at Kinnell in 1754, and ordained. He died May 6, 1813, leaving an *Account of the Parish.* See *Fasti Eccles. Scoticanæ*, iii, 801.

Chaplin, Benjamin, a Congregational minister, was born in that part of Pomfret, Conn., which is now called Hampton, Sept. 16, 1733. He graduated at Yale College in 1763; studied divinity at Sutton, Mass., with Rev. Dr. Hall; was ordained pastor of the Second Church in Sutton, now Millbury, Nov. 14, 1765, and was dismissed March 6, 1792. Subsequently he lived with his children, and finally died at Hardwick,

Dec. 13, 1822. He published several controversial works on doctrinal subjects, among them a volume entitled, *On the Sacraments*. He was a man of power and originality. See *Hist. of Mendon Association*, p. 103. (J. C. S.)

Chapman, Abner W., a minister in the Methodist Episcopal Church South, was born in New Cambridge, N. Y., June 9, 1812. He was left an orphan at the age of four, and wholly to his own discretion when fourteen, but acquired a good education. For some time he was principal of the preparatory school of Augusta College, Kentucky; afterwards master of a school in Vicksburg, Miss.; and finally president of a female institution, under the patronage of the Mississippi Conference. In 1835 he was licensed to preach; and in 1839 united with the Mississippi Conference, labored two years, and then located; again entered the effective ranks in 1849, and labored with great zeal and fidelity until his death, June 21, 1850. Mr. Chapman was diligent, greatly beloved, and eminently useful. See *Minutes of Annual Conferences of the M. E. Church South*, 1850, p. 308.

Chapman, A. H., a Cumberland Presbyterian minister, son of Rev. Alexander Chapman, and brother of Rev. B. C. Chapman, pastor of the Cumberland Presbyterian Church in Selma, Ala., was born Sept. 13, 1813. He was received by the Logan Presbytery, was licensed and ordained, and devoted himself mainly to itinerant preaching in the upper portion of his presbytery. He died Aug. 22, 1849, in Greene County, Tenn. See Beard, *Biographical Sketches*, 2d series, p. 173.

Chapman, Alexander (1), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1695, was licensed to preach in 1701, was called to the living at Moneydie in 1702, and to Dunbarny in 1716, but the presbytery refused consent. He died Aug. 3, 1716, aged forty years. See *Fasti Eccles. Scoticanæ*, ii, 653.

Chapman, Alexander (2), a Cumberland Presbyterian minister, was born in Bucks County, Pa., Jan. 2, 1776. When he was twenty years old he removed with his parents to Tennessee. In 1805 he went to Kentucky, and was received by the Cumberland Presbytery as a candidate for the ministry, at the Red River Meeting House. In March, 1811, he was licensed by the new Cumberland Presbytery, which met for the first time at Big Spring, Wilson Co., Tenn. He was ordained at Mt. Moriah, Logan Co., Ky., in February, 1813. Under instructions from the Missionary Board he went to Illinois, in 1820, preaching in Gallatin, White, Wayne, and Edwards counties. Mr. Chapman was one of the missionaries sent by the General Assembly, in 1831, to western Pennsylvania, and labored there about two months, but returned for a short time in 1832. He died Sept. 15, 1834. See Beard, *Biographical Sketches*, 2d series, p. 148.

Chapman, Benjamin, a Congregational minister, was a graduate of Princeton College. He was ordained March 17, 1756, and settled over the Congregational Church at Southington, Conn. He was dismissed from his charge Sept. 28, 1774, but continued to reside in Southington until his death, June 22, 1786. See Alexander, *Princeton College in the 18th Century*.

Chapman, Daniel, an English Wesleyan minister, was born in Sheffield in 1799. At the age of fifteen he united with the Church. Through the help of James Montgomery, the poet, and others, he was educated at Edinburgh University, where he honorably acquitted himself. On leaving the university, in 1826, he was received by the conference and sent to Burslem. He died, after much suffering, Nov. 10, 1856. He was a man of blandness of manners, kindness, high sense of honor, piety, and many eccentricities. His sermons were original, but unduly exuberant in language. See *Minutes of the British Conference*, 1857.

Chapman, Edward, an English Wesleyan preacher, was admitted to the ministry in 1804 at Cardiff, became a supernumerary at Croydon in 1840, and died Dec. 9, 1858, in the eighty-sixth year of his age. He was of devout and gentle spirit, walking with God. See *Minutes of the British Conference*, 1859.

Chapman, Epaphras, a Presbyterian minister, was born in Connecticut. He graduated from Yale College in 1816; studied theology for more than a year at Princeton Theological Seminary, and was ordained an evangelist by the Presbytery of New Brunswick, April 6, 1820. He became a missionary to the Osage Indians on the Arkansas river, and died Jan. 7, 1825. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 22.

Chapman, Ezekiel I., a Presbyterian minister, was born at Saybrook, Conn., Aug. 23, 1781. He was educated at Yale College, and during his course there was converted and united with the college church. In 1801 he joined the Congregational Association, and entered upon his labors as an evangelist in Ohio. In 1804 he was called to the First Presbyterian Church in East Bloomfield, N. Y., and he subsequently labored in the churches of Lima, Bristol, Livonia, Lebanon, Manlius, and Oneida Lake, all within the state of New York. He died at Oneida Lake, Madison Co., Aug. 1, 1866. See Wilson, *Presb. Hist. Almanac*, 1868, p. 78.

Chapman, Frederic William, a Congregational minister, was born at Canfield, Trumbull Co., O., Nov. 17, 1806. He graduated from Yale College in 1828, and from Yale Theological Seminary in 1832; and was pastor of the Church in Stratford, Conn., from 1832 to 1839, at Deep River until 1850, and at South Glastonbury for the next four years. From 1854 to 1863 he was principal of the high-school at Ellington, acting-pastor of the Church at West Stafford from 1856 to 1861, and at Bolton from 1861 to 1864. In the last-named year he became acting pastor of the Union Church, East Hampton, from which he went in 1866 to the Church at Prospect. In 1871 he removed to Rocky Hill, where he resided, without charge, until his death, July 21, 1876. He was a diligent student of the history of New England, and published, *Genealogy of the Chapman Family* (1854):—*Genealogy of the Pratt Family* (1864):—*Genealogy of the Trowbridge Family* (1872):—*Genealogy of the Buckingham Family* (eod.):—*Genealogy of the Coit Family* (1874):—*Genealogy of the Bulkley Family* (1875). He was a member of the New England Genealogical Society, Connecticut Historical Society, New Haven Colony Historical Society, and Buffalo Historical Society. See *Cong. Quarterly*, 1877, p. 412.

Chapman, George, a Scotch clergyman, was licensed to preach in 1764; appointed to the living at Kinfauns in 1765, and ordained; kept an academy for young men, and died Oct. 30, 1795, aged fifty-six years. He was a man "who had kindness of heart, integrity of conduct, gentleness of manners, cheerfulness of temper, and liberality of spirit." He published *An Account of the Parish*, and edited *Original Essays and Translations* (Edinb. 1780). See *Fasti Eccles. Scoticanæ*, ii, 646.

Chapman, George T., D.D., a Protestant Episcopal clergyman, of the diocese of Massachusetts, resided in Pittsfield in 1854; was officiating minister in 1857 at Lee, where he remained until 1859, when he removed to Newburyport, residing there during the rest of his life. He died Oct. 18, 1872, aged eighty-four years. See *Prot. Episc. Almanac*, 1873, p. 134.

Chapman, James (1), A.M., a Scotch clergyman, a native of Inverness, took his degree at King's College, Aberdeen, in 1695; was licensed to preach in 1699; appointed minister at Calder the same year, and ordained; transferred to Cromdale in 1702, and died Dec. 30, 1737, aged about sixty-three years. He wrote a *Memoir of the Family of Grant*, which is preserved in the Advocate's

Library, Edinburgh. See *Fasti Eccles. Scoticanæ*, iii, 231, 248.

Chapman, James (2), a minister of the Protestant Episcopal Church, was born at Elizabethtown, N. J., May 15, 1785. His early education was acquired at the academy of the late Dr. Barry, and subsequently he graduated from Princeton College. He pursued a theological course under the Rev. Dr. Hobart, afterwards bishop of New York; was ordained deacon in 1807, and was immediately engaged as assistant to the rector of Trinity Church, New York city, continuing in this relation until 1809, when he accepted a call to St. Peter's, Perth Amboy, N. J. In the following year he was ordained priest, and continued to serve St. Peter's until 1842, when he resigned. For twenty years he was a member of the Standing Committee, for a still longer period the treasurer of the Society for Promoting Christian Knowledge, and was frequently a delegate to the General Convention. During the latter years of his life he officiated gratuitously in Trinity Church, Woodbridge. He died at Perth Amboy, April 6, 1857. See *Amer. Quar. Church Rev.* 1857, p. 310.

Chapman, James Dyer, a Congregational minister, was born at Columbia, Conn, in 1799. He graduated from Yale College in 1826, and from the Yale Divinity School in 1830. From September, 1832, to September, 1833, he supplied the Church in Prospect, Conn. After preaching for a few years in different places without settlement, he was ordained pastor of the Church in Wolcott, Oct. 25, 1837, and remained until Nov. 4, 1840. His strong, outspoken anti-slavery principles aroused prejudice against him on the part of some of the community. The last ten years of his life he preached in Cummington, Mass., where he died, Dec. 19, 1854. See *Hist. of Wolcott*, p. 200.

Chapman, Jedediah, a Presbyterian pioneer minister, was born at Haddam, Conn., Sept. 27, 1741. He graduated at Yale College in 1762, and in 1766 he was licensed and installed as pastor of the Church in Orange, N. J. He adhered to the cause of American liberty during the Revolutionary War. In 1800 he was appointed missionary to western New York, and removed to Geneva, where he passed the remainder of his life, being installed pastor there in 1812. He died May 22, 1813. He published five *Sermons on Baptism*. See Sprague, *Annals of the Amer. Pulpit*, iv, 95.

Chapman, John, B.D., an English missionary to India, was born in 1813. He graduated at St. John's College, Cambridge, in 1836, and was subsequently elected to a fellowship in that college, which he resigned in 1840, and was sent out by the Church Missionary Society to take charge of the Cottayam College in Travancore. After ten years of efficient service, greatly elevating the character of the institution, he removed to Madras, to the supervision of the Church Missionary Seminary in that city. Ill-health obliged him in 1853 to return to his native land. Soon after his arrival he was appointed secretary of the society, which position he held till his death, at Islington, England, Dec. 27, 1862. Mr. Chapman contributed largely to the theological literature of the day, and in 1861 published a very able *Answer to the Essays and Reviews*. See *Appleton's Annual Cyclopædia*, 1862, p. 695.

Chapman, Joseph (1), an English Wesleyan missionary, was converted at an early age, travelled one year in the ministry in England, was sent in 1817 to the West Indies, and died at Tortola, July 21, 1821. See *Minutes of the Brit. Conference*, 1822.

Chapman, Joseph (2), an English Wesleyan minister, was converted at the age of twenty, commenced to travel in the ministry in 1810, and labored for six years, when bodily affliction compelled him to desist from active work. He died Sept. 20, 1833.

Chapman, Joseph Miller, an English Baptist minister, was born at Frome, Jan. 8, 1801. In early life he united with the Baptist Church in his native place, and entered upon a career of preparatory study at the Bristol College in 1820, on completing which he acted as pastor of the Church in Hillsley, Gloucestershire, about two years, and then accepted a call to Yeovil, where he was ordained, Oct. 26, 1825. In the midst of his usefulness he died, in the fall of 1842. See (English) *Baptist Magazine*, 1842, p. 569–572. (J. C. S.)

Chapman, Josephus, an English Congregational minister, was born at Greenhithe, in 1791. He joined the Church in his youth; became a diligent Sunday-school teacher and a zealous tract distributor; received his collegiate education as a non-resident student at Hoxton College, and was ordained at Ashford about 1816. After three years he removed to Hurstmonceaux, Sussex; subsequently labored seven years at Bromyard, Herefordshire; a few years as travelling agent for the British and Foreign Sailors' Society, and finally at Ramsgate, where he died, May 8, 1873. See (Lond.) *Cong. Year-book*, 1874, p. 317.

Chapman, Lewis, a Scotch clergyman, had a bursary for study at the Glasgow University, and studied also at Edinburgh and Leyden; was licensed to preach in 1728, and presented to the living at Alvie the same year; transferred to Petty in 1738, and died April 19, 1741, aged thirty-five years. See *Fasti Eccles. Scoticanæ*, iii, 229, 270.

Chapman, Nathan, a Baptist minister, was born in October, 1797. He was converted at the age of twenty, and in 1830 was ordained at East Ware, N. H. During the forty-five years of his ministerial work he was pastor of nine churches, three times in Pocasset, Mass. His last settlement was in Barnstable. In 1876, on account of feeble health, he withdrew to Dennis, where he died, Aug. 11, 1883. See *The Watchman*, Aug. 23, 1883. (J. C. S.)

Chapman, Nathaniel, a Congregational minister, was born at Exeter, N. H., in 1789. He removed to Mt. Vernon, Me., in 1800; graduated at Bangor Theological Seminary in 1820, and was ordained pastor of the Church in Bristol, Me., in 1824, where he remained until 1833. His other charges were as follows, all in Maine: Boothbay, 1833; Camden, 1835; Warren, Unity, 1852; Thorndike, Freedom, and Pittston, 1856, where he died, April 1, 1858. He was a man of sound judgment, and eminently humble; his preaching was earnest and practical. See *Cong. Quarterly*, 1859, p. 97.

Chapman, Philip, an English Wesleyan missionary, was appointed to Jamaica, W. I., in 1836, after having spent two years at the Theological Institution. He died May 17, 1843, aged thirty-three years. See *Minutes of the British Conference*, 1843; Bleby, *Romance Without Fiction*, p. 513.

Chapman, Richard, an English Wesleyan minister, was born at Patrington, Yorkshire, in 1815. He was converted when thirteen; was accepted as a candidate for the ministry in 1838; spent three years at the Theological Institution at Hoxton; was ordained in 1843; was appointed two years later the first Methodist missionary to the seamen on the Thames, and died at Lewes or Eastbourne (his last station), Feb. 26, 1871. See *Minutes of the British Conference*, 1871, p. 22.

Chapman, Robert Hett, D.D., a Presbyterian minister, son of Rev. Jedediah Chapman, was born at Orange, N. J., March 2, 1771. He graduated at New Jersey College in 1789, and, after studying with his father, was licensed to preach by the New York Presbytery in 1793. In 1796 he became pastor at Rahway, N. J., and in 1801, at Cambridge, N. Y. In 1811 he was elected president of the University of North Carolina, and resigned that position in 1817, after which he was pastor of Bethel Church, Va., and in 1823 removed to the vicinity of Winchester. In 1830 he settled in Covington, Tenn. He died June 18, 1833. Dr. Chap-

man published only a few *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, ii, 95.

Chapman, Thomas, D.D., LL.D., an English clergyman, was born at Billingham, Durham County, in 1717. He was educated at Richmond School, in Yorkshire, and afterwards obtained a fellowship at Christ College, Cambridge, in 1741. In 1746 he was chosen master of Magdalen College. In 1748 he served as vice-chancellor, and was appointed one of his majesty's chaplains. In 1749 he was rector of Kirby-over-Blower, in Yorkshire. In 1750 he was presented by the king to a prebendal stall in the cathedral of Durham, and in 1758 was appointed official to the dean and chapter. He died at Cambridge, June 9, 1760. His principal production is an *Essay on the Roman Senate* (1750). See Chalmers, *Biog. Dict.* s. v.

Chapman, William (1), a Scotch clergyman, was licensed to preach in 1698; called to the living at Glenisla in 1699; ordained in 1700, and died in 1717. See *Fasti Eccles. Scoticanæ*, iii, 748.

Chapman, William (2), an English Independent, son of the Rev. Samuel Chapman, of Yoxford, Suffolk, was educated by his father, by Mr. Richard Frankland, and at the Rathmell Academy. About the year 1699 he was chosen first pastor of the Church at Lower Rotherhithe, Southwark, but removed to Bethnal-Green in 1703, and died there in 1738. He was a man of great learning and piety, and an excellent preacher. See Wilson, *Dissenting Churches*, iv, 368.

Chapman, William (3), an English Congregational minister, born in 1777, was brought up to business in London. He early devoted himself to the ministry, was educated at the College of Newport-Pagnell, and ordained pastor of the Independent Church at Sandwich, Kent, Oct. 30, 1800. A few years afterwards he began to preach in the chapel in Greenwich Road, of which he was constituted pastor, March 29, 1808. He died July 26, 1848. See (Lond.) *Cong. Yearbook*, 1848, p. 216.

Chapman, William (4), an English Methodist preacher, and one of the pioneers in the New Connection, was born in 1787, and was converted in early life. He entered the ministry at the age of twenty, travelled for twenty-three years in eighteen circuits, his services being acceptable and useful. He became a supernumerary in 1831. In 1828 he was president of the Conference. His last residence was Sowood, Stainland, Halifax, where he died, June 4, 1872. See *Minutes of the Conference*.

Chapman, William H., a Methodist Episcopal minister, was born in Maryland. He was converted in early life, and in 1821 joined the Baltimore Conference, in which he served the Church with diligence and considerable success until his death, April 24, 1828. Mr. Chapman was plain in his manners, searching and powerful in his appeals, energetic in duty, and devout in life. See *Minutes of Annual Conferences*, 1829, p. 37.

Chapman, William Rogers, a Congregational minister, was born in Maine in 1812. He graduated from Dartmouth College in 1837, studied theology in Andover Theological Seminary, and graduated from the theological department of Yale College in 1841. He was ordained Sept. 8 of that year; was pastor of Garden Street Church, Boston, Mass., until 1847, and from 1844, in connection with Green Street Church; of Eighth Street Church, New York city, from 1847 to 1849; of the Presbyterian Church of Aurora, N. Y., from 1850 to 1854; and stated supply at Hanover, Mass., thereafter, until his death, Oct. 25, 1855. See *Prien. Cat. of Andover Theol. Sem.* 1870, p. 149.

Chaponel (*D'Antescourt*), RAYMOND, a French theologian and Augustinian monk, was born in 1636. He was canon of the congregation of Sainte-Geneviève, and prioral-pastor of Saint-Eloy of Roissy. He died Nov. 25, 1700, leaving *L'Usage de Célébrer le Service Divin en Langue non Vulgaire* (Paris, 1687, 12mo):—*Histoire des Chanoines* (ibid. 1699, 12mo):—*Examen des Voies Intérieures* (ibid. 1700, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chapot, Jean, a French theologian of the order of St. Francis, a native of Châlons, in Burgundy, died Feb. 27, 1631, leaving *Vie et Miracles de Saint François de Paul* (Nancy, 1621). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chapot, Pierre, a French martyr, was proof-reader to a printer in Paris. He went through France with copies of the Holy Scripture, which he distributed among the people. His great zeal caused him to be apprehended by John Andre, and, being brought before the commissaries, he promptly rendered an account of his faith. He was examined by three Sorbonne doctors, MM. Nicolas Clerici, John Picard, and Nicolas Maillard, and was condemned to be burned in Paris in 1546. See Fox, *Acts and Monuments*, iv, 402.

Chappell, John, a distinguished member of the Methodist Protestant Church, was born in Gloucestershire, England, June 24, 1765, and came with his wife and children to Philadelphia, June 15, 1795. Having filled the offices of class-leader, steward, member of the book committee, and delegate to the annual and general conferences, he died Oct. 23, 1853, at the age of eighty-eight, full of grace. See Colhouer, *Founders of the Meth. Prot. Church*, p. 325.

Chappell, John B., a minister in the Methodist Episcopal Church South, was born in Lincoln County, Ga., in 1789. He was brought up by a godly mother; was converted in 1812; entered the army in 1814; at the close of the war became a local preacher, and finally, in 1819, entered the South Carolina Conference, wherein he labored with much acceptance and success. He died Oct. 21, 1855. See *Minutes of Annual Conferences of the M. E. Church South*, 1855, p. 623.

Chappuis, JEAN SAMUEL, a Swiss Congregational minister, was born July 16, 1809, at Rivaz, near Lake Geneva. He received his education at the Vevay College, the Academy of Lausanne (1824), and Heidelberg. His first work in the ministry was as curate at Montreux and Basle (1833). In 1835 he went to Berlin, to prepare himself for the post of theological professor in his native canton, and in 1838 was appointed to the chair of systematic theology in the Academy of Lausanne. The thesis he wrote on this occasion, *L'Ancien Testament Considéré dans ses Rapports avec le Christianisme* (Lausanne, 1838), is a masterly production, bringing out into great prominence the pedagogic character of the old economy. When the revolution occurred in Vaud in 1845, M. Chappuis quit his post, and at once set about forming the Free Church. As soon as this infant Church had determined to have a faculty of theology, M. Chappuis was appointed professor of systematic theology and of New Test. exegesis. This important post he held till his death, April 3, 1870. M. Chappuis, in profile, closely resembled Calvin; he possessed also many of the qualities which distinguished the great Reformer. Although professor of systematic theology over twenty years, he had no complete system of theology, properly so called. He believed that Christianity must be approached by the path of moral experience. The great point is to be in living relation with Christ. We are not saved by dogmas, but by a living being. See (Lond.) *Cong. Year-book*, 1871, p. 308; Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; and the *Life of Chappuis*, by Monastier and Rambert (Lausanne, 1871).

Chapter. We add some further particulars on this subject:

"As properly applied to a cathedral, this term denotes a sacred congregation of persons set apart for the worship of God in principal churches, and forming the council of the president of the foundation, from whom, as

their head (*caput*), the chapter (*capitulum*) derives its name. As monks and canons regular had their chapters, so when secular canons had their common table divided into separate prebends they were formed into chapters, 'little heads,' as the bishop was the principal head. The monks and regulars are also thought to have received this name from the daily reading of the little chapter, a portion of their rule, in their assembly, about the 7th century, when the word occurs in the capitulars of Charlemagne and the Councils of Aix and Mayence, instead of the older term 'congregation,' employed by St. Benedict and bishop Julian of Marseilles in 480. Properly speaking, a chapter was in a cathedral church; a convent was a church of regulars, and a college an inferior church, with its members living in common. A chapter cannot be composed of less than three persons. Usually it assembled on every Saturday, and was then often called a parliament; now it meets ordinarily once in every quarter. A curious complaint was made in the 15th century at Lincoln that the dean brought armed followers into chapter. At Rouen it was convened annually; at Mayence four times a year. In the new foundations, fortnightly chapters are enjoined. The bishop is the principal head; the dean the numeral head. Its members are canons, having a stall in choir and a vote in chapter, with prebends, a foundation and estate, and the right of a common seal, being assembled under their head, and convened by the sound of a bell. Absent canons are represented by proxies. It can enact statutes, which must be ratified by the visitor, and has all the rights of a parish; and before it and the dean all members of the body are to be tried. It forms the bishop's council, and must furnish assistants to him at ordinations, and on the vacancy of a see exercises episcopal jurisdiction. There are various kinds of chapters:

"1. A *close chapter*, where the number of members is limited.

"2. The *lesser* or *ordinary chapter*, composed of residentiaries only, at least two thirds of the number, and meeting under the dean.

"3. The *great* or *extraordinary chapter*, consisting of all the canons, resident or non-resident, convened by the bishop. It was also called the Pentecostal chapter, because it met at Whitsuntide, and continued to do so at Salisbury until 1811. At Hereford it is convoked twice a year; and at Chichester, and in other cathedrals, it is still convened on special occasions. Sometimes there were two regular chapters in one church, as at St. Ambrose's, Milan, and St. Augustine's, Pavia, each having its own superior; or two churches constituted the bishop's collective chapter, as at Bath and Wells, Lichfield and Coventry, Hamburg and Bremen."

CHAPTER, Monastic. This was held in winter after tierce, but after prime in summer. At the sound of a bell, rung by the prior, the monks entered two and two, and bowed to a cross in the centre of the room, to the superior's chair, and to one another. The ordinary business transacted comprised reading the martyrology, announcement of coming festivals, reading the rule, or, on Sundays and holy-days, a homily of the fathers, commemoration of the departed and living benefactors, nomination of celebrants and the officiating priest for the week ensuing, public confession of faults, infliction of penance and discipline, and once a year recital of charters. The novice was admitted in chapter; the superior was elected, and the great officers of the house were confirmed in it; the inventory of the library was also carefully inspected in chapter every Lent. In the secular chapter, held after prime, all business connected with the church, the services, and lands was transacted, and all disputes determined. Every canon had his voice in chapter, and his stall in choir. In 1279 there were two general archidiaconal chapters and four quarterly ruridecanal chapters held yearly in England.

CHAPTER, The Little. See Capitularies.

Chapter-house. The following details further illustrate this subject:

"The conventual or capitular parliament-house, rare in France and Germany, was used daily by the regulars, and on every Saturday by the secular canons. In it also the bishop convened the community at his visitation or diocesan synod. It derived its name from the little chapters or rubrics of the statutes being read over in it in the monastery, it is said. At Valencia and Hereford the pulpit for the theological lecture stood in it until recently. In the 9th century, the north alley served for the purpose of the chapter-house, as at St. Gall; but in the 10th century a separate building was erected at Fontenelle, and Edward the Confessor built one of a circular form at Westminster. The chapter-house in a convent was almost invariably an oblong, sometimes terminating in an apse, and round or polygonal in a secular establishment. The latter form may have been suggested by the column with radiating arches which is found at the east end of an apsidal crypt, or by the Italian baptistery, in which councils were sometimes held. The rectangular form was more convenient for the judicial character of the building, as the polygonal was for synodical meetings convened by the diocesan. There are two apparent, but not real exceptions; at Exeter, where the chapter-house is oblong, and the Benedictines were replaced by canons; and at Worcester, where it is polygonal without and circular within, and canons were superseded by Benedictines. At Bari, the baptistery, round on the exterior, is twelve-sided within, each compartment formerly having a figure of an apostle. At Wells, Lincoln, Lichfield, Southwell, York, and Elgin, this council-chamber stands on the north side of the church, connected with it by a passage for marshalling processions; but at Salisbury it occupies its normal position in convents, the centre of the east side of the cloister. At Chichester and St. David's it is in an upper story, adjoining the transept. In the secular canons' chapter-house a large crucifix stood in the centre, near a pulpit for sermons and reading, and stalls were ranged round the sides of the walls; the dignitaries occupying the east end, and the canons sitting in order of installation, reckoning from the east to the west. In the Benedictine houses the walls were generally arcaded to form stalls, and a large coffer, called the trunk, was placed at the entrance, as the place of offenders. The abbot's or prior's chair fronted it, and every monk who approached it performed the *venia*, an inclination of reverence. The apse of the chapter-house possibly contained an altar, since the building was regarded as only less sacred than the church, and a light burned constantly in it, and before the door. At Tongres the altar remains; and at Exeter the chapel of the Holy Ghost adjoins it in the usual position of the slype. At Belvoir and St. Paul's it stood in the centre of the cloisters. At Bristol, Exeter, Beaulieu, Haughmond, and Chester, a large vestibule, with a central door and windows opening eastward, is built in front of the chapter-house, in order to afford additional accommodation to the general assemblies of the orders. The Cistercians had sermons in the chapter-house; and, like the other regular orders, admitted novices, administered punishment, and transacted general business in this room, which abroad was known as the chapter-hall. It was a peculiarity with the Cistercians to subdivide their chapter-houses into alleys by ranges of pillars, and between it and the transept they invariably placed a large aumbry or cloister library; and the Cluniacs at Wenlock followed the example; but in the Benedictine houses the slype, or way to the cemetery, always intervenes in this position. Burials were permitted in the chapter-house to bishops, priors, and eminent laymen, before interments within the church itself were suffered to be made. At Durham and Norwich penitential cells adjoined the chapter-house, the offenders being at once taken to them, after sentence had been delivered."

Chapter (or **Conventual**) **Mass** is the high-mass or mass of the day, usually sung before 10 A.M.; in France the hour is 8 or 9 A.M.

Chapuzeau, Samuel, a Swiss Protestant divine, was born at Geneva of a poor family originally from Poitiers. After practicing as a physician, he was appointed preceptor and governor in the royal family. He died at Zell in 1701, leaving a *Traité de la Manière de Prêcher*, and several geographical works, among them Tavernier's *Voyages* (1682). See Rose, *Gen. Biog. Dict.* s. v.

Charak Pujah is one of the most popular festivals in Eastern India. It is held in honor of Siva (q. v.), in his character of Maha Kali, or Time, the great destroyer of all things; and by association of thought the goddess Kali (q. v.) has come to occupy a most conspicuous place in this annual festival. The name of the festival is derived from *chakra*, a disk or wheel, in allusion to the circle performed in the rite of *swinging*, which forms so prominent a part of the observances. An upright pole, twenty or thirty feet in height, is planted in the ground. Across the top of it, moving freely on a pin or pivot, is placed horizontally a long beam. From one end of this transverse beam a rope is suspended, with two hooks affixed to it, which are fastened into the fleshy parts of the back of the devotee, while another rope at the opposite end of the beam serves to whirl the machine around, and carry the victim in a circle swiftly through the air. As this is an exercise of great merit to the devotee, he endures the torture as long as possible, usually from ten minutes to half an hour.

Thousands of these swinging posts are in operation at one time in Bengal. If the ligaments of the back of any one should prove too weak for the strain resulting from the very rapid motion, and the poor victim should be dashed in pieces, his violent death is considered by the spectators the just punishment of crimes committed in a previous state of existence. Other practices equally cruel are carried on at these festivals, with the hope of obtaining the favor of their deity. See Duff, *India and India Missions.*

Charalampes (or **Charilampes**), *Saint*, is the name of two early Christian martyrs:

1. Bishop of Magnesia, who was stripped of his priestly attire and flayed alive. The præfect Lucian tried to tear him to pieces himself, but his own hands were by some accident cut off on the spot, and we are told that the saint prayed and made his persecutor whole. The lictor Porphyrius, and Adametus, and three women who saw it, thereupon believed, but the ungrateful præfect had them all beheaded. Charalampes is commemorated Feb. 10, according to Basil's *Menology.*

2. Martyr at Nicomedia, with Eusebius, Romanus, Mentius, Christina, and many others, probably in the persecution of Diocletian. May 30 is the day assigned for his commemoration in Basil's *Menology.*

Charan Dasis is one of the Vaishnava (q. v.) sects among the Hindûs. It was instituted by Charan Das, a merchant of the Dhusar tribe, who resided at Delhi in the reign of the second Alemgir. They assert the pre-eminence of faith above every other distinction. They require no particular qualification of caste, order, or sex for their teachers: and they attach great importance to morality. Their decalogue is as follows: 1, not to lie; 2, not to revile; 3, not to speak harshly; 4, not to discourse idly; 5, not to steal; 6, not to commit adultery; 7, not to offer violence to any created thing; 8, not to imagine evil; 9, not to cherish hatred; 10, not to indulge in conceit or pride. These sectaries consist of two classes, the clerical and the secular. The latter are chiefly of the mercantile order; but the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments, a single streak of sandal-color down the forehead, a necklace and rosary of Tulasi beads, and a small pointed cap, around the lower part of which they wear a yellow turban. The authorities of the sect are the Sri Bhagavat and Gita.

Charashim (or **Craftsmen**), VALLEY OF. Lieutenant Conder suggests (*Tent-work*, ii, 335) that a trace of this name still lingers at *Khurbet Hirsha*, a ruin on the edge of the great valley east of Lydda, in the general region indicated by the scriptural notices.

Charaunus. See CARAUNUS.

Charcano. See CARCANO.

Chardaniel, in Jewish mythology, is an angel, ruler of the firmament, who is six million times larger than other angels. He continually irradiates light in twelve brilliant rays.

Chardin, JEAN, a famous French Oriental traveller, was born at Paris, Nov. 16, 1643. While yet scarcely of age he went to the East Indies to buy diamonds. From Surat he went to Persia, and remained six years at Ispahan. In 1670 he returned home, but went back again to Persia the next year, where, as well as in India, he remained until 1681. After his return he was knighted by Charles II of England, and was sent as plenipotentiary of England and agent of the Anglo-East-Indian Company to Holland. He died at London, Jan. 15, 1713. He is the author of a highly esteemed work, *Voyage en Perse et Autres Lieux de l'Oriente* (Lond. 1686, 1711; new edition by L. Langles, Paris, 1811, 10 vols.). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 152; Rose, *Gen. Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Chardon, Charles (or **Claude**) **Mathias**, a French theologian, was born at Ivoi-Carignan, Lorraine, Sept. 22, 1695. He took the vows of the reformed order of St. Benedict, July 3, 1712, in the Abbey of St. Vanne, at Verdun. He taught rhetoric, philosophy, and theology at Novi-les-Moines, near Rethel; was acquainted with Greek, Hebrew, and Syriac, and had a profound knowledge of ecclesiastical history. He was dispossessed in 1730, because of his opposition to the bull *Unigenitus*, and died at St. Arnould de Metz, Oct. 20, 1771, leaving, *Histoire des Sacrements*, a very elaborate work (Paris, 1745, 6 vols. 12mo; translated into Italian, Brescia, 1758, 3 vols. 4to):—*Histoire des Variations dans la Discipline de l'Église* (MS.):—*Contre les Incrédules Modernes* (MS.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chardon, Gervais, a French theologian, born at Froid-Fond, near Château-Gontier, taught by turns philosophy and theology at Saint-Nicolas of Angers. He was banished July 9, 1676, to Riom, and died Dec. 21, 1686, protesting with energy against the triumph of the new Pelagians. He left, unpublished, an extensive course of theology. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chardon (or **Charldon**), **John**, D.D., an English prelate, was educated at Exeter College, Oxford, and consecrated bishop of Down and Connor in 1596. He published a number of *Sermons* (1580–95). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Chardon (*de Lugny*), **Zacharie**, a French theologian, was born in 1643. His family was Protestant, but when quite young he became one of the pages of Louis XIV, and Bossuet effected his conversion to Catholicism. Chardon took orders, and was attached to the parish church of St. Sulpice. He died June 23, 1733, leaving, *Traité de la Religion Chrétienne* (Paris, 1697, 2 vols. 12mo):—*Recueil des Falsifications que les Ministres de Genève ont Faites de l'Écriture Sainte* (ibid. 1707, 12mo):—*Nouvelle Méthode pour Réfuter l'Établissement des Églises Prétendues Réformées* (ibid. 1731, 12mo):—*Remarques Historiques sur l'Église de St. Sulpice* (published in the *Journal des Savants*, 1697, p. 179). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charelli, BENEDETTO, an Italian theologian, who lived in the first part of the 18th century, wrote *Memorie Sacre Della Città di Messina* (Messina, 1705, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charency, GUILLAUME, a French theologian, born in Saint-Sauveur de Cresset, lived in the former part of the 17th century. He became canon of his native place, and wrote, *La Clef du Sens Littéral et Moral de Quelques Psaumes de David.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Charentīnus (**Chareternus**), eighth bishop of Cologne, succeeded Domitian, and was followed by Ebregesilus. The date assigned to him is 570, and he is commemorated by Fortunatus in an elegiac poem.

Charenton, JOSEPH NICOLAS, a French ecclesiastic, was born at Blois in 1659. He entered the Jesuit order in 1675, and went to India as a missionary. After his return to France he lived successively at Orleans, Nantes, and Paris. He died in the latter city, Aug. 10, 1735, leaving, *Entretiens de l'Âme* (from Thomas à Kempis, Paris, 1706):—a French translation of the *General History of Spain* of P. Mariana, with notes and maps (ibid. 1725, 6 vols.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charge is, in ecclesiastical terminology, (1) a sermon preached by the bishop to his clergy; (2) among the Dissenters, a sermon preached to a minister at his ordination, generally by some aged or able divine, and

containing a view of the Christian ministry in its nature, duties, trials, and encouragements.

Chariatho is the name of two or three noted persons in early Christian records:

1. One of the bishops addressed (A.D. 452) by Leo of Bourges, Victorius of Le Mans, and Eustochius of Tours, in a letter ordaining that, as the emperors have given the bishops the power of judging civil cases, ecclesiastics shall appeal to them, and never to lay judges, under pain of excommunication. The teaching of the letter was adopted in a council held at Angers the next year, in which Chariatho took part (Tillemont, *Mémoires*, xvi, 394; Labbe, *Concil.* iii, 1420; iv, 1020).

2. The name Chariatho occurs in the Jerusalem Martyrology as belonging to a martyr in Syria with Martin and Peter, March 5, and to a martyr at Rome, with Stercorius, Clement, Julian, Emeritus, etc., July 25.

Charicles was a priest in the 5th century, rebuked by St. Nilus of Sinai (*Epist.* iii, 243) for imposing hard penances on an humble penitent named Faustinus, and refusing him absolution till they were performed.

Charilæa, in Greek religious usage, was an annual festival. At Delphi a threatening famine had broken out, during which Charila, a poor orphan, came to the king and begged for bread. As the king had already distributed all he had, he, in an angry mood, threw his shoe at the girl, upon which she hung herself in despair. But the misery became still greater, for infectious diseases made their appearance. Hereupon the Pythian priestess was sought for advice; her answer was that the plague would only subside when sacrifices of atonement should be offered to the shade of the murdered girl. This was done, and the evil disappeared. After that time these festivities were repeated every nine years, in which the king took the lead, distributing provisions to natives and strangers, and finally threw some at the image of Charila, together with his shoe, after which he had the figure buried with a rope around its neck.

Charimir, *Saint*, bishop of Verdun, succeeded St. Airic in the bishopric in 588. He was referendarius to king Childebert II.

Charioteers. As the public games were considered by the early Church to be intimately associated with idolatry, or comprised in the pomp and service of the devil, which every Christian was expected to renounce at baptism, charioteers were commanded to leave their calling or be refused baptism. In case one afterwards returned to it, he was considered as renouncing his baptismal covenant, and thereupon discarded, as an apostate and relapser from Christian communion. See Bingham, *Christian Antiquities*, bk. xi, ch. v; bk. xvi, ch. iv. The extensive prevalence of these heathen games accounts for the prominent mention of this class of persons. The men who followed this vocation were commonly more or less disreputable, and had been excluded, even by Roman law, from most of the privileges of citizenship (Tertull. *De Spectac.* c. 22). It was, through the eager excitement which attended it, incompatible with meditation and prayer. See *Constitut. Apostol.* viii, 32. When the games of the circus were reproduced under Christian emperors, the rigor of the Church's discipline was probably relaxed.

Charis (*grace*), in the system of Valentinus, is an alternative name with Ennœa and Sige, for the consort of the primary Æon, Bythos (Irenæus, i, 4). The name expresses that aspect of the absolute Greatness in which it is regarded not as a solitary monad, but as imparting some of its perfection to beings of which it is the ultimate source; and this is the explanation given in the Valentinian fragment preserved by Epiphanius (*Hær.* xxxi, 6). The use of the word Charis enabled Ptolemæus (quoted by Irenæus, i, 8) to find in John i, 14 the first tetrad of Æons, viz., Pater, Monogenes, Charis, Aletheia. Charis has an important place in the system of Marcus (Irenæus, i, 13). The name Charis appears also in the system of the Barbelitæ (Irenæus, i, 29), but as denoting a later emanation than in the Valentinian system. The word has possibly also a technical meaning in the Ophite prayers preserved by Origen (*Contra Celsum*, vi, 31).

Charisi (or **Al Harisi**), JEHUDA BEN-SOLOMON, the Horace of Jewish poets, was born at Jerez, in Spain, about 1170, and bore also the Arabic name, *Al-chofni*. He travelled over many parts of Europe, and into the East, and died about 1230, probably at Granada. He not only excelled as a poet, but also as a philosopher, physician, and translator. He translated from the Arabic into Hebrew Maimonides' commentary on the *Seder Zeraim;* the same author's introduction to the Mishna (Germ. transl. by R. Fürstenthal, Breslau, 1842), and his Guide or מוֹרֶה נְבוֹכִים. His principal work is תַּחְכְּמוֹנִי or Diwan, which is not exactly an imitation or translation of Hariri's, though written in the style of the Arabian poet. The author describes human life in a multitude of its phases, relates his own adventures as a traveller, and takes a critical survey of Hebrew poetry. Portions of his work have been translated into Latin by Ure (London, 1772); into German by Kämpf and Dukes; into French by De Sacy. See Fürst, *Bibl. Jud.* i, 164 sq.; De' Rossi, *Dizionario Storico* (Germ. trans.), p. 75 sq.; Grätz, *Gesch. der Juden*, vi, 209 sq.; Braunschweiger, *Gesch. der Juden in der Roman Staaten*, p. 151; Jost, *Gesch. d. Juden, u. s. Sekten*, iii, 28; Da Costa, *Israel and the Gentiles*, p. 304 sq.; Lindo, *History of the Jews in Spain*, p. 194; Finn, *Sephardim*, p. 457 sq.; Etheridge, *Introduction to Hebrew Literature*, p. 259, 382; Hoefer, *Nouv. Biog. Générale*, s. v.; Delitzsch, *Zur Gesch. der Jüd. Poësie*, p. 42, 47, 55, 87, 137, 140, 142, 160, 169; Geiger, *Jüd. Zeitschrift*, 1872, p. 178 sq.; Carmoly, in *Revue Orientale*, iii, 469–73; Grätz, *Leket Shoshanim*, p. 126 sq.; Kämpf, *Die Ersten Makamen aus dem Tachkemoni* (Berlin, 1845); id. *Nichtandalusische Poësie*, p. xi sq., 3–144 (Prague, 1858); Dukes, *Rabbinische Blumenlese*, p. 19, 43, 60, 95, 133, 174, 189, 243; Zunz, *Literaturgeschichte der Synagogalen Poësie*, p. 471; and *Zur Geschichte u. Literatur*, p. 213, 459, 463. (B. P.)

Charisia, in Greek mythology, were festivals in honor of the Charites or Graces, celebrated with dancing at night.

Charisius is the name of two early Christians:

1. Presbyter and œconomus of the Church of Philadelphia, who presented himself at the sixth session of the Council of Ephesus, July 22, 431, and laid before the assembled prelates an accusation against two presbyters named Antonius and Jacobus, who had visited Lydia with commendatory letters from Anastasius and Photius, presbyters of Nestorius's party, and had induced the Lydians to sign a creed, of which Theodore of Mopsuestia was the author, excommunicating himself (Charisius) because he refused to accept it. Charisius laid the creed before the council, together with a list of those who had signed it, and their anathemas of their former errors. He also gave in a confession of his own faith, in perfect harmony with that of Nicæa. The council condemned the creed produced, as full of Nestorian impiety, carefully abstaining, however, from naming Theodore as its author. See Labbe, *Concil.* iii, 673–694; Cave, *Hist. Lit.* i, 417.

2. Bishop of Azotus, one of the subscribers to the Semi-arian Council of Seleucia (Epiphan. *Hær.* lxxiii, 874).

Charisterius. In the Valentinian fragment preserved by Epiphanius (*Hær.* xxxi, 6), this name is given to one of five æons without consorts, whose gen-

eration took place at a late point in the series of emanations.

Charistia was a festival of relatives among the Romans, celebrated Feb. 19. The whole family was then assembled, past differences and discords were laid aside, and the bonds of love and unity were made firmer.

Charitāna (or **Charitīna**) was a Christian martyr in the Diocletian persecution, commemorated in the *Menology* of Basil, Oct. 5 and Jan. 15. By some she is identified with the Catharine of whom Eusebius speaks (viii, c. 14).

Charites. See GRACES.

Charitīna and **Charĭto** were two early Christian martyrs. In the *Acts* of Justin Martyr we are told that they confessed Christ, and were scourged and beheaded.

Charĭto, a Greek monk, was raised to the patriarchate of Constantinople in 1177, under Manuel Comnenus, and occupied that see for eleven months. See Hoefer, *Nouv. Biog. Générale*, s. v.

Charity, *martyr.* See CARITAS.

Charity, CHARTER OF, the name given by pope Stephen to the constitutions which he drew up for the regulation and guidance of the Cistercian monks, when he united their monasteries into one body. See CISTERCIANS.

Charity (*of Our Lady*), NUNS HOSPITALLERS OF THE. See HOSPITALLERS.

Charity (*of St. Hippolytus*), RELIGIOUS HOSPITALLERS OF THE. See HIPPOLYTUS, BROTHERS OF THE CHRISTIAN LOVE OF.

Charke, WILLIAM, an English Puritan divine, was a fellow of Peterhouse College, Cambridge, in 1572, and was expelled. He published some theological treatises (1580, 1581). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Charlas, ANTOINE, a French theologian and priest, was born in the parish of Puymaurin, diocese of Comminges, about 1630, and was educated at Toulouse. He became superior in the seminary of Pamiers, then adjunct of the ecclesiastical government of that diocese, and opposed the law which gave the kings of France the right to use the revenues of the vacant churches in certain cases. The parliament of Toulouse condemned the writings of Charlas, but he escaped to Rome, where he died, April 7, 1698. His principal works are, *Tractatus de Libertatibus Ecclesiæ Gallicanæ* (Liege, 1684; Rome, 1720, 3 vols.):—*Causa Regaliæ Penitus Explicata* (Liege, 1685, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charles DE SAINT-BERNARD, a French Feuillant monk, who was born in 1597, and died March 14, 1621, founded the monastery of Fontaine. His *Life* was published under the assumed name of *Tournemeule* (Paris, 1622, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charles DE SAINT-PAUL, a French Church historian, died Sept. 15, 1644. His family name was *Vialart*. He became general of the Feuillants, and was appointed bishop of Avranches in 1640. He wrote, *Geographia Sacra* (Paris, 1641; Rome, 1666, 8vo; Amsterdam, 1703):—*Mémoires du Cardinal de Richelieu* (Paris, 1640, fol.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charles, Claude, an artist of Lorraine, was born at Nancy in 1661. He was rector of the academy of painting and sculpture of that city, and afterwards herald-at-arms and ordinary painter to duke Leopold. He worked nine years at Rome, under the direction of Carlo Maratti, and then, after residing for some time at Paris, came back to establish himself in his native city, where he died in 1747. Among his paintings are, *The Crowning of St. Sigisbert* and *The Banquet of the Poor*, both in the choir of the cathedral at Nancy; *The Ascension of the Virgin*, in the parish church of San Sebastiano; and *St. Peter Delivered from Prison*, in the church of Faulx. See Hoefer, *Nouv. Biog. Générale*, s. v.

Charles, Claude Aimé, a French preacher, was born at Besançon in 1719. He entered the Jesuit order, and became remarkable for his oratory. He died in 1768, leaving some *Orations*, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Charles, David, a Welsh Baptist minister, was born at Llanelly, Carmarthenshire, July 12, 1841. He began to preach about the beginning of 1860. Having spent two years in theological study, he became pastor, by ordination, in May, 1863, of the Church at Portmadoc, Carmarthenshire, and continued to labor with acceptance until within three weeks of his death, which took place in his native town, Sept. 14, 1869. He was an able preacher, a devout Christian, and his ministry was eminently successful. See (Lond.) *Baptist Handbook*, 1870, p. 190. (J. C. S.)

Charles, James, D.D., a Scotch clergyman, was tutor in the family of Robert Wardlaw Ramsay; was licensed to preach in 1826; appointed assistant chaplain at Bengal, India, in 1832, and ordained; promoted to the chaplaincy in 1836; resigned in 1849, and was admitted to the living at Kirkowen the same year. He published two single *Sermons*. See *Fasti Eccles. Scoticanæ*, i, 154, 155.

Charles, John, A.M., a Scotch clergyman, of Laurencekirk, was educated at the parish school; took his degree at Marischal College, Aberdeen, in 1792; became schoolmaster at Glenbervie; was presented by the king to the living at that place in 1821, and ordained. He died Nov. 17, 1868, aged ninety-eight years. He published a *Sermon* (1814):—*The Protestant Hand-book* (1855):—*An Account of the Parish.* See *Fasti Eccles. Scoticanæ*, iii, 872.

Charles, Thomas, a Welsh divine, was born in the parish of Llanvihangel, Carmarthenshire, in October, 1755. He was educated at Llandowrar, at Carmarthen Academy, and in 1775 entered Jesus College, Oxford, where he graduated in 1778, and began his ministry as curate in Somersetshire. He obtained the curacy of Llanymawddwy in 1784, and in 1785 began his great work of circulating the Bible, which he continued to the time of his death, in October, 1814. Mr. Charles was incessant in labor, and untiring in his faithfulness to the cause of Christ. See (Lond.) *Christian Observer*, Aug. 1875, append. p. 44; (Lond.) *Christian Guardian*, Dec. 1828, p. 491; *The Life and Labors of Rev. T. Charles*, by Rev. Edward Morgan (Lond. 1828).

Charleton, Elizabeth, an English minister of the Society of Friends, was born at Wellington, Somersetshire, in 1793, and died in April, 1867. "Her offerings in the ministry were for the most part brief, and not frequent; but they were characterized with much weightiness of spirit, and earnest religious exercise." She had a truly catholic spirit, which enabled her to admire the virtues in other denominations. See (Lond.) *Annual Monitor*, 1868, p. 28.

Charleton, Lewis, bishop of Hereford, who died in 1369, was distinguished for his theological and mathematical learning.

Charleton, Robert, an English minister of the Society of Friends, son of Elizabeth, was born at Bristol in 1809. He was carefully educated by religious parents, and spent several years of his early life with them in France. He was intimately connected with the missionary work, and especially with George Müller, in whose institution he took deep interest. In 1854 he was sent by the Yearly Meeting of the Society on a mission to the emperor of Russia, and in 1858 he went to Finland, Sweden, and Denmark on a similar mission. He died Dec. 5, 1873. See (Lond.) *Annual Monitor*, 1874, p. 18.

Charlett, ARTHUR, D.D., an English divine, was educated at Trinity College, Oxford, became proctor

of the university in 1683, master of University College in 1692, and died Nov. 4, 1722. He contributed a *Letter on the Death of Anthony Wood*, to the *Philosophical Transactions* (1708). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Le Neve, *Fasti*, iii, 495, 538.

Charlevoix, Pierre François Xavier de, a French Jesuit and traveller, was born at Saint-Quentin, Oct. 29, 1682. He embarked at La Rochelle in July, 1720, for the missions at Canada; arrived at Quebec towards the end of September; went up the St. Lawrence river; made an excursion to Illinois, and descended the Mississippi River as far as its mouth, with the intention of going thence to St. Domingo; but his vessel was wrecked at the entrance to the Bahama Channel. He reached St. Domingo on a second voyage, in 1722, and returned to France in December of the same year. Having been selected to work upon the *Journal de Trévoux*, he accomplished his task in twenty-two years, with great success, and died at La Flèche, Feb. 11, 1761, leaving, *Histoire et Description du Japon* (Rouen, 1715, 3 vols.):—*Histoire de l'Ile de St. Dominique* (Paris, 1730, 2 vols. 4to):—*Histoire de la Nouvelle France* (ibid. 1744, 4 vols. 4to):—*Histoire de Paraguay* (ibid. 1756, 3 vols. 4to):—*La Vie de la Mère Marie de l'Incarnation* (ibid. 1724.) See Hoefer, *Nouv. Biog. Générale*, s. v.

Charlier, Giles (Lat. *Ægidius Carlerius*), a Belgian theologian, was born at Cambray, studied at Paris, was professor of theology in the College of Navarre, and from 1431 to 1472 dean of the Church of Cambray. In 1433 he attended the Council of Basle, and was commissioned by the synod to proceed to Prague, and endeavor to bring the Bohemians to the council (see Labbe, *Concil.* xii, p. 1159–1248; in Canisius, *Ant. Lect.* iii). On his return to France, Charlier was elected dean of the faculty of theology at Paris, where he died, Nov. 23, 1473, leaving *Sporta Fragmentorum* (Brussels, 1478, 1479, 2 vols.), and several other unedited works. See Hoefer, *Nouv. Biog. Générale*, s. v.; Cave, *Hist. Lit.* ii, append. p. 193; Hefele, *Concilien Geschichte*, vii, 494, 514 sq.; Jungmann, in Wetzer u. Welte's *Kirchen-Lexikon*, s. v. (B. P.)

Charlton, Frederick, a Baptist minister, was born in Connecticut in 1822, and united with the Church in 1840. Having pursued a course of study at Madison University, he was pastor in Webster, Mass., three years, and in Wilmington, Del., five years. For two years he was in the service of the American Baptist Publication Society. He went to California in 1860, and was pastor of the Church in Sacramento till his death, Aug. 9, 1871. Under his ministrations this Church grew to be one of the largest and most influential in the state. See Cathcart, *Baptist Encyclop.* p. 205. (J. C. S.)

Charlton, George W., a minister in the Methodist Episcopal Church South, was born at Williamsburg, Va., Sept. 26, 1796. He experienced religion at the age of nineteen, entered the Virginia Conference in 1818; located in 1828, and in 1840 removed to Petersburg, where he resided to the close of his life, in February, 1863. Mr. Charlton was endowed with extraordinary abilities as a pulpit orator; was well read, cultured, bold and scathing in satire, startling and terrible in philippics, a sincere Christian, and a successful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1863, p. 439.

Charlton, John Moon, A.M., an English Congregational minister, was born at Kendal, March 25, 1817. He was converted in his youth, received his ministerial training at Highbury College, and began his ministry in 1842, at Totteridge, Herts. After twelve years of earnest and happy labor there, during which he had made himself thoroughly acquainted with the standard philosophical works of the day, and become well versed in Hebrew, Greek, and Latin, he filled the pulpit of Masborough, Yorkshire, a short time, and then was invited to the theological professorship of Western College, at Plymouth, where he died, Dec. 12, 1875. See (Lond.) *Cong. Year-book*, 1877, p. 350.

Charlton, Robert, a missionary of the Church of England, officiated as catechist, first at New Windsor, N. Y., and afterwards in New York city. In the latter place he was the successor of Rev. Thomas Colgan, who had been assistant to the Rev. William Vesey, rector of Trinity Church. His service in New York city extended from 1732 to 1740. In 1749 he became pastor of St. Andrew's Church on Staten Island, N. Y. See Sprague, *Annals of the Amer. Pulpit*, v, 16.

Charlton, Thomas (1), an English Independent, who is said to have been educated at the Academy under Dr. Ridgley, London, was one of the subscribing ministers at the Salter's-Hall Synod in 1719. In 1727 his name appears as minister of the church in Aldermanbury. He was a good man, but not popular. He died at Thatcham, Berks, May 1, 1755. See Wilson, *Dissenting Churches*, ii, 529, 530.

Charlton, Thomas (2), an English Baptist, was brought up a Methodist, and was a popular preacher among that people; but, adopting Baptist views, he was baptized about 1772, having been already minister at Snow's-Fields, Southwark, since 1767, and remained there till his death, Dec. 19, 1774, aged thirty-four years. He is said to have been the means of awakening the father of the Rev. A. M. Toplady. He published a *Funeral Sermon* on Mr. Hughes, by whom he was baptized. See Wilson, *Dissenting Churches*, iv, 283, 284.

Charmaig, commemorated March 16 (cir. A.D. 640). In the west of Scotland a saint of this name is found in the church dedications. He is identified with St. *Abban Mae Ua-Corbmaic*, of Magh-Ar-naidhe in Ui-Ceinnsealaigh, in Leinster, who is mentioned in St. Ængus's *Litany*. See *Mart. Doneg.* by Todd and Reeves, p. 77; Forbes, *Kal. Scott. Saints*, p. 299 sq.—Smith, *Dict. of Christ. Biog.* s. v.

Charmosynus was a presbyter, sent, with the presbyter Theognostus and the deacon Leontius, by Cyril of Alexandria to Constantinople, A.D. 433, on the subject of establishing peace with the Oriental churches. He was present also at the Council of Chalcedon, A.D. 451, as a presbyter and œconomus of the Alexandrian Church, with Euthalius, an archdeacon, and other Alexandrian churchmen. To them was delivered the sentence against Dioscorus (Cyril. Alex. *Epist.* xxxvii, *ol.* xi; *Patrol. Græc.* lxxvii, 167; Ceillier, viii, 295).—Smith, *Dict. of Christ. Biog.* s. v.

Charon, in Greek and Roman mythology, was the ferryman across the river of death. This representation originated in Egypt, where all the dead who were worthy of an honorable burial were piloted in a small boat to the islands of the blessed, i. e. to the general place of burial. According to the myths of Greece, Charon, an old servant of Pluto, was placed as a guard on the river of Hades, and took the souls that Mercury brought to him in a boat across the Styx or Acheron, for which an obolus had to be paid, and this coin was laid under the tongue of the dead. Those of the dead who had not received a burial were obliged to wander along the bank of the Styx for one hundred years. Charon was not allowed to ferry the living across, unless specially authorized so to do by the immortals. For rowing Hercules across without requiring him to show the golden bough, which was the sign of deity, he was deprived of his liberty for one year. Homer does not speak of this myth. A representation of this, from an antique bass-relief, is shown on following page. Two forms step from Charon's boat; the Parce reaches out her hand to the first. Her full spindle shows the early death of this shade. The second shade is of the size of a child. To the right is Lethe, with the draught of forgetfulness.

Charon.

Charpentier, Hubert, a French ecclesiastic, was born at Coulommiers, in the diocese of Meaux, in 1565. He founded the pilgrim shrine of Notre Dame de Garaison, at the foot of the Pyrenees; that of the missionaries of Notre Dame de Betharram, at the foot of a mountain called Calvary, in the bishopric of Lescar; and the congregation of the priests of Calvary, on Mount Valérien, near Paris. Charpentier became the friend of the abbé of St. Cyran, and had relations with the recluses of Port Royal. He died at Paris, Dec. 10, 1650. See Hoefer, *Nouv. Biog. Générale*, s. v.

Charpentier, Pierre François (called *Pierre Étienne* and *François Philippe*), a French engraver in aquatinta, was born at Blois in 1739. Some of his principal plates are, *The Education of the Virgin; The Descent from the Cross.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Charpentier, René, a French sculptor, was born at Paris in 1680, studied under Girardon, and executed a number of works in the Church of St. Roch. He died at Paris, May 15, 1723. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Charpy, Gaétan, a French monk, was born at Macon in 1683. He was of the congregation of the Theatines, of which he became the superior at Paris. He wrote, *Vie du B. Gaétan de Thienne* (Paris, 1657, 4to): —*Elogium Cardinalis Mazarini Apologeticum*, etc. (ibid. 1658, 8vo):—*Histoire de l'Éthiopie Orientale*, translated from the Portuguese of De Santo (ibid. 1684, 12mo):—*Relation de la Mission Faite en France par les Théatins en* 1644 (MS.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charpy, Nicolas (surnamed *Sainte-Croix*), a French adventurer and visionary, was born at Sainte-Croix (Bresse), and died about 1670. Mézerai says that he had been secretary of M. de Cinq-Mars some time before the latter was arrested at Narbonne. Charpy lay hid for a month, and then escaped to Savigny. Afterwards he returned to France, and fell into a religious frenzy, in which he pretended to utter prophecies. Charpy published *Le Hérault de la Fin des Temps* (Paris, 1657, 8vo), in which he advances absurd chiliastic notions concerning the speedy coming of Christ and the end of the world, similar to the frequent delusions on that exciting subject. It was refuted by Arnauld, in *Remarques*, etc., published at Paris (1665, 8vo [very rare], and 1735, 12mo). There is also under the name of Sainte-Croix Charpy, *Cathéchisme Eucharistique en deux Journées* (Paris, 1668, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charrier (*de la Roche*), Louis, a French prelate, was born at Lyons, May 17, 1738. He was made doctor, March 17, 1764, and not long after was appointed vicar-general of Lyons, and vice-general of the commons. He attached himself to the Jansenist party, and thus fell into controversy on politico-religious questions. In 1791 he took the oath of the civil constitution of the clergy, and was appointed as constitutional bishop of the department of Seine-Inférieure. He continued, however, his inflammatory course, and, on Oct. 26, 1791, resigned his office, left France, and wrote to several of his fellows to follow his example. Some time afterwards Charrier returned to France, and published an *Examen* of the decree of Aug. 27, 1791, on marriage. He at length became reconciled with the pope, and ceased his political agitation. Being appointed bishop of Versailles, and at length first chancellor of Bonaparte in 1802, Mgr. Charrier assisted at the Council of Paris in 1811. He died March 17, 1827. Among his publications are, *Réfutation de l'Instruction Pastorale de l'Évêque de Boulogne sur l'Authorité Spirituelle* (1791, 8vo):—*Questions sur les Affaires Présentes de l'Église de France* (1792, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Charron, Pierre, a French writer, was born at Paris in 1541. At first he studied law at Orleans and Bourges, and practiced several years in his profession, but afterwards betook himself to the study of theology, and soon became a famous pulpit orator. He preached several years in the south of France, and became chaplain to queen Marguerite. When forty-seven years old he returned to Paris, with the intention of joining a monastic order. Being refused, on account of his advanced age, he went again to the south. At Bordeaux he became acquainted with Montaigne, who exercised a great influence upon him. In 1594 he published his *Des Trois Vérités* (Bordeaux), and the bishop of Cahors appointed him vicar-general. The year following he represented his diocese at the meeting of the French clergy, and was elected its clerk. He died suddenly at Paris, Nov. 16, 1603. Of his many writings, besides the above, we mention a collection of sixteen *Discours Chrétiens* (ibid. 1600):—*Traité de la Sagesse* (ibid. 1601 a. o.). The principles laid down in this last work found some severe opponents, especially in the Jesuit Garasse, who accused Charron of atheism. In the second edition, which appeared in 1604, some of the obnoxious passages were left out; but in 1607 a new edition of the correct text was published, which became the basis for later editions as published by Elzevir in 1646 and Didot in 1789. The best and most complete edition is the one published by Renouard (Dijon, 1801, 4 vols.). See Schmidt, in Herzog's *Real-Encyklop.* s. v.; Bayle, *Dictionnaire Historique et Critique*, s. v.; Brucker, *Historia Philosophiæ*, iv, 512; Arboux, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Charroux, Councils of (*Concilium Carrofense*). Two provincial synods were held here:

I. About 989, by six bishops. Three canons were published.

1. Excommunicates those who break into churches, or carry away anything out of them. 2. Those who rob the poor. 3. Those who lay violent hands upon the clergy.

See Labbe, *Concil.* ix, 733.

II. In 1028, against the Manichæans, by William, duke of Aquitaine. See Labbe, *Concil.* ix, 860.

Charrubiun are angels, among the Mohammedans, esteemed to be the rulers of the other spirits. The name

seems related to the Hebrew *Cherubim*, as also the signification.

Chart, in Slavonic mythology, is the devil, whom several Wendian tribes worshipped, in common with all Slavonic tribes, who reverenced the evil spirit, Czernebog. Chart probably is derived from *Charni* (black). He is therefore, like Czernebog, the black evil deity.

Chartenius, *Saint*, is supposed to have been bishop of Marseilles. He took part with Avitus, bishop of Vienne, at a conference of Catholic and Arian bishops, held at Lyons about 499, when king Gundobald was present (Avit. Vien. *Epist.* xxviii).

Charteris (or **Charters**), **Charles**, A.M., a Scotch clergyman, took his degree at Edinburgh University in 1697; was licensed to preach in 1701; appointed to the living at Arbirlot in 1702, and ordained. He was deposed by the presbytery in August, 1728, but the sentence was reversed by the assembly in 1729. He died in December, the same year, aged about fifty-three years. See *Fasti Eccles. Scoticanæ*, iii, 789.

Charteris, Henry, A.M., a Scotch clergyman, was principal of Edinburgh University; admitted to the living at North Leith in April, 1620; and promoted to the professorship of divinity in Edinburgh University in May, 1627. There is no further record of him. See *Fasti Eccles. Scoticanæ*, i, 93.

Charteris, John, A.M., a Scotch clergyman, son of the professor of divinity at Edinburgh, took his degree at that university in 1624; was elected and presented to the living at Currie in 1631, and died Feb. 14, 1668, aged about sixty-four years. See *Fasti Eccles. Scoticanæ*, i, 145.

Charteris, Lawrence, A.M., a Scotch clergyman, fourth son of the professor of divinity at Edinburgh, took his degree there in 1646; was called to the living at Bathans in 1653, and his examination being satisfactory, he was ordained in 1654. Conforming to episcopacy, he was collated in 1662. In 1670 he was one of those who were styled "bishop's evangelists," sent to preach to the Presbyterian Whigs of the West. In 1671 he was offered a bishopric, but declined it, and was promoted to the professorship of divinity in 1675, previously occupied by his father. He died at Edinburgh, Dec. 1700, in the 75th year of his age, leaving several small publications. See *Fasti Eccles. Scoticanæ*, i, 327, 363.

Charteris, Thomas (1), A.M., a Scotch clergyman, son of the divinity professor at Edinburgh, took his degree at that university in 1635; preached for several years as a supply at Humbie; was ordained helper and colleague at that living in 1646, and died before Oct. 27, 1647, aged thirty years. See *Fasti Eccles. Scoticanæ*, i, 337.

Charteris, Thomas (2), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1646; was minister at Stonehouse in 1650; joined the protesting party in 1651, and was transferred to Kilbride before 1654. He died June, 1656, aged about thirty years. See *Fasti Eccles. Scoticanæ*, ii, 290, 303.

Charterius, the ninth bishop of Périgueux, in the latter half of the 6th century, was brought before king Chilperic I in 582, charged with dictating letters derogatory to the king, but was by him forgiven. In 585 Charterius was present at the second synod of Macon.

Charters (or **Charteris**), **Samuel** (1), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1690; was called to the living at Inverkeithing in 1692, and ordained. He died June 28, 1733, aged about sixty-four years, leaving his son Thomas his successor. See *Fasti Eccles. Scoticanæ*, ii, 593.

Charters, Samuel (2), D.D., a Scotch clergyman, grandson of the foregoing, was educated at a grammar-school, and at the Glasgow University, where he gave indications of a superior mind and powerful understanding. He was licensed to preach in 1764; resided for a time at Amsterdam; was presented by the king to the living at Kincardine in 1768, and ordained in 1769. In saying the Confession of Faith, he added "except chap. x, art. 4." He was transferred to Wilton in 1772, and died June 18, 1825, aged eighty-three years. He was a man of quiet life and retired habits, and preferred living on the banks of the Teviot to the attractions of Glasgow, when a valuable preferment was offered to him there in 1784. He was slow, grave, and solemn in manner, but delightfully instructive and warm-hearted. He published a *Sermon* for the S. P. C. K. (1779):—*An Instruction Concerning Oaths* (1782), which was printed by the sheriff at the expense of the county, and read from the pulpits:—several single *Sermons*:—*Sermons* (1786, 2 vols.):—*Sermons on Retirement*:—*Sermons on the Lord's Supper*:—*An Essay on Bashfulness*. See *Fasti Eccles. Scoticanæ*, i, 517; ii, 727.

Charters, Thomas, a Scotch clergyman, was licensed to preach in 1730; called to the living at Inverkeithing in 1731 as assistant to his father, and ordained. He died Feb. 13, 1744, in his fortieth year. His son Samuel was minister at Wilton. See *Fasti Eccles. Scoticanæ*, ii, 593.

Chartier, Guillaume, a French prelate, was born at Bayeux about 1400. Like his brother Alain, and probably upon the recommendation of the latter, he became a scholar of the University of Paris. After having acquired the degree of licentiate of civil and common law, he sought reputation as a poet. In 1432 he was appointed professor of canonical jurisprudence in the newly erected University of Poitiers, by Charles VII. Soon afterwards he became pastor of St. Lambert, near Saumur, and canon of Tournay. Next he was called as canon of the cathedral in 1436, counsellor of the Parliament of Paris, chancellor of Notre Dame, and finally bishop of that see, Sept. 4, 1447. He interceded with the archbishop of Rheims to settle the quarrel between the mendicants and the university. In 1455 he was one of the papal commissioners to effect the rehabilitation of Joan of Arc. In 1459 he took part in the Convention of Mantua, which was called by Pius II against the Turks. He was at first in favor with Louis XI, but afterwards fell under the displeasure of that prince. He died in Paris, May 1, 1472. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chartres, Council of (*Concilium Carnotense*), was a provincial synod held on the third Sunday after Easter, 1146, at which all the French bishops were present, together with the king, Louis VII. The object was to arrange matters relating to the crusade, and to persuade St. Bernard to accept the office of leader, which, however, he constantly refused. See Labbe, *Concil.* x, 1102.

Chartres, Renaud (Lat. *Reginaldus*) de, a French prelate and politician, was born about 1380. After having obtained the university degree of a licentiate of law, he first became canon, then deacon of St. Pierre de Beauvais in 1406. In September, 1404, he was condemned, with his brother Pierre de Chartres, "for some insult against the bailiff of the bishop of Beauvais." Some time afterwards pope John XXIII made him his private referendary, and the chapter of Beauvais elected him their bishop. He did not take possession of that see, however, but was elevated in January, 1414, to the archbishopric of Rheims. In 1415 he went to the Council of Constance, and received in the same year, at Beauvais, the emperor Sigismund on his coming to France. After being president of the chamber of the counts before 1415, and member of the privy council, he was appointed, Aug. 15, 1418, lieutenant of the king in Dauphiny, Languedoc, and the districts adjoining Lyons and Mâcon. He was next appointed (March 28, 1424) chancellor of France, but a few months after he resigned in favor of Martin Gouge, his predecessor. In 1425 Charles VII sent him as "orateur d'obedience" to

pope Martin V. On Nov. 8, 1428, Renaud received a second time the seals of France as chancellor. When Joan of Arc offered her services to Charles VII, Renaud recommended her examination by a special court. He was present during the remarkable siege of Orleans in 1429, and was largely concerned in the stirring events of that period, in all of which he showed himself a shrewd, but equivocal and unscrupulous, diplomat. He received many other ecclesiastical favors, including the cardinalate (Dec. 29, 1439), and died April 4, 1444. See Hoefer, *Nouv. Biog. Générale*, s. v.

Charybdis, in Greek mythology, was the daughter of Neptune and the Earth. The myth makes her residence the Sicilian strait. There is a dangerous eddy there, perhaps more formidable to the light-built ships of the ancients than it appears to us. Charybdis is represented as a rapacious woman, who robbed Hercules of his herds, and was therefore hurled into the sea by Jupiter's lightnings, still retaining her old nature. She lived in a rock under an overhanging fig-tree, and threatened all passers-by with death and destruction. In order to still her hunger she devoured whole ships, with all in them. Three times every day she would swallow the sea-water and throw it out again with a loud noise, drowning everything that came within reach. On the opposite shore Scylla also destroyed the ships of mariners. Hence the Latin proverb, "Incidit in Scyllam cupiens vitare Charybdin."

Chasæ, in Slavonic mythology, was a Wendian deity, principally worshipped in Bohemia.

Chasan, Abraham BEN-JEHUDA, a Jewish writer of the 16th century, is the author of חִבּוּרֵי לָקֶט, or *A Commentary on the Prophets, Hagiographa and Five Megilloth* (Lublin, 1593, 1612). See Fürst, *Bibl. Jud.* i, 167; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 78 sq. (B. P.)

Chasan, Chajim, a learned Jew of Smyrna, who died in 1712 in Poland, while collecting funds in aid of the resident Jews in Palestine, is the author of שְׁנוֹת חַיִּים, or *Discussions on the Pentateuch* (Venice, 1693). See Fürst, *Bibl. Jud.* i, 167. (B. P.)

Chasan, Moses BEN-JOSEPH. See MOSES THE PUNCTUATOR.

Chasdai, BEN-ABRAHAM CRESCAS. See CRESCAS, CHASDAI BEN-ABRAHAM.

Chase, Albert H., a Free-will Baptist minister, was born at Killingly, Conn., June 4, 1823, of English parentage. In early life he united with the Church in East Killingly, and took an active part in religious affairs. In 1853 he began a course of theological study at New Hampton Institute, N. H.; in November, 1855, removed to Cherry Valley, O., and was pastor there for two years. In November, 1857, he became pastor of the Church in New Lyme, and remained there ten years. From 1864 to 1867 a large part of his time was spent in organizing and collecting funds for the Freedmen's Mission Work, also in raising funds for the erection of a church in Chicago, Ill. Early in January, 1867, he was appointed publishing agent and business manager of the *Christian Freeman*, a denominational paper, established in Chicago. In December, 1868, he became pastor in Cleveland, O., and in 1869 and 1870 was pastor at Harrisburg, Pa. He was corresponding secretary of the Free-will Baptist Home Mission Society for several years, having his residence in Hillsdale, Mich. The remainder of his life was spent in ministerial labor, without settlement, among feeble and pastorless churches. He died June 19, 1883. See *Morning Star*, July 25, 1883. (J. C. S.)

Chase, Amos, a Congregational minister, graduated from Dartmouth College in 1780; was ordained pastor of the Second Church in Litchfield, Conn., June 27, 1787; was dismissed in 1814, and died in 1849. See Sprague, *Annals of the Amer. Pulpit*, i, 592.

Chase, Benjamin A., a Methodist Episcopal minister, was born about 1834. He was converted in 1853, while a student at Newbury, Vt., and in 1858 entered the itinerant ranks. He filled important appointments in the East Maine Conference, spent three years in the army, united with the Providence Conference in 1870, and labored zealously until his death at East Cumberland, R. I., Aug. 17, 1875. Mr. Chase was systematic, resolute, and devout. See *Minutes of Annual Conferences*, 1875, p. 58.

Chase, Benjamin Chapman, a Congregational minister, was born at Cornish, N. H., Jan. 29, 1819, and was converted at nine years of age. He graduated from Dartmouth College in 1846, and from Bangor Theological Seminary in 1849. He was ordained pastor in Camden, Me., Jan. 8, 1850; installed in Attleboro', Mass., in July, 1857, and after a pastorate of six years, supplied the Church in Oldtown, Me., for fifteen months, after which he became stated supply in Foxcroft and Dover, and on May 8, 1866, was installed at Foxcroft, where he died, Oct. 13, 1868. See *Cong. Quarterly*, 1869, p. 290.

Chase, Carlton, D.D., a bishop of the Protestant Episcopal Church, was born at Hopkinton, N. H., Feb. 20, 1794. He graduated from Dartmouth College in 1817; was ordained deacon in 1818, priest in 1820; was consecrated in Christ Church, Philadelphia, Pa., Oct. 20, 1844, as bishop of New Hampshire, and died at his episcopal residence in Claremont, Jan. 18, 1870. See *Prot. Episc. Almanac*, 1871, p. 118.

Chase, Daniel, a Free-will Baptist minister, was born at Stratham, N. H., Nov. 7, 1770. He professed faith in Christ when about twenty years of age; soon after was licensed to preach by Rev. Benjamin Randall, and a few years later was ordained. He removed to Vermont, and in 1816 to Pennsylvania, where he itinerated, and preached in Susquehanna, Broome, and Wayne counties, accomplishing much good. He died at Mount Pleasant, Wayne Co., Pa., March 2, 1850. See *Free-will Baptist Register*, 1851, p. 79. (J. C. S.)

Chase, Daniel S., a Methodist Episcopal minister, son of the noted Rev. Abner Chase, was born in 1814. He was converted at the age of nine, and at twenty-six entered the Genesee Conference, wherein he labored until the formation of the East Genesee Conference, when he became one of its active members. In 1872 he was transferred to the Central New York Conference, in which he served until his death, Feb. 1, 1879. Mr. Chase's sermons were models of careful preparation and thought. See *Minutes of Annual Conferences*, 1879, p. 61.

Chase, Ebenezer, a Congregational minister, was born at Bedford, N. H., in 1785. Early in life he united with the Free-will Baptist Church, and in 1810 was ordained an evangelist in that denomination. He published and edited for some years *The Religious Informer*, which was largely circulated among the Free-will Baptists. In 1828 he united with the Congregational body. He served successively at Gilsum, N. H., Westmoreland, Vt., West Tisbury, Mass., West Yarmouth, and Eastham, and died at West Tisbury, May 22, 1866. Mr. Chase preached many thousand sermons, and many revivals blessed his ministry. See *Cong. Quarterly*, 1866, p. 392.

Chase, Edward R., a Presbyterian minister, was born at Flint, Mich., Sept. 20, 1840. He served during the Civil War in the 8th Regiment Michigan Volunteer Infantry; after its close he studied theology at the Union Theological Seminary, Chicago, Ill.; was licensed and, in 1871, ordained pastor in Clyde, O., where he died, May 25, 1874. See *Whitney Family of Connecticut*, ii, 1202. (J. C. S.)

Chase, Edwin Bailey, a Protestant Episcopal clergyman, was ordained deacon in 1857, and entered the active ministry in 1858, as a missionary, at Belvi-

dere, N. J. In 1860 he was chosen rector of St. Michael's Church, Marblehead, Mass.; in 1865 removed to Mansfield, Pa.; in 1866 became rector of St. Peter's Church, Cambridgeport, Mass.; in 1874 left the active ministry, and died May 6, 1875. See *Prot. Episc. Almanac*, 1876, p. 149.

Chase, E. B., a Methodist Episcopal minister, was born at Dixmont, Me., April 3, 1806. He removed with his parents to Ohio in 1819; was converted at sixteen; soon afterwards became an exhorter and local preacher; and in 1830 entered the Ohio Conference. In its active ranks he labored until his death, March 4, 1852. Mr. Chase was a plain, practical, and useful preacher. See *Minutes of Annual Conferences*, 1852, p. 151.

Chase, Hiram, a Methodist Episcopal minister, was born at Charleston, Montgomery Co., N. Y., Feb. 1, 1801. He received a careful religious training, experienced conversion at the age of twenty, was licensed to exhort in 1823, and in 1827 received license to preach, and entered the New York Conference. On the organization of the Troy Conference, in 1832, Mr. Chase became one of its members, and in it served until 1864, when he became superannuated, and retired to Sandy Hill. He was afterwards effective and supernumerary as his health permitted, until his death at Los Angeles, Cal., Jan. 9, 1877. See *Minutes of Annual Conferences*, 1877, p. 66.

Chase, Irah, D.D., an eminent Baptist minister and biblical scholar, was born at Stratton, Vt., Oct. 5, 1793. He was fitted for college under the direction of Rev. Dr. Sanders, the first president of the University of Vermont, graduated from Middlebury College, Vt., in 1814, and from Andover Theological Seminary in 1817. He was ordained as an evangelist at Danvers, Mass., in September of the same year, and for some time preached as a missionary in Western Virginia. His attention was early turned to the urgent necessity of starting a seminary of sacred learning to meet the wants of the rising ministry of the Baptist denomination. For seven years (1818–25) he was connected with the theological department of Columbian College, Washington, D. C., during one of which he was in Europe, devoting himself to the studies of his profession, and performing some needed work in the interests of his denomination. Having resigned his position at Washington, he went to Massachusetts and opened a school for theological students at Newton, Nov. 28, 1825, which resulted in the well-known Baptist seminary there. He was a hard and most diligent student, patiently plodding to get at anything he wished to reach, cost what it might of time and toil. After twenty years' service he resigned his office, and spent the remainder of his life in Boston and Newton, largely occupied with literary work, chiefly in the line of his life-long studies. He died at Newton Centre, Nov. 1, 1864. Dr. Chase wrote and published a large amount of matter in Baptist publications, and in the *Bibliotheca Sacra*, some of his papers embodying the results of patient and protracted investigation. In addition to these were the following volumes: *Life of Bunyan:—The Design of Baptism, Viewed in its Relation to Christian Life:—The Apostolic Constitutions:—Infant Baptism an Invention of Men*, etc. (J. C. S.)

Chase, James Morris, a Presbyterian minister, was born at Cornish, N. H., April 4, 1800. He graduated from Dartmouth College in 1827. In 1832 he was licensed by the Schuyler Presbytery, and in 1837 was ordained pastor of Shiloh Church at Macomb, Ill. In 1846 he preached as stated supply at Camp Creek, in 1853 at Mount Sterling, and in 1854 became pastor at Ebenezer, where he died, Feb. 10, 1865. He was a ripe scholar, an able preacher, and a highly respected pastor. See Wilson, *Presb. Hist. Almanac*, 1866, p. 97.

Chase, John, a Baptist minister, was born at Cornwallis, N. S., in 1804. He was converted in 1808; ordained at Billtown, July 1, 1835; was pastor at Bridgetown eleven years; for a time Financial Agent of the Nova Scotia Baptist Educational Society, and died at Wolfville, Nov. 13, 1879. See *Baptist Year-book for Maritime Provinces of Canada*, 1880; Bill, *Fifty Years with the Baptists*, p. 569.

Chase, Mary, a minister of the Society of Friends, and wife of Abijah Chase, was reared in the Protestant Episcopal Church, but abandoned it at the age of nineteen to join the Quakers, and soon after became a preacher among them. Her favorite theme was the fulness and freeness of salvation. She died at Salem, Mass., April 26, 1861, aged eighty-seven years. For several years previous she had been an invalid. See *Amer. Annual Monitor*, 1862, p. 20.

Chase, Moses, a Methodist Episcopal minister, was born at Newton, N. H., in 1803. He experienced religion at twenty-three, and in 1833 united with the New Hampshire Conference, in which he served until his sudden death, Jan. 7, 1866. Mr. Chase possessed more than ordinary ministerial ability. About five thousand were added to the Church through his instrumentality, thirty of whom became ministers. See *Minutes of Annual Conferences*, 1866, p. 51.

Chase, Nathaniel, a Baptist minister, was born at Buckfield, Me., about 1770, and was among the original Baptists of the place. In 1796, soon after the formation of a Church in the town, he was licensed, and in 1801 was called to the pastorate of the Church, which prospered under his ministry for thirty-four years. On account of age he then resigned and removed to Hebron, where he preached occasionally, and died about 1850. See Millett, *Hist. of the Baptists of Maine*, p. 439. (J. C. S.)

Chase, Nathaniel L., a Methodist Episcopal minister, was born at Unity, N. H., Oct. 30, 1813. He was converted in 1826, and in 1842 was licensed to preach, and admitted into the New Hampshire Conference. His last years were spent as a superannuate. He died May 3, 1875. Mr. Chase was a man of deep and uniform piety, a close student, an instructive and edifying minister, and a laborious pastor. See *Minutes of Annual Conferences*, 1876, p. 79.

Chase, Oscar F., a Methodist Episcopal minister, was born in 1825. He was converted in 1856; in 1860 was admitted into the Michigan Conference, and therein labored until his death, Oct. 17, 1863. Mr. Chase was a studious, faithful, and able minister, retiring in his social life. See *Minutes of Annual Conferences*, 1864, p. 223.

Chase, Plummer, a Congregational minister, was born at Newbury, Mass., in 1794. He graduated from Bowdoin College in 1821, and from Andover Theological Seminary in 1824, and was ordained at Machias, Me., March 1, 1825. He preached at Carver, Mass., from 1828 to 1835, and died at Newbury, Sept. 17, 1837. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 57.

Chase, Robert F., a Protestant Episcopal clergyman, became rector, in 1857, in Amesbury, Mass.; the following year in Danvers, of Calvary Church, a position which he continued to hold until 1865, when he was made assistant rector of St. Peter's Church, Philadelphia, Pa., and this position he retained until 1868, when he became rector of St. Matthias's Church, in the same city. In 1870 he resided there without charge, but in the following year was rector of the Memorial Mission of St. Peter's Church. He died Aug. 3, 1872. See *Prot. Episc. Almanac*, 1873, p. 33.

Chase, Robert G., a minister of the Protestant Episcopal Church, was born at Hopkinton, N. H., Dec. 19, 1835. He graduated from Burlington College in 1856, and was ordained deacon the same year. His first curacy was at Pemberton, N. J.; and in 1859 he accepted the rectorship of St. Matthias's Church, Philadelphia, where he labored with great zeal and success,

until his death, by drowning, July 24, 1867, off Mt. Desert, on the coast of Maine. See *Amer. Quar. Church Rev.* Oct. 1867, p. 500.

Chase, Samuel, D.D., a Protestant Episcopal clergyman of the diocese of Quincy, Ill., was for many years president of Jubilee College, Robin's Nest, and rector of Christ Church, in the same place. He died there, Jan. 15, 1878, aged sixty-nine years. See *Prot. Episc. Almanac*, 1879, p. 168.

Chase, Thomas, an English martyr, was of Amersham, and was cruelly persecuted for the Gospel and word of Christ. He was taken before the blind bishop of Woburn, in Buckinghamshire, examined, and commanded to be put in what was called "Little Ease," in the bishop's house. Here he lay bound most painfully with chains, gyves, manacles, and irons, often almost perishing with hunger. All this he took most quietly and patiently. He was hanged in the Lollard's Tower in 1514. See Fox, *Acts and Monuments*, iv. 124.

Chase, William Henry, a minister of the Society of Friends, was born in the state of New York in 1805, and was connected with the Scipio Quarterly Meeting. For many years he "was among the foremost in advancing the cause of religion, peace, temperance, and education," by the tongue and the pen. His most valuable work was, *Day by Day*, being a compilation from the writings of ancient and modern Friends. He died suddenly at Union Springs, Cayuga Co., N. Y., July 7, 1877. See *Friends' Review*, xxxi, 73. (J. C. S.)

Chase, William Plummer, a Free-will Baptist minister, was born at Canterbury, N. H., May 31, 1812. He was baptized in 1829, began to preach in 1831, and was ordained at Canterbury in October, 1834. For five years he toiled as an evangelist in northern New York, amid poverty and hardships, and saw many revivals. He next labored at East Weare, N. H., and, as the result of a powerful revival, organized a Church. In 1841 he removed to Limerick, Me. Overwork and application to study broke down his health, and in 1843 he returned to New Hampshire. For many years he supplied different churches, as his strength permitted, until his death in South Vineland, N. J., Feb. 5, 1874. See *Morning Star*, March 18, 1874. (J. C. S.)

Chaska, in the mythology of the Peruvians, was the god of the morning star. He had a separate temple in the wall surrounding the great sun-temple, where all kinds of offerings were brought to him. The name is significant of the long hairs (symbol of rays) of gold, with which he was represented. As companion of the sun he was also called its *page*.

Chassagnion (Chassaignon, Chassanion, Chassinon, or Lachasse), Jean de, a French savant of the 16th century, was a native of Monistrol (Velay), and one of the main propagators of the Reformation in France. He organized in 1556 a Church at Meaux, but was compelled to leave it, and continued his work at Montpellier; afterwards he took refuge in Geneva and at Metz in 1576. He is the author of *Histoire Mémorable des Grands et Merveilleux Jugements et Punitions de Dieu* (Geneva, 1595):—*Histoire des Albigeois*, etc. (ibid. eod.). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 733; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Chassan. See Chazzan.

Chasse (*Capsa*). (1) A coffer for holding the relics of a saint. It formerly had the shape of a long bottle, with a little roof-like covering. It was made of copper, gilt, and sometimes enamelled. From the 13th century it took the shape of a little church. (2) An embroidered case or covering for the book of the Gospels; sometimes called the *camisia*. See Reliquary.

Chassel, Remi François, a French artist, was born at Metz, in Lorraine, in 1666, and received instruction from Lecomte. He was appointed professor of sculpture in the academy at Nancy, and executed a large number of figures, among which are *The Dead Christ*, in the Church des Carmes, at Nancy; also one of *Charity*. He died Oct. 5, 1752. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Chassels, David, D.D., a Presbyterian minister, was born in Glasgow, Scotland, April 30, 1787. He graduated from Dartmouth College in 1810, and then took charge of the Caledonia County Academy, Peacham, Vt. In 1815 he went to Cambridge, Washington Co., N. Y., as principal of the academy there. He was licensed by the Presbytery of Troy in 1819, and ordained in 1820. In 1821 he taught at Fairfield, in 1840 became principal of the academy in Herkimer, and in 1842–44 again taught in Fairfield Academy. During all this time, after his licensure, he was in the habit of preaching often, as stated supply, and for five years regularly filled the pulpits at Fairfield and Salisbury. He died at Holland Patent, Jan. 10, 1870. He had the gift of teaching in a pre-eminent degree; his scholarship was thorough and profound; his preaching was like his teaching, instructive, thoughtful, intellectual, soundly Calvinistic. See *Presbyterianism in Central N. Y.* p. 494.

Chastain, Lewis, a Methodist Episcopal minister, was admitted into the itinerant ranks in 1787, and appointed assistant at Bertie, N. C.; in 1788, at Alleghany; in 1789, at Gloucester, Va.; and in 1790 and 1791 at Berkeley. In 1792 he located, and nothing more is recorded concerning him. See *Minutes of Annual Conferences*, 1787–92; Sprague, *Annals of the Amer. Pulpit*, vii, 205.

Chastain, Rane, a Baptist minister, was born in Powhatan County, Va., June 28, 1741, of French extraction. When quite young he removed to Buckingham County, where he remained during the rest of his life. When he was about thirty years of age he became a Christian, and soon after began to preach. He was chosen pastor of the Buckingham Church in April, 1772, and continued in office for fifty-three years. He also, at different times, supplied other churches, as his strength would permit. Although not an accomplished preacher, he was an excellent pastor, and greatly beloved by the churches to whom he ministered. He supported himself chiefly by his own labor on a farm. See *Lives of Virginia Baptist Ministers*, p. 190–192. (J. C. S.)

Chaste Brethren *and* Sisters is a name adopted by the Apostolici (q. v.) of the 12th century, in consequence of their preference of celibacy to marriage.

Chaste Week is an old English term for the period immediately following Ash-Wednesday; so called because the faithful, having just received absolution on Shrove-Tuesday, were expected to remain pure at the commencement of Lent.

Chasteau. See Chateau.

Chastillon (or **Châtillon**), Louis de, a French engraver and painter in miniature and enamel, was born at Sainte-Menehould, in Champagne, in 1639, and died in 1734. The following are his principal plates: *The Adulteress Before Christ; The Conversion of St. Paul; The Seven Sacraments; St. John on the Isle of Patmos.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Chastity was a virtue deified by the Romans, and represented on the reverse of a medal of Faustina the younger, sitting, and dressed in the habit of a Roman matron, holding a sceptre in her hand, with two doves at her feet. Juvenal sarcastically says she was once upon our earth in the reign of Saturn, but that she quitted it about the time Jupiter began to have a beard.

Chasuble (Chesible, or **Chesuble).** We give additional particulars respecting this important clerical garment:

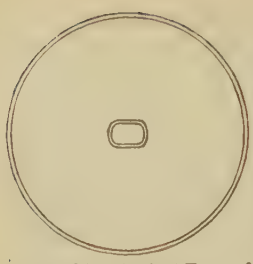


Fig. 1.—Most Ancient Form of the Chasuble.

"It was worn as well by laymen as ecclesiastics in very early ages; but in later times its use has been confined exclusively to bishops and priests, and it has become the distinctive official vestment of the holy eucharist. Its primitive form was perfectly round, with an aperture in the centre for the head, and this we find figured in the Benedictional of St. Ethelwold (Fig. 1). If intended for use in processions, a hood was sometimes affixed to the back; for at that period the chasuble was not restricted to the ministry of the altar. There is another form of this vestment, too, almost circular, which appears to be the oldest in existence, figured in the mosaic of St. Vitalis's Church, at Ravenna, the date of which is A.D. 547. In England its shape continued to be nearly circular for about six centuries after the mission of Augustine (Fig. 2). A chasuble discovered about thirty years ago in a walled-up aumbry at Waterford, in Ireland, is also of this form. When a change was made, the only alteration seems to have been that two opposite parts of the circumference were made to come to a point. This form was in use for many ages, and is that frequently represented on memorial brasses; but, for about three hundred years before the Reformation, the chasuble was likewise made in the shape of a *vesica piscis*, and the ornaments with which it was then decorated became far more elaborate, and consequently richer and more beautiful. This shape must likewise be very old, for it is figured on the recently discovered frescos at St. Clement's, Rome, where the wearer, with outstretched arms, is giving the pax. Another shape, differing from those depicted in the other illustrations, is that of the ancient and precious vestment of St. Thomas of Canterbury, still preserved at the cathedral of Sens (Fig. 3). It has the Y-cross both before and behind. The aperture for the head is almost square, and the sides are unusually long and deep. The chasuble of St. Boniface, apostle of Germany, preserved at Mayence, is also very like that of St. Thomas. The chasuble was usually made of silk, satin, velvet, or damask, though sometimes of inferior materials.

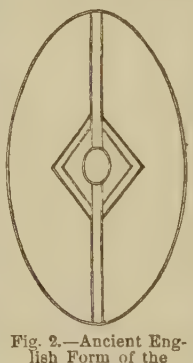


Fig. 2.—Ancient English Form of the Chasuble.

"It is now necessary to describe the Orphrey (*aurifrigium*) and the 'Flower,' as it was called, of the chasuble, which, in the Middle Ages, were so elaborately decorated by embroiderers. The former was a band, which ran up behind and before through the middle. Properly speaking, there was no cross upon the old English chasuble, but at the breast sprang out (from the *pectoræ*, or *pillar*), in the shape of the forked part of a large Y, two other bands (called *numerals*), which went over the shoulders, until in the same form from behind they met (in the *dorsal*) (Fig. 4). In more modern times this Y-shaped figure has been transformed into a cross, while sometimes a crucifix is embroidered on the back of this vestment. The illustration of the flowing old English chasuble in the accompanying woodcut (Fig. 5) is from an ancient memorial brass. Here the whole of the eucharistic vestments are depicted, while the position of the priest, in the act of blessing the chalice, is remarkable, for it is unknown in the case of any other brass in existence. The flower (*flos casulæ*) of the chasuble was a splendid piece of floriated embroidery round the neck, which spread itself down the front and the back—representations of which may be seen in the cathedrals of Exeter, Peterborough, and Lincoln. Three brasses remain of bishops in full eucharistic vestments of post-Reformation periods—viz., Thomas Goodrich, in 1554, at Ely Cathedral; John Bell, bishop of Worcester, in 1556, from St. James's, Clerkenwell, in possession of the late J. G. Nichols, Esq., F.S.A.; and Robert Pursglove, suffragan bishop of Hull, in 1579, at Tideswell, Derbyshire."

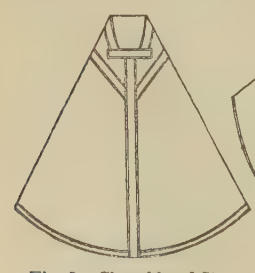


Fig. 3.—Chasuble of St. Thomas of Canterbury.

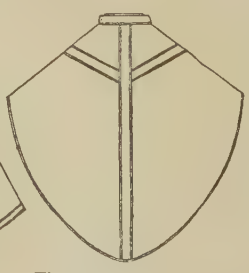


Fig. 4.—Old English Chasuble of the 14th century.

"In the Fourth Council of Toledo it was reckoned a sacred habit. Its old English name was *Massa hakele*, the 'mass mantle.' The word occurs first in the year 474, in the will of St. Perpetuus, of Tours. The Greek chasuble was of equal width all round, from the top to the bottom. The Western form was that of pointed ends behind and before; and the early mosaics of the 6th century show it thus sloping and hollowed, reaching to the feet; but there are other examples which portray it shorter, as it is worn at present, the ends being frequently rounded. A remarkable vestment of this kind at St. Apollinaris, Ravenna, bears the name of the Chasuble of the Diptychs, as it is covered with an auriclave, orphrey, or superhumeral, a band of golden stuff, like an ancient archiepiscopal pall, sewn behind and before, and divided round the neck, covered with the names and heads of thirty-five bishops of Verona, in succession, from the foundation of the see to the middle of the 8th century. The name of *auriclave*, like orphrey, meaning the 'gold-bordered,' was given to the chasuble from its peculiar embroidery on the onophorion or laticlave, a band originally of a different color from the robe, and called the auriclave when made of cloth of gold. One of this kind, of the 5th century, is preserved in the cathedral of Ravenna. St. Stephen's chasuble, made by Grisella, queen of Hungary, in 1031, is preserved at Buda, and worn by the sovereign at his coronation; its color is green. There are two at Madeley, of the 14th century, which were probably brought from Much-Wenlock. One at Talacre is said to have come from Basingworth. There is one at Salisbury in green and gold, of the 16th century. The chasuble called *palliata* had the pall sewn upon it. Until the 12th or 13th century the pectoral or front did not differ in form from the dorsal or back. The superhumeral dwindled into a narrow collar, and the cross on the back of the chasuble is the last relic of the auriclave. From an early date chasubles were ornamented with sacred designs, flowers, and symbolical animals and birds, a usage permitted by the Second Council of Nicæa. The processional chasuble had a hood, which was worn in France until the latter half of the 9th century. In England the ends of the chasuble took the shape of the reversed arch of the pointed style of architecture. From being used specially at the time of celebration, it was emphatically called 'the vestment.' Cranmer says, 'The over-vesture or chesible signifieth the purple mantle that Pilate's soldiers put upon Christ after that they had scourged him; as touching the minister, it signifies charity, a virtue excellent above all other.'"

Fig. 5.—Flowing Chasuble.

Château (or **Chasteau**; in Ital. *Castello*), Guillaume, a French engraver, was born at Orleans, April 18, 1635, and was instructed in the school of John Frederick Greuter. He died in Paris, Sept. 15, 1683. His principal plates are, *The Repose in Egypt; The Virgin, with the Infant Jesus Embracing a Cross; The Miraculous Draught of Fishes; The Baptism of Christ by St. John; Christ Appearing to St. Peter; The Stoning of Stephen; The Holy Family with St. John; St. Paul Taken up to Heaven; Christ Curing the Blind.* See Hoefer, *Nouvelle Biographie Générale*, s. v.; Spooner, *Biographical History of the Fine Arts*, s. v.

Châteaubriand, François Auguste René, *Vicomte de*, a famous French poet, historian, philosopher,

and statesman, was born Sept. 4, 1768, at St. Malo, in Bretagne, and died in Paris, July 4, 1848. He deserves an honorable place in this *Cyclopædia* as an apologist of Christianity. His first important work in that direction was the *Essai Historique, Politique, et Moral sur les Révolutions Anciennes et Modernes*, etc. (Lond. 1797, 2 vols.; Paris, 1814):—*Génie du Christianisme* (Paris, 1802; Germ. transl. by Schneller, 2d ed. Freiburg, 1856–57, 2 vols.). This work, which he dedicated to Bonaparte, placed him at once among the first writers of his people and time. In 1807 he published his *Les Martyrs, ou le Triomphe de la Religion Chrétienne* (Germ. transl. by Fesenmair, Munich, 1864), in which he glorifies the Christian religion. In this work, as well as in his *Itinéraire de Paris à Jerusalem et de Jerusalem à Paris*, he admonishes, as a good Catholic, his co-religionists to adhere to their Church. His *Œuvres Completes* were published at Paris in 1826 and 1838; new edition by Sainte-Beuve, in 12 vols. 1859–61; a German edition of his works was published at Freiburg, 1827–38, in 66 small volumes. See Vinet, *Tableau de la Littérat. Franç. au Dix-neuvième Siècle;* Sainte-Beuve, *Chateaubriand et son Groupe Littéraire sous l'Empire* (Paris, 1860, 1873, 2 vols.); Scherer, *Études Critiq. sur la Littér. Contemp.;* Tzschirner, *Lettres sur la Religion et la Politique* (1829); *Revue Chrétienne*, v, 680 sq.; ix, 82 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 154, 406. (B. P.)

Château-Gonthier (in Anjou), COUNCIL OF (*Concilium apud Castrum Gontherii*), was held in 1231, by the archbishop of Tours and his suffragans, who published thirty-seven canons or regulations, of which the following are of most consequence:

1. Against clandestine marriages, ordering that those persons who have been so united be separated.
3. Exacts an oath from every clerk presented to a benefice, to the effect that he had neither directly nor indirectly given or promised anything in return.
4. Orders the bishops to see that all beneficed clerks serve their own cures.
9. Forbids to communicate with excommunicated persons.
10. Forbids the frequent use of general excommunication.
15. Deprives of their patronage patrons who present unfit persons.
16. Forbids to present to a living any one ignorant of the language of the place.
24, and some others relate to the conduct of monks.
30. Orders the sentence of excommunication against usurers to be read every Sunday.
33. Forbids to receive the testimony of Jews against Christians.

See Labbe, *Concil.* xi, 438.

Châtel, Ferdinand Toussaint François, a French schismatic, was born at Gannat, in Bourbonnais, Jan. 9, 1795. He learned the trade of a tailor, but was afterwards sent by his pastor to the seminary of Mont-Ferrand. After studying theology among the Sulpicians, Châtel received the tonsure at the age of twenty, was ordained a few months after, and made subdeacon the year following. Some time before the revolution of July, he wrote for *le Réformateur*, foreshadowing his future innovations. Having assembled several discontented priests in his house, he made known to them his projects. He was appointed bishop of the new Church thus formed. The master of the Templars, Fabre-Palaprat, consecrated him in 1831. Châtel's creed was based upon a high profession of regard for Jesus Christ *as a man*, and the invariable order of law exclusively *natural*. In 1842 a decree of police caused the place of the meetings of Châtel to be shut up, as, according to the contents of the document, he had uttered foul outrages against public morals. In the revolution of 1848 Châtel used his eloquence in behalf of what he termed "oppressed women;" and as orator of the club, presided over by madame Niboyet, he was heard several times pleading for divorce, one of the favorite themes of his conventicles. Châtel finally received an appointment at the post-office. He died Feb. 13, 1857, leaving, *Sermon à l'Ouverture de la Nouvelle Église Française* (8vo):—*Profession de Foi de l'Église Catholique Française*, etc. (8vo):—*Catéchisme à l'Usage de l'Église Catholique Française* (1833, 8vo):—*Le Code de l'Humanité* (1838, 8vo):—*A la Chambre des Députés* (1843), etc. See Hoefer, *Nouv. Biog. Générale*, s. v.; Holzapfel, *Die Kirche des Abbé Chatel*, in the *Zeitschrift für historische Theologie*, 1844, iii; Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.

Châtel, Jean, a French fanatic, was born in Paris about 1575, and studied divinity under the Jesuits, and philosophy in the University of Paris. He regarded Henry IV as a heretic, and was impelled by religious fanaticism to stab him, Dec. 27, 1594. It was thought that he had been instigated by the Jesuits, but he declared to the last that he acted entirely of his own accord. He was executed Dec. 29, 1594. See *Biog. Universelle*, s. v.

Châtellain, JEAN DE, a Flemish preacher, of the order of the Augustines, a native of Tournay, lived in the former part of the 16th century. He preached with success in the principal cities of France and Lorraine. Being accused of favoring Lutheranism, in spite of the protection offered him by the magistrates of Metz, he was arrested and burned at the stake as a heretic, Jan. 12, 1525. Calmet attributes to him the *La Chronique de la Ville de Metz*, in rhyme (Metz, 1698, 12mo); but this was written by Jean Châtel. See *Biog. Universelle*, s. v.

Châtenier, BERNARD, a French prelate, native of Montpellier, distinguished himself by his knowledge of civil and canon law. He settled at Rome, and was auditor of the sacred palace under Gregory X. After having been chaplain of the pope and archdeacon in the Church of Narbonne, he was appointed to the bishopric of Alby in 1276. Nicholas III commissioned him to make inquests in the diocese of Lodéve against those who had usurpated church benefices, and Philippe le Bel sent him to Rome to procure the canonization of St. Louis. In 1306 Châtenier was transferred to the see of Le Puy in Velay. He was made cardinal by pope John XXII in 1316, and died at Avignon, Aug. 14, 1317. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chater, John (1), an English Independent, was born in London and educated at Plasterers' Hall. He became a member of Mr. Bradbury's Church at New Court, Carey Street, in 1752; was dismissed to take charge of the Church at Newport, Isle of Wight, in 1755, and returned to London in 1758, where he settled as pastor at Silver Street. In 1765 he adopted the Sandemanian opinions, became a preacher among them, and commenced a bookselling business, first on Ludgate Hill, then, in 1769, at King Street, Cheapside, where he kept a circulating library. He wrote *Tom Rigby*, a religious novel, and a pamphlet with the title *Another High-road to Hell*, in which he denounced some of the pulpit entertainments of that time (1767). See Wilson, *Dissenting Churches*, iii, 111–113.

Chater, John (2), an English Congregational minister, was born at Coventry, Feb. 16, 1805. He was carefully trained by his parents, and when about twenty-one joined the Church, engaged in village preaching, and soon after entered Hackney College. At the close of his college course he accepted a call to Lindfield, Sussex, where he labored until 1842, then removed to Newton Abbott, and there remained till 1864. Ill-health then obliging his resignation, he retired to Southport, and there died, Jan. 12, 1869. See (Lond.) *Cong. Yearbook*, 1870, p. 281.

Chatfield, LARMON, a Methodist Episcopal minister, was born at Windham, Greene County, N. Y., Sept. 7, 1807. He spent his early years on his father's farm; was gifted in the use of the English language; joined the

Church at the age of twenty-two; and in 1836 entered the old Ohio Conference. On the formation of the Michigan Conference he became one of its members; was transferred to the Rock River Conference in 1853; returned to the Michigan Conference in the year following, located, and in 1868 was readmitted as a superannuate, which relation he sustained until his death, July 23, 1876. See *Minutes of Annual Conferences*, 1876, p. 113.

Chatillon, *Cardinal de.* See COLIGNI, ODET.

Chatillon, LOUIS DE. See CHASTILLON.

Chatizel (*de la Néronnière*), PIERRE JOSEPH, a French theologian, was born at Laval in 1733. The province of Maine chose him as one of her representatives in the states-general. He was afterwards vicar of the Trinité de Laval, and later pastor of Soulaines, in the department of Maine and Loire. He died at Angers in 1817, leaving, *Traité du Pouvoir des Évêques sur les Empêchements du Mariage* (Paris, 1789, 12mo):—*Lettre de M. . . ., Curé du Diocèse d'Angers, au Père Vialar* (1791, 8vo):—*Lettre Adressée a Pie VI* (Lond. without date, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chatterton, Benjamin, a Free-will Baptist minister, was born at Acworth, N. H., in 1778. He was converted in 1805, and soon began to preach; was baptized among the Methodists, and was a class-leader. In 1823 he connected himself with the Free-will Baptist Church in Middlesex, Vt., and was ordained Feb. 3, 1828. His ministerial work was performed chiefly in his own town and in places adjoining. After a long and painful sickness, borne with much Christian resignation, he died at Middlesex, June 17, 1855. See *Free-will Baptist Register*, 1857, p. 88. (J. C. S.)

Chatterton, Jason, an English Wesleyan missionary, arrived at Barbadoes, W. I., Dec. 26, 1851, labored with burning zeal and great success, and died Oct. 29, 1852. See *Minutes of the British Conference*, 1853.

Chatto, ANDREW, a Scotch clergyman, was licensed to preach in 1737; presented to the living at Merebattle in 1739; ordained in 1740; and died June 20, 1770, aged fifty-four years. See *Fasti Eccles. Scoticanæ*, i, 465.

Chattun Erdeni (*the white maiden*), in Lamaism, was a picture painted on gold, belonging to the seven Dolon Erdeni, the sacred relics of the Lamaian temple, placed on the altar before the image of the deity.

Chaucer, GEOFFREY, the "Father of English Poetry," is believed to have been born about 1340. Nothing is known of his early life or parentage further than that his father was a London vintner. Chaucer was not simply a poet and author, but exhibited decided talent for diplomacy, and his acquaintance with commerce and his ability in that direction secured for him some important positions. He was a contemporary of Wycliffe, and is said to have adopted the opinions of that reformer respecting ecclesiastical polity, although it is not known that he sympathized with him in his religious convictions. His influence, however, was not inconsiderable in preparing the way for the Reformation in England.

Chaucer first comes into public notice in 1359, when he went with the army of Edward III into France, and there, during a retreat, was taken prisoner, but was soon ransomed by the king. About 1367 he was valet of the king's chamber, with a salary for life of twenty marks, and in 1369 took part in another expedition against France, which proved to be an inglorious one. It is believed that he married Philippa, a lady in attendance on the queen, before 1374, for in that year a pension was granted to him for his own and his wife's services. For several years he was employed on public missions in France, Flanders, and Lombardy, and during one of these he may have met Petrarch in Padua. There are evident traces of the effect of Italian literature on all his writings after this journey. In 1382 he became comptroller of the petty customs of the port of London, and in 1386 was sent to parliament as a Knight of Kent. But in the same year came the downfall of his patron, John of Gaunt, and in consequence he was dismissed from all his offices. In this year occurred the death of his wife. She left him two sons, one of whom was named Lewis. Chaucer was afterwards made clerk of the king's works, and in 1394 obtained an annuity of £20, and a pension of 40 marks on the accession of Henry IV in 1399. It is believed that he died at his house in Westminster in 1400, and an inscription on his tomb in the abbey fixes the date Oct. 25.

Honorary Tomb of Chaucer in Westminster Abbey.

Chaucer's style marks the beginning of the modern period of English literature, and his language and forms of expression were so excellent that few of them have yet become obsolete. Among all his writings the *Canterbury Tales* are best known and most admired. In them, as well as in the *House of Fame* and *Legends of Good Women*, Chaucer strikes out more positively in a style of his own, and exhibits a maturer power and a more masterly freedom than in his earlier works. His characters are sharply defined, living men and women. His narrative skill is unequalled, his tales gliding on with captivating artistic fluency and unobtrusive felicities of phrase. He unites luxuriant invention and piercing satiric shrewdness with delicate pathos, sunny humor, grave love of truth, and refreshing delight in nature. There is little to show the date of his various writings. The *Book of the Duchess* is supposed to have been written to commemorate the death of the wife of John of Gaunt, which occurred in 1369. Many works formerly attributed to him are now rejected; among them the *Testament of Love*, the *Assembly of Ladies*, and the *Lamentations of Mary Magdalene*. In the last twenty years there has been a remarkable revival of interest in Chaucer and an enthusiastic study of his life and works, a society having been formed in England for that purpose. The best editions of his works are those of Morris (Lond. 1872, 6 vols. 12mo) and Gilman (Boston, 1879, 3 vols. 8vo).

Chauchemer (or **Ciaucemer**), FRANÇOIS, a French theologian, was born at Blois. At the age of fifteen he entered the order of the Dominicans and was sent to Paris, to study at the convent of St. Jacques. He distinguished himself there by the ingenuity of his discussions and his ready elocution. He was made doctor of theology in 1673, and acquired such a reputation by his sermons that he was nominated preacher to the king, with a pension of three hundred livres. In 1678 he became provincial of Paris, and in 1687, prior of the grand convent of Paris. He spent the latter part of his life in composing several works, of which the majority remained in MS. He died Jan. 6, 1713, leaving, among other books, *Traité de Piété*, etc. (Paris, 1707):—*Sermons* (ibid. 1709). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chauchon, a French theologian, who lived in the

middle of the last century, wrote, *La Journée Sainte* (Paris, 1742, 12mo):—*Réflexions sur la Discrétion* (Le Mans, 1762, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chauffepié, Jacques Georges de, a Dutch Protestant preacher of French extraction, was born Nov. 9, 1702, at Leuwarden. He was pastor successively of the Walloon churches at Flessingen, Delft, and Amsterdam, and was a zealous preacher. He died at Amsterdam, July 3, 1786, leaving, *Diss. Philol. de Supplicio Crucis apud Hebræos* (Franeker, 1730):—*Sermons sur Divers Textes* (ed. by Sm. Chauffepié, Amsterdam, 1787, 3 vols.). But his main work is his *Nouveau Dictionnaire Historique et Critique*, which is a continuation of that of Bayle (ibid. 1750–56, 4 vols. fol.). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 143; ii, 109; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Chaugy, Françoise Madeleine de, a French biographer, was a nun of the order of the Visitation, and died in 1682, leaving biographies of several abbesses of the order. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chaumond, *Saint.* See Annemondus.

Chaumonot, Pierre Marie Joseph, a Roman Catholic missionary, was born near Chatillon-sur-Seine in 1611. He entered the society of Jesus at Rome in 1632; went to Canada in 1639; was sent to the Huron River mission, and remained there till 1650; became missionary to the Onondagas in 1655, and, with father Claude Dablon, founded a permanent mission on the banks of the lake where the city of Syracuse now stands. In November, 1655, these missionaries began the construction of St. Mary's chapel, which was the first church in New York state where mass was offered. This was the beginning of extensive missionary work among the Indian tribes, carried on by the early heroic Catholic missionaries, such as Mercia, Menard, Ragueneau, Duperon, and others. Chaumonot died at Lorette, near Quebec, Feb. 21, 1693. He wrote a grammar of the Huron language. See Shea, *Catholic Missions*, p. 98–241; De Courcy and Shea, *Hist. of the Cath. Church in the United States*, p. 314.

Chaumont, Denis, a French missionary, was born at Éragny, near Gisors, Nov. 15, 1752. After preliminary theological studies, he entered, in 1775, the seminary of foreign missions. For six years he was employed in the province of Fo-Kien, in China, and was called back in 1784, to become director of the Seminary of Paris. In 1792 he went to England, where he devoted himself to the interests of Catholic missions. During the French Revolution he had the oversight of the missionaries. On his return to France, in 1814, his fellows chose him superior of the seminary, in which position he remained until his death, Aug. 25, 1819. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chaumont, Paul Philippe de, a French theologian, after receiving holy orders, devoted himself for several years to preaching, and then succeeded his father as librarian of the cabinet, and was admitted as a member of the Académie Française in 1654. He was appointed to the bishopric of Apt in 1671, but gave in his resignation in 1684, and came back to Paris, where he devoted himself more than ever to study, and died March 24, 1697, leaving, *Réflexions sur le Christianisme Enseigné dans l'Église Catholique* (Paris, 1693, 2 vols. 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chauncey, Peter S., D.D., a Protestant Episcopal clergyman, was a graduate of the General Theological Seminary, New York city. For ten years he was rector of Christ Church, Rye, N. Y.; became rector of Christ Church, Hartford, Conn., in 1848, and removed to St. James's, New York city, in 1850, of which parish he was rector until his death, Dec. 14, 1866, aged fifty-six. See *Prot. Episc. Almanac*, 1868, p. 104; *Amer. Quar. Church Rev.* April, 1867, p. 153.

XI.—M m m

Chauncy, Elnathan, a Congregational minister, was born Sept. 10, 1724, at Durham, Conn., and graduated in 1743 from Harvard College. He studied theology with his father, Rev. Nathaniel Chauncy, and for some time was his assistant. In consequence of ill-health he gave up preaching, and for several years devoted himself to agriculture, and afterwards accepted an appointment as captain of a military company. He resumed preaching during the last years of his life, and died May 4, 1796. See *Chauncy Memorial*, p. 175–177. (J. C. S.)

Chauncy, Isaac, a Congregational minister, was born at Stratford, Conn., Oct. 5, 1670, and graduated from Harvard College in 1693. He was ordained Sept. 9, 1796, at Hadley, Mass., and continued pastor till his death in May, 1745. He was of a truly peaceable and catholic spirit; a good scholar; an eloquent orator; an able divine; a lively, pathetic preacher. See *Chauncy Memorial*, p. 221. (J. C. S.)

Chauncy, Israel, a Congregational minister, younger son of president Chauncy of Harvard College, was born at Scituate, Mass., in 1644, and graduated from Harvard in 1661. He was surgeon as well as chaplain in the army. In 1665 he was ordained pastor of the Church in Stratford, Conn., and was its learned and devoted pastor until his death in 1703. His name appears as second on the list of the founders of Yale College. He was chosen, Nov. 11, 1701, rector or president of the infant institution, but did not accept. See *Chauncy Memorial*, p. 206–213. (J. C. S.)

Chauncy, Maurice, a monk of the Charter-house, London, was imprisoned in the reign of Henry VIII, for refusing to own the king's supremacy. He managed to remain unmolested in England and in Flanders until the accession of queen Mary, when he was replaced at a monastery at Shene, near Richmond. On the queen's death he again went to Flanders, but was obliged to remove to Bruges, where he died, July 15, 1581. The best of his productions is entitled *Historia Aliquot Nostri Sæculi Martyrum* (Mentz, 1550, 4to).

Chauncy, Nathaniel, a Congregational minister, was born at Hatfield, Mass., Sept. 26, 1681. He was the son of Rev. Nathaniel Chauncy, and grandson of Charles Chauncy, president of Harvard College. In his boyhood he was sent to his uncle, Rev. Israel Chauncy, of Stratford, Conn., under whom he prepared for college, and was one of the first class of six enrolled on the catalogue of Yale College. After graduating he went to Durham in 1706, and was ordained Feb. 7, 1711. He died there Feb. 1, 1756. His library was large and well selected. In his tastes and acquisitions he was a theological scholar of the Puritan type. As a preacher he was eminently instructive and attractive. His elocution was distinct, and his language carefully chosen. He was a fellow of Yale College. Frequently he had young men under his care preparing for college. His counsel was often sought for by neighboring churches. He published some *Sermons* (1719, 1734). See Sprague, *Annals of the Amer. Pulpit*, i, 263.

Chautauqua Assembly is the name given to an annual summer gathering for purposes of instruction, worship, and recreation. Its meetings open early in July and continue about six weeks. The place is a well-wooded point of land jutting out into the beautiful Lake Chautauqua, a body of water about twenty miles long by two wide, and over fourteen hundred feet above the level of the sea. It is in western New York, ten miles from Lake Erie, and seven hundred feet above it. The assembly grounds contain about one hundred and fifty acres, and are four hundred and sixty miles from New York city, four hundred and twenty-five from Cincinnati and five hundred and thirty from Chicago. The air is pure, the water good, the grounds well-shaded, and the entire place and its neighborhood are noted for salubrity.

I. *History.*—This place, known as *Fair Point*, had been used for two years as a camp-meeting, under the control of an association chartered for that purpose, and consisting of a number of prominent members of the Methodist Episcopal Church in western New York and in several adjoining states. Among these was Mr. Lewis Miller of Akron, Ohio, a man of broad views and great force of character, and especially interested in Sunday-school work. When his friend, the Rev. J. H. Vincent, D.D., Corresponding Secretary of the Sunday-school Union of the Methodist Episcopal Church, conferred with him on the subject of a Sunday-school Institute to be held for several weeks, Mr. Miller suggested that it be held in the woods, and afterwards proposed the ground by Chautauqua Lake as the place for holding it. It is worthy of mention here, that several years before this time Mr. Silas Farmer, of Detroit, Michigan, had suggested the idea of a "Sunday-school Camp-Meeting." (See *Sunday-school Journal*, April, 1870, p. 155.) Nothing, however, came from it at that time. Dr. Vincent, who had years before organized the first Sunday-school Institute ever held, had for a long time cherished the thought that it might be possible, as it would certainly be desirable, to gather Sunday-school teachers in a meeting for instruction and practice, which should last a much longer time than the ordinary institute; and when Mr. Miller suggested the grove at Fair Point as the place he accepted the suggestion. There was accordingly held for fourteen days, in August, 1874, a meeting, with this object in view, and called the "Sunday-school Assembly." The attendance was large, and so deep was the interest excited that, before the assembly was dissolved, there was by formal action a unanimous desire expressed that another assembly might be held the following year.

For several years the meetings were thus held, especially for Sunday-school teachers. The success was so great that, in 1875, an organization was formed which bought the property from the Camp-Meeting Association, and has ever since held it for the purposes of the assembly. The plans of work broadened with each successive year. Very early in the history of the assembly Dr. Vincent suggested the desirability of adding to the programme a scientific conference. The idea was soon carried into execution. Since then the Chautauqua Assembly, while it has retained in its original enthusiasm and power the idea of instruction in Sunday-school work, has greatly broadened its scope, until now it includes every branch of human knowledge. It places the Bible at the very centre and foundation of its work, seeking to study the word of God and the works of God. The religious element is predominant in all its operations, though there is perfect freedom from asceticism, cant, and sectarianism. Abundant provision is made for innocent recreation, but late hours, dancing, and cards are forbidden.

II. *Organization.*—There are at present in the assembly seven different departments besides the Chautauqua School of Theology, and the Chautauqua University, separately noted below.

1. *The Chautauqua Assembly Normal Department.*—This comprises the Sunday-school Assembly with which the movement started, and includes five classes: (1) The Chautauqua Children's Class; (2) The Chautauqua Intermediate Class, for youths and adults; (3) The Chautauqua Sunday-school Normal Class, for parents and Sunday-school teachers; (4) The Chautauqua Advanced Normal, which has a post-graduate course in biblical and normal class work; (5) The Primary Teachers' Union, for primary-class teachers.

2. *The Chautauqua Teachers' Retreat*, begun in 1879. Teachers of secular schools may attend this during their summer vacation, and in the intervals of recreation and of rest have the advantage of a summer school under the direction of some of the foremost educators of the age. Lectures are delivered on the Philosophy and Methods of Teaching, and on other subjects of practical interest to teachers.

3. *The Chautauqua School of Languages*, begun in 1879. The object of this is to familiarize teachers with what is known as "the natural method" of teaching the modern languages, as well as to illustrate other methods in both ancient and modern languages, and to increase popular interest in philological studies.

4. *The Chautauqua Literary and Scientific Circle*, begun in 1878. This is one of the grandest educational conceptions of the day. It aims to help the large number of people, old as well as young, but especially the young, who have a desire to read, but do not know what to read. For all such, courses of reading are marked out, and text books indicated, many of them being specially prepared for the purpose. These courses of reading are peculiarly adapted for busy people, who can take but little time from their daily toil or their domestic cares. An average of forty minutes for each week-day, or four hours a week, will take one through one of these annual courses of reading in nine months. It is not necessary that the members of the "Circle" should ever come to Chautauqua, though every summer there is a large gathering of them at that place. It is expected, however, that members will fill out memoranda of their reading, and send them to the central office at Plainfield, N. J.

The course of reading of the "C. L. S. C.," as it is called by abbreviation, is not by any means designed as a substitute for a regular collegiate course of study. While it covers the college outlook, it is rather designed for those who have not had the advantage of such a training, and yet who have a thirst for knowledge. Already in a number of instances it has awakened in some of its youthful readers an ardent desire for a thorough collegiate course, and has started them on the way. At the same time it is designed to help men of business who are college graduates of former years in reviving the studies and literary pursuits of their earlier days. So popular is this new movement that the "C. L. S. C." now numbers sixty thousand members engaged in one or another of a four years' course of reading. It has over one thousand local "circles," numbering from three students to several hundred each. These are to be found in all parts of the United States, even in Alaska, and also in Canada, Great Britain, India, China, Japan, and the Sandwich Islands. The first class was graduated in 1882, after having pursued the four years' course of reading, and numbered over seventeen hundred. The second class, which graduated in 1883, consisted of nearly thirteen hundred members.

5. *The Chautauqua Young Folks' Reading Union*, begun in 1881. For this there is an annual course of entertaining reading provided. The design is to drive out interesting bad books by interesting good books. It is especially intended for children and young people.

6. *The Chautauqua Missionary Institute.*—This is designed to increase interest in domestic and foreign missions.

7. *The Chautauqua College of Music*, begun in 1883. This, as its name implies, aims at the cultivation of the science and of the art of music.

III. *General Characteristics and Accessories.*—Life at Chautauqua would be anything but rest should one undertake to attend all the different meetings. He would be kept busy from early in the morning until late at night, with but little intermission for recreation or food. But this would be clearly an abuse of the design of the assembly, and would be as unwise as if one should visit Saratoga for his health and drink of all the different springs as rapidly as he could ride from one to another. There is abundant time for recreation and for rest to those who wish them, as most of the visitors do. Each must make a selection of the lectures or other exercises of the day he wishes to attend, and leave the others to those who prefer them. Various

departments of instruction are in operation simultaneously. Then there are certain hours in the morning and evening when all exercises are closed excepting the popular lecture, or concert, or addresses in the amphitheatre. If one be so disposed he may absent himself from all these, and spend the entire day roaming the woods, or sailing on the lake, or quietly seated in tent or cottage, and then at half-past ten at night go to bed at the sound of the chimes of bells, generally sure of being undisturbed until the same faithful sentinels shall announce the coming of six o'clock in the morning.

The appliances for the educational purposes designed are very complete at Chautauqua. The original auditorium consisted merely of rough benches fixed under the shade of the forest trees, and a large covered platform. There were sittings for about three thousand people. This old place of gathering still remains, and is frequently used, but it long since became too small for the immense congregations who gather in Chautauqua. Five or six years ago an amphitheatre was built, or, to speak more correctly, an amphitheatre which nature had made was seated and roofed over. This will easily accommodate six thousand people. It has an immense pipe-organ for Sabbath worship and for concerts, and is the favorite place for the great lecturers and preachers who every year delight Chautauqua audiences. There are also other buildings for smaller audiences: the Hall of Philosophy; the Children's Temple; the Chapel; the Normal Pavilion.

Besides these places for audiences there are places devoted to education through the eye. "Newton Hall" has a Museum of Art and of Sacred and General Archæology. There is a model of the Holy Land nearly three hundred feet long, with Lake Chautauqua to represent the Mediterranean sea. There is a model of the City of Jerusalem; and a sectional model of the Great Pyramid.

During the height of the assembly season, a daily paper is published on the grounds, edited by the Rev. T. L. Flood, D.D. It has eight large pages and forty-eight columns, and is called *The Assembly Herald*. There is also a monthly magazine known as *The Chautauquan*, a quarto of seventy-two pages, under the same editorship. These periodicals are devoted to the interests of the Chautauqua Assembly. In them are published reports of the various meetings held and of the lectures and addresses delivered. Besides this *The Chautauquan* has several series of papers to be read or studied in the course of reading prescribed for the "C. L. S. C."

The attendance at Chautauqua, especially at the height of the season, is something wonderful. The residents for the term and the casual visitors are numbered by the ten thousand. In 1883 the receipts from all sources were forty thousand dollars, of which nearly thirty thousand dollars were taken at the gate, as payment for admission to the premises. The entire receipts are devoted to the payment of expenses and to the improvement of the grounds. The men to whom the management is intrusted, and who do the most important part of the work, receive no pay for their services, and, if the whole truth were known, it would probably be found that they are sometimes out of pocket. Their work is purely a labor of love, and they consider themselves well paid in beholding the results. (J. M. F.)

CHAUTAUQUA SCHOOL OF THEOLOGY is a chartered institution connected with the Chautauqua Assembly, and incorporated by the New York Legislature in 1881. It is intended for the benefit of young ministers, or of older ones who may wish to review their early studies. It has an elaborate and thorough course. Its work is divided into eight regular departments and four special, each department being under the direction of a dean. The regular departments are: 1. Hebrew; 2. New Testament Greek; 3. Biblical Theology; 4. Historical Theology; 5. Practical Theology; 6. Christian Science and Philosophy; 7. Human Nature; 8. Literature and Art. The special departments are: 1. The Relation between Body and Soul; 2 Elocution; 3. Industrial Economy and Trade; 4. Jurisprudence.

The business of the school is conducted by correspondence. The studies prescribed are to be pursued at home. Full and rigid examinations are held in the presence of competent committees, under the direction of the deans of the various departments. Should the student pass satisfactory examinations on all the studies he will receive the degree of "Bachelor of Divinity." The studies of the eight departments will require four or five years to complete. No honorary degrees of any kind will be conferred. The degree of Doctor of Divinity will be conferred only upon graduates of the Chautauqua School of Theology who pass special examinations for this degree, and who also hold positions of prominence in their respective denominations.

This school is not designed as a substitute for the ordinary theological seminaries of the various churches. It does not claim to be even a rival to them, but rather seeks to supplement their work. It is undenominational in its character. It is at present, and has been from the beginning, under the presidency of the Rev. J. H. Vincent, D.D. The dean of the school is the Rev. A. A. Wright, Boston, Mass.

Besides the deans of the several departments there is a board of "counsellors," and also a secretary of the archæological department. There has already been made the beginning of an archæological library and museum. The design is to have a collection of books, manuscripts, charts, plans, and casts, to assist in the study of the Scriptures. This collection is kept at Chautauqua.

The whole number of students enrolled at the time of the last report (April, 1884) was three hundred and seven. They are divided among the various denominations and are to be found in all parts of the country.

Connected with the school is the JERUSALEM CHAMBER OF THEOLOGY, the design of which is to furnish ministers, lay-preachers, Y. M. C. A. workers, evangelists, Sunday-school officers and teachers courses of *non-professional* studies covering the entire field of theological, religious, and ethical literature. These departments are arranged with special adaptation to ministers who, from any cause, are unable to pursue with profit the regular curriculum in the sacred languages. The departments under survey are as follows: 1. Historical Theology; 2. Homiletics; 3. Biblical Theology; 4. Doctrinal Theology; 5. Genesis of Man; 6. Sociology (Christian and Pagan); 7. Literature and Art; 8. Religious Biography; 9. Palestine Exploration; 10. Archæology; 11. Hermeneutics, Old Testament; 12. Hermeneutics, New Testament; 13. Ancient History; 14. Modern History; 15. Philosophy; 16. Mental Science; 17. Philology; 18. Metaphysics; 19. Psychology; 20. Agnosticism; 21. Oriental Travels; 22. Christianity and the Sciences; 23. The Evidences of Christianity; 24. The Great Religions; 25. Greek and Roman History; 26. The Barbaric Incursions; 27. The Ancient Monarchies; 28. The Hebrew and Greek Scriptures; 29. Art and Religion; 30. Christian Missions: 31. Evangelism; 32. Romanism; 33. Biblical Criticism; 34. The Church and the State; 35. New Testament Greek for English Readers; 36. Egyptology; 37. History of the Primitive Church; 38. The Church Fathers; 39. The Church and her Reformers; 40. Introduction to Theology.

The business of this chamber is conducted by correspondence, the same as that of the school. A special session of the Chautauqua School of Theology is held for about four weeks during the summer, at Chautauqua; during this session oral lectures are delivered by the professors. (J. M. F.)

CHAUTAUQUA UNIVERSITY is an outgrowth of the Chautauqua Assembly, and was chartered by the legislature of the state of New York in 1883. There are in operation, as part of this university, colleges of Latin, Greek, German, French, and English, the studies of

which are prosecuted by students at their homes, by a system of correspondence, with most rigid written examinations. Other colleges, in science, etc., will be organized in a short time. The university is governed by a chancellor and a board of directors. (J. M. F.)

Chautrun. See GUDRUN.

Chauveau, FRANÇOIS, a French painter, designer, and engraver, was born at Paris in 1613, and studied under Laurent de Lahire. The number of his plates is 4000. He was admitted into the Royal Academy of Painting and Sculpture in 1663. The following are his principal works: *The Annunciation; The Repose in Egypt; The Virgin and Infant with St. John; The Crucifixion; The Mystery of the Sacrament; Christ with the Disciples at Emmaus; The Nativity; The Holy Family.* He died at Paris, Feb. 3, 1676. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Chauvelin, HENRI PHILIPPE, a French theologian, was born about 1716. He was very active in politico-religious affairs, especially in hostility to the Jesuits. In 1750 he wrote on the subject of ecclesiastical immunities, and the parliament of Paris, in 1753, issued a decree, in consequence of which he was arrested with three of his colleagues, and imprisoned at Mt. Saint-Michel. On recovering his liberty Chauvelin commenced another series of attacks upon the Jesuits, which, on May 9, 1767, resulted in their banishment. He died Jan. 14, 1770. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chauvin, PIERRE, a French philosopher and Protestant theologian of the latter part of the 17th century (often confounded with ÉTIENNE), belongs probably to a family of this name originating at Toulouse. He fled to Holland after the revocation of the Edict of Nantes, and became pastor of a French Church there. He wrote *De Religione Naturali*, etc. (Rotterdam, 1693, 8vo), intended to show that revealed religion has its foundation in natural religion, and to plead for the tolerance of theologians of that period. It excited a lively opposition, against which he defended himself in *Éclaircissements sur en Livre de la Religion Naturelle* (ibid. eod.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chauvineau (or **Chavineau**), ANDRÉ, a French theologian of the order of Franciscans, who lived in the former part of the 17th century, wrote, *La Mort de P. Ange de Joyeuse* (Tours, 1608, 8vo):—*La Mort de Louis de Lorraine* (Paris, 1623, 12mo):—*Lettre d'un Solitaire au roi Princes et Seigneurs* (Poictiers, 1628, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chavarigites were a Mohammedan sect who disbelieved Mohammed's infallibility.

Chazinzarians (Armen. *chazus*, a cross) were a sect which arose in Armenia in the 7th century, accused of worshipping the cross. They held an annual feast in honor of the dog of their false prophet Sergius.

Chazzan is the reader or chanter in a Jewish synagogue (q. v.).

Cheatle, GEORGE, an English Baptist, was born at Castle Donington, Leicestershire. He was converted in early life, baptized in the river Trent, at Sawley, at the age of sixteen, and soon afterwards began to preach. In 1809 he visited Birmingham as a supply to the Lombard Street Church, which was followed by a unanimous call to the pastorate, and he settled there in January, 1810. Fifty years afterwards, in a jubilee pamphlet, he surveyed the great changes which had taken place. He had commenced with seventeen members, had preached seven thousand sermons, baptized seven hundred persons, and drafted from his church as many members as formed a new General Baptist Church in Birmingham. He lived a useful life, and died Feb. 24, 1870.

Chebius, a Welsh saint. See CYBI.

Checkley, John, a missionary of the Church of England, was born at Boston, Mass., in 1680. After studying at the grammar school in his native city, he completed his education at Oxford; travelled throughout Europe, collecting valuable paintings, manuscripts, etc., and was again in Boston in 1715. A pamphlet was published by him in 1723, entitled *A Modest Proof of the Order and Government Settled by Christ and his Apostles in the Church*—devoted to the interests of the Church of England. This called forth an elaborate answer from Dr. Wigglesworth, of Harvard College, and was the beginning of the first great controversy on the subject of episcopacy in this country. During the same year he published a book bearing on the same subject, but opposing deists and dissenters alike. This gave great offence, both in America and in Great Britain. In 1727 he went to England for ordination; but, in consequence of the opposition from certain Congregational ministers of Marblehead, Mass., the bishop of London refused to ordain him, and he returned to America disappointed. In 1739 he went again to England, succeeded in obtaining ordination, and was sent as a missionary to Providence, R. I. Besides preaching there he officiated. at intervals, in Warwick and Attleborough, this pastorate extending over fourteen years. He died at Providence, Feb. 15, 1753. Dr. Elliot declares that he was an excellent linguist, well acquainted with Hebrew, Latin, and Greek, as well as many of the languages of the North American Indians. Witty stories and ludicrous tricks are ascribed to him, and he frequently offended others by the strong expression of his own opinions. See Sprague, *Annals of the Amer. Pulpit*, v, 109.

Checkley, Samuel (1), a Congregational minister, was born at Boston, Mass., and graduated from Harvard College in 1715. He was ordained the first minister of the New or South Church, in Boston, Nov. 22, 1719, and died Dec. 1, 1769, aged seventy-three years. He published several pamphlets. See Sprague, *Annals of the Amer. Pulpit*, i, 313.

Checkley, Samuel (2), a Congregational minister, son of the foregoing, was born at Boston, Mass., and graduated from Harvard College in 1743. He was settled over the Old or North Church, Boston, as colleague with the Rev. Joseph Gee, Sept. 3, 1747; and died March 19, 1768. See Sprague, *Annals of the Amer. Pulpit*, i, 313.

Checquer (**Chequer**, or **Checker**) is the office, or place of business, of a monastic bursar or financial officer.

Cheddus, bishop of the East Angles. See CEDDA.

Chederles, in Oriental mythology, was a Turkish hero, similar to Saint George of the Christians, and, as there is reason to believe, based upon the latter, and modified according to the fashion of Eastern countries.

Chedsey, WILLIAM, D.D., an English Roman Catholic divine, became prebendary of London in 1548, canon of Windsor in 1554, archdeacon of Middlesex in 1556, prebendary of Oxford in 1557, and president of Corpus Christi College, Oxford, in 1558. He was deprived of all his preferments in 1559 for not taking the oath of supremacy, and committed to the Fleet Prison. He published several sermons and disputations. See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Chedwalla. See CÆDWALLA.

Chedworth, JOHN, a bishop in England in the reign of Henry VI, was a native of Gloucestershire, and educated at King's College, Cambridge. He was third provost of the same college for six years; elected bishop of Lincoln, and, with bishop Wainfleet of Winchester, was, at the instance of Henry VI, on a commission to regulate the statutes of Eton and King's colleges. He was bishop for eighteen years, and died in 1471. See Fuller, *Worthies of England* (ed. Nuttall), i, 555.

Cheek, Samuel Best, a Presbyterian minister, was born at Columbia, Ky., May 30, 1824, and graduated from Centre College in 1843. He studied theology in Allegheny Seminary, and, entering the middle class at Princeton, studied there more than a year; was ordained by the Presbytery of Transylvania, Oct. 8, 1850; was pastor at Columbia, Shiloh, and Edmonton, Ky., in 1850 and 1851; stated supply at Mt. Pleasant in 1863 and 1864; teacher in the Deaf-and-Dumb Asylum at Danville from 1852 until his death, May 10, 1869. See *Gen. Cat. Princeton Theol. Sem.* 1881, p. 155.

Cheese, in the Eucharist. See Elements.

Cheeseman, Lewis, D.D., a Presbyterian minister, was born at Princetown, N. Y., Oct. 27, 1803; and, being left an orphan when a child, struggled with poverty in securing an education. He was licensed by the Bath Presbytery when nineteen years of age, and commenced his labors at Angelica. In 1826 he was called to Albion, where his labors were greatly blessed; in 1830, to Byron; in 1831, to Scottsville; in 1848, to the Fourth Presbyterian Church of Philadelphia, Pa. In 1856 he published a book, entitled *Ishmael and the Church;* and in 1859 was made superintendent of the Board of Publication of the Presbyterian Church. He died Dec. 21, 1861. Dr. Cheeseman was an energetic and faithful student. He adopted the extempore style for the pulpit. "His nice choice of words and his rich imagery were wonderful." See Wilson, *Presb. Hist. Almanac,* 1863, p. 144.

Cheesewright, Joseph, an English Wesleyan minister, was a native of Lincolnshire. He entered the ministry in 1818; retired from the itinerant labors in 1852, and died May 4, 1861. Cheerful, and generous to the poor, he was respected and beloved. His style of speaking was colloquial, with illustrations drawn from ordinary life. See *Minutes of the British Conference,* 1861, p. 19.

Cheesman, Daniel, a Baptist minister, was born in Boston, July 15, 1787. He was converted at an early age, and baptized Oct. 30, 1803. He graduated from Brown University in 1811. Soon after he was licensed by the Second Baptist Church in Boston, in July, 1812. He was ordained shortly afterwards, and settled in Warren, R. I., for two years, and then at Hallowell, Me., for nine years, where the membership of the Church increased under his care from fifty to one hundred and fifty. He was next settled at Lynn, Mass., four years, baptizing, during this period, one hundred and twenty-five persons. He removed in 1834 to Barnstable, and labored most acceptably until his death, May 21, 1839. He was one of the most useful and honored ministers of his denomination in the times in which he lived. See *Christian Watchman,* June 14, 1839. (J. C. S.)

Cheesman, Jarvis, an English Wesleyan minister, was born at Mereworth, Kent, Feb. 8, 1803. He joined the Church in 1825, entered the ministry in 1830, became a supernumerary in 1865, settled in Haverford-West, and died Feb. 3, 1866. His ministry was valued. He was amiable and courteous, and was faithful and firm in the discharge of duty. See *Minutes of the British Conference,* 1866, p. 20.

Cheeswright, James Henry, an English Wesleyan missionary, was converted in his sixteenth year, sent to the West Indies in 18[illegible], and died at Puerto Plata, San Domingo, August, 1856, in the twenty-sixth year of his age. He overcame difficulties, conciliated the hostile, strengthened the feeble, and aroused the careless. See *Minutes of the British Conference,* 1857.

Cheetham, Charles, an English Wesleyan minister, was born at Heywood, near Manchester, in 1794. He united with the Church at the age of twelve; commenced his ministry in 1823; retired, broken by sickness, in 1854; and died May 12, 1858. Mr. Cheetham was an animated preacher. See *Minutes of the British Conference,* 1858.

Cheever, Amos, a Congregational minister, son of Rev. Samuel Cheever of Marblehead, Mass. He graduated from Harvard College in 1707; was ordained at Manchester, Nov. 17, 1716; and died Jan. 15, 1756. See Sprague, *Annals of the Amer. Pulpit,* i, 253.

Cheever, Ebenezer, a Presbyterian minister, was born in 1787. He was converted in his twentieth year, and graduated from Bowdoin College, Brunswick, Me., in 1817. He accepted a call to Mount Vernon Congregational Church, N. H., in 1819; in 1824 became pastor of the Presbyterian Church in Waterford, N. Y., and there labored for six years with zeal and success. In 1834 he took charge of the First Presbyterian Church of Newark, N. J., which under his administration, for twelve years, greatly prospered. About 1847 he accepted a call to the Presbyterian Church in Tecumseh, Mich.; in 1851 received a call to Ypsilanti, and in 1855 returned to New Jersey, and established Hillside Seminary, in West Bloomfield. He died Dec. 31, 1866. See Wilson, *Presb. Hist. Almanac,* 1867, p. 287.

Cheever, Samuel, a Congregational minister, son of the noted schoolmaster, Ezekiel Cheever, was born at New Haven, Conn., Sept. 22, 1639. He graduated from Harvard College in 1659; was ordained pastor of the Church in Marblehead, Mass., Aug. 13, 1684, after having preached there sixteen years, and died May 29, 1724. Mr. Cheever was distinguished for his thorough knowledge of the Scriptures, and for the earnestness and simplicity of his preaching. For forty-eight years he was never hindered from performing the duties of his office a single Sabbath. See Sprague, *Annals of the Amer. Pulpit,* i, 253.

Cheever, Thomas, a Congregational minister, brother of the preceding, graduated from Harvard College in 1677; was ordained at Malden, Mass., July 27, 1681; and was dismissed in consequence of charges being sustained against him, May 20, 1686. After living many years in retirement he recovered public confidence, was installed first pastor of the Church in Chelsea, Oct. 19, 1715, and died Nov. 27, 1749, aged ninety-three years. See Sprague, *Annals of the Amer. Pulpit,* i, 144.

Cheever, William M., a Presbyterian minister, was born at North Vernon, Ind., Sept. 23, 1818. He graduated at Hanover College, Ia., and at Lane Theological Seminary in 1843; became pastor of the Second Presbyterian Church in Kansas City, Mo., and died there June 2, 1878. (W. P. S.)

Chef is a name for a reliquary head. There is a fine one of St. Candidus, of the 9th or 10th century, of wood plated with silver, preserved in a church of Geneva. One of St. Eustachius, from Basle, of the 13th century, is in the British Museum. At Chichester there was a chapel of St. Richard's Head.

Chefez (in Italian, *Gentile*), Moses, a Jewish writer of Italy, was born at Trieste about 1663, and died at Venice in 1711. He is the author of מְלֹאכֶת מַחֲשֶׁבֶת, *A Philosophical Commentary on the Pentateuch* (Venice, 1710):—חֲנֻכַּת הַבַּיִת, or *A Description and Explanation of the Second Temple* (ibid. 1696). See Fürst, *Bibl. Jud.* i, 172; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 80 sq.; Luzzatto, *Mose Chefez,* in *Lit.-Blatt. des Orients,* 1847, No. 18. (B. P.)

Cheffontaines (in Low Breton, *Penfentenion,* in Latin, *A Capite fontium*), Christophe de, a French theologian, was born in the bishopric of Lyons about 1532. He entered the Franciscan order, taught theology at Rome, and was elected general of his order in 1571; was made nominal archbishop of Cæsarea about 1586, and exercised the episcopal functions in the diocese of Sens, in the absence of the regular incumbent. Cheffontaines was therefore accused of having preached without due authority, and went to Rome to justify himself. In the

space of five years he applied successively to five popes, Sixtus V, Urban VII, Gregory XIV, Innocent IX, and Clement VIII, and finally received letters from the pontiff which imposed silence on his enemies. He died in Rome, May 26, 1595, leaving, *La Défense de la Foi de nos Ancêtres* (Paris, 1570); translated by the author under the title of *Fidei Majorum Nostrorum Defensio*, etc. (Antwerp, 1575; Venice, 1581, 8vo):—*La Présence Réelle* (Paris, 1571, 1586, 8vo):—*Réponse Familière à une Epitre Ecrite contre le Libre Arbitre et le Mérite des Bonnes Œuvres*, etc. (ibid. 1571, 8vo); translated into Latin by the author, under the title of *Consultatio Epistolæ Cujusdam contra Liberum Arbitrium et Merita* (Antwerp, 1576, 8vo):—*Chrétienne Confutation du Point d'Honneur*, etc. (Paris, 1568, 1571, 1579, 8vo), and some other works, including *Varii Tractatus et Disputationes* (ibid. 1586, 8vo), the first part of which was entered in the Index. See *Biog. Universelle*, s. v.

Cheimazoměni (χειμαζόμενοι, *exposed to the winter*; i. e. *tempest-tossed*), a name given by Greek writers to *dæmoniacs*, or energumens, possessed with an evil spirit. Some, however, consider the term to apply to such penitents as, from the heinousness of their crimes, were not only expelled from the communion, but cast out of the very court of the church, and put to do penance in the open air, exposed to the inclemency of the weather.

Cheiromancy (from χείρ, *the hand*, and μαντεία, *divination*) is divining future events in the life of an individual from the appearance of the hand. See Palmistry.

Cheirosemantra (from χείρ, *the hand*, and σημαίνω, *to indicate*) is the wooden board which is struck by a mallet, in Oriental Greek churches, to summon the people to service. This is the usual call to worship for all classes in the East, in consequence of the prohibition of bells by the Turks, who imagine that their sound drives away the good spirits.

Cheirothesia (from χείρ, *the hand*, and τίθημι, *to put*, or *place*) is a word used in the Greek New Test. to indicate ordination, or the laying on of hands. Episcopalians attach great importance to the *cheirothesia* in the ordination of office-bearers. See Ordination.

Cheirotonia (from χείρ, *the hand*, and τείνω, *to stretch out*) is a word used in the Greek New Test. to indicate the election of church-officers, because one method of voting for them was by holding up or stretching out the hands. See Ordination.

Cheisholme. See Chisholm.

Cheisholme, Alexander, a Scotch clergyman, probably a son of Alexander, an early minister at Comrie, was appointed the second Protestant minister at Muthil in 1576; lived with his aged mother-in-law till 1583; was transferred to Comrie before 1585, at which place he was the first minister of the Protestant faith, and had three other parishes in charge. He was transferred to Lecropt before 1588, to which parish he was the first Protestant clergyman, and was deposed in May, 1592, not having the gift of exhortation nor application, although he had fifteen days given him to expound a text. See *Fasti Eccles. Scoticanæ*, ii, 732, 752, 779.

Cheisholme, Archibald, A.M., a Scotch clergyman of Dumblane, took his degree at the University of St. Andrews in 1653; was called to the living at Newbattle in 1663, and ordained: transferred to Corstorphine in 1666, and died in 1670, aged about thirty-seven years. See *Fasti Eccles. Scoticanæ*, i, 137, 295.

Cheisholme, Gilbert, a Scotch clergyman, a member of the convent of the Cistercian monastery at Deer, adopted the principles of the reformation, and was appointed the first Protestant minister at Deer, in 1567, having three other parishes in charge. He was presented to the parsonage at Lunmey by the king in 1569, and to the parsonage and vicarage of Rathin the same year. In 1574 his charge was reduced to three parishes, and in 1576 to two only. He continued in 1585. See *Fasti Eccles. Scoticanæ*, iii, 619.

Chel. See Temple.

Chelczizky, Peter, one of the most important writers of the Hussite period, who died about 1460, is known by his writings, in which he advocated the free exercise of religion. He rejected every civic as well as ecclesiastical authority, and denounced war and capital punishment as in opposition to true Christianity. After the defeat of the Taborites his doctrines found many adherents, and formed, in 1453, the basis of the Kunwalder Union, from which resulted the Bohemian Brethren. See F. Schulz, *Peter Chelcicky* (Prague, 1882); Goll, *Quellen und Untersuchungen zur Geschichte der Böhmischen Brüder; Peter Chelczizky und seine Lehre* (ibid. eod.). (B. P.)

Cheliānus, a presbyter of Llandaff, succeeded St. Samson as archbishop of Dol, in the time of king Arthur, according to Geoffrey of Monmouth (ix, 15, ed. Giles).—Smith, *Dict. of Christ. Biog.* s. v.

Chelidonia, in Greek mythology, was a festival of boys, on the island of Rhodes. They went from house to house and begged a gift in the name of the swallow (χελιδών), singing a song about her return, which tells of the coming of spring.

Chelidonius and **Hæmaterius**, brothers and soldiers, were martyred at the Gascon town of Calagurris (Calahorra, in Castile). The date of their martyrdom is wholly uncertain. They are honored with a hymn by Prudentius, περὶ στεφάνων, which is quoted by Gregory of Tours (*Glor. Mart.* p. 93). The day of the martyrdom of the saints is March 3, according to Gregory.

Chelles, Jean de, a French architect, or rather, master-mason, flourished about 1250. He erected, among other fine structures, the south entrance of the celebrated church of Notre Dame at Paris. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Generale*, s. v.

Chelsum, James, D.D., a learned English divine, was born in 1740, in Westminster, and educated at Westminster school, whence he went to St. John's College, Cambridge. Subsequently he received a studentship in Christ Church College, and resided there many years. He took orders in 1762, and was presented to the college curacy of Lathbury, near Newport-Pagnel, and to the benefice of Badger, in Shropshire, by Isaac Hawkins Browne. He was also presented to the rectory of Droxford, in Hampshire, by Dr. North, bishop of Winchester, whose chaplain he was. He died in 1801, leaving an able series of *Remarks on Gibbon's Roman History* (1772, 8vo; 1878, much enlarged). He is supposed to have had a share in the collection of papers published at Oxford under the title of *Olla Podrida*, and to have published an *Essay on the History of Mezzotinto*. He also made a valuable collection of prints and gems, and published some *Sermons*. See Rose, *Gen. Biog. Dict.* s. v.

Chemiin, in the mythology of Central America, especially among the Caribbeans, is the great spirit who made heaven and earth. He is elevated above all temporal concerns. Evil deeds offend him as little as good deeds make him glad. Neglecting everything subordinate, he lives in the enjoyment of his own blessedness. The Caribbeans do not worship him by any cultus; they only think of him in their hearts, because he does not need their offerings. The same name is borne by the good spirits that conduct the women to heaven.

Chemin, Jean Baptiste, a French theologian, pastor of Torneville, in the diocese of Évreux, was born Nov. 26, 1725, and died March 15, 1781, leaving *Vie de Saint-Mauxe et de Saint-Vénérand, Martyrs* (Évreux, 1752, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cheminais (*de Montaigu*), Timoléon, a celebrated French preacher, was born at Paris, Jan. 3, 1652. In 1667 he entered the society of the Jesuits, afterwards taught classical literature and rhetoric at Orleans, and became one of the most popular pulpit orators of his time in Paris. He died Sept. 15, 1689, leaving, *Sentiments de Piété* (Paris, 1691, 1734, 1736, 12mo). His *Sermons* were published by Bretonneau, another preacher of note (ibid. 1690, 2 vols. 12mo, and often since). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chemnitz, Christian, a Lutheran theologian of Germany, was born at Königsfeld, Jan. 17, 1615. He studied at Leipsic and Jena, and died while professor of theology, June 3, 1666, leaving, *Brevis Instructio Futuri Ministri Ecclesiæ:—Dissertatio de Prædestinatione:—Collegium Theologicum in Epist. ad Galatas:—Collegium Theologicum super Formulam Concordiæ*, etc. See Freheri *Theatrum Eruditorum;* Witte, *Memoriæ Theologorum;* Zeumer, *Vitæ Professorum Jenensium;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Chenalōpex was a species of goose worshipped as sacred at Thebes, in Egypt.

Chene, Heirome (or **Thomas Jeromy**), a Scotch clergyman, was the first Protestant minister at Tingwall, appointed in 1567, having one third of the benefice for his stipend. He resigned in favor of his son in 1572, but continued in 1580, and died in 1584. See *Fasti Eccles. Scoticanæ*, iii, 429.

Chene, Thomas, a Scotch clergyman, was presented by the king to the living at Tingwall, in 1572, in succession to his father. In 1574 he had five other places in charge, with a stipend of £80. The collation was confirmed by the king in 1584. There is no further record of him. See *Fasti Eccles. Scoticanæ*, iii, 429.

Chenevière, Jean Jacques Caton, a Swiss Protestant theologian, was born in 1783. He was professor of theology at Geneva from 1817 to 1865, and died Feb. 5, 1871, leaving, *Lettres sur l'État Actuel de l'Église de Genève* (1817):—*Causes qui Retardent chez les Réformés les Progrès de la Théologie* (1819):—*Essais Théologiques* (1831–34):—*De la Divine Autorité des Écrivains et des Héros du Nouveau Testament* (1850). After the English translation of Michaelis's *Introduction*, he published *L'Introduction au Nouveau Testament* (1822, 4 vols.). His sermons, delivered at Geneva from 1822 to 1846, were published in 1855. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 433, 812; Zuchold, *Bibl. Theolog.* i, 221. (B. P.)

Chenewai, in Oriental mythology, is the name of the bridge over the gulf which separates, according to Zoroaster's teaching, the realm of light from that of darkness. The spirits of the dead are obliged to confess their sins upon this bridge, and according as these are pardonable or otherwise, they are admitted to the realm of light or hurled into the yawning gulf. It is said there is a place in Thibet, near the spring of Brahmaputra, showing what this doctrine is designed to express. The pilgrims to this sacred place are transported across an abyss on a scale. Suspended in mid-air, they are obliged to confess their sins to the bonzes. Any hesitancy, even the slightest stammering, may cause the bonzes to remove the balance, and the unfortunate one is hurled into the depth below. See Sirath.

Chenewolf. See Cynewulf.

Cheney, George N., a Protestant Episcopal clergyman, was born at Canandaigua, N. Y., and was rector of Trinity parish, Rochester, about ten years. His ordination to the diaconate occurred in 1852, and to the priesthood in the following year. He died at Branchport, June 12, 1863, aged thirty-six years. See *Amer. Quar. Church Rev.* Oct. 1863, p. 506.

Cheney, James, an English Congregational minister, was born at Guildford, Surrey, Nov. 9, 1805. He openly professed Christianity in his twentieth year, was for years teacher, then superintendent, in the Sunday-school of a neighboring village, and having made trial of his speaking abilities, he finally became regular preacher at Shamly Green. He afterwards attended the Cotton End Training Institution, and then proceeded as agent of the Home Missionary Society to Broad Winsor and Waytown, in Dorsetshire, where he labored fourteen years. His next removal was to the Isle of Portland, where he died, Nov. 20, 1863. Mr. Cheney was a faithful and earnest minister, untiring in his efforts for the good of his people, and especially of great service to the poor in times of sickness. See (Lond.) *Cong. Yearbook*, 1864, p. 201.

Cheney, Joseph, a Congregational minister, was born at Holden, Mass., Aug. 16, 1775, and graduated from Brown University in 1801. He studied theology with Rev. Dr. Emmons, and after preaching in several places as a temporary supply, commenced his labors as pastor in Milton, Vt., Sept. 15, 1807, where he remained ten years. His next settlement was in Salisbury, his ministry commencing in March, 1819, and ending in 1823, in consequence of injuries received from being thrown from his horse. He died June 6, 1833. "As regards his knowledge of theology, he stood high among his brethren. As a preacher, he was clear, earnest, and faithful." See *Hist. of Mendon Association*, p. 277. (J. C. S.)

Cheney, Laban Clark, a Methodist, and afterwards a Presbyterian, minister, was born at Rowe, Berkshire Co., Mass., March 20, 1808. At an early age he joined the Methodist Church, and became a pupil in Wilbraham Academy, where he made rapid progress in study. In his twenty-first year he was licensed, and entered the New York East Conference, in which he labored until 1860, when he joined the Presbyterian Church, and became pastor at Kenton, O. He died in 1864. See Wilson, *Presb. Hist. Almanac*, 1865, p. 81.

Cheney, Martin, a Free-will Baptist minister, was born at Dover, Mass., Aug. 29, 1792. He early developed a remarkable thirst for knowledge, was converted in June, 1821, and having joined the Free-will Baptists, was set apart to the work of the ministry by the Union Conference, in April, 1825. He commenced his public labors in Olneyville, in the neighborhood of Providence, R. I., where, after a long period of eminent success, he died, Jan. 3, 1852. Mr. Cheney was well known and highly esteemed in his own denomination, while his Christian and catholic spirit endeared him to other circles. See Day, *Memoirs;* Barrett, *Memoirs of Eminent Preachers*, p. 125–132.

Cheney, Rufus, a Free-will Baptist minister, was born May 4, 1780. He began his labors in Scioto County, O., preaching for a number of years in that state, and then removed to Wisconsin, where he planted the first church of his denomination. He died Aug. 31, 1869. "For more than half a century he freely preached a free gospel, and practiced what he preached." See *Morning Star*, Dec. 22, 1880. (J. C. S.)

Cheney, Samuel Willard, a Presbyterian minister, was born at Milton, Vt., Dec. 2, 1816. He prepared for college at the Scientific Institute of Brandon; graduated at Middlebury College in 1840; entered Princeton Seminary in the fall of 1843, but, before completing his course, became a private tutor in Kentucky; afterwards returned to Princeton Seminary; spent some time there and went again to Kentucky, and was licensed by the Presbytery of Transylvania, April 9, 1845. He was ordained and installed pastor of a church in Springfield, the same year, and continued to labor there nine years; next spent a year in Winchester, and then was installed pastor of Mulberry

Church, Shelby County, in 1856. In 1861 he accepted a call to Winchester, where, in addition to his pastoral labors, he had charge of a large and flourishing school for young ladies till 1870. Two years later he went to Missouri, and took charge of a young ladies' school at Clinton, and while there had a connection with the Lafayette Presbytery. He next went to Sardis, Miss.; engaged both in teaching and preaching; was installed pastor there in 1873; also supplied the Church at Coldwater till his death at Sardis, May 8, 1876. Mr. Cheney's knowledge was extensive and varied. His preaching was pure, logical, simple, and earnest. See *Necrol. Report of Princeton Theol. Sem.* 1878, p. 54.

Cheney, Thomas, a Congregational minister, was born at Roxbury, Mass. He graduated from Harvard College in 1711, was ordained pastor at Brookfield, Oct. 16, 1717, and died Dec. 11, 1747, aged fifty-seven years. See Sprague, *Annals of the Amer. Pulpit*, i, 173.

Chenowith, Alfred Griffith, a Methodist Episcopal minister, was born near Winchester, Va., Feb. 9, 1809. He was converted at the age of twenty; after studying four years received license to preach; and in 1834 was admitted into the Baltimore Conference, in which he labored with zeal and fidelity until 1855, when he was transferred to the North-west Indiana Conference. In it he continued his diligent and faithful service until his sudden death, April 25, 1864. Mr. Chenowith was affable and companionable as a man; a model of simplicity, faith, and purity as a Christian; sound in theology, and untiring in energy and labor as a minister. See *Minutes of Annual Conferences*, 1864, p. 148.

Chenowith, George D., a Methodist Episcopal minister, was born Aug. 3, 1811, in Berkeley County, West Virginia. He received a common-school education, spending some time at Mount Hope Seminary. He was converted at a camp-meeting; in 1832 was licensed, and in 1833 joined the Baltimore Conference on trial, in which he labored thirty-five years, filling many of the best appointments in the conference, and serving four years as presiding elder. He became a supernumerary in 1868, on account of failing health, and in 1870 received a government appointment, which he held until his sudden death in Washington, D. C., May 18, 1880. He was a sound theologian and a useful preacher. See *Minutes of Annual Conferences*, 1881, p. 76.

Chenu, Pierre, a French engraver, was born at Paris in 1718 (or 1730), and studied under Le Bas. He died about 1780. The following are his principal plates: *The Adoration of the Shepherds; Christ Driving the Money-changers from the Temple; The Ancient Temple at Ephesus.* See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Cherchemont, Jean de, a French prelate, nephew of another of the same name, was born in the beginning of the 14th century. He was appointed to the bishopric of Troyes, then transferred to Amiens, and finally became chancellor of France under Philippe de Valois. He died Jan. 26, 1373. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chéreau, François, a French engraver, was born at Blois in 1680, studied under Pierre Duret and Gerard Audran, was admitted to the French Academy in 1718, became engraver to the king, and died at Paris April 15, 1729. Among his numerous works, two of the best are, *St. John in the Desert*, after Raphael; and *St. Cœcilia*, after Mignard. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Chéreau, Jacques, a French engraver, brother and scholar of the foregoing, was born at Blois in 1694. The following are his principal religious works: *The Holy Family; The Virgin with the Infant Jesus and St. John; David with the Head of Goliath; Christ Washing the Feet of the Apostles; The Descent from the Cross.* He died at Paris in 1759. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Chereltu, in Lamaism, is the strong, inaccessible fort, built in a rocky chasm of the mountain Summer Alu by the spirit Erkitu Rachu, one of the four rulers of the evil dæmons (*assurs*). It is not to be reached, on account of its depth, by the spirit of light, and the evil spirit uses it as a good position from which to make his attacks upon the virtuous spirits.

Cheriet, Hubert, a French martyr, was a native of Dijon, whom neither the terrors of death nor the entreaties of his parents could persuade to renounce the truth of the Gospel. He was burned at Dijon in 1549. See Fox, *Acts and Monuments*, iv, 405.

Cherith, Brook of. No better modern locality for this has yet been found than *Wâdy Kelt*, a ravine which empties into the Jordan plain opposite Jericho. It is thus described by Lieutenant Conder (*Tent-Work*, ii, 21):

"Wâdy Kelt has been thought to be the Brook Cherith, and the scene seems well fitted for the retreat of the prophet who was fed by the '*Oreb*, whom some suppose to have been Arabs. The whole gorge is wonderfully wild and romantic; it is a deep fissure rent in the mountains, scarcely twenty yards across at the bottom, and full of canes and rank rushes between vertical walls of rock. In its cliffs the caves of early anchorites are hollowed, and the little monastery of St. John of Choseboth is perched above the north bank, under a high, brown precipice. A fine aqueduct from the great spring divides at this latter place into three channels, crossing a magnificent bridge seventy feet high, and running a total distance of three miles and three quarters, to the place where the gorge debouches into the Jericho plain. On each side the white chalk mountains tower up in fantastic peaks, with long, knife-edged ridges, and hundreds of little conical points, with deep torrent-seams between. All is bare and treeless, as at Mar Saba. The wild pigeon makes its nest in the 'secret places of the stairs' of rock; the black grackle suns its golden wings above them; the eagle soars higher still, and over the caves by the deep pools the African kingfisher flutters; the ibex also still haunts the rocks. Even in autumn the murmuring of water is heard beneath, and the stream was one day swelled by a thunderstorm, in a quarter of an hour, until it became a raging torrent, in some places eight or ten feet deep.

"The mouth of the pass is also remarkable; for on either side is a conical peak of white chalk—one on the south, called the 'peak of the ascent' (Tuweil el 'Akabeh), while that to the north is named Bint Jebeil, 'daughter of the little mountain,' or Nusb 'Aweishîreh, 'monument of the tribes.'

"These peaks are again, to all appearance, connected with a Christian tradition. Jerome speaks of Gebal and Gerizim as two mountains close together, shown in his day just west of Jericho. In the name Jebeil we may perhaps recognise the Gebal of this tradition; and in that case the 'monument of the tribes' would be the traditional altar of Joshua in Ebal. If this be so, the southern peak must be the early Christian Gerizim; but the name is apparently lost." (See engraving on opposite page.)

Chernebog. See Czernebog.

Cherokee Version of the Scriptures. The Cherokee is vernacular to the Cherokee Indians. The first portion of the Scriptures printed in this language was the Gospel of Matthew (without date), a second edition of which appeared in 1832, and a third in 1840. All three editions were published at the Arkansas mission press, Park Hill, at the expense of the A. B. C. F. M. In 1833 the same society published the Acts at New Echota, being the translation of the Rev. Samuel Worcester, in concert with Elias Boudinot, an educated Cherokee. The Gospel of John, prepared by the same translators, was published in 1838, and reprinted in 1840 and 1841. Since 1869 the entire New Test. and portions of the Old have been published by the American Bible Society. See *Bible of Every Land*, p. 459 sq. (B. P.)

Chéron, Élisabeth Sophie, a French painter, was born at Paris, Oct. 3, 1648, and learned the elements of design from her father, Henri, a Parisian miniature-painter. The following are her most important works: *The Descent from the Cross; St. Cœcilia; a Magdalene;*

Gorge of Wâdy Kelt, looking down towards the Jordan Plain.

St. Austin; St. John; and *St. Paul*, after Raphael. In 1676 Le Brun proposed her as a candidate for the honors of the academy, and she was received with marks of distinction. She died at Paris, Sept. 3, 1711. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Chéron, Louis, a Parisian painter, brother of the foregoing, was born at Paris in 1660, where he first studied, and afterwards visited Italy. On returning to Paris he was employed to paint two pictures for the Church of Notre Dame, representing *The Decollation of John the Baptist*, and *The Prophet Agabus*. Being a Calvinist, he was compelled to leave France, and went to England, where he executed a number of works, among them, *Peter Curing the Lame Man at the Gate of the Temple; The Baptism of the Eunuch by Philip;* and twenty-three subjects for the Psalms of David. He died at London in 1723. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cherrington, David H., a Methodist Episcopal minister, was born in Monroe County, Va., April 2, 1830. He joined the Church in his tenth year, and entered the Ohio Conference in 1853. His health failing, he was put on the superannuated list in 1865, when he retired to the home of his youth, and there slowly declined till his decease, Dec. 26, 1866. Mr. Cherrington was a remarkably genial, pleasant, sweet-spirited man. He was true to his convictions, and unwavering in his fidelity to the Church. See *Minutes of Annual Conferences*, 1867, p. 259.

Cherry, Thomas, a preacher of the United Methodist Free Church, was born at Swaledale, Yorkshire, July 12, 1831. His parents were Congregationalists; his father died when he was a child, and he began work early in life, with but little education. He was converted at nineteen, in a Methodist chapel, joined the Wesleyans, became a local preacher, in 1862 entered the ministry of the Methodist Free Church, and for thirteen years devoted himself to preaching the Gospel. In 1875 he became a supernumerary, and died April 24, 1876, at Mansfield. See *Minutes of the 20th Ann. Assembly*.

Cherry, William, an English Baptist minister, son of Rev. John Cherry, of Wellington, Somerset, was born in 1796. He was converted in his youth, and soon began to preach with acceptance; was appointed a Baptist home missionary, first in Warwickshire, then at West Haddon, and finally settled as pastor of the Baptist Church at Milton, Oxford, where he labored for seventeen years successfully. His health failing, in 1861 he became a deacon, and died, much esteemed and beloved, Dec. 9, 1866. See (Lond.) *Baptist Hand-book*, 1868, p. 120.

Chersis, in Greek mythology, was one of the three sisters called *Græ* (q. v.), daughters of Phorcys and Ceto. They had only one tooth and one eye in common.

Chersonēsus, The Martyrs of, A.D. 296, are commemorated March 7 in the *Byzantine Calendar*.

Cherubic Hymn, The, so called from the reference to the cherubim contained in it, occurs in the chief Eastern liturgies shortly after the dismissal of the catechumens, and immediately preceding the "great entrance" (i. e. that of the elements). It is found in the same position in the liturgies of St. James, St. Basil, St. Chrysostom, and St. Mark. Its object is described as

being to excite the minds of the faithful to a devout attention to the mysteries about to be celebrated. While it is sung, the priest says secretly a prayer called "the prayer of the cherubic hymn." See TRISAGION.

Cherubini DI MORIENNA, an Italian monk, born about the middle of the 16th century, entered the Capuchin order, labored for the conversion of the Calvinists of Chablais, and died at Turin in 1606, leaving *Acta Disputationis Habitæ cum Quodam Ministro Hæretico* (1593). See Hoefer, *Nouv. Biog. Générale*, s. v.

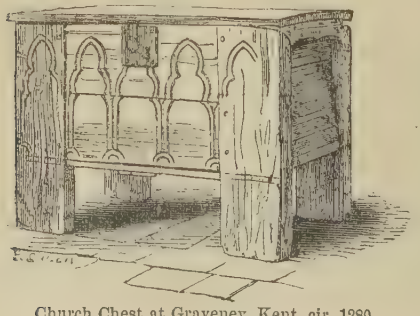
Cherubini SANDOLINI, an Italian Capuchin of Udina, who lived in the 16th century, wrote a work on dialling, entitled, *Taulemma*, etc. (Venice, 1598, 4 vols.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chesnut, BENJAMIN, a Presbyterian minister, was born in England, came to America, and graduated at Nassau Hall in 1748. He was licensed by the New York Presbytery, transferred to the Presbytery of New Brunswick, Oct. 3, 1749, and ordained pastor at Woodbury, Sept. 3, 1751. He supplied Mr. Lawrence's pulpit at Cape May during a short absence of the pastor; was dismissed from the charge at Woodbury at his own request in 1753, and settled at New Providence in 1756. In 1763 he was dismissed by the Philadelphia Presbytery, went south in 1765, and in 1767 was sent to Timber Creek, N. J. After this he taught school near Philadelphia, and died in 1775. See *Index to Princeton Rev.* (W. P. S.)

Chessé, ROBERT, a French preacher, of the time of the League, declared himself the enemy of Henry IV, after the death of Henry III. His order sent him as protector of the Franciscan monks to Vendôme, during the siege of that city. On its capture by assault, in November, 1589, Chessé was taken prisoner, in the choir of St. Martin, and hanged instantly, without resistance, by the soldiers of the duke of Biron. The Franciscans regard him as a saint and martyr. In 1789 a representation of his head still adorned the gallery of the organ in the church where he was murdered. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chesshire, JOHN E., a Baptist minister, was born in England in 1821. He was converted in early life, and joined a Church in Birmingham. He was licensed to preach when quite a young man, came to America about 1845, and went to Mexico, where, during the war, he acted for a time as the interpreter of General Scott. He returned to the United States, and became pastor at Lyons Farms, N. J., and afterwards at Keeseville, Waterford, and Amsterdam, N. Y.; the Falls of the Schuylkill, near Philadelphia; Montrose, Pa.; Mansfield, O.; and finally Bridgeton, N. J. He died June 17, 1881. See *N. Y. Examiner*, Jan. 30, 1881. (J. C. S.)

Chest. Among our English ancestors chests appear to have been very important pieces of furniture, serving as receptacles for every kind of goods that required to be kept with any degree of care; they were also placed in churches for keeping the holy vessels, vestments, etc. See CHESTS.



Church Chest at Graveney, Kent, cir. 1280.

Chester, Alfred, a Presbyterian minister, was born at Hartford, Conn., March 17, 1798. He graduated at Yale College in 1818, spent one year at Andover Theological Seminary, and the two succeeding years at Princeton Theological Seminary. After three years' service as a home missionary in South Carolina, he was ordained over the Presbyterian Church at Rahway, N. J., in July, 1826. He left his charge in 1829; for the next fourteen years was the principal of a classical school in Morristown, and agent of the Presbyterian Board of Publication until about 1858. During the latter part of his life he resided in Elizabeth, and for the last nine years was chaplain of the county prison there. He died in New York city, July 2, 1871. See *Obituary Record of Yale College*, 1871.

Chester, Charles Huntington, a Presbyterian minister, was born at Norwich, Conn., Oct. 14, 1816. He never entered any college, but studied privately under his brother, the Rev. Albert T. Chester, D.D., and afterwards taught at Ballston Spa, N. Y. In the autumn of 1839 he entered Princeton Theological Seminary, but did not graduate. He was licensed by the Presbytery of Albany, Oct. 21, 1840, as stated supply to the Church of Greenfield; and was ordained Oct. 13, 1842, still continuing at Greenfield until May, 1844, when he became pastor of the Dutch Reformed Church at Schuylerville. He accepted the pastorate of the Presbyterian Church at Niagara Falls in November, 1850; next at Oaks Corners, Ontario Co.; then at Shortsville, as a missionary employed by the American Home Missionary Society, until 1857, and was agent for the Presbyterian Publication Committee until 1861. From November, 1861, he supplied the Church at Havana, N. Y., and from April, 1868, likewise that at Dresden, continuing at both until December, 1871. He died suddenly at Geneva, April 4, 1878. He was a devoted Christian, whose religious life ran in deep channels. He was a firm believer in the doctrines of grace. As a preacher, he was clear, condensed, quiet, earnest, sometimes thrilling. See *Necrol. Report of Princeton Theol. Sem.* 1878, p. 45.

Chester, George, a Methodist Episcopal minister, was born at Grinshill, Shropshire, England, May 2, 1829. He was converted when about sixteen; emigrated to America in 1849; and in 1851 entered the Wisconsin Conference, wherein he served the Church until his decease, Sept. 24, 1865. Mr. Chester, though not a brilliant, was yet a faithful and useful preacher. He was careful and energetic in all his domestic and ministerial duties. See *Minutes of Annual Conferences*, 1865, p. 235.

Chester, Henry, an English Congregational minister, was born at Bristol, May 23, 1816. He was converted at the age of sixteen; joined the Wesleyan Methodists, and, being fervent in spirit and active in disposition, soon became very prominent in the Sabbath-school, "class," and prayer meetings, and as preacher in the courts and alleys of the city, as well as the villages around. Later he united with the Independents, was ordained at Salisbury, and afterwards preached at Stourbridge and afterwards at Cardiff, where he died, Feb. 28, 1873. Mr. Chester's life was unspotted, and his piety manifest to all. See (Lond.) *Cong. Year-book*, 1874, p. 318.

Chester, John (1), an English Independent, was minister at Wetherly, Leicestershire, some years; was violently dispossessed after 1660; came to London and preached in Christ-Church till ejected, in 1662. He ministered for some years at the Independent Church, Union Street; went up with the address to the king in 1687, and died at Guildford, Surrey, in May, 1696. Dr. Calamy says, "He lived desired, and died lamented." See Wilson, *Dissenting Churches*, iv, 193–195.

Chester, John (2), D.D., a Presbyterian minister, was born at Wethersfield, Conn., in August, 1785. He graduated from Yale College in 1804. In 1807 he was

licensed to preach by the Association of Hartford. After preaching for a short time successively at Marblehead and Springfield, Mass., and receiving calls to settle in Middletown, Conn., and Cooperstown, N. Y., he was installed pastor in Hudson, N. Y., Nov. 21, 1810, and in Albany in 1815. In 1828 he became pastor of a new Presbyterian Church in the last-named place. He died in Philadelphia, Jan. 12, 1829. As a preacher he was earnest and interesting. Dr. Chester published the following works: *A Sermon before the Columbia Missionary Society* (1813):—*A Sermon before the Albany Moral Society* (1821):—*A Biographical Sketch of the Rev. Azel Backus, D.D.* He was a frequent contributor to the *Columbian Magazine*. See Sprague, *Annals of the Amer. Pulpit*, iv, 401.

Chester, William, D.D., a Presbyterian minister, was born at Wethersfield, Conn., Nov. 20, 1795. He graduated from Union College in 1815, and studied at the Theological Seminary at Princeton until 1817. He was licensed by the Albany Presbytery in 1818, and became pastor of the Presbyterian Church, Galway, N. Y. In 1822 he was called to a church in Hudson, where he remained till 1832, at which time he was selected to canvass the states of Virginia and North Carolina in the interests of the Presbyterian Board of Publication. After his election to membership in the board, he held various important offices in it until his death, in Washington, D. C., May 23, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 98; *Gen. Cat. of Princeton Theol. Sem.* p. 22.

Chestnut, THOMAS M., a Presbyterian minister, was born in Washington County, Pa.; graduated from Washington College; was ordained by the Presbytery of Steubenville in 1834; preached the Gospel for many years in Ohio, Indiana, Illinois, and Iowa, and died at Perrysville, O., March 6, 1872, aged sixty-nine years. He was a laborious and faithful minister. See *Presbyterian*, March 23, 1872.

Chests FOR THE COPE OR VESTMENT. These were of triangular shape, such as remain at Gloucester, York, Salisbury, and Westminster. In the 13th century the synod of Exeter required a chest for books and vestments in every parish. Such parish chests of Early English date remain at Clymping, Stoke d'Abernon, Saltwood, and Graveney; of Decorated date at Brancepeth, Huttoft, and Haconby; and of the Perpendicular period at St. Michael's, Coventry, St. Mary's, Cambridge, and Oxford Cathedral. A "Flanders chest" remains at Guestling. Some very rude coffers, bound with iron, are preserved in some churches, and others are enriched with color; these are probably of late date. The material was often cypress or fir. Others are curiously painted, like one in the vestry of Lambeth Palace. Several Early English chests are preserved in the triforium of Westminster Abbey; one is at Salisbury, and another was removed from the Pyx Chapel to the Record Office. See CHEST.

Chettle, Henry Hurlbert, a Wesleyan minister, son of Rev. John Chettle, and grandson of Rev. Simon Day, was born at Burton-upon-Trent, March 5, 1809. For six years studied at Kingswood School, and afterwards became a master in Woodhouse Grove. In 1832 he received his first charge (Pickering); in 1852 was elected secretary of the Worn-Out Ministers and Ministers' Widows' Auxiliary Fund, and ably served the interests of this department for the rest of his life. After having been eight years governor of Woodhouse Grove School, he retired in 1876 and settled at Easterbrook, Bradford, where he died, June 19, 1878. "Chettle was eminently a good man. His ministry was able, instructive, evangelical, tender. He had the gift of government, was quick in perception, just in judgment, firm in action, administered discipline with wisdom, charity, and success, and greatly served the connection both in peaceful and troublesome times." Mr. Chettle published an address, delivered at Woodhouse Grove, on *The Wise Son* (1849), and also fugitive *Sermons* (1850, 1851, 1857, 1863). See *Minutes of the British Conference*, 1878, p. 46; Osborne, *Wesleyan Bibliography*.

Chettle, John, an English Wesleyan minister, was born at Donington Castle in 1777. He was piously trained, and at the age of thirteen was converted; entered the ministry in 1797, and travelled twenty-eight different circuits. He became a supernumerary in 1847, and died Aug. 8, 1850. Mr. Chettle was a plain, practical, and faithful minister, and shared in the success as well as in the persecutions and obloquy of the rising cause. See *Minutes of the British Conference*, 1850.

Chetwood, KNIGHTLY, D.D., an English divine, was born in 1652, and was educated at Eton. He was made fellow of King's College, Cambridge, in 1683, when he contributed the *Life of Lycurgus* to the translation of *Plutarch's Lives*, published in the same year. In April, 1707, he was installed dean of Gloucester, which preferment he enjoyed until his death at Tempsford, in Bedfordshire, April 11, 1720. Dr. Chetwood wrote the *Life of Virgil*, and the *Preface to the Pastorals*, prefixed to Dryden's *Virgil*. He was author also of several poems, some of which are preserved in Dryden's *Miscellany*, and in Mr. Nichol's collection.

Chetwynd, JOHN, an English clergyman, was born at Banwell, Somersetshire, in 1623, and admitted commoner of Exeter College, Oxford, in 1638, where he took his master's degree in 1648. He was one of the joint pastors of St. Cuthbert, in Wells, afterwards became vicar of the Temple, in Bristol, one of the city lecturers, and a prebendary of the cathedral. He died Dec. 30, 1692. Besides some *Sermons*, he published a curious book, entitled *Anthologia Historica*, containing fourteen centuries of memorable occurrences, etc. (Lond. 1674, 8vo).

Cheulf, bishop, attests a charter of Offa, king of Mercia, A.D. 777, thought to be doubtful or spurious.

Cheuse, NICOLAS DU, a French martyr, was going from Besançon to the town of Gry, but did not do homage to a cross in the way, for which a passing monk, who was an inquisitor, suspected him. Being guided by this monk to Gry, he was there condemned. When carried to the place of martyrdom, he was offered his liberty on condition of kneeling down and hearing a mass. But Nicolas preferred to die rather than commit such an act; and, calling upon the Lord, took his death patiently. He was burned in 1554. See Fox, *Acts and Monuments*, iv, 424.

Chevalier, Antoine Rudolphe, a French theologian, was born in 1507, at Montchamps, Normandy. He was professor of Hebrew at Strasburg, Geneva, and Caen. In 1568 he had to leave the latter place on account of religious persecution, and went to England, where he became professor at Cambridge. In 1570 he returned to Caen, but was obliged in 1572 to leave it again, and went to the isle of Guernsey, where he died the same year. He is the author of *Rudimenta Hebr. Ling. Accurata Methodo Conscripta* (Geneva, 1560, a. o.). See Fürst, *Bibl. Jud.* i, 151; Steinschneider, *Bibliogr. Handbuch*, p. 34; *Catalogus Libr. Hebr. in Biblioth. Bodleiana*, p. 2684; Winer, *Handbuch der theol. Lit.* i, 114; *Biog. Universelle*, s. v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v. (B. P.)

Chevalier, Nicholas Washington, a Presbyterian minister, was born at Middletown, Conn., Sept. 20, 1809. He graduated from New Jersey College in 1834, and from Princeton Theological Seminary in 1837. He was ordained by the Presbytery of Lexington, Ky., Oct. 19, 1839, as pastor at Christiansburg, Va., until 1856; was principal of a female seminary at Holly Springs, Miss., until 1858, and stated supply and missionary at Gonzales, Tex., from 1859 until his death,

Sept. 6, 1868. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 98.

Chevalier, Paul, a Dutch theologian, was professor of theology and Church history at the University of Groningen, where he delivered six discourses on the fundamental truths of morality, 1770. He died March 7, 1796. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chevanes, JACQUES, a French monk, was born at Autun about 1608. He entered the Capuchin order, devoted himself to preaching, and died in 1678, leaving *Les Entrétiens Curieux d'Hermodore et d'un Voyageur Inconnu* (Lyons, 1634, 4to):—*Conduite des Illustres* (Paris, 1657, 12mo):—*Harangue Funèbre de Louis-Gaston-Charles* (Dijon, 1658, 4to), and some other works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chevassu, JOSEPH, a French theologian, was born at St.-Claude, in Franche-Comté, Nov. 6, 1674. After his appointment to the parish church of Les Rousses, in the diocese of St.-Claude, he published anonymously the following works: *Cathéchisme Paroissiæ* (Lyons, 1726, 12mo):—*Meditations Ecclésiastiques* (ibid. 1737, 4 vols. 12mo):—*Meditations Chrétiennes* (ibid. 1746, 12mo):—*Meditations sur la Passion* (ibid. eod.):—*Abregé du Rituel Romain* (ibid. eod.):—*Prônes pour tous les Dimanches de l'Année* (ibid. 1753):—*Meditations sur les Vérités Chrétienne et Ecclésiastiques* (ibid. 1751), etc. He died at his native place, Oct. 25, 1752. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chevers, George W., a Protestant Episcopal clergyman, at first studied medicine and received his diploma. In 1853 he officiated in Crompton, R. I., and remained there until about 1856, and subsequently officiated in Portsmouth, in the same state, becoming rector of St. Paul's Church there in 1859, and retaining the position until his death, in October, 1867. See *Prot. Episc. Almanac*, 1868, p. 104.

Chevers, John M., a Protestant Episcopal clergyman, was ordained deacon in 1852, and priest two years thereafter. During the last three years of his life he had charge of Hungar's Parish, Va. He died at Holly Grove, in the same state, Sept. 27, 1857, aged twenty-six years. See *Amer. Quar. Church Review*, 1858, p. 612.

Chevers, Mark L., a Protestant Episcopal clergyman of the diocese of Virginia, for a number of years was a chaplain of the United States army at Old Point Comfort, Va., and was also rector of Centurion Church in the same place. In 1867, although still holding the pastorate of Centurion Church, his services as chaplain were transferred to Fortress Monroe. He continued to hold these offices until his death, Sept. 13, 1875, at the age of eighty years. See *Prot. Episc. Almanac*, 1876, p. 150.

Cheverton, HENRY YOUNG, an English Wesleyan minister, was born at Winchester, Sept. 12, 1786. He was converted in 1798; received into the ministry in 1807, having been under the tutorship of Rev. Daniel Taylor, one of the founders of the General Baptists; retired in 1849; settled in Bath, and finally in London, where he died, Jan. 16, 1871. For high-souled honor, Cheverton had few equals. His religious life flowed smoothly. He was very modest, and diligent as a student. See *Minutes of the British Conference*, 1871, p. 19; *Wesl. Meth. Magazine*, 1872, p. 481.

Cheverus, JEAN LOUIS ANNE MADELEINE *Lefebre de*, a Roman Catholic dignitary, was born at Mayenne, France, Jan. 28, 1768. He entered the priesthood in Paris, in 1790; came to the United States, labored among the Indians and scattered Catholics of New England; was consecrated in Baltimore first bishop of the new see of Boston, Nov. 1, 1810; declined an appointment to the archbishopric of Baltimore; was transferred to the see of Montauban, France, in 1818; was made archbishop of Bordeaux in 1820; cardinal in 1836, and died July 19 of the same year. Bishop Cheverus endeared himself to all by his charities and good works. While in Boston he prepared a prayer-book and a French Testament. See *Life of Cardinal Cheverus*, by Rev. J. Huen Dubourg, transl. by Robert Walsh (Phila. 1839; according to De Courcy and Shea, the real author of this book is Rev. Mr. Hamon, a Sulpician, as appears from later French editions). See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, p. 70, 99, 508, 509; Hoefer, *Nouv. Biog. Générale*, s. v.

Chevet (*capitium*) is the place corresponding to the position of our Lord's head upon the cross, on the ground-plan of a church, in which the altar represents his head, and the radiating chapels the glory about it. Like the apse, it took its origin from the junction of the circular mortuary chapel with the choir, by the removal of the intermediate walls, in a basilica. The tomb-house has been preserved at Canterbury, Sens, Drontheim, Batalha, Burgos, and Murcia. The chevet appears at Westminster, Pershore, and Tewkesbury. In France its screen of tall pillars is very striking.

Chevillard, ANDRÉ, a French preacher of the Dominican order, was born at Rennes early in the 17th century, and died in America, May 26, 1682. Having been sent several times as a missionary to the French colonies in this country, he published, in the interval of his missions, *Les Desseins de son Eminence de Richelieu pour l'Amérique*, etc. (Rennes, 1659, 4to), which asserts the conversion of a large body of Indians, and of 3069 heretics who had come over from France. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chevrier, CHARLES N., a Protestant Episcopal clergyman, became assistant minister, about 1864, of St. Michael's Church, Trenton, N. J. In 1865 he officiated in Union Church, Lower Providence, near Shannonville, Pa., subsequently became rector of Memorial Church, Lower Providence, and in 1868 assumed the rectorship of Trinity Church, Swedesboro, N. J., where he remained until his death, Nov. 13, 1872, at the age of thirty-two years. See *Prot. Episc. Almanac*, 1875, p. 134.

Chew, Jonas C., a Methodist Episcopal minister, was born in Gloucester County, N. J., about 1807. He received a careful religious training; was led to Christ at the age of fourteen; licensed to exhort at twenty-four, to preach at twenty-eight, and at the age of forty received ordination as deacon. His services as local preacher were abundant and successful, and continued till 1856, when he joined the New Jersey Conference. In 1860 his failing health obliged him to become superannuated, and he retired to his farm in Cumberland County, where he died of cholera, Oct. 3, 1866. Mr. Chew was an excellent preacher, and brought many into the Church. See *Minutes of Annual Conferences*, 1867, p. 45.

Chew, Thomas B., a Methodist Episcopal minister, was born in Anne Arundel County, Md., Jan. 2, 1823. He was converted in youth, soon after given license to preach, and in 1854 admitted into the Baltimore Conference. During his brief ministry he travelled Calvert, Wardensville, Sweet Spring, and West Falls Circuits with great success. He died in February, 1864. See *Minutes of Annual Conferences*, 1864, p. 16.

Cheyam, JOHN DE, a Scotch prelate, was an Englishman by birth, and archdeacon of Bath. He was consecrated, by pope Alexander IV, bishop of the see of Glasgow, in 1260, and died in France in 1268. See Keith, *Scottish Bishops*, p. 240.

Cheyne, Henry, a Scotch prelate, was promoted to the bishopric of Aberdeen in 1281, and was one of those who swore fealty to king Edward I of England, in 1296. He continued bishop of this see for forty-eight years, and died about 1329. See Keith, *Scottish Bishops*, p. 109.

Cheyne, James, A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1666; was clerk to the Presbytery of Deer from 1672 to March,

1683, and schoolmaster at Longside from March, 1680; received the living at Carluke in 1684; was robbed and ousted by the rabble after April, 1688; intruded at Rathen after 1695; was deprived by the Privy Council in August, 1702, and died in August, 1703. See *Fasti Eccles. Scoticanæ*, ii, 311; iii, 638.

Cheyne, John, a Scotch clergyman, was admitted to the living at Kinkell prior to November, 1633; continued in June, 1643: and transferred to Kintore. He was taken prisoner with four other ministers, outstanders against the Covenant, in 1640; lodged the marquis of Montrose in his house on March 12, 1645. There is no further record of him. See *Fasti Eccles. Scoticanæ*, iii, 586, 589.

Cheyne, Robert (1), a Scotch clergyman, was admitted to the living at Forbes prior to 1639; was a member of the General Assembly that year; transferred to Kennethmont in 1643; was one of the committee for trial of the professor of divinity, King's College, Aberdeen, the same year; also a member of the Commission of Assembly in 1649; joined the Protestors in 1651, and continued in October, 1675. There is no further record of him. See *Fasti Eccles. Scoticanæ*, iii, 557, 572.

Cheyne, Robert (2), a Scotch clergyman, was minister at Girthon in 1686; deprived in 1690 by the act restoring old Presbyterian ministers, and died Jan. 25, 1735. See *Fasti Eccles. Scoticanæ*, i, 713.

Cheyne, William (1), a Scotch clergyman, was admitted to the living at Tyrie in April, 1615, and deposed in 1637. There is no further record of him. See *Fasti Eccles. Scoticanæ*, iii, 642.

Cheyne, William (2), A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1635; was admitted to the living at Dyce in 1645, and died before Feb. 15, 1676, aged about sixty-one years. See *Fasti Eccles. Scoticanæ*, iii, 500.

Cheyne, William (3), A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1677; was licensed to preach in 1683, and presented to the living at Carmichael in 1685, but died the month after his admission to the benefice. See *Fasti Eccles. Scoticanæ*, ii, 314.

Chi-. For words of Greek origin with these initials, see the corresponding titles under CHEI.

Chiacin, in the mythology of Lamaism, was one of the Lahes, or heavenly spirits, who with his brightness so irradiated the body of the mother of Cio Concias, that the latter became wholly transparent and free from all earthly elements.

Chia-Nom-Nangva, in the mythology of Lamaism, is one of the sixteen spaces which encircle the world, and serve as the residences of the Lahes, or heavenly spirits. Here they enjoy everything charming to the senses, such as food, drink, dress, etc. In the four highest spaces they have a less material blessedness.

Chiappe, BATTISTA, an Italian painter, was born at Novi, near Genoa, in 1723; studied at Rome, and afterwards settled at Milan, where he painted a number of pictures for the churches. His best work is in the church of San Ignacio, representing that saint with a glory of angels. He died in 1765, in the midst of a successful career.

Chiappen, an idol of the savages inhabiting the valley of Turnia, near Panama, was their Mars, or god of war. Before setting out to fight they sacrificed slaves and prisoners to honor him, and besmeared the idol with the blood of the victims.

Chiarelli, BENEDETTO, an Italian theologian, who lived early in the 18th century, wrote: *Riflessi Morali* (Messina, 1688, 8vo):—*Chemica Filosofica* (ibid. 1696, 4to):—*Panegirici Sacri* (ibid. 1701, 4to):—*Memorie Sacre Della Città di Messina* (ibid. 1705), etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chiari, GIUSEPPE, an eminent Roman painter, was born in 1654, and was a scholar of Maratti. He was continually employed on grand works for the churches of the nobility. The principal are the ceiling in Santa Maria di Montesanto, and the *Adoration of the Magi*, in Santa Maria del Suffragio. He died at Rome in 1727. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Chiarini, LOUIS A., professor and abbé at Paris, was born in Tuscany, April 26, 1789, and died Feb. 28, 1832, professor of Oriental languages at the Warsaw University, leaving *Grammatyka Hebrayska* (Warsaw, 1826):—*Słownik Hebrayski* (ibid. 1829):—*Théorie du Judaisme* (Paris, 1830, 2 vols.), which elicited rejoinders from Zunz (Berlin, 1830) and from Jost (ibid. eod.):—*Fragment d'Astronomie Chaldéenne Decouv. dans le Proph. Ezéchiel* (Leipz. 1831):—*Le Talmud de Babylone Traduit en Langue Française et Complété par celui de Jérusalem*, etc. (ibid. eod. 2 vols.). See Fürst, *Bibl. Jud.* i, 172 sq.; Steinschneider, *Bibliogr. Handbuch*, p. 35; Winer, *Handbuch der theol. Lit.* i, 523. (B. P.)

Chibach, in Slavonic mythology, was one of the evil black deities of the Wends, who represented him as an animal like a dog, encircled by snakes.

Chibbut hak-Keber (חִבּוּט הַקֶּבֶר, *the beating of the dead*), which, the Jewish rabbis allege, is performed in the grave by the angel Duma and his attendants, who hold in their hands three fiery rods, and judge at once the body and soul. See Buxtorf, *Lex. Chald. Talm.* s. v.

Chichester, COUNCILS OF (*Concilium Cicestrense*), provincial, were as follows:

I. Held at Whitsuntide in 1156, concerning the privileges of the Abbey "de Bello," i. e. Battle Abbey, founded by William the Conquerer, who (it was alleged by the abbot, but disputed by the bishop of Chichester) had founded it to be "free and at ease from all claim of servitude, and from all subjection, oppression, and domination of bishops, as is Christ Church, Canterbury." See Labbe, *Concil.* x, 1176; Wilkins, *Concil.* i, 428.

II. Held in 1289, under Gilbert, bishop of Chichester. In this council forty-one canons were drawn up.

1 and 2. Recommend to all curates, prayer and reading, humility, continence, and all the evangelical virtues, and forbids them to attend plays, tournaments, indecent shows, and taverns.

4. Sentences those curates who shall seduce their own parishioners to perpetual imprisonment in some monastery, after having first made a penitential pilgrimage during fifteen years.

8. Imposes a fine of sixty shillings, to be applied towards the fabric of the cathedral at Chichester, upon all those who appoint to the care of a parish priests who are notorious fornicators, or who are convicted or suspected of incontinence.

9. Relates to the priestly garments.

10. Orders that well-informed and pious men only be made curates.

15. Orders that the hours be said by the priests at the appointed times, and in such a manner as to minister to edification and true religion.

16. Directs that the priests shall visit the sick on every Sunday and festival, and administer the sacraments to them in their own houses at their own hour. It forbids also (what some had presumed to do) the sending of the eucharist to the rich by the hands of a deacon, while they are themselves indulging in drinking or other carnal pleasures.

19. Declares that neither the viaticum nor burial is to be refused on account of secret crimes.

20. Forbids every curate to receive confession or administer the communion to strange parishioners without the leave of their own curate, or of the pope.

21. Forbids all mention of *tithes*, or other temporal affairs, during the time of confession.

22. Orders that the communion be administered at Easter, and that no money be taken for so doing.

29. Orders that all churches be provided with suitable vessels, books, and ornaments; and that the *font* and the chrism be kept under lock and key.

33. Directs that the monks shall present to the bishop those monks whom they desire to appoint to parishes belonging to them.

37 and 38. Relate to marriages.

39. Condemns false preachers, who, without lawful mission, preach and receive confession for the sake of gain.
40 and 41. Excommunicates church plunderers, calumniators, etc.

See Labbe, *Concil.* xi, 1346; Wilkins, *Concil.* ii, 169.

III. Held in 1292, by the same prelate; here seven canons were published.

1. Forbids the permitting any animals, except tithe lambs, and those for fifteen days only, to feed in churchyards.
2. Forbids any restraint upon voluntary offerings made by the people to the Church.
3. Excommunicates, *ipso facto*, those who retain the tithe.
4. Orders silence and decent behavior in church.
5. Forbids indiscriminate burial within the church; the lord of the manor, and the patron, with their wives, the rector, and the curate, are excepted.
6. Forbids the putting up an alms-box in the church without the bishop's permission.
7. Directs that these regulations shall be published four times in each year.

See Labbe, *Concilium*, xi, 1361; Wilkins, *Concilium*, ii, 183.

Chichester, Elijah, a Methodist Episcopal minister, was born at Huntington (L. I.), N. Y., about 1778. He was brought up under religious influence and instruction; experienced conversion when about eighteen; received license to preach about four years later, and soon after entered the itinerant ranks of the Troy Conference. Poor support obliged him to locate in 1807 in order to provide for his family. He entered into mercantile business, and thus continued till 1852, when at his request he was readmitted into his conference as a supernumerary, which relation he sustained to the close of his life, Aug. 21, 1855. Mr. Chichester was an excellent man, uncommonly strong in mind and moral integrity, deeply pious, a fine preacher, abundant in labors and usefulness. See *Minutes of Annual Conferences*, 1856, p. 52.

Chichester, Isaac, a Presbyterian minister, was born in New Canaan, Conn., in November, 1786. He studied medicine and continued in its practice, mostly in Pembroke, N. Y., till 1832; was licensed by the Genesee Presbytery in 1838, and became pastor at Orangeville, where he labored for twenty-two years. He died at Bennington, Aug. 27, 1864. He was prudent, high-minded, and prompt. See Wilson, *Presb. Hist. Almanac*, 1866, p. 211.

Chichester, Richard, a monk of the 14th century, was born at Raleigh, in Devonshire; became a monk in Westminster; spent his time in reading Scripture and history; wrote a *Chronicle* from Hengist the Saxon to 1348, and the *Fides Historica*, and died in 1355. See Fuller, *Worthies of England* (ed. Nuttall), i, 422.

Chichester, Robert, an English prelate of the 12th century, descended from a noble and ancient family in Devonshire, became first dean of Salisbury, then bishop of Exeter in 1128, died in 1150, and was buried on the south side of the altar. He is highly commended by many writers for his piety, though Fuller says it principally consisted in his pilgrimages to Rome, and in building and adorning his cathedral. See Fuller, *Worthies of England* (ed. Nuttall), i, 403.

Chichikue (*the clapper*), is the only musical instrument of the North American Indians. It consists either of a hollow pumpkin or gourd, or of a turtle-shell, filled with stones, so that by shaking it it gives forth a rattling sound. It is used at religious and festive dances.

Chick, John, a Free-will Baptist minister, was born at Berwick, Me., Dec. 29, 1806. He removed to Ossipee, N. H., in his early youth, became a Christian in 1830, was licensed in 1833, and ordained at a quarterly meeting in East Wolfborough, May 25, 1835. From 1833 to 1873, he was for the most of the time the minister of the Second Free-will Baptist Church in Ossipee. He performed some ministerial work in East Wolfborough, Effingham Falls, and Wakefield, and frequently visited the churches in his quarterly-meeting district. For the purpose of adding to the strength and prosperity of the Church of which he was the pastor, he interested himself in starting the Ossipee Hosiery, which for a time bade fair to be a successful enterprise. Reverses, however, befell the company, and he sustained heavy losses. He died Jan. 9, 1874. See *Morning Star*, April 29, 1874. (J. C. S.)

Chickering, Lucius, a Baptist minister, was born at Lunenberg, Vt., Oct. 16, 1815. He pursued his preparatory studies at Brandon, and graduated at Waterville College in 1842. He taught a school in Bethlehem, N. H., for six months afterwards; and began to preach at Meredith in 1843, supplying the pulpit of the Baptist Church there for two years, and for one year that in Haverhill. In 1846 he was ordained over the Church in Thetford, Vt., and in 1851 went to Weston, where he was pastor three years, but returned to his native place, Lunenberg, for five years (1854–59), cultivating a farm for the support of his family, and preaching the Gospel to the destitute churches in his neighborhood. For one year he labored with great zeal as a colporteur in the employ of the American Tract Society, N. Y., in northern Vermont. In October, 1870, he returned to his former church in Weston, with which he labored until he was laid aside by his last sickness. He died there, Sept. 18, 1872. See *Obituary Record of Colby University*, Supplement, No. i, p. 10. (J. C. S.)

Chicocka, an idol of the African negroes, supposed to be the guardian of the dead. His image, made of wood, is erected at a small distance from their burial-places.

Chicomatte, in Mexican mythology, was a deity whose festival was celebrated in the second month, Tlakaxipehualiztli.

Chidakchi-Altan (*the golden one, the wealthy*), in Mongolian mythology, is the name of *Buddha* among those tribes who accept his teaching.

Chidester, David, a Methodist Episcopal minister, was born about 1806. He was converted in his youth, and in 1838 entered the Black River Conference; but after laboring seventeen years, failing health obliged him to become a superannuate. Seven years later he again entered the effective ranks, but was only able to endure four years, and retired once more. When not in the pastoral work he practiced medicine and dentistry. He died a superannuated member of the Central New York Conference, at his residence in Syracuse, Sept. 7, 1875. Mr. Chichester possessed rare talent and culture; was genial and liberal. See *Minutes of Annual Conferences*, 1875, p. 121.

Chidr, in the mythology of the Orient, was, according to Arabian sagas, the commander-in-chief of an ancient Persian sovereign, Kheikhobad, and a prophet who, having drank from the spring of life, now lives until the judgment-day. Alexander the Great sought this spring of eternal youth, which was said to lie in Caucasus, but without success. Chidr is mentioned in a poem by Rückert, which bears that name.

Chieslie, John (1), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1602, was appointed to the living at Quothquan in 1617, and died April 6, 1635, aged about fifty-three years. His son John became a great incendiary during the troubles, and his son Walter was notorious as the assassin of lord president Lockhart in 1689. See *Fasti Eccles. Scoticanæ*, i, 227.

Chieslie, John (2), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1708, and studied theology at Glasgow University, where he held a bursary; became governor (tutor) to Richard Carsewell; was licensed to preach in 1716; called to the living at Fenwick in 1718; ordained in 1719; and died March 22, 1740. See *Fasti Eccles. Scoticanæ*, ii, 169.

Chieslie, John (3), a Scotch clergyman, was licensed to preach in 1754; presented to the living at Abercrombie in 1756; ordained in 1757; and transferred to Corstorphine in 1758. He introduced the Paraphrases into public worship, which offended some of the people, and they formed a secession congregation at Sighthill. He died June 12, 1788. See *Fasti Eccles. Scoticanæ*, i, 137; ii, 403.

Chiffelet (or **Chifflet**) is the name of several learned Frenchmen, of whom we mention the following:

1. Jean, son of Jean Jacques, born about 1612, was canon of Tournay, and a Hebrew scholar. He died Nov. 27, 1666, leaving, among other works, *Apologetica Parænesis ad Linguam Sanctam:—Judicium de Fabula Joannæ Papissæ.*

2. Jean Jacques, a physician, was born Jan. 21, 1588, at Besançon, and died in 1660. He wrote, among other works, *De Linteis Sepulchralibus Christi Servatoris* (Anvers, 1624):—*De Ampula Remensi* (ibid. 1650); in which he proves that the legend is a pious fraud.

3. Laurent, brother of Jean Jacques, was born in 1598; joined in 1617 the order of the Jesuits; became a zealous missionary; and died at Antwerp, July 9, 1658. He wrote, *Psalterium B. Mariæ:—Doctrina Christiana:—Exercitia Infirmorum:—Praxis Devotionis*, etc.

4. Philippe, another brother of Jean Jacques, was born at Besançon, May 10, 1597. He was canon of Besançon, abbot of Balerne, archbishop of Besançon, etc., and died in 1657. He is known by his *Canones et Decreta Concilii Tridentini, cum Præfatione et Notis* (Anvers, 1640).

5. Pierre François, also brother of Jean Jacques, was born in 1592. In 1609 he joined the Jesuits, and died at Paris, May 11, 1682. He edited the works of Fulgentius and of other Church writers.

See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 319, 561, 573, 825, 911, 915, 916; *Miscellanea Chiffletiana sive Chiffletiorum Opuscula Varia*, etc. (Amsterdam, 1688, 7 vols.); Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Chija (or **Chaja**), bar-Abba, a Jewish writer of the 2d century, and a contemporary of Judah the Holy, was descended from a noble Babylonian family. He settled in Palestine, to co-operate with Rabbi Judah in his great work, the redaction of the Mishna, at Tiberias. Judah held him in the highest esteem, speaking of him as "the man of his counsel" (*Baba Mezia*, fol. 5, col. 1). Of Chija it was said that, "if the law were lost, he would be able to restore it from memory." He was a Biblical as well as a traditional teacher, and labored not only to indoctrinate his students with the dogma of the oral law, but to lead them to the fountains of pure inspiration. His indefatigable and all-embracing activity was such as to give occasion to the hyperbolical saying that "Chija, with his own hand, took the deer in the chase and skinned them for parchments, which he would inscribe with the records of the law, and distribute, without money or price, for the instruction of the young." He taught, concerning the book of Job, that its author was no Jew, and that Solomon wrote his books when he was old. See Hamburger, *Real-Encyklop.* ii, 737 sq.; Friedländer, *Geschichtsbilder aus der Zeit der Tanaiten*, p. 102 sq. (B. P.)

Chilam-Cambol, in the mythology of the West-Indians, was said to be the name of a great prophet in Yucatan, who commanded the inhabitants to recognise and obey the doctrine of the bearded men that would come across the sea and bring th cross.

Chilcott, Cyrus A., a Baptist missionary, was born at East Hamburg, N. Y., Oct. 4, 1836. He graduated at the University of Rochester in 1861, and at the Rochester Theological Seminary in 1864; was ordained at Fredonia, July 20, that year, and soon after sailed, under appointment of the American Baptist Missionary Union, to Bangkok, Siam, where he died, Dec. 30, 1865. See *Gen. Cat. of Rochester Theol. Sem.* p. 26. (J. C. S.)

Child, Eber, a Presbyterian minister, was born in Vermont in 1798. He graduated from Dartmouth College in 1821, and from Andover Theological Seminary in 1826, having been from 1821 to 1823 principal of Lawrence Academy, Groton, Mass. He was ordained Feb. 19, 1829; was pastor at Deering, N. H., from 1830 to 1834; at Calais, Me., from 1834 to 1837; at Byron, N. Y., from 1839 to 1843; stated supply at Varysburgh, in 1845; at Newstead, in 1846; and at Fulton, Wis., until his death, Dec. 15, 1847. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 69.

Child, James L., a Methodist Episcopal minister, spent his early life as a sailor. Soon after his conversion he connected himself with the Free-will Baptists, was ordained as a minister among them, and for some time labored in that position with acceptability and success. In 1858 he joined the Methodists, and in 1859 was admitted into the Michigan Conference. After serving seven different charges his health failed, and obliged him to become a superannuate. He died in Denver, Col., Sept. 10, 1873. See *Minutes of Annual Conferences*, 1874, p. 107.

Child, S. R., a Protestant Episcopal clergyman, was born in Vermont in 1823. He entered Jubilee College in 1844, was ordained deacon in 1849, and admitted to the priesthood in 1851. For six years he preached at Warsaw, Ill., and then removed to Decatur, where he died, Nov. 14, 1855. See *Amer. Quar. Church Rev.* 1855, p. 638.

Child, Willard, D.D., a Congregational minister, was born at Woodstock, Conn., Nov. 14, 1796. He received his preparatory education at Woodstock and Monson academies, and graduated from Yale College in 1817, and from Andover Theological Seminary in 1820; from 1822 to 1825 was teacher at Blue Hill Academy, Maine; then became acting pastor at Benson, Vt., where he remained until November, 1826. He was ordained at Pittsford, April 25, 1827, and remained there until Sept. 8, 1841; then was acting pastor at North Woodstock, Conn., and Aug. 31, 1842, was installed at Broadway Church, Norwich, where he remained until August, 1845. Next, he was installed over First Church, Lowell, Mass., Oct. 1, 1845, and was dismissed Jan. 3, 1855; Feb. 14 following was installed over the Church at Castleton, Vt., dismissed March 2, 1864; and for seven months, during the pastor's absence, supplied Old South Church, Worcester, Mass. In 1866 he became acting pastor at Crown Point, N. Y., and remained such until 1873; from which date he remained without charge, but preached most of the time in Pittsford, Vt., Mooers, Plattsburg, and Champlain, N. Y. From 1840 he was corporate member of the American Board of Commissioners for Foreign Missions. In 1837 and 1857 Dr. Child was moderator of the General Convention of Vermont, and preacher in 1829. He died at Mooers, Nov. 13, 1877. (W. P. S.)

Child, William Chauncy, D.D., a Baptist minister, was born at Johnstown, N. Y., in August, 1817. He graduated from Union College in 1840, and from Newton Theological Institution in 1844. He was ordained at Charlestown, Mass., Oct. 30, of that year, and after six years removed to Framingham, where he was pastor until 1859. In 1861 he was chosen district secretary of the American Tract Society, Boston, and held the office eight years. He was next made district secretary of the American Baptist Publication Society, and continued in that office until 1873. During the latter years of his life Dr. Child occupied a responsible position on the editorial staff of the *Watchman and Reflector*. He died at Boston, Jan. 14, 1876. See *Newton General Catalogue*, p. 28. (J. C. S.)

Childebert I, of France, was one of the four sons

of Clovis, among whom their father's kingdom was divided in 511. His capital was Paris, and his share embraced the territory between the Seine, Loire, and the sea, including part of Armorica. In the many wars that followed, pope Vigilius appears to have instructed his vicar in Gaul, the archbishop of Arles, to endeavor to maintain friendly relations between Childebert and Justinian, and in 550 the pope induced Childebert to write to the Goths in Rome to abstain from doing anything to the prejudice of the Church. Childebert died at Paris in 558, and Clotaire became king of the united Frankish realm.

Childeric I, king of the Salian Franks, and father of Clovis, reigned from 458 to 481. Though a heathen, he had friendly relations with the Catholic Church. He had the greatest reverence for St. Genevieve, and reprieved some prisoners at her instance. Rückert has a chapter on the relations of the Frankish kings to Christianity before the conversion of Clovis. Childeric's capital was Tournay, and there, in 1653, his tomb was discovered and opened.

Childers, Richard L., a minister in the Methodist Episcopal Church South, was born at Macon, Ga., Oct. 12, 1827. He was converted in 1841; spent the following five or six years acquiring a practical business education; graduated at Emory and Henry College, Virginia, in 1850; removed to Pleasant Hill, De Soto Parish, La., where he was some time engaged as teacher in the Masonic Academy, and in 1851 entered the Louisiana Conference. He died at his post, in the midst of useful and arduous labors, of yellow fever, Aug. 3, 1853. As a preacher, Mr. Childers was characterized by severe plainness, excellent method, and searching application. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 482.

Childers, Robert Cæsar, an English Orientalist, was born in 1838, and died in London, July 25, 1876. For some time he resided at Ceylon, as private secretary to the English governor, where he paid special attention to the native dialects. He is well known by his *Grammar of the Pali Language*, and still more so by his dictionary of that tongue, which he was the first to make directly accessible to students. Mr. Childers also contributed to the *Journal of the Royal Asiatic Society of Great Britain*, and other literary journals. (B. P.)

Childrey, Joshua, D.D., an English divine and natural philosopher, was born in 1623. He was educated at Rochester, and soon after became one of the clerks of the house at Magdalen College, Oxford. He left the university on the breaking out of the rebellion, but returned when Oxford was surrendered to the parliament, by which body he was expelled two years later. He then taught school at Feversham, in Kent, for a time, when he was made chaplain to Henry, lord Herbert, and obtained the rectory of Upham, in Dorsetshire. In 1663 he was collated to the archdeaconry of Salisbury, and in June, 1664, to the prebend of Yatminster, in the same church, by bishop Earle. He died at Upway, Aug. 26, 1670. Some of his publications are, *Indago Astrologica* (1652, 4to):—*Syzygiasticon Instauratum* (Lond. 1653, 8vo):—*Britannia Baconica* (ibid. 1661, 8vo).

Childs, John, a Methodist Episcopal minister, was born in Calvert County, Md. He was converted in early life, spent some time successfully in the local ministry, and entered the Baltimore Conference about 1789. He shortly afterwards located, and returned to his agricultural employment. In 1816 he was readmitted into the Conference, and continued in its active ranks until 1829, when ill-health obliged him to become a superannuate. He died in the course of that year. Mr. Childs was highly esteemed as a man and a minister. See *Minutes of Annual Conferences*, 1830, p. 76.

Childs, Thomas, a Universalist minister, was born about 1794. After spending some time as a Primitive Baptist preacher, he embraced Universalism about 1852, and from that time preached it to the close of his life, as opportunity afforded. He died at Fayetteville, Tenn., Aug. 14, 1872. See *Universalist Register*, 1873, p. 123.

Childs, Thomas S., a Methodist Episcopal minister, was born at Beaufort, Brecknockshire, South Wales, Oct. 15, 1827. He was converted when nineteen years of age; licensed to preach two years later; emigrated to St. Clair, Schuylkill Co., Pa., in 1849, and in 1853 entered the Philadelphia Conference. He became superannuated in 1861, and died May 23, 1869. Mr. Childs was an earnest, faithful preacher, and a devout Christian. See *Minutes of Annual Conferences*, 1870, p. 48.

Childs, Wentworth L., a Protestant Episcopal clergyman, was born in New Hampshire, nurtured in the Episcopalian communion, and ordained deacon in 1849, and priest in 1851. For a time he was assistant minister of St. John's, Portsmouth, Va., and in 1853 removed, as rector, to St. Alban's, near Washington, D. C., where he died, Dec. 14, 1860. See *Amer. Quar. Church Rev.* 1861, p. 186.

Chilian, a Benedictine monk of the 8th century, belonged to the monastery of Tuis-Keltre, in Ireland. He left a *Life of Saint Brigitta*, in Latin verse, which is found in the collection of Bollandus, Feb. i, 100.

Chilianus, a Hiberno-Scottish martyr in Franconia. See Cilian.

Chilleau, Jean Baptiste du, a French prelate and theologian, was born Oct. 7, 1737, in the castle of Carrière, in Poitou, and took orders very early. He became chancellor to Marie Leczinska, and some time later to Marie Antoinette, and in 1781 was appointed bishop of Châlons-sur-Saone. At the time of the revolution he opposed, very strongly, the religious reforms instituted by the constitutional assembly, and left France. He protested, in 1803, with fifty-eight other bishops, against the concordat of 1801. On returning to France, in 1814, he gave in his resignation as bishop; but was appointed, in 1819, archbishop of Tours, and peer of France in 1822. He died Nov. 26, 1824, leaving several *Lettres Pastorales*, which were reprinted in the *Collection Ecclésiastique*, by the abbé Guillon, under the name of *abbé Barruel*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chilliānus Scotus. See Cilian.

Chilon (1), a solitary, instructed in the duties of a monastic life by a letter attributed in one copy to Nilus, but generally included in the works of Basil the Great (*Epist.* 42); (2) a Church servant, who is severely rebuked by Nilus (*Epist.* ii, 158, p. 195) for his inability to keep a secret.

Chilperic II, king of France, was a son of Childeric II. On the assassination of his father, in 673, he was confined in a monastery, and afterwards ordained priest under the name of *Daniel*. In 715 the Nuestrian Franks raised him to the throne, and his title was nominally recognised in 719 by Charles Martel, who claimed jurisdiction of the whole kingdom. He died in the following year, and was buried at Noyon.

Chilton, Hezekiah T., a Baptist minister, was born in Eastern Virginia, Oct. 15, 1810. He became a Christian at the age of sixteen, was ordained Nov. 11, 1837, and preached in different places in Virginia till 1851 or 1852, his labors being accompanied with marked success. Moving to Illinois, he engaged in evangelistic work in Morgan, Scott, Green, and other counties. In the winter it was his custom to hold protracted meet-

ings for several months. He died Dec. 16, 1875. Mr. Chilton is said to have been a man of far more than ordinary ability. See *Minutes of Ill. Anniversaries*, 1876, p. 8. (J. C. S.)

Chilton, Thomas, a Baptist minister, was born in Virginia, probably about 1769, and went with his parents when a child to Kentucky. In 1789 he united with a "Separate" Baptist Church, and not long after began to preach. In order to bring the different schools of Baptists in Kentucky into harmony, he published, in 1801, his *Terms of General Union*. The desired end was accomplished, but the union lasted only a short time. A portion drew off in 1803, under the leadership of John Bailey (q. v.), to which Mr. Chilton adhered. He published a small volume in 1835, in vindication of the position which he and his associates had taken. His death took place in 1840. See Cathcart, *Baptist Encyclop.* p. 216. (J. C. S.)

Chimæra, in Greek mythology, was a monster produced by Typhon and Echidna. It is generally represented as a lioness, with a second head, that of a goat, projecting from the back, and the tail that of a dragon. Bellerophon was commanded by king Jobates, in Lycia, to battle with the monster, which was only possible with the assistance of Minerva. The goddess gave to the courageous youth the winged horse Pegasus, by the aid of which the Chimæra was overcome.

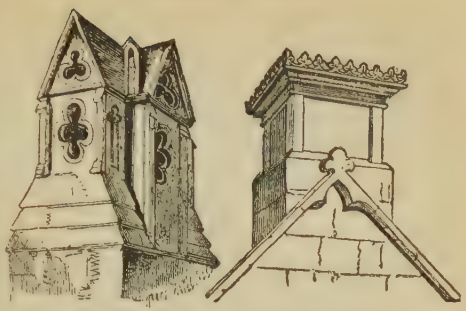
Figure of the Chimæra. (From an antique bronze.)

Chimalli, in Mexican religious usages, were the consecrated shields carried by men of high rank. They were round, covered with feathers, and adorned with gold and other decorations. It was possible to bend them and carry them under the arm.

Chim-Hoam is a Chinese idol, supposed to be the guardian of cities. All officials in the Chinese government were formerly obliged, under penalty of forfeiting their situation, to repair to the temple of Chim-Hoam when entering their official career, and thereafter twice a month, and there prostrate themselves before his altar, adore and worship the idol, with offerings of candles, perfumes, flowers, flesh, and wine, and there receive their oath of office.

Chimney (Fr. *cheminée*). This term was not originally restricted to the shaft of the chimney, but included the fireplace. There does not appear to be any evidence of the use of chimney-shafts in England prior to the 12th century. In the part of Rochester Castle which is of the date probably of 1130, there are complete fireplaces with semicircular backs, and a shaft in each jamb supporting a semicircular arch over the opening, which is enriched with the zigzag moulding; some of these project slightly from the wall; the flues, however, go only a few feet up in the thickness of the wall, and are then turned out at the back, the apertures being small oblong holes. A few years later, the improvement of carrying the flue up through the whole height of the wall appears. The early chimney-shafts were of considerable height, and circular; afterwards they assumed a great variety of forms, and during the 14th century they were frequently very short. Previous to the 16th century the shaft is often short and not unfrequently ter-

Burford, Oxon.



Chepstow Castle, cir. 1320. Sherborne, Dorset, cir. 1320.

minated by a spire or pinnacle, usually of rather low proportions, having apertures of various forms under, and sometimes in it, for the escape of the smoke. There are also taller shafts of various forms, square, octangular, or circular, surmounted with a cornice, forming a sort of capital, the smoke issuing from the top. In the 15th century the most common form of chimney-shafts was octangular, though they were sometimes square; the smoke issues from the top, unless, as is sometimes the case, they terminate in a spire. Clustered chimney-shafts did not appear until rather late in the 15th century; afterwards they became very common, and were frequently highly ornamented, especially when of brick.

Chin, John, an English Baptist minister, was born at Hinton, near Blandford, Dorsetshire, in May, 1773. He was baptized in London, and united with the Church in Church Street, Blackfriars Road. He was ordained Dec. 29, 1807, as pastor of the newly formed Church in Lion Street, Walworth, where he remained about twenty-six years, until disabled by ill-health. He died Aug. 28, 1839. See *Report of the Baptist Union*, 1840, p. 27. (J. C. S.)

China is an idol of the people of Casamanze, on the coast of North Guinea, Africa. In honor of this deity they assemble yearly, about the close of November, at midnight, previous to sowing their rice, take up the idol with great reverence, and go in procession to the appointed station where sacrifice is to be offered. A quantity of rice being burned, each devotee makes his offering, smokes his pipe, and then all unite in begging the god to bless their harvest. He is then carried back to his place of residence, in the profoundest silence. This deity is represented by the head of a bullock or ram, carved in wood, or else made of paste of the flour of millet, kneaded with blood, and blended with hair and feathers.

Chinchon, Bernardo Perez de, a Spanish theologian, was born at Gandia, in the kingdom of Valencia, and lived in the 16th century. He was canon of the Collegiate Church of Valencia, and wrote, *Historia de la Sucedido*, etc. (Valencia, 1536):—*Espejo de la Vida Humana* (Granada, 1587, 8vo):—*Anti-Alcoran* (Salamanca, 1595). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chinebertus, bishop of the Lindisfari. See Cynebert.

Chinese Religion. It is hardly possible to speak of *one* religion in so extended a country as China. There are four principal religious beliefs which are distinguishable, although related to each other. The purest is that of Kon-fu-tse or Confucius (q. v.). This faith is professed by the learned, and is better designated as a philosophic system of morals than as a religion. The second is that of Lao-tse or Lao-kyun (q. v.), whose priests exert a powerful influence over the people by their prophecies and soothsayings; hence it is the popular religion. The third is called the religion of Fo, although it might, perhaps, more justly be called the religion of Buddha (q. v.), as it is a Buddhist religion modified to suit the Chinese. Both these

latter forms are younger than the religion of Confucius. The real religion of the court is that of Lama (q. v.), which is also generally accepted by the Manchoorians or Tartars. All these sects have numerous priests, who mostly live in monasteries, and acknowledge high and low officials, forming a hierarchy wholly separate from the state government. They lead an idle life, and are highly honored in places where labor is a disgrace. They, however, have no functions to perform in relation to life. They are neither employed at the birth or naming of a child, nor at marriages or deaths. See CHINA.

Chinese Versions OF THE SCRIPTURES, or, rather, *Versions in the Languages of China*.—The preparation of an accurate version of the Bible in the Chinese language has engaged the attention of many missionaries since a very early period. The translations of the Nestorians in this direction, during their residence in China for nearly eight hundred years, have not reached us; but it is unwise to infer therefrom that they did nothing in this respect, for else how could they have taught the messages of their God and Saviour to a literary, intelligent people? The Roman Catholics, who went to China about three hundred years ago, have had many learned and earnest men in their missions, some of whom have turned their attention to a translation of the Bible into those languages. The portions which are found in their missals, used in the public service, were translated soon after gathering congregations, and as early as 1636 one of them published a careful version of all the portions read on Sundays and feast-days, with comments on each lesson. Others of them prepared similar treatises for their converts, but, though often proposed, none of the hundreds of missionaries who have lived in China have ever put into the hands of their disciples a complete version of the Bible. All the versions belong to this century, and at present there exist *five leading versions in Chinese*, i. e. in the literary or book language (*Wăn-Le*), as distinguished from the colloquial.

I. *Classical Versions*.—1. *Dr. Marshman's Version* of the whole Bible, printed at Serampore in 1822. It was commenced at Bengal in 1806, and completed by Dr. Marshman and his son. During the first decade of the century, while this version was in preparation, several portions of the New Test., translated by Mr. Joannes Lassar, professor of Chinese in Fort William College, Calcutta (Dr. Marshman's instructor), were issued as tentative essays. The Rev. Josiah Goddard, who went to the East in 1839, was especially commissioned by the American Baptist Board of Foreign Missions to carry through a revision of Marshman's version, and brought out a new translation of the New Test. in 1853, with the title *Shing king sin ê chaóu tseŭen shoo*. At his death, in the following year, it was found that he had made but little progress with the Old Test., and his labors were continued by the Rev. Dr. Dean of the same mission, residing at Bangkok, but whether he has issued anything beyond the Pentateuch we are not aware. A copy of Marshman's Bible is now a rarity. A version of the New Test. was also published by the Rev. T. H. Hudson, in instalments, completed about 1867.

2. The whole Bible, as translated by *Morrison and Milne*, was first printed in 1823, with the title *Shin t'eĕn shing shoo*, in 21 vols., on wood blocks, at Malacca. When Dr. Morrison presented, in 1824, the sacred volume at the anniversary meeting of the British and Foreign Bible Society, Mr. Butterworth related the following incident: "It is now many years ago, that in visiting the library of the British Museum, I frequently saw a young man who appeared to be deeply occupied in his studies; the book he was reading was in a language and character totally unknown to me. I asked the young man what it was; he replied, diffidently, 'The Chinese,' and said, 'I am trying to understand it, but it is attended with singular difficulty; if the language is capable of being surmounted by human zeal and perseverance, I mean to make the experiment.' Little did I think," continued Mr. Butterworth, "that I then beheld the germ, as it were, of that great undertaking, the translation of the sacred Scriptures into the Chinese language."

The New Test. of this version was made by Dr. Morrison on the basis of an old version of the Gospels, Acts, and Epistles, which he obtained in England, copied from a MS. in the British Museum, and brought out with him to China. The book of Acts was revised from the old MS., and first printed in 1810; Luke was printed in 1811; most of the Epistles in 1812; the Pauline Epistles being merely revised by Dr. Morrison. The New Test. was completed in 1813. In the Old Test. Dr. Morrison translated Genesis to Numbers, Ruth, Psalms to Malachi. The remaining books were translated by Dr. Milne. A new and slightly revised edition of this Bible was published in large type on wooden blocks in 1832, at Malacca. A revision of Morrison's Luke and Acts, by Dr. Milne, was published in London in 1845, on English paper.

3. *Medhurst's Version*.—The New Test., as translated by Dr. Medhurst, was printed in Batavia by lithography in 1837, with the title *Sin ê chaóu shoo*. This version was nominally the work of a committee, consisting of Drs. Medhurst, Gutzlaff, Bridgman, and Morrison, in 1835, but it was understood to be chiefly the work of the first named, and underwent a final revision by him when he returned to England in 1836. Modified editions of this were published at Singapore and Serampore. Dr. Medhurst had also a hand in the Old Test., eventually published by Dr. Gutzlaff. Dr. Medhurst's effort for an improved translation at length resulted in the convention of a committee of delegates from the several stations in China. This met at Shanghai, and the result of its labors was the Delegates' Version of the New Test., first published complete in 1852, under the title *Sin yŏ tseŭen shoo*. The delegates who attended the committee were the Rev. Drs. Medhurst, Bridgman, Stronach, and Milne. (It is true the Rev. W. Lowrie of the American Presbyterian Mission was on that committee, but they had not finished the first chapter of Matthew when he left for a visit to Ningpo, and was killed by pirates on the way. Dr. Milne, of the London Society, was elected in his stead. Bishop Boone was also on the committee, but he never attended for translation one day after the first chapter of Matthew. Dr. Bridgman, on the part of the American Board of Commissioners, was also on the committee, and attended very regularly, but it has repeatedly been stated by the translators that he never made a suggestion which was adopted, and soon after the completion of the New Test. he repudiated the version altogether. Thus this translation was virtually the work of the English missionaries, Rev. Drs. Medhurst, Stronach, and Milne, all of the London Missionary Society.) When the New Test. was completed, Drs. Medhurst, Stronach, and Milne translated the Old Test. on the same principle, and it was first published at Shanghai in 1855, under the title *Kéw yŏ tseŭen shoo*. Many subsequent editions of the Old and New Tests. are often spoken of under the name of the *Delegates' Version*, though in fact it was only the New Test. that was done by them in the capacity of delegates, and given out in MS. by the translators with the terms for "God" and "Spirit" left blank, and the express understanding that all and every one of the Protestant missionaries *then* or *afterwards* engaged in the work of evangelizing China might insert the rendering of these two words which they approved; but no other liberty with the text was to be allowed, except in the single case of the word *baptize*. From the report of the British and Foreign Bible Society for the year 1870, we see that a New Test. of the Delegates' Version was printed with marginal references for the first time, under the care of the Rev. A. W. Cribb of Foochow, and in the report for 1873 it is stated that the agent of the British and Foreign Bible Society

was instructed to form a committee which shall fairly represent the Chinese missions, and whose object shall be to conserve the text of the Delegates' Version, to receive suggestions from all quarters, and, when needful, to introduce such changes as shall be deemed desirable.

4. *Gutzlaff's Version.*—The Old Test., translated by Dr. Gutzlaff, was published somewhere about 1840, under the title *Kéw ê chaôu shing shoo.* This was commenced, and carried on as far as Joshua, by Messrs. Gutzlaff, Medhurst, Bridgman, and Morrison, in concert, but the remainder seems to have been mainly the work of Gutzlaff. A new edition was cut on blocks by the Chinese Evangelization Society in 1855. The New Test. published by Dr. Gutzlaff, under the title *Kooéw shó choô yây soo sin ê chaôu shoo*, is a modification of that published by Medhurst. It was several times revised, and ten or more editions were published under the sanction of the Chinese Union, a native Christian society. Gutzlaff's version of the Old and New Tests. is notable as having been republished by the Taé-ping rebels, at first nearly verbatim, but afterwards with some serious alterations.

5. *Bridgman and Cuthbertson's Version.*—This was commenced soon after the completion of the Delegates' New Test. The New Test. was issued from the press in 1859, with the title *Yay soo ke tŭh kéw she choo sin yŏ tseŭen shoo.* The Old Test. appeared from 1861 to 1863, under the title *Kéw yŏ tseŭen shoo.* According to the report of the American Bible Society for 1879, this version is undergoing revision. Besides these five versions of the whole Bible, the New Test. was translated by the late bishop of the Russian Church in Pekin, and published in 1864, with the title *Sin ê chaôu shing shoo.*

II. *Colloquial Versions.*—Chinese, if written in the style of literary composition, differs so much from the spoken language, that when read aloud it cannot be understood by mere hearers. Though a perfect picture to the eye, it conveys no definite sound to the understanding. A Chinese boy requires from three to four years to become acquainted with the characters, and when he has mastered these, it occupies an equal time to learn their meaning; whereas the colloquial, being the mother tongue of the country, any intelligent person can learn to read it in a few months. For this reason from time to time colloquial versions were prepared in the different dialects of the country. Of such versions we name:

1. *Mandarin Dialect.*—This dialect is the most important, as being the colloquial medium of a large proportion of the people of Northern China. The New Test. was translated by the Rev. Dr. Medhurst, in concert with Rev. J. Stronach, in the *Southern* or *Nankin* branch of the Mandarin dialect, and published in 1856, with the title *Shin yŏ tseŭen shoo.* Another translation of the New Test. was made by a committee in Pekin, consisting of the Rev. Drs. Martin, Blodget, Schereschewsky, Burton, and Edkins, who were several years engaged in the work. This is known as the *Pekin* or *Northern Mandarin*, and was published about the year 1870, with the title *Sin yŏ tseŭen shoo.* A revised version of this Testament has been completed since 1871. The Old Test. was translated for the American Bible Society by the Rev. Dr. Schereschewsky, and published in 1875, with the title *Kéw yŏ tseŭen shoo.* An edition of this translation was also printed at Shanghai by the British and Foreign Bible Society in 1877.

2. *Shanghai Dialect.*—The New Test. has been translated into the Shanghai dialect by the Rev. J. M. W. Farnham, and published about 1870, with the title *Sing yăk zen su.* The same has been transliterated into the Roman character, with the title *Sing iak zen su*, published contemporaneously with the other. A committee is now engaged on a new translation, on behalf of the American Bible Society.

3. *Ningpo Dialect.*—Translations of the various parts of the New Test. had been made at different times by the Revs. W. A. Russell, W. A. P. Martin, and other missionaries. These were revised by the Revs. W. A. Russell and H. V. V. Rankin, and published, with the title *Sing jah jûn shoo.* This work was in the Roman character. A revised version, by the Revs. F. F. Gough and J. H. Taylor, was published in London in 1868 by the British and Foreign Bible Society, with the title *Ah lah kyiu soo yiwe-su kyi-toh-go sing-iah shu.* The New Test. was translated or revised in the Ningpo dialect by the Rev. E. C. Lord of the American Baptist Mission, and published in the Roman character in 1874, with the title *Ah lah kyiu-soo yiae-su kyi-toh-go sing-iah shu.* Genesis, with the title *Tsong shoo kyi*, and Exodus, with the title *Cih yiae-gyĭh kyi*, were translated in the Roman character by the Rev. H. V. V. Rankin, and published in 1871. Isaiah was translated by the Rev. E. C. Lord, in the Roman character, and published in 1870, with the title *Yi-soé wô.* Steps have been taken by the American Bible Society to secure a version of the entire Old Test.

4. *Foo-chow Dialect.*—The New Test. was translated by the Rev. W. Welton of the Church Missionary Society, and published in 1856, with the title *Shing king sin yŏ fŭh chow ping hwa.* Another translation of the New Test. was made by the Rev. L. B. Peet, and published in 1856, with the title *Sin yŏ tseŭen shoo.* A further translation of the New Test. into this dialect was made by the Rev. Drs. Maclay, Gibson, Baldwin, and Hartwell, which was published in 1866, with the title *Sin yŏ tseŭen shoo.* The book of Genesis was translated by the Rev. C. C. Baldwin, and published in 1875, with the title *Chwang she kee.* The book of Joshua was translated by the Rev. J. R. Wolfe, and published in 1874, with the title *Yo shoo ya ke.* The book of Ruth, with the title *Loo tĭh ke*, and 1 Samuel, with the title *Sa moo urh tseĕn shoo*, were translated by the Rev. S. Woodin, and published in 1875. The book of Job was translated by the Rev. J. Maclay, and published in 1866, with the title *Yŏ pĭh k'e lĕŏ.* The Psalms were translated by the Revs. L. B. Peet and S. Woodin, and published in 1868, with the title *She peĕn tseŭen shoo.* The Proverbs were translated by the Rev. S. L. Baldwin, and published in 1868, with the title *Keĕn yĕn tseŭen shoo.* Other books were added since.

5. *Amoy Dialect.*—The New Test. was translated by the Revs. J. Macgregor, W. S. Swanson, H. Cowie, J. L. Maxwell, M.D., etc., and printed in Glasgow in 1873, with the title *Lán ê kiu-tsú iâ-so ki-tok ê sin iok.* It is in the Roman character. The Psalms were translated in the Roman character by the Rev. J. Stronach, and published in 1873, with the title *She peĕn.* Besides the Psalms, the books of Genesis to Joshua have also been published.

6. *Swatow Dialect.*—The book of Ruth was translated by the Rev. S. B. Partridge, and published in 1875, with the title *Loo tĭh she ke.*

7. *Canton Dialect.* See Punti Version.

8. *Hakka Dialect.*—The gospel of Matthew was translated by the Rev. R. Lechler in the Roman character, and published in 1866, with the English title. The gospel of Mark was translated in the Roman character by the Rev. T. S. Lörcher, and published in 1874, with the English title. The gospel of Luke was translated in the Roman character by members of the Basle Mission, and published in 1861, with the title *Das Evanjelium des Lucas im Volkesdialekte der Hakka Chinesen.* The same gospel was translated by the Rev. E. J. Eitel in the Roman character, and published in 1866 with the English title. The Acts of the Apostles, as translated by the Rev. R. Lechler, were printed in 1874. Besides, there are published the gospel of John, as translated by Rev. Charles Piton, the epistle to the Romans, by the Rev. Mr. Bender, and the epistles to the Corinthians, by the Rev. Kong Ayun, a native missionary, educated at Basle.

9. *Kinhwa Dialect.*—John's gospel was translated in the Roman character, and published in 1866, with the title *Jah-ben joou foh-ing shoo.*

10. *Hong Kong Dialect.*—The book of Psalms has been adapted to this dialect from the Pekin Mandarin Colloquial, under the superintendence of the Rev. Dr. Eitel. The name "Shanghai" is used for "God" in this version.

11. *Chao-Chow Dialect.*—The gospel of Luke has been printed in Roman characters in the vernacular of Chao-Chow, in the province of Canton, of which Swatow is the port and chief centre of missionary operations. The translation was adapted by the Rev. William Duffus, from the Delegates' Chinese Version, and carefully compared with the Greek text; and the translator, who is a missionary of the Presbyterian Church of England, was able to carry the work through the press while on a visit in England during the year 1877. This version is intended for the use of the native Christians who have not been instructed in the use of their own very difficult written characters, and it is the first portion of the word of God which has been so brought within their reach. See *Bible of Every Land*, p. 5 sq. (B. P.)

Ching, James, an English Bible Christian minister, was born at Clovelly, Devon, Jan. 15, 1803. He was converted at the age of seventeen, and eight months afterwards was appointed class-leader. In 1823 he was placed on the circuit plan as local preacher, and in 1829 was taken into the itinerant ministry. He continued to labor until 1864, when, through ill-health, he became superannuated. At missionary meetings he was an interesting and effective speaker. While he labored in the Penzance Circuit the second time, above two hundred persons were brought to Christ. In 1853 he was president of the conference. He died Nov. 2, 1873. See *Minutes of the Conference*, 1874.

Ching, John, an English Methodist preacher, was born Oct. 1, 1803, at Wolfardisworthy, Devon. He was brought up religiously; was converted at nineteen; joined the Bible Christians; in 1823 became a local preacher; in 1832 entered the ministry, and labored with more than ordinary acceptance and success on thirteen stations. After only a few days' illness, he entered into rest at South Petherton, Somerset, March 31, 1879. He had great power in preaching. See *Minutes of the Annual Conference.*

Chioccarello, Bartolommeo, a Neapolitan priest, was born about the year 1580, and died in 1646. He wrote, *Antistitum Neapolitanæ Ecclesiæ Catalogus* (Naples, 1643):—*De Scriptoribus Civitatis et Regni Neapolis* (edited by Meola, ibid. 1780, 1781, 2 vols.). See Winer, *Handbuch der theol. Lit.* i, 815; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Chionia, a saint martyred by fire at Thessalonica, under count Sisinnius, in the reign of Diocletian, is commemorated on April 1, with her sister Agape, who shared her martyrdom. They were sisters of Irene, another martyr of the same city, according to Bede, *Mart.* April 1 and 5.

Chipana, in the religion of the Andes tribes, was a golden medallion, which the Incas in Peru fastened to the arm with a band, and varied according to their rank. The high-priest had the largest, the king next, and smaller ones were carried by the army officers. As these were hollow and polished inside, they were used to light tinder with, and thus the sacrifices were burned at the festivals of the sun. The deities were usually appeased by flowers and fruit-offerings.

Chipchase, John, an English minister of the Society of Friends, was born in 1792 at Cotherston. He was a school-teacher in Stockton for several years, and was recognised as a minister in 1848. He was not often engaged beyond the limits of his own monthly meetings. His manner as a preacher was plain, yet earnest and instructive. He died March 2, 1862. See (Lond.) *Annual Monitor*, 1863, p. 23.

Chipman, John, a Congregationalist minister, was born at Barnstable, Mass., Feb. 16, 1691, and graduated at Harvard College in 1711. He was ordained Dec. 28, 1715, pastor of the First Church in the precinct of Salem and Beverly (now North Beverly); and in May 1, 1771, Rev. Enos Hitchcock was chosen his associate. He died March 23, 1775. Mr. Chipman was held in high esteem among his clerical brethren, and was a good representative of the orthodox ministers of Massachusetts in his day. See *The Chipman Lineage*, p. 25–29. (J. C. S.)

Chipman, Tapping Reeve, a Protestant Episcopal minister, was born at Middlebury, Vt., Feb. 9, 1811. In 1839 he graduated at the General Theological Seminary, and afterwards officiated in Brockport, Leroy, East Bloomfield, and Astoria, N. Y., and Christ Church, Detroit, Mich.; was rector of the Church of the Reconciliation, New York city, and finally assistant minister in St. George's parish, of the same city. He died at White Plains, N. Y., Jan. 1, 1865. He was a good classical scholar, and a zealous, conscientious pastor. See *Amer. Quar. Church Rev.* April, 1865, p. 140.

Chipman, Thomas Handley, a Baptist minister, was born in Nova Scotia, Jan. 17, 1756. He united with the Church at Horton in 1779, and was ordained in 1782. His ministry in Annapolis, Yarmouth, and Queen's counties was greatly blessed. In 1809 he took up his residence in Nictaux, where a Church having been formed in 1810, he was called to be its pastor, which position he held till his death, Oct. 11, 1830. See Cathcart, *Baptist Encyclop.* p. 216. (J. C. S.)

Chipperfield, Thomas, an English Congregational minister, was born at Essex in 1771. Being converted while yet a youth, he first united with the Church at Lower Street, Islington, and began to study for the ministry at Homerton College in 1792. His only regular pastorate was at Stretton-under-Fosse, Warwickshire, where he labored fourteen years. He then removed to Essex and established a school and preached in the village of Tollesbury; but afterwards removed to Highgate in 1827, where he carried on his school till his death, Sept. 5, 1852. Mr. Chipperfield was an amiable, sincere, but retiring Christian. See (Lond.) *Cong. Yearbook*, 1853, p. 208.

Chippewa (or Ojibway) Version of the Scriptures. This dialect is spoken by the Chippewa or Saulteaux Indians, dispersed through a considerable portion of British North America, and also found in the United States. In this dialect an edition of the entire New Test. was published in 1844 at New York, under the auspices of the American Bible Society. A new and revised edition was published in 1856, under the superintendence of the Rev. Sherman Hall. A translation of the Psalms, prepared by the Rev. Dr. O'Meara, was printed in 1854 at Toronto, at the expense of the Society for Promoting Christian Knowledge; while the minor prophets, in the translation of the Rev. R. McDonald, were published by the British and Foreign Bible Society in 1874. The entire New Test., in the syllabic character, was published in 1880. (B. P.)

Chippur. See Kippurim.

Chiquitilla, Joseph *ben-Abraham*, a Cabalist, was born at Medinaceli, in Castile, and died at Penjafiel after 1305. He wrote, גִּנַּת אֱגוֹז, *The Garden of Nuts*, an introduction to the doctrines of the Cabala (Hanau, 1615):—שַׁעֲרֵי צֶדֶק, *The Gates of Righteousness*, on the ten Sephiroth, in 327 paragraphs (Mantua, 1561):—שַׁעֲרֵי אוֹרָא, *The Gates of Light*, a compendium of cabalistic philosophy on the divine names, Sephiroth, etc. (ibid. 1561; Cracow, 1600); translated

into Latin by Knorr von Rosenroth, in the first part of his *Cabbala Denudata* (Sulzbach, 1677, 1678):—סֵ֫פֶר הַנִּיקּוּד, *The Book on Vowels*, also called שַׁעַר הַנִּיקּוּד, *The Gate to the Points*, on the import of the vowel-points (published in the collection of seven treatises, called *The Cedars of Lebanon* [ארזי לבנון]; Venice, 1601; Cracow, 1648):—סוֹד הַחַשְׁמַל, *The Mystery of the Shining Metal*, being a cabalistic exposition of the first chapter of Ezekiel (also published in the preceding seven treatises, of which it is the fourth):—סוֹדוֹת, *Mysteries*, connected with sundry Pentateuchal ordinances (published by I. Ashkenazi in his *Temple of the Lord*, or הֵיכַל יְהוָֹה; Venice and Dantzic, 1596–1606). See Fürst, *Bibl. Jud.* i, 174 sq.; Grätz, *Gesch. d. Juden*, vii, 215 sq.; Jellinek, *Beiträge zur Gesch. der Kabbala*, ii, 60 sq.; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 1461–1470; also *Jewish Literature*, p. 111; Ginsburg, *The Kabbalah*, p. 116 sq.; Etheridge, *Introd. to Hebr. Lit.* p. 358 sq. (B. P.)

Chirinos, Fernando DE SALAZAR, a Spanish theologian, was born at Cuenca in the latter part of the 16th century. He entered the order of the Jesuits, became director to the duke of Olivarez, and preacher to Philip IV; but refused all clerical dignities. He died in 1640, leaving, *Expositio in Proverbia Salomonis* (Paris, 1619):—*Defensio pro Immaculata Deiparæ Virginis Conceptione* (Alcala, 1618; Cologne, 1621, 1622; Paris, 1625):—*Pratica de la Frequente Comunion* (Madrid, 1622, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chirinos, Juan de, a Spanish Trinitarian monk, was born at Granada, and lived in the 16th century. He wrote *Sumario de las Persecuciones*, etc. (Granada, 1593). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chirinos, Pedro, a Spanish Jesuit, was born at Ossuna in 1556. He passed a great part of his life in the Philippine Islands, and died at Manilla in 1634. While on a visit to Rome as procurator of his province, he published a treatise on the works of the Jesuits in those islands, under the title *Relacion de Filipinas y lo que en Ellas ha Checho la Compania de I. H. S.* (Rome, 1604, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chirnsyde, WILLIAM, a Scotch clergyman, was first provost of Bothwell, which he exchanged for the priory of Blantyre, in Roman Catholic times (1552); but he conformed to the Protestant faith before 1567, still holding the benefice of Blantyre. He was transferred to Luss in 1572; to Kilmahew before 1585; returned to Luss in 1588, continued there in 1593, removed again, and returned in 1597. There is no further record of him. See *Fasti Eccles. Scoticanæ*, ii, 264, 351, 365, 366.

Chiromantia. See CHEIROMANCY.

Chiron, in Greek mythology, was a son of Saturn and Philyra, a daughter of Oceanus. According to Homer, he was the most famous and just of the Centaurs. In order to hide his connection with Philyra from his wife Rhea, Saturn had changed himself into a horse, whence the offspring had, in part, that form. This, however, is only a later myth, for in Homer there is no intimation of the form of a horse. Chiron was married to Chariclo, the daughter of Apollo, and had one son, Carystus, and two daughters, Ocyrrhoë and Eudeïs, the latter of whom became the wife of king Æacus. He lived on the mountain Pelion, in Thessalia, and here the generation of the Chironides, skilled in medicine, took their origin. Being instructed by Apollo and Diana, he became master of hunting, of medicine, of music, and of gymnastics and prophecy. He taught the hero-youth Achilles these arts; likewise Jason, Æsculapius, Actæon, Telamon, Peleus, Theseus, Medeus, Cephalus, Milanion, Nestor, Amphiaraus, Meleager, Hippolytus, Palamedes, Ulysses, Menestheus, Diomede, Castor, Pollux, Machaon, Podalirius, Antilochus, and Æneas. He saved Peleus, his grandson, from the hands of the rest of the Centaurs, who sought to murder him, restored to him the sword which Acastus had hid, and gave him a powerful lance, which, later, Achilles carried. The Argonauts, on their journey, called on him, and he gave them his blessing. In the combat with Hercules he was wounded by an arrow, and the pain caused him to beg Jupiter to liberate him from immortality, which the god did by transferring that attribute to Prometheus.

Chiron instructing Achilles.

Chisholm, Alexander C., a minister in the Methodist Episcopal Church South, was born in Maury County, Tenn., Feb. 8, 1811. He embraced religion in 1827, and in 1836 entered the Tennessee Conference, in which he labored until the formation of the Memphis Conference, when he became one of its members. He died Oct. 2, 1856. Mr. Chisholm was a man of great excellence of character, a royal preacher, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 679.

Chisholm, David, A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1741; was licensed to preach in 1750; called to the living of Kilmorich, as assistant to his father, in 1753; ordained in 1754, and died April 13, 1768. See *Fasti Eccles. Scoticanæ*, iii, 298.

Chisholm, James (1), a Scotch prelate, having been chaplain to James III, was advanced to the see of Dunblane in 1486; consecrated the year following; resigned in favor of his own half-brother in 1527; and died in 1534. See Keith, *Scottish Bishops*, p. 178.

Chisholm, James (2), a Protestant Episcopal clergyman, was born at Salem, Mass., Sept. 30, 1815. After attendance at the high-school of Salem, and the Latin school in the same place, he graduated from Harvard College in 1836, immediately after which he became a teacher in an academy at Charlestown, Va., for one year. In 1837 he went to Washington city and taught a select classical school for more than a year, connecting himself with the Protestant Episcopal Church in February, 1839. Leaving Washington the following April, he entered the middle class of the Theological Seminary of Virginia; and in October, 1840, was ordained deacon. His first parish was Norbonne, comprising the two congregations of Trinity (Martinsburg) and Mt. Zion (Hedgesville), Va. Of this parish he was rector from 1842 to 1850, and thereafter at Portsmouth, until his death, Sept. 15, 1855. As a preacher, his style was elaborate and attractive, and he excelled as a pastor. See Sprague, *Annals of the Amer. Pulpit*, v, 768; *Amer. Quar. Church Rev.* 1855, p. 483.

Chisholm (or **Chesholme**), **John,** A.M., a Scotch clergyman, took his degree at Edinburgh University in 1663; was licensed to preach in 1667; was cited be-

fore the privy council in 1681, for dissuading the magistrates of Peebles from taking the test; deprived in 1689 for not praying for the king and queen, and other acts of disloyalty; and died in Edinburgh, Feb. 12, 1701, aged about fifty-eight years. See *Fasti Eccles. Scoticanæ*, i, 554.

Chisholm, Thomas, a Scotch clergyman, was born Dec. 14, 1680; licensed to preach in 1709, and called to the living at Kilmorich in 1710. His ordination was fixed for a day in 1711, but was postponed on account of a disturbance by a rabble of Roman Catholics. He died Jan. 6, 1768, aged eighty-seven years. See *Fasti Eccles. Scoticanæ*, iii, 298.

Chisholm, William (1), a Scotch prelate, brother of James (1), came into the see of Dunblane by the resignation of the bishopric into the hands of pope Clement VII, and was consecrated at Stirling April 14, 1527. Chisholm was a great adversary to the reformation. He alienated the episcopal patrimony of this church, most of which he gave to his nephew, Sir James Chisholm, of Cromlix. He died in 1564. See Keith, *Scottish Bishops*, p. 179.

Chisholm, William (2), a Scotch prelate, nephew of the foregoing, was constituted coadjutor to his uncle in the see of Dunblane, June, 1561; succeeded him in 1564; was much occupied in royal embassies; but was deprived for non-compliance with ecclesiastical rules, and withdrew to France, where, it is said, he was made bishop of Vaison, and died in old age, a Carthusian of Grenoble. See Keith, *Scottish Bishops*, p. 180.

Chishull, Edmund, a learned English divine and antiquary, was born at Eyworth, in Bedfordshire, and educated at Corpus Christi College, Oxford, where he took the degree of M.A. in 1693. In 1698 he set out to travel in the East, and in the following year was appointed chaplain to the English factory at Smyrna, where he continued until February, 1702. He became vicar of Walthamstow, in Essex, and in 1711 was appointed chaplain in ordinary to the queen. He was presented to the rectory of South Church, in Essex, in 1731, and died at Walthamstow, May 18, 1733. He published *A Charge of Heresy Maintained against Mr. Dodwell*, etc. (1706), also numerous sermons, and a number of works on classical antiquities. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Chitara, Ludwig, a minister of the Reformed (Dutch), or German Reformed, Church, was once an Augustinian monk. He came to America in 1785; studied theology under William Hendel and Caspar Diederus Weyberg, and was licensed about 1787. He served as pastor at Knowlton and Hardwick, N. J., from 1787 to 1792, and died at the latter place. See Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 210; Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 404.

Chitna-Rath, in Hindû mythology, is the head or leader of the Gandharvas or Devetas, a numerous host of genii of the lower heavens.

Chittenden, Alanson B., a minister of the Reformed (Dutch) Church, was born at Durham, N. Y., in 1797. He graduated from Union College in 1824, and from Auburn Theological Seminary in 1828. He was missionary in Montgomery County in 1827 and 1828; pastor at Glen from 1831 to 1834, and at the same time was missionary to Charlestown, both in the same county; at Amity, Saratoga Co., from 1834 to 1839; Westerlo, Albany Co., in 1839 and 1840; Sharon, Schoharie Co., from 1841 to 1845, and died in 1853. See Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 210.

Chittenden, Charles, a Methodist Episcopal minister, was born at Clinton, Conn., in 1805. He was converted at the age of twenty-four, was licensed to preach in 1832, and in the following year united with the New York Conference. In 1850 weakness of voice obliged him to become a superannuate. He died April 27, 1872. Mr. Chittenden was a deeply pious and a useful man. See *Minutes of Annual Conferences*, 1873, p. 50.

Chittenden, William, an English Methodist preacher, was born at Chatham, Kent. He was converted in his youth, joined the Bible Christians, became a local preacher at Chatham, entered the ministry in 1832, travelled on six circuits, and died Dec. 18, 1838. He was pious, devout, and useful, a diligent student, and a self-denying Christian.

Chladenius (Chladinie, or Chladny), Georg, a German theologian, was obliged to leave Hungary, his native country, in 1673, on account of the persecutions against the Protestants, and was in 1680 preacher at Hauswalde, in Upper Lausatia, where he died in 1692. He is the author of *Inventarium Templorum* (Dresden, 1689). See Winer, *Handbuch der theol. Lit.* i, 619; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Chladenius, Johann Martin, a Lutheran theologian of Germany, grandson of the foregoing and son of the following, was born April 17, 1710, at Wittenberg. In 1742 he was professor of Christian antiquities at Leipsic, in 1744 director of the gymnasium at Coburg, and in 1747 professor of theology and university preacher at Erlangen. In 1748 he was made doctor of theology, and died Sept. 10, 1759. He published, *Oratio de Voluptate ex Antiquitate Ecclesiastica Capienda* (Wittenberg, 1742):—*Comment. de Stationibus Veterum Christianorum* (ibid. 1744):—*Pr. de Sententia Augustini de Stilo Sanctæ Scripturæ in Historia Creationis* (Coburg, 1744):—*Logica S. seu Introductio in Theologiam Systematicam* (ibid. 1745):—*Delineatio Theologiæ Moralis* (Erlangen, 1748). See Winer, *Handbuch der theol. Lit.* i, 606, 629; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Chladenius, Martin, a German theologian, was born at Chemnitz, Oct. 25, 1669. He studied at Wittenberg, was in 1710 professor of theology there, in 1719 provost and member of consistory, and died Sept. 12, 1725. He wrote, *Institutiones Exegeticæ*:—*Institutiones Homileticæ*:—*Institutiones Theologiæ Moralis*, and a great many other treatises, enumerated in Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. See also Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Chlodobert. See Clodobert.

Chlodomer. See Clodomir.

Chlodowig. See Clovis.

Chlodulphus, *Saint*, confessor and bishop, is one of the thirty saints enumerated in the ancient catalogues and martyrologies of the Church of Metz. Chlodulphus took holy orders, but was never a monk or a hermit. He succeeded his father, St. Arnulphus, in the bishopric of Metz, and is said to have been an excellent and renowned prelate, skilled alike in Church and State. He lived in the 7th century, and is commemorated June 8 (Bollandus, *Acta Sanctorum*, June, ii, 127–132).—Smith, *Dict. of Christ. Biog.* s. v.

Chlotharius (or Chlotacharius). See Clotaire.

Chlumczanski, Wenzel Leopold, a Bohemian prelate, was born Nov. 15, 1759. He was successively chaplain at Klösterle, pastor at Gartitz, and afterwards in Prague, where he became chancellor of the metropolitan chapter and suffragan bishop. He was appointed in 1802 to the see of Leitmeritz, and was noted for almsgiving and introducing great ameliorations in ecclesiastical discipline. The emperor, wishing to recompense this "father of the poor," gave him the title of private counsellor, and offered him the archbishopric of Lemberg; but the modest prelate refused this latter favor. When he was placed, in 1814, in the archbishopric of

Prague, he consecrated nearly all his revenues to the relief of the poor, protected all useful enterprises, and opened two schools—one at Rakonitz, for the arts; the other at Reichemberg, for commerce. He died June 14, 1830. See Hoefer, *Nouv. Biog. Générale*, s. v.

Choba (or **Chobai**), of Judith iv, 4, is thought by Lieutenant Conder (*Tent-Work*, ii, 336) to be the present ruin *el-Mekhobby* ("hiding-places"), on the ancient road from Shechem (see *Quarterly Report* of the "Pal. Explor. Fund," Jan. 1881, p. 51).

Choctaw Version OF THE SCRIPTURES. To the Choctaw Indians the American Bible Society gave, in the year 1849, the entire New Test. in the Choctaw version, the translation having been prepared by the Rev. Alfred Wright and his fellow-missionaries. Since that time the American Bible Society has also issued several parts of the Old Test., viz., the Pentateuch, and Joshua to 2 Kings. See Byington, *Grammar of the Choctaw Language* (edited by D. G. Brinton, from the original MS. in the library of the American Philosophical Society, Philadelphia, 1870). (B. P.)

Chodowiecki, DANIEL NICOLAS, an eminent Prussian designer and engraver, of Polish origin, was born at Dantzic, Oct. 16, 1726. He produced a series of twelve plates of *The Passion of Christ*, which gained him a great reputation. He was elected director of the Academy of Arts and Sciences in Berlin, and died there, Feb. 7, 1801. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Chodzko, IGNAZ BOREYKO, a Polish preacher and writer, was born at Mysa, in the palatinate of Wilna, in 1720. He joined the Jesuits in 1773, and, after the suppression of that order, became rector of the college of Zodziszki, canon of Smolensk, and collaborator of the celebrated historian Naruszewicz. He died in 1792, leaving *The Fables of Phædra*, in Polish and French, with the Latin text (Wilna, 1774, 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Choerez, ANTONIO, an ascetic Italian Theatine, of the order of the Franciscans, died June 17, 1684, leaving several memoirs of saints, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Choetshitshalba, in the mythology of Thibet, is an evil god, who threatens the destruction of the world; hence another, Jamadaga, was created to battle incessantly with him.

Choice, WILLIAM, a minister in the Methodist Episcopal Church South, was born in Hancock County, Ga., in January, 1800. He was admitted into the Georgia Conference in 1832, and continued in it, with but a few short interruptions, until 1846, when he was transferred to the Florida Conference. He was zealous and faithful to the close of his life, Aug. 18, 1855. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 637.

Choin, LOUIS ALBERT JOLY DE, a French prelate and theologian, was born at Bourg, in Bresse, Jan. 22, 1702. He was grand-vicar of the diocese of Nantes. Having been called to that bishopric, he evinced lively zeal and earnest morality, introducing wise reforms in his diocese, which he strengthened by the simplicity of his manners and the constant practice of charity. He was made several times deputy to the assembly of the clergy, and died April 16, 1759, leaving *Instructions sur le Rituel* (Lyons, 1778, 3 vols. 4to; new ed. by cardinal Gousset, with notes and dissertations, Besançon, 1828, 6 vols. 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Choiseul (*Beaupré*), **Gabriel Florent de**, a French prelate, was born at Dinant in June, 1685. He was consecrated bishop of Saint-Papoul, July 17, 1718, and bishop of Mende in 1723. He died in 1767, leaving *Statuts Synodaux* (Mende, 1739, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Choiseul, Gilbert de, a French prelate, was born about 1613, and was made doctor of the Sorbonne about 1640. In 1664 he became bishop of Comminges, and administered the see with great enterprise, charity, and purity. He was transferred in 1670 to the see of Tournay, and died at Paris, Dec. 31, 1689. He took a deep interest in the Jansenistic controversy and other reforms, and left a number of sermons, letters, etc., for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Choisseul (*Stainville*), LÉOPOLD CHARLES DE, a French prelate, was born at the castle of Lunéville, Dec. 6, 1724. He was made bishop of Évreux in 1758, archbishop of Alby in 1759, and of Cambray in 1764, and died in 1781, leaving *Statuts Synodaux du Diocese d'Alby* (1763, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Choisy, FRANÇOIS TIMOLÉON DE, a French writer, cathedral-dean at Bayeux and dean of the French academy, was born in Paris, Aug. 16, 1644, and died Oct. 2, 1724. He is the author of *Histoire de l'Église* (Paris, 1706–23, 11 vols.). See Winer, *Handbuch der theol. Lit.* i, 541; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cholerton, JOHN, an English Baptist minister, was born at Derby in 1827. He was converted in his youth, was baptized, and soon afterwards began to preach. He settled over a church at Leicester, but afterwards removed to Coalville, where his ministry was much blessed, and there he died, Aug. 10, 1865.

Cholet (**Coliti**, **Cioleti**, or **Carlet**), JEAN, a French prelate, was born at Nointel, in Beauvais. After having been canon of the cathedral of Beauvais, he was created cardinal in 1281, and was charged with different missions by popes Martin IV and Nicholas IV, which deeply involved him in the political affairs of his times. He founded the College of the Cholets, upon the mount of St. Geneviève. Cholet died Aug. 2, 1291. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cholmondeley, ROBERT, an English divine, was born Nov. 1, 1727. For some time he was an officer in the army, but entered into holy orders, and was presented by the king to the united rectories of St. Andrew, St. Nicholas, and St. Mary, Hertford, and to the rectory of Hertingfordbury, besides which he held the position of auditor-general of his majesty's revenues in America till the separation of that country from Great Britain. He died June 6, 1804. See (Lond.) *Annual Register*, 1804, p. 488.

Chomshim Bodhissadoa, in the mythology of Thibet, is the most elevated ancient Burchan, the first of the created deities in the Lamian religion. He is the perpetual incarnation of Dalai Lama.

Choni Maagal. See ONIAS HAM-MAGAL.

Choquet, FRANÇOIS HYACINTHE, a Flemish theologian, of the Dominican order, taught successively in the houses of his order at Louvain, at Douay, and at Antwerp, and died in 1645, leaving, *Sancti Belgii, Ordinis Prædicatorum* (Douay, 1618, 8vo):—*De Confessione per Litteras seu Internuntium* (ibid. 1623). See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Choral Habit. Under this head we give additional particulars respecting the clerical garments:

In England the canons wore a surplice, a black, close, and sleeveless cope, and the gray almuce or hood: regulars used the rochet, and monks their proper habit, but on the Continent the colors are more brilliant. At Pisa, in winter, they wear a large red cope, and in summer a red mozzetta over a rochet; at Salerno, crimson tunicles and rochets, and the hebdomadary wears violet; at Urgel the cope was red, but at Tortosa and Gerona black; at Valencia the cope worn over a rochet is superbly furred, and has a violet hood lined with ermine in winter, and with crimson silk in summer; at Besançon the camail, or hood, is of blue silk, lined with red taffeta; at Strasburg

the cope of red velvet is lined with ermine, and has gold guards; at Catania the mozzetta of black cloth is worn over the rochet; at Syracuse the mozzetta is violet, as at Malta, where it is used with a rochet and cope; at Vienne the cope was black, at Rouen it was violet. At Burgos the canons wear in winter a cope, mozzetta, and a surplice with sleeves elevated on the shoulders. By the Council of Tortosa, 1429, the use of furs was restricted to dignitaries and cathedral canons; but in some special cases in England priest-vicars, who represented dignitaries or priest-canons, as at Exeter, and the subdean of minor canons at St. Paul's, wore a gray almuce, lined with black cloth; at Burgos the vicars' surplices reached to the ground, and were rolled over the hands. At St. Paul's the vicars wore a plain almuce of black cloth, and lined or doubled cap. As early as 1886, the Council of Saltzburg required a distinction to be made in the choral dress of canons and vicars. Canons formerly wore violet only in their robes, until the Council of Trent changed the color to black. At Ratisbon the choir-tippet, or mozzetta, is of red silk; in France the camail is black, edged with the same color, in the diocese of Bayeux; in the south, as at Montauban, it is often crimson ermined, and generally rich in hue. At Verona blue cassocks are worn; in Normandy they are scarlet for the choristers; at Milan the scarlet cape and mantle are worn by canons; the vicars carry furred capes on their arm, and the lay singers have hooded black mantles, faced with green.

Chorentæ were a heretical sect who maintained that the Christian Sabbath ought to be kept as a fast. See EUCHITES.

Chorentīnus (or **Correntīnus**) was a bishop of Quimper. In Usuard (*Patrol.* cxxiv, 13) he is called bishop of Aquila, in Lesser Britain. This Aquila must be the Aquilonia of *Gall. Christ.* xiv, 871, by which name Quimper was sometimes called in the 11th century. His day in Usuard and in Bede is May 1.

Choristers, i. e. *boys singing in the choir*. These are called in France *children of the albs*, or simply *children of the choir*. Those of pope Vitalian (657–672) were lodged and boarded in the parvise, as at Canterbury, Durham, and St. Paul's; they were known as *the boys of the almonry*. It is recorded of Gregory the Great, St. Germanus, and Nizier, archbishop of Lyons, that they used to attend the choir-boys' music school; and children were required to be church-singers by the councils of Aix-la-Chapelle and Toledo. Pope Urban IV was once a chorister of Troyes. We find them sometimes called clerks of the first or third form, according to the manner in which the rows of seats were numbered. They were usually under the charge of the succentor; but at Salisbury, where they were endowed, they were intrusted to a canon, called the warden of the twelve boys. They carried the cross, censers, and tapers, and were promoted to be thuriblers, to hold minor orders, and, if worthy, advanced to the office of vicars. Their numbers varied between four and sixteen, in different churches; all received the first tonsure, and were maintained at the tables of one of the canons, whom they regarded as their master, and attended. Probably the ordinary arrangement was, that a portion of the number acted as singers, and the rest as assistants at the altar. In the 17th century, at Hereford, they were required to be taught to play on the lyre and harp in choir. In process of time they ceased to subsist on the canons' alms; and at Lincoln they appear first to have been boarded in a house under a master; an excellent precedent which was followed at Lichfield at the close of the 15th century. Their dress was a surplice.

Chorkam is the most exalted of the celestial regions, according to the Hindû system, at which, if a soul of high caste arrives there, it shall undergo no further changes.

Chorsi, in Slavonic mythology, was an idol which the heathen Muscovites are said to have worshipped as late as the 9th century. It is not known what he represents. He is depicted somewhat like a satyr; half only of his body being human, with hoofs of a horse and a dog's head with a number of horns. In his hand he carries a sceptre; and on the stone square, which supports the image, the sacrificial fire burns.

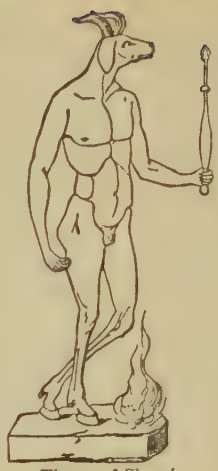


Figure of Chorsi.

Chosroes (Χοσροής) is the Greek form of a name said to be applied in the Zendavesta, as well as in the *Shah Nameh*, to the great Cyrus (q. v.). The name is certainly not a corruption of *Kurush* (Cyrus), nor can the latter be a corruption of it; but seems to be somewhat common to Persian kings, as descended from Cyrus. It was not, however, the common royal name of any line, as *Arsaces* was with the Parthians, but was borne individually by several monarchs.

Choubret is a festival among the Mohammedans of India in commemoration of the examination of departed souls by angels, the good angels recording the good deeds of this life, and the bad angels the evil deeds. They believe that God examines this record; hence, at the beginning of the feast they are moved with fear of the impending judgment, utter prayers, give alms, and examine themselves; but the occasion ends with illuminations, bonfires, and general rejoicing at the prospect of a favorable record for themselves. See DEAD, EXAMINATION OF.

Chouet, JACQUES, a French Protestant theologian, was born in 1550 in the neighborhood of Auxerre. He left the Catholic Church and went to Geneva. He wrote, *Observations Apologétiques*, against Scaliger (Geneva):—*Doctrine Ancienne*, against the same (ibid. 1593, 8vo):—*De la Prédestination* (Basle, 1599, 1606, 8vo):—*De la Conférence Tenue à Nancy* (ibid. 1600, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chouria Vaukcham (*Order of the Sun*) is the name of one of the two principal orders of the Hindû rajahs, regarded as the offspring of the sun.

Chowner, JOHN S., a minister of the Society of Friends, was for a long time a member of the Sand Creek Meeting, Ind. He died at his residence in Bartholomew County, Ind., April 1, 1834, aged about fifty years. See *The Friend*, vii, 328.

Chozeba (1 Chron. iv, 22) is thought by Lieutenant Conder (*Tent-Work*, ii, 336) to be possibly the ruin *Kueziba*, north-east of Hebron (*Quar. Report* of "Pal. Explor. Fund," Jan. 1881, p. 51); but it is not necessary to distinguish the place from Chezib or Achzib.

Chresĭmus (**Chrisimus, Chrissimus,** or **Chrysimus**), a Christian of Augustine's time, was so much cast down by some adverse lawsuit that it was rumored he meditated suicide. Augustine writes to cheer him, and encloses a letter to the court, which he might give or not as he liked (August. *Epist.* 244 [83], ii, 1059).

Chrestus, in early Christian records, was the name of two prelates:

1. A bishop of Syracuse, was addressed by Constantine the Great A.D. 314, in a letter preserved by Eusebius (*H. E.* x, 5), wherein the emperor complained of the continuance of discord in Africa, and therefore ordered Chrestus to be present at the Council of Arles by Aug. 1. Chrestus subscribed first of the bishops at Arles (Labbe, *Concil.* i, 1429).

2. A bishop of Nicæa, elected in the year 325, after

the expulsion of Theognius for refusing to sign the Nicene Creed, at the same time that Amphion was appointed in the room of Eusebius of Nicomedia. In the year 328 Chrestus and Amphion had to retire, on the recantation of Theognius and Eusebius.

Chriemhild, in ancient German mythology, was one of the two principal female personages in the myth of the Nibelungen-Lied, being the wife of Siegfried, and his avenger subsequent to his brutal murder by Hagan.

Chrisdaphor (i. e. *Christopher*) was the name of several primates (catholici) of Armenia:

1. Chrisdaphor I succeeded Kioud, A.D. 475, and was succeeded by John, A.D. 480.

2. Chrisdaphor II succeeded Sahag, A.D. 515, and was succeeded by Gherout, A.D. 521.

3. The Abrahamite, A.D. 625–628. See St. Martin, *Mémoires sur l'Arménie*, i, 437, 438.

Chrism (or **Holy Oil**). We present the following additional particulars on this subject:

"By the Council of Melde, the priest, on Maundy-Thursday, had three cruets brought to him, in which were the consecrated oil of the catechumens, chrism, and oil of the sick. There were two kinds of holy oil. (1) Chrism, or *myron*, called principal, a compound of oil and balsam, with which candidates for baptism were anointed upon the head and for confirmation on the forehead; and clerks to be ordained received unction with it. (2) Simple: the pure oil of olives; also consecrated by a bishop for the anointing of the sick and energumens, and of catechumens on the breast, shoulders, and forehead. Chrism, at first, was made only of oil, by both Latins and Greeks. In the 6th century, balm brought from Judæa was mixed with it; and this kind was in use in the West until the 16th century, when the Spaniards, by permission of Paul III and Pius IV, adopted balm from India. The Greeks use, instead of balm, forty different kinds of aromatic spices. Unction was regarded as the spiritual preparation of Christians to wrestle against the devil, and in memory of the anointing of Christ to his burial. A bishop is anointed on the head and hands. The baptized was anointed previously with oil on the breast and between the shoulders, and after baptism with chrism on the head and brow. In allusion to 1 John ii, 17; 2 Cor. i, 21; 1 Peter iii, 9, kings at their consecration, altars and churches at dedication, are anointed. The baptismal unction is mentioned by pope Sylvester in 324. Priests anointed the breast, and bishops the forehead of candidates. Chrism is called myrrh by the ancient writers; it was symbolical of the sweet savor of Christ, also of the anointing of Christians by the Holy Spirit to be a peculiar people—a royal priesthood (Exod. xxx, 25–30; Numb. iii, 3; 1 Sam. xxiv, 6; Luke iv, 18; Acts iv, 27; x, 38; 2 Cor. i, 21; 1 Peter ii, 9). Consecration of chrism was reserved to bishops only, who distributed it to the parish priests. In the 5th century this ceremonial was fixed to Maundy-Thursday, and during the second of the three masses celebrated on that day, which, in consequence, was called the Mass of Chrism. However, in France, the Council of Meaux, in 845, permitted consecration on any day, as in primitive times; and the Greeks, although regarding Maundy-Thursday as the principal occasion, still follow the same practice, but reserve it to the patriarchs, who perform the office with great pomp. The vase for keeping chrism, from its shape, was called the *chrism-paten*. In the 10th century it was brought by the priest before Easter, or by a deacon or subdeacon in the 13th century. All that remained over from the last year was carefully consumed by fire. By the Council of Orange, in 441, chrism was used once for all in baptism. The chrism and holy oil were kept under lock and key, to provide against any abuse for purposes of sorcery and witchcraft, in the 13th century. In 1549 children were still anointed with chrism on the forehead in England. In lieu of this ceremony, the grace of the Holy Ghost is now invoked. Bale says that the chrism was kept in alabaster boxes."

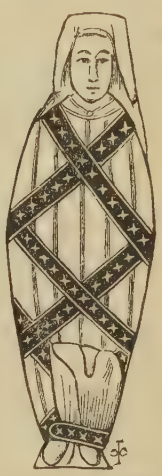
Chrisma is a name sometimes given in the early Christian Church to the ordinance of baptism, as denoting the unction or anointing of the Holy Spirit.

Chrismarium is a name for the place where confirmation was administered at Rome and Naples; called also *consignatorium*—the place of sealing. Sacristies were frequently used for this purpose.

Chrismatory is a vase for holding chrism; otherwise called *ampulla* (q. v.). That used by William of Wykeham is preserved in New College, Oxford.

Chrismatory.

Chrisom is a name for a child who dies within a month of his baptism, and is buried in his chrisom-cloth in lieu of a shroud. The engraving here given is that of a memorial brass of the 16th century, at Chesham Church, in Buckinghamshire. It represents Benedict Lee, chrisom child, in his burial cloth. This was ordered to be used in the Church of England up to the year 1552. The custom was that, if a child died within a month of his baptism, this baptismal cloth, or "white vesture," served for a shroud. There is an inscription underneath the figure which reads thus:



Child in a Chrisom.

Of Rog^r Lee gentilmā. here lyeth the Soñ Benedict
Lee crysom̄ who^s soule ihū pdō.

Christa. See CALLISTA.

Christadelphians (or *Brethren in Christ*) is a name adopted by a religious body of recent development, which accepts Christ as its authority, but discards the name "Christian." This is said to be on account of the gross perversion of the word *Christian*. Christadelphians assert that the faith of Christendom is made up of the fables predicted by Paul in 2 Tim. iv, 4, and is entirely subversive of the faith once for all delivered to the saints.

I. *Origin.*—The organization, made up of independent ecclesiæ, was founded by John Thomas, M.D. (q. v.), who was for a time an associate of Alexander Campbell, but who gradually changed his views from those of "the Disciples of Christ" until he encountered the violent opposition of Mr. Campbell. Although Dr. Thomas secured a hearing in various Campbellite churches of the United States for many years succeeding 1843, lectured and wrote in his native country and England from 1848 to 1850, and afterwards spoke extensively in the United States, continually adding to the number of his adherents, the name Christadelphian was not adopted until 1864. Congress had exempted from war service the members of any religious body which was conscientiously opposed to bearing arms. In order to go upon record in a manner that would secure this exemption, the name was adopted and certified to by Dr. Thomas, in August or September, 1864. In this certificate he stated that the brethren of Ogle County, Ill., to whom it was given, were in fellowship with similar organizations in England, Scotland, the British Provinces, and various cities of the United States, north and south. "New York," he added, "is the radiating centre at this time."

II. *General Features*, etc.—The Christadelphians have never had any clergy, and consequently little or no ecclesiastical organization. Their customs are very primitive and unostentatious. They assemble every first day of the week, to commemorate the death and resurrection of Jesus Christ by the breaking of bread and partaking of the cup. To this participation, however, none are admitted except those who have been immersed after making declaration of assent to the beliefs of the ecclesia. All communicants are considered as equals religiously, and any member may be designated to conduct the ceremonies at the meetings. After the commemoration of Christ's death a hymn is sung, and if any visitors are present some brother delivers an address. This always relates either to "the things concerning the kingdom," or to "the things concerning the name of Jesus Christ." It is a modest exposition of their creed, abounding in Scripture quotations, and delivered without rhetorical or oratorical adornment. No address is ever made, even to members alone, upon what are known as practical or moral topics. They hold that each one must learn from God's Word, or by private consultation, with reference to right conduct in daily life. They say that if an acceptance of the creed of Christadelphians does not produce right conduct, no amount of lecturing and exhortation will. They teach Christ-like living only by example. The address being over, it is announced that the purpose for which they had assembled being accomplished, the meeting may be considered as having terminated. No collection is permitted for any purpose, but there may be a small box in the room for the reception of any contributions which persons care to make in an unobserved manner. It is not, however, announced that such is the fact. The expenses are exceedingly light, the meetings being held in some "upper room" hired for the purpose, and the payments met by the most quiet means. No church edifice has ever been erected by them, as their principles would not permit it. No direct effort is made to increase the membership. If increase results from voluntary acceptance of their doctrines, it is welcomed. In many cases an ecclesia includes but from four to ten persons. The largest, in Birmingham, England, includes about five hundred. It is not expected that a considerable proportion of any community will join their number, for they realize that they are so unconformed to the luxury, fashions, display, and excitement of the world that but few will accept of truth under such circumstances. They expect that at the second advent, which they believe to be very near, they will all, if found worthy, be made priests and kings, to rule with Christ on the earth. Of course only a small part of the race would be needed for that purpose, even as but a few can be induced to prepare themselves for it. They see this to be in harmony with the prophecies of Christ concerning the few that shall be saved. They also accept cheerfully the necessity of being unknown, devoid of influence, or even despised for the present, in view of future reward. They lose no time upon missionary schemes, temperance, or sectarian schools, or even organized charity. Whatever good is done should be done personally and quietly.

As the number of each ecclesia is small, and the loss of a few of the brethren who are accustomed to be present may at any time interrupt the meetings, and as there is no general oversight by bishop, minister, deacon, committeeman, or other, so there are no statistics of the ecclesiæ or of members, and no one knows the extent of the sect. They themselves do not care to know its extent, lest some one might boast of it. Offices and organization, as stimulating the ambition of some, are considered in their influence subversive of the true spirit of religious equality and of right thinking and acting. They do not desire any position, religious, political, or otherwise, in this dispensation of the world. They decline to vote or to take any part in secular government, but they submit to the present condition of affairs, considering it too corrupt to be improved until He shall come whose right it is to rule the earth. They have no inducements for people of property to join them, for they think less, if anything, of those who have money. They regard it a duty to devote whatever of this world's goods may be intrusted to them, to doing good and in a secret manner. They desire not to know who is the author of good deeds among them, lest the doer get his reward in the praises of men. They prefer the reward should be deferred till the next dispensation. They do not esteem the first day of the week above any other, and feel entirely at liberty to do whatever they please on that day. They say there has been no divinely ordained Sabbath since Jesus abolished the Jewish Sabbath. But, out of respect for the feelings of others, they do not openly engage in what may be generally regarded as a breaking of the Sabbath, and for convenience they hold their meetings on that day. They will not speak against those who hold different religious creeds, and only ask to be allowed in an unmolested manner to hold and to express their own religious views.

III. *Creed.*—The doctrines of the Christadelphians are, perhaps, nearer like those of the Adventists than of any other. They hold the Bible to be the inspired Word of God, and demand its literal interpretation. On this basis they defy the disproof of their doctrines. They group their beliefs under two heads, and the outline is as follows:

1. *Things Concerning the Kingdom of God.*—The gospel preached by Jesus and the apostles was with primary reference to this kingdom. A divine but literal kingdom is to be established on the earth, superseding all existing governments. It has once existed as a type, being the kingdom of Israel, but was destroyed because of iniquity. It will be re-established at Jerusalem, will involve the restoration of the Jews, will extend in dominion over the whole globe, and Jesus of Nazareth will be the supreme ruler. Those who are Christ's will be awarded a participation in the "honor, glory, and power" of that kingdom, in the sense of being associates and coadjutors of Christ in the work of ruling the world in righteousness. The visible reappearance of Christ, and the sharing in his inheritance of the physical kingdom, are therefore the "good news," and the hope of true believers. This kingdom will last a thousand years, in which sin and death will continue as now, but in a milder form. At the end of that period there will be an entire change in the constitution of things. Christ will surrender his position of supremacy, when God will manifest himself as father, strength, governor, and friend of all. Meantime, a revolt of the nations, at the close of the millennium, occurs, and succeeds to the last point, only being suppressed by a summary outburst of divine judgment. Then occurs the resurrection and judgment of all who have died during the thousand years, and a judging of those then alive. The approved are immortalized, and the rejected are destroyed. Sin and death thus abolished, none remain but the righteous, who will inhabit the earth forever. Christ's work being finished, God will no longer deal with men through a mediator. Christ and his associate millennial rulers join the company immortalized at the post-millennial judgment.

2. *Things Concerning the Name of Jesus Christ.*—There is but one God, who made all things by his spirit. He dwells in a definite locality, "in unapproachable light," and is not universally diffused through space. The Spirit is his instrumental power, and extends whithersoever he wills. God's spirit is manifested, not personally, but by his works. God did not dwell personally in Jesus Christ, but the Messiah was approved of God, and in character was assimilated to the divine character. He was filled with the spirit of God. "Spirit" is a scriptural personification of the power, wisdom, and goodness of Deity. Christ had these from the Father. Jesus Christ is not one of an

eternal Trinity, but is the manifestation of the one eternal Creator. He had two sides in the days of his weakness; one Deity, one man. The latter dated from his birth. The Deity dwelling in him was of the eternal Creator. Before "the man Christ Jesus," there was but one eternal God, and he neither Father nor Son. Notwithstanding the mode of his conception and anointing with the Holy Spirit, Jesus was of our nature, a second Adam, tempted in all points like ourselves, triumphant by obedience, thereby removing the consequences of Adam's sin. His death was not to appease the wrath of an offended Deity, but to express the love of Deity, by abrogating the law of sin and death through a full discharge of its claims. Holding immortality in trust for the obedient, he now acts as priestly mediator between the Father and those who come unto God by him.

According to the Christadelphians, the devil is a scriptural personification of sin in the flesh, not the name of a personal, supernatural being. Man is a creature of the dust, whose individuality and faculties are attributes of his bodily organism. In the state of death, man, instead of having gone to another world, is simply a body deprived of life. Corruption will destroy the body and nothing remain of what was a living man. This mortality is the consequence of Adam's sin. In the Bible, soul means creature, but never involves the idea of immortality. Spirit, as applied to man, is no more expressive, but signifies breath, vital energy, etc.—attributes of the living being. The doctrine of the inherent immortality of the soul is a pagan fiction. But there is a doctrine of immortality attainable, to be found in the Bible. Instead of being inherent in man, it is a quality to be acquired through belief in the gospel and obedience to the divine commands. It results from resurrection and the change supernaturally wrought upon the body. It is not a right nor a property of man's fallen nature, but is a gift to be bestowed upon the faithful. It will be enjoyed upon the earth, which is to be the habitation of the saints. Hell and eternal torments are fictions of popular theology. The hell of Scripture is either *sheol*, the grave; or it is *gehenna*, a place of judicial execution in the land of Israel. It was once so used, and will be again, on a larger scale. The grossly wicked are to be convicted and annihilated, while that larger part of mankind which is sunk in ignorance and degradation will never see the light of resurrection.

IV. The only publications of the sect are *The Christadelphian*, a small monthly magazine, issued in Birmingham, Eng., and the following literature: Roberts, *Dr. Thomas's Life and Work:—Twelve Lectures on the Teaching of the Bible in Relation to the Faiths of Christendom:—Is the Bible Divine?* (six nights' debate between Charles Bradlaugh, of London, and R. Roberts): —*Was Jesus the Messiah?* (three nights' debate between R. Roberts and a Jew):—*Prophecy and the Eastern Question:—Everlasting Punishment Not Eternal Torments:—The Declaration, or the Truth Defined in a Series of Propositions, with Proof-Texts in Full:—Discussion on the Immortality of the Soul* (between R. Roberts and R. C. Nightingale):—*A Good Confession:—A Defence of the Faith Proclaimed in Ancient Times:—Vindication of the Truth* (reply to a pamphlet by Rev. C. Clemance, entitled, *Christadelphianism Exposed*):—J. S. Andrew, *Christadelphian Shield* (sixteen serial papers in answer to orthodox arguments against the truth):—Roberts, *The Kingdom of God:—Christ's Doctrine of Eternal Life:*—Andrew, *Jesus Christ and Him Crucified.* For other literature, see THOMAS, JOHN, M.D. (C. W. S.)

Christ-apples were dry wood apples which were said to be found on Christmas night, and were an object of superstition in the Middle Ages.

Christe. See CALLISTA.

Christesoun. See CHRISTISON.

Christeta. See VINCENT OF ABILA.

Christfels (or **Christfeld**), PHILIP ERNST (originally *Mordecai*), a German convert from Judaism, was born at Uhlfeld-on-the-Aich in 1673. July 11, 1701, he openly professed Christianity at Wilhelmsdorff, in Hohenlohe. Being a learned Hebrew scholar, he was offered a professorship at Leipsic, which he, however, refused, preferring the office of chamberlain given to him by his sponsors, the count and countess of Hohenlohe. He wrote, *Gespräch im Reiche der Todten über die Bibel und Talmud* (Schwabach, 1737):—*Jüdische Fechtschule* (ibid. 1760). See Fürst, *Bibl. Jud.* i, 177; Wolf, *Bibl. Hebr.* iii, 4, no. 1830[b]; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Kalkar, *Israel u. die Kirche*, p. 105; Delitzsch, *Saat auf Hoffnung*, iv, 191 sq. (B. P.)

Christhold, CHRISTIAN ALBRECHT, a Lutheran minister of Germany, was born in Judaism in 1684, at Oettingen. When three years old he was baptized, with his parents. He studied for the ministry at Tübingen, was con-rector and afterwards rector in his native place, in 1716 became pastor and superintendent at Appetzhofen, and died there in 1766, while a member of consistory. He wrote, *De es quod Judæi in Republica sint Tolerandi* (Oettingen, 1711):—*De Judæorum Conversione Generali Exspectanda* (ibid. 1715). See Fürst, *Bibl. Jud.* i, 177; Wolf, *Bibl. Hebr.* iii, 1895[c]; Schudt, *Jüdische Merkwürdigkeiten*, iv, 2303; *Saat auf Hoffnung*, iv, 2, 90; Kalkar, *Israel u. die Kirche*, p. 108; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Christi is an appellation given by St. Ambrose to believers in Christ, in reference to Psalm cv, 15, "Touch not mine anointed," or my *Christi*, as it is rendered in the Vulgate.

Christian, a German prelate who died in 1183. Although archbishop of Mayence from 1164, yet he is known only by his great military expeditions in Italy from 1167 to 1181. See Hoefer, *Nouv. Biog. Générale*, s. v.

Christian is a surname common to many Jewish converts, of whom we mention:

1. CHRISTOPHER GUSTAV, of Nüremberg, who was baptized in 1719, is the author of, יְסוֹד אֱמוּנַת יְשׁוּעַ i. e. *The Elements of the Christian Religion* (Berlin, 1712, 1719);—*Die Bekehrung Israels* (Schwabach, 1722). See Fürst, *Bibl. Jud.* i, 177; Wolf, *Bibl. Hebr.* iii, 1898[b]; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

2. FRIEDRICH, author of *Beschreibung von der Juden ihrer falsch-vermeinten Freude*, etc. See Fürst, *Bibl. Jud.* i, 177; Wolf, *Bibl. Hebr.* iii, 1851[b].

3. MAGNUS, author of *Traktat von der Juden Aberglauben* (Hamburg, 1718). See Fürst, *Bibl. Jud.* i, 177; Wolf, *Bibl. Hebr.* iii, 1402[b]; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

4. PAUL (originally *Malachia ben-Mardechai*), was born in 1599. He was rabbi at Brzesc, in Lithuania, and was baptized in 1621 at Brunswick. He wrote *Jüdischer Herzklopfer*, or a history of his conversion, and his confession (Brunswick, 1621). See Fürst, *Bibl. Jud.* i, 177; Wolf, *Bibl. Hebr.* i, 965; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Christian, Levi Hunt, a Presbyterian minister, was born at Albany, N. Y., Aug. 1, 1817. He graduated at Princeton College, N. J., in 1840, and studied for two years (1842–45) at the Princeton Theological Seminary. He was ordained by the Winchester Presbytery in 1846, and labored as a missionary within its bounds for some time. In 1848 he became pastor at Rochester, N. Y., and soon after in Washington, D. C.; in 1852 in Camden, N. J.; in 1854 in Hamilton, O., and in 1856 in Philadelphia, Pa., resigning on account of ill-health in 1863. He died in Philadelphia, Oct. 23, 1864. He was constant, devoted, and self-sacrificing. See Wilson, *Presb. Hist. Almanac*, 1866, p. 99.

Christian, Richard Allen, a Baptist minister, was born in Charles City County, Va., July 27, 1798.

He studied medicine in the University of Pennsylvania. In 1838 he united with a Baptist church, and not long after was ordained, and began to preach regularly, without becoming the pastor of any Church, continuing also the practice of his profession. Subsequently he became pastor of Clark's Neck and Hamilton churches, and continued in this office until his death, May 8, 1862. In both his professions Dr. Christian was popular, and highly esteemed in the region in which he lived. See Cathcart, *Baptist Encyclop.* p. 222. (J. C. S.)

Christian, William, a Protestant Episcopal clergyman, was born in Virginia. In 1858 he was ordained deacon, and priest the next year. He was assistant in Ascension Church, Washington city, D. C.; rector of All-Saint's Church, Calvert, Md.; and rector of St. Alban's parish, D. C. See *Amer. Quar. Church Rev.* April, 1865, p. 140.

Christian Association is the designation under which eight congregations appear in the British census of the year 1851. They acknowledge simply an adherence to the great principles of Christianity.

Christian Commission, The United States, was a philanthropic organization of the Northern States during the late civil war, suggested by Mr. Vincent Collyer, of the Young Men's Christian Association of New York, and instituted by that body, Nov. 14, 1861. Its object was to supplement the National Sanitary Commission, and more especially to care for the religious wants of the soldiers. The sick and wounded were personally visited, relief afforded, Christian counsel and comfort bestowed, and devotional books distributed. The amount contributed for this purpose was, in the aggregate, about $2,750,000, besides the value of voluntary offerings in supplies of various kinds, and reading-matter furnished. The work closed Feb. 11, 1866. See Moss, *Annals of the United States Christian Commission* (Phila. 1863). See Young Men's Christian Association.

Christian Connection. See Christians.

Christian Knowledge Society. See Society for Promoting Christian Knowledge.

Christian-Meier, Friedrich, a German Jewish convert of the 18th century, is the author of *Güldener Leuchter alten Testaments auf Christi Geburt* (Hamburg, 1718):—*Balsam des Lebens. Ueber die Ceremonien der Juden* (Brunswick, 1719, 1721):—תִּפְאֶרֶת מְשִׁיחַ, or *Herrliche Eigenschaften des Messias* (Halle-Magdeburg, 1713):—*Davidisches Blümlein aus dem* 91 *Psalm* (Jena, 1715). See Fürst, *Bibl. Jud.* i, 177 sq. (B. P.)

Christian Name is a name given to children at baptism to remind them of their solemn profession of that worthy name by which they are called. A similar custom prevailed at circumcision — the analogous Jewish rite. Clement I required candidates for baptism to go to their priest, give in their names, and then be taught the mysteries. Heathen names were prohibited, and those of apostles or saints usually adopted as memorials and examples of godly living. This spiritual name was entered in the baptismal register. In case of an immodest or uncomely name being given in baptism, the bishop at confirmation might alter it, by Peckham's *Constitutions.* In 1549 the bishop mentioned the Christian name of the candidate at confirmation. See Names, Christian.

Christian Union Churches is the title assumed by a body of Christians who were represented by a convention at Columbus, O., in 1863, and whose organization was effected in 1865. Their fundamental principles, as officially stated by themselves, are: (1) The unity of the Church; (2) Christ its only Head; (3) the Bible the sole rule of faith and practice; (4) "Good Fruits" the one condition of membership; (5) the avoidance of all controversy; (6) self-government of each local Church; (7) no partisan politics to be preached. They hold very liberal views of Church affiliation; require no particular creed; practice baptism as a mode of admission; are open-communion; and fraternize with all evangelical Christian bodies. They are chiefly found in the Western States, where they are said to number about thirty thousand members, with a following of more than one hundred thousand. They hold state councils yearly, and a general council every fourth year. One newspaper, *The Christian Witness,* is published by them at MacArthur, O., and they have issued a number of books and tracts.

Christiāna, *Saint* and *Virgin,* of Termonde, in Flanders, went to Dickelvenna (Ticlivinum), near Ghent, that she might tranquilly devote herself to the Catholic relgion, under St. Hildnardus, and died A.D. 750. Her relics were translated from Dickelvenna to Termonde about the end of the 9th century, and were enshrined with those of St. Hilduardus. She is commemorated July 26, and also on Sept. 7, the day on which her relics were translated to Termonde (*Acta Sanctorum,* July, vi, 311–314).

Christiani, a surname common to several converts from Judaism, of whom we mention the following:

1. Friedrich Albrecht (originally *Baruch ben-Moses*), who was baptized Nov. 28, 1674, at Strasburg, was lector of Hebrew for some time at Leipsic, and edited *Abrabanel's Commentary on the Former Prophets,* with a Latin index (Leipsic, 1686):—*The Book of Jonah,* in Hebrew, with the Chaldee and Massora, etc. (ibid. 1683):—*The Epistle to the Hebrews,* in Hebrew, a translation which R. J. B. Carpzov calls *Pura, Tersa et Nitida* (ibid. 1676):—*Von dem Glauben und Aberglauben der Juden* (ibid. 1705, 1713). See Fürst, *Bibl. Jud.* i, 178; Wolf, *Bibl. Hebr.* i, 989; Delitzsch, *Wissenschaft, Kunst und Judenthum,* p. 301.

2. Moritz Wilhelm (also called *Kayser*), originally rabbi at Schleusingen, and baptized there in 1715, is the author of *Kurze Beschreibung einer jüdischen Synagoge* (Ratisbon, 1723; Bremen, 1732):—*Rede zur Einladung für rabb. Studien,* an inaugural address at the opening of his rabbinical lectures at Altorf, Jan. 15, 1721, and edited by J. I. Köhler, professor at Altorf in that year. See Fürst, *Bibl. Jud.* i, 178; Kalkar, *Israel u. die Kirche,* p. 104; Delitzsch, *Wissenschaft, Kunst und Judenthum,* p. 303.

3. Paul (originally *Joseph ben-Jacob*), professor of Hebrew and rabbinical literature at Halle, is the author of, כָּתָב יָשָׁר, or an Epistle to the Jews, in Hebrew and German (Halle, 1711):—*De Eisenmengeri Judaismo Detecto* (ibid.). See Fürst, *Bibl. Jud.* i, 178; Wolf, *Bibl. Hebr.* i, 965; Delitzsch, *Wissenschaft, Kunst und Judenthum,* p. 302. (B. P.)

Christiani, Christoph Johann Rudolph, a Lutheran theologian of Germany, was born April 15, 1761. In 1810 he was appointed pastor primarius and provost at Oldenburg, in 1813 superintendent at Eutin, and in 1814 member of consistory, pastor, and superintendent at Luneburg. He died Jan. 6, 1841, leaving *Die Gewissheit unserer ewigen Fortdauer* (Leipsic, 1809):—*Ueber Bestimmung, Würde und Bildung Christlicher Lehrer* (Schleswig, 1789). See Winer, *Handbuch der theol. Lit.* i, 471; ii, 30, 76, 94, 375, 388. (B. P.)

Christiani, David, a Lutheran theologian of Germany, was born at Greifenberg, in Pomerania, Dec. 25, 1610. He studied at different universities, and was for some time professor of theology at Giessen. In 1652 he took the degree of doctor of divinity, went in 1659 as superintendent to St. Goar, but in 1681 returned again to Giessen, where he died, Feb. 13, 1688. For his writings see Jöcher, *Allgemeines Gelehrten-Lexikon,* s. v. (B. P.)

Christians. Ninety-six congregations of England and Wales, unwilling to identify themselves with any sectarian name, reported themselves in the British census of 1851 under the simple appellation, *Christians*. One congregation took the name of *Orthodox Christians;* one of *New Christians;* one of *Primitive Christians;* two of *New Testament Christians;* one of *Original Christians;* and one of *United Christians*.

Christiānus, *Saint* and *Confessor*, was born at the beginning of the 9th century, and is thought by some to have been abbot of the monastery of St. Germanus of Auxerre. He held the see of Auxerre thirteen years, being the thirty-seventh bishop. He was present at the Council of Tousy, which he subscribed before Abbo, perhaps as a coadjutor or successor-designate. The other councils which he attended were the three of Perrigny or Fétigny, and that of Soissons. See *Gall. Christ.* xii, 276.

Christianus, a Scotch prelate, was consecrated bishop of Galloway in 1154. He was one of the witnesses to the final decision given by king Henry II of England in 1177, as to the dispute between Alfonsos of Castile and Sancho of Navarre. He died in 1186. See Keith, *Scottish Bishops*, p. 272.

Christie (or **Chrystie**) is the name of a number of Scotch clergymen:

1. Henry, of Craigtoune, took his degree at Glasgow University in 1671; was licensed to preach in 1676; presented to the living at Kinross in 1679; deprived by the privy council in 1689, for not praying for the king and queen, and other acts of disloyalty; consecrated bishop of the non-jurant Church at Dundee in 1709, and died May 5, 1718, aged sixty-three years. See *Fasti Eccles. Scoticanæ*, ii, 597.

2. James (1), a native of Moray, took his degree at King's College, Aberdeen, in 1662; was presented to the living at Kirkcowan in 1682; transferred to Kirkinner about 1686; discharged by the people about 1689; went to Ireland, and was admitted to the living at Bandony, in the diocese of Derry, and died May 13, 1718, aged about seventy-six years. See *Fasti Eccles. Scoticanæ*, i, 733, 736.

3. James (2), took his degree at Edinburgh University in 1705; was licensed to preach in 1712; called to the living at Simprim in 1716, and ordained in 1717; had a call to Dunfermline in 1718, but it was set aside by the assembly; was transferred to Morebattle in 1725, but his admission was twice hindered by unruly mobs. His manse was destroyed by fire in January, 1727, when four volumes of the synod register were consumed. He died March 16, 1739, aged fifty-one years. See *Fasti Eccles. Scoticanæ*, i, 449, 465.

4. John, was presented to the living at Libberton in 1758, and ordained; was transferred to Carnwath in 1760, and died Dec. 16, 1776, aged fifty-seven years. See *Fasti Eccles. Scoticanæ*, i, 226; ii, 317.

5. Thomas, took his degree at the University of Edinburgh in 1670; was licensed to preach in 1672; was for some years a licentiate as schoolmaster and session clerk at Kilspindie; appointed to the living at Wigton in 1677, and transferred to Dunning in 1682. He died in January, 1686, aged about thirty-six years. See *Fasti Eccles. Scoticanæ*, i, 730; ii, 757.

6. William (1), was licensed to preach in 1667; presented the same year to the living at Glenbucket, and ordained, and died in 1695. See *Fasti Eccles. Scoticanæ*, iii, 554.

7. William (2), studied theology at Glasgow University; was licensed to preach in 1697; called to the living at Scone in 1698; ordained, and died before Oct. 8, 1701. See *Fasti Eccles. Scoticanæ*, ii, 665.

Christie, George, a Scotch Congregational minister, was born at New Mills, Keith, Banffshire, July, 1801. He was led to Christ in early life by his pious parents; joined the Church in 1821; offered his services to the London Missionary Society; received a preparation for the work at the Mission Academy, Hoxton, and in 1830 was ordained, and sailed to Calcutta, where he spent two years in preparatory studies and labors. Soon, however, the climate began to undermine his health, and he set sail for England, stopped two years at the Cape of Good Hope, and reached his native land in 1835. In 1837 he accepted an invitation from the Church at Finchingfield, Essex; between 1844 and 1849 he was employed as travelling agent for the London Missionary Society in both England and Scotland; then he returned to mission work in South Africa, first at Philippolis, afterwards at Hankey Seminary, and finally, in 1853, at Cape Town, where he died, Nov. 24, 1870. See (Lond.) *Cong. Year-book*, 1872, p. 308.

Christie, John J., a minister of the Reformed (Dutch) Church, was born at Schraalenburg, Bergen Co., N. J., in 1781. He graduated from Columbia College in 1799; studied under Solomon Froeligh, and was licensed by the classis of Bergen in 1802. He served the Presbyterian Church of Amsterdam and Galway from 1802 to 1812, and the Reformed Church at Warwick, Orange Co., N. Y., from 1812 to 1835. He died in 1845. As a preacher he was clear, instructive, and practical; as a pastor, kind, honest, affectionate, and sincere. See Corwin, *Manual of the Ref. Church of America*, 3d ed. p. 210.

Christīna is the name of two early martyrs:

1. A woman of Athens, arrested along with Dionysius, and given in charge to two soldiers of the governor's train, whom she taught, and they were converted. The pair of converts therefore, with Dionysius, were tortured and stoned, and Christina, because she fell upon the corpses and wept over them, was beheaded. Such is the story in the *Menology* on May 15. The Latin acts, given by Ruinart, do not mention Dionysius or Christina, but seem to speak of the latter as Dionysia; nor do they mention Athens, but speak of Troas as the place where the governor is informed that Andrew, Paul, and Nicomachus are Christians.

2. A damsel of Tyre, confined by her father in a tower, that no one should see her. For throwing down idols, her father punished her in every way: plunged her in the sea, which served for a baptism, reported her to Dio, the governor, and at last she was killed. No year is given, but the day is July 24 (*Men. Basil.*). Acts of this martyr, by Alphanus of Salerno (11th century), may be found in Migne (*Patrol. Lat.* cxlvii, 1269).

Christīnus, a correspondent of Augustine (*Epist.* 256 [226], ii, 1070).

Christison (**Christesoun, Chrystesone**, etc.) is the name of several Scotch clergymen:

1. Alexander (1), was presented to the living of Logiebride, with Auchtergaven, in 1621; made a claim for both stipends in 1631, which was granted, and died April 14, 1647. See *Fasti Eccles. Scoticanæ*, ii, 792.

2. Alexander (2), son of Alexander, the professor in Edinburgh University, was educated at the high-school and university there; licensed to preach in 1820; presented the same year to the living at Foulden, and ordained in 1821. See *Fasti Eccles. Scoticanæ*, i, 439, 440.

3. George, was licensed to preach in 1796; became morning lecturer in Edinburgh University till March, 1801; was presented to the living at Gargunnock in 1805, and died June 2, 1809. See *Fasti Eccles. Scoticanæ*, ii, 705.

4. John (1), formerly a friar in the Romish Church, was outlawed in 1559 for usurping the authority of the Kirk and taking the ministry without authority. He was appointed the first minister of the Reformed faith at Fetteresso, in 1567, with two other places under his care; removed to Glenbervie about 1570; in 1574 his stipend was fixed, and he continued there in 1580. See *Fasti Eccles. Scoticanæ*, iii, 869, 872.

5. JOHN (2), a reader at Dunfermline to 1574, had the living at Logie in 1576, with two other parishes under his care, and continued at that place in 1608. See *Fasti Eccles. Scoticanæ*, iii, 712.

6. JOHN (3), took his degree at the University of St. Andrews in 1663; was licensed to preach in 1668; appointed to the living at Kemback in 1669, admitted in 1672; transferred to Liff in 1673; deprived by the act of parliament in 1690, restoring Presbyterian ministers; received into the government in 1694, and restored to the living, and died in April, 1703, aged about sixty-eight years. See *Fasti Eccles. Scoticanæ*, ii, 433; iii, 710.

7. JOHN (4), took his degree at Edinburgh University in 1819; was licensed to preach in 1823; presented to the living at Biggar the same year, and ordained, and elected clerk to the presbytery in 1839, and to the synod in 1843. See *Fasti Eccles. Scoticanæ*, i, 211.

8. WILLIAM, was appointed the second Protestant minister at Dundee in 1560; was a member of the first general assembly held the same year, and of the sixty succeeding assemblies he attended thirty-eight, and was elected moderator in 1569. He was presented to the vicarage of Dundee the same year; in 1574 to that of Ballumby; in 1578 was appointed visitor to the churches; in 1589 was one of the commissioners for the defence of true religion in Forfarshire; being aged, another was appointed to supply his place in 1597. See *Fasti Eccles. Scoticanæ*, iii, 684.

Christlieb, Christian Wilhelm, was a German Jew (originally *Lazarus Wolf*) who embraced Christianity in 1733 at Burg-Farrenbach, in Franconia, and wrote, *Kurzer Auszug aus den* סְלִיחוֹת *oder Bussgebeten* (1745):—*Antwort auf Michaelis*, etc. (ibid.). See Fürst, *Bibl. Jud.* i, 179; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Christlieb, Friedrich Wilhelm, a German convert from Judaism of the 17th century, and for some time lector of Hebrew at Rinteln, is the author of *Jerusalem in den Talmud* (Cassel, 1671):—*Lästerung der Juden Gegen Christum* (Rinteln, 1682):—*Jesus Christus, nach Kabbalistischer Art Erwiesen* (ibid. 1697). See Fürst, *Bibl. Jud.* i, 179; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Christman, Aaron, a German Reformed minister, was born in Northampton County, Pa., June 4, 1826. He pursued his literary course at Mercersburg, and then studied theology privately for a time. In 1850 he was licensed, and ordained by the classis of Mercersburg in 1851. He afterwards passed over to the Episcopal Church, and died March 28, 1860. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 497.

Christman, Jacob, a German Reformed minister, was examined and ordained in 1798, and set over a congregation in North Carolina. In 1809 he went to Ohio, and is reported to have been the first German Reformed minister in that state. He died in 1810. See Harbaugh, *Fathers of the Germ. Ref. Church*, iii, 467.

Christmas. We present the following additional particulars concerning this important festival:

"Pope Julius I confirmed the birthday of our Lord to be kept on Dec. 25; and Chrysostom, in the 4th century, speaks of the feast as of great antiquity; Clement of Alexandria, in the beginning of the 3d century, speaks of it, but refers it to April 19 or 20, or May 20; and sermons of Basil and Gregory Nazianzen, preached on this day, are still extant. Epiphanius reckons it on Jan. 6, but Augustine on Dec. 25. From the West the observance of the day passed to the Eastern Church in the 4th century; as Chrysostom says, the feast was unknown at Antioch ten years before the time he was preaching, that is, probably, as kept on Dec. 25, the day hitherto observed having been Jan. 6. The Latins, and Africa, and the Greek Church, generally, however, held the Nativity on Dec. 25, as appears from Jerome, Augustine, Chrysostom, Basil, and Gregory Nazianzen. The Orientals in Egypt, Cyprus, Antioch, and Palestine appear to have observed, for a time only, Jan. 6, as the feast of the Nativity and Epiphany, or Theophania, a name equally applicable to both, as Gregory Nazianzen observes. However, about the beginning of the 5th century the Nativity was commemorated, in the East, on Dec. 25, and the Epiphany on the later day. In the 6th century, beyond doubt, East and West agreed in their observance. The Basque call it the New Day, because all things are become new—old things are passed away. Christmas Eve is called, in Celtic, the Night of Mary; in Germany, the Holy Night; in Portugal, the Pasch of the Nativity; and in old English, Yule Merriment. In the Isle of Man the peasants bring tapers to church, and sing carols; and in Germany they beat with mallets on the house door, to symbolize the anxiety of the spirits in prison to learn the glad tidings of the Nativity. There were three masses on this day: one at midnight on the eve [except in the Gallican, Mozarabic, and Armenian rites], commemorating the actual birth of our Lord; the second at dawn or cock-crow, its revelation to man in the shepherds; and the third at noon, the eternal sonship of the Holy Child Jesus. Two masses were said in France in the time of Gregory of Tours; but three masses were not introduced into Spain until the 14th century, nor at Milan until the 15th century. In the Mediæval Church there was a representation of the shepherds, as at Lichfield, with a star gleaming in the chapel vault; and so lately as 1821 the Flemish preserved the same custom, and the peasants entering with sheep offered eggs and milk, while midnight mass was said at the high-altar. From the time of Augustine, midnight mass was said on the eve; and the Councils of Orleans and Toledo required all persons to attend this service at their cathedral church. The Christmas-box was a receptacle made of earthenware, in the 17th century, in which apprentices placed the rewards of their industry given them at that season."

Christmas, JOSEPH STIBBS, a Presbyterian minister, was born at Georgetown, Beaver Co., Pa., April 10, 1803. He studied at the academy in Beavertown; in 1815 entered Washington College, and, after completing his collegiate course, engaged for some time in the study of medicine. In 1820 he entered Princeton Theological Seminary, where he remained over two years. He was licensed by the Philadelphia Presbytery in April, 1824, and ordained Aug. 1 by the New York Presbytery; in May following he became pastor of the Presbyterian Church in Montreal, and discharged his duties faithfully four years. He was afterwards agent of the American Bible Society one year, pastor of the Bowery Church, New York city, and died March 14, 1830. He wrote *The Artist*, a poem (1819), besides several pamphlets and contributions to periodicals. See Sprague, *Annals of the Amer. Pulpit*, iv, 662.

Christolytæ were a sect mentioned by John of Damascus as teaching that when Jesus Christ arose from the dead he left his body with his soul in the earth, and that it was the divine nature alone which ascended into heaven. The name of the sect comes from this dissolution of the personality of Christ (see Joh. Damasc. *Treatise on Heresies*, 93,[e] § 108; *Patrol. Græc.* xciv, 681).

Christophe, Jean Baptiste, pastor at Notre-Dame-de-Fontaines, near Lyons, was born at Amplepuis (Rhône), June 3, 1809. He published a *Histoire de la Papauté Pendant le XIV[e] Siècle* (1852, 3 vols. 8vo), a work giving an exact account, from the best sources, of the residence of the popes at Avignon. See Hoefer, *Nouv. Biog. Générale*, s. v.

Christophe, Joseph, a French painter, was born at Verdun in 1667, and was chosen a member of the Royal Academy in 1697. His picture of *The Miraculous Feeding of the Multitude* was one of the finest ornaments of Paris before the Revolution. He died at Paris, March 29, 1748. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Christopher (Χριστοφόρος), *Saint*, a Christian martyr, lived probably about the 3d century. According to the legend, which is interesting as the basis of many popular superstitions, Christopher determined to serve only the most powerful of monarchs. He visited the court of a great prince, who was afraid of the devil, from which he concluded that the devil must be the stronger; but he noticed that the latter, to whom he offered his services, had some fear on looking at the image of Christ. Thus Christopher set himself to find one

whose strength was superior to that of the devil. In his distress he went to ask advice of a hermit, who suggested to him the idea of carrying pilgrims across a torrent over which there was no bridge, and this became for a long time the daily occupation of Christopher. One day a child presented itself on the borders of the stream; Christopher took the burden upon his shoulders, thinking it easy enough, but it nearly crushed him. The child was Christ, and, in order to make himself known to Christopher, he ordered him to thrust his great stick into the earth. Christopher obeyed, and saw with astonishment, on the following morning, that the stick had been transformed into a date-tree, with fruit and leaves. Thousands of men, having been drawn near by that miracle, accepted the Christian religion; but the pagan governor of the province put Christopher in prison, and tried his faith by the most cruel tortures. He then was beaten with red-hot iron rods, and many other barbarities were inflicted upon him, but he remained unchangeable. Finally three thousand soldiers were ordered to shoot at him poisoned arrows, none of which struck him, but returned against those who had shot them. The governor himself was struck in the eye, when Christopher indicated to him the remedy by which to cure the wound: it was that, when Christopher's own head had been cut off, he should wash his eye with his blood. Christopher was beheaded. The governor was entirely cured by the blood of the martyr, and was baptized, with all his family. This saint is ordinarily represented under the figure of a giant carrying Christ on his shoulders, and leaning upon a large stick, making all efforts not to succumb under the burden. The popular belief of the Middle Ages identified the image and the name of Christ with those of St. Christopher, and it was said that "he who ever saw St. Christopher would never die an infamous death." See Hoefer, *Nouv. Biog. Générale*, s. v.

Antique Representation of St. Christopher.

Christopher is likewise the name of several early Christians:

1. One of three soldiers of Diocletian's guard, who, being converted, A.D. 269, by the constancy of St. George, suffered charring, scarification, imprisonment, and death, April 19 (Basil, *Menol.* iii, 63).

2. A deacon, who, with Clement, bishop of Ancyra, and Charito, the second deacon, had his throat cut (A.D. 296) in prison, Jan. 23 (Basil, *Menol.* ii).

3. A monk at Jerusalem, who testified to the superiority of the common life over the solitary condition of a hermitage (Migne, *Patrol.* lxxiv, 170).

4. Bishop of Arcadiopolis in Asia, at the second council of Constantinople, A.D. 553 (Labbe, *Concil.* v, 582).

5. A Sabaite, martyr in Palestine under the Saracens (April 14), in the 8th century (Migne, *Dict. Hagiog.* s. v.).

6. Dean ("primicier") and counsellor of the see of Rome, who, with his son Sergius, treasurer of the Roman Church, obtained armed assistance from Desiderius, king of Lombardy, to dislodge the antipope Constantine. Christopher opposed the intrusion of Philip, and procured the election of Stephen III. He attempted to induce Desiderius to restore the Church property which he had plundered; the king was exasperated, and so used his influence at Rome that the eyes of Christopher and Sergius were torn out, which in three days caused the death of the former, cir. A.D. 775 (Ceillier, *Hist. des Auteurs*, xii, 1117).

7. Patriarch of Alexandria (A.D. 804–837), who wrote a "synodical" letter to the emperor Theophilus, the iconoclast, in favor of the worship of images, citing the story of king Abgarus. It was signed by fourteen hundred and fifty-five bishops and priests. He wrote *De Vita Humana* (Paris, 1608), under the name of *Theophilus Alexandr.* (Cave, *Hist. Lit.* ii, 23).

8. "Patricius, patriâ Mitylenæus," a menologist, author of an iambic *Historia Sanctorum*, beginning with September and ending with August. He is included by Cave, *Hist. Lit.* (*Dissert.* i), among writers of uncertain date.

Christopher (**Christophen**, or **Christophorus**), **Joseph**, a reputable Dutch painter, was born at Utrecht in 1498, and studied in the school of Anthony More. He was invited to the court of Lisbon by John III, where he executed a number of fine works for the churches.

Christopher, Ralph G., a Methodist Episcopal minister, was born in Halifax County, Va., Oct. 10, 1787. He was converted in 1809, licensed to preach in 1810, and admitted into the South Carolina Conference. About 1820 he located and practiced medicine. In 1823 he removed to Alabama, continued his medical profession until 1831, and then entered the Alabama Conference, wherein he labored as health permitted until

his death, Oct. 13, 1889. Mr. Christopher was a man of great faith and resignation under many afflictions. See *Minutes of Annual Conferences*, 1840, p. 58.

Christopher, Thomas, a Methodist Episcopal minister, was born at Cambridge, Dorchester Co., Md., Jan. 12, 1805. He was converted at the age of twelve; in 1834 entered the Philadelphia Conference, and afterwards became a member of the New Jersey Conference. In all he labored fifteen years as an itinerant, and died at his post, in January, 1850. As a man, Mr. Christopher was candid, companionable, and interesting; as a Christian, warm, sincere, practical; as a preacher, faithful, earnest, useful. See *Minutes of Annual Conferences*, 1850, p. 436.

Christopher, William Britton, a Congregational minister, was born at Binghamton, N. Y., Aug. 15, 1817. He attended Syracuse Academy; graduated at Union College in 1847; in 1848 was a member of Princeton Theological Seminary, and the following year was connected with Auburn Theological Seminary. He was ordained at Centre Lisle, N. Y., as an evangelist, Oct. 16, 1849, and during the succeeding year was acting pastor at Union Centre; the two following years preached in Hancock; from 1852 to 1854, served the Presbyterian churches in Oneonta and Otego; from January, 1854, to September, 1859, in Lacon, Ill.; in 1860, at Galena; the following year acting pastor of the Congregational Church in the same place. From April, 1864, until 1867 he was pastor in Mendota. During the succeeding four years he was employed as a farmer in Iowa. Meantime, from 1866 to 1870, he was editor of the *National Prohibitionist* of Chicago. As the leader of a prohibition colony, he went to Cheever, Kansas, in 1871. He died at Binghamton, Nov. 7, 1879. Mr. Christopher was a man of excellent qualities, an earnest preacher of the gospel, and a zealous temperance leader. See *Necrol. Report of Princeton Theol. Sem.* 1880, p. 39; *Cong. Year-book*, 1880, p. 15.

Christopherson, John, a learned English prelate, was born in Lancashire, and educated at St. John's College, Cambridge. He was one of the first fellows of Trinity College after its foundation by Henry VIII, in 1546, and soon after became master of it. He was banished in the reign of Edward VI, but, when queen Mary succeeded to the crown, he returned, was made dean of Norwich in 1554, and bishop of Chichester in 1557. He died in December, 1558. He translated Philo Judæus into Latin (Antwerp, 1553, 4to); also the ecclesiastical histories of Eusebius, Socrates, Sozomen, Evagrius, and Theodoret (Louvain, 1570, 8vo; Cologne, 1570, fol.). See Chalmers, *Biog. Dict.* s. v.

Christophŏrus, Angelus, a Greek writer, was born in the Peloponnesus about 1575. On account of the atrocities of the Turkish government he went to Europe, and settled in England, studying at Cambridge and Oxford. In 1619 he published in Greek, with a Latin translation, a work *On the Present State of the Greek Church*, which was republished by the Protestant George Phelavius in 1655, at Frankfort, with a new Latin translation and notes; again reprinted in Greek and Latin (Leipsic, 1876). Christophorus also wrote, *De suis Tribulationibus: — Explicatio Symboli: — Explanatio Sacrorum Mysteriorum: — De Apostasia Ecclesiæ et Homine Peccatore* (Greek and Latin; Lond. 1614). See Fabricii *Bibl. Gr.* xi; Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v. (B. P.)

Christotŏkos. See Nestorius.

Christovão (*of Lisbon*), Frey, a Portuguese missionary, the first explorer of the river Tocantins, in Brazil, was born of a noble family near the close of the 16th century. In 1623 he was appointed guardian of the Capuchin convent at Maramhão. He opposed, with all his influence, the reduction of the Indians to slavery, and then undertook to teach them. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chrodebert I (otherwise **Rigobert**, or **Zerobert**), archbishop of Tours. The *Chronicon Turonense* makes him the prelate who granted to St. Martin's Abbey at Tours privileges confirmed by pope Adeodatus (672–676).

Chrodebert II (otherwise known as **Ruotbertus, Crabertus**, and **Erabertus**), archbishop of Tours, is said to have taken monastic vows A.D. 662. He is distinguished for a judgment which he wrote concerning a woman who had committed fornication after she had joined a religious order. The document was suppressed for two reasons: first, because Chrodebert, who wrote about the middle of the 7th century, says in it that they did not then acknowledge in France more than the first four general councils, viz., Nice, Constantinople, Ephesus, and Chalcedon. The other reason was because he maintained that Mary Magdalene merited the appearance of the Saviour after his resurrection, before that privilege was accorded to the apostles, or even to his mother. His letter is to be found in the 54th volume of Migne's *Latin Patrology*, among the notes of Quesnel on the Epistles of Leo the Great. See Le Cointe, *Ann. Eccl. Franc.* iii, 573.

Chrodieldis, a nun of the convent of the Holy Cross at Poictiers. She incited a rebellion in the nunnery, and was excommunicated at the Council of Poictiers, A.D. 590, but was afterwards restored to the communion.

Chrodogandus. See Chrodegang.

Chronan. See Cronan.

Chronĭca (*Χρονικά*) were histories or epitomes of history, in which special care was taken to fix the date of each event recorded.

CHRONICA Horosii is in substance the chronicle of Hippolytus, but with an appended note bringing the chronology to the writer's time. See Chronicon Canisianum.

Chronĭcon Athanasium. The Festal Epistles of Athanasius, published in Syriac by Cureton, 1848, and afterwards with a Latin translation by Mai (*Pat. Nov. Bibl.* vi), have prefixed a chronicle of the episcopate of Athanasius (A.D. 328–373). It throws much light on the history of the period, marking the Easter of each year, together with the names of its consuls and the other modes of designating the year, both in the east and west.

CHRONICON Canisiānum (*Labbeānum* or *Hippolȳti*). This chronicle was published first by Canisius, in 1602. It is anonymous, and in Latin, but internal evidence shows it is a translation from the Greek. It can scarcely be called a chronicle, for it contains no continuous history. It merely gives from the Old Test. a series of names and dates sufficient for the purposes of chronological computation.

CHRONICON Cyprianicum is a short treatise appended to the works of St. Cyprian. This is probably the "very useful chronicle" which Paulus Diaconus, in his *Life of St. Cyprian*, says that father composed.

CHRONICON Edessēnum is an anonymous Syriac chronicle, published by Assemani (*Bibl. Orient.* i, 387), apparently compiled about A.D. 550. The writer was orthodox, and expressly recognises the first four general councils, though one doubtful passage has brought him under suspicion of Pelagianism (p. 402). He places the birth of Christ two years before the vulgar computation.

CHRONICON Paschāle (or *Alexandrīnum*) is an anonymous epitome of the world's history from the creation to the twentieth year of the reign of Heraclius,

A.D. 630. A MS. of the 10th century, which was found in a Sicilian library in the middle of the 16th century, is now in the Vatican library. The question as to what day of the lunar month it was on which our Saviour suffered is elaborately discussed, and a chronological table of the main events of our Lord's life is given. The author's dates correspond to B.C. 3 for the birth, and A.D. 32 for the crucifixion of Christ. This chronicle is the subject of a special essay by Van der Hagen (Amst. 1736), where will be found the best explanations of those points in the chronicler's method of computation which present difficulty.

CHRONICON RUINARTIĀNUM is a short Latin chronicle appended to two MSS. of Victor Vitensis, and consists chiefly of extracts from other writers. It begins with the reign of Arcadius and Honorius, and goes to that of Justin II (565–578). It makes mention of the dialogues of pope Gregory the Great, and was probably compiled about the end of the 6th century.

CHRONICON SCALIGERIĀNUM (or *Alexandrinum*). Scaliger published this as an appendix to his edition of the *Chronicon* of Eusebius. The chronicle begins with Adam, and ends with the reign of Arcadius and Honorius. Internal evidence points to Alexandria as the place of its composition. Notwithstanding the blunders in its Greek translations, the use made by the compiler of writings not now extant renders it worthy of being consulted. He appears to have taken from apocryphal sources stories of the martyrdom of Zacharias, the father of John the Baptist, and of the miraculous preservation of Elizabeth and her infant, of the names of the wise men, etc.

CHRONICON VALESIĀNUM. This fragment of a chronicle by an unknown author, embracing the period from Diocletian to Theodoric, is in Latin. It was published by Valesius as an appendix to his edition of *Ammianus Marcellinus*.

Chronītæ (from χρόνος, *time*) is a term of reproach applied by the Arians of the 4th century to the orthodox Christians of the period, by which they designed to intimate that their opponents' religion was only temporary, and would speedily have an end.

Chronogram consists of words in an inscription, so placed that the numeral letters give the date of a certain event thus recorded. The earliest instance occurs in stained glass, cir. 1062, at St. Peter's, Aix. There is another, of the time of Charles I, on the ceiling of the lantern in Winchester. The only letters which can be used are M, D, C, L, X, V, I.

Chronopius was a bishop of the time of Valentinian I, mentioned in his law of July 9, A.D. 369. His see is unknown; but, contrary to the laws, he had applied to a secular magistrate, Claudianus, and again to another, against the decisions of a certain council, and for this he was deposed.

Chronopius I was third bishop of Le Périgord. He succeeded Anianus in the first half of the 4th century.

Chronopius II was the seventh bishop of Le Périgord. He is described as having been of noble birth, modest, gentle, eloquent, the father of the poor, the prop of his country, the restorer of churches, the redeemer of citizens. He died about the middle of the 6th century (Migne, *Patrol. Lat.* lxxxviii, 160; *Gall. Christ.* ii, 1450).

Chronus (*time*) was the Greek name of SATURN.

Chrotbertus. See CHRODEBERT.

Chrotechildis (or **Chrotildis**). See CLOTILDA.

Chrworsch, in Slavonic mythology, was a god of the destructive wind-storm, to whom the Slavs offered sacrifices to shield them from his power.

Chrysander (properly *Goldman*), WILHELM CHRISTIAN JUSTUS, a Lutheran theologian of Germany, was born Dec. 9, 1718, at Gödekenroda, in the vicinity of Halberstadt. He studied at Halle and Helmstädt, and in 1742 was permitted to lecture. In 1744 he was made pastor of St. Stephen's, at Helmstädt, lecturing, at the same time, on Oriental languages and literature. In 1750 he was called to Rinteln, became in 1751 doctor of theology, and in 1755 professor ordinarius of theology. In 1758 he was called as first professor of theology and philology to Kiel, and died Dec. 10, 1788. He was a voluminous writer. Döring (*Die Gelehrten Theologen Deutschlands*, i, 247 sq.) gives on five pages the titles of his one hundred and one publications. See also Fürst. *Bibl. Jud.* i, 179; Steinschneider, *Bibliographisches Handbuch*, p. 35; Winer, *Handbuch der theol. Lit.* i, 857; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Chrysanthus was the name of several early Christians:

1. Martyred along with the virgin Daria at Rome, under Numerianus, A.D. 283. He is commemorated Dec. 1 in Usuard's *Mart.*, and March 19 in the Byzantine *Calendar*.

2. A bishop of the Novatians at Constantinople, who succeeded Sisinnius in 407. Being disinclined to accept the episcopal office, he retired from Constantinople to Bithynia, but was pursued, drawn from his retreat, and forced to submit to ordination. He died in 414.

3. One of the bishops at the Council of Arles in the early part of the 5th century.

4. Bishop of Spoleto, addressed by Gregory the Great (*Epist.* vii, 72, 73) and begged to give some relics of Sabinus for a church at Fermo.

Chrysaphius was a eunuch, chief minister at the court of Theodosius II, the Eastern emperor. He is mentioned as gaining over his master and the empress Eudoxia to the party of Eutyches. After the death of Theodosius, A.D. 450, he was disgraced, banished to an island, and put to death at the instance of the empress Pulcheria. It is thought that through the influence of Chrysaphius, Eutyches obtained a letter from Theodosius to Leo the Great, exhorting him to peace. Chrysaphius and Eudoxia also supported Dioscorus in his desire that Theodosius would summon the Eutychian Council of Ephesus (Theodoret, *Epist.* 124, 125).

Chrysè (in Latin versions of the story known as *Aurea*) is the principal figure in the account of the martyrdom of Hippolytus. It purports to relate to martyrdoms which took place during a violent persecution of the Christians by the emperor Claudius. There are many versions of this story. The most complete discussion of all these stories is to be found in Döllinger, *Hippolytus und Kallistus*, chap. 2.

Chrysēros was a sophist and apologist of paganism in the 5th century, rebuked by St. Nilus (*Epist.* ii, 42; see Ceillier, viii, 217).

Chrysippus OF CAPPADOCIA, an ecclesiastical writer, lived in the 5th century, according to Cyril of Scythopolis (*Vit. St. Euthym.*). He and two of his brothers, Cosmos and Gabriel, received a good education in Syria, and were then given into the care of Euthymius at Jerusalem. In that place, also, Chrysippus took orders. In 455 he became steward of the monastery, and subsequently præfect of the Church of the Resurrection, and "guardian of the holy Cross," filling the latter place for ten years, till his death. He wrote, in a style both elegant and concise, some works on ecclesiastical subjects; but they are lost, except a treatise,

entitled *Homilia de Sancta Deipara* (also found with a Latin translation in the second volume of the *Auctarium Patr.* Paris, 1624), and some fragments of a small work, entitled *Encomium Theodori Martyris* (in Eustathius of Constantinople's *Liber de Statu Vitæ Functorum*). A *Laudatio Joannis Baptistæ*, attributed to Chrysippus, is printed in Latin by Combefis (*Biblioth. Concionat.* vii, 108). See Hoefer, *Nouv. Biog. Générale*, s. v. See Cosmos.

Chrysobergus, Lucas, a Greek ecclesiastical writer, was appointed patriarch of Constantinople in 1155. He presided over the synod which was held there in 1166, and died in 1167. Of his works there are left but thirteen *Decreta Synodalia* (contained in the *Jus Græco-romanum* of Leunclavius), and the following are the titles of some of the decrees recorded by him: *De Clericis qui se Immiscent Sæcularibus Negotiis; De Indecoris et Scencis Ritibus Sanctorum Notariorum Festo Abrogandis; Ne Clerici Turpilucrifiant aut Medici.* There are in the imperial library of Vienna two poems, which are attributed to Chrysobergus. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chrysobergus, Maximus, a Greek ecclesiastical writer, who lived about 1400, wrote, *Oratio de Processione Spiritus Sancti* (printed in the second volume of *Græcia Orthodoxa*, by Leo Allatius). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chrysogŏnus was the name of two early Christians:

1. A martyr at Rome, under Diocletian, commemorated Nov. 24, in the Hieronymian martyrology, old Roman, and those of Bede and Usuard. Some MSS. of the Hieronymian martyrology give Aquileia as the place of martyrdom.

2. A monk of Aquileia to whom Jerome writes (*Epist.* 9, ed. Vall.) from the desert, asking him to write to him.

Chrysolius (Chryseuil), *St.*, bishop and martyr, is celebrated at Comines, in Flanders, as the apostle of that neighborhood. He suffered under Diocletian A.D. 302, and is commemorated on Feb. 7.

Chrysolōras, Demetrius, a Greek theologian, was born at Thessalonica, and lived in the 14th century. He was recommended by John Cantacuzenus to the emperor Manuel, when he was charged by that prince with important missions to foreign courts. In the Bodleian Library, and in the National Library of Paris, there are about one hundred MS. letters of Chrysoloras to the emperor Manuel. Chrysoloras also wrote several treatises about religious subjects, of which the most important ones are: *Dialogus adversus Demetrium Cydonium:—Dialogus contra Latinos:—Encomium in S. Demetrium Martyrem:—Tractatus ex Libris Nili contra Latinos de Processione Spiritus Sancti:—Epistola ad Barlaamum de Processione Spiritus Sancti.* All these writings are translated, possibly by Barlaam himself, and, with a refutation, are found in the *Bibliotheca Patrum Coloniensis.* A great many more still exist in European libraries. See Hoefer, *Nouv. Biog. Générale*, s. v.

Chrysophŏra was a correspondent of Dionysius of Corinth, "a most faithful sister" (Euseb. iv, 23). The letter is not extant.

Chrysor, in Phœnician mythology, was a hero belonging to the seventh generation of the deities. He benefited mankind by various inventions: the canoe, bait, fishing-hook, the art of piloting, and the working of iron by fire. He was also worshipped under the name *Diamichios.*

Chrysorētēs was chamberlain of Theodosius II (who reigned A.D. 408–450). He was exceedingly influential, and opposed to the Catholic party (Tillemont, xi, 527). See Smith, *Dict. of Christ. Biog.* s. v.

Chrystal, James, D.D., a Scotch clergyman, was licensed to preach in 1829; presented to the living at Auchinleck in 1833; and had a son, James R., who was minister at Cults. See *Fasti Eccles. Scoticanæ*, ii, 97.

Chrysteson. See Christison.

Chrystie. See Christie.

Chubarag, in the Lamaian religion, is the name of the clergy. The Lamaian priests of the Mongolians are called *Gellongs.*

Chubbuck, Francis E. R., a Protestant Episcopal clergyman, was chaplain of a regiment of Massachusetts volunteers at the beginning of his ministry in 1862; soon after removed to New Orleans; in 1865 became rector of Trinity Church, Vineland, N. J.; in 1867 held this rectorship and also officiated at Melville; and soon after was rector of St. Peter's Church, Clarksborough, where he remained until his death, Jan. 2, 1872. See *Prot. Episc. Almanac*, 1873, p. 133.

Chubilgataë, in Mongolian religion, are those spirits that descend from heaven to take possession of a child at its birth.

Chudo Morskoe. See Czudo Morskoe.

Chum, Thomas, a learned layman of the 17th century, who lived at Alfriston, Sussex, published in 1635 a small manual entitled *Collectiones Theologicarum Conclusionum.* Some have much opposed it, although they commend the brevity and clearness of his positions, and others welcomed it from a layman at once able and industrious in theological learning. See Fuller, *Worthies of England* (ed. Nuttall), iii, 258.

Chumba Version of the Scriptures. Chumba is a dialect spoken by about 120,000 people. Chumba is an independent hill state between Dalhousie and Cashmere. An edition of St. Matthew and St. John, in the Chumba and in the Thakuri dialect, which is the medium of communication among the people, was published by the British and Foreign Bible Society in 1880. (B. P.)

Chumbrechus. See Cyneberht, bishop of Winchester.

Chung-tien-cho, in Chinese mythology, is the name of the birthplace of the god Fo or Fo-hi, where true virtue and pure joy dwell. It is believed to have been northern India or Bengal.

Chunialdus, *Saint*, presbyter of Salzburg, lived about the middle of the 8th century, and is commemorated Sept. 24.

Chunibertus. See Kunibert.

Chur. See Czur.

Church. We give some additional details respecting the church edifices:

"The earliest Church property, so called, dates from the reign of Alexander Severus, 222–235. Optatus of Milevi mentions forty churches at Rome. From the time of Gallienus (260) to the edict of Diocletian for their destruction, in 303, the Christians had their use; and the Acts of St. Theodotus of Ancyra, martyred by that emperor, allude to an apsidal church. The original Christian churches were oblong, looking eastward, with the chambers of the clergy on either side, and two western doors as separate entrances for men and women. Afterwards churches were built in various forms—in the shape of a cross, square, or round; the former were vaulted, and the latter had wooden ceilings. All were apsidal, and their orientation is called by Paulinus 'the more usual form;' but Stephen, bishop of Tournay, speaks of it as a peculiarity of St. Benet's, Paris, in a letter to pope Lucius III, and in some Italian churches at his day, the celebrant at the altar faced the west. About the year 1000—the fancied millennium of some ancient writers—architecture came nearly to a standstill. Churches were not repaired, much less rebuilt; for, as William of Tyre said, the evening of days seemed to have fallen upon the world, and the coming of the Son of Man to draw near; while charters of foundation, rare as they were, bore the ominous heading, 'forasmuch as the world's end approacheth.' But about the beginning of the 11th century confidence was re-

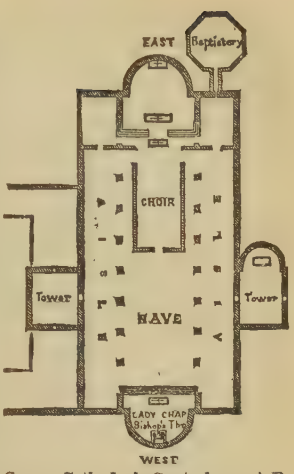
Trajan's Basilica or Justice Hall, Rome, A.D. 98.

stored, and an æra of church building so universal set in that Ralph Glaber says it seemed as if 'the world was putting off its dingy vesture and donning a pure white robe.'

"Churches, in their threefold longitudinal division of nave, choir, and sanctuary, correspond to the arrangement of the Temple, with its court of the Gentiles, the worldly sanctuary, and holy of holies. They have also a triple elevation, containing the base-arcade, triforium, and clerestory, and also three parts laterally formed by the main body of the structure and its aisles.

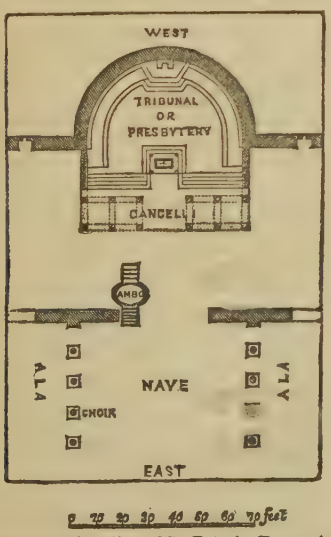
"Churches are distinguished into various grades, the patriarchal, primatial, and metropolitan, according to the rank of their presidents; cathedral, as containing a bishop's cathedra or see; collegiate, which are composed of a chapter and dean; conventual, if belonging to a religious community; abbeys, those under an abbot, or priories, if governed by a prior; minsters, when attached to a monastery or of imposing size; parochial, if furnished with a font."

"Churches are built on many different plans, and have been so at all periods; one plan has no more authority than another—it is entirely a matter of convenience and decent order. The earliest churches were chambers in the houses of the more wealthy Christians, who allowed their poorer brethren to assemble in their houses, usually in the hall or the largest room, but at first in smaller rooms, either at the top of the house, as mentioned in the book of the Acts of the Apostles, or in the chambers below the level of the street, which were usual in the houses or palaces of the Roman nobility. Several of these subterranean churches remain, as those of St. Pudentiana and St. Sylvester. In all these cases other chambers were built above them for churches after the peace in the time of Constantine. Some think that the name of basilica was derived from this early use of the hall, which was also a court of justice [see BASILICA]; and in the case of the Cathedral of Treves the actual hall of a Roman house remains to this day, converted into a church, while there is another basilica, or law court, near to it, also converted into a church in more recent times. At Rome the seven great churches made by Constantine, which still retain the name of basilica in an especial manner, were probably all originally law courts, and so preserved their old arrangements, which served as types for others, and came to be considered the usual arrangement of a church.

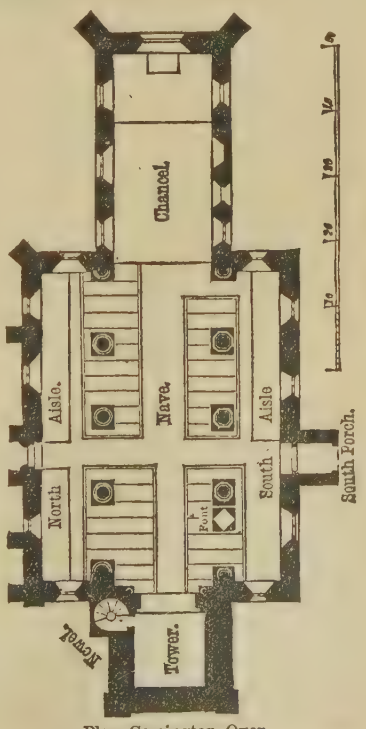


Saxon Cathedral, Canterbury, A.D. 950.

"The Church of Santa Croce was the prætorium, or law court, in the sessorium or palace of the empress Helena, and had an apse added to it by Constantine as a necessary part of the arrangement. That of St. John Lateran, which was the first that Constantine made into a church, was originally one of the halls in the great palace of the Lateran family. Those of St. Lawrence and St. Agnes were originally two of the small burial-chapels at the entrance of their respective catacombs, and other chapels in the catacombs are called basilicas by some writers, though they seldom held more than fifty persons, and the largest not more than eighty; these are evidently burial-chapels only, and afford no guidance for the arrangement of a church. St. Clement's is usually appealed to as the primitive type; the original church, which now forms a crypt to the present one, is considerably wider. When the upper part of the church was rebuilt, in the 12th century, the old nave of the upper church was found inconveniently wide, and one of the aisles of this under-



Plan of Ancient Basilica of St. Peter's, Rome, A.D. 330.



Plan, Garsington, Oxen.

ground church is now outside the wall of the upper church, the width of the nave having been divided into a nave and aisle. The marble screen was brought up from the lower church and re-arranged to suit the smaller one. This church therefore affords no certain type of primitive arrangement. That of Torcello, at Venice, is more perfect and unaltered, but is probably also of the 12th century. There is no example of primitive arrangement remaining, except perhaps St. Agnes, outside of the walls of Rome; but it is certain that the plan of the Roman court of justice was closely followed, and all the names of the different parts were retained.

"When the art of building in stone was revived in Western Europe in the 11th century, the apse appears at first to have been considered an essential feature, as at Canterbury, which seems to have followed the plan of the original church of St. Peter's at Rome; and in such cases the altar was probably placed on the chord of the apse, as at Rome, but this practice was soon abandoned, and from the 12th century in England the square east end became almost universal, and the altar was placed against the east wall, often resting partly upon corbels in the wall. The chorus, or choir, which in Italy is sometimes in one part of the church and sometimes another, and in Spain and the south of France is usually in the middle, was in England and the north of France almost universally in the eastern limb of the church, and enclosed by a screen called originally cancellus, from which the name of chancel and choir became synonymous, but usage now generally confines the name of choir to the cathedrals or large churches. See CHANCEL; CHOIR. When there are aisles to the eastern part of a church the central division of it is usually called the choir. Although no general rule can be laid down, the most usual plan of our English mediæval church may be said to be: 1. A chancel without aisles; 2. A nave with aisles; 3. A western tower; 4. A south porch.

"Garsington Church, Oxfordshire, affords a good example of the original plan of a parish church unaltered."

Church, Aaron, a Congregational minister, graduated in 1765 from Yale College; was settled as pastor in Hartland, Conn., in 1780; resigned in 1814, and died in 1823. See Sprague, *Annals of the Amer. Pulpit*, v, 383.

Church, Aaron B, a Congregational minister, was born in Massachusetts in 1798. He graduated from Middlebury College in 1822, and from Andover Theological Seminary in 1825; was ordained June 21, 1826; was pastor at Calais, Me., from 1828 to 1834; stated supply of the Presbyterian Church at Princeton, Ill., from 1849 to 1853, and died there, April 23, 1857. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 63.

Church, Alonzo, D.D., a Presbyterian minister, was born at Brattleboro', Vt., April 9, 1793. He was educated at Middlebury College, studied theology privately, and was licensed by Hopewell Presbytery in 1820. He never had any pastoral charge, but preached often in Atlanta, Ga., and was for thirty years president of Georgia University, resigning in 1859. He died at his residence in Atlanta, May 18, 1862. He was a man of sterling worth and ardent piety, and an excellent teacher. See Wilson, *Presb. Hist. Almanac*, 1866, p. 351.

Church, Selden, a Unitarian minister, was born at East Haddam, Conn., graduated at Yale College in 1765, and was settled as pastor in Campton, N. H., in October, 1774. He was dismissed the same year, and died in 1802. See Sprague, *Annals of the Amer. Pulpit*, viii, 192.

Church-ales is a name for festivals at which the benefactions of the people at their sports and pastimes being collected, were devoted to recast the bells, repair towers, beautify churches, and raise funds for the poor.

Church-books were divided into several classes. There were six reading-books: the *Bibliotheca*, a collection of the books of the Bible by St. Jerome; the *Homilar*, the homilies used on Sundays and certain festivals; the *Passionar*, containing the acts of martyrs; the *Legendary*, an account of confessors; the *Lectionary*, the epistles of St. Paul; and the *Sermologus*, sermons of the popes and fathers, read on certain days. The song and ritual books are mentioned under their titles. It was the custom till recent years for women-servants to carry their church books in a clean white handkerchief, a relic of the old custom in the Western Church for women to receive the eucharist in a linen cloth. To this day the altar-rail at Wimborne Minster is covered at the time of holy communion with a white cloth.

Churchill, Charles, an English clergyman and poet, was born in the parish of St. John the Evangelist, Westminster, in February, 1731. He was educated at Westminster School, and admitted to Trinity College, Cambridge, but left immediately and never returned. He was ordained priest in 1756, and then exercised his clerical functions at Cadbury, Somersetshire, and at Rainham, in Essex, his father's living. At the death of his father, in 1758, he succeeded him in the curacy and lectureship of St. John's. In a short time, however, he forsook all external decency, appearing, to the amazement of the town, in a blue coat, ruffles, and a gold-laced hat. Being remonstrated with by the dean of Westminster for various irregularities, he resigned his preferments, and treated his clerical office with utter contempt. He now lived a profligate life, and devoted his talents to poetry, for which he had unquestionable genius. He died Nov. 4, 1764. For particulars of his career and writings see Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Churchill, James, an English Congregational minister, was born at Portsea, Oct. 7, 1766. He was converted when about nineteen years old, and admitted, in February, 1789, to Homerton College, where he remained till 1795. He became pastor at Ongar, Essex, in February, 1796; removed to Henley-upon-Thames in 1807, and in 1813 to Thames Ditton, where he labored till 1844, when he resigned his charge. He died March 3, 1849. Mr. Churchill was distinguished for purity of character, fidelity in pastoral work, and success in winning souls. See (Lond.) *Evangelical Magazine*, 1849, p. 589.

Churchill, John, a Congregational minister, was born at Litchfield, Conn., Feb. 15, 1811. For a short time he attended Amherst College, and then, from 1833 to 1835, studied medicine at Yale College. In 1839 he graduated from Yale Divinity School. From April 22, 1840, he was pastor of the North Congregational Church in Woodbury, Conn., resigned in 1867, but was not regularly dismissed until June, 1869. From 1869 to 1876 he was acting pastor in Oxford, and then returned to Woodbury, where he resided without charge. He was a Representative from Woodbury, in 1867 and 1868, in the Connecticut legislature. His death occurred Dec. 29, 1880. See *Cong. Year-book*, 1881, p. 19.

Churchman, JOHN, a minister of the Society of Friends, was born at Nottingham, Cheshire County, Pa., June 4, 1705. He became an established Christian when about twenty, and was "recommended," in the winter of 1735–36, as a preacher. For the next two or three years he exercised his ministry in Pennsylvania, Maryland, New Jersey, Virginia, and New England. From 1750 to 1754 he was engaged in ministerial work in Great Britain, Ireland, and Holland. In the French and Indian war he often raised his voice in favor of a peaceful and conciliatory attitude towards the natives. His death took place July 24, 1775. He left a very full journal of his labors during all these years of his ministry. See *Friend's Library*, v, 176–265. (J. C. S.)

Church-rates are an assessment made upon the inhabitants of any parish in England for meeting the expenses of repairing the parish church. The rate must be agreed upon at a meeting of the churchwardens and parishioners, regularly called by public notice, but if none of the parishioners appear, the wardens alone make the rate. Houses, as well as lands, are chargeable with rates, and in cities and large towns houses alone are rated. A rate for repairing the church is charged upon the real estate, while a rate for providing ornaments is charged upon the goods or personal property. The rector is held to all charges for repairing the chancel, and is exempt from any rate

for repairs on the church in general, except when he holds lands within the parish not belonging to the rectory. Church-rates have long been unpopular in England, and cannot be raised at the mere instance of the bishop; the consent of the parishioners is required.

Church-reeves (from *greefa*, a steward) are church-wardens, officers chosen to maintain order during divine service and as trustees of the church goods and furniture. In Spain they are called *operarii*, and in France *marguilliers* (*meriglerii*), from the *marel*, or token of lead, which was given by them to the priests who attended service, as a qualification for receiving payment. They appear as *melinglerii* at Cefalu, Catania, and Monte Regale.

Church-yards. The dead were not buried, in the earlier times, in the outer court of the church, but examples of the practice occur in the 4th century, and after the 6th century it became general. The first recorded instance of a formal consecration of a church-yard occurs in the writings of Gregory of Tours, in the 6th century. The church-yard, under the name of *atrium*, is first mentioned with the garden near the church in 740, in the *Excerptions* of Ecgbright. Cuthbert, archbishop of Canterbury, is said to have introduced the use of church-yards as burial-places into England. So lately as 1791, the burial-yard of the cathedral only was used at Hereford. Fairs and markets were prohibited in church-yards by act of Parliament in 1285, and another act of Henry VI proscribed the former in them on Sundays; but at the period of the Reformation they were often profaned by the revellings of summer lords in May, and by mummers in winter-time, and noisy revels and banquets were held under tents in them. The indecent practice was at length suppressed, and in 1623 the privilege of sanctuary was taken from church-yards. See CEMETERY.

Churen, in Hindû mythology, was a giant, and king of the evil dæmons. He was besieged by Kartikeya, the twelve-handed and six-headed son of Shiva, and the two sisters Uma and Ganga, and afterwards married Indra's daughter Denanei.

Churillo. See KASCZEJ.

Churmustu-Taëngri, in Lamaian mythology, is the great protecting spirit of the earth, a giant-like, heavenly being, who rides on the middle head of the three-headed elephant, Gasar Sakikjin Kowen.

Chutriel, in Talmudic mythology, is the name of one of the devils who is occupied in scourging the damned.

Chylmarke (Lat. *Chilmarcius*), JOHN, an English philosopher, who flourished in 1390, was born at Chylmark, Wiltshire; educated at Merton College, Oxford; became a diligent searcher into the mysteries of nature; an acute thinker and disputant; but most remarkable for his skill in mathematics, being the author of many tractates in that science. See Fuller, *Worthies of England* (ed. Nuttall), iii, 334.

Chynoweth, JOHN, an English Wesleyan minister, was born at St. Agnes, Cornwall, May 20, 1849. He was converted at eighteen, and entered the ministry in 1875. His last appointment was to the Bodwin Circuit in 1880. He died Oct. 24, 1881. See *Minutes of the British Conference*, 1882, p. 15.

Cia-chy-sa-sgi, in Lamaism, is one of the sixteen regions of hell, or of the kingdom of evil dæmons (the kingdom is called Gnielva). It lies in the district where the damned are tormented by fire. Here the floor is made of red-hot iron, and the lost are obliged to stand with their bare feet on it. The other half of this kingdom is equally unendurable on account of its cold.

Ciaconius. See CHACON.

Ciaffoni, BERNARDO, an Italian theologian of the Franciscan order, was a native of San Elpidio, and died in 1604, leaving *Apologia in Favore de Santi Padre* (Turin, s. a.; Avignon, 1698). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ciakeiak, an Armenian lexicographer, and monk of the monastery of the Isle of San Lazzaro, near Venice, was born in 1771 at Ghiumuskana, and died in January, 1835. He occupied himself mostly with the study of languages, the fruit of which was the publication of *Preces S. Nierses, Armeniorum Patriarchæ*, in fourteen languages. His principal works are, an Italian-Armenian *Dictionary* (printed in the monastery of San Lazzaro, 1804):—*The Death of Abel*, transl. from the German into the Armenian (Venice, 1825):—*The Adventures of Telemachus* (transl. into Armenian, 1826, 8vo). He left also several MS. works, in prose and verse, which are still in the monastery of San Lazzaro. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cialdieri, GIROLAMO, a painter of Urbino, was born about 1593, and studied under Ridolfi. Several of his works are in Roman churches, the best of which is the *Decollation of St. John*, in San Bartolommeo.

Ciamberlano (or **Ciamberlani**), LUCA, an Italian painter and engraver, was born at Urbino, in 1586, labored from 1603 to 1640, and died at Rome in 1641. The following are some of his principal works: thirteen plates of *Christ and the Twelve Apostles; St. Jerome Dead, Lying upon a Stone; Christ on the Mount of Olives; Christ Appearing to Mary Magdalene; Christ Appearing to St. Theresa.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Ciampelli, AGOSTINO, an eminent Florentine painter and architect, was born in 1578, studied under Santo di Titi, and died at Rome in 1640. In San Stephano di Pescia is his celebrated picture of *The Visit of the Virgin with Elisabeth;* also, in Santa Prassede, *The Crucifixion.* Two of his finest works in fresco are in the Chiesa del Gesu, representing the *Martyrdom of St. Andrew*, and a *Glory of Saints and Angels* on the ceiling. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Ciampini (Lat. *Ciampinus*), GIOVANNI GIUSTINO, an Italian historian, was born at Rome, April (or Aug.) 13, 1633, studied law, but devoted himself to antiquities, enjoyed several offices at the pontifical court, founded a scientific school, and died July 12, 1698. He wrote, *De Duobus Emblematibus in Cimelio Cardinalis Carpini Asservatis* (Rome, 1691):—*An Pontifex Romanus Baculo Pastorali Utatur* (ibid. 1690):—*De Sacris Ædificiis a Constantino Magno Constructis* (ibid. 1693):—*De Perpetuo Azymorum usu in Ecclesia Lat.* (ibid. 1688):—*De Cruce Stationali* (ibid. 1774):—*Examen Libri Pontificalis* (ibid. 1688). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 573, 613, 620, 632, 635, 680; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cian, an early Welsh saint, was patron of Llangain, a chapel under Llanbadrig, in Carnarvonshire (Rees, *Welsh Saints*, p. 302).

Cianan (or **Kenanus**), bishop of Duleek (Damliag), is commemorated Nov. 24. He appears to have been a great favorite with St. Patrick, who ordained him bishop, and presented him with a copy of the Gospels, a most valuable gift at that time. The Church of Duleek was also among the first that St. Patrick built in Meath, and had this special pre-eminence, that it was built of stone; it is called the first stone church in Ireland, and to this day perpetuates the name of the "Stone Building," Damliag, of which Duleek is a corruption. See Petrie, *Round Towers of Ireland*, p. 141 sq.; Todd and Reeves, *Mart. Doneg.* p. 315; Ware, *Irish Bishops*, p. 137, Harris's ed.; Butler, *Lives of the Saints*, xi, 505; Forbes, *Kalendar of Scottish Saints*, p. 301.

Cianci, IGNACIO, an Italian poet and theologian, a

native of the kingdom of Naples, lived in the second part of the 18th century. He was inspector-general of the order of barefooted Augustinian monks, and wrote *Poemata* (Venice, 1757), under the assumed name of *Dasmone Andriaci*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Ciantes, Giuseppe Maria, an Italian prelate and Dominican theologian, brother of the following, was born at Rome in 1602. He devoted himself to the study of Oriental languages, and had the opportunity of applying his knowledge of Hebrew for the conversion of the Jews, to whom Urban VIII had appointed him preacher in Rome. Having been called in 1640 as bishop of Marsico, in the kingdom of Naples, he distinguished himself by the good example which he set in his diocese. In 1656 he resigned the episcopal functions to retire to the convent of Minerva, where he died in 1670, leaving *De Sanctissima Trinitate* (Rome, 1667; in French by Du Mottier, ibid. 1668):—*De Sanctissima Christi Incarnatione* (ibid. 1668; also in Ital. and French, ibid. eod.):—*Della Perfezzione*, etc. (1669):—*Summa contra Gentes D. Thomas Aquinatis*, etc., his own Hebrew version (1657). See Hoefer, *Nouv. Biog. Générale*, s. v.; Fürst, *Bibl. Jud.* i, 180.

Ciantes, Ignacio (or **Ambrogio**), an Italian prelate and theologian of the Dominican order, was born at Rome in 1594. After having taught theology in the convent of Minerva, he became provincial of Naples, then general commissary of Calabria and Sicily. Everywhere he reformed abuses, and quickened the taste for letters and sciences. He served as bishop of the two dioceses of Bisaccia and San Angelo, Lombardy, with great zeal, but in 1661 resigned, in order to retire to the convent of Minerva. He died at Rome, Dec. 24, 1667. Besides several discourses, he left *Constitutiones et Decreta*, etc. (Rome, 1652):—*Cæremoniale Ordinis Prædicatorum* (Naples, 1654):—*Raccolta de' Miracoli dell' Imagine di San Domenico di Soriano* (Milan, 1640; Rome, 1642; Naples, 1656). See Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Ciar (**Cier, Cera**, or **Cyra**). The Irish calendars give three dedications to saints of this name, Jan. 5, Feb. 8, Oct. 16; but the first and last probably belong to the same individual. At Jan. 5 is the feast of the birth of St. Ciar or Cera, virgin of Kill-Cheire, and at Oct. 16 is that of her death. When her sanctity became known, and her disciples were numerous, she went forth with several virgins, and received from St. Munna or Fintan (Oct. 21) the monastery of Tech-telle in Heli, or Eli O'Carrol, in King's County, which he had built and then left to St. Ciar. After a short residence here she returned to her native province, and founded the nunnery of Kil-cheive, which she governed till her death, in A. D. 680. See Lanigan, *Eccles. Hist. of Ireland*, iii, 129 sq.; Kelly, *Cal. of Irish Saints*, p. 51; Todd and Reeves, *Mart. Doneg.* p. 7; O'Hanlon, *Irish Saints*, i, 62 sq.

Ciaran (or **Kieran**). A large number of saints by this name appear in the Irish calendars, but of these only five have much more than the date and place of dedication:

1. Son of Ædh, commemorated Jan. 5.

2. The Pious, of Belach-duin, commemorated June 14. Little is known of him further than that he wrote the *Acts of St. Patrick*, and died A.D. 770. See Lanigan, *Eccles. Hist. of Ireland*, i, 87.

3. Abbot of Rathmurghe, commemorated Oct. 8, died A.D. 784.

4. Of Saighir, commemorated March 5. The *Lives* of him are of doubtful authority. Lanigan is of opinion that he became a bishop about A. D. 538, and afterwards built the monastery of Saighir, around which a city gradually arose. He was the founder and first bishop of Ossory, and died there after A.D. 550.

5. Macantsaoir, or son of the carpenter, and abbot of Clonmacnoise, commemorated Sept. 9. He is one of the most famous saints of Ireland, and half the monasteries of that country are said to have followed his rule. The year of his birth is variously stated from A.D. 507 to 516. He received his baptism and early education from St. Patrick's disciple, St. Justus. He was famous for his miracles, like all the others of his age, and also for his humility and purity. He died of the plague which raged A.D. 549. He is one of the "Patres Priores" in St. Cumin or Cuminian's *Paschal Letter*. See Forbes, *Kal. of Scott. Saints*, p. 435, 436; Wilson, *Prehist. Ann. Scot.* p. 483.

Cibar. See CYBAR.

Ciborium. The word is no doubt derived from the Greek κιβώριον, the primary meaning of which is the cup-like seed-vessel of the Egyptian water-lily.

It does not appear when the ciborium came first to be in use, though this was probably at as early a date as that in which architectural splendor was employed in the construction of churches. Augusti quotes Eusebius (*Vit. Const. M.* iii, 38) as using the word κιβώριον when describing the Church of the Sepulchre at Jerusalem, and connecting it with the word ἡμισφαίριον; but in this there seems to be a mistake, as neither word occurs in cap. 38, while in cap. 37 the latter occurs in connection with κεφάλαιον; by which last it would seem that the apse was meant.

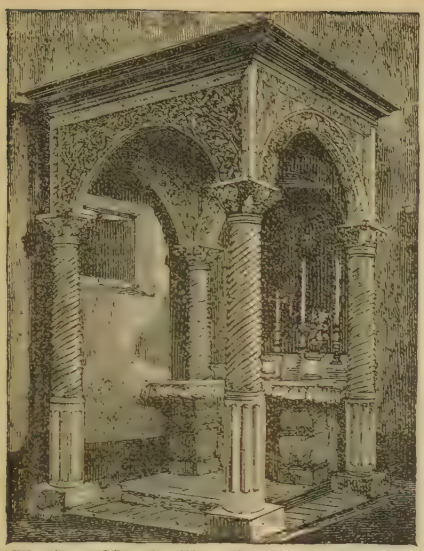
Paulinus of Nola has been thought to allude to the ciborium in the verses (*Epig.* ii, 2):

> "Divinum veneranda tegunt altaria fœdus,
> Compositisque sacra cum cruce martyribus."

Veils are mentioned by Chrysostom (*Hom.* iii *in Ephes.*) as withdrawn at the consecration of the eucharist, and it is probable that these were attached to the ciborium in the fashion represented by the accompanying woodcut, where a ciborium is shown with the veils concealing the altar.

Ciborium, from Mosaic in the Church of St. George at Thessalonica.

Ciboria are not mentioned in the *Liber Pontificalis* in the long catalogue of altars erected in, and gifts made to, churches erected in Rome and Naples by Constantine, unless the "fastigium," of silver, weighing 2025 lbs. in the basilica of St. John Lateran, was, as some have thought, a ciborium. Mention is made in the *Liber*



Ciborium of San Apollinare in Classe, at Ravenna.

Pontificalis of many other ciboria; they are generally described as of silver or decorated with silver. The ciborium in St. Sophia's, as erected by Justinian, is described by Paul the Silentiary as having four columns of silver which supported an octagonal pyramidal dome or blunt spire, crowned by a globe bearing a cross. From the arches hung rich veils woven with figures of Christ, St. Paul, St. Peter, etc.

Ciboria were constructed not only of metal, or of wood covered with metal, but of marble; the alabaster columns of the ciborium of the high-altar of St. Mark's at Venice are said to have occupied the same position in the chapel of the Greek emperor at Constantinople. They are entirely covered with subjects from Biblical history, sculptured in relief, and appear to be of as early a date as the 5th century; but perhaps the earliest ciborium now existing is one in the Church of San Apollinare in Classe, at Ravenna, which is shown by the inscription engraved upon it to have been erected between A.D. 806 and A.D. 810.

Various ornaments, as vases, crowns, and baskets (cophini) of silver, were placed as decorations upon or suspended from the ciboria; and, as has already been said, veils or curtains were attached to them; these last were withdrawn after the consecration, but before the elevation of the eucharist.

It does not appear when the use of these veils was discontinued in the Western Church; in the Eastern a screen (*εἰκονόστασις*) with doors now serves the like purpose; some of the ciboria at Rome have a ring fixed in the centre of the vault, from which it is supposed a receptacle for the host was suspended. See PERISTERIUM. No ciborium now existing at Rome seems to be of earlier date than the 12th century, but the practice of suspending such receptacles is no doubt much earlier. See BALDOCHINO.

Ciborium of the Fourteenth Century.

Ciborium is likewise a modern name for a vessel of precious metal, like a chalice or cup in shape, with a covering surmounted by a cross. It is used in the Roman Catholic Church to contain the sacrament, under the form of bread, when distributed.

Cibot, PIERRE MARTIAL, a French missionary, was born at Limoges in 1727. He studied in the College of Louis-le-Grand at Paris, and joined, when young, the society of the Jesuits. He distinguished himself by teaching philosophy. His zeal for the propagation of the faith led him to China in 1758. His description of his journey is interesting, The emperor of China made him his gardener and mathematician. Cibot wrote, in illustration of the book of Esther, a work still unprinted, consisting of three volumes, of which ample extracts have been given in the last ten volumes of *Mémoires de la Chine.* He died at Pekin, Aug. 8, 1780. See Hoefer, *Nouv. Biog. Générale*, s. v.

Ciboule, ROBERT, a French theologian and moralist, was born at Breteuil in Normandy. He was chancellor of Notre Dame at Paris, and chamberlain to pope Nicholas V, and dean of Évreux; was sent by the king to the Council of Constance, and in 1437 was among the jurists who advised the rehabilitation of the Maid of Orleans. He died in 1458, leaving several works in MS., also *La Sainte Meditation de l'Homme sur soi Même* (printed at Paris in 1510):—*La Consultation de Cibule en Faveur de la Pucelle* (printed by extracts in the edition of the *Procès*, iii, 326–328). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ciccione, ANDREA, a reputable Italian architect, who flourished in the former part of the 15th century, studied in the school of Masuccio the younger, where he obtained considerable distinction. Among other good works, he erected the famous monastery and church of Monte Oliveto. He also designed the third cloister of San Severino, in the Ionic order, and the small Church of the Pontano, near the Pietra Santa. He died about 1440. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cicé, LOUIS DE, a French Dominican missionary, lived in the beginning of the 18th century. He was apostolic vicar in China, and wrote *Acta Cantoniensia* (1700):—*Lettre aux Jésuites sur les Idolâtries de la Chine* (eod. 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Ciceri, Bernardino, a painter of Pavia, was born in 1650, and was one of the ablest scholars of Carlo Sacchi. He visited Rome to complete his studies, and on his return to Paris was much employed by the churches.

Ciceri, Paul César de, a French court-preacher, was born at Cavaillon, May 24, 1678, and died April 27, 1759, leaving *Sermons et Panégyriques* (Avignon, 1761, 6 vols. 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cichovius, NICOLAUS, a Polish Jesuit, was born in 1598. For some time he lectured on philosophy and theology at Posen, but made himself especially known by his writings against the Arians, in consequence of which no Arian was tolerated in Poland. He died at Cracow, March 27, 1669, leaving *Credo Arianorum:—Colloquium Kioviense:—Speculum Infidelitatis Arianæ:—Speculum Arianorum:—Triginta Rationes pro Avertendis Omnibus ab Contagio Arianorum.* See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Cicogna, EMANUELE ANTONIO, an Italian historian and archæologist, was born at Venice, Jan. 17, 1789, studied at Udino, became imperial procurator in 1811, and died in his native city, Feb. 22, 1868. His main work is *Inscrizioni Veneziani* (Venice, 1824–53, 6 vols.);

he also wrote, *Di Stefano Piazzone da Asola* (ibid. 1840):—*Della Famiglia Marcello* (ibid. 1841):—*Intorno alla Veneta Patrizia Famiglia Foscolo* (ibid. 1842):—*Saggio di Bibliografia Veneziana* (ibid. 1847):—*Vita e Scritti di G. Rossi* (ibid. 1852):—*Origine della Confraternita di San Giovanni Evangelista* (ibid. 1855):—*Giovanni Muslero da Ottinga* (ibid. 1855); etc. See Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cidăris is a term used to distinguish a low-crowned episcopal mitre.

Cienfuegos, Alvarez, a Spanish prelate and statesman, was born at Aguerra, in the Asturias, Feb. 27, 1657, and belonged to the Jesuit order. He was first a professor at Compostella, and afterwards at Salamanca. For some time he occupied the archiepiscopal see of Monreale; was, in 1720, cardinal priest; in 1724, president of the highest Spanish council at Vienna; in 1733, imperial minister at Rome, and, in 1735, protector of the nuns of Santa Susanna there. In 1737 he resigned his archbishopric, and died at Rome, Aug. 12, 1739. He wrote, *De Perfectionibus Christi Servatoris:—De Sapientia Dei:—De Scientia Media:—De Simonia:—Ænigma Theologicum seu Potius Ænigmatum et Obscurissimarum Quæstionum Compendium* (2 vols. fol.). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Cieza (or **Ciezar**), Miguel Geronimo, a reputable historical painter of Granada, studied under Alonso Cano, and died in the year 1677. There are several of his best works in the convent del Angel, and in the hospital Corpus Domini, at Granada.

Cignani, Carlo, an Italian painter, was born at Bologna in 1628, and studied under Battista Cairo and Albano. He was also influenced by the genius of Correggio. His greatest work is *The Assumption*, round the cupola of the Church of the Madonna del Fuoco, at Forli, which occupied him twenty years, and is one of the grandest and most remarkable works of art of the 17th century. He died at Forli, Sept. 6, 1719. The following are some of his best works: *Adam and Eve;* a *Temptation of Joseph*, in the Florentine Palazzo Arnoldi; and *Samson*, in the Bolognese Palazzo Zambeccari. See *Encyclop. Brit.* (9th ed.) s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cignani, Felice, an Italian painter, son and scholar of Carlo, was born at Bologna in the year 1660, and died in 1724. In the Church della Trinita at Bologna is a picture by him of *The Virgin and Infant, with Saints;* and an admirable picture of *St. Francis Receiving the Stigmata*, in the Cappuccini.

Cignani, Paolo, an Italian painter, nephew and scholar of Carlo, was born at Bologna in 1709, and died in 1764. There is a fine picture by him, at Savignano, of *St. Francis Appearing to St. Joseph of Copertino.*

Cignaroli, Giovanni Bettino, an Italian painter, was born at Verona in 1706; studied under Santo Prunato at Venice, and afterwards under Antonio Balestra; and died in 1770 or 1772. At Pontremoli is an admirable picture by him of *St. Francis Receiving the Stigmata;* and there is a *Flight into Egypt*, in San Antonio, at Parma. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cigoli. See Cardi.

Cihuacohuate was the snake-woman, the mother of the human race, highly venerated among the Mexicans.

Cilian. See Kilian.

Cilicia, Council of (*Concilium Ciliciense*), provincial, was held in 423, against the Pelagian heresy. Theodore of Mopsuestia, a town in this province, was condemned as one of the heads of this heresy. See Mercator Marius, p. 219; Mansi, *Concil.* iv, 473.

Cilinia, *Saint*, is the name of two early Christian women:

1. The mother of St. Remigius, archbishop of Rheims, and apostle of France. She was probably born about A.D. 400, and lived and died in Lauriniacum, where Remigius buried her. She is commemorated Oct. 21. See Migne, *Patrol. Lat.* cxxxv, 43.

2. A virgin, celebrated at Meaux. The exact date of her birth is uncertain, but she is known to have lived in the time of St. Geneviève, the patron saint of Paris, who died about 509–512. She is commemorated on October 21. See *Gall. Christ.* viii, 1675.

Cilla (or **Cille,** also **Cissa**), an English abbess, was niece of Cissa, regulus of Wessex in the reign of Kentwin (A.D. 676–685), and sister of Heane, the founder of the monastery at Abingdon. Out of her patrimonial estate she erected (about 690) a nunnery, which she named after the Holy Cross and St. Helena, at Helenstow, near the Thames, in Berkshire. Cilla presided over her foundation until her death, after which the community removed higher up the Thames, to Witham.

Cillen (**Cillian, Cillin, Killinus,** or **Killianus**) occurs frequently as a name of saints in the Irish calendars: whether the initials be C., K., or Q., the name is the same, and derived from *Cill* ("a cell"):

1. Son of Lubnen, is commemorated April 14. Colgan (*Acta Sanctorum*, 473, c. 4) enumerates him among the prelates of Saighir, where he was abbot, and gives his date as A.D. 695. See Lanigan, *Eccl. Hist. Ir.* iii, 140 sq.

2. Commemorated July 3, became abbot of Iona in A.D. 726. For some now unknown reason he was called *Droicteach*, or the Bridge-maker. He died A.D. 752. See Lanigan, *Eccl. Hist. Ir.* iii, 166, 192; Forbes, *Kal. of Scott. Saints*, p. 301.

3. Commemorated April 19, was the thirteenth abbot of Iona, and succeeded Faelan, A.D. 724. He was called *Foda* or *Fada*, the Tall, to distinguish him from his successor, Cillen Droicteach. He died in 726.

4. Bishop of Techtalani, is commemorated on May 27. When St. Patrick came to the region of Ui-Meithtire, in Ulster, he is said to have built a church at Teaghtalani and placed it in charge of bishop Cillen.

5. *Cillen Ua Colla*, abbot of Fathain Mura, now Fahan, is commemorated Jan. 3. He succeeded St. Kellach, and died about 724. See Todd and Reeves, *Mart. Doneg.* p. 7; O'Hanlan, *Irish Saints*, i, 57.

Cilley, Daniel P., a convert from heathenism under the labors of Rev. Mr. Phillips, a Free-will Baptist missionary in India, belonged to the native tribe known as the Santals. He became connected with the boarding-school at Jellasore, and was baptized, with three others, Aug. 29, 1847. He is said to have possessed more than ordinary talents, and for some time was employed in the mission as a school-teacher. A little more than a year previous to his death, having given evidence of his call to the ministry, he was received on probation as a preacher of the Gospel to his fellow-countrymen. He died at Dantoon, India, Jan. 9, 1856. See *Free-will Baptist Register*, 1857, p. 9. (J. C. S.)

Cilley, Joseph L., a Free-will Baptist minister, was born in Maine in 1804. His ministry was devoted to churches and destitute regions along the seaboard of his native state, and was attended with a good measure of success. He died at Camden, Me., June 30, 1871. See *Free-will Baptist Register*, 1873, p. 83. (J. C. S.)

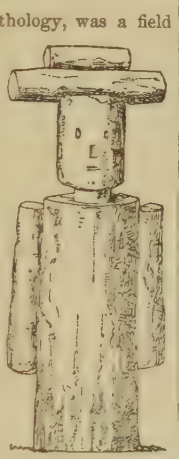
Cima, Giovanni Battista (called *il Conegliano*), an Italian painter, was born in 1460 at Conegliano, near Trevigi, in the state of Venice, and practiced the art from 1489 to 1541. One of his best works is now in the

Louvre, at Paris, *The Virgin and Infant, Receiving the Homage of Several Saints*. His *Descent from the Cross*, in San Niccolo, at Carpi, is considered very good. In San Giovanni, at Venice, is a fine picture by him of *The Baptism of Christ*. Some of the altar-pieces attributed to him may belong to his son Carlo.

Cimabue, Giovanni Gualtieri, an Italian painter, was born at Florence in 1240. He seems to have rescued the art from its gross and barbarous state, so that he has been called the father of modern painters. He learned his peculiar skill from some Greek artists who were employed in the Church of Santa Maria Novella. His productions, at that time, were regarded with the greatest astonishment, and when he had finished his picture of the *Virgin*, the Florentines carried it in procession to the above-named church. Few of his works have remained to the present day. However, in Santa Croce, at Florence, is still preserved his *St. Francis*, and in San Stefano his *St. Cecilia*. Cimabue died in 1310. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cimarelli, Vincente Maria, an Italian historian and Dominican priest, was born at Corinaldo, in the duchy of Urbino, in the beginning of the 17th century. He taught theology, was inquisitor in different states, and died at Brescia in 1660, leaving *Resolutiones Physicæ et Morales* (Brescia, 1640) :—*Istoria Della Stato d' Urbino da' Senoni* (ibid. 1642). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cimoyok, in Lithuanian mythology, was a field and forest god among the ancient inhabitants of the coast of the Baltic sea. He was considered one of the wise, good deities, and statues were erected for him, mostly under elder bushes, which were thought to be the dwelling-places of good spirits.



Rude Figure of Cimoyok.

Cinauc. See Cynog.

Cincinnato, Romolo, an Italian painter, was born at Florence about 1525, and studied under Francesco Salviati. In 1567 he was invited by Philip II to Spain, where he passed the greater part of his life. His principal works are in the Escurial, where he painted the great cloister in fresco, and in the church two pictures, of St. Jerome, reading, and the same saint preaching to his disciples. He died at Madrid in 1600 (or 1593). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Cincture is (1) a band or girdle; (2) the flat band, usually about three yards long and four inches broad, used to confine the clerical cassock round the waist. It is made of silk, serge, or stuff, and is commonly fringed at the ends with silk fringe. See Cingulum.

Cinebert. See Cynebert.

Cinehard. See Cyneheard.

Cinewlf (Cinewulfus). See Cynewulf.

Cingalese Version. See Singhalese.

Cingislus. See Cengille.

Cingŭlum (*a girdle*). The alb is gathered in at the waist by the belt, ornamented at its ends with a fringe or tassels. This was commonly made of white thread, twisted in some cases, but in others flat, like a band. Among the inventories of the larger mediæval churches, however, many are mentioned of silk, adorned with gold, and jewelled. If like a cord, it was made fast round the loins by a knot; if otherwise, with a buckle, and the fringed or tasselled ends hung down on the cleric's left side. See Cincture.

Cinna (Cinne, or **Cinnia**), *Saint*, a virgin, is commemorated on February 1. As she persistently refused to marry Corburac, her father, Eochaidh, at last permitted her to be with St. Patrick, who gave her the veil of chastity about A.D. 480, and committed her to the care of Cethuberis, in the monastery of Druimduchan, where she remained till death.

Cinnauc. See Cynog.

Cinnera. See Cainner.

Cinq-Arbres. See Quinquarboreus.

Cinthila, a king of the Goths, brother and successor of king Sisenand, assisted at the fifth council of Toledo, the decrees of which he confirmed. The canons made at this council were intended for the benefit of Cinthila and his race. On Jan. 9, 638, he convoked the sixth council of Toledo, at which nineteen canons were made. They commence with a profession of faith, in which forty-seven bishops and five absent deputies, Silva, bishop of Narbonne, being at the head, acknowledge the procession of the Holy Spirit from the Father and the Son.—Smith, *Dict. of Christ. Biog.* s. v.

Cio Concioa, in Lamaian mythology, is the second person in the trinity which the Lamaites recognise. Cio, as an animal and man, went through a thousand gradations of transmigration until he reached the highest stage of perfection. This happened in the fifth age of the world's existence. Lhamoghiuprul had married, after the requisite consecration by a Lahen (blessed spirit), king Sazan. Cio Concioa chose to be born in the body of this nymph. The birth took place through her right side without an opening being noticeable. The newly born child immediately made seven leaps towards the four corners of the heavens. Four of these seven were made towards the west, which signified that he would bless that quarter. The earth quaked for joy six times, and bowed itself before him; a pure, shining light (called Xaka) encircled the babe, lighted up the æther, and cast its light through the infant's body, so that it shone with the brightness of the sun. The Lahen descended from the heavens, worshipped, and presented it with delightfully scented gifts; a lukewarm rain came from the clouds and washed the boy, whereupon he was consecrated to the god Lhura. This happened in the city of Shershiasgi, on the banks of the Ganges, where a holy ascetic prophesied to the child that he would lead a pure, blessed life. Cio had been instructed by the angels in all things. No one on earth could teach him anything more. He himself instructed many scholars in divine wisdom. He took two wives, Sazoma and Traziema, and settled in a wilderness, where many pupils collected about him, whom he taught the true religion. He even reformed by his holiness and wisdom thousands of dæmons, so that they turned from the evil to the good; and also showed the way to heaven, and converted an infinite number of nations to his doctrines. The whole Lama religion owes to him its existence. After living eight hundred years, the Lahen took Cio into heaven; also both his wives and more than five hundred female slaves had part in his blessedness; the rest went to a lower heaven. When he left the earth it quaked out of fright, and a fearful darkness of the sun, lasting three days, covered the whole world.

Ciolstan, a presbyter, attests a charter of Ethelheard, archbishop of Canterbury, A.D. 805 (Haddan and Stubbs, *Councils*, iii, 555).

Ciquard, François, a Roman Catholic missionary, was born at Clermont, France, ordained in 1779, became a Sulpician missionary among the Indians of Maine in 1792, and died in Montreal, Canada. See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, p. 70.

Cirba, Councils of. See African Councils.

Circassians, Religion of the. This interesting people inhabit the mountain valleys in the northern declivities of the Caucasus. Their faith is a mixture of Mohammedanism, Paganism, and Christianity. The first of these is the prevailing belief, and is found mingled with remnants of the others. An attempt was early made to introduce Christianity, but without success, further than the erection of a few wooden crosses here and there. When passing these the natives stop and make an obeisance. They also observe a feast in the month of October, in which they present certain cakes and utter their invocations. This feast, they allege, was anciently instituted in honor of the mother of Jesus. They still observe pagan festivals, and offer sacrifices to Seoseres for a plentiful harvest, to Tschiblé (the god of thunder, war, and justice) for victories gained, to Thleps (the god of fire), to Isosserisch (the god of wind and water), to Mesitcha, Sekutcha, Pekoasch, Achin, and others. See Longworth, *A Year among the Circassians;* Bell, *Journal of a Residence in Circassia.*

Circe, in Greek mythology, a mighty sorceress, was the daughter of the god of the sun and of Perse, sister of Æetes, the king of Colchis. Her father carried her from Colchis towards the west, and placed her on an island in the neighborhood of Italy, which the sorceress soon changed to an enchanting spot. In a beautiful valley she lived, in a palace sparkling with gold and jewels; lions and wolves, which she had tamed, guarded her residence, and golden-haired nymphs, goddesses, such as she was, were her servants. When Ulysses, in his wanderings, came thither, he sent a part of his crew on shore to explore the island. Eurylochus, the leader, prudently remained at a distance, and thus escaped sharing the lot which fell to the rest. They were changed into swine, and fed on acorns. Ulysses now went himself to the dangerous sorceress. Mercury had given him a preventive against her witchery. Circe was taken by surprise when she discovered that her charm did not affect him, and she thereupon swore not to injure him nor his friends, to liberate the latter, and to share her kingdom and her love with him. One year Ulysses lived there, and Circe bore to him a son, Agrius. Latinus, Telegonus, and Cassiphone are also mentioned as her children. Now Ulysses longed for home, but Circe first sent him to Hades to ask the advice of the shade Tiresias. During Ulysses' stay with her, Calchus, the king of the Danians, whom she had formerly favored, came to her, but was changed into a swine, and only at the entreaties of the Danians was he restored, on condition of never returning again to the island. Telemachus came, seeking his father, and married her daughter Cassiphone; but becoming angry with Circe, he killed her, and was therefore killed by his wife.

Diodorus relates the story as follows: Helios had two sons, Æetes and Perses, who became kings of Colchis and Taurica respectively. Hecate, the daughter of Perses, married Æetes, and gave birth to Circe and Medea, and one son, Ægialeus. Circe was occupied in the discovery of various poisons. The king of the Scythians took her in marriage, but her very first act was to poison her husband, and to take forcible possession of the kingdom. She was driven from the throne, and fled, with her women, to an uninhabited island.

Circignani, Antonio, an Italian painter, son and scholar of Niccolo, was born at Pomerance in the year 1560, and assisted his father in his works at Rome. He painted several pictures of *The Life of St. Albert,* for the Carmelite church of Santa Maria; also several subjects in the life of the Virgin, in La Madonna della Consolazione. He died in the year 1620.

Circuĭti were the same as Agnostici (q. v.).

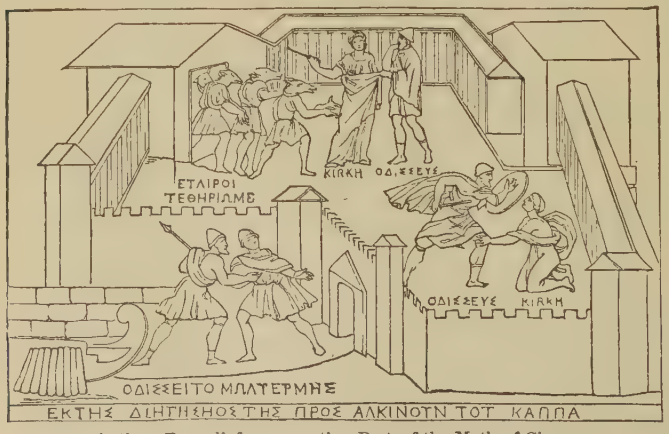
Circuitōrès, synonymous with Circumcelliones. See Donatists.

Circumcision, Festival of the, is the octave of Christmas. We present some further particulars on this subject:

"Its present name does not date earlier than the 6th or 7th century, and commemorates the shedding of our Lord's infant blood in conformity with the Mosaic law. The festival was established in the time of Leo the Great, but its occurrence on Jan. 1 is not mentioned before the Council of Tours, held in 567. It is marked in the ancient calendars, and in the martyrology of Jerome, Bede, and Usuard. The 'Sacramentary' of St. Gregory defines it 'in the Lord's octave.' The day was fixed in order to efface the relics of pagan superstition; and so in ancient missals two masses are appointed, one being called the mass to divert from idols. A fast was also observed at Milan and elsewhere, until the 9th century. In 578 the Council of Auxerre prohibited Christians from disguising themselves as stags or calves on the calends of January, and a penitential of Angers enjoined three years' penance for a similar offence. The second Council of Tours, in 567, required all priests and monks to have public prayer in church on this day; and the Council of Trullo forbade the observance of the calends."

CIRCUMCISION, The Great, is a name sometimes applied by early Christian writers to the ordinance of baptism, because it takes the place of circumcision, and is the seal of the Christian covenant, as that was the seal of the covenant made with Abraham.

Cirey, Jean de, a French Cistercian of Dijon, flourished in the 15th century. In 1476 he became abbot of the monastery Balern, in Burgundy; attended in 1477 the synod held at Orleans, and in 1478 that held at Tours. He died Dec. 27, 1503, leaving *Capitulum Generale Cisterciense* (Dijon, 1490):—*Privilegia Ordinis Cisterciï* (ibid. 1491, 1630); and some other works. See Jöcher, *Allgemeines Gelehrten-Lexikon,* s. v.; De Visch, *Bibliotheca Scriptorum Ordinis Cisterciensis;* Hoefer, *Nouv. Biog. Générale,* s. v. (B. P.)



Antique Bas-relief, representing Part of the Myth of Circe.

In the lower left corner we see Ulysses just landed, and receiving from Mercury the plant Moly, as a preventive against enchantment. In the right Ulysses is shown threatening Circe with death. In the upper portion Circe restores Ulysses' men to their human form.

Cirinus. See Cyrinus.

Cirta, Councils of (*Concilium Cirtense*). This was a town in Numidia where two provincial synods were held:

I. In 305 (or 303), to fill up the vacant bishopric of Cirta. Secundus, the primate of Numidia, presided, and drew from eleven or twelve of the bishops present a confession that they

had been guilty of betraying the sacred books during the persecution. The better to understand their crime, it must be borne in mind that, during the Diocletian persecution, an edict was promulgated, ordering the destruction of the churches, and obliging the magistrates everywhere to take from the bishops and priests of the Church their copies of the Holy Scriptures. This edict was executed with the greatest rigor in Numidia; the magistrates themselves entered into the churches, and into the houses of the bishops and clergy, to search for the Scriptures, that they might burn them, threatening with the penalty of death all who refused to discover them. Many of the Christians were content to suffer any torment, and death itself, rather than betray them; but there were some, not merely among the lower orders of ecclesiastics, but also among the priests, and even bishops, who, through fear of death, were guilty of delivering up the sacred volumes: such were styled "Traditores." At Cirta there were, unhappily, many bishops and others of the clergy who had shown a miserable example of cowardice. After the bishops had confessed their sin in the council, Secundus gave them absolution.

Silvanus, a subdeacon, who had also been a traditor, was elected to the bishopric. See Labbe, *Concil.* i, 936.

II. In 412, in the month of June, under Silvanus, primate of Numidia, assisted by several bishops of the province and Augustine, upon the subject of the Donatists, who, finding themselves entirely worsted in the conference of Carthage, spread abroad a report, to cover the shame of their defeat, that Marcellinus, the judge of the conference, had been bribed by the Catholics, and that the Donatists had not been permitted a fair hearing. The fathers wrote a letter, dictated by Augustine, in which these calumnies are refuted. See Labbe, *Concil.* ii, 1518.

Cisara (**Cisa**, also **Ciris**), in the mythology of the Wends and Slavs, was a goddess of the fruitful earth, who is believed to be identical with *Ceres*, and was worshipped by the Rhœtians, Vindelicians, Sorbiatians, also in Saxony, where the city Zeitz was named after her. In the vicinity of Augsburg she had a sacred wood, where her festivals were celebrated and sacrifices offered. The name of this mother of all the wise comes from the Slavonic *Ziza* (the breast).

Cisholm, James, a Scotch prelate, was chaplain to king James III, and was advanced to the see of Dunblane in 1486, but was not consecrated until 1487. He occupied this see about forty years, and resigned in 1527. He was living in 1533. See Keith, *Scottish Bishops*, p. 178.

Cisholm, William, a Scotch prelate, was, during the lifetime of his uncle William, constituted coadjutor and future successor in the see of Dunblane, in 1564. He was much employed by the queen in civil and public affairs. He was also one of the commissioners for the divorcing of the earl of Bothwell from lady Jane Gordon. He went to France, where it is said he was made bishop of Vaison. He died a Carthusian at Grenoble. See Keith, *Scottish Bishops*, p. 180.

Cissa (**Cyssa**, or **Cysse**) is the name of two persons in the early history of Christian Britain:

1. A regulus in the reign of Kentwin, king of the West Saxons (A.D. 676–685), having authority over what is now Wiltshire and the greater part of Berkshire. He was a benefactor of Abingdon monastery, founded by his nephew Heane, and there he was buried.

2. An anchorite at Croyland, in the earlier part of the 8th century.

Cistæ were small chests or boxes which, among the ancient Greeks, were carried in procession in the festivals of Demeter and Dionysus. In these chests were certain utensils used in the worship of those deities.

Cistercians. In the following article we add some particulars respecting this order, especially in Great Britain:

"They came to England and settled at Waverley in 1128. From their eminent refounder, Bernard of Clairvaux, in 1113, they were often called *Bernardines*. They were distinguished by their silence, austerity, labor in the field, their gray or white habit, and dislike of ornament in their buildings. They erected their abbeys in lonely places, usually well-wooded and watered valleys, far away from human habitation, and were principally noted for their success as graziers, shepherds, and farmers. The short choir, the transeptal aisle, divided into certain chapels, the low central tower, the grisaille glass in the windows, the solitary bell, the absence of tessellated pavements, pictures, mural color, and many lights in their churches; the regular and almost invariable arrangement of the conventual buildings, with the dormitory at the eastern side of the cloister, communicating with the transept by a flight of stairs; the refectory set at right angles to the cloister; the chapter-house divided into aisles, except at Margam in Wales, are unfailing notes of the houses of the order. There were, in later days, modifications of this extreme rigor in the towers of Fountains and Furness, and noble choirs of the former church, Rievaulx, and Sallay; in the exceptional apse of Beaulieu, and the chevet of Croxden, with its crown of radiating chapels and the use of stained glass and armorial tiles. But in general the character of extreme simplicity, verging on baldness, was preserved. Only one abbey church, that of Scarborough, remains in use; the rest are in ruins or destroyed. At Buildwas, Jorevalle, Melrose, Byland, Rievaulx, Ford, Merevale, Boyle, Tintern, Lilleshall, Kirkstall, and Netley, it is still possible to trace the ground-plan, or reconstruct the arrangement of the ancient buildings. The absence of an eastern lady chapel in England is always observable. No such adjunct was ever built, because the entire church was dedicated to St. Mary. The square east end may be said to have been universal in England, for there were but two instances to the contrary; but, with the exception of Citeaux, which was square-ended, the finest minsters on the Continent presented an apse or chevet. The triforium story was rare in England."

Cistercian Monk—City Dress.

Citation is a summons formally served upon a person charged with an offence, at the instance of an ecclesiastical judge or court, requiring him to appear on a certain day, at a certain place, to answer the complaint made against him.

Cithīnus was one of the "martyres Scillitani" at Carthage, commemorated July 17 in the calendars of Carthage, Bede, old Roman, and that of Usuard.

Citlalicue, in Mexican mythology, was a goddess to whom was attributed the protection of the world.

Citlallatonak, in Mexican mythology, was an ancient mighty god of the tribes of the Andes, the husband of Citlalicue. A magnificent city was their residence, from which they had a watchful eye over the people and the world. They had many children.

Citraga, in the religion of India, was a hieroglyphic sign marked on the breast or forehead to show the sect to which one belonged.

Citta (*Di Castello*), Francesco da, an Italian artist of the 16th century, studied under Pietro Perugino. He painted in the chapel of Bernardino, in Ara Cœli, at Rome. In the Church of the Conventuali, at Citta di Castello, is a fine altar-piece by him, representing *The Annunciation*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Cittadini, Pietro Francesco (called *il Milanese*), an Italian painter, was born at Milan about 1616, studied under Guido, and died at Bologna in 1681. The following are some of his principal works in Bologna: *The Stoning of Stephen; Christ Praying in the Garden; The Flagellation*, in the Church of San Stefano. There is a fine picture by him in the Church of Santa Agata, of that saint. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Cittīnus, a Numidian bishop, is addressed by Cyprian (*Epist.* 170).

Citu, in the religion of the Andes tribes, was a festival of purification, especially among the Peruvians. A fast, lasting twenty-four hours, and a bath preceded this festival. At its celebration four servants of the sun were consecrated by the Inca.

Civaux, François, a French martyr, was secretary to the French ambassador in England in Queen Mary's time, and being desirous to hear the word of God, went to Geneva. He was also secretary to the senate or council of Geneva, where he continued one year. He then went to Dijon. The priest at this place preached certain doctrines which Civaux could not believe, and he reasoned with him in a friendly way, showing him by the Scriptures where he erred. This offended the priest, and he had him taken to prison. In seven days after, Civaux was brought to the place of execution, where first he was strangled, and then burned, at Paris, in 1559. See Fox, *Acts and Monuments*, iv, 444.

Civerchio, Vincente (called *il Vecchio di Crema*), an Italian painter, was born at Crema, in Lombardy, and flourished from 1500 to 1535. In the cathedral of Crema is a picture by this master, representing *Justice and Temperance*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Ciwa, an early Welsh saint, was a patron of Llangwig, otherwise Llanguke, in Glamorganshire (Rees, *Welsh Saints*, p. 307).

Cizemsky, Andrew Remi, a Polish theologian of the Franciscan order, lived in the latter part of the 17th century, and wrote *Laurus Triumphalis Poloniæ a Suecis*, etc. (Cracow, 1660). See Hoefer, *Nouv. Biog. Générale*, s. v.

Claes, Guillaume Marcel, a Flemish theologian, was born at Gheel, in Brabant, Oct. 8, 1658. He was professor of morals at the University of Louvain, and died in 1710, leaving a valuable work, *Ethica seu Moralis* (Louvain, 1702, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Claeson, Anders Magnus, a Swedish Baptist minister, was born in 1831. He was converted in early youth, and while studying at Linköping, in 1857, in order to fit himself to become a school-teacher, opened a Sunday-school, which was such an innovation upon the old order of things that it awakened no small amount of opposition in the community. Having received an appointment from the American Baptist Publication Society, as one of its colporteurs in Sweden, he served them in that capacity from 1859 to 1866, and amid much persecution may be said to have laid the foundation for the Smoland Association of Baptist Churches. He died Jan. 23, 1881. See *National Baptist*, March 24, 1881. (J. C. S.)

Claessen, Dietrich Siegfried, a Reformed theologian of Germany, was born at Frankfort-on-the-Oder, Nov. 4, 1685. He studied at his native place and at Leyden, was in 1713 rector of the Friedrichs-Werder Gymnasium at Berlin, in 1715 preacher of the Reformed Church, as well as court and cathedral preacher there. In 1720 he was called as professor of theology to his native place, where he was also made doctor of theology. He died at Herborn in 1743, leaving *Animadversiones Philologico-Theologicæ: — De Encæniis Judæorum: — De Existentia Dei*. See Neubauer, *Nachrichten von jetztlebenden Gottesgelehrten*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Claessoon, Arnold (called by Dutch writers *Aart Klaaszoon*, or *Aartgen van Leyden*), a Dutch historical painter, was born at Leyden in 1498, studied under Engelbrechsten, and died in 1564. There are two pictures by him, much praised, at Leyden, representing *The Crucifixion*, and *Christ Bearing his Cross*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Rose, *Gen. Biog. Dict.* s. v.

Clagett, Nicholas (1), an English divine, was born at Canterbury in 1607, and in 1628 entered Merton College, Oxford, where, in 1631, he took his degree of A.B. In 1636 he became vicar of Melbourne, in Dorsetshire, and some years later was elected minister at St. Mary's Church, in Bury St. Edmunds, Suffolk. He died Sept. 12, 1663, having published *The Abuses of God's Grace* (1659, 4to).

Clagett, Nicholas (2), D.D., an English divine, was born in May, 1654, and was educated at the free school of Bury St. Edmunds, under Mr. Edward Luds. He took his degree in the arts from Christ College, Cambridge, Jan. 12, 1671. In March, 1680, he was made pastor at St. Mary's, in Bury St. Edmunds; Feb. 1, 1683, he was instituted to the rectory of Thurlo parva; June 14, 1699, he was collated to the archdeaconry of Sudbury, and in March, 1707, he was instituted to the rectory of Hitcham, in Suffolk. He died Jan. 30, 1726 or 1727, leaving some single *Sermons*, a pamphlet entitled *A Persuasive to an Ingenious Trial of Opinions in Religion* (Lond. 1685, 4to), and *The Accomplishment of Scripture Prophecies* (ibid. 1710, 8vo).

Clagett, Nicholas (3), D.D., an English prelate, son of the preceding, became archdeacon of Buckingham in 1722, dean of Rochester in 1724, was consecrated bishop of St. David's, Jan. 23, 1732, and translated to the see of Exeter in 1742. He became at the same time prebendary and archdeacon of Exeter, and died Dec. 8, 1746, leaving several single *Sermons*. See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Claggett, Erastus Baldwin, a Congregational minister, was born in Newport, N. H., May 9, 1815. He received his preparatory education at Kimball Union Academy, was a student in Dartmouth College, and graduated from Andover Theological Seminary in 1844. He was ordained at Lyndeborough, N. H., Sept. 30, 1846, where he remained until Sept. 20, 1870, then became acting pastor at New Fairfield, Conn., in October of that year, and remained as such until his death, May 16, 1877. He published, in the *Congregational Quarterly* for 1864, a *History of the Union Association*. (W. P. S.)

Clair, *Saint*. See Clarus.

Claire, *Saint*. See Clare.

Clairé, Martin, a French poet, born at Saint-Valery-sur-Mer in 1612, joined the Jesuits, and died at La Flèche, May 25, 1690, leaving *Hymni Ecclesiastici Novo Cultu Adornati* (Paris, 1673, with additions). See Hoefer, *Nouv. Biog. Générale*, s. v.

Clajus (or **Clay**), **Christian**, a Lutheran theologian of Germany, who died in 1723 while pastor at Falkenstein, is the author of *Disp. de Recto usu Rationis* (Leipsic, 1696): — *De Rege Agrippa Act. xxv, xxvi* (ibid. eod.): — *De Die Parasceves* (ibid. 1697). See Winer, *Handbuch der theol. Lit.* i, 618; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Clajus (or **Clay**), **Johann** (*the elder*), a Lutheran theologian of Germany, was born at Herzberg, in Saxony, in 1533. He studied at Grimma and Leipsic, was at first rector at Goldberg, then at Nordhausen, and finally pastor at Bendeleben, where he died April 11,

1592. He published *Elementa Linguæ Ebraicæ* (Wittenberg, 1573, a. o.):—*Libri Tres Prosodiæ Latinorum, Græcorum, et Hebræorum* (ibid. 1614):—*Ecclesiastes Salomonis Carmine Redditus et Enarratus* (ibid. 1583). He also translated into Hebrew the gospels and epistles for the Christian year, the Augsburg Confession, and forty-one hymns. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 180; Steinschneider, *Bibliographisches Handbuch*, p. 35; Perschmann, *Johannes Clajus des Aeltern Leben und Schriften* (Nordhausen, 1874); Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clamacteria, in ecclesiastical technology, are little bells attached to "crowns of light" or chandeliers. See Corona Lucis.

Clamenges (Claminges, or Clémangis), Matthieu Nicolas de, a French theologian, was born about 1360, in the village of Clamenges (*Clemangia*), near Châlons, in Champagne. He went to Paris at the age of twelve, and was admitted to the College of Navarre, of which his uncle, Pierre de Clamenges, a celebrated physician, was master. There he distinguished himself by his poetry. In 1393 he became rector of the Academy at Paris. In 1394 he presented a treatise on the royal authority, which caused a conflict between the University of Paris and the government of Charles VI, in consequence of which the schools were closed for some time. It is said that this conflict even caused the death of pope Clement VII. His successor, Benedict XIII, made Clamenges his secretary. But in 1408 a bull of excommunication was sent forth by the pope against Charles VI, in consequence of which Clamenges was obliged to spend several years in Tuscany, in the Abbey of Vallombrosa. After this, however, he went back to France, and was successively treasurer of Langres, cantor and archdeacon of Bayeux. He spent his last years at the College of Navarre, and died there about 1440, leaving a number of works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

Clanahan, Samuel, a Scotch clergyman, was born July 17, 1779; educated at the parish school; studied at the universities of Glasgow and Edinburgh; was licensed to preach in 1805; became tutor in the family of Robert Hathorn Stewart in 1806; was presented to the living at Glasserton in 1813, and ordained, and died Feb. 27, 1849. He was a man of few words, sententious, witty, fond of playfulness, modest, and diffident. See *Fasti Eccles. Scoticanæ*, i, 732.

Clancularii were a Christian sect which arose after the Reformation in the 16th century. They attached very little importance to the sacraments, alleging that if religion was seated in the heart there was no need of any outward expression of it.

Clancy, John, a Presbyterian minister, was born at Johnstown, N. Y., March 26, 1793. He was prepared for college by Rev. Dr. Yale of Kingsborough, and graduated from Middlebury College in 1818; taught one year in the academy at Castleton; graduated from Andover Theological Seminary in 1822, and the following year was city missionary in Boston. He was licensed to preach by the Londonderry Presbytery in 1822, went to Virginia as missionary, and continued one year. In 1825 he became pastor at Charlton, N. Y., and remained sixteen years. After this he supplied the Congregational Church at Belchertown, Mass., until 1846, when he returned to his old charge in Charlton, and remained there six years, supplying also the Presbyterian Church at Princetown one year, and the Church of Hamilton Union of Guilderland five years. In 1855 he became pastor of the Reformed Dutch Church in M...aville, Montgomery Co., N. Y., remaining until 1860, when he removed to Schenectady, supplying various churches in the vicinity, and preaching six months at Little Falls. He served faithfully and efficiently as clerk of the presbytery for twenty years. Enfeebled by age, he was obliged to retire from active duty, and many persons have said they never saw a happier old man. He died in Schenectady, Sept. 9, 1876. (W. P. S.)

Clannie, Hugh, a Scotch clergyman, took his degree at Edinburgh University in 1675; was called to the living at Kirkbean in 1687, and ordained; was a member of the assemblies of 1690 and 1692, and deposed in 1696 for drunkenness. He was banished in 1713 for marrying persons irregularly. He afterwards joined the "Levellers," a party which arose in Galway, in 1724, to take the government into their own hands, and he, being the only learned person among them, was employed to draw up their papers. He published, in 1698, in Latin, an account of his party. There is no further record of him. See *Fasti Eccles. Scoticanæ*, i, 584.

Clap, Nathaniel, a Congregational minister, was born at Dorchester, Mass., in January, 1668, and graduated from Harvard College in 1690. He began his work as a minister in Newport, R. I., in 1695. After many trials of faith and patience a Church was formed, of which he was ordained the pastor, Nov. 3, 1720. He preached there about half a century, and died Oct. 30, 1745. He was a saintly and patriarchal man, but never married. The celebrated dean Berkeley said of him, "Before I saw father Clap, I thought the bishop of Rome had the gravest aspect of any man I ever saw, but really the minister of Newport has a more venerable appearance." He published only a *Sermon* (1715). See Callender, *Funeral Sermons;* Whitefield, *Journal.* (J. C. S.)

Clap, Thomas, an eminent Congregational divine, was born at Scituate, Mass., June 26, 1703. While attending Harvard University, where he graduated in 1722, he made a profession of religion. He was ordained pastor over the Congregational Church in Windham, Conn., in 1726, and continued there until 1739, when he assumed the presidency of Yale College, being installed into his new office April 2, 1740. He resigned in 1766, and died at the home of his youth, Jan. 7, 1767. "President Clap was a man of marked qualities, strong mental powers, clear perception, solid judgment; though sometimes turned aside by prejudice, as in the case of Whitefield. He was a good scholar, an instructive preacher, Calvinistic in doctrine, not fond of parade, peaceful in death." He published a *History of Yale College*, a number of *Sermons, Essays*, etc., and had gathered materials for a history of Connecticut. See *Cong. Quarterly*, 1861, p. 262.

Claparède, David, an eminent Reformed theologian of Switzerland, was born in 1727 at Geneva, where he was ordained in 1751. Having returned from his travels in Holland and England, he was appointed pastor at his native place in 1761, and two years later was also elected professor of theology. He occupied the pulpit from 1761 to 1790, and the professor's chair from 1763 to 1798. He published only one great work, *Considérations sur les Miracles de l'Évangile* (Geneva, 1765; translated into English and German), besides twenty-six *Dissertations*, published from time to time. He died in 1801. Claparède was an eloquent preacher, a stanch reformer, and an able divine. A selection of his sermons was published in 1805. See Senebier, *Histoire Littéraire de Genève*, iii; Haag, *La France Protestante*, iii; Sayous, *Le Dix-huitième Siècle à l'Étranger*, i; Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; Winer, *Handbuch der theol. Lit.* i, 393. (B. P.)

Clapham, Samuel, an English clergyman who died in 1830, aged seventy-six, published, under the name of "Theophilus St. John," *Original Sermons* (1790):—*Practical Sermons* (1803, 2 vols.):—*Charges of Massillon*, from the French (1805):—*Points of Sessions Law* (1818, 2 vols.):—*The Pentateuch, or The Five Books of Moses*, illustrated (1818), and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Claphius (or **Elaphius**). A letter exists ad-

dressed to him about A.D. 477, from Sidonius Apollinaris, bishop of Clermont, in the 5th century. Sidonius promises to go to Rouergue to dedicate a church which Claphius had built, and expresses a great desire to see him some day bishop of it, when God should have allayed the persecution of the Visigoths.

Clapp, Andrew Josiah, a Congregational minister, was born in Massachusetts in 1833. He graduated from Amherst College in 1858, and from Andover Theological Seminary in 1861; was ordained Feb. 19, 1862, and was stated supply at Shutesbury, Mass., from 1862 until his death, Sept. 13, 1863. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 218.

Clapp, Caleb, a Protestant Episcopal clergyman, was made rector of the Church of the Nativity, in New York city, not long after his graduation from the General Theological Seminary, and was connected with that Church for many years. He died Jan. 29, 1878, aged sixty-seven years. See *Prot. Episc. Almanac*, 1879, p. 168.

Clapp, Joel, D.D., an eminent minister of the Protestant Episcopal Church, was born at Montgomery, Vt., Sept. 4, 1793. His father, captain Joshua Clapp, was one of two brothers, both of whom served through the war of the Revolution. The father moved from Worcester County, Mass., to Montgomery, Vt., and for two years his family was the only one in town, Joel being the first child born there. In 1810 he entered the University of Vermont, at Burlington, but the death of his father in the fall of 1811 compelled him to leave. After being admitted to practice law he relinquished it and studied theology. In 1818 he was ordained deacon, and priest in the following year. Soon after his ordination he organized three parishes in Montgomery, Berkshire, and Shelburne, and became rector of Trinity Church, in the last named, Oct. 27, 1819. For eight years he devoted himself to this parish, performing, in addition, a vast amount of missionary work. In 1828 he resigned his charge in Shelburne, and officiated alternately at Bethel and Woodstock. In 1832 he accepted a call to Gardiner, Me., remaining eight years, and during that period was delegate from that diocese to the General Convention. In 1840 he was again rector of the Church in Woodstock, and in 1848 became pastor at Bellows Falls. He removed, in 1858, to the diocese of New York, and was instituted rector of St. Philip's, Philipstown. Having accepted the post of chaplain and superintendent of the Home for the Aged and Orphans, at Brooklyn, in January, 1860, his health proved unequal to its duties, and he withdrew to the rectorship of the parishes of Montgomery and Berkshire, Vt., a short time before his death, which occurred at Claremont, N. H., Feb. 24, 1861. Dr. Clapp represented the diocese in seven sessions of the General Convention; was thirteen years secretary of the Diocesan Convention; seven years president of the Standing Committee, and in 1848 was appointed one of the Board of Agents for the management of its lands in Vermont by the Society for the Propagation of the Gospel in Foreign Parts. His mental endowments were rather solid than brilliant; he was a man of extraordinary candor, was a most judicious counsellor. See *Amer. Quar. Church Rev.* 1861, p. 386.

Clapp, Margaret, wife of Allen Clapp of Philadelphia, was a minister of the Society of Friends (Orthodox). She died March 7, 1835, aged fifty-nine years. See *The Friend*, viii, 200.

Clapp, Sumner Gallup, a Congregational minister, was born at Easthampton, Mass., March 10, 1800. He graduated from Yale College in 1822, taught at the academy in New Castle, Me., for two years following, and graduated from Andover Theological Seminary in 1827. He was ordained pastor of the Church in Enfield, Mass., Jan. 9, 1828. In 1834, by appointment of the Hampshire Association, he did missionary service for three months in Canada East. In 1837 he was installed at Cabotville, now Chicopee, from which he was dismissed, Jan. 22, 1850. After preaching three months in Orono, Me., he began preaching in St. Johnsbury, Vt., in November, 1850, in which place he was installed pastor of the South Church, Jan. 14, 1852, and was dismissed in 1855. In October of that year he became pastor in Sturbridge, Mass., and retired from the position in 1862. In 1864 and 1865 he was acting pastor at Lyndon, Vt., after which he ceased from the active ministry, and resided at Dorchester, Mass. He died in Boston, Jan. 26, 1869. See *Cong. Quarterly*, 1869, p. 300.

Clapp, Theodore, a Universalist minister, was born at Easthampton, Mass., in 1782. He studied at Williams College, but graduated from Yale in 1814; pursued his theological researches for one year at Andover, and was licensed as a Presbyterian minister in 1817. In 1822 he was ordained pastor of the First Presbyterian Church of New Orleans, where he acquired great celebrity as a pulpit orator. Some ten or twelve years later he was deposed from his Church office for heresy, and was afterwards known as an independent minister, cherishing Unitarian and Universalist opinions, but continued to occupy his former pulpit in New Orleans for ten years more, when he retired to Louisville, where he died, May 16, 1866. See *Universalist Register*, 1867, p. 73.

Clapp, Warren Benjamin, a Baptist minister, was born in New York city in 1827. He graduated from Brown University in 1848, from the Rochester Theological Seminary in 1855, and was ordained at Dover, N. H., in 1856, where he remained six years. He was stated supply at Milford from 1863 to 1865, and died at Wappinger's Falls, N. Y., Sept. 27, 1865. See *Gen. Cat. of Rochester Theol. Sem.* p. 12. (J. C. S.)

Clapp, William Thompson, a Congregational minister, was born at Hudson, O., April 12, 1838. In the winter of 1853–4 he was converted; in 1857 graduated at the Western Reserve College, and in 1862 at Union Theological Seminary, N. Y. The next year he remained at home, in Hudson, studying, and preaching in the Presbyterian Church at Streetsborough. He was ordained pastor of the Congregational Church in Edinburg, O., in 1864, and died there March 18, 1865. He was a clear, earnest, and elegant preacher. His sermons were prepared with great care, but he cared for nothing except to do good in the name of Christ. See *Cong. Quarterly*, 1865, p. 425.

Clapperton, John (1), a Scotch clergyman, was appointed, in 1570, the first minister of the Reformed faith at Livingston, and was transferred to Hutton in 1571 as the first Protestant minister at that place. He was a member of the convention at Leith in 1572. In 1574 three other places were added to his charge. He was transferred to Lenuel (now Coldstream) in 1576; appointed visitor of Merce and Lammermuir several times, and in 1583 was visitor from Forth to Berwick. In 1584 he was arrested and taken to Edinburgh for not giving obedience to his Ordinary. He was chosen constant moderator of the presbytery in 1606, but the synod required him to resign that office. He was a member of sixteen general assemblies, and died in 1617. Calderwood says, "He was ambitious, and ready to embrace any preferment." See *Fasti Eccles. Scoticanæ*, i, 192, 432, 440.

Clapperton, John (2), a Scotch clergyman, son of the foregoing, took his degree at Edinburgh University in 1615; was presented to the living of Ednam in 1617; in 1620 was permitted to transfer to the next adjoining presbytery; was deposed before 1641, and died before Aug. 25, 1655. See *Fasti Eccles. Scoticanæ*, i, 459.

Clapperton, John (3), a Scotch clergyman, took his degree at Edinburgh University in 1642; was presented to the living at Yetholm in 1662; resigned in

1666; was transferred to Yarrow the same year, and died in 1679, aged about fifty-seven years. See *Fasti Eccles. Scoticanæ*, i, 476, 563.

Clapson, Richard, an English Congregational minister, was born at Maidstone, Sept. 2, 1794. He joined the Church in early manhood; received his ministerial training at Hackney College, and settled at Exmouth, where he continued during life, and died May 17, 1865. Much of his usefulness at Exmouth is traceable to the pledge he took and kept, for the sake of others, of entire abstinence from all intoxicants. See (Lond.) *Cong. Year-book*, 1866, p. 241.

Clare, John, an English Baptist minister, was born at Ashton, Berkshire, in 1776. He was educated among the Independents, but joined the Baptists when between eighteen and nineteen years of age; and having already written short sermons as "an amusement and an exercise," he now frequently "exercised his gifts" in some of the leading Baptist churches in the vicinity. At length he became pastor in the village of Downton, where he remained for more than thirty-seven years, securing in eminent degree the affections of his flock, and making "full proof of his ministry." He died near the close of 1840. See (Lond.) *Baptist Magazine*, 1842, p. 165-170. (J. C. S.)

Clarehue, William, a Scotch clergyman, was licensed to preach in 1700; appointed to the living at Culsalmond in 1711; ordained in 1712; transferred to Kindar in 1719, but returned. He died May 13, 1733. See *Fasti Eccles. Scoticanæ*, iii, 579, 663.

Clarentius, *Saint*, bishop of Vienne, in France, lived in the early part of the 7th century, and is commemorated on his birthday, April 25.

Claridge, Richard, an English clergyman, and an eminent writer among the Quakers, was born in October, 1649, at Farmborough, in Warwickshire, where he received his early education. In 1666 he entered Balliol College, Oxford, but removed to St. Mary's Hall, where he took his bachelor's degree in 1670. He received ordination soon after, and in 1673 took charge of the rectory of Peopleton, Worcestershire, but resigned it in 1691, and the same year became a Baptist. In 1697 he joined the Quakers, and continued a member and preacher among them until his death, Feb. 28, 1723. The following are some of his works: *Baptism and the Supper: — The Doctrine of the Trinity: — Tithes: — Liberty of Conscience.* See *Piety Promoted*, ii, 361; Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clarisse, Johannes, a Dutch theologian, was born at Schiedam in 1770. In 1803 he was professor of theology at Harderwick; in 1811, preacher at Amsterdam; in 1815, doctor and professor of theology at Leyden, where he died in 1843. He is the author of *Encyclopædiæ Theologicæ Epitome* (Leyden, 1832, 1835):—*Diss. Exeg.-theol. de Spiritu Sancto* (Utrecht, 1791; Dutch transl. ibid. 1795):—*Scholæ Theologicæ Præsertim Apologeticæ* (ibid. 1841). See Winer, *Handbuch der theol. Lit.* i, 3, 424, 537; ii, 67; Zuchold, *Bibl. Theol.* i, 257. (B. P.)

Clarisse, Theodor Adrian, a Dutch theologian, was doctor and professor of theology at Gröningen, and died at Leyden, Sept. 25, 1828. He is the author of *Psalmi 15 Hammaäloth Illustrati* (Leyden, 1819):—*Pratio de Societatis Christ. Historia*, etc. (Gröningen, 1824):—*De Athenagoræ Vita et Scriptis*, etc. (Leyden, 1819):—*Viertal Leerredenen* (Rotterdam, 1814):—*Leerredenen* (Amsterdam, 1817):—*Nieuwe Leerredenen* (ibid. 1823). See Fürst, *Bibl. Jud.* i, 180; Winer, *Handbuch der theol. Lit.* i, 209, 530, 537, 834; ii, 111. (B. P.)

Clarissines. See Clare, St., Nuns of.

Clark, Abner, a Methodist Episcopal minister, was born at Salem, N. H., May 1, 1788. He was converted when twelve years old; joined the Church in 1807, and in the following year was received into the New England Conference, wherein he served the Church with much acceptance and usefulness until his death, Feb. 20, 1814. See *Minutes of Annual Conferences*, 1814, p. 242.

Clark, Albert Brown, a Presbyterian minister, was born at Schellsburg, Bedford Co., Pa. He graduated at Dickinson College, and at the Western Theological Seminary; was licensed to preach by the Presbytery of Carlisle in 1841, and called to supply the Church at Bedford; was next ordained pastor at Ligonier. While there he established a female seminary, which he successfully conducted. He served one year as financial agent of Washington College. His last charge was Altoona, Pa., where he labored with success until his death in 1863. He stood high in the Presbytery of Huntingdon. (W. P. S.)

Clark, Albert G., a Universalist minister, was born at Preston, Chenango Co., N. Y., Sept. 21, 1811. He received a liberal education; began school-teaching at the age of seventeen; commenced the study of theology in 1835, and in 1837 was ordained to the ministry. After laboring several years as missionary at Upper Lisle, he removed successively to Speedsville; to McLean, in 1840; to Beaver Dam, in 1851; to Branchport, in 1856; to McLean again, in 1860, and, in 1861, to De Ruyter (all in New York), where he remained until his death, Nov. 28, 1873. Mr. Clark was an active and efficient agent in the circulation of his denominational literature; a zealous and untiring preacher; pure in his private life, genial in his manners, kind-hearted and full of sympathy. See *Universalist Register*, 1875, p. 123.

Clark, Albion Byron, a Baptist minister, was born at Sharon, Me., March 24, 1826, and graduated at Waterville College in 1851. For two and a half years he was principal of the Shelburne Falls, Mass., Academy, and then entered the Newton Theological Institution, but did not complete the full course of study. He was ordained in Skowhegan (then Bloomfield), Sept. 12, 1855, where he was very successful for three years and a half, but was obliged to resign on account of ill-health, in the spring of 1859. For the next three years and more he was an agent of the American Baptist Publication Society, and then accepted a call to the pastorate of a Church in Columbia, Cal. He preached only three months, and for more than two years was disabled by disease. Brought back to his Eastern home, he died in Skowhegan, Me., Sept. 9, 1865. (J. C. S.)

Clark, Alexander (1), a Scotch clergyman, son of the minister of Tron Church, Glasgow, took his degree at the university there in 1727; was licensed to preach in 1731; presented to the living at Neilston in 1732; ordained in 1733, and died Sept. 8, 1736, aged thirty-two years. There was then no more acceptable minister or preacher in the west of Scotland. See *Fasti Eccles. Scoticanæ*, ii, 230.

Clark, Alexander (2), a Scotch clergyman, took his degree at King's College, Aberdeen, in 1813; was licensed to preach in 1821; presented to the third charge at Inverness in 1822; transferred to the first charge in that town in 1834, and died May 6, 1852, aged fifty-five years. He was remarkably zealous and active on the popular side in all the proceedings of the Church. He published *Rights of Members of the Church of Scotland* (1831):—five single *Sermons* (1831-46):—*Present Position of the Church, and the Duty of its Members* (1840):—*Dialogues, i-vii, on the Questions Agitated in the Church of Scotland* (1843); five of which were translated into Gaelic. See *Fasti Eccles. Scoticanæ*, ii, 255, 259.

Clark, Allen, a Congregationalist minister, was born at Chaplin, Conn., Oct. 25, 1817; graduated at Connecticut Theological Institute in 1849, and was ordained as an evangelist at Windham, Aug. 8, of the same year

For some time he labored as home missionary in Dover, Ill., and was afterwards agent of the American Home Missionary Society in Connecticut. He was installed as pastor of the First Church, Stafford, Conn., March 19, 1851, and died in Windham, Dec. 26, 1852. See *Hist. Cat. of the Conn. Theol. Inst.* p. 56. (J. C. S.)

Clark, Almon, a Methodist Episcopal minister, was born about 1828. He was converted in 1852; licensed to preach, and admitted into the North Indiana Conference in 1855; and died Oct. 16, 1857. Mr. Clark was laborious, faithful, intellectual, a kind pastor, and a bold advocate of the Christian religion. See *Minutes of Annual Conferences*, 1858, p. 67.

Clark, Anson, a Protestant Episcopal clergyman, was rector, in 1853, at Elyria, O., and the following year at Rockford, Ill. Here he remained until 1861, when he began serving St. Matthew's Church in Cambridge; the next year he resided in Dement without charge; in 1866 he removed to Medina, O.; in 1870 he officiated in St. Paul's Church, in that town, and continued so to do until 1873, when he was appointed a missionary at large. He died at Medina, Nov. 19, 1876. See *Prot. Episc. Almanac*, 1878, p. 168.

Clark, Avery, a Free-will Baptist minister, was born at Springfield, Mass., in 1818. He was converted in 1849, in Iowa, where he had taken up his residence in 1846; was licensed in 1854, and in May, 1856, was ordained at a session of the Delaware and Clayton Quarterly Meeting. After preaching a few years, he enlisted in the Federal army, Jan. 1, 1863, but did not lose sight of his vocation as a minister. He fell in battle, Sept. 3, 1863, at White Stone Hill, west of Sioux City. See *Free-will Baptist Register*, 1864, p. 91. (J. C. S.)

Clark, Azariah, a Congregational minister, graduated at Williams College in 1805; was ordained pastor of the Church in New Canaan, N. Y., March 18, 1807; and died in 1832, aged fifty-four years. See Sprague, *Annals of the Amer. Pulpit*, ii, 303.

Clark, Benjamin Franklin, a Congregational minister, was born at Lyndeborough, N. H., Feb. 23, 1808. His preparatory studies were in Marysville, Tenn., and Oxford, O.; in 1833 he graduated at the Miami University, and the following year became principal of Rising Sun Seminary, in Indiana; in 1837 he graduated at Lane Seminary, and for seven months of the following year preached at Lyndeborough. In 1839 he resided at Andover until August, when he was ordained pastor in North Chelmsford, Mass., remaining there until January, 1869, but resided in that place without charge thereafter. In 1870, however, he supplied the First Church in Dracut; in 1868 and in 1870 was a state senator; for twenty years was a director of the Stony Brook Railroad, and for about the same length of time superintendent of schools in Chelmsford. His death occurred May 28, 1879. He was the author of several pamphlets in reference to public affairs. See *Cong. Year-book*, 1880, p. 15.

Clark, Burrell, a Methodist Episcopal minister, was born at Uniontown, Ala., in 1847. He joined the Church in 1870; soon became a local preacher, and in 1873 entered the Mississippi Conference, wherein he served with marked zeal and success until his decease, May 17, 1875. See *Minutes of Annual Conferences*, 1876, p. 14; Simpson, *Cyclop. of Methodism*, s. v.

Clark, Caleb (1), a Presbyterian minister, was born at New Salem, Mass., in 1790. He graduated at Middlebury College, Vt., in 1814, and studied theology under Rev. Dr. Theophilus Packard. He served the Church in Trenton, N. Y., from 1820 to 1830, and at intervals afterwards, as stated supply, and was clerk of the Presbytery of Cortland from 1825 to 1830. He died Oct. 24, 1863, leaving eighteen thousand dollars to the Presbyterian Board of Publication and the Board of Foreign Missions. "Mr. Clark was a man of decided ability, well informed in science and literature, and careful in Biblical study." See Wilson, *Presb. Hist. Almanac*, 1864, p. 296.

Clark, Caleb (2), a Baptist minister, was born in Canaan, N. H., July 4, 1796. He was converted in 1814, licensed about 1816, went to Waterville, Me., and pursued a course of study, after completing which he was ordained pastor of the Church in Rumney, N. H., Jan. 25, 1826, his labors there being followed by a revival of religion. He next became pastor of the Second Church in Haverhill, Mass.; in 1828 he removed to Pittsfield, Mass., and was pastor there two years. After this he was in Dover, N. H., and labored in Massachusetts and Maine. While visiting his friends in Rumney, he suddenly died, March 26, 1840. (J. C. S.)

Clark, Calvin, a Presbyterian minister, was born at Westhampton, Mass., March 27, 1805. He graduated from Williams College in 1832, and from Auburn Theological Seminary in 1835. He entered the home missionary work in Michigan in September of the same year, and, with the exception of four years, when he was in Chicago as district secretary of the American Board, had spent nearly forty-two years in the state of Michigan. He labored for a brief period as pastor, or stated supply, at Homer, Richland, and Hillsdale. He died suddenly at Marshall, Mich., June 4, 1877. (W. P. S.)

Clark, Charles Chapman, a Universalist minister, was born in Rumney, N. H., in August, 1813. He was a zealous Methodist in early life, but later embraced Universalism, and in 1841 was ordained a preacher of that faith at Thornton, N. H. His subsequent stations were at East Jaffrey and Brookline, N. H.; at Concord and Hartland, Vt.; at Susquehanna, Pa.; and at Essex, Pigeon Cove, and West Townsend, Mass. He died in Brattleborough, Vt., Oct. 14, 1878. Mr. Clark was a man of sound common-sense, sincere and devoted spirit, a useful and Scriptural preacher. See *Universalist Register*, 1879, p. 100.

Clark, Daniel, a Methodist Episcopal minister, was born at Webster, Me., Feb. 15, 1801. He joined the Church in 1825; received license to exhort the same year, to preach the following year, and in 1828 united with the Maine Conference. On the division of the Conference in 1848 he became a member of the East Maine Conference. Of the forty-three years of his ministerial life, twenty-nine were spent in the effective ranks, five in the local, and nine on the superannuated list. He died at his home in Richmond, Me., May 22, 1869. See *Minutes of Annual Conferences*, 1870, p. 151.

Clark, Davis Wesgatt, D.D., a bishop of the Methodist Episcopal Church, was born on the island of Mount Desert, off the coast of Maine, Feb. 25, 1812. He experienced conversion in his boyhood; gave up his intended project of a seafaring life, took earnestly to books, and at the age of nineteen had earned sufficient money by his own exertions and economy to start him at Wesleyan University, where he graduated in 1836. The next year he was a teacher in Amenia Seminary, N. Y., and the seven following years its principal. In 1843 he joined the New York Conference, and, after filling five appointments, was called to the editorship of the *Ladies' Repository*, which position, by two subsequent unanimous re-elections, he retained until 1864, when he was made bishop. He performed his episcopal duties with great zeal and activity, travelling extensively through the South, organizing the Holston, Georgia, and Alabama Conferences. In 1870 his health began to decline, but he nevertheless continued his labors in 1871, conducting the Lexington, Kentucky, and Western Virginia Conferences alone. He had an assistant in conducting the Pittsburgh and New England Conferences. After opening the New York Conference he was obliged to retire, from intense suffering, and on rallying a little he was taken to his home

in Cincinnati, O., where he died, May 23, 1871. Bishop Clark was a man of decided convictions and great firmness of purpose. As a minister, he was able and successful; as a writer, clear, exact, and forcible; as is shown, not only in his sermons and editorials, but in his published works, such as his *Mental Discipline:—Elements of Algebra:—Life and Times of Bishop Hedding*, and *Man All Immortal*. As a bishop he occupied a high position, on account of his careful and systematic arrangement of his duties, and his prompt and accurate decisions. He was a bold and strong opposer of slavery, and a powerful advocate of liberal education, especially Christian. See *Minutes of Annual Conferences*, 1871, p. 283; Simpson, *Cyclop. of Methodism*, s. v.; *Alumni Record of Wesl. Univ.* 1882, p. 11, 551.

Clark, Dugan, a minister of the Society of Friends, was born in Randolph County, N. C., Oct. 3, 1783. He was converted when about eighteen years of age, united with the Methodists, and was an itinerant preacher for three years. Subsequently he became a member of the Society of Friends, was acknowledged as a minister in August, 1817, and labored in his own and the neighboring quarterly meetings. In 1822 and 1828, he visited the meetings of Ohio and Indiana; and in 1834 those in Philadelphia, New York, and New England. He and his wife had the superintendency of the New Garden Boarding School, from 1837 to 1843. In 1844 they went to Great Britain on a ministerial tour, and were absent a year. His last public labors were performed in 1854, in the Western and Southern States. He died Aug. 23, 1855. See *The Friend*, xv, 41, 42. (J. C. S.)

Clark, Edward, a Baptist minister, was born in Newport, R. I., June 6, 1739. He preached several years as a licensed minister, was ordained Aug. 18, 1801, at Attleborough, Mass., but never took charge of any particular church. For the last twenty years of his life the scene of his labors was chiefly in the towns of Framingham and Medfield. He died while on a visit to Mansfield, April 22, 1811. Mr. Clark possessed an uncommonly acute mind, and all his habits of thinking, writing, and preaching were remarkably correct. He was the author of several tracts, some of which were on baptism. See *Baptist Missionary Magazine*, iii, 190. (J. C. S.)

Clark, Elias, a Congregational minister, was born in Orange, Conn., July 12, 1814. He graduated from Union College in 1838, and studied in the Union Theological Seminary, N. Y., one year (1838–39), and also in the New Haven Divinity School one year (1839–40). He was ordained Jan. 7, 1851, was stated supply of the Congregational Church in Franklin, O., one year, and pastor in Egremont, Mass., six years, giving full proof of his ministry in bringing souls to Christ and edifying the Church. He next supplied the Church at Rochester, Minn., three years, and at Bellevue, Ia., three years, and finally at Ottumwa. He died at West Salem, Wis., Oct. 29, 1866. (W. P. S.)

Clark, Ephraim Weston, a Congregational minister, was born at Haverhill, N. H., April 25, 1799. He pursued his preparatory studies at Peacham, Vt., Bangor, Me., and Andover, Mass.; graduated from Dartmouth College in 1824, and from Andover Theological Seminary in 1827; was ordained in Brandon, Vt., Oct. 3, the same year, and sailed in the following November as a missionary to Honolulu, in the employ of the A. B. C. F. M., reaching his destination in March, 1828. While stationed in Honolulu he devoted a part of his time, until 1835, to seamen; was principal of the seminary at Lahaina until 1843; preached until August, 1848, at Wailuka; from 1848 to 1863 was pastor of the Kawaiahao Church in Honolulu. In 1856, and again in 1859, he visited America; and in 1864 arrived in New York to superintend the printing of the revised version of the Hawaiian Scriptures, issued by the American Bible Society. His residence from 1864 to 1867 was in New York city; in 1867 and 1868, in Middletown, Conn.; from 1868 to 1873, in Portland; from that date his home was in Chicago, Ill., until his death, July 15, 1878. Mr. Clark was the first secretary of the Hawaiian Missionary Society. Among the books published by him in the Hawaiian language were several small text-books on *Geometry*, *Trigonometry*, and *Surveying;* also translations of *The Little Philosopher:—First Lessons in Astronomy*, besides several tracts, and a *Bible Dictionary*. See *Cong. Year-book*, 1879, p. 39.

Clark, George (1), a Scotch clergyman, took his degree at King's College, Aberdeen, in 1611; was presented to the living at Aberdour in 1614, and died Aug. 18, 1644, aged about fifty-three years. See *Fasti Eccles. Scoticanæ*, iii, 622.

Clark, George (2), a Scotch clergyman, concerning whom there was an act of the Assembly in 1648, and another in 1649, does not seem to have held a benefice till presented to Burntisland in 1672. He died before Aug. 1, 1688. See *Fasti Eccles. Scoticanæ*, ii, 531.

Clark, George (3), a Presbyterian minister, was born at Lenox, Mass., April 24, 1822. He graduated from Washington College in 1843, taught at Tallahassee, Fla., for two years thereafter, and graduated from Union Theological Seminary in 1848. He was, in 1849, pastor at St. Louis, Mo., was recalled to his former position as teacher at Tallahassee for one year, and died there, Dec. 24, 1850. See *Gen. Cat. of Union Theol. Sem.* p. 49.

Clark, George Henry, a Congregational minister, was born at Georgia, Vt., May 23, 1835. He fitted for college at Georgia and Bakersfield academies, and graduated from the University of Vermont in 1856, and from the Andover Theological Seminary in 1861. He was ordained at St. Johnsbury Centre in 1862; preached there a year, and then ill-health compelled him to return to his father's house, where he died, April 25, 1865. See *Cong. Quarterly*, 1865, p. 430.

Clark, Harvey, a Congregational minister, was born at Chester, Vt., Oct. 7, 1802; went to Oregon in 1840; was pastor at Forest Grove from 1845 to 1854, and died March 25, 1858. See *Minutes of Oregon Association*, 1858; Eels, *Hist. of Cong. Association of Oregon and Washington Territory* (Portland, Or.), 1881, p. 75.

Clark, Homer Jackson, D.D., a Methodist Episcopal minister, was born at Mount Holly, Vt., Dec. 23, 1803. He experienced religion in early life, and in 1824 entered the Ohio Conference, but afterwards entered the Ohio State University at Athens, where he spent five years, and graduated with honor. In 1829 his name again appears on the Ohio Conference minutes, when he was sent to Pittsburgh, Pa. He was talented and popular, and soon attracted large crowds. In 1831 he received an appointment as professor in Madison College in Uniontown. After two more years in the pastorate, he, in 1834, became president and professor of moral science in Allegheny College, which position he held until 1844, when he took a superannuated relation. In 1850 he again entered the effective ranks; from 1852 to 1856 he was editor of the *Pittsburgh Christian Advocate;* from thence to 1864 labored in the active itinerancy, and spent his after-years as a superannuate. He died at Homersville, Medina Co., O., Sept. 24, 1875. Dr. Clark was exceedingly amiable and sweet-spirited in disposition, a Christian gentleman in demeanor, eminent in scholarly attainments, unostentatious, the noblest type of a preacher and educator. See *Minutes of Annual Conferences*, 1876, p. 33; Simpson, *Cyclop. of Methodism*, s. v.

Clark, Ichabod, D.D., a Baptist minister, was born in Franklin County, Mass., Oct. 30, 1802. He was converted at fourteen, licensed at eighteen, and ordained

at Scipio, N. Y., in 1823. He was pastor at Lockport, Lagrange, Batavia, Le Roy, Brockport, and Nunda (all in New York). The New York Baptist Convention appointed him, in 1848, missionary at Galena, Ill., in which state he remained, for the most part, during the rest of his life. For several years he was pastor at Rockford, his ministry being eminently successful. During a part of this pastorate he was superintendent of missions for that state. He was pastor five years again at Le Roy, N. Y., then once more acted as superintendent of missions in Illinois, and while serving for the second time as pastor at Lockport, N. Y., he died, April 14, 1869. See Cathcart, *Baptist Encyclop.* p. 226. (J. C. S.)

Clark, Jacob Lyman, D.D., a Protestant Episcopal clergyman, was born in 1807. He graduated from Trinity College in 1831, was ordained deacon in 1835, and was rector of St. John's Church, Waterbury, Conn., from 1837 until his death, Jan. 25, 1877. He was a member of the standing committee for twenty-three years, and declined an election to the episcopate of Nebraska and the North-west in 1859. See *Prot. Episc. Almanac*, 1878, p. 168.

Clark, Jacob Starr, a Congregational minister, was born at Landaff, N. H., Jan. 10, 1792. He was ordained in Morgan, Vt., Jan. 11, 1827, and his active ministry ceased in 1864. He died Dec. 27, 1879, in St. Johnsbury, Vt. See *Cong. Year-book*, 1880, p. 16.

Clark, James (1), a Scotch clergyman, took his degree at Edinburgh University in 1680; was licensed to preach in 1687; appointed to the living at Dunbar in 1688; was a member of the General Assembly in 1690; transferred to Innerwick in 1691; was a member of the assembly of 1692; transferred to Dirleton in 1697; and transferred to Tron Church, Glasgow, in 1702. He zealously opposed the union with England, and, on a fast day appointed by the assembly, he preached a sermon which so much roused the lower class of people that they arose, threatened the authorities, and took possession of the city of Glasgow. After a life of piety, usefulness, and popularity, he died in 1724, aged about sixty-four years. He published, *Memento Mori: a Word to the Healthful, Sick, and Dying* (Edinb. 1698):—*Personal Calling, or the Communicant's Best Token* (ibid. 1697):—*Presbyterial Government of the Church of Scotland Methodically Described* (ibid. 1701):—*On Ruling Elders* (ibid. 1705):—*On Propagating Christianity in Scotland* (ibid. 1710):—*Remarks on the Overtures Concerning Kirk-Sessions* (1720). See *Fasti Eccles. Scoticanæ*, i, 327, 369, 375; ii, 11.

Clark, James (2), a Scotch clergyman, was licensed to preach in 1786; appointed to the living at Elie in 1797, and ordained, having been appointed morning lecturer, assistant at St. Andrew's Church, Edinburgh, and chaplain to the 3d Battalion of Edinburgh Volunteers; was presented to the living in 1798, and died Aug. 18, 1831. See *Fasti Eccles. Scoticanæ*, ii, 426.

Clark, James (3), an English Baptist minister, was born at Fulbourne, Cambridgeshire, in 1792. He united with the Little Wild Street Church, London, and was one of the earliest students of Stepney College. He was pastor in Biggleswade in 1816, and after a short time removed to Guildsborough, Northamptonshire, where he remained for twenty years. In 1839 he resigned, purposing not to settle again. He took up his residence in Edinburgh, and was instrumental in the formation of a Baptist Church, for which he preached for a time. He spent the closing years of his life in Bristol and Leamington. During this period he published a work entitled *Outlines of Theology*, in 3 vols. He died Aug. 26, 1862. See (Lond.) *Baptist Handbook*, 1863, p. 113. (J. C. S.)

Clark, James A., a Baptist minister, was born at Washington, Berkshire Co., Mass., in 1828. He studied at Shelburne Falls Academy, and graduated from Williams College in 1853. Immediately afterwards he was offered the position of tutor in the college, but he declined, preferring to teach in the academy at Shelburne Falls. He entered the Newton Theological Institution, and graduated in 1857. Soon after he became pastor of the Church in Adrian, Mich., and then of the Church in Fairfield. From 1861 to 1864 he was professor in the Kalamazoo College. In 1864 he became the editor of the *Michigan Christian Herald*, at Detroit, and when that paper was merged in the *Chicago Standard*, in 1867, he held the position of corresponding editor for the remainder of his life. Returning to Kalamazoo in 1867, he entered upon the duties of professor of Latin, and held also the office of treasurer of the college. He engaged with great zeal and earnestness in the work of securing for that institution a better pecuniary endowment; and in his endeavors he met with much success, but at the expense of his health. He died Aug. 17, 1869. See *Chicago Standard*, Aug. 19, 1869. (J. C. S.)

Clark, James Augustus, a Presbyterian minister, was born at Lebanon, Conn., Aug. 15, 1808. He studied at Middlebury Academy, graduated from Yale College in 1834, was a student of Princeton Theological Seminary nearly two years, and graduated from Yale Divinity School in 1837. He was licensed by the New Haven West Association, Aug. 2, 1836, and while studying at New Haven supplied various churches; was ordained by Schuyler Presbytery at Canton, Ill., Sept. 25, 1838; was the first permanent Presbyterian minister in Iowa, supplying the Church at Fort Madison from 1838 to 1849; returned to Connecticut, and supplied Woodstock Congregational Church in 1850; Deep River Church, in Saybrook, from December, 1850, until November, 1853; Hanover Church, in Meriden, from December, 1853, until April, 1855; the Church at Southwick, Hampden Co., Mass., from 1855 to 1858; was installed pastor of Cromwell Church, Conn., June 16, 1858, and was released from that charge Feb. 12, 1863; resided at Monterey, Mass., from 1864 to 1870, and preached in that vicinity. He was received, April 18, 1871, into membership in Columbia Presbytery, New York; supplied the Church at Spencertown, from 1870 till 1873; then resided and labored at Lanesborough, Mass., from 1873 till 1877; and finally supplied the Church at Hillsdale, N. Y., from 1877 until his death, which occurred July 1, 1881, at Ridgefield, Bergen Co., N. J. See *Necrol. Report of Princeton Theol. Sem.* 1882, p. 30; *New York Observer*, Nov. 3, 1881.

Clark, Jane, a minister of the Society of Friends, of the Yonge Street Monthly Meeting, Canada, was born in 1811. For ten years she served the Church acceptably as an elder, and in 1869 was acknowledged as a minister, in which vocation she rendered good service to the cause of her master. She died near Bond Head, Ontario, Sept. 1, 1875. See *Friends' Review*, xxxix, 346. (J. C. S.)

Clark, John (1), a Presbyterian minister, received his license from the Presbytery of New Brunswick, May 9, 1760, and was ordained and settled at the Forks of the Delaware, Oct. 13, 1762. In 1767, on account of bodily infirmity, he resigned his charge and removed to Maryland, where he became pastor of two churches in Baltimore County. In 1775 his pastoral relation was again dissolved, but he continued to preach to one of his churches until 1781. In this year he removed to western Pennsylvania, and became pastor of the united churches of Bethel and Lebanon, in that region. He died July 13, 1797. As a preacher, Mr. Clark was solemn and impressive. See Alexander, *Princeton College in the 18th Century*.

Clark, John (2), an English Baptist minister, was born at Fulbourne, Cambridge, in 1790. He was brought up on a farm, left home at the age of twelve, went to London, and in 1811 was converted and baptized, and joined the Church in Little Wild Street. In 1813 he

entered Stepney College. In 1817 he was ordained over the Church at Folkestone, Kent; in 1823 he was called to Long Buckby, Northampton, but removed to Uphill, Folkestone, where he gathered a small Church, and remained its pastor till his death, May 14, 1850. See (Lond.) *Baptist Hand-book*, 1850, p. 368.

Clark, John (3), a Free-will Baptist minister, was born in Maine in 1793. His parents being in straitened circumstances, were unable to do much in the way of giving him an education. He had reached the age of thirty-eight before he was ordained to the work of the ministry, yet he preached for nearly forty years. His last residence was in Prospect, Me., where he died, Aug. 8, 1871. See *Free-will Baptist Register*, 1873, p. 83. (J. C. S.)

Clark, John (4), a Scotch clergyman, was tutor in the family of the lord chief baron Dundas; was licensed to preach in 1807; presented to the living at Blackford in 1815, and ordained. He died Dec. 31, 1861, aged eighty-one years. He was a man of great penetration and shrewdness, of whom clever strokes of humor are related. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, ii, 752.

Clark, John (5), A.M., a Scotch clergyman of Glasgow, was licensed to preach in 1819; was elected minister at New Street Chapel, Edinburgh, in 1823, and ordained; promoted to the Second Charge, Canongate, in 1833; transferred to the Old Church in 1844, and died Sept. 1, 1859, aged seventy years. See *Fasti Eccles. Scoticanæ*, i, 90, 91.

Clark, John Flavel, a Congregational minister, was born in New Jersey. He graduated from Princeton College in 1807, spent somewhat more than a year in Andover Theological Seminary, and was tutor in his alma mater from 1811 to 1814. He was ordained in 1815; was pastor of the Presbyterian Church, Flemington, N. J., from 1815 to 1836; at Paterson from 1837 to 1841; at Cold Spring, N. Y., the next five years; at Oyster Bay, L. I., in 1845 and 1846; at Fishkill, N. Y., in 1847, and died there, Oct. 7, 1853. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 23.

Clark, John W., a Methodist Episcopal minister, was born in Harford County, Md., Sept. 21, 1803. He removed, while quite young, with his parents to Hamilton County, O.; experienced religion when a boy; received license to exhort at the age of eighteen; in 1824 to preach, and in 1825 entered the Ohio Conference, where he was faithful and laborious until his death, Aug. 26, 1862. Mr. Clark was silent and unobtrusive in manner, highly exemplary in his every-day life, an excellent preacher, and a model pastor. See *Minutes of Annual Conferences*, 1862, p. 137.

Clark, Jonas, a Congregational minister, was born at Newton, Mass., Dec. 25, 1730. He graduated from Harvard College in 1752; was ordained pastor of the Church in Lexington, Nov. 5, 1755, and remained there more than half a century. In consequence of inadequate salary he was compelled to cultivate a farm. He died at Lexington, Nov. 15, 1805. As a preacher he was awarded a high rank among his brethren, being animated in manner and instructive in matter. As a patriot, during the war of the Revolution, he was ardent and decided. See Sprague, *Annals of the Amer. Pulpit*, i, 514.

Clark, Joseph (1), D.D., a Presbyterian minister, was born near Elizabeth, N. J., Oct. 21, 1751. In his twentieth year he began a course of study, graduated from Princeton College, and was licensed to preach by the New Brunswick Presbytery, April 23, 1783. In 1788 he accepted a call to the Presbyterian Church at Allentown, where he remained, performing his work faithfully and earnestly, until 1796, when he removed to New Brunswick, and remained until the close of his life, Oct. 19, 1813. See Sprague, *Annals of the Amer. Pulpit*, iii, 446.

Clark, Joseph (2), a Presbyterian minister, was born near Carlisle, Pa., Oct. 11, 1825. He was educated at the New Bloomfield Academy, graduated from Marshall College, Mercersburg, Pa., in 1848, and studied in the Western Theological Seminary at Allegheny. He was licensed by the Carlisle Presbytery in June, 1852, and became pastor at Chambersburg, where he labored faithfully until his death, June 7, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 99; *Index to Princeton Rev.*

Clark, Joseph Sylvester, D.D., an eminent Congregational minister, was born of Puritan ancestry at Manomet Ponds, South Plymouth, Mass., Dec. 19, 1800. A part of his youth was spent in teaching. He entered the academy at Amherst in 1822; in 1827 graduated from the college; in 1831 from Andover Theological Seminary, and was ordained successor to Dr. Alvan Bond at Sturbridge. His ministry there of seven years was very successful. In 1839 he was appointed secretary of the Massachusetts Home Missionary Society, and resigned the office in 1857. His labors in behalf of this interest were intense, and of very great value. In 1857 he was appointed corresponding secretary of the Congregational Library Association, "a position very congenial to his taste, especially as it afforded him so good an opportunity to gather up and arrange, so as to preserve, memorials of the Puritans, in books, pamphlets, manuscripts, paintings, etc." In 1859 the association commenced the publication of the *Congregational Quarterly*, and Dr. Clark was appointed one of the editors. He died at South Plymouth, Aug. 17, 1861. Dr. Clark was noted for piety, faithfulness to every trust committed to him, and a herculean diligence. He wrote, *An Historical Sketch of Sturbridge, Mass.* (1838, 48 pp.):—*Historical Sketch of the Congregational Churches of Massachusetts, from* 1620 *to* 1858 (1858, 12mo). He was engaged also upon a *History of Amherst College*. See *Cong. Quarterly*, 1862, p. 1; 1861, p. 384.

Clark, Justus McKinstry, a Presbyterian minister, was born on the Isle La Motte, in Lake Champlain, Vt., Dec. 27, 1811. In 1820 he removed with his parents to Franklin County, N. Y. He was converted when seventeen years of age, and soon after entered Vermont University, remaining two years, and graduated from Union College, N. Y., in 1835. In 1838 he was ordained by Transylvania Presbytery, and became pastor at Springfield, Ky. He soon removed to Ottawa, Ill., and in 1840 became pastor at Madison, Wis. In 1843 he was appointed chaplain at Fort Winnebago; and finally returned to Ottawa, where he died, Feb. 10, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 193.

Clark, Laban, D.D., a pioneer Methodist Episcopal minister, was born at Haverhill, N. H., July 19, 1778, of strict Congregational parents, who gave him a careful Calvinistic education. He spent his childhood and youth at Bradford, Vt., where his associations with a Wesleyan family won him to Methodism; and on the arrival of a Methodist itinerant in the vicinity, he joined with others in forming a society. In 1800 he was licensed to exhort, and the following year received into the New York Conference, in which for more than half a century he occupied many of the most important stations and positions. In 1851 he became superannuated, which relation he held to the close of his life, Nov. 28, 1868. Mr. Clark was a very popular preacher, sound, instructive, argumentative, practical. He was an extensive reader, possessed a remarkably retentive memory, was amiable, calm, and devout. He figured prominently as one of the founders of the Methodist Episcopal Missionary society, and of Wesleyan University, at Middletown, Conn., where he spent his later life. See *Minutes of Annual Conferences*, 1869, p. 97.

Clark, Lemen Taylor, a Methodist Episcopal minister, was born about 1845. He was brought up in Mercer County, O.; was converted at the age of thir-

teen; graduated at the Ohio Wesleyan University in 1871; became superintendent of the Defiance public schools; and in 1873 entered the Central Ohio Conference, wherein he labored with much acceptance until his death, Dec. 1, 1878. Mr. Clark was a man of rare scholarship, frank and genial nature, and earnest piety. See *Minutes of Annual Conferences*, 1879, p. 99.

Clark, Lewis, a Methodist Episcopal minister, was born at Easthampton, Mass., July 26, 1813. He had a careful religious training; experienced religion in 1830; received license to exhort in 1833, to preach in 1835; spent several years studying at Wilbraham Academy, and served under the presiding elders until 1840, when he entered the Erie Conference. In 1863 he became superannuated, but continued to preach at least once each Sabbath until his death, March 4, 1876. Mr. Clark was well-read, honest, and uniform in piety. See *Minutes of Annual Conferences*, 1876, p. 124; Simpson, *Cyclop. of Methodism*, s. v.

Clark, Lewis Franklin, a Congregational minister, was born at Southampton, Mass., Sept. 11, 1812. In 1830 he entered Sheldon Academy, in his native town, and graduated with honor from Amherst College in 1837, having taught school in various places in Hampshire County during his academic and collegiate courses. He graduated from the Andover Theological Seminary in 1841, and afterwards taught two terms in the Academy at Southampton, preaching occasionally at the same time. June 1, 1842, he was ordained pastor in Whitinsville, in the town of Northbridge, and there he remained until his death, Oct. 13, 1870. As a preacher Mr. Clark was plain and simple in style and manner; but as a pastor he had more than ordinary gifts, and greatly endeared himself to his people. See *Cong. Quarterly*, 1872, p. 318.

Clark, Lorin, a Methodist Episcopal minister, was born in Amenia, N. Y., Dec. 29, 1797, of Baptist parents. He joined the Presbyterians in his nineteenth year; studied two years in an academy at Lenox, Mass., and there becoming a Methodist, received license to preach, and in 1823 entered the New York Conference, wherein he labored with great diligence, devotedness, and marked success. He became superannuated in 1853, and died Jan. 29, 1868. Mr. Clark was able in ministerial qualifications, and exemplary in life. See *Minutes of Annual Conferences*, 1868, p. 77.

Clark, Luther, a Presbyterian minister, was born at Canterbury, Conn., May, 1792. He attended Princeton Theological Seminary a few months in 1822; was ordained evangelist by the Presbytery of North River, April 28, 1825; preached in the Congregational Church at Plymouth, N. Y., from 1827 to 1834, and at Dryden from 1835 to 1845, and died at Lisbon, Conn., Aug. 28, 1845. See *Gen. Cat. of Princeton Theol. Sem.* p. 38.

Clark, Martin, a minister in the Methodist Episcopal Church South, was born in Patrick County, Va., Oct. 3, 1801. He removed, when about eight years old, with his parents to Williamson County, Tenn., where he received a good education. He was converted in 1820; commenced preaching in 1824, and continued in the local ranks until 1841, when he entered the Tennessee Conference. In it he was effective many years in succession, but at length became a supernumerary, and died Feb. 25, 1859. Mr. Clark was remarkable for zeal and punctuality. He possessed good natural endowments, a commanding person, a clear, musical voice, and great physical endurance. Cheerful in temperament, always happy, he was a source of consolation and joy everywhere. See *Minutes of Annual Conferences of the M. E. Church South*, 1859, p. 114.

Clark, Mary, an English minister of the Society of Friends, the wife of John Clark, a tradesman in London, very soon after the rise of the Quakers in that city united with that sect. She was recognised as a minister about 1655, and travelled in Worcestershire "to expostulate with the local magistracy respecting their cruel treatment of Friends." One of her experiences, while thus occupied, was her being placed in the stocks at Evesham for three hours on the market-day, and exposure to other sufferings. In 1657 she went to America, arriving in Boston the latter part of June. Immemediately on landing a warrant for her arrest as a "pestilent heretic" was issued, and before being committed to prison she was whipped, twenty strokes, with a heavy, three-corded whip, "laid on with fury," being inflicted upon her. After being kept a prisoner three months, she was banished and went to Rhode Island, the asylum of the oppressed for conscience' sake. She was occupied in religious service in New England until the early part of 1668, when, with two of her companions, she was shipwrecked and drowned. See Bowden, *Hist. of the Friends in America*, i, 126. (J. C. S.)

Clark, Nathan Sears, a Methodist Episcopal minister, was born at Rochester, Mass., Feb. 7, 1807. He was converted at the age of eleven, and began his ministry when twenty years old, among the Reformed Methodists. On the organization of the Methodist Protestant Church he united with it, but in 1872 joined the Western New York Conference of the Methodist Episcopal Church. He died March 3, 1873. Mr. Clark was a cordial, sympathetic, eminently charitable man. See *Minutes of Annual Conferences*, 1873, p. 110.

Clark, Nathaniel Catlin, a Congregational minister, was born at Benson, Vt., Aug. 12, 1801. After studying for a time with Rev. Mr. Cushman, of Fairhaven, Vt., he completed his preparatory studies at Castleton Academy, and graduated in 1828 from Middlebury College. He spent one year teaching in Herkimer Academy, and in 1832 graduated from Auburn Theological Seminary. During the winter he supplied the church at Shoreham, Vt., and although invited to become the pastor of that church, he accepted, instead, after his ordination, May 4, 1833, a commission from the American Home Missionary Society, to preach in Cook County, Ill., which then embraced nearly a third of the State. He gathered a Church at Napierville, and ministered there a little more than three years, during which time he organized several other churches. In 1837 he went to St. Charles and preached in the church at that place and in the one at Elgin on alternate Sabbaths. At the latter place he was installed pastor in 1839, and thereafter made it his home. The churches at Udina, Dundee, Kingwood, and Marengo also shared his services from one to three years each. Under a general commission from the American Home Missionary Society he labored, in addition to the fields above noted, for several years in destitute communities. He had no regular charge during the last eight years of his life, but preached as a supply, with little intermission. He died at Elgin, Ill., Dec. 3, 1872. See *Cong. Quarterly*, 1873, p. 577.

Clark, Neil, a Scotch clergyman, took his degree at Glasgow University in 1676; became schoolmaster in Glassary; conformed to prelacy, and was examined for a license in 1688; was called to the living at Kilmaglass (now Strachur) in 1690, and ordained; and died before May 17, 1692, aged about thirty-six years. See *Fasti Eccles. Scoticanæ*, iii, 32.

Clark, Nelson, a Congregational minister, was born at Brookfield, Vt., Aug. 13, 1813. He graduated at Dartmouth College in 1838, and at Andover Theological Seminary in 1842, after serving one year as tutor in Western Reserve College. He was ordained at Randolph, Vt., July 16, 1844, and remained there until April 7, 1846. The next three years he was acting pastor at Charlton, Mass. From January, 1850, to April, 1858, he was pastor in Quincy; from 1858 to 1865, acting pastor in Tiverton, R. I.; from 1865 to 1871, at Somerset, Mass.; from 1871 to 1873, pastor in Rochester; from 1876 to 1878, acting pastor in Clearwater, Minn.; in 1879, resided without charge at Stillwater; in December of

that year became acting pastor at National and at Garnavillo, Ia., and continued to hold this position until his death, at National, March 16, 1880. See *Cong. Yearbook*, 1881, p. 19.

Clark, Orin, D.D., a Protestant Episcopal minister, was born at Marlborough, Mass., Jan. 2, 1788. He studied Latin grammar as he followed the plough, and afterwards entered the Episcopal Academy at Cheshire, Conn., and taught school during the winters; but intense application impaired his health. Having completed his course at the academy, he was ordained in October, 1811, and began his ministry as a missionary in Ontario and Genesee counties, N. Y. He accompanied bishop Hobart on his first visitation in that region in 1812, and shortly after became rector of Trinity Church, Geneva. Although a settled minister, he exercised a sort of supervision over the churches throughout Western New York. In the establishment of Geneva College he was prominent, was one of its original trustees, and held that office throughout his life. He died at Geneva, Feb. 24, 1828. In the pulpit Dr. Clark was bold and energetic, and was greatly beloved by his flock. See Sprague, *Annals of the Amer. Pulpit*, v, 540.

Clark, Perkins Kirkland, a Congregational minister, was born at Westfield, Mass., Dec. 8, 1811. After graduation at Yale College in 1838, he spent a year or more in Savannah, Ga., as a teacher, and in 1840 entered the theological seminary at Andover, Mass. In 1841 he transferred himself to the Yale Divinity School, where he finished the course in 1843. From 1842 till 1845 he was tutor in Yale College. The next year he taught in the normal school in Westfield, Mass., and resigned this position to engage in the work of the ministry, having been licensed to preach in August, 1842, by the Hampden Association. He supplied the pulpit of the Congregational Church in Chester village (now Huntington) from his ordination, Aug. 26, 1846, until 1852. He then accepted a call to Hinsdale, where he was installed over the Congregational Church, June 16, 1852. He resigned this charge Oct. 2, 1855, on account of ill-health. Having partially recovered, he began, in May, 1856, to supply the First Church in South Deerfield, where he remained until Sept. 26, 1865. He was installed over the Congregational Church in West Springfield, Jan. 16, 1866, and was dismissed from this charge April 18, 1871, to accept a call to the First Church in Charlemont. He died Jan. 4, 1872. See *Obituary Record of Yale College*, 1872.

Clark, Peter (1), a Congregational minister, was born at Watertown, Mass., about 1693. He graduated in 1712 at Harvard College, and was invited, Aug. 7, 1716, to become the pastor at Salem (now Danvers), and was installed June 5, 1717. He died in June, 1768. In the latter part of his life he became involved in a controversy with the Rev. Samuel Webster of Salisbury, concerning the doctrine of original sin, and displayed no ordinary skill in dealing with the subject. His preaching was energetic in denunciation and pathetic in appeal. See Sprague, *Annals of the Amer. Pulpit*, i, 291.

Clark, Peter (2), a Baptist minister, was born at Gilmanton, N. H., Oct. 8, 1791. He joined the Free-will Baptists in June, 1798; was ordained Jan. 8, 1810, and became the pastor of the Church in Gilmanton. He died Nov. 28, 1865. Mr. Clark took a prominent part in the temperance reformation in the region where he resided. He was a careful observer of men and things; possessed a tenacious memory, had a critical mind, and cultivated the habit of great exactness in his language. See Barrett, *Memoirs of Emin[illegible] Preachers*, p. 78–85. (J. C. S.)

Clark, Philetus, a Congregational minister, was born at Southampton, Mass., April 26, 1794. He entered Williams College, but graduated at Middlebury College in 1818. After some months devoted to the study of theology, he was licensed to preach in June, 1820, and became pastor in Townshend, Vt., Dec. 29, 1821, from which he was dismissed in 1824. After laboring two years at Weston and Londonderry, under the direction of the Vermont Domestic Missionary Society, he became pastor in Londonderry in the summer of 1827, retiring in 1830. For three years he was acting pastor in Clarendon; next ministered for nearly two years at South Granville, N. Y.; from Sept. 30, 1835, to May 23, 1843, pastor at Windsor, Mass., and then returned to Clarendon, Vt., for seven years, supplying destitute churches in the vicinity. In 1850 he removed to West Townshend, and organized a Church there. After seven years of service he went to Post Mill, preached one year, and then became acting pastor of the Church in Sharon in 1858; in 1869, supplied the Church in Wardsborough for several months, and then relinquished further regular service. He died at Memphis, Tenn., Feb. 5, 1875. See *Cong. Quarterly*, 1875, p. 578.

Clark, Pitt, a Congregational minister, was born at Medfield, Mass., Jan. 15, 1763. He graduated at Harvard College in 1790; was ordained at Norton, July 3, 1793; and died Feb. 13, 1835. See Sprague, *Annals of the Amer. Pulpit*, i, 679.

Clark, Robert, a Scotch clergyman, native of Sutherland, and schoolmaster of Tongue, took his degree at King's College, Aberdeen, in 1814; was licensed to preach in 1819; appointed minister at the Gaelic Chapel, Aberdeen, in 1822, having been a missionary at Eriboll previously. He was promoted to the Gaelic Chapel-of-ease, Glasgow, in 1823, thence to the living at Keanloch-bervie in 1834, and died April 15, 1856, aged seventy-two years. See *Fasti Eccles. Scoticanæ*, ii, 34; iii, 350, 481.

Clark, Ross, a Methodist Episcopal minister, was born at Halifax, Vt., Oct. 27, 1809. He received a careful religious training from his pious mother; joined the Church in his twenty-second year, and in 1834 united with the Oneida Conference. He died Nov. 30, 1838. Mr. Clark was zealous in and devoted to his calling. See *Minutes of Annual Conferences*, 1839, p. 676.

Clark, R. H., an English Baptist minister, was born at Fulbourne, Cambridgeshire, in 1785. In early life he became a Christian, and was ordained, in 1824, as pastor of the Church at Long Buckby, Northamptonshire, where he remained from 1824 to 1832. For the next eight years he was pastor at Kingsthorpe and Leighton Buzzard, and, in 1840, received an appointment as town missionary in Bury St. Edmunds. While filling this place, he supplied, for two or three years, the pulpit of the church at Feltwell, in Norfolk. He died Oct. 8, 1852. See (Lond.) *Baptist Hand-book*, 1853, p. 43. (J. C. S.)

Clark, Samuel (1), a Congregational minister, was a graduate of Princeton College, and studied theology there. He was ordained and installed pastor of the Second Congregational Church at Kensington, Conn., in July, 1756, and continued there until his death, in November, 1775. Mr. Clark was a man of estimable qualities and a good preacher. See Alexander, *Princeton College in the 18th Century*.

Clark, Samuel (2), a Unitarian minister, was a native of Brookline, Mass., and graduated from Harvard College in 1805. He was ordained pastor of a Church in Burlington, Vt., April 19, 1810, and died in 1827. See Sprague, *Annals of the Amer. Pulpit*, viii, 244.

Clark, Samuel A., a Protestant Episcopal clergyman, was rector of a Church in Philadelphia for a number of years until 1858, when he became rector of St. John's Church, Elizabeth, N. J., and remained there until his death, Jan. 28, 1875, at the age of fifty-three years. See *Prot. Episc. Almanac*, 1876, p. 149.

Clark, Samuel Wallace, a Congregational minister, was born in New Hampshire in 1796. He graduated at Dartmouth College in 1823, and at Andover

Theological Seminary in 1827; was ordained Aug. 5, 1829; became pastor at Greenland, N. H., the same year, and died there, Aug. 17, 1847. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 74.

Clark, Saul, a Congregational minister, was born at Southampton, Mass., in 1780. He graduated at Williams College in 1805; was pastor of the Church in East Haven, Conn., from 1808 to 1818; in Barkhamstead; in Chester, from 1829 to 1831; in Egremont, Mass., in 1834; and, after a few years, returned to his former home in East Haven, where he died in 1849. See *Hampden Pulpit*, p. 40. (J. C. S.)

Clark, Semira H., a minister of the Society of Friends, was born in Indiana in 1825. Her ministerial work was performed chiefly within the limits of the Westfield Monthly Meeting, where she was highly esteemed. She afterwards engaged in a special work in which she was greatly interested, but died suddenly, near Westfield, Hamilton Co., Ind., Feb. 12, 1879. See *Friends' Review*, xxxiii, 490. (J. C. S.)

Clark, S. P., a Baptist minister, was born in Charlotte County, Va., March 5, 1801, and united with the Church in 1827. In 1832 he removed to Carroll County, Tenn. He began to preach in 1842, and his pastorates were New Hope, Eldad, Turkey Creek, Chapel Hill, and Boiling Springs. Having acquired a good estate, he preached almost gratuitously. In 1862 he removed to Milan, where he died, March 5, 1880. See Borum, *Sketches of Tenn. Ministers*, p. 148, 149. (J. C. S.)

Clark, Theodosius, a Methodist Episcopal minister, was born at New Rochelle, N. Y., in 1786. He was converted in 1805; removed to New York city, and in 1812 entered the New York Conference, in which he labored faithfully until 1837, when he took a superannuated relation, and thus continued till his death, July 28, 1872. Mr. Clark was well read in theology, and a superior preacher. See *Minutes of Annual Conferences*, 1873, p. 46.

Clark, Thomas (1), a Scotch clergyman, was appointed to the living at Ardrossan in 1691, and ordained, and died Nov. 20, 1737. See *Fasti Eccles. Scoticanæ*, ii, 157.

Clark, Thomas (2), an Associate Reformed minister, graduated at the University of Glasgow. In 1745 and 1746 he did faithful service in the army. According to the practice of the day, he pursued a thorough course of medical study in the university. He met with the Associate Burgher Synod at Stirling, in 1747; and was ordained and installed over the congregation of Ballybay, Ireland, July 23, 1751. While preaching here he was taken prisoner for his views respecting the oath of allegiance, but converted the jail-keeper and was discharged. He came to America about 1765, and was the first Burgher minister in this country. He preached in Salem, Mass., for several years, then in the South, where he did much good; and finally in Abbeville, S. C., where he died, Dec. 25, 1793. See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 18.

Clark, Thomas (3), a Scotch clergyman, was presented to the living at Eaglesham in 1765, and ordained in 1767; but the settlement was delayed by a furious mob preventing the presbytery entering the church, and threatening death to the minister and patron. The General Assembly censured the presbytery for the delay. He was killed by a fall from his horse, Aug. 3, 1783. See *Fasti Eccles. Scoticanæ*, ii, 65.

Clark, Thomas (4), a Scotch clergyman, born at Galloway in September, 1790, was licensed to preach in 1819, presented to the living at Methven in 1824, and ordained; was transferred to the Old Church, Edinburgh, in 1841, and died Jan. 11, 1857, aged sixty-six years. He was a man of clear and vigorous intellect; his sermons were models of condensed thought and expression. For several years he managed the business of the General Assembly's Colonial Committee. See *Fasti Eccles. Scoticanæ*, ii, 652.

Clark, Thomas (5), a Scotch clergyman, was licensed to preach in 1832, presented by the king to the living at Lethendy in 1835, and after much objection ordained; the legal difficulties still continued, a libel was preferred against him for drunkenness, his license was taken from him in 1846, and he died at Glasgow in July, 1859, aged fifty-two years. See *Fasti Eccles. Scoticanæ*, ii, 805, 806.

Clark, Thomas W., a Baptist minister, was born at New Canaan Settlement, Queens Co., N. B., Feb. 3, 1808. In 1830 he removed to Stark County, O., and in 1840 took up his residence in De Witt, Ia.; in 1843 began to preach, for a number of years performing itinerant and missionary work; and afterwards took charge of the Church in De Witt, which was organized by him in 1852. He devoted the latter years of his life to evangelistic work, and died at De Witt, May 10, 1883. See *The Chicago Standard*, June 14, 1883. (J. C. S.)

Clark, Timothy, a Congregational minister, was born in Connecticut in 1764. He graduated from Dartmouth College in 1791, and was ordained pastor of the Church in Greenfield, N. H., Jan. 1, 1800, where he remained until May 1, 1811. He died in 1841. See Sprague, *Annals of the Amer. Pulpit*, ii, 145.

Clark, Watson, a Baptist minister, was born at Yorkshire, N. Y., July 10, 1828. He became a Christian at fourteen, graduated from Madison University in 1850, and from the Rochester Seminary in 1852, and was ordained at Girard, Pa., Aug. 26, 1852. He went to Ohio, where he labored as pastor at Marietta, 1852–54; Ohio Court-house, 1854–56; Cincinnati, 1856–58; as an evangelist in Saline Association, Missouri, 1858–61; pastor a second time at Ohio Court-house, 1862–65; Mount Gilead, 1866–68; Goshen, Ind., 1870–72; Xenia, Ill., 1872–74; Winchester, 1874–76. His last pastorate was in Sycamore, De Kalb Co., where he died June 10, 1877. See *Minutes of Illinois Anniversaries*, 1877, p. 10. (J. C. S.)

Clark, William, a Scotch clergyman, was licensed to preach in 1692, appointed to the living at Twynholm in 1693 and ordained, and died before Feb. 3, 1725. See *Fasti Eccles. Scoticanæ*, i, 726.

Clark, William Atwater, D.D., a Protestant Episcopal minister, brother of Dr. Orin Clark, was born at New Marlborough, Mass., July 20, 1786. For a time he taught school, and pursued both his classical and theological studies at the Episcopal Academy in Cheshire, Conn. In 1810 he received deacon's orders, and went to western New York as a missionary; was ordained priest Sept. 15, 1812, and preached at Auburn for nine months, then removed to Manlius, Onondaga Co., and there preached for several years; in 1818 went to Buffalo, and travelled extensively to collect funds for the building of St. Paul's Church in that city; July 17, 1820, became rector of Christ Church, Ballston Spa, and remained four years; removed to New York city in 1824, organized All-Saints' Church on May 27 of that year, and was made its first rector; in 1837 resigned the rectorship, and removed to Michigan with the intention of retiring from active work; but having settled in Brighton, opened his own house for public service, and in process of time a church was organized. He died there, Sept. 13, 1841. Dr. Clark published a number of sermons; the last, *The Steward's Reckoning*, a volume of eighteen discourses, was issued by request of the vestry of All-Saints' in 1833. See Sprague, *Annals of the Amer. Pulpit*, v, 536.

Clark, William Henry, a Protestant Episcopal clergyman, was born at Cheshire, Conn., and graduated from the General Theological Seminary, N. Y. He was ordained deacon in 1845, and employed for several years as a teacher in Pittsburgh, Pa.; in 1857 was rector of St. Peter's Church in Rome, Ga., and in 1863 was chosen

rector of St. Paul's, Augusta, in which position he remained until his sudden death, Aug. 10, 1877, at the age of fifty-eight years. In 1875 Mr. Clark declined the African missionary episcopate. See *Prot. Episc. Almanac*, 1878, p. 168.

Clarke, Alexander, an English minister of the Society of Friends, in the 17th century, was converted in early manhood, but, not satisfied with the churches which he frequented, united with the Quakers, and, after a time, began to preach. For forty years he labored diligently for his Master, and was instrumental in accomplishing great good. He died in the seventy-fifth year of his age. See *Piety Promoted*, ii, 126, 127. (J. C. S.)

Clarke, Alured, D.D., an English divine, was born in 1696. He was educated at St. Paul's School, and Corpus Christi College, Cambridge, where he was made fellow in 1718. He was installed prebendary of Winchester on May 23, 1723; was chaplain to king George I and George II; was promoted to a prebend in the Church of Westminster on May 8, 1731; was made dean of Exeter on May 12, 1740, and died May 31, 1742. His printed works are few, consisting of only four occasional *Sermons*, and an *Essay*, published in 1738, on Queen Caroline. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clarke, Ambrose W., a Protestant Episcopal clergyman, entered the ministry in 1862, and soon after became assistant minister of St. Luke's Church, Baltimore, Md. In 1865 he was warden of the Church Home and Infirmary in that city; the following year rector of St. John's Church, Aberdeen, Miss., and there remained until his death, Oct. 30, 1871. See *Prot. Episc. Almanac*, 1872, p. 127.

Clarke, Charles P., a Protestant Episcopal clergyman, was missionary for several years in Ottawa, Ill., and about 1857 became rector there. In 1859 he was made rector of St. John's Church, Lacon; in 1861 was appointed chaplain of the Eleventh Regiment Illinois Volunteers; the following year assumed the rectorship of St. George's Church, Utica, Ill., which he retained until 1865; and from that time resided without charge in Ottawa, where he died, Dec. 26, 1870. See *Prot. Episc. Almanac*, 1872, p. 127.

Clarke, David Duncan, D.D., a Presbyterian minister, was born near Shippenburg, Cumberland Co., Pa., in Oct., 1810. He graduated from Jefferson College, Cannonsburg, in 1831, and spent one year (1832–33) in Princeton Theological Seminary. He was licensed by Carlisle Presbytery in 1838, and was pastor at Schellsburg, Bedford Co., until 1843; at Lower Marsh Creek, Adams Co., until 1856, and at Waynesburg, Newton, and Hamilton, in Huntingdon Co., until his death, Dec. 30, 1865. He left a character without a stain, and a precious memory in every congregation he served. See Wilson, *Presb. Hist. Almanac*, 1857, p. 127; *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 87.

Clarke, Edmund, an English Baptist minister, was born in the city of Worcester in 1797. After uniting with the Church under the pastoral care of the Rev. Abraham Austin, Fetter Lane, London, he pursued his preparatory studies for the ministry at Stepney College, and was ordained at Truro in 1819, where he remained a highly acceptable minister until 1831, when he resigned, and became pastor at Battersea as successor to the distinguished Rev. Joseph Hughes. Afterwards he returned to his former church at Truro. Being compelled, by ill-health, to retire from the active ministry, he endeavored to serve his Master in various ways until his death, July 8, 1839. He is spoken of as having been an esteemed brother and a valued fellow-laborer. See *Report of the Baptist Union*, 1840, p. 26. (J. C. S.)

Clarke, Edward, an English clergyman, was born at Buxted, March 16, 1730. He took his degree at St. John's College, Cambridge, in 1752, and was elected a fellow in 1755. In 1758 he took charge of the rectory of Pepperharrow, in Surrey. His first publication was a copy of Greek hexameters on the death of Frederick, prince of Wales, in the *Luctus Academiæ Cantabrigiensis* (1751), and soon after he projected the improvement of a Latin Dictionary. He went to Minorca in 1763, and on his return, in 1768, was inducted to the vicarages of Willingdon and Arlington, in Sussex. In 1778 he issued proposals for an edition in folio of the Greek Testament, with a selection of notes from the most eminent critics and commentators, but sufficient encouragement was not given. He died in November, 1786. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clarke, Elam Calhoun, a Congregational minister, was born in Massachusetts, graduated from Williams College in 1812, and spent a part of one year in Andover Theological Seminary. He was ordained April 13, 1824; was pastor at Richmond Street Church, Providence, R. I., in that and the following year; stated supply at various places from 1825 to 1831; principal of an academy at Greenwich, Conn., until 1835, and without charge at Suffield until his death there, Feb. 19, 1837. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 31.

Clarke, George, an English Wesleyan minister, was born in the county of Durham in 1785. He was converted in manhood; commenced his ministry in 1813; labored for twenty-nine years, four (1835–38) being spent on the Shetland Islands; became a supernumerary at Stockton in 1842, and Gateshead in 1844; and died at Sunderland, July 19, 1857. He was zealous and successful. See *Minutes of the British Conference*, 1857.

Clarke, Hugh L. M., a Protestant Episcopal clergyman, entered the ministry in 1859; was missionary in Zion Church, Belvidere, and St. James's Church, Knowlton, N. J., and rector of Zion Church, Rome, N. Y., until his death, Oct. 2, 1880. See *Prot. Episc. Almanac*, 1881, p. 172.

Clarke, Ivory, a Baptist missionary, was born at North Berwick, Me., and graduated from Waterville College in 1834, and from the Newton Theological Institution in 1837. He was appointed a missionary April 3, 1837, and sailed the latter part of that year for Africa. For seven years he resided at Bexley, Liberia, and for three years at Edina, engaged in preaching, looking after the interests of the mission schools, translating a part of the New Test., and making a dictionary of the Bassa language. In order to recruit his wasted energies he sailed for America April 6, 1848, but died at sea eight days afterwards. (J. C. S.)

Clarke, James M., a Methodist Episcopal minister, was born in Baltimore County, Md., Nov. 16, 1806. He was converted at eighteen, and educated at Dickinson College. He entered the Baltimore Conference in 1832, in which he served twenty-three charges, practicing medicine for several years in connection with his ministerial work, and died at Duncansville, Pa., March 12, 1880. He was a true man; a devoted, laborious, and successful preacher. See *Minutes of the Annual Conferences*, 1880, p. 96.

Clarke, James Stainer, an English clergyman and writer, was domestic chaplain and librarian to George IV, vicar of Preston, rector of Coombs, canon of Windsor, and died in 1834. He published several works on maritime voyages and kindred subjects, also *The Life of James II*, from the original MSS. (1816, 2 vols. 4to). See Rose, *Gen. Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clarke, Jeremiah, an English composer of church music, was educated under Dr. Blow, of the Chapel Royal,

appointed organist of St. Paul's Cathedral in 1693, and in 1704 one of the organists in the king's chapel. His compositions are few, on account of his untimely death in July, 1707. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clarke, John (1), a Sabbatarian, or Seventh-day Baptist, minister, was born at Westerly, R. I., in 1717. He was ordained a deacon in May, 1768. As a soldier he performed military duty in the colonial wars and in the revolution. In 1773 he became the successor of Rev. Thomas Hiscox, as pastor in Hopkinton; was for several years a member of the Rhode Island General Assembly, and was recognised as a man of marked ability. He died March 8, 1793. See *R. I. Cyclop.* s. v. (J. C. S.)

Clarke, John (2), D.D., a Congregational minister, was born at Portsmouth, N. H., April 13, 1755, and graduated from Harvard College in 1774. He was ordained pastor of the First Church in Boston, as colleague of Rev. Dr. Chauncy, and for nine years the relation was sustained with mutual respect and affection. His connection with the Church as sole pastor continued until his sudden death, April 2, 1798. He was a faithful and learned minister of the gospel. He published a number of *Discourses:*—a work in answer to the question, "Why are you a Christian?":—*Letters to a Student at College* (12mo). A volume of his *Sermons and Discourses to Young Persons* appeared after his death. See *Mass. Hist. Collection*, vi, 1–9. (J. C. S.)

Clarke, John S., a Protestant Episcopal clergyman, was appointed missionary in 1870 to Christ Church, Chester, and to Pottersville, N. Y. In 1873 he became rector of Christ Church, Morristown, in the same state, and had charge of the mission in connection with that Church. In 1874 he removed to Ashland, and died April 13, 1875. See *Prot. Episc. Almanac*, 1876, p. 149.

Clarke, Josiah H., a minister of the Methodist Episcopal Church South, was admitted into the Georgia Conference in his nineteenth year, and served the Bryan and Chatham Mission, Warren Circuit, Jefferson Mission, Sparta Circuit, Spring Place, and Lanier Circuit, where he died, May 29, 1854. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 546.

Clarke, Lucius W., a Congregational minister, was born at Mansfield, Conn., in 1801, and graduated from Brown University in 1825. He was ordained at Wilbraham, Mass., Dec. 9, 1829; was dismissed Dec. 13, 1832, and died at Middlebury, Vt., Jan. 2, 1854. See *Hampden Pulpit*, p. 112. (J. C. S.)

Clarke, Matthew, an English nonconformist minister (son of Rev. Matthew Clarke, who was ejected from the living of Harborough, Leicestershire, and who contrived amid all his sufferings for conscience' sake to give his son an excellent ministerial education), was born Feb. 2, 1663. He began his ministry at Little Bowden, near Market Harborough, in 1684; in 1687 accepted a call to Sandwich, Kent; two years later returned to his flock in Leicestershire, and shortly afterwards went to Miles's Lane, London, as assistant. In 1694 he became sole pastor, and soon changed a declining Church to the most prosperous in London. About that time he was chosen one of the lecturers at Pinner's Hall. He continued his pastorate with unsparing labor of body and mind till his death, March 27, 1726. Mr. Clarke had a commanding person and a melodious voice; was eminently amiable and accomplished, and highly successful in the pulpit, notwithstanding a certain degree of timidity. See Bogue and Bennett, *History of Dissenters*, 2d ed. ii, 351; Wilson, *Dissenting Churches*, i, 474, 491.

Clarke, Miner G., D.D., a Baptist minister, was born at Woodstock, Conn., Dec. 9, 1809, and was descended from the same family stock as the Rev. John Clarke, so distinguished in the annals of the early Baptist history of Newport, R. I. He was converted in youth, graduated from the Newton Theological Institution in 1837, and was ordained at Suffield, Conn., shortly after. He was compelled by ill-health to resign his charge, but having somewhat recovered, was invited to the pastorate of the Church in Grafton, Mass. After a year and a half of great prosperity he was again obliged to resign. His next settlement was in Norwich, Conn., where, during his six years' ministry, he built up a strong, efficient church. He was now called to Springfield, Mass., where he was equally successful. Once more his health gave way, and for a time he supplied the pulpit of the First Baptist Church in Williamsburg, N. Y., and acted as financial secretary of the American and Foreign Bible Society. In 1851 he became pastor of the Tabernacle Church in Philadelphia, and had an experience similar to that which had attended his previous pastorates. In 1856 he went to Indianapolis, and there established, and for six years edited, the *Witness*, a denominational paper. At the end of this period he removed to Chicago, where, as financial secretary, he performed valuable service for the university in that city. Subsequently he was for a short time pastor at Evanston, near Chicago, and for four years financial secretary of the Home Mission Society at New York. He died near Geneva, Ill., Sept. 19, 1881. See *Chicago Standard*, Sept. 29, 1881; Cathcart, *Baptist Encyclop.* s. v. (J. C. S.)

Clarke, Moses, a Congregational minister, was born in Massachusetts in 1792; graduated from Harvard College in 1819, and from Andover Theological Seminary in 1822. He was ordained Nov. 22, of the same year, went as a home missionary to Louisiana, and died there in 1823. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 50.

Clarke, Orlando, a Presbyterian, and afterwards Congregational, minister, was born Nov. 6, 1824, at Geneva, Ind., and was licensed by the Presbytery of Indianapolis. He took a partial course of study at Hanover College; graduated at Bloomington in 1848; from Princeton Theological Seminary in 1851, and afterwards spent a year at Yale as a resident licentiate. From 1854 to 1856 he was stated supply at Edinburg; in 1857 at Greenville, and in 1858 at Troy. About 1859 he became connected with the Congregational denomination, in which he ever after remained, at first preaching to several churches at Bentonsport, Des Moines, and elsewhere in Iowa, for short periods of time. In 1862 or 1863 he took charge of the Iowa College for the Blind, and was instrumental in its removal to Vinton, having charge of the erection of its original buildings. In 1864 he returned to the regular work of the ministry, was ordained as an evangelist Jan. 5, 1865, at St. Louis, Mo., and was stated supply at St. Anthony, Minn., in 1866 and 1867. In the latter year he removed to Lansing, Ia., where he resided, although preaching at various places, until June, 1875, when he returned to Vinton, and again took charge of the Iowa College for the Blind, as its superintendent. In this position he remained to the end of his life, April 2, 1876, giving full satisfaction to the trustees, the community, and the state authorities, largely promoting the prosperity of the institution, and greatly endeared to all the pupils and assistants. See *Necrol. Report of Princeton Theol. Sem.* 1877, p. 41; *Cong. Quarterly*, xix, 413.

Clarke, Owen, an English Baptist minister, was born Dec. 3, 1791. He became a Christian in early life, and at sixteen or seventeen went out as an itinerant preacher. In 1812 he entered the Bank of England, and shortly afterwards became pastor of the Church meeting at Paradise Chapel, Chelsea, occupying both positions until 1824, when, his health failing, the directors granted him a pension for life. Subsequently he was

pastor of a church in Taunton, and afterwards of two churches, at different dates, in Bath. In 1841 he became travelling agent of the British and Foreign Temperance Society, and in 1842 pastor of the Elini Chapel, Fetter Lane, London. In 1856 he resigned, but finally ministered to the Working-men's Church, Kensington, without salary, till his death, Jan. 15, 1859. See (Lond.) *Baptist Hand-book*, 1859, p. 46, 47. (J. C. S.)

Clarke, Peter G., a Protestant Episcopal minister, was born at Woodbury, Conn., Feb. 11, 1793. Having received his classical and theological training under Dr. Tillotson Brownson, he was made honorary A.M. in 1821 by Yale College. He was ordained deacon in 1818, presbyter in 1820, and began his ministry in Norwich as assistant to Rev. John Tyler, and missionary to several places in the neighborhood. In 1838 he was commissioned chaplain in the United States navy, in which position he continued till his death at Cheshire, Conn., Jan. 1, 1860. See *Amer. Quar. Church Rev.* 1860, p. 180.

Clarke, Richard, an English clergyman, was ordained deacon by the bishop of Winchester, May 5, 1746, and presbyter by the bishop of Bangor, Sept. 23, 1750, and was sent to South Carolina by the Society for Propagating the Gospel in Foreign Parts, arriving at Charleston in the autumn of 1753. St. Philip's Church in that city being without a pastor, he and the Rev. John Andrews became co-pastors in the parish. The negro school within its jurisdiction became the object of his earnest efforts. In 1759 he resigned his rectorship, returned to England, and in a short time after was appointed lecturer of Stoke-Newington, and afterwards of St. James's, near Aldgate, London. In 1768 he was curate of Cheshunt, in Hertfordshire. Pecuniary embarrassment troubled his last years. He died not earlier than 1780. As a preacher he was greatly admired. Among his publications are, *A Warning to the World, or the Prophetical Numbers of Daniel and John Calculated* (1759):—*A Second Warning* (1762):—*The Voice of Glad Tidings to the Jew and Gentile* (1768):—*The Gospel of the Daily Service of the Law Preached to the Jew and Gentile* (1768):—*An Essay on the Number Seven*, treating of the Romish and Mohammedan religions, etc. (1769):—*The Explanation of the Feast of Trumpets*. Besides these he published letters, essays, dissertations, and discourses on various subjects. See Sprague, *Annals of the Amer. Pulpit*, v, 146.

Clarke, Richard Perry, an English Congregational minister, was born at Barnstaple, North Devon, July 17, 1821. He connected himself with the Church in early life; received his ministerial preparation at Western College, Exeter, and began his ministry in 1848 as pastor of Lower Darwen, Lancashire. He removed to Uxbridge in 1860; to City-road, London, in 1867; in 1868 to Bristol, and died June 21, 1878. Mr. Clarke's preaching was simple, direct, earnest, and evangelical, and his life was in thorough harmony with his teaching. See (Lond.) *Cong. Year-book*, 1879, p. 306.

Clarke, Richard Samuel, an Episcopal clergyman, was born in 1737, and for nineteen years was minister at New Milford, Conn., from which place he removed to Gagetown, N. B., and was rector there twenty-five years. His last settlement was in St. Stephen, where his ministry continued thirteen years. He died there, Oct., 1824. See Sabine, *Loyalists of the Amer. Rev.* i, 316. (J. C. S.)

Clarke, Robert, an English Congregational minister, was born at Nailsworth, Gloucestershire, in 1796, of Quaker parents. He united with the Baptists in youth, prepared for the ministry at Bristol College, and in 1818 became pastor of the Baptist Church at Lechlade. He subsequently preached twelve years at Bridgenorth, eight years at Oswestry, and five years at Kingsbridge, Devonshire. He then joined the Congregationalists, and became pastor at Shaldon. After laboring at Shaldon six years, he lived in retirement in the vicinity of Romford, Essex, six or seven years; and finally, in 1863, went to labor in the village of Aveley, where he died, Feb. 14, 1878. Mr. Clarke was a very excellent preacher, and in the pulpit, as elsewhere, direct and courageous in expressing his convictions. See (Lond.) *Cong. Year-book*, 1879, p. 306.

Clarke, Roger, an English martyr, was apprehended at Ipswich in 1546, and taken before a priest, who questioned him as to the real presence in the eucharist. He was threatened by the priest, but, continuing constant, was burned at Bury in 1546. See Fox, *Acts and Monuments*, v, 530.

Clarke, Samuel (1), a celebrated English Orientalist, probably born in Northamptonshire in 1623, was educated at Merton College, Oxford, where he took his degree of A.M. in 1648. In 1650 and 1658 he was master of a boarding-school at Islington, near London, during his stay at which place he assisted in correcting and publishing Walton's *Polyglot Bible*. He died at Holywell, Oxford, Dec. 27, 1669. Among his works are, *Variæ Lectiones et Observationes in Chaldaicam Paraphrasim* (in the above *Polyglot*, vi, 17):—*Scientia Metrica et Rhythmica* (Oxon. 1661, 8vo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clarke, Samuel (2), an English divine, was born about 1626, and educated at Pembroke Hall, Cambridge. He early applied himself to the study of the Scriptures, and died Feb. 24, 1701. His *Annotations on the Bible* (1690, fol.), printed together with the sacred text, was the great work of his life. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clarke, Tertius Strong, D.D., a Congregational minister, was born in Westhampton, Mass., Dec. 17, 1798. He graduated from Yale College in 1824, and from Auburn Theological Seminary in 1827, in which year he was ordained pastor of the Congregational Church in South Deerfield, Mass. He retired in 1833, and was installed at Haddam, Conn., the next year; in 1837 became pastor at Stockbridge, Mass.; in 1850 acting pastor at Penn Yan, N. Y.; in 1852 pastor at Franklin; in June, 1858, at Cuyahoga Falls, O., from which he was dismissed in 1862; Jan. 1, 1863, accepted the pastorate of the Presbyterian Church at Weedsport, N. Y.; removed to Cuyahoga Falls in 1866, without charge; and died in Neath, Pa., April 12, 1875. See *Cong. Quarterly*, 1876, p. 422.

Clarke, Thomas W., a Baptist minister, was born in Brewster, Mass., Feb. 28, 1820. He was converted in early life, pursued his preparatory studies at the Leicester Academy, and at the Theological Seminary, Bangor, Me., where he graduated when about twenty-one years of age. He was ordained pastor in Nantucket, Mass., in 1851, and served ten or eleven years there, and at Wheatland, N. Y., and Lexington, Mass.; also for several months supplying the pulpit at West Harwich. He received an appointment in the beginning of the late civil war as chaplain in the army, and was severely wounded near New Berne, N. C. After his recovery from an amputation, president Lincoln reappointed him permanent chaplain, and he was stationed, first at a military hospital in Montpelier, Vt., and subsequently at a similar institution in Worcester, Mass. When this latter hospital was abandoned, he was appointed to an inspectorship in the custom-house in Boston. While occupying this position, and for several years after he left it, he preached very acceptably whenever he had an opportunity. He died at Boston Highlands, Feb. 11, 1881. Mr. Clarke was a man of good abilities, genial in spirit, an ardent patriot, and devoted to the work to which he had consecrated his life. See *The Watchman*, March 17, 1881. (J. C. S.)

Clarke, Walter, D.D., a Presbyterian minister, was born in Westfield Parish, Middletown, Conn., April 5, 1812. His early life was spent in Farmington, whith-

er his parents had removed. He graduated from Yale College in 1837, and was soon after elected professor of Greek in the College of Mobile, where he spent two years, and then accepted the presidency of that college. Resuming his theological studies, he graduated from Yale Divinity School in 1841; was ordained pastor of the Congregational Church in Canterbury, Conn., the same year; and in 1845 became pastor of the Second Congregational Church, Hartford. He regarded his pastorate in Hartford as the most fruitful and delightful period of his life. On account of his health, he accepted a call to the Mercer Street Presbyterian Church in New York city in 1859, and after two years became pastor of the First Presbyterian Church, Buffalo, a position which he filled with great success until the close of his life, May 23, 1871. (W. P. S.)

Clarke, Wesley C., a Methodist Episcopal minister, was born in Bloomfield, Monroe Co., O. He embraced religion in early life, and in 1834 entered the Ohio Conference. In 1849 he became a superannuate, and died Sept. 2, 1855. Mr. Clarke was energetic beyond his physical endurance. He was a confiding friend, an ardent Christian, an able and successful minister, and an eminently faithful pastor. See *Minutes of Annual Conferences*, 1855, p. 634.

Clarke, William (1), a learned English divine and antiquary, was born at Haghmon Abbey, Shropshire, in 1696. He was educated at Shrewsbury School, and St. John's College, Cambridge, where he became a fellow on Jan. 22, 1717. In 1724 he was presented to the rectory of Buxted, in Sussex, by archbishop Wake, and was made prebendary in the cathedral church of Chichester. He resigned the rectory of Buxted in 1768, and in June, 1770, was installed chancellor of the Church of Chichester. He died Oct. 21, 1771. He assisted in the translation of Frapp's *Lectures on Poetry* and in *Annotations on the Greek Testament*, and was the author of several of the notes subjoined to the English version of Bleterie's *Life of the Emperor Julian*. His chief work was the *Connection of the Roman, Saxon, and English Coins* (1767, 4to). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clarke, William (2), a Scotch clergyman, was licensed to preach in 1744, called to the living at Kirkgunzeon in 1746, ordained in 1747, and died Nov. 23, 1786, aged seventy-four years. A lame foot marred his personal appearance, but his exemplary life and warmth of benevolence secured him respect. See *Fasti Eccles. Scoticanæ*, i, 586.

Clarke, William (3), an Episcopal minister, son of Rev. Peter Clarke, was born in Danvers, Mass., about 1739. He graduated at Harvard College in 1759, went to England and was ordained, then returned to America, and became rector of St. Paul's Church in Dedham, Mass. Here he was successful in his ministry, and lived in peace until the spring of 1777, when he was sentenced to be confined on board a ship because he refused to acknowledge the independence of the United States. After his release he went to England. In 1786 he resided in Halifax, N. S., and soon afterwards removed to Digby. Subsequently he returned to the United States, and died in Quincy, Mass., in 1815. See Sabine, *Loyalists of the Amer. Rev.* i, 315. (J. C. S.)

Clarke, William (4), an English Baptist minister, was born in Kenton, Suffolk, April 7, 1779. He was baptized Oct. 27, 1799; chosen a deacon of the Church Aug. 26, 1810, and ordained July 14, 1816. For many years he was pastor at Saxlingham, Norfolk. In 1858 he became pastor at Carleton Rode, where he remained until his death, Dec. 30, 1864. He was a truly godly man, liberal in heart, earnest and frequent in prayer, a lover of the house and ordinances of God. See (Lond.) *Baptist Hand-book*, 1866, p. 127. (J. C. S.)

Clarke, William (5), an English Methodist preacher, was born at Harricott, Tavistock, Devon, Feb. 14, 1822. He was converted in his youth, joined the Bible Christians, was a class-leader and local preacher, entered the ministry in 1847, was an impressive, earnest preacher for thirty years, winning many souls to Christ, and became superannuated in 1877, but labored as he had strength till his death, Jan. 9, 1879. See *Minutes of the 61st Annual Conference.*

Clarke, William Henry, a Protestant Episcopal minister, was born at Norwich, Conn., Jan. 22, 1821. He entered college in the sophomore year from the Episcopal Academy, Cheshire, and, on graduating, proceeded to study in the General Theological Seminary, N. Y., completing his course in 1845, when he was ordained deacon, June 29. He spent several years engaged in teaching in the Patapsco Female Institute, Ellicott's Mills, Md., being ordained presbyter Sept. 20, 1846. In 1852 and 1853 he served as an agent of the Church Book Society of New York; and from September, 1853, till February, 1856, had charge of Locust Grove Seminary, near Pittsburgh, Pa. In March, 1856, he became rector of St. Peter's Church, Rome, Ga., and left that position in the summer of 1861 to remove to Augusta as assistant rector of St. Paul's Church. In January, 1863, he became rector, and so continued till his death, Aug. 10, 1877. From 1863 he was a member of the standing committee of the diocese, and from 1867 its president. In October, 1875, he was selected by the House of Bishops to be missionary bishop to Cape Palmas, Africa, which office he declined. See *Obituary Record of Yale College*, 1878.

Clarke, William Nash, an English Baptist minister, was born in London, April 21, 1732. He was converted under George Whitefield, but joined the Baptists at Devonshire Square, London. He studied under Dr. S. Stennett; became pastor at Unicorn-Yard in 1761; educated several young men for the ministry; removed to Exeter in 1786, and died there, July 29, 1795. Mr. Clarke was a man of great piety and probity, and preached against the spread of Antinomianism. He published four *Sermons* and *Charges*. See Wilson, *Dissenting Churches*, iv, 239.

Clarke, W., an English Congregational minister, was born in Coventry, Dec. 22, 1801. He joined the Church in youth, prepared for the ministry at Hackney Academy, and began his vocation at Godalming, Surrey. In 1837, at the instance of the Colonial Missionary Society, he settled in Ontario, Canada, where he held successive pastorates at London, Simcoe, and Dresden, and died in 1878. See (Lond.) *Cong. Year-book*, 1879, p. 308.

Clarke, W. Augustus, an English Baptist minister, was ordained by a Greek bishop, but joined the Baptists, and in 1773 became pastor at Red-cross Street. In 1780 he was opposed by the papists, and had to remove to a room in Bunhill Row. He then fled to Ireland, next to America; but returned to London in 1797, and in 1799 resumed preaching in Bunhill Row, where he still was in 1801. See Gadsby, *Hymn-writers*, p. 39; Wilson, *Dissenting Churches*, iv, 431.

Clarkson, Abraham, an English Independent minister, was born at Earlsheaton, Dewsbury, in 1783. He was carefully trained in the Established Church; was converted at the age of twenty, and became a member of the Independent Church at Ossett in 1806. In April, 1811, he was admitted to the academy at Idle; the same year became pastor at Mixenden, Halifax; in 1818 removed to Bingley, near Bradford; in 1837, went to reside at Batley, near Dewsbury, where, through his efforts, a commodious place of worship was built in 1839, and in which, as contributor, a frequent supply, and as deacon, he rendered efficient service till his death, May 4, 1850. Mr. Clarkson was a man of deep and uniform piety, and eminently diligent in the discharge of all his duties. See *The Evangelical Magazine* (Lond.), 1850, p. 705.

Clarkson, David (1), B.D., a celebrated English nonconformist divine, and one of the tutors of archbishop Tillotson, was born at Bradford, Yorkshire, Feb. 2, 1622, and educated at Clare Hall, Cambridge, of which he was made a fellow. He was minister of the Mortlake Church, Surrey, till ejected in 1662, after which he preached in obscure places till 1682, when he was chosen co-pastor with Dr. Owen at Mortlake, whom he succeeded in 1683. He died June 14, 1686. His publications include *Primitive Episcopacy* (Lond. 1680):—*No Evidence of Diocesan Episcopacy in Primitive Times* (1681); a work in answer to Stillingfleet:—*Discourse of Liturgies* (1689):—*Sermons and Discourses* (1696); and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; Wilson, *Dissenting Churches*, i, 285.

Clarkson, David (2), a Protestant Episcopal minister, was born in Worcestershire, England, in June, 1801. He graduated at Oxford University; came to America in 1823; was ordained by bishop Doane, and became rector of Trinity Parish, Belvidere, N. J., officiating also in several neighboring places. From 1852 to 1855 he was chaplain in the United States Army, and was stationed at Fort Riley, Kansas. In the winter of 1855 he was pastor at Lexington, Mo., and in 1860 he removed to Grand Rapids, Mich., where he died, April 6, 1862. See *Amer. Quar. Church Rev.* 1862, p. 735.

Clarkson, James, an Associate minister, was born, educated, and licensed in Scotland. In 1772 he was sent to America by the General Associate Synod of Scotland; was ordained and settled as pastor of the Associate Reformed Church in Guinston, York Co., Pa., and died in 1811. Mr. Clarkson took an active part in discussions which terminated in the formation of the Associate Reformed Church, by the union of the Associate and Reformed Presbyterian bodies in 1782, and distinguished himself particularly by being one of the two ministers who finally held out against the union. He was moderator of the Associate Synod in 1800. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 15.

Clarkson, Joseph, a Protestant Episcopal minister, was born in 1766. During the early part of the Revolution he attended a classical school in Lancaster, Pa., of which Dr. Robert Smith, a Presbyterian clergyman, was principal. In 1782 he graduated at the University of Pennsylvania, and, after studying theology, was ordained deacon in 1787, in which year he acted as secretary to the House of Bishops. He began his ministry in Philadelphia, but soon after went to Wilmington, Del., and ministered until 1799 in the old Swedes' Church. In April of that year he became rector of St. James's Church, Lancaster, his field of labor embracing two country parishes besides St. James's, and here he died, Jan. 25, 1830. See Sprague, *Annals of the Amer. Pulpit*, v, 282.

Clarkson, Thomas B., an Associate minister, was born in 1794; finished his theological course in 1819, and was licensed the year after. He was ordained Aug. 13, 1822; was pastor at Mercersburg and McConnelsburg from 1823 to 1833; then resigned on account of ill-health, and died in 1836. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 16.

Clarkson, William Henry, an English Wesleyan minister, was born at York. He was brought up in the Established Church, but converted among the Methodists. He began his ministry at Rye, where his labors were signally blessed, and during a long course in the travelling ministry the same success attended him. He was for many years a superannuate at Canterbury, where he died, Dec. 28, 1881, aged eighty-six years. See *Minutes of the British Conference*, 1882, p. 19.

Clarus is the name of several eminent persons in early Christian history:

1. Bishop of Ptolemais, attended the synod of Cæsarea, A.D. 198, convened by the metropolitan Theophilus and Narcissus of Jerusalem, with the view of settling the paschal controversy (Eusebius, *H. E.* v, 25).

2. Bishop of Mascula, in Numidia.

3. Apostle of Aquitaine, a martyr, and, as some writers say, a bishop who came from Africa to Rome and was sent thence by pope Anacletus, in the 1st century, as a missionary to Aquitaine. He was martyred at Lectoure, in Gascony, and buried in the same place. He is commemorated June 1.

4. A presbyter and martyr, commemorated Nov. 4 in Usuard's Martyrology.

5. First bishop of Alby, and martyr, flourished in the 3d century; commemorated at Alby on July 1.

6. Bishop of Nantes, apostle of Brittany in the latter part of the 3d century. He was the first missionary sent into Brittany, and first bishop of Nantes. There are various traditions respecting St. Clarus, that he associated with the apostles, or at least with two of them, Peter and Paul; that he was sent into Gaul by St. Peter, when that apostle was bishop of Rome; that he was sent into Gaul by St. Linus, the successor of St. Peter; that he brought with him the nail which fastened the right hand of Peter to the cross, etc. It appears that he went from Rome into Gaul with the deacon Adeodatus about 280, and preached in the southern district of Brittany. According to an ancient tradition, he died in the diocese of Vannes. His relics were transported in 878 to the abbey of St. Aubin of Angers. He is commemorated Oct. 10.

7. A presbyter of Touraine, born at Auvergne in the middle of the 4th century; commemorated Nov. 8.

8. A saint of Loudun, where he is honored as a martyr. He flourished probably in the 4th century, and is commemorated Aug. 8.

9. Presbyter and abbot of Vienne, in France, was born in the beginning of the reign of Clotaire II, in that town, on the banks of the Rhone. He was abbot of the monastery of St. Marcellus of Vienne, which he governed over twenty years, and had at the same time the direction of the convent of St. Blandina, to which his mother had retired. Having been informed of the hour of his death by an apparition of St. Blandina, he caused himself to be carried into the church, where he lay extended on a hair-cloth, and ceased not to pray and sing praises to God until he breathed his last. He died about the year 660. His life has been written anonymously and published by Mabillon and Bollandus. He was buried in the Church of St. Blandina. His bones were scattered in the 16th century by the Huguenots. He is commemorated Jan. 1.

10. A priest and martyr, was a native of Rochester, and died about 894. He went to Gaul and established himself in Le Vexin, where he soon acquired a high reputation. A beautiful woman, who did not succeed in making him comply with her passion, revenged herself by paying two criminals to assassinate him, in a borough which still bears his name, Saint-Clar, and which is famous for the treaty that ceded to Rollo the province of Neustria.

Clary, Dexter, a Congregational minister, was born in Conway, Mass., Feb. 1, 1798. For a while he was a merchant in Sackett's Harbor, N. Y., and then entered upon a course of study with a view to the ministry, receiving license to preach in 1828. Under commission of the Western Domestic Missionary Society he labored a year in western New York. In 1829 he was ordained an evangelist at Watertown, in the Presbyterian Church, and for several years served as such in the region about Rochester, Buffalo, and occasionally in Canada. For the purpose of studying theology he went to New Haven, Conn., in 1834. Not long after he was called to Montreal, where he labored for two years. In 1838 he went to Rockford, Ill., and in 1840 fixed his residence at Beloit, Wis. For a year after, his labors were divided between Congregational churches of these two places. The Church in Beloit having grown, he gave himself wholly to the work in that field. In September, 1850,

he resigned his charge and entered the service of the American Home Missionary Society, as its superintendent for Wisconsin, an office which he filled for twenty-two years, travelling in that time about one hundred thousand miles. In the first years of his pastorate at Beloit were begun the consultations that resulted in the founding of Beloit College, of which, at its organization, he was elected one of the trustees; and at their first meeting, in 1845, he was appointed secretary of the board and of the executive committee—positions which he occupied until his death, June 18, 1874. See *Cong. Quarterly*, 1876, p. 357.

Clary, Joseph Ward, a Congregational minister, was born in New York. He graduated at Middlebury College in 1808, and at Andover Theological Seminary in 1811; was ordained May 7, 1812, pastor of First Church, Dover, N. H.; was pastor at Cornish, from 1828 to 1834; and without charge at Cornish till his death, April 13, 1835. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 19.

Clasens, D., a Dutch engraver, who flourished about 1660, etched a number of plates, among which is one of *The Virgin and Infant, with St. John and an Angel.*

Clason, James (1), a Scotch clergyman, son of the minister of Dalziel, was licensed to preach in 1808, and presented to the living at Dalziel the same year; he joined the Free Secession in 1843, and died suddenly April 16, 1852, aged sixty-eight years. See *Fasti Eccles. Scoticanæ*, ii, 283.

Clason, James (2), a Scotch clergyman, took his degree at Glasgow University in 1831; was presented to the living at Ratho in 1833, and died April 17, 1842, aged thirty-four years. See *Fasti Eccles. Scoticanæ*, i, 141.

Clason, Patrick, D.D., a Scotch clergyman, was born at Dalziel; licensed to preach in 1813; presented to the living at Carmunnock in 1814; ordained in 1815; resigned in 1821; transferred to St. Cuthbert's Chapel-of-Ease, Edinburgh, in 1824; and joined the Free Secession in 1843. At the first meeting of the Free General Assembly he was chosen joint-clerk, and moderator of the Free Assembly in 1848. He published, *Considerations on the Erection of St. Cuthbert's Chapel-of-Ease* (1833):—*Strictures on the Statement of the Central Board of Scottish Dissenters;* Two Letters (Edinburgh, 1835):—*Speech in the Presbytery of Edinburgh in* 1839; and three single *Sermons.* There is no further record of him. See *Fasti Eccles. Scoticanæ*, i, 128; ii, 59.

Clason, Robert, a Scotch clergyman, native of Logie, was licensed to preach in 1774; presented to the living at Dalziel in 1786; elected clerk to the synod, but resigned on being transferred to Logie, Stirling, in 1801. He died July 8, 1831, aged eighty-five years, leaving two sons, James, minister at Dalziel, and Patrick, minister at Edinburgh. See *Fasti Eccles. Scoticanæ*, ii, 283, 737.

Classens, August, a Hungarian theologian, who was born at Galgop, and died at Pricwitz in 1750, wrote *Eucharisticon Michælis Caroli* (1745, fol.):—*Eclogæ:*—*Elegiæ* (in MS.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Classis (a *class, division*), the name of an ecclesiastical body in the Reformed (Dutch) Church in Holland and in America, corresponding to the presbytery in the Presbyterian Church. A classis is composed of the minister or ministers, and one elder, of each church constituting the body, together with such other ministers without pastoral charge as may belong to it. The same arrangement prevails in the German Reformed Church in the United States.

The classis hold an intermediate place between the consistory and the particular synod. It is represented by two ministers and two elders in the particular synod, and by three ministers and three elders in the general synod. It is both a legislative and a judicial body, many of whose acts are subject to the revision of the superior courts. See Reformed Church in America; German Reformed Church in America. (W. J. R. T.)

Claude, an ingenious French painter on glass, was born about 1468, and practiced at Marseilles, where he enjoyed a high reputation. He was invited to Rome by the great architect Bramante to paint the windows of the Vatican; and also executed the large windows of Santa Maria del Popolo. He died there not long afterwards. See *Biog. Universelle*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Claude, *Saint,* of Besançon. See Claudius.

Claude (D'Abbeville), **Clément Foullon** (generally known under the name of *le Père*), a French missionary and historian, of the Capuchin order, was one of the four who went, in 1612, with Razilly, lieutenant-general of the king, to found an institution in Brazil. After his mission had been accomplished, he went back to France to get help, but his age did not allow him to return to Brazil. He died at Paris in 1632, after having founded the convent of the Capuchins at Abbeville. He left *Histoire de la Mission à l'Île de Maragnon*, etc. (Paris, 1614, 12mo):—*Histoire de Colette, Vierge de l'Ordre de Sainte-Claire* (ibid. 1619). See Hoefer, *Nouv. Biog. Générale*, s. v.

Claude, Isaac, a French Protestant theologian, son of Jean Claude, was born at Saint-Affrique, March 15, 1653. He first exercised his ministry at Sedan, and afterwards took charge of the Walloon Church at the Hague, where he died, July 29, 1695. He published the works of his father Jean. He is believed to be the author of *Le Comte de Soissons*, a romance (Cologne, 1677). See Hoefer, *Nouv. Biog. Générale*, s. v.

Claude, Jean Jacques, a French Protestant theologian, son of the preceding, was born at the Hague, Jan. 16, 1684, became pastor of a French church in London in 1710, and died there Feb. 27, 1712, leaving *Sermons sur l'Écriture Sainte* (Geneva, 1724, posthumously edited):—and some *Dissertations* (Utrecht, 1702, 12mo). See *Biog. Universelle*, s. v.

Claudia was a sister of Sulpicius Severus, who was a disciple of St. Martin and presbyter in Aquitaine, and flourished about A.D. 420. A great number of letters were written to her by her brother, all bearing on the religious life. Two of them remain (see Gennadius, *De Script. Eccles.* xix; Baluze, *Miscellan.* (Paris, 1678), i, 32; Ceillier, *Auteurs*, viii, 119).

Claudian, *Saint,* a citizen of Corinth, martyred under Sabinus, in Diospolis, Egypt, A.D. 284. See Victorius.

Claudianists were a sect of Donatists. It was one of the charges against the Donatist bishop Primianus that he murdered in the basilica those of his presbyters who objected to his admitting Claudianists to communion (Migne, *Patrol.* iv, 379).

Claudianus is the name of several persons in early Christian records:

1. Martyr with Papias and Diodorus in the Decian persecution, is commemorated Feb. 25 in Usuard's and the old Roman martyrologies.

2. A martyr at Nicomedia, is commemorated March 6 in Usuard's martyrology.

3. A presbyter of Rome among the representatives of Sylvester at Arles, A.D. 314 (Labbe, *Concil.* i, 1429).

4. The reputed author of seven epigrams in the Greek anthology, two of which, ascribed to him in the Vatican MS., are addressed to the Saviour.

Claudius is the name of numerous men in early Christian history:

1. A person enumerated by Epiphanius (*Haer.* 51, 427) in a list of heretics who, like the Cerinthians and Ebionites, asserted that our Lord was a mere man.

2. A monk mentioned as a companion of Epiphanius, in the life by Simeon Metaphrastes (ii, 324).

3. A martyr at Ostia under Diocletian, commemorated Feb. 18 in Usuard's martyrology.

4. A martyr at Rome, with pope Marcellinus, April 26, A.D. 304, according to Usuard.

5. A martyr with Asterius and Neon, his brothers, at Ægea in Cilicia, under a judge named Lysias, about A.D. 303. The Latins commemorate them Aug. 23, the Greeks, Oct. 29 (see Fleury, *Hist. Eccles.* viii, 16).

6. Bishop of Picenum, at Rimini, A.D. 359.

7. A martyr at Rome with Nicostratus and others, commemorated July 7 in Usuard's martyrology.

8. Another martyr at Rome with Nicostratus and others, commemorated Nov. 8. Compare No. 7.

9. The tribune, martyr at Rome under Numerian, commemorated Dec. 3 in Usuard's and Roman martyrologies, but Aug. 12 in that of Jerome.

10. *Saint*, bishop of Vienne, lived in the 4th century, and is commemorated June 1. He was present at the Council of Nice, where he was prominent in the debate concerning the Donatists.

11. A bishop who sent Augustine the books that Julian, the Pelagian, had written against him, and to whom, in A.D. 421, Augustine dictates and sends his answer (*Epist.* 207), formerly prefixed to the books against Julian.

12. *Saint Claudius I* was the nineteenth bishop of Besançon (Vesuntium). The lists of the old chronologists make no mention of him; but in the year 517 he subscribed to the Council of Epaonum, signing himself "Episcopus ecclesiæ Vesuntionensis."

13. *Saint Claudius II* was twenty-ninth bishop of Besançon, and succeeded (according to the lists) St. Gervasius. The incidents of his life are very legendary, but it seems probable that from his earliest years he was enrolled among the clergy of Besançon; that after a novitiate in the abbey of Mt. Jura he was elected to succeed abbot Injuriosus, A.D. 641 or 642, under the pontificate of pope John IV; that on the death of Gervasius he was elected by the clergy of Besançon to be their archbishop; that after seven years he abdicated and returned to rule the abbey of Mt. Jura; and that he died in A.D. 696 or 699. St. Claudius, in his lifetime the oracle and model of the clergy of Besançon, became after his death one of the most popular saints of France. He is mentioned in the 9th century by Rabanus Maurus in his *Martyrologium*, as an intercessor. He is commemorated June 6 (*Gall. Christ.* xv, 17; Migne, *Encycl. Theol.* xl; *Patrol. Lat.* cx, 1149).

14. Father of St. Fulgentius. The grandfather, Gordianus, was one of the senators driven from Carthage by Genseric, king of the Goths. Claudius and his brother returned to Africa, but found that their houses had been given to the Arian priests. After obtaining possession of their goods, by the king's authority, they passed into Byzacene, and established themselves at Telepte. Claudius married Maria Anna, a Christian lady, and Fulgentius was born A.D. 468. Claudius died soon after.

15. Second bishop of Glandeves, succeeded Fraternus, and was succeeded by Basilius. He is only known from having subscribed, through his representative, Benenatus, to the fourth council of Orleans, A.D. 541 (*Gall. Christ.* iii, 1236).

16. A letter addressed to Claudius exists in the collection of the writings of Isidore, bishop of Seville (A.D. 599–636). From internal evidences, it is believed not to have been written by Isidore. This letter shows that the Greeks of the time believed Athanasius to be the author of the creed which bears his name. But the uncertainty of the date deprives this evidence of value (Migne, *Patrol. Lat.* lxxxiii).

17. Bishop of Taurinium (Turin), advanced to the see before A.D. 774, and succeeded by the celebrated Claudius Clemens.

18. Said to have been bishop of Auxerre (Dempster, *Menol. Scot.*, commemorated March 20 and March 30), but not mentioned among the bishops of that see in *Gall. Christ.* (xii, 260), nor in Gams (*Series Episc.*).

19. *Claudius Clemens*, or *Claudius Clemens Scotus.* See Clemens (2).

20. A martyr whose relics were translated to Rome in 1650, together with those of St. Pontianus, and again translated to Antwerp in 1656. Commemorated May 14.

Claudius Apollinaris. See Apollinaris.

Claudius, Gottfried Christoph, a German theologian, was the son of a minister, and was himself minister at Pratau and at Gieshübel. He died March 19, 1747. His principal works are, *Historia Fratrum Sportulantium* (Frankfort, 1724, 8vo): — *Animadversiones ad Dissertationes Tremoniæ*, etc. (1733, 4to): — *Commentatio de Chameunia* (Wittenberg, 1738). See Hoefer, *Nouv. Biog. Générale*, s. v.

Clausel (de Montals), **Claude Hippolyte**, a French prelate, brother of the following, was born April 5, 1769, at Rouergue (Aveyron). He studied at St. Sulpice, and after undergoing many vicissitudes during the revolution and the restoration, was in 1819 appointed almoner to the duchess of Angoulême, and in the year following preached the funeral sermon of the duke of Berry. In 1824 he was promoted to the bishopric of Chartres, which he resigned in 1851. He died in 1857. He was an enthusiastic defender of Gallicanism. Of his works we mention, *Le Concordat Justifié* (Paris, 1818): — *Coup d'Œil sur l'Église de France*: — *La Religion Prouvée par la Revolution*, etc. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clausel (de Coussergues), **Michel Amant**, a French ecclesiastical writer, was born Oct. 7, 1763, at the Castle of Coussergues, in Rouergue (Aveyron), and was ordained a priest in 1787. He refused the oath to the civil constitution of the clergy in 1792, but accepted the concordat in 1802. He was appointed grand-vicar of Amiens, and took charge of the department of the Oise, at Beauvais. In 1822 he was called to the royal council of public instruction. At the time of the death of Leo XII he happened to be at Rome, and the cardinal of Clermont-Tonnerre appointed him to the conclave. After the revolution of 1830 he lived in retirement with the bishop of Versailles, and died at Paris, Jan. 22, 1835. Abbé Clausel published, among other works, *Réflexions et Lettres sur l'Affaire du Curé de Chartres* (1824): — *Observations sur le Nouveau Catéchisme de Beauvais* (1828). See *Biog. Universelle*, s. v.

Clausen, Hendrik Georg, a celebrated Danish preacher, was born at Sleswick in 1759. After having been a country curate for several years, he was appointed, in 1797, pastor at the church of Notre-Dame at Copenhagen, and for nearly half a century delivered eloquent but rationalistic sermons, of which many have been published in two collections, entitled, *Praedikener* (1795 and 1807). He died in 1840. See Hoefer, *Nouv. Biog. Générale*, s. v.

Clausen, Hendrik Nikolai, a Danish theologian, brother of the foregoing, was born April 22, 1793, at Maribo, in Laaland. Having completed his studies, he spent two years (1818–1820) in Germany, Italy, and France. While at Berlin, Schleiermacher exercised great influence upon his theology. In 1821 he was appointed lector, and soon afterwards professor of theology at Copenhagen. In 1874 he resigned his professorship, and died March 23, 1877. He wrote: *Aurelius Augustinus Hippon. Sacræ Scripturæ Interpres* (Copenh. 1837): — *Quatuor Evangeliorum Tabulæ Synopticæ*, etc. (ibid. 1829): — *Kirchenverfassung, Lehre und Ritus des Katholicismus und Protestantismus* (from the Danish, by Fries,

Neustadt, 1829, 3 vols.):—*Ueber den Theologischen Parteigeist* (transl. by Wolf, ibid. 1832):—*Populäre Vorträge über die Reformation* (transl. by Jenssen, Leips. 1837):—*Det Nye Testaments Hermeneutik* (Copenhagen, 1840; German transl. by Schmidt-Phiseldeck, Leips. 1841):—*Udvikling af de Christelige Hovldlaerdomme* (2d ed. ibid. 1845):—*Fortolking af de Synoptiske Evangelier* (ibid. 1847, 1850):—*Den Augsburgske Confession, Oversat og Belyst ved Historisk Dogmatisk* (1851):—*Christelig Troeslaere* (ibid. 1857). See Zuchold, *Bibl. Theol.* i, 227 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clausen, Johann, a Lutheran theologian of Denmark, provost of Stubbiöbing, in the isle of Falster, who died at Assens in 1821, is the author of, *Introductio in Epist. Jacobi* (Göttingen, 1800):—*De Descensu J. Christi ad Inferos Historia*, etc. (Copenhagen, 1801). See Winer, *Handbuch der theol. Lit.* i, 91, 599. (B. P.)

Clausnitzer, Tobias, a Lutheran minister of Sweden, was born in 1619 at Thum, near Annaberg. In the Thirty Years' War he was Swedish army-chaplain. He was member of consistory and rector at Pargstein and Weiden in Upper Palatinate, at his death, May 7, 1684. He composed some hymns, of which the best known is his *Liebster Jesu, wir Sind Hier* (Eng. transl. in *Lyra Germ.* ii, 99: "Blessed Jesus, at Thy Word"). See Koch, *Gesch. der deutschen Kirchenlieder*, iii, 354 sq. (B. P.)

Claustrals, or persons of the house; consisting, in a Benedictine monastery, of the abbot, prior major, subprior, third and fourth priors, who held chapter and collation, celebrated mass, and presided in hall, the precentor, master of the novices, and succentor.

Clausūra Nigromantĭca was a sort of necromancy according to which anything unnatural can be brought into the human body without an outer injury, and also taken out of the body.

Clauswitz, Benedict Gottlieb, a Protestant theologian of Germany, was born Aug. 4, 1692, at Gross-Wiederitsch, near Leipsic. In the latter place he studied theology and philology, and was permitted, in 1711, to lecture on Greek and Hebrew languages, after having presented his *De Epicteti ὑπερσοφίᾳ καὶ ἀσοφίᾳ in iis, quæ ad Deum Pertinent.* In 1718 he was made bachelor of theology, and in 1722 succeeded his father in the pastorate. In 1732 he was called as archdeacon to Merseburg, and six years later to Halle as professor of theology. He was made doctor of theology in 1739, and died May 8, 1749, leaving, *Syntagma Doctrinæ de Fide in J. Chr.* (Halle, 1748):—*De Luca Evangelista, Medico* (Leips. 1740):—*De Mortuis Tempore Resurrectionis Christi Resuscitatis* (ibid. 1741):—*De Analogia Inter Pentecosten Veteris et Novi Testamenti* (ibid. eod.). See Döring, *Die Gelehrten Theologen Deutschlands*, i, 254 sq.; Winer, *Handbuch der theol. Lit.* i, 444, 570. (B. P.)

Clavenau, Ignaz, a German theologian of the order of the Benedictines, was born at Grätz in 1653. He spent his life in the affairs of his state and in instruction, and died in 1701. His works were published by order of his superiors nineteen years after his death, under the title: *Ascesis*, etc. (Salzburg, 1721, 4to). They include the following treatises: *Vita Benedicti Moraliter Exposita; Elucidarium in Regulam Ejusdem et in Formulam Professionis Benedictinæ; De Regendo Homine Exteriore; Tractatus de Arte Rhetorica, cum Appendice de Eloquentia Sacra pro Concionatoribus.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Claver, Pedro, a Spanish missionary of the order of the Jesuits, was sent in 1610 to the East Indies, where he devoted himself entirely to the relief of the colored slaves, prisoners, and poor. He died at Carthagena, Sept. 8, 1654. Benedict XIV declared, by a decree of 1747, that Claver possessed the divine and cardinal virtues for the degree of a hero. His *Life* has been written in Spanish, Italian, and finally in French (1751). See *Biog. Universelle*, s. v.

Claveson, Charles de, a French religious poet, lived in 1615. He was knight of the order of the king, and sub-lieutenant of Hostun, Mercurol, and Mureil. He took the names of *Philostaure, Ami de la Croix*, and *Vieux Papiste.* He left *Oraisons pour les Dimanches et Fêtes*:—*Sonnets* in quatrain. See Hoefer, *Nouv. Biog. Générale*, s. v.

Clavĭger (*key-bearer*) is a canon who keeps the keys of the chapter seal and chests. There are usually two or three such officers at a time.

Clavigny, Jacques *de la Mariouse de*, a French theologian, was a native of Bayeux. He became canon in his native town, where he died in 1702, leaving, *Vie de Guillaume le Conquérant* (Bayeux, 1675, 12mo):—*Prières Tirées des Psaumes* (1690, 12mo):—*Du Luxe Selon Tertullien, Basile et Augustin* (12mo):—*L'Esprit des Psaumes.* See *Biog. Universelle*, s. v.

Clavus is a band of arabesque embroidery or rich stuff of purple or other brilliant colors, worn on ecclesiastical vestments. The laticlave of the colobium was usually a wide band, reaching from the neck to the feet. In the chasuble it was pall-shaped, and called the pectoral, dorsal, onophorion, auriclave, and orphrey. It also occurs reaching no lower than the chest, where it is covered with roundels of metal and edged with little balls.

We continually find in ancient Christian frescos and mosaics garments decorated with long stripes of purple, sometimes enriched with embroidery or an inwoven pattern, called by this name. These generally run from the top to the bottom of the garment, and are broader or narrower according to the dignity of the wearer. Thus, the Lord is often distinguished by a broader clavus than those of the apostles, as in a fine fresco in the cemetery of St. Agnes. Unimportant persons also wore clavi, but very narrow. In nearly all cases these clavi are two in number, and run from each shoulder to the lower border of the dress. Tertullian (*De Pallio*, c. 4) speaks of the care which was taken in the selection of shades of color.

There are a few examples of the single clavus, running down the centre of the breast, which Rubenius believes was the ancient fashion of wearing it. These occur only in representations of the Three Children in the Fiery Furnace.

Clavi are common to both sexes; women may be seen represented with that ornament, for instance, in pictures of the Wise and Foolish Virgins; and female figures are sometimes found adorned with *two* clavi on each side. Jerome (*Epist.* 22, ad Eustochium) alludes to the use of the clavus by women, single as well as married. It is also common in early art to personages of the Old Testament and the New; it is given to Moses, for instance, and to the apostles, in nearly all representations of them, whether in fresco, in mosaic, or in glass. Angels also wear the clavus in early mosaics, in the *Menologium* of Basil, and in several ancient miniatures.

These purple stripes were worn on the penula as well as the tunic: a fresco from an arcosolium in the cemetery of Priscilla furnishes three examples. They are found also in the pallium: a mosaic of St. Agatha Major at Ravenna represents our Lord with clavi of gold on such a garment. The dalmatic and colobium were similarly decorated: the latter seems to have had only one broad band of purple descending from the upper part of the chest to the feet.

Priests, after the example of the senators of old Rome, are said to have worn the broad clavus, while deacons contented themselves with the narrow one on their tunics or dalmatics. The clavus is thus to some extent a mark of rank. The shorter kind, ornamented with small disks or spangles, and terminating in small globes or *bullæ*, is said to be the kind of decoration which is sometimes called *para-*

gaudis. See Rubenius, *De Re Vestiaria et Præcipue de Lato Clavo* (Antwerp, 1665).

Clawson, SAMUEL, a minister of the Methodist Protestant Church, was born in Jefferson County, Pa., in 1806. He was converted when quite a youth, entered the ministry in 1834, became a member of the Pittsburgh Conference, afterwards joined the West Virginia Conference, and died at Weston, W. Va., in August, 1882. He was noted for his eccentricities, especially in the pulpit, which, however, added to, rather than detracted from, his power as a preacher. He was one of the most effective revivalists of his day. His natural eloquence was sometimes wonderful, and completely irresistible. In disposition he was as kind and affectionate as a child. He was several times elected representative to the General Conference. See *Methodist Protestant Year-book*, 1884, p. 36.

Claxton, Marshall, an English Wesleyan minister, was born at Yarm, Jan. 1, 1779. He was a local preacher at the age of sixteen, entered the itinerancy in 1799, and died July 15, 1832. His disposition was amiable, his abilities solid, and his labors useful. See *Minutes of the British Conference*, 1832.

Claxton, Robert Bethell, D.D., an Episcopal minister, was born in Philadelphia, Pa., in 1814. In 1838 he entered Yale College, and subsequently studied at the Theological Seminary at Alexandria, Va. After his ordination he labored at different places until 1863, when he was called as professor of homiletics to the Divinity School at Philadelphia. In 1873 he resigned his professorship, and accepted the rectorship of St. Andrew's Church, West Philadelphia, where he died May 24, 1882. He was the author of a volume entitled *Questions on the Gospels*, and an occasional contributor to Church periodicals. (B. P.)

Clay, Eleazer, a Baptist minister, was born in Virginia, May 2, 1744. He was baptized in August, 1771, and ordained pastor at Chesterfield in 1775. Possessing a competent estate, he was able to assist his ministerial brethren who were suffering from persecution, and send relief to the families of those who had been thrown into prison. Within the limits of his own county he labored most faithfully as a minister of Christ, but was finally laid aside from the active duties of his vocation. He died May 2, 1836. He exerted a great influence among the churches in Chesterfield County, and for many years occupied the moderator's chair in the Middle District Association. See *Lives of Virginia Baptist Ministers*, p. 178. (J. C. S.)

Clay, John, an English Baptist minister, was born at Aberdeen, Scotland, Sept. 4, 1790, and, while a child, removed with his parents to England. He united with the Church at Portsea, March 22, 1797. In 1821 he became associate pastor at Festin, and in 1829 pastor of a church at Landport, where he remained several years. He died Jan. 25, 1841. See *Report of English Baptist Union*, 1841, p. 36. (J. C. S.)

Clay, Jonathan, a Free-will Baptist minister, was born at Buxton, Me., Dec. 13, 1775, and was converted in 1805. Soon after he began to preach, and was ordained in 1815. His family were supported by the fruits of his labor as a farmer, his services being for many years confined to his native place. Upon the formation of a second church in Buxton he became one of its members, and, for a time, its pastor. Ill-health obliged him to suspend his ministerial labors some time before his death, which occurred in 1850. See *Free-will Baptist Register*, 1850, p. 80. (J. C. S.)

Clay, Joseph, a Baptist minister, was born at Savannah, Ga., Aug. 16, 1764. He graduated at Princeton College in 1784 with the highest honors in his class, and was licensed to preach in 1804: in 1806 became associate pastor with Dr. Stillman in the First Baptist Church of Boston, and after the death of the latter had sole charge of the church. He was relieved from this work in 1809 on account of ill-health, and died Jan. 11, 1811. Mr. Clay was distinguished at both the bar and the bench. He wrote the original of the present constitution of Georgia. See Sprague, *Annals of the Amer. Pulpit*, vi, 487.

Clay, Porter, a Baptist minister, son of Rev. John Clay, and brother of the statesman, Henry Clay, was born in Virginia in March, 1779, and removed to Kentucky with his mother in early life. He studied law, and occupied a position of civil trust under the government of the state. He united with the Church in 1815, and shortly after began to preach. He is said to have been a popular preacher, and greatly esteemed by the churches which he served. He died in 1850. See Cathcart, *Baptist Encyclop.* p. 232. (J. C. S.)

Clay, Slator, a Protestant Episcopal minister, was born in New Castle, Del., Oct. 1, 1754. When a young man he studied law, and soon after began to practice. About 1780 he was induced by the captain of a vessel to sail with him to the West Indies on what he supposed would be a short voyage; but the war of the Revolution was in progress, and the vessel in which he was a passenger was captured by a British privateer. He was put ashore on the island of Antigua and abandoned, but soon after took passage in a vessel for New York, which was then in possession of the British. The ship, however, was taken by an American privateer, which was caught in a storm and wrecked on the rocks of Bermuda, where, nevertheless, Mr. Clay landed in safety. There being little prospect of his getting away from the island, he opened a school, and taught for six years. The events of his late voyage had produced in him great seriousness, which led to his devoting himself to the Christian ministry. His friends in Bermuda proposed to accept him as their pastor as soon as he should receive ordination from the bishop of London; but hearing of the consecration of bishop White in Philadelphia, and preferring to spend his life in his native land, he left Bermuda and arrived in Philadelphia in 1786. On Dec. 23 of the next year he was ordained deacon, and Feb. 17 following (1788) he was admitted to the order of presbyters. He became successively rector of St. James's Church, Perkiomen; of St. Peter's, Great Valley; and of St. David's, Radnor, all in Pennsylvania; and also assistant minister of Christ Church, in Upper Merion. In July, 1799, he removed to Perkiomen, near Norristown, and gave a part of his time to St. Thomas's Church in Whitemarsh. He died in Perkiomen, Sept. 25, 1821. Mr. Clay was a man of fervent piety. In the pulpit his manner was earnest and impressive. See Sprague, *Annals of the Amer. Pulpit*, v, 355.

Claybaugh, JOSEPH, D.D., an Associate Reformed minister, was born in Frederick County, Md., July 1, 1803, and removed to Ohio while young. In 1822 he graduated from Jefferson College; in 1824 was licensed, and accepted a call from the congregation at Chillicothe; in May, 1825, was ordained and installed pastor of that congregation, and shortly after took charge of Chillicothe Academy; in 1839 he was called to take charge of the Theological Seminary in Oxford, at the same time having charge of the congregation at Oxford, and continued in both relations till his death, Oct. 9, 1855. See Sprague, *Annals of the Amer. Pulpit*, iv, 156.

Claybrook, RICHARD, a Baptist minister, was born in King William County, Va., Oct. 17, 1785. At the age of twenty-five he removed to Middlesex County, and made a profession of his faith in 1814. A few years after, the church which he had joined having lost its pastor, his brethren persuaded him to preach, and he was ordained in 1823. He also had charge of two or three other churches in different localities. He became eminently popular among all classes of hearers, and his ministry was greatly blessed. In 1831 he was called to the pastorate vacated by the death of

Rev. Robert B. Semple, in Bruington, King and Queen Co., where he remained a faithful, laborious servant of Christ until his death, Dec. 4, 1834. See *Lives of Virginia Baptist Ministers*, p. 348. (J. C. S.)

Clayes, Dana, a Congregational minister, was born in Framingham, Mass., Oct. 3, 1792. He graduated from Middlebury College in 1815, and from Andover Theological Seminary in 1820; was ordained at Meriden, N. H., July 4, 1821, and dismissed Oct. 17, 1837. From 1839 to 1842 he was acting pastor of the Bethel Church at Portland, Me.; in 1843 and 1844 home missionary in North Augusta, Vassalborough, Bremen, Washington, and Sebasticook; from 1844 to 1846 at Sidney, Windsor, Union, Jefferson, and Norridgewock; in 1847 at Industry and Mercer; in 1848 at Stark, and in 1849 and 1850 at Richmond, Swanville, and Mt. Desert. He was without charge at Wakefield, Mass., from 1851 until he supplied the Church at West Danvers, Me., in 1859. He died Oct. 23, 1877. (W. P. S.)

Clayhillis, Andrew, a Scotch clergyman, was admitted to the living at Monifieth in 1569; transferred to Jedburgh before 1574, where he had four other places in charge; appointed visitor to the bounds of Teviotdale the same year, and was a member of twelve assemblies between 1574 and 1589; was at the head of the synod when they signed a declaration of unity in 1586; was transferred to Eckford in 1593; was a member of the General Assembly in 1596, and transferred to Monifieth, his first charge, in 1599; was a member of the Assembly in 1602; was presented by the king to the living at Monifieth in 1614; and died March 23, 1617, aged seventy years. See *Fasti Eccles. Scoticanæ*, i, 479, 494; iii, 723.

Clayton, Abner S., a Presbyterian minister, was born in Alabama, Dec. 1, 1802. He was converted at Shiloh in 1842, in 1843 became a member of Elyton Presbytery, and was ordained in 1844. In 1849 he removed to Itawamba County, Miss., where he labored faithfully until his death, May 1, 1859. As a preacher he was zealous and successful. See Wilson, *Presb. Hist. Almanac*, 1860, p. 191.

Clayton, Benjamin, an English Wesleyan minister, was born at Farnley, near Leeds. He was converted at the age of fifteen, entered the sacred calling in 1822, and died suddenly, Oct. 11, 1851, aged fifty-four. He loved Methodism with an unwearying attachment. He brought all his powers into the service. He was kind and faithful, especially to the poor and suffering. See *Minutes of the British Conference*, 1852, p. 9.

Clayton, George, an English Congregational minister, was born in London, April 9, 1783. He early became imbued with the intelligent and pious characteristics of his parents, devoted himself to the service of God, and was put under special private instruction with the ministry in view, which was supplemented by a course at Hoxton Academy. In 1802 he became co-pastor at Southampton, and in 1804 was ordained pastor at Walworth, where he was a faithful, devoted, conscientious, and successful minister for over half a century. His last years were spent at Upminster, where he died, July 14, 1862. As a public man Mr. Clayton was well known for his advocacy of all kinds of religious enterprises; as prompt to speak from the platform as the pulpit; delivering his addresses with a tact and impressiveness which did equal credit to his head and heart. See (Lond.) *Cong. Year-book*, 1863, p. 219.

Clayton, Isaac, an English Wesleyan minister, was born at Daisy Hill, near Bradford, Yorkshire, May 22, 1778. He was of pious parentage; was converted in 1793; sent to the Otley Circuit in 1800; admitted on trial at the conference of 1801, and travelled the Thetford, St. Neots, Northampton, Sevenoaks, London, Dover, Sheffield, Huddersfield, Keighley, Barnsley, and eight other circuits, the last being Cleckheaton. He died at Bradford, Oct. 23, 1833. Mr. Clayton was spiritual-minded, faithful, and conscientious. See *Minutes of the British Conference*, 1834; *Wesl. Meth. Mag.* 1836, p. 81 sq.

Clayton, John (1), A.M., a minister of the Church of England, and one of the Oxford Methodists, was the son of a Manchester bookseller, and was born in 1709. He was educated by the Rev. John Richards, A.M., at the Grammar School of Manchester; entered Brazenose College in 1726; became Hulme's exhibitioner in 1729, and in 1732 a college tutor. In this year he was first introduced to John Wesley. Up to the time of Clayton's admission among the Oxford Methodists, the Bible had been their sole and supreme authority in faith and morals, their views were evangelical, and their lives free from the practice of monkish follies. At Clayton's suggestion they resolved to fast twice a week, and other extreme high-church tendencies began to manifest themselves at this time, chiefly through his influence. "They sought salvation by the practice of piety, good works, self-examination, prayer, sacramental attendance, fasting, diligence, kindness to the poor." In 1733 Clayton became minister of Salford Church. In 1736 Darcy Lever, Esq., sheriff of Lancashire, made him his chaplain. The friendship still continued between Clayton and Wesley, and when the latter was about to go to Georgia, he advised with Clayton, as well as with his brother Samuel, and William Law. After Wesley's conversion in 1738 we hear no more about friendship between Clayton and him. In 1745 Clayton became a Jacobite, in consequence of which he was suspended from his office as minister, and silenced for a time. In 1748 he resumed his ministerial duties. In the period of his silence he had established a classical school at Salford, which was very successful, many of its students becoming graduates of Oxford. For twenty years he was chaplain of the Collegiate Church of Manchester, and in 1760 was elected a fellow of it. He died Sept. 25, 1773. Perhaps as faithful a portrait of character as can be found is upon the monument erected to his memory in Collegiate Church by his old pupils, which describes him as of "manly cheerfulness, strict integrity, diffusive charity, heroic forgiveness, and serenity of temper under disappointments;" "guarding with judicious fidelity against the dangers of vice and the follies of ignorance by forming the *man*, the *scholar*, and the *Christian* in every mind submitted to his cultivation; a man of ardent zeal for true religion, warm attachment to the Church of England, and unwearied in the discharge of all the labors of a conscientious parish priest." See Tyerman, *The Oxford Methodists*, p. 24.

Clayton, John (2), an English Independent, was born at Clayton, near Chorley, Lancashire, Oct. 5, 1754. He was brought up in the Church of England, and studied for the medical profession. Coming to London, he heard the Rev. W. Romaine preach, which led to his resolve to study for the ministry, and he went to Trevecca College, where he had special facilities for making progress. He preached some time in Lady Huntingdon's Connection, then joined the Independents, after reading Towgood's *Letters*. In 1778 he was ordained pastor at the Weighhouse, Little Eastcheap. He made for himself a high reputation; was one of the foremost ministers among the dissenters; one of the Merchants' Lecturers, and two of his sons followed him in that office. He preached sermons on various public occasions, which were printed, including those at the ordination of his sons, John and George. His sermon in 1791, against the Birmingham riots, was answered by the Rev. Robert Hall. Three of his sons became Independent ministers, and *The Clayton Family Memorials* is the title of a volume by T. W. Aveling (Lond. 1867), which includes memoirs of the father and his three sons. The father died Sept. 23, 1843. See Wilson, *Dissenting Churches*, i, 201.

Clayton, John (3), an English Congregational minister, was born in London in 1780. He was educated partly at Homerton, with a session or two in

Scotland, and was ordained at Kensington in 1801. Subsequently he became pastor of Poultry Chapel, London, where he labored for thirty years. He died at Bath, Oct. 3, 1865. See (Lond.) *Cong. Year-book*, 1866, p. 242.

Clayton, Joseph, an English Baptist minister, was born at Gamlinglay, Cambridgeshire, Feb. 3, 1710. His parents were, in his early days, connected with the Established Church, but subsequently his mother became a member of a dissenting society. Upon the decease of his father Joseph was placed in the care of an uncle, and brought up in the occupation of husbandry. He was bigotedly attached to the Established Church, although notoriously wicked. He was converted, however, and united with a Baptist Church, and in 1735 was licensed to preach. He was ordained pastor of the Church at Steventon, June 5, 1751, and, after a useful and cheerful ministry, died Sept. 10, 1790. See *Ripon Register*, i, 491–493. (J. C. S.)

Clayton, Joshua A., a Presbyterian minister, was born at Florida, N. Y., Feb. 10, 1805. He graduated from Union College in 1822; studied theology for over two years in Princeton Theological Seminary, and was ordained by the presbytery of Watertown, Nov. 10, 1826. He became stated supply at Ellisburgh, N. Y., in 1825; preached there as pastor from 1826 to 1828; was stated supply at Brunswick in 1829; at Moreau, from 1830 to 1834; at Hebron, from 1835 to 1839; at Second Church, Plymouth, Mich., from 1840 to 1846; stated supply and missionary in Michigan and Kentucky, from 1846 to 1857, and also at Oakland, Mich., from 1857 to 1865. He died at Plymouth, Dec. 25, 1872. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 38.

Clayton, William, was one of the pioneers of the Methodist Episcopal Church in Middle and West Tennessee, uniting with the Tennessee Conference soon after its organization in 1866. He labored in Wayne, Lawrence, and Giles counties, and, completely broken down by labors, exposure, and disease, accepted a supernumerary relation, with an appointment to Summertown. He died in Giles County, Tenn., March 15, 1880, aged forty-five. Mr. Clayton combined strength, gentleness, firmness, courage, generosity, and possessed remarkable influence in his native county. He was a popular preacher alike in town and backwoods. See *Minutes of Annual Conferences*, 1880, p. 315.

Cleave, WILLIAM, an English Congregational minister, was born in London, April 11, 1851. At the age of fifteen he went to India, and passed three years among the coffee plantations of his relatives; then returned to England, and studied at Nottingham and at Cheshunt College. In 1874 he supplied the pulpit at Chertsey, Surrey, the next year became the settled pastor, and pastor at East Dereham, Norfolk, in August, 1878. He died May 30, 1880. See (Lond.) *Cong. Year-book*, 1881, p. 362.

Cleaveland, Eli, a Baptist minister, was born in Wilkes County, N. C., Oct. 1, 1781. He united with the Church in 1803, and not long after was ordained. From 1813 to 1818 he preached in Knox County, Tenn. In 1821 he removed to Monroe County, and there labored successfully for thirty-eight years, building up a great many churches, and being instrumental in the conversion of many persons. He was pastor, gratuitously, for several years of the Sweetwater Church, which, under his ministry, greatly increased in strength. He died Nov. 23, 1859. See Borum, *Sketches of Tenn. Ministers*, p. 176–178. (J. C. S.)

Cleaveland, Elisha Lord D.D., a Congregational minister, was born at Topsfie..., Me., in April, 1806. He graduated from Bowdoin College in 1829, having experienced religion in his senior year; also from Andover Theological Seminary in 1832. He was ordained pastor of the Third Church in New Haven in July, 1833, where his ministry continued for thirty-three years, during the early part of which he passed through many trying scenes, owing to differences of religious opinions in his Church, and pecuniary embarrassments of the society, but at length succeeded in securing the erection of an attractive church edifice, and laying the foundation of a prominent and strong religious society in New Haven. He died Feb. 16, 1866. Constitutionally conservative, yet, when the hour of trial came in the history of the country, he was a bold, outspoken Christian patriot. While travelling in 1864, both in France and in England, he pleaded the cause of liberty and union with most convincing eloquence. See *History of Bowdoin College*, p. 391–393. (J. C. S.)

Cleaveland, John Payne, D.D., a Congregational minister, was born at Byfield, Mass., July 19, 1799. His father was the distinguished Parker Cleaveland, M.D., and his brother, professor Parker Cleaveland of Bowdoin College. He graduated from Bowdoin College in 1821, and spent one year (1823–24) in theological study at Andover. He was ordained at Salem, Mass., Feb. 14, 1827, pastor of the Tabernacle Church in that city, where he remained seven years. Shortly afterwards he went to Michigan, and was pastor of the First Presbyterian Church in Detroit from June 15, 1835, to Nov. 1, 1838, at which date he became president of Marshall College, Michigan. He held this office five years, during a part of this period acting as pastor of the Church of which, previously, he had been the preacher. Early in 1844 he was called to the Second Presbyterian Church in Cincinnati, where he remained two years, and then removed to Providence, R. I., where he was pastor of the Beneficent Church from April 22, 1846, to March 30, 1853. He there distinguished himself as a strong advocate of temperance and anti-slavery, and gained many warm friends. After leaving Providence he was pastor of the First Church, Northampton, Mass., from April 20, 1853, to July 11, 1855; from Oct. 2, 1855, to Jan. 15, 1862, of the Appleton Street Church, Lowell. During a part of 1862 he was chaplain of the 30th Massachusetts Volunteers. On leaving the army he was for some time a supply of the Park and Salem Streets churches, Boston. He also preached for brief periods in one or two other churches. He died at Newburyport, Mass., March 7, 1873. See *Memorials of R. I. Congregational Ministers; Andover Trien. Cat.* 1870, p. 60. (J. C. S.)

Cleaveland, Nathan, a Baptist minister, was born at Horton, N. S., in 1777. After itinerating for some time in the province, he settled as pastor at Onslow in 1809; continued till 1818; then was pastor at Hopewell, N. B., for ten years; and retired to Alma, where he died, June 31, 1869. See Bill, *Hist. of Baptists in the Maritime Provinces*, p. 262.

Cleaver, Charles, a Methodist Episcopal minister, was born at Brackley, England, June 11, 1815. His parents, who were members of the Church of England, strongly opposed his union with the Wesleyan Church, but although only fifteen when converted, he was true to his convictions, and his endurance of rebuke and suffering were rewarded by seeing both his parents unite with the communion which they once despised. At nineteen he entered the local ministry of that church, and remained in it until he came to the United States in 1844. On arriving at Baltimore he continued as a local preacher until 1853, when he joined the Baltimore Conference, in which he labored until 1876, and was then made supernumerary, which relation was changed to superannuate in 1878, and so continued till his death at Hereford, Md., Nov. 25, 1880. Mr. Cleaver was a faithful, earnest, and efficient preacher, very successful in revival and pastoral work. See *Minutes of Annual Conferences*, 1880, p. 71.

Cleaver, Euseby, D.D., archbishop of Dublin, was born in Buckinghamshire in 1746, and received his education in Christ Church, Oxford, where he took the degree of master of arts in 1770, and in 1778 that of doctor

of divinity. In 1783 he was preferred to the rectory of Tillington and another benefice in Sussex. In 1787 he accompanied the marquis of Buckingham to Ireland. In March, 1789, he was consecrated bishop of Cork; in June of the same year was translated to the sees of Leighlin and Ferns; and in 1809 obtained the archiepiscopal dignity. He died at Tunbridge Wells in 1819. See D'Alton, *Memoirs of the Abps. of Dublin*, p. 352.

Cleaver, Robert, an English Puritan divine, who died in 1613, published *Sermons* (1613–14):—*The Sabbath* (1630):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Cleaver, William (1), D.D., an English prelate, was born in 1742. He was educated at the University of Oxford; became prebendary of Westminster in 1784; principal of Brazenose College in 1785; bishop of Chester in 1787; was translated to Bangor in 1800; to St. Asaph in 1806, and died May 15, 1815. Bishop Cleaver was an able Greek scholar and an orthodox divine. He published *De Rhythmo Græcorum Liber* (Lond. 1789, 8vo):—*Sermons* (1773, 1791, 1794):—a collection of his own and his father's sermons (1808, 8vo): *Sermons on Select Subjects* (8vo):—*A List of Books Recommended to the Clergy and Younger Students in Divinity* (Oxford, 1791, 8vo; 3d ed. enlarged, with Dodworth's *Catalogue of the Christian Writers and Genuine Works of the First Three Centuries*, 1808, 8vo). See (Lond.) *Annual Register*, 1815, p. 125; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Cleaver, William (2), a Wesleyan Methodist minister, was born at Trinidad in 1818. He was converted under the ministry of William Moister, in Port-of-Spain; offered himself for the ministry in 1840; left many enduring monuments of his labors during his thirty-five years' work among the West Indian colonies, and died in his native island, April 19, 1878. See *Minutes of the British Conference*, 1878, p. 55.

Cledog. See CLYDOG.

Cledonius, a trusted friend and correspondent of Gregory Nazianzen, who addressed to him his two celebrated letters against Apollinaris. The second of these was a reply to one of Cledonius, asking him to declare his belief as to the person of Christ. In it Gregory begs Cledonius to assure all that he held the Nicene creed inviolate. These letters were adopted as documents of faith by the councils of Ephesus and Chalcedon (Gregory Nazianzen, *Orat.* 51, 52).

Cledrēdus is one of the many Welsh saints who are arranged in the lists collectively as "the children of Brychan," the king of Brecknock, at one time a centre of missionary enterprise, and in which numerous inscribed stones and other early Christian memorials are found. See Hubner, *Inscriptiones Britanniæ Christianæ*.

Cleef, Jan van, an eminent Flemish painter, was born at Venloo, in Guelderland, in 1646, and studied under Primo Gentile at Brussels, and afterwards under Gaspar de Crayer. He gained a great reputation, his works being very numerous in Flanders and in Brabant. In the Church of St. James, at Ghent, is a fine picture of *The Assumption;* in that of St. Nicholas, an excellent picture of *Magdalene at the Feet of Christ;* in that of St. Michael, an ingenious composition representing *The Immaculate Conception*, with Adam and Eve in the lower part of the picture. Van Cleef died at Ghent in 1716. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Cleef, Martin van, a Flemish historical painter, was born at Antwerp in 1520, and was a scholar of Francis Floris. He painted several pictures for the churches, and died about 1570. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Clegg, William (1), an English Wesleyan minister, was born at Bury, Lancashire, in 1787. He was converted at nineteen; entered the ministry in 1808; retired therefrom in 1846, settling in Boston, and died suddenly at Hull, April 11, 1848. He travelled sixteen circuits. See *Minutes of the British Conference*, 1848.

Clegg, William (2), an English Wesleyan minister, son of the foregoing, was born at Perth in 1814. He was educated at Woodhouse Grove School, and relinquished promising prospects as a medical student to enter the ministry, in 1838. From 1841 to 1844 he had care of an English congregation in Calais, France. When laid aside by sickness in 1851, he retired to Ventnor, Isle of Wight. He subsequently took a voyage to Australia, returning in December, 1853, and died on the 9th of the same month. He was a man of good attainments, pious, and modest. See *Minutes of the British Conference*, 1854.

Clegg, William F., a minister in the Methodist Episcopal Church South, was born near Pittsborough, Chatham Co., N. C., Aug. 10, 1827. He was converted in early life, and received into the North Carolina Conference in 1852, from which time he was one of the most active and useful ministers in his conference, until a short time before his death, June 16, 1875. Mr. Clegg was pre-eminently pious, but a great sufferer physically. See *Minutes of Annual Conferences of the M. E. Church South*, 1875, p. 160.

Cleghorn, Elisha Burnham, a Presbyterian minister, was born at De Kalb, St. Lawrence Co., N. Y., Sept. 27, 1812. He received his preparatory education at Potsdam Academy, and afterwards at Ogdensburg, under professor Taylor Lewis; studied in the Oneida Institute (1833–35), but never graduated from any college; taught (1835–41) partly in St. Lawrence County, and partly at Frederickstown, Mo.; afterwards was engaged (1841–50) in mercantile life. He then studied at Princeton Seminary two years, after spending one year in study before matriculation; was licensed by the Presbytery of Philadelphia, July 7, 1852; labored as agent of the American Colonization Society in the south-west from 1853 to 1855; was ordained by the Presbytery of Baltimore, June 3, 1856; was pastor of the Island Church in Washington, D. C., until 1858; agent of the South-western Bible Society, and associate editor of *The True Witness*, at New Orleans, until 1861; superintendent of the Presbyterian Publication House in New Orleans, until 1866; missionary in New York city from 1867 to 1872; in the book business in Cincinnati the following year; an evangelist in Philadelphia and vicinity to 1875; an evangelist in New York city and vicinity for three years; stated supply at Conklingville and Day churches, N. Y., in 1878 and 1879, and after that resided in Philadelphia until his death, Dec. 14, 1881. See *Necrol. Report of Princeton Theol. Sem.* 1882, p. 49; *Presbyterian*, Dec. 24, 1881.

Cleghorn, John, a Scotch minister, took his degree at Edinburgh University in 1699; was licensed Aug. 7, 1700; called to Burntisland, and ordained in 1701; transferred to Wemyss in 1711, and died Feb. 22, 1744, aged about sixty-five years. See *Fasti Eccles. Scoticanæ*, ii, 531, 563.

Cleghorn, Matthew, a Scotch clergyman (son of the minister at Wemyss), was licensed to preach in 1737; presented to the living at Rousay and Eglishay in 1747, and ordained; transferred to St. Andrews and Deerness in 1752; thence went to Dryfesdale in 1765, and died June 17, 1781, aged seventy years. See *Fasti Eccles. Scoticanæ*, i, 648; iii, 387, 416.

Cleghorn, Thomas (1), a Scotch clergyman, was licensed to preach in 1796, presented to the living at Smailholm the same year, resigned in March, 1845, and died Dec. 12, 1847. See *Fasti Eccles. Scoticanæ*, i, 532.

Cleghorn, Thomas (2), a Methodist Episcopal minister, was born at Ogdensburg, N. Y., in 1821. He experienced conversion in early life; received a good education, and in 1846 entered the travelling connection of the Wesleyan Church in Canada. In 1871 he

was transferred to the Michigan Conference, and at the time of his death, Feb. 24, 1878, was serving his sixth charge in that body. Mr. Cleghorn rapidly rose to the occupancy of important fields. He was characterized by sound judgment, solid culture, and deep piety. See *Minutes of Annual Conferences*, 1878, p. 17.

Cleghornie, GEORGE, A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1597, was appointed the first minister of the new parish of Dornock in 1612, and continued in that charge in August, 1647, being then in old age. There is no further record of him. See *Fasti Eccles. Scoticanæ*, i, 616.

Cleia, in Greek mythology, was an Atlantid, and the sister of Hyas, over whose death by a wild boar all the sisters were so grieved that out of sympathy the gods placed them among the stars as Hyades. They still weep over their brother, and the rise of this constellation with the sun is said to bring rain.

Cleland, George (1), a Scotch clergyman, took his degree at Edinburgh University in 1637; was chaplain to lady Yester in 1645: appointed to the living at Morton in 1648; continued in 1661, and died before 1685. See *Fasti Eccles. Scoticanæ*, i, 681.

Cleland, George (2), a Scotch clergyman, took his degree at Edinburgh University in 1671; was appointed minister at Durrisdeer in 1679, and died before Dec. 19, 1683, aged about thirty-three years. See *Fasti Eccles. Scoticanæ*, i, 673.

Cleland, John (1), a Scotch clergyman, took his degree at Edinburgh University in 1633; was licensed to preach in 1638; presented to the living at Stow in 1640, and ordained; joined the protesters in 1651, and died in August, 1665, aged about fifty-two years. See *Fasti Eccles. Scoticanæ*, i, 533.

Cleland, John (2), a Scotch clergyman, was licensed to preach in 1662; admitted to the living at Middlebie in 1663; transferred to Traquair in 1666, and died before May 8, 1672. See *Fasti Eccles. Scoticanæ*, i, 257, 623.

Cleland (or **Clelland**), **Joseph**, a Scotch clergyman, took his degree at Glasgow University in 1613; was licensed to preach in 1614; removed to Wigton in 1616; was appointed to the living at Kirkcowen in 1627, and continued in 1641. See *Fasti Eccles. Scoticanæ*, i, 733.

Cleland, Robert, a Scotch clergyman, took his degree at Edinburgh University in 1691; was licensed to preach in 1695; called to the living at Newburn in 1696, and ordained; transferred to Kilrenny in 1700, and died in August, 1711, aged about forty years. See *Fasti Eccles. Scoticanæ*, ii, 441, 453.

Cleland, Thomas, a Scotch clergyman, took his degree at Glasgow University in 1725; became tutor to John Maxwell, and afterwards chaplain to lady Stewart; was licensed to preach in 1734; called to the living at Cambusnethan in 1738, and ordained in 1739; transferred to Stirling in 1763, and died July 31, 1769, aged sixty-three years. See *Fasti Eccles. Scoticanæ*, ii, 275, 676.

Cleland, Thomas Horace, a Presbyterian minister, was born at Glasgow, Ky., in 1819. He graduated at Centre College in 1840, at Princeton Theological Seminary in 1845, and was licensed to preach by the Transylvania Presbytery in April, 1846. The same year he went to Louisiana, and became a stated supply at Lake Providence; in 1854 removed to Natchez, Miss., and for one year supplied the Church at Pine Ridge, in that vicinity; also supplied Union Church for one or two years, and afterwards the Second Church in Natchez for several years. After the civil war he was principal of the Fayette Female Academy. In 1868 he returned to Kentucky, but in 1871 settled at Delhi, La., becoming a member of the Presbytery of Red River. At Delhi he acted as stated supply to the Church, and established a private school; also preached frequently at Tallulah and other places. He died Feb. 17, 1878. Mr. Cleland was a faithful and useful preacher, and a successful teacher. See *Necrol. Report of Princeton Theol. Sem.* 1878, p. 28.

Clémence, JOSEPH GUILLAUME, a French theologian, was born at Havre, Oct. 9, 1717. He was successively pastor of St. Claude, Rouen, grand-vicar of Poitiers, and prior of St. Martin de Machecoult, and died Aug. 6, 1792, leaving *Défense des Livres de l'Ancien Testament* (Paris, 1768):—*Les Caractères du Messie Verifiés en Jésus-Christ* (ibid. 1776, 2 vols. 8vo):—*L'Authenticité des Livres tant du Nouveau que de l'Ancien Testament* (ibid. 1782); reprinted under the title, *Réfutation de la Bible enfin Expliquée, de Voltaire*, etc. (Nancy, 1826, 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Clémencet, CHARLES, a French Benedictine of the congregation of St. Maur, was born about 1704 at Painblanc, in Autun; joined his order in 1723 at Vendôme, and died at the monastery Blancs-Manteaux, in Paris, April 5, 1778. His chief productions are, *L'Art des Verifier les Dates*, etc. (Paris, 1750; an important work, conceived and imperfectly executed by Maurice d'Antine, revised by Clémencet, and completed by François Clément):—*Histoire Générale de Port-Royal* (Amsterdam, 1755, 10 vols.):—*Histoire Générale des Écrivains de Port-Royal* (ibid. 1770). See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clemency (or **Mercy**) was deified by the Greeks, and had an altar in Athens, erected by the kindred of Hercules; and a temple dedicated to her by order of the Roman senate, after the death of Julius Cæsar, on some of whose denarii this goddess appears. The poets describe her as the guardian of the world, and picture her as holding a branch of *laurel*, or *olive*, and a spear, to show that gentleness and pity ought principally to distinguish victorious warriors. The Greeks and Romans gave the name of asylum to the temples they erected to this goddess.

Clemens is the name of several early Christians:

1. Flavius, son of Dabinus, brother of the emperor Vespasian, and therefore first cousin of Domitian, whose niece, Flavia Domitilla, was his wife. Flavius Clemens held the consulate in A.D. 95, and had just resigned the office when he and his wife were arrested and convicted on the charge of "atheism," undoubtedly referring to Christianity. They were accused, according to Dio Cassius, of "Judaizing;" from which, in the popular mind, Christianity was hardly distinguishable. Clemens suffered death, and his wife, Domitilla, was banished to one of the islands off the west coast of Italy (Sueton. *Domit.* § 15; Dio Cassius, *Hist.* lxvii, 14; Merivale, *Romans Under the Empire*, vii, 383; Lightfoot, *Philippians*, p. 22). See DOMITILLA.

2. Bishop of Ancyra and martyr under Diocletian and Maximian, A.D. 296; commemorated Jan. 23. He is said to have been the son of a heathen father and a Christian mother, Euphrosyne, who prophesied his martyrdom. The narrative relating to him is very doubtful (Tillemont, *Mémoires*, v, 162).

3. A Greek historian and chronologer. His date is very uncertain, but probably he lived in the 5th century.

4. One of the Irish missionaries who opposed St. Boniface while enforcing submission to the papal authority in Germany, as part of the Christian law. Clement, and Adelbert, a Frankish bishop, were condemned and excommunicated at a Roman synod held in 745 or 748 by pope Zachary at the instigation of Boniface. Clement probably died in prison (Neander, *Ch. Hist.* v, 77 sq.; Bonifacius, *Opp.* ii, pass.; Mosheim, *Eccl. Hist.* per. i, cent. viii, c. 5; Wright, *Biog. Brit. Lit.* p. 326, 327).

5. A Hibernian or Scot, who went over to Gaul about the beginning of Charlemagne's reign (A.D. 772), and was well received by that monarch. St. Clemens was

intrusted with the education of boys of all classes, and was made responsible to the king for their progress. But little is known of him except that the fame of his name attracted scholars even from Germany. The chief authority upon his life is the anonymous monk of St. Gall, in his two books, *De Gestis Caroli Mag.*, in Canisius, *Antiq. Lect.* ii, pt. iii, 57. He is commemorated March 20.

Clemens, Franz Jakob, a Roman Catholic philosopher of Germany, was born in 1815 at Coblentz. He studied at Bonn and Berlin from 1834 to 1838, and was made doctor of philosophy at the latter place in 1839. In 1840 he commenced his philosophical lectures at Bonn. In 1853 he opposed the school of the famous philosopher Günther, and the result was that in 1857 the Güntherian philosophy was condemned by the pope, as twenty years before the Hermesian system was stigmatized. Clemens was called to Münster as professor of philosophy in 1855, and died at Rome, Feb. 24, 1862. He published, *De Philosophia Anaxagoræ Clazomenii* (Bonn, 1840):—*Giordano Bruno und Nicolaus von Cusa* (ibid. 1847):—*De Scholasticorum Sententia, Philosophiam esse Theologiæ Ancillam* (Münster, 1856):—*Der heilige Rock zu Trier und die protestantische Kritik* (2d ed. Coblentz, 1845):—*Die Wahrheit in dem von Herrn J. v. Kuhn in Tübingen angeregten Streite über Philosophie und Theologie* (Münster, 1860). See *Literarischer Handweiser für das Katholische Deutschland*, 1862, col. 88; Zuchold, *Bibl. Theol.* i, 230. (B. P.)

Clemens, John W., a German Reformed minister, was born at New Berlin, Union Co., Pa., Jan. 27, 1838. In 1866 he was licensed, and ordained at Littlestown, Adams Co., Pa.; became pastor at St. Clair, Schuylkill Co., in 1868, and in 1871 at Conyngham, where he remained until his death, Sept. 11, 1880. See Harbaugh, *Fathers of the Germ. Ref. Church*, v, 405.

Clemens, William, a Presbyterian minister, was born at Wheeling, West Va., Sept. 13, 1825. He was converted in 1843, and joined the First Presbyterian Church of Wheeling; graduated from Washington College, Washington, Pa., in 1850, and from Princeton Theological Seminary in 1853. He was licensed by the Washington Presbytery the same year, and sent as a missionary to the western coast of Africa, where he spent the remainder of his life. He died at sea, June 24, 1862. Mr. Clemens was a man of great humility, and was devoted to his work. See Wilson, *Presb. Hist. Almanac*, 1863, p. 149.

Clement, a Scotch prelate, was a Dominican friar, and was consecrated to the see of Dunblane in 1233. He probably died in 1258. See Keith, *Scottish Bishops*, p. 172.

Clement OF ALEXANDRIA'S *hymn.* See HOMION POLON ADAON.

Clément, Augustin Jean Charles, a French prelate and canon, was born at Creteil in 1717. He was ordained at Auxerre, and became treasurer of the Church there. Clément favored the views of the Port-Royalists, and in 1752 made his first journey to Holland in their cause. In 1755 he was elected deputy for the provincial assembly of Sens. From 1758 to 1768 he travelled in Spain, Holland, and Italy, in order to propagate his religious ideas. In 1786 he resigned his treasuryship and retired to Livry, which, however, did not save him from being incarcerated in 1794. In 1797 he was elected bishop of Versailles by the constitutional clergy, but he renounced this office at the time of the concordat. He died March 13, 1804, leaving, *Mémoire sur le Rang que Tiennent les Chapitres dans l'Ordre Ecclésiastique* (1779):—*Lettres à l'Auteur* (Larrière) *des Observations sur le Nouveau Rituel de Paris* (1787, 12mo):—*Des Élections des Évêques et de la Manière d'y Procéder* (Paris, 1790, 8vo):—*Formes Canoniques du Gouvernement Ecclésiastique*, etc. (ibid. 1790, 8vo):—*Principles de l'Unité du Culte Public* (ibid. 1790):—*Lettre Apologétique de l'Église de France Adressée au Pape Pie VII* (Lond. 1803). See Hoefer, *Nouv. Biog. Générale*, s. v.

Clément, Claude, a French theologian, was born at Ornans-sur-le-Loué (Franche-Comté). He entered the order of the Jesuits in 1612, and taught rhetoric at Lyons, then at Dôle. He was sent to Spain, where he was professor of polite literature, spending his leisure hours in the study of theology and archæology. He died at Madrid in 1642, leaving, *Clemens IV*, etc. (Lyons, 1623, 1624, 12mo):—*Bibliotheca Lugdunensis*, etc. (ibid. 1628, 8vo):—*Bibliotheca Escurialis* (ibid. 1635, 4to):—*Chronological Tables of Spanish History* (in Spanish, Madrid, 1643; Mayence and Valence, 1689). See Hoefer, *Nouv. Biog. Générale*, s. v.

Clément, Denis Xavier, a French ecclesiastic, was born at Dijon, Oct. 6, 1706. He was doctor of theology and abbot of Marcheroux. Stanislaus, king of Poland, took him as his preacher, and he was also confessor to the aunts of Louis XV. He received, in his old age, the deanery of Ligny, and died March 7, 1771, leaving, *Entretiens de l'Âme*, etc. (Paris, 1740):—*Oraison Funèbre de la Reine de Sardaigne* (ibid. 1741):—*Sermon sur la Dédicace de l'Église des Petits-Pères* (ibid.):—*Panégyrique du Bienheureux Alexandre Pauli, Théatin* (ibid. 1743):—*Heures et Prières pour Remplir Saintement les Principaux Devoirs des Christianisme* (ibid. 1756), etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Clement, Edwin, a Methodist Episcopal minister, was born at Red Hook, N. Y., April 13, 1832. He was converted at nineteen, while a student at the New York Conference Seminary; served the Church as class-leader and local preacher; in 1855 entered the New York Conference; and died Feb. 20, 1877. Mr. Clement's strong characteristics were great promptness, excellency as a preacher, and piety as a man. See *Minutes of Annual Conferences*, 1877, p. 45.

Clément, François, a learned French historian, was born at Bèze, near Dijon, in 1714. He studied at the college of the Jesuits at Dijon, and became a Benedictine of St. Maur in 1731. At the age of twenty-five he was exhausted by literary work, and had to suspend it for ten years. He then entered the house of the Blancs-Manteaux at Paris, and was engaged to continue *L'Histoire Littéraire de la France*, of which he finished the eleventh and twelfth volumes, bringing it down to the year 1167. Clément rendered to chronology a service not less important. Maurice d'Antine had conceived the idea of a large work, entitled *L'Art de Vérifier les Dates*, the object of which was to prove in an exact manner the dates of historical facts; but his chronology was full of errors and omissions. Clémencet (q. v.) executed this task more completely, and Clément issued a new edition much superior to either of the old. The first volume appeared in 1783, the second in 1784, and the third in 1787; the tables were added in 1792. This grand work, the fruit of thirteen years' assiduous labor, is one of the greatest monuments of scholarship of that time. The king recompensed Clément by appointing him official historian of France, and the academy of inscriptions admitted him in 1785 to the number of its associated members. The revolution having destroyed the religious communities, had also interrupted the scientific works of the Benedictines. Clément retired to the house of his nephew, Duboy-Laverne, director of the national printing, where, in spite of his advanced age, he occupied himself with ardor in perfecting his great work. He had revised a large part of it, when he was attacked by apoplexy, and died March 29, 1793. M. Viton de Saint-Alais, who had bought the MS., published a new edition of the work, with the continuation (1818, 1819, 18 vols. 8vo; or 5 vols. 4to); but this edition is less esteemed than the preceding. Viton also published the posthumous work of Clément containing the dates before the Christian æra. See Hoefer, *Nouv. Biog. Générale*, s. v.

Clement, Henry, a Methodist Episcopal minister, was born in London, England, and emigrated to western New York in his boyhood. He was converted in early life; graduated at Genesee College; taught school several years; entered business in Baltimore, Md.; began preaching in 1868 on Sweet Spring Circuit; and in 1869 was admitted into the Virginia Conference, and appointed to Rockbridge Circuit. His subsequent stations were Highland, Pocahontas, Herndon, Leesburg, Rockbridge, Rockingham, and Amherst. He died suddenly, Feb. 9, 1880. See *Minutes of Annual Conferences*, 1880, p. 18.

Clement, John, a Presbyterian minister, was born in Great Britain. On his emigration to America, his credentials were approved by the synod of Virginia, Sept. 18, 1718. He received a call from Pocomoke, Va., and was ordained in June, 1719; but before a year complaint was made to the synod, and that body suspended him. On his full confession, suspension was removed, and Philadelphia Presbytery employed him to preach at Gloucester and Pillsgrove; but he was again suspended, and no further mention is made of him. See Webster, *Hist. of the Presb. Church in America*, 1857.

Clement, Jonathan, D.D., a Congregational minister, was born at Danville, Vt., June 20, 1797. After graduating in 1818 from Middlebury College, he studied theology two years at Andover, and from 1820 to 1830 was an instructor in Phillips Academy. He was ordained pastor in Chester, N. H., Oct. 13, 1830, and was dismissed Sept. 10, 1845. From Feb. 3, 1847, to May 19, 1852, he was pastor in Topsham, Me.; and from July 14, 1852, to June 12, 1867, in Woodstock, Vt. After this he resided in Norwich, Conn., but supplied the Quechee Church in Hartford from 1869 to 1874; and died Sept. 6, 1881. He published several *Addresses* and *Sermons*. See *Cong. Year-book*, 1882, p. 25.

Clement, Joshua, a Baptist minister, was born at Hopkinton, N. H., in May, 1803, and united with the Church in that place at an early age. He was ordained at Dorchester about 1833, and preached in the states of Vermont and New Hampshire nearly fifty years. His last pastorate was in Chester, N. H., which he resigned in 1879. He preached his last sermon at Cotuit, Mass., in April, 1883, and died at Chester, June 29, following. See *The Watchman*, July 12, 1883. (J. C. S.)

Clément (Auguste de Bavière), **Marie Hyacinthe,** a Belgian prelate, was born at Brussels Aug. 16, 1700, and studied at Rome under the direction of Clement XI. He was nominated coadjutor of the bishop of Ratisbon Dec. 19, 1715, and was elected bishop of Münster and Paderborn in March, 1719. The death of his uncle, Joseph Clément, whose coadjutor he had been, having left the see of Cologne vacant, he took possession of it in 1723, and in the spring of 1724 was elected bishop of Hildesheim, and consecrated Nov. 10, 1727. The bishopric of Osnabrück was assigned to him Nov. 4, 1728, and on July 17 he was elected grandmaster of the order of Teutonic knights. After the death of the emperor Charles VI of Germany, in 1740, Clément supported the pretensions of Charles Albert, elector of Bavaria, to the empire, and, on Jan. 24, 1742, crowned him emperor at Frankfort. The Austrian army was victorious, and Clément made peace with Maria Theresa. In 1743 he assisted at the coronation of Francis of Lorraine. In 1761 he projected a journey to Bavaria, but on the way he died suddenly at Treves, Feb. 5, 1761. This prelate had for his motto, "Non mihi, sed populo;" and he justified it by the good which he did to his diocese. See Hoefer, *Nouv. Biog. Générale*, s. v.

Clement, Tisdale S., a Free-will Baptist minister, was born at Monroe, Me., Dec. 8, 1810. He united with the Church in 1824; was licensed June, 1849, and ordained in June, 1850. For several years he was pastor in his native town; in 1863, removed to Exeter; after a three years' pastorate in that place, went to Plymouth, and, during his residence there, he preached a part of the time for the Unity, Dixmont, and Carmel churches. In the spring of 1869 he took charge of a mission society in South Boston, which was soon organized into a church. In 1872 he removed to Richmond Corner, Me., and in 1875 to Lewiston, where he died, July 12, 1881. His ministry was very successful. See *Morning Star*, June 14, 1882. (J. C. S.)

Clementi, Prospero, an eminent Italian sculptor, was born at Reggio about 1504. Among his principal works was the tomb of the Prati family, in the cathedral at Parma, and the tomb of G. Androssi, bishop of Mantua, in the cathedral of that city. In the cathedral of Reggio are two admirable statues of *Adam* and *Eve*. He died in 1584. See Hoefer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Clementiānus. (1) See Ninus. (2) Said by Victor Vitensis, in the beginning of his second book on the Vandal invasion, to have had inscribed on his thigh, "Manichæus Christi discipulus."

Clementine Liturgy. See Liturgy.

Clementīnus was a martyr at Heraclea, commemorated Nov. 14 in Usuard's and the Hieronymian martyrologies.

Clements, Castor, an Irish Wesleyan minister, commenced his ministry in 1804, and continued for twenty-six years. He became a supernumerary in 1830, residing in Lifford. Purposing to remove his family to America, he sailed from Liverpool on Feb. 11, 1837; but the vessel was wrecked on the Irish coast, and all on board were lost. See *Minutes of the British Conference*, 1837.

Clemm, Heinrich Wilhelm, a Lutheran theologian of Germany, was born Dec. 31, 1725, at Hohen-Asperg. He studied at Tübingen, was in 1754 professor and preacher at Behenhausen, in 1761 professor at the gymnasium in Stuttgart, and in 1767 at Tübingen, where he died, July 28, 1775. He wrote, *De Limitibus Creaturarum* (Tübingen, 1745):—*Ob die Heil. Schriften Dunkel und Zweideutig wären* (ibid. 1753):—*Versuch einer Kritischen Geschichte der Hebr. Sprache* (ibid. eod.):—*Vollständige Einleitung in die Religion und Gesammte Theologie* (1765–72, 7 vols.):—*Diss. de Origine ac Significatione Vocis* λόγου (ibid. 1767):—*Diss. de Probanda et non Probanda Trinitate ex* 1 *Joh. v*, 7 (ibid. eod.):—*Diss. qua Nexus Verborum Rom. xi*, 5, *Vindicatur* (ibid. 1771), etc. See Moser, *Würtemb. Gelehrten-Lexikon;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* i, 180; Steinschneider, *Bibliographisches Handbuch*, p. 35; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clendinnen, John C., an Irish Wesleyan minister, was born in County Down in 1770, of Presbyterian parents. He entered the work in 1796; endured hardship during the rebellion of 1798; labored long and faithfully; became a supernumerary in 1831, residing first at Newtownbarry and then (1841) at Bideford, where he died, Feb. 6, 1855. He was humble, long-suffering, gentle, and meek. See *Minutes of the British Conference*, 1855; *Wesl. Meth. Magazine*, 1855, p. 854; Stevenson, *The Methodist Hymn-book and its Associations* (Lond. 1870, 12mo), p. 268.

Clenny, Parley W., a Methodist Episcopal minister, was born in Anson County, N. C., Oct. 17, 1812. He was converted in 1828, and admitted into the South Carolina Conference in 1832, in which he labored with zeal and fidelity until his death, Oct. 5, 1835. He was deeply pious. See *Minutes of Annual Conferences*, 1836, p. 406.

Cleobians. In a fragment of Hegesippus preserved by Eusebius (*H. E.* iv, 22), we have an enumeration of some of the earliest heretics: "Simon, whence are the Simonians; Cleobius, whence the Cleobians (Κλε-

οβιηνοί), etc." Cleobius is rarely mentioned by ecclesiastical writers. He, together with Simon, is accused of the forgery of apocryphal books (*Ap. Const.* vi, 16). Pseudo-Chrysostom, in the 48th homily on St. Matthew (vol. vi, p. cxcix), names Dositheus, Simon, and Cleobius among the false teachers who came in the name of Christ in fulfilment of our Lord's prophecy (Matt. xxiv, 5).

Cleobius is a person (different from the one named in the foregoing article) mentioned in the legendary life of Epiphanius (*Hær.* ii, 320) as his instructor in Christianity.

Cleobūlus. See CLAUDIUS (1).

Cleoměnès, a teacher of Patripassian doctrines at Rome in the beginning of the 3d century, under the episcopate of Zephyrinus, who tolerated him in the Church. Hippolytus states that Cleomenes learned these doctrines from Epigonus, a disciple of Noetus, who had brought them to Rome (*Refut.* ix, 3, 7, 10; x, 27).

Cleonīcus, martyred A.D. 296, is commemorated in the Byzantine calendar on March 3.

Cleŏphas, a martyr at Emmaus, is commemorated Sept. 25 in the old Roman and Usuard's martyrologies.

Clephane, George, a Scotch clergyman, took his degree at Edinburgh University in 1683; was licensed to preach in 1697, and ordained minister at Newtyle in 1698. The former minister, who had been deprived for not praying for the king and queen, opened a meeting-house, and nearly all the families in the parish sympathized with him and attended his ministry. The newly appointed minister, therefore, could not get many hearers, nor could he hold a kirk session, nor administer the Lord's Supper with decency, and at length, during the rebellion in October, 1715, he was stopped on the way to church by the army, and had to flee for safety. He subsequently returned when order was restored, the former incumbent having left the parish; the people gathered round him, and, by prudence and patience, he won their confidence and became to them a useful, efficient, and faithful minister. He died Jan. 27, 1730, aged about sixty-six years. See *Fasti Eccles. Scoticanæ*, iii, 757, 758.

Clephane, Thomas (1), a Scotch clergyman, brother of the minister who was persecuted at Newtyle, took his degree at the University of St. Andrews in 1693; was licensed to preach in 1702; appointed minister at Kingoldrum in 1704, and ordained; and died in April, 1712, aged about thirty-nine years. See *Fasti Eccles. Scoticanæ*, iii, 753.

Clephane, Thomas (2), a Scotch clergyman, son of the minister at Newtyle, was born Dec. 28, 1700; licensed to preach in 1730, and the same year succeeded his father in the living at Newtyle; was ordained in 1731, and died Oct. 8, 1769, aged sixty-eight years. See *Fasti Eccles. Scoticanæ*, iii, 758.

Clepper (or **Clappe**) was a wooden rattle, anciently used to summon the faithful to church on the three last days of Holy Week, when it was customary for the church bells to remain silent. Anthony à Wood, in his MS. *Notes on the Oxfordshire Churches*, mentions one that in his day remained at Thame, in that county, of which, however, no trace can be now discovered.

Cler, *Saint.* See CLAIR.

Clerc, Christian le, a famous French missionary, who spent twelve years (from 1675 to 1687) in Canada, is the author of *Premier Établissement de la Foi dans la Nouvelle France*, etc. (Paris, 1691, 2 vols.):—*Nouvelle Relation de la Gaspésie*, etc. (1692). See *Journal des Savants*, 1691, 1692; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 846. (B. P.)

Clerc (or **Klerck**), **Henri van,** a Belgian historical painter, was born at Brussels in 1570, and probably studied under Van Balen. He painted several large works for the churches of the Low Countries. In the Church of St. James at Brussels there is a fine picture of *The Crucifixion*, and in the Church of Our Lady are two admirable pictures, representing *The Holy Family* and *The Resurrection.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Clerc, Sebastien le, an eminent French designer and engraver, was born at Metz, in Lorraine, in 1637. The following are his best works: *The Call of Abraham; The Prophet Elijah Sleeping; The Holy Family; The Stoning of Stephen; St. John in the Wilderness; The Annunciation; The Penitence of the Ninevites; The Adoration of the Magi.* He died in 1714. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Clerĭci Acephăli, a name given to vagrant clergymen in the Romish Church, or such ecclesiastics and monks as wander about from one district to another. In 850 the Council of Pavia issued an edict against them.

Clerĭcis Laĭcos is the title of a bull issued by Boniface VIII in the year 1296, pronouncing all princes and nobles under ban who demanded tribute under any form from the Church and clergy, and placing under the same condemnation all who paid such tribute. This bull was aimed at Philip the Fair of France, who demanded that the clergy, in common with all other classes, should contribute money towards defraying the expenses of his wars.

Clericus, DAVID, a Reformed theologian of Switzerland, was born at Geneva, Feb. 19, 1591. He studied in Germany, Holland, and England. After his return to his native place he was appointed, in 1619, professor of Oriental languages and history, and died in 1655. He wrote *Quæstiones Sacræ in Quibus Multa Scr. Loca Variaque Linguæ S. Idiomata Explicantur* (edited by J. Clericus, Amst. 1685). See Winer, *Handbuch der theol. Lit.* i, 189; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Clerk, Alan, a Scotch clergyman, took his degree at the University of St. Andrews in 1637; was presented to the living at Glenelg in 1641, but served Knoydart in 1642. The synod enjoined him in 1680 to attend synod twice a year. He continued in November, 1681, but the parish was vacant in 1689. See *Fasti Eccles. Scoticanæ*, iii, 101.

Clerk, Alexander (1), a Scotch clergyman, was appointed a reader in 1569; promoted to be an exhorter; presented to the living at Laggan in 1574, and died before Nov. 6, 1575. See *Fasti Eccles. Scoticanæ*, iii, 117.

Clerk, Alexander (2), a Scotch clergyman, took his degree at King's College, Aberdeen, in 1646; was admitted to the living at Latheron in 1652; transferred to second charge at Inverness in 1663; promoted to the first charge in 1674, and died in September, 1683, aged about fifty-eight years. See *Fasti Eccles. Scoticanæ*, iii, 253, 257, 363.

Clerk, Alexander (3), a Scotch clergyman, a native of Garioch, took his degree at King's College, Aberdeen, in 1675; was admitted to the second charge at Old Machar prior to 1683; transferred to Methlick the same year, and died before Feb. 9, 1703, aged forty-eight years. See *Fasti Eccles. Scoticanæ*, iii. 487, 611.

Clerk, Andrew, a Scotch clergyman, took his degree at the University of Edinburgh in 1700; was licensed to preach in 1712; appointed to the living at Tundergarth in 1717, and ordained; and died June 6, 1754, aged seventy-three years. See *Fasti Eccles. Scoticanæ*, i, 662.

Clerk, Archibald, a Scotch clergyman, was licensed to preach in 1835; presented to the living at Aucharacle in 1837, and ordained; transferred to Duiri-

nish in 1839, and admitted in 1840; to Ardnamurchan in 1841, and to Kilmalie in 1844. There is no further record of him. See *Fasti Eccles. Scoticanæ*, iii, 83.

Clerk, David, a Scotch clergyman, was presented to the living at Maxton in 1770, and ordained, and died Jan. 13, 1776. See *Fasti Eccles. Scoticanæ*, i, 557.

Clerk, Farquhard, a Scotch clergyman, took his degree at the University of St. Andrews in 1626; was the first minister who visited Stornoway to establish a mission, the inhabitants being strangers to the gospel, and only a few under the age of forty having been baptized; was admitted in 1642, and continued in 1643. See *Fasti Eccles. Scoticanæ*, iii, 144.

Clerk, George, a Scotch clergyman, native of Buchan, studied at King's College, Aberdeen, in 1661; obtained license to preach in 1668; was admitted to the living at Logie-Durno (now Chapel-Garioch) prior to 1685, and was deposed in 1702 for negligence. See *Fasti Eccles. Scoticanæ*, iii, 575.

Clerk, Gilbert, a Scotch clergyman, took his degree at the Edinburgh University in 1646; was licensed to preach in 1652; admitted to the living at New Deer in 1654, amid very violent opposition, and continued in October, 1680. See *Fasti Eccles. Scoticanæ*, iii, 631.

Clerk, Jean, a French martyr, was born at Meaux, on the Marne. There he was arrested in 1523 for putting upon the church door a paper against indulgences, in which he called the pope Antichrist; for this his sentence was that three successive days he should be whipped, and have a mark of infamy upon his forehead. Afterwards he went to Rosia, in Bray, and from thence removed to Metz, in Lorraine, where he broke the papal images which the people were about to worship, and, being arrested, confessed the fact. He was brought before the judges, and his hand was cut off; then his nose was torn from his face; after that both his arms and paps were likewise plucked out. His mutilated body was then committed to the fire and consumed, in 1524. See Fox, *Acts and Monuments*, iv, 361.

Clerk (or **Clerke**), **John** (1), D.D., an English prelate, was made dean of Windsor in 1519, and promoted to the see of Bath and Wells March 23, 1523. He died Jan. 3, 1541. He presented to Leo X the treatise of Henry VIII against Luther, under the title *Oratio ad Leonem X in Exhibitione Libelli Regii Henrici VIII Contra Lutherem; cum Papæ Responsione*, etc. (Lond. 1521). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Clerk, John (2), a Scotch clergyman, took his degree at Glasgow University in 1595; was licensed to preach the same year; called to the living at Monzie in 1599, and continued there in 1608. See *Fasti Eccles. Scoticanæ*, ii, 773, 774.

Clerk, John (3), a Scotch clergyman, took his degree at the University of St. Andrews in 1586; was appointed to the living at Forteviot in 1591; transferred to Monzie about 1592, and to Auchterarder in 1593, where he continued in 1599. See *Fasti Eccles. Scoticanæ*, ii, 640, 746, 793.

Clerk, Pierre, a French martyr, did much good in reforming the Church in Meaux, of which he was afterwards chosen pastor. He began preaching to twenty persons, but his congregation soon grew to three hundred. As soon as the priests of Paris heard of their doings they sent to Meaux, and took them by force to Paris, sixty-two men and women being bound and marched the whole way. They, however, sang psalms continually, to the disgust of their adversaries. Chief among these captives was Pierre Clerk, who, with the rest, was racked, and then burned at Meaux in 1546. See Fox, *Acts and Monuments*, iv, 481.

Clerk, William (1), a Scotch clergyman, was appointed to the living at Anstruther in 1565 as the first minister of the Protestant religion; in 1567 Kilrynnye was also in his charge, and in 1574 Abercrummy was added. He died in February, 1583. He was a man of most happy memory for godliness, wisdom, and love of his flock, the light and life of his parish, and beloved of all sorts of persons. See *Fasti Eccles. Scoticanæ*, ii, 406.

Clerk, William (2), a Scotch clergyman, took his degree at Edinburgh University in 1595; was presented as the first Protestant minister at Cavers in 1599, admitted in 1601, transferred to Wilton in 1602, and died before April 30, 1641. See *Fasti Eccles. Scoticanæ*, i, 489, 516.

Clerk-ales is a name for a feast in which, when the clerk's wages were small, the richer parishioners sent in provisions for a banquet.

Clerk of the Closet is the title of the confessor to the sovereign, whose office it is to attend during divine service, to resolve all doubts respecting spiritual matters, and to wait in the private oratory or closet, where the chaplains in turn say prayers.

Clerks of the Vestry (or **Vestibule**) were men in charge of the sacristy, with the furniture for high-mass, and the copes. At Durham they slept at night over the west end of the vestry, and, with two others, acted as bell-ringers. The latter slept in a chamber opposite the sacristan's office in the north alley. There were three clerks of the vestibule at York.

Clermont, Councils of (*Concilium Claromontanum*). Of these there were two, which are sometimes also called *Councils of Auvergne*, because they were held somewhere in that French province. They were provincial in their jurisdiction. See Gallican Councils.

I. Held on Nov. 8, 535; Honoratus, archbishop of Bourges, presiding over fourteen other bishops. Sixteen canons were published.

2. Deprives of communion those who endeavor to get themselves appointed to bishoprics by the influence of persons in high station, or by artifice or bribery; and declares that those persons shall be consecrated who have been duly elected by the clergy and people, with consent of the metropolitan.

8. Forbids to lend the ornaments of the Church upon occasion of wedding festivities, and the like.

15. Directs that the priests who serve chapels in the country shall come together to celebrate the principal festivals with their bishop.

See Labbe, *Concil.* iv, 1803.

II. Held in November, 1095, by pope Urban II, at the head of thirteen archbishops, two hundred and five bishops and abbots. Here the crusade was determined upon. Philip I, king of France, who had deserted his lawful wife, and married Bertrade, was a second time excommunicated. The "Trève de Dieu" was confirmed, as was the primacy of Lyons; the archbishop of Tours, also, in this council recovered his jurisdiction over Bretagne, and the bishop of Dol, who had the title of archbishop, was compelled to submit to the archbishop of Tours. Lastly, thirty-two canons were published.

1. Declares the days upon which the "Trève de Dieu" shall be kept, and orders that it shall be observed towards the clergy, monks, and women.

2. Declares that the pilgrimage to deliver Jerusalem, undertaken from motives of piety, supplies the place of every other penance.

5. Forbids to appoint laymen, or any one under the order of subdeacon, to bishoprics.

6. Forbids the purchase of a benefice of any kind by any person for himself or another; orders that benefices so purchased shall lapse to the bishop to dispose of.

8. Forbids the exaction of any fee for burials.

10. Forbids any women, save those permitted by former canons, to dwell in the same house with a clergyman.

11. Forbids the ordination of illegitimates.

12 and 14. Forbid pluralities.

15 and 16. Forbid the clergy to receive any ecclesiastical preferment at the hand of a layman, and kings, etc., to make any such investiture.

18. Forbids the laity to have chaplains independent of the bishop.

23. Forbids to eat flesh from Ash Wednesday to Easter.

24. Directs that holy orders shall be conferred only in the Ember seasons and on Quadragesima Sunday.

28. Directs that all who communicate shall receive the body and blood of Christ *under both kinds*, unless there be necessity to the contrary.
29 and 30. Accord the same safety to those who, when pursued by their enemies, take refuge by a cross, as if in the Church itself.
32. Devotes to eternal infamy those who arrest or throw into prison a bishop.

Of all the acts of this council the most celebrated is the publication of the crusade to recover the Holy Land. This project was conceived by Gregory VII; and Urban, yielding to the earnest entreaties of Peter the Hermit, put it into execution, declaring that all penitents who assumed the cross should be thenceforward absolved from all their sins, and freed from the duty of fasting, and every other penitential work, in consideration of the perils and fatigues they would have to encounter. Those who, having taken the cross, failed to fulfil their vow, were excommunicated. See Labbe, *Concil.* x, 506. See CRUSADES.

Clermont (TONNERRE), **Anne Antoine Jules de**, a French prelate, second son of duke Jules Charles Henri, was born in Paris, Jan. 1, 1749. After having studied at the Sorbonne, he was made doctor of that school. He was nominated grand-vicar of Besançon, and shortly afterwards became bishop of Châlons (1782). As a deputy of the principal states, he protested against the decree relating to the clergy, and in 1792 published a letter on the subject, and then retired to Germany. After the concordat he returned to France, in 1820 became archbishop of Toulouse, and in December, 1822, cardinal. In 1823 he published, from Rome, a pastoral letter, attacking the liberty of the Gallican Church, but it was suppressed by a royal decree. He continued, however, his opposition. Charles X interfered, and notified the prelate that he must retire to his diocese. Finally the cardinal ceased his agitation, by the counsel of the holy see. In 1829, notwithstanding his age, he went to the conclave, and contributed to the election of Pius VIII. On his journey he suffered a fall, in consequence of which he died at Toulouse, Feb. 21, 1830. See Hoefer, *Nouv. Biog. Générale*, s. v.

Clermont (TONNERRE), **François de** (1), bishop of Noyon and peer of France, was born in 1629; studied with the Jesuits at Paris; was made doctor by the Sorbonne; preacher to the court, and bishop in 1661. He was received in 1694 as a member of the Academy of France, where he founded a prize for poetry. He died at Paris, Feb. 5, 1701. See *Biog. Universelle*, s. v.

Clermont (TONNERRE), **François de** (2), bishop and duke of Langres, nephew of the preceding, was made bishop in 1696, and charged with the funeral sermon of Philip of France, duke of Orleans and brother of Louis XIV. He died March 12, 1724. See *Biog. Universelle*, s. v.

Cleromancy (from κλῆρος, *a lot*, and μαντεία, *divination*) is a method of divination by lot, in use among the ancient Greeks and Romans. It was generally performed by casting beans, pebbles, dice, or small bits of various substances into an urn, and drawing them out. By the particular marks on the pieces drawn the diviners were enabled to form their conclusions. Among the Germans (see Tacitus, *De Germania*), this kind of divination was practiced by casting small pieces of the twigs of fruit-trees, previously marked, on a white garment, and on removing them the marks were interpreted. After the introduction of Christianity similar practices were continued by using the Bible, opened at random, the passage which first met the eye being regarded as the solution of the difficulty. The custom, however, was condemned by various councils. See DIVINATION.

Clerus (or **Clericus**). See CLERGY.

Clerus, a deacon and a martyr at Antioch, is commemorated Jan. 7 in the old Roman and Usuard's martyrologies.

Cless, David Friedrich von, a Protestant theologian of Germany, was born Feb. 13, 1768, at Calw. He studied at Tübingen, was in 1796 deacon at Heidenheim, in 1799 at Göppingen, and in 1807 at Schorndorf. In 1810 he was appointed dean and pastor at Reutlingen, after having been ennobled the previous year, and died Aug. 10, 1810. He published *Versuch einer Kirchlich-politischen Landes- und Culturgeschichte von Würtemberg bis zur Reformation* (Tübingen, 1807). See Döring, *Die Gelehrten Theologen Deutschlands*, i, 257. (B. P.)

Cless, David Jonathan, a German theologian, father of the preceding, was born Aug. 20, 1731, at Rommelshausen. He studied at Tübingen, was in 1761 deacon at Calw, in 1782 dean at Wildberg, and in 1790 at Göppingen, and died March 6, 1803. He wrote, *Diss. de eo, quod Justum est Circa Revelanda vel Reticenda Delicta Occulta, Etiam Atrocia* (Tübingen, 1754): —*Versuch über den Neutestamentlichen Begriff des Glaubens* (ibid. 1778). See Döring, *Die Gelehrten Theologen Deutschlands*, i, 258; Winer, *Handbuch der theol. Lit.* i, 444. (B. P.)

Cless, Valentin, a German theologian, who flourished early in the 17th century, wrote *Nicod. Frischlini Operum Poeticorum Paralipomena* (Gera, 1607, 8vo):— *Weck- und- Betgloecklein in Kriegsgefahr* (Leips. 1622). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cleta, in Greek mythology, was one of the two ancient graces, whom alone the Greeks at first knew; the other was called Phaënna.

Cléty, a French Benedictine theologian, lived in the former part of the 18th century. He was librarian of the Abbey of Saint-Bertin, and wrote, anonymously, *Dissertation Historique et Critique sur l'Abbaye de Saint-Bertin et sur l'Église de Saint-Omer* (Paris, 1737, 12mo): —*Réponse aux Observations Générales sur l'Écrit Intitulé* (1737). See Hoefer, *Nouv. Biog. Générale*, s. v.

Cleveland, Aaron, a Protestant Episcopal minister, was born at Cambridge, Mass., Oct. 19, 1715. He graduated from Harvard College in 1735, and in July, 1739, was ordained pastor of the Congregational Church in Haddam, Conn., from which he was dismissed in 1746, partly because of the deficiency in his support, and partly because some were offended with the fervency of his preaching. In 1747 he accepted a call from the South Precinct Congregational Church in Malden, Mass., and remained there about three and a half years. In 1750 he took charge of a small Congregational Church in Halifax, N. S. In consequence of a change in his theological views, he resigned his charge and sailed for Boston in 1754. Shortly afterwards he went to England, was ordained by the bishop of London in 1755, and was sent by the Society for the Propagation of the Gospel in Foreign Parts to Sussex County, Del. The vessel in which he sailed was wrecked upon Nantucket shoals, and he was detained by personal injuries for some time at Norwich, Conn. On reaching Lewes, Del., he found his parish so feeble that the society, in 1757, transferred him to the vacant parish at New Castle, but he died on the way, Aug. 11, 1757. See Sprague, *Annals of the Amer. Pulpit*, v, 164.

Cleveland, Charles, a Protestant Episcopal clergyman, was born at Guilford, Conn., June 26, 1804. He graduated from Middlebury College in 1824; studied theology at Andover, Mass., and at Princeton, N. J., completing his studies at Alexandria, Va.; was ordained deacon in 1829, and presbyter in 1837. Physical infirmity prevented him fulfilling his purpose of going as a missionary to the Africans; but he went to Washington, D. C., where he formed an African educational society. So much opposition was developed against the project that he finally abandoned it, and became rector of Trinity Church, Shelburne, Vt., in 1840, re-

maining there until 1848. Afterwards he was rector of St. John's Church, Ashfield, Mass., whence he was called to Trinity Church, East New York, L. I. He died there, Dec. 19, 1865. See *Amer. Quar. Church Rev.* Oct. 1866, p. 485.

Cleveland, J. H., a Universalist minister, was a native of Kentucky. His ministry seems to have been confined to south-eastern Indiana, where he was considered a noble-hearted, zealous, talented minister. He entered the Union army, and was killed in the battle of Vicksburg, May 19, 1863. See *Universalist Register*, 1864, p. 21.

Cleveland, Nathaniel, a Methodist Episcopal minister, united with the Illinois Conference in 1841, and labored faithfully until his death, in 1850 or 1851. He was an ordinary preacher, but remarkably attentive to all his duties, and true to Church discipline. See *Minutes of Annual Conferences*, 1851, p. 673.

Cleveland, Newland, a Methodist Episcopal minister, was a native of Pennsylvania. He experienced conversion when a lad; felt impressed to preach; sought earnestly for better intellectual preparation, but failed, became discouraged, and gave up his religion. He was reclaimed afterwards by the Wesleyans, and labored in the ministry with them about four years. In 1859 he was admitted into the Michigan Conference. After preaching a little over two years he resigned his charge for a lieutenancy in the 12th Michigan Regiment of infantry. He died in 1862. Mr. Cleveland was full of faith and good works; an earnest and successful minister. See *Minutes of Annual Conferences*, 1862, p. 206.

Cleveland, Richard Falley, a Congregational minister, was born at Norwich, Conn., June 19, 1804. He graduated at Yale College in 1824, and studied theology for a time at Princeton; was ordained at Windham, Conn., in 1829, and served there three years; afterwards at Portsmouth, Va.; Caldwell, N. Y.; Fayetteville, and Holland Patent, where he died, Oct. 1, 1853. Mr. Cleveland was for three years secretary of the central agency of the American Home Missionary Society, and was a frequent contributor to periodicals. See *Cong. Quarterly*, 1861, p. 264.

Cleverley, Asa P., a Universalist minister, was born at North Weymouth, Mass., March 22, 1807. He received a private preparation for the ministry, and also studied at Phillips' Academy, Andover, and in 1834 was ordained. His successive fields of labor were Provincetown and Chatham, Mass.; Nashua and New Ipswich, N. H., and Boston, Canton, Chelsea, and North Bridgewater, Mass. He died in Boston, July 22, 1871. Mr. Cleverley was an excellent man, diffident and unpretending. See *Universalist Register*, 1872, p. 149.

Clichtove (or **Clicthoue**), Josse (Lat. *Jodocus Clicthoveus*), a Flemish theologian, was born at Nieuport. He commenced his studies at Louvain, and finished them at Paris in the College of Cardinal Lemoine, under Jacques Lefèvre d'Étaples. He taught philosophy at the College of Navarre, was admitted doctor in 1506, and appointed canon of theology at Chartres. He was one of the first men who wrote against Luther, doing so with sharpness, but without bitterness, and in pure Latin. He died at Chartres, Sept. 22, 1543. His principal works are, *Anti Lutherus* (Paris, 1523; Cologne, 1525):—*Propugnaculum Ecclesiæ* (Paris, 1526):—*De Bello et Pace* (ibid. 1523, 8vo):—*Introductio in Artium Divisionem* (ibid. 1526):—*De Sacramento Eucharistiæ* (ibid. eod.):—*Elucidarium Ecclesiasticum*:—*Improbatio Articulorum Mart. Lutheria Veritate Catholica Dissidentium*:—*Supplementum Commentariorum Cyrilli Alex. ad Evangelium S. Joannis*:—*Comm. in Jo. Damasceni Libros de Orthodoxa Fide.* See Winer, *Handbuch der theol. Lit.* i, 625; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v. (B. P.)

Clichy, Councils of (*Concilium Clippiancense*), near Paris; provincial: (1) Summoned by Lothaire II, in 628, but nothing more is known of it; (2) Held A.D. 633, in the presence of Dagobert, respecting the sanctuary of St. Denis; (3) Held in 636; (4) Held A.D. 659, in which the king confirmed certain privileges to St. Denis.

Clidsdaill, George, a Scotch clergyman, took his degree at Glasgow University in 1600; was licensed to preach in 1602; presented to the living at Glasford in 1607, and died in January, 1627, aged about fifty-seven years. See *Fasti Eccles. Scoticanæ*, ii, 284.

Clidsdale, James, a Scotch clergyman, was licensed to preach in 1738; became chaplain to the earl of Lauderdale; was called to the living at Kilconquhar in 1739, and ordained. He died March 13, 1759, aged forty-six years. See *Fasti Eccles. Scoticanæ*, ii, 438.

Cliffe, William, a Methodist Episcopal minister, was a native of England. He was a local preacher in the Primitive Methodist Church; came to America in 1840; joined the Methodist Episcopal Church soon after his arrival, and in 1843 entered the Illinois Conference, in which he served the Church as an efficient minister twenty-three years, eight of them as presiding elder. He died suddenly, Sept. 17, 1866. Mr. Cliffe was a good preacher, and a Christian gentleman. See *Minutes of Annual Conferences*, 1866, p. 219.

Clifford, Zelotes S., a Methodist Episcopal minister, was born in New Hampshire in 1815. He removed westward with his parents in his childhood; received a very limited education; experienced conversion in 1840, and in 1843 entered the Indiana Conference. In 1860 he was transferred to the Southern Illinois Conference. He joined the 29th Regiment of Illinois Volunteers in 1861, and was appointed chaplain, in which capacity he labored three years. In 1865 he again entered the effective ranks, labored four years, then became superannuated, and died Oct. 23, 1872. Mr. Clifford was a man of fine personal appearance, an able minister, and a true friend. See *Minutes of Annual Conferences*, 1873, p. 137.

Clift, Zenas, an English Baptist minister, fourth son of Rev. William Clift, was born near Westbury, Wiltshire, Feb. 2, 1783. In 1809 he received a license from the Church of which he was a member, to preach in the villages near his home. He became pastor of the Church at Crockerton, Wilts, and for twenty years walked five miles regularly to his place of worship every Sabbath. He died Dec. 20, 1862. See (Lond.) *Baptist Hand-book*, 1864, p. 118. (J. C. S.)

Climent, Josef, a Spanish prelate, was born March 21, 1706, at Castellon de la Plana, Valencia. He studied in his native town, and was made doctor of theology there. Immediately afterwards he was appointed successively professor of philosophy at the university, curate and theologist of the cathedral, and in 1766 was called to the bishopric of Barcelona. Having become the object of royal jealousy, he resigned in 1775, and died in his native town, Nov. 25, 1781. He translated into Spanish Fleury's *Mœurs des Israélites et des Chrétiens*, and published also *Instructions on Marriage*, written by Le Tourneur, and translated by the countess de Montijo, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

Climie, John, a Canadian Congregational minister, was born at Cambuslang, near Glasgow, Feb. 19, 1807. He emigrated to Dalhousie, Ontario, in 1820; and in 1833 removed to Innisfil, near Lake Simcoe, where he was converted, and devoted himself to the ministry. He preached successively at Innisfil, two years at Scotch Corners, and thirteen years at Bowmanville; resigned the ministry in 1855, established a printing-office, and started the *Canadian Statesman*. In 1857 Mr. Climie removed to Belleville, where he died, Aug. 5, 1867. See (Lond.) *Cong. Year-book*, 1868, p. 262.

Clinchamp, Gervais Giancolet de, a French prelate, born in the early part of the 13th century, of noble parentage. Having been by turns archdeacon of Mans, canon and dean of Notre-Dame, at Paris, he was made cardinal, with the title of St. Silvestre; and of St. Martin des Montagnes, April 12, 1281. He died at Rome of the plague in 1287, leaving two letters, of which one was printed in the *Speculum Carmelitanum*, i, 89, and the other in the *Bullarium Carmelitanum*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cline, David, a Lutheran minister, was connected with the synod of New York and New Jersey, for thirteen years was pastor of the Lutheran Church at Spruce Run, N. J., and died there Nov. 5, 1877. See *Lutheran Observer*, Nov. 23, 1877.

Clinet, Nicolas, a French martyr, was a schoolmaster at Saintonge, and an elder of the Church in Paris. He was suspected by the judges of being a minister, and therefore was set to dispute with Dr. Maillard, of the Sorbonne. He was burned at Paris in 1558. See Fox, *Acts and Monuments*, iv, 431.

Cling, Conrad, a Franciscan monk of Germany, and preacher at Erfurt, where he died, March 10, 1556, is remarkable as being the only priest who kept up the religious services of his Church at a time when the Romish churches were deserted and the people eagerly listened to evangelical truth, as preached by the Reformers and their disciples. He wrote, *De Securitate Catholicorum Conscientiæ in Rebus Fidei: —Confutatio Mendaciorum a Lutheranis Adversus Librum Imperii seu Interim Editorum: —Loci Communes Theologici pro Ecclesia Catholica: — Summa Doctrinæ Christianæ Catholica.* See Molschmann, *Erfordia Litterata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clinton, George H., a minister in the Methodist Episcopal Church South, was born in St. Helena Parish, La., Jan. 7, 1835. He was converted at the family altar in his fourteenth year; graduated with honors at Centenary College, Jackson, La., in 1863, and in the following year entered the Mississippi Conference. In 1868 he was transferred to the St. Louis Conference, but early in 1870 was obliged to become a superannuate, and retired to Darlington, La., where he died, Dec. 29, 1870. Mr. Clinton was social and genial, honest and humble, entertaining and successful, energetic and devout. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 599.

Clinton, Isaac, a Congregational minister, was born at West Milford, near Bridgeport, Conn., Jan. 21, 1759, and served in the revolutionary war. He graduated from Yale College in 1786; studied divinity with a private teacher; was ordained, and installed at Southwick, Mass., Jan. 30, 1788. In 1807 he removed to Lowville, N. Y., as pastor and first principal of the academy, continuing the former relation for ten years. He died there March 18, 1840. While in Southwick he published a work on *Infant Baptism*, and in his eightieth year he prepared and published a work on a kindred subject. See *Presbyterianism in Central N. Y.* p. 500; Hough, *Amer. Biog. Notes*, p. 79.

Clinton, Osceola, a colored Methodist Episcopal minister, was born a slave about 1844. He professed religion in early life, labored some time as local preacher, and in 1871 was admitted into the Alabama Conference. He served the Church faithfully until his death, March 30, 1873. See *Minutes of Annual Conferences*, 1873, p. 143.

Clinton, Thomas, a pioneer preacher in the Methodist Episcopal Church South, was born of Irish parents in Philadelphia, Pa., in January, 1793. He was left an orphan in infancy, but received a careful bringing up in the family of a generous Methodist. In 1800 he removed with his guardian to Charleston, S. C., where he was apprenticed to a brick-mason. In 1808 he was converted, and after spending some time as exhorter and local preacher, he, in 1820, united with the South Carolina Conference, and was sent to the missions on the Mississippi. Of the fifty-six years of his ministerial life, eighteen were spent on circuits, five on colored missions, four on districts, and twenty-nine as a superannuate. He died in St. Helena Parish, La., Oct. 28, 1875. Mr. Clinton was small in person; possessed a clear, full, manly voice; was a close student, and one of the foremost theologians of his conference. In his private life he was very exact and highly exemplary. See *Minutes of Annual Conferences of the M. E. Church South*, 1875, p. 201; Simpson, *Cyclop. of Methodism*, s. v.

Clio, in Greek mythology, is the muse of history, the daughter of Jupiter and Mnemosyne, and, by Pierus, the mother of Hyacinthus. She is represented as sitting on an ancient chair, her head crowned with laurels, richly dressed. At her feet there stands an open box with rolls of books, and one in her left hand bears the inscription ΚΛΕΙΩ ΙΣΤΟΡΙΑΝ.

Antique Figure of Clio.

Clippiancense, Concilium. See Clichy, Councils of.

Clipston, John, an English Carmelite theologian, died in 1378, leaving *Expositorum Sacrorum Bibliorum: — Exempla Sacræ Scripturæ: — Quæstiones in Magistrum Sententiarum: — Sermones.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Clissold, Henry, A.M., a Church of England divine, was born in 1796. He graduated from Exeter College, Oxford, in 1818, and in 1830 was presented by lord Lyndhurst to the rectory of Chelmondiston, Suffolk, which benefice he held twenty-eight years. Part of the time, in connection with this, he was also, for thirty-three years, minister of Stockwell Chapel, Lambeth. Mr. Clissold was best known, however, as one of the leaders of the evangelical party in the Church, and as an author of several excellent religious works of a practical character. He died in London, Jan. 1, 1867. See *Appleton's Annual Cyclop.* 1867, p. 587.

Clitauc, king of Brecknock about A.D. 482, was the son of Citguin. The story is, that as he had resolved upon remaining unmarried, and as he was nevertheless beloved by a noble maiden who rejected all other suitors for his sake, one of the courtiers who aspired to her hand was instigated to murder him. He is commemorated as a martyr Aug. 19. See Rees, *Welsh Saints*, p. 318.

Cloăca is a name applied by Gregory the Great to the baptismal font. See Baptistery.

Cloake, John W., an English Wesleyan minister, was born at Pilaton, Cornwall. He entered the ministry in 1808, and labored for thirty-one years, until obliged by paralysis to retire. He died Aug. 7, 1846, aged sixty-seven. See *Minutes of the British Conference*, 1846.

Clochier is a French name for a detached campanile. At St. Paul's, London, it contained the mote bell,

which summoned the citizens to folkmotes, or muster of arms, on their parade ground.

Clock. A mechanical clock was made by Peter de Chalus at Clugny, in the middle of the 14th century. A contemporaneous clock, with automata to strike the hours, formerly at Glastonbury, is now preserved at Wells. In the 14th century abbot Wallingford gave an astronomical clock to St. Alban's, and in 1324 T. de Louth, treasurer, presented to Lincoln a clock "as was common in cathedrals and the greater conventual churches." At Padua, Bologna, and Paris, church clocks are mentioned of the same date. At Dijon, Wells, and Strasburg, there are curious processions of little moving figures occurring at the hours, which are struck also by automata. The invention of clocks with a wheel and escapement is attributed variously to Pacificus, a deacon of Verona, in the 9th century, and to Gerbert of Rheims, subsequently pope Sylvester II, who died in 1003. Clocks to mark the hours in choir for commencing divine service remain at Toledo, with automata: at Rheims, in the north wing of the transept; at Westminster, in the south wing, near the vestry; and at Beauvais, in the north choir aisle. There is also a mechanical clock of 1508 at Lyons. The choir bell, or nota, was formerly hung at the entrance of the choir for the purpose, mentioned by Durandus, of giving due warning, and then the great campana in the belfry and the signa of the tower sounded the summons to the faithful. The choir bell inside the church is also mentioned by Reginald of Durham.

Clodius, David, a Lutheran theologian and philologist of Germany, who was born in Hamburg, became professor of Oriental languages at Giessen in 1671, afterwards professor of theology and preacher, and died there Sept. 10, 1687, is the author of *Grammatica Linguæ Ebrææ* (Giessen, 1684):—*De Ritibus Precandi Vett. Ebræorum* (ibid. 1674):—*An Speranda Supersit Insignis Aliqua Judæorum Conversio* (ibid. 1683). He also edited a Hebrew Bible with various readings (1677):—Lud. de Dieu's *Gramm. Linguarum Orientalium*, and Hanneken's *Tabulæ Synopt. Gram. et Radd. Hebr.* See Fürst, *Bibl. Jud.* i, 181; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Steinschneider, *Bibliog. Handbuch*, p. 37. (B. P.)

Clodius, Johann, a Lutheran theologian of Germany, was born at Neustadt, Aug. 15, 1645. He studied at Wittenberg; was, in 1672, adjunctus to the philosophical faculty; in 1675 provost and superintendent at Slieben; in 1683 doctor of theology; in 1690 superintendent at Grossenhayn, and died June 14, 1733. He wrote, *Disputat. de Significatione Cameli ad Matth. xix*, 24:—*De Spiritibus Familiaribus*:—*De Tuissatione Dei et Vossitatione Hominis*:—*Schola Philologica de Capillis Romanorum Veterum*:—*De Magia Sagittarum Nabuchodonosoris*, etc. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clodius, Johann Christian, a German linguist, son of Johann, and professor of Arabic at Leipsic, where he died, Jan. 23, 1745, is the author of *Lexicon Hebraicum Selectum*, etc. (Leips. 1744):—*Liturgiæ Syriacæ Septimanæ Passionis* (ibid. 1720):—*De usu Linguæ Arabicæ in Exegesi Sacra;* and many other works. See Fürst, *Bibl. Jud.* i, 181; Steinschneider, *Bibliog. Handbuch*, p. 37; Winer, *Handbuch der theol. Lit.* i, 624; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clodoaldus. See Cloud, St.

Clodœnus. See Chadœnus.

Cloffan, an early Welsh saint, was patron of Llangloffan, in Pembrokeshire. See Rees, *Welsh Saints*, p. 307.

Cloggie, William, a Scotch clergyman, took his degree at Edinburgh University in 1603; was appointed to the second charge at Elgin in 1607; transferred to Inveravon in 1608; to Inverness in 1620, and retained the revenues till the synod of 1624 compelled his dismissal. He removed, but in 1640 a complaint was lodged against him, and, considering himself ill-used, he resigned, and settled at Spynie in 1647. He died Dec. 28, 1659, aged about seventy-seven years, leaving a son, Alexander, who received a nominal chaplaincy from James VI in 1618. See *Fasti Eccles. Scoticanæ*, iii, 153, 172, 221, 253.

Cloiseault, Charles Edme, a French theologian, was born at Clamecy. He joined, in 1664, the Congregation of the Oratory, and became principal of the seminary and grand vicar of Châlon-sur-Saône, where he died, Nov. 3, 1728, leaving *Vie de Saint Charles Borroméo*, transl. from the Italian of Guissano (Lyons, 1685, 4to):—*Vie de François de Saint-Pré* (1696, 12mo):—*Méditations des Prêtres Devant et Après la Messe* (Lyons, 1723, 12mo):—*Méditationes d'une Retraite Ecclésiastique* (ibid. 12mo), with some other works which were not published. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cloissonné is a French term for the older method of enamelling, where the hollows in the ground were made by thin strips of metal soldered on to it.

Cloister. (*Claustrum*, an enclosure; Germ. *Kreuzgang.*) We give additional details on this subject:

"It was known as *the laurel court* at Peterborough; *the palm court*, as connected with the ceremonial of Palm Sunday, at Wells; and the *Sprice* at Chester, a corruption of *Paradise*, as it was called at Chichester and Winchester, having been either filled with earth from the Holy Land, or, more probably, because it was the Lord's garden, sown with the seeds of the resurrection 'harvest.' The enclosed portion of the forecourt of the basilica was also called the paradise, and from the surrounding porticoes the cloister took its origin. Each alley of the quadrangle in a monastery was placed under the government of the obedientiary, or officer whose chequer or place of business adjoined it; it was considered to form part of the church. The usual arrangement was this: the refectory invariably on the side opposite or parallel to the minster; the dormitory on the east, or otherwise on the west; sometimes the latter site was occupied by the guest-house, or the bedchamber of the converts, or lay brothers; a large central space for air, light, and recreation was thus secured in the utmost privacy, while passages communicated with all the principal buildings. The alleys were allotted to various uses: that lying next the hall being forbidden to the brethren at most times. The western alley was occupied by the novices, and the northern alley by the monks in times of study; the eastern side was used at the maundy, and the usual Sabbatical, feet-washing. The abbot, or superior, sat next the east door of the cloister, near the entrance of the church.

"In some monasteries, as Fountains, Beaulieu, Jorevalle, Netley, Stoneleigh, Wroxhall, Kirkstall, and originally at St. Alban's, there were only, it would seem, alleys of timber-work, which have long since perished. Other cloisters, such as Durham and Peterborough, were enriched with a superb series of stained glass; and the fan-traceried vaulting at Gloucester is a marvel of the most elaborate stone-work.

"At night four lanterns were lighted at the four angles of the cloister, and one in front of the chapter-house door. A procession was daily made through its entire circuit. In the 8th century abbots were frequently buried in the centre of the garth.

"Many secular cathedrals, as three in Wales, Lichfield, and York, and most collegiate churches, as Southwell, Ripon, and Manchester, were unprovided with cloisters. In many foreign minsters, as Maulbronn, Pay, Münster, Caen, Pontigny, Puy-en-Velay, Braga, Batalha, Siguenza, Leon, Toledo, Gerona, Huesca, Mayence, and Toulouse, the cloisters were on the north side, to secure shade in a hot climate, or rather, perhaps, for water-supply and drainage, as at Sherborne, Canterbury, Gloucester, Chester, Magdalen College (Oxford), Cartmel, St. Mary Overye, St. David's, Tintern, Malmesbury, Milton Abbas, Moyne, Muckross, Adare, Kilmallock, and the Dominican churches of Paris, Agen, and Toulouse. In some other churches they occupied an abnormal position, on the north of the choir at Tarragona and Lincoln, and southward of it at Burgos, Rochester, and Chichester; and at Lerida, Olite, New College (Oxford), and Brantome on the west of the church. At Hereford there was a chantry of Our Lady's Arbour, over the vestibule of the chapter-house; and chapels, in the centre of the sward at Winchester College, Hildesheim, and Old St. Paul's, in which masses of requiem were sung for the repose of the souls of persons buried in the garth. The cloisters of Verona, Pisa, and Subiaco, of Zurich, Batalha, Beauport, Fontenelle, and Caen are among the finest foreign examples. At Bam-

berg there are two cloisters, one on the north and another on the south; at Tarragona and Ratisbon are two, on the north-east of the church; at Hildesheim the cloister is eastward of it. Sometimes the ordinary fourth alley of the quadrangle is wanting, as at Wells, Toul, Canigo, and Hereford. At Evesham there were, and at Norwich there still exist, rooms over the cloisters. The infirmary in England had often its separate cloister, as at Gloucester, Westminster, and Canterbury; and in foreign monasteries the subordinate cloister was allotted for the use of the copyists and communication with the lodgings of the conventual officers. At St. Paul's there was a two-storied cloister, enclosing the chapter-house. There is another instance at San Juan in Toledo. The Carthusians built round their cloister cells of solitaries, containing three rooms, in one of which *missæ siccæ* might be celebrated; the certosas at Florence and Pavia still preserve the arrangement, which, at the foundation of monasteries, was a necessity, as we find the monks at Battle living at first in little houses, and at Stoneleigh the Cistercians occupying 'dwelling-places of tents,' while at Fountains the earliest brotherhood lodged under the yew-trees that grew upon the slopes. Marburg presents the remarkable type of two choirs, two rood-screens, two towers at each end, and two cloisters, one on the north and another on the south.

"The Eastern monasteries have usually a large central space, round which is a colonnade communicating with the houses of the inmates. In Ireland, Spain, Italy, and France the windows were unglazed, resembling open arcades."

Cloister Schools. See SCHOOLS.

Clokie, ANDREW, a Scotch Independent minister, was born at Whitburn, Wigton, Scotland, March 12, 1833. He was educated at Glasgow University, and began his ministry in the service of the Reformed Presbyterian Church, Glasgow. He labored in that city more than ten years, and then, after two years' retirement, engaged in Christian labor for the Congregational Church at Normanton, where he died, Aug. 24, 1872. See (Lond.) *Cong. Year-book*, 1873, p. 320.

Cloppenburg, JOHANN EVERHARD, a Reformed theologian of Holland, was born at Amsterdam, May 13, 1592. He studied chiefly in Leyden, was in 1616 preacher at Aalborg, in 1618 at Heusden, in 1621 at Amsterdam, and in 1630 at Briel. In 1640 he was appointed professor and preacher at Harderwick, in 1644 professor of theology and university preacher at Franeker, and died in France, Aug. 30, 1654. He wrote: *Sacrificiorum Patriarchalium Schola Sacra:—De die Comesti a Christo Agni Paschalis, Atque de Sabbatho Deuteroproto: — Syntagma Exercitationum Electarum*, etc. His *Theologica Opera Omnia* were published at Amsterdam, 1684, 2 vols., and a second edition of his *Syntagma*, at Franeker, 1655. See Winer, *Handbuch der theol. Lit.* i, 19; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Clopton, ABNER WENTWORTH, a Baptist minister, was born in Virginia, March 24, 1784. After a partial course in a neighboring academy, he continued his studies in a private classical school, and finally graduated at the University of North Carolina, where he afterwards was a teacher for six years. He was licensed to preach in 1816, and in 1819 had calls to various places, but accepted one from Milton, N. C. In 1823 he joined the Appomattox Association, for which he furnished a circular letter on *Church Discipline*, and another on *Ministerial Ordination*, both highly creditable. He died March 4, 1833. Diligence, moral courage, and fervent devotion were distinguishing traits in his character. See Sprague, *Annals of the Amer. Pulpit*, vi, 657.

Clorivière, PIERRE JOSEPH PICOT DE, a French theologian, was born in Bretagne about 1735. He was educated a Jesuit, but could not take the vow, as the society was suppressed in 1762 by the parliament of Bretagne. Clorivière was appointed pastor of Paramé, near St. Malo, and continuing relations with the Jesuits and the royalist party, he was imprisoned by Napoleon I, in the Temple, for several years. On the return of the Bourbon family he was set at liberty, and eagerly labored for the reunion of the Jesuitical order. He died Jan. 5, 1820, leaving, *Vie de Grignon de Montfort* (St. Malo, 1785, 12mo):—*Exercise de Dévotion à Saint-Louis de Gonzague*, transl. from the Italian of Galpin (1785, 12mo):—*Considérations sur l'Éxercise de la Prière, et de l'Oraison* (1802, 12mo):—*Explication des Épitres de Saint-Pierre* (1809, 3 vols. 12mo). See Hoefer, *Nouv. Biog. Générale*, s. v.

Close is a name for the enclosure of a cathedral, surrounded by a wall, and bordered by the houses of the dignitaries, canons, and minor members of the foundation. In the 14th century, Wells, Lichfield, Lincoln, and Exeter were enclosed with walls; and in the following century St. David's (Hereford) and St. Paul's, owing to the acts of violence perpetrated within the precinct by robbers, and the danger accruing to the canons on their way to church. In the 12th century the canons in English cathedrals had their separate houses, and the dignitaries possessed oratories attached to them. The close included also a chapter-house, library, school, vicars' college, and, in some instances, a cloister, as at Hereford, Chichester, Wells, Salisbury, St. Paul's, St. David's, Exeter, and Lincoln. Large gate-houses at various points gave access to the precinct. At Bury St. Edmund's the precinct, in the 10th century, was marked by four crosses, at the four cardinal points of the abbey jurisdiction. Some of the ancient houses remain at Chichester, Exeter, Wells, and Bayeux. Markets, fairs, and every kind of traffic were forbidden in the close, which usually extended to a distance of one hundred and eighty feet on each side of the church. The well-kept close is peculiar to England.

Close, Francis, D.D., an Anglican prelate, youngest son of the Rev. Henry Jackson Close, sometime rector of Bentworth, near Alton, Hampshire, England, was born in 1797, and his early education was received from the Rev. Dr. Cherry, head master of Merchant Taylors' School, and the Rev. John Scott, the eldest son of the well-known commentator. He graduated at St. John's College, Cambridge, in 1820, and soon after became curate of Church Lawford, near Rugby. In 1822 he became curate of Willesden and Kingsbury, Middlesex, and in 1824 went to Cheltenham as curate to the Rev. Charles Jervis. He succeeded the latter in 1826, and for thirty years devoted himself to his parochial duties at that place. His public advocacy of the present system of government education, chiefly arising out of his laborious efforts to establish the Training College for school masters and mistresses at Cheltenham, received the acknowledgments of successive governments. During Mr. Close's incumbency, the population of the place increased from 19,000 to 40,000, and he erected no fewer than five district churches, with schools, and contributed largely to the establishment of Cheltenham College. In 1856 he became dean of Carlisle, which position he resigned in August, 1881, on account of ill-health. At Carlisle he established a dispensary, and several schools and churches. He died Dec. 18, 1882. Dr. Close was author of many pamphlets, one of which, on the *Choral Service*, obtained a wide circulation. He was an earnest opponent of horse-racing, theatrical amusements, and the use of liquors and tobacco. See *Men of the Time* (10th ed.), s. v.

Close, Henry M., a Methodist Episcopal minister, entered the North Ohio Conference in 1851, and became a member of the Central Ohio Conference when it was organized. He labored therein with much acceptability and usefulness until 1866, when he became superannuated, retiring to his farm on Pioneer Circuit, Toledo District, where he performed what ministerial work his health would permit. He died in the latter part of 1880. See *Minutes of Annual Conferences*, 1881, p. 321.

Close, John (1), an English minister of the Society of Friends, was born in 1680, and united with the Friends against the wishes of his father. He travelled extensively as a preacher in his native country, and in

Scotland, Holland, and Wales, and died at Alloway, Cumberland, Nov. 27, 1715. His care over the Church was great, his advice seasonable, his judgment sound. See *Piety Promoted*, ii, 115, 116. (J. C. S.)

Close, John (2), a minister of the Reformed (Dutch) and Presbyterian Churches, was born at Greenwich, Conn., in 1737. He graduated from the College of New Jersey in 1763, and was licensed by the Presbytery of Duchess County, N. Y., in 1765; served the Presbyterian Church at Huntington, from 1766 to 1773; at New Windsor and Newburgh, from 1773 to 1796, and the Reformed Church at Waterford and Middletown, from 1796 to 1804, and died in 1815 (or 1813). See Sprague, *Annals of the Amer. Pulpit*, iii, 43; Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 212.

Close (or **Cloos**), **Nicholas**, an English prelate, was born at Bibreke, Westmoreland, and was one of the six original fellows whom Henry VI placed in his newly erected King's College, Cambridge. In fact, he committed the building of the house to Close's fidelity, who right honestly discharged his trust. He was bishop of Carlisle (1450), then of Lichfield, where he died shortly after his consecration, in Oct., 1452. See Fuller, *Worthies of England* (ed. Nuttall), iii, 304.

Close, Titus, an English Wesleyan minister, was born at Hanley, in the Potteries, June 10, 1795. His youth was that of a vagabond in the literal and moral sense; but in 1815 he was deeply convicted under Methodist preaching, and was converted at St. Austell. He soon commenced preaching, and on Nov. 2, 1819, embarked as a missionary to India. He labored at Madras, visiting other points, until failing health compelled him to return home. In England he worked in the pastorate until his constitution utterly broke down. He died at Croft, near Darlington, June 10, 1833. He was "a willing servant of the Lord and the Church." See *Minutes of the British Conference*, 1833; *Wesleyan Meth. Magazine*, 1835, p. 401 sq.

Clotaire II, son of Chilperic I and Fredegund, succeeded his father in 584, but only in Chilperic's original kingdom of Soissons. Clotaire, after many family strifes, became sole king of the Franks in 613. At an assembly in Paris, in 614, Clotaire issued an edict, which, among other provisions, decreed that election of bishops was to be by clergy and people (*a clero et populo*), with right of confirmation in the king, and reserving also a right of direct nomination to the king (c. 1). No bishop was to elect his own successor (c. 2). The clergy were only in special cases to be subject to the civil courts (c. 4). In disputes between the clergy and civilians, the cause was to be adjudged by a mixed tribunal (c. 5). Liberty of appeal was granted against oppressive taxation (c. 9); also liberty to relations of intestates to inherit (c. 6). In local administration natives of the locality alone were to be employed (c. 12). Finally, there was a clause that neither freeman nor slave, unless a thief caught in the act, should be condemned to death without a hearing. Clotaire died in 628, and was succeeded by his son, Dagobert.

Cloterius (or **Clotterius**), ANASTASIUS, a German theologian of the latter part of the 17th century, entered the Capuchin order of the Minors of St. Francis as a preacher, and became master of the novices, and guardian and definitor of the Roman province. He wrote, *Thymiama Devotionis* (Cologne, 1674):—*De Sacris Ritibus* (ibid. 1688). See Hoefer, *Nouv. Biog. Générale*, s. v.

Clothier, CHARLES E. a Baptist minister, was born in 1820. Being converted in early manhood, he united with Calvary Church, Philadelphia, and, when the Bethel was organized, entered zealously into the work among the sailors; he was elected chaplain of the 88th regiment of Pennsylvania Volunteers, and was ordained specially for that service. When the war was ended he returned to Philadelphia, and was elected deacon in the Church of which he was a member. About 1873 he removed to the northern part of the city, where he took an interest in Gethsemane Church. He died in Philadelphia, Dec. 5, 1881. "In all the relations of life he left the witness of a godly walk and conversation." See *National Baptist*, Dec. 15, 1881. (J. C. S.)

Clotho, in Greek mythology, was the youngest of the Fates, or Parcæ (q. v.). It was her office to spin the thread between her fingers, that is, to give life and continue it. She was represented holding the spindle, dressed in a long gown of several colors, and having on her head a crown with seven stars.

Clotilda (**Chrotechildis**, or **Chrotildis**), a French saint, daughter of Chilperic I and wife of Clovis, was born about 475. Although the daughter of an Arian, she was brought up a Catholic. According to Gregory of Tours, her uncle, Gundobald, gave her to Clovis (Chlodovicus) as a wife in 492 or 493. Clotilda baptized her first-born son, and took occasion to represent to Clovis the futility of the heathen worship. The child died soon after, and although Clovis believed that the Frankish gods were offended, yet he permitted the second child also to be baptized. It, too, sickened; but, notwithstanding the taunts of her husband, Clotilda prayed for it, and it recovered. Nor did she cease her entreaties until the conversion of Clovis. After Clovis's death, Clotilda lived principally at Tours. She was the real or reputed foundress of several religious houses, notably of St. Mary of Andelys, near Rouen, to which girls were sent for education from England in Bede's time. The original foundation was destroyed by the Normans. Clotilda, however, remained the patron saint of the place, and miracles were worked there in her name down to the Revolution, and have recommenced since. She died at Tours, June 3, 545, and was buried at Paris beside her husband, in the Church of the Apostles, afterwards St. Geneviève's. Her festival is on June 3. The only biography of any value is *Sainte-Clotilde et son Siècle*, by the abbé Rouquette (Paris, 1867). See Smith, *Dict. of Christ. Biog.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Clotz, STEPHAN, a Lutheran theologian of Germany, was born at Lippe, Sept. 13, 1606. He studied at different universities, was in 1629 archdiaconus of St. James at Rostock, in 1632 professor, and in 1635 doctor of theology there. In 1636 he was appointed general superintendent of Schleswig and Holstein, in 1639 provost and pastor at Flensburg, and died in 1668. He wrote, *Pneumatica, sive Theologia Naturalis:—Tractatus de Angelolatria:—De Sudore Christi Sanguineo et Tristitia atque Cruciatibus Animæ Ejus:—De Satisfactione Christi:—De Baptismo:—Historia Magorum:—Commentaria et Annotationes in Epistolas Pauli:—De Auctoritate et Perfectione Scripturæ Sacræ*, etc. See Moller, *Cimbria Litterata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Cloud (**Clodoaldus**), *Saint*, a Frankish presbyter, was the youngest son of Clodomir, king of Orleans, and grandson of St. Clotilda. He was born A.D. 522, and in 524 his father was killed in Burgundy. The two elder brothers of Clodoaldus were killed by their uncles, kings Childebert and Clotaire, but Clodoaldus escaped by the help of some powerful nobles. Consecrating himself to God, he renounced the throne of Orleans. In 551, yielding to a popular demand, Eusebius, bishop of Paris, ordained him a priest. Clodoaldus settled at Nogent (Novigentum), where he died, Sept. 7, 560. His festival is on Sept. 7. See *Patrol. Lat.* cxxxix, 675; Le Cointe, *Annales Eccles. Franc.* (Paris, 1665) i, 327, 348, 370.

Cloud (**Clodulphe**, or **Flondulphe**), *Saint*, an early French prelate, was born in 597. He was the son of St. Arnoul and of the blessed Doda. He was edu-

cated at the court of the kings of Austrasia. St. Cloud married Ahmaberta, and had several children. He became minister of the state of Austrasia, and in 656 was elected by the people as successor of bishop Goda of Metz. The martyrology of Metz assigns his decease June 8, 656. His day is June 8. See Hoefer, *Nouv. Biog. Générale*, s. v.

Cloud, Newton, a Methodist Episcopal minister, was born in Stokes County, N. C., Nov. 30, 1804. He was converted in Logan County, Ky., in 1823, and in 1853 entered the Illinois Conference. In 1868 he retired, and remained a superannuate until his death, July 22, 1877. For two or three terms Mr. Cloud was a member of the Illinois legislature. He was a Christian gentleman. See *Minutes of Annual Conferences*, 1877, p. 134.

Cloud, Robert, a Methodist Episcopal preacher, began his ministry in 1785, and filled the following appointments: 1785, Trenton; 1786, Newark; 1787, Elizabethtown; 1788, Long Island; 1789 and 1790, New York; 1791 and 1792, presiding elder of the territory in and about New York city; 1793, Chester, and in 1794 located, after which no trace of his life remains. See *Minutes of Annual Conferences*, 1785–94; Sprague, *Annals of the Amer. Pulpit*, vii, 225; Stevens, *Hist. of the M. E. Church*, ii, 57.

Clouet (or **Clowet**), **Albert**, a Belgian engraver, nephew of Peter, was born at Antwerp in 1624, and studied under Cornelius Bloemaert. The following are his principal plates: *The Miraculous Conception; The Battle of Joshua with the Amalekites.* He resided a long time in Rome, and afterwards in Florence, and died at Antwerp in 1687. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Clouet (or **Clowet**), **Peter**, a Belgian engraver, was born at Antwerp in 1606, and studied under Spierre and Bloemaert at Rome. The following are his principal works: *The Descent from the Cross; The Virgin Suckling the Infant Jesus; St. Michael Discomfiting the Evil Spirit.* He died at Antwerp in 1668. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Clough, James, an English Methodist preacher, was born at Rochdale, Lancashire. He began to travel in 1760 in connection with the Wesleyan Conference, and, after laboring for about eleven years, he settled at Leicester, where he acted as a local preacher till his death in 1795. See Atmore, *Meth. Memorial*, s. v.

Clough, Philemon, a Free-will Baptist minister, was born at Springfield, Vt., May 18, 1818. He united with the Church at the age of sixteen, and was ordained at Grantham, Nov. 7, 1861. A part of his ministerial life was devoted to itinerant labors in Vermont. For three years and a half he was pastor of a Church in Weare, N. H. For the last six years of his life he did not preach much, on account of ill-health. He died at Grantham, June 19, 1878. His sermons were original rather than scholastic. See *Morning Star*, Sept. 4, 1878. (J. C. S.)

Clough, Simon, a distinguished minister of the Christian Connection, was born at Monmouth, Me., in 1793, and employed on his father's farm till nearly twenty years of age. In 1812 he sought an academic training; in 1814, experienced conversion. He continued his studies first at a private seminary in Winthrop, and subsequently at the academy in Hebron, where his application to the Greek and Latin was so intense that his eyesight failed him, and he was obliged to refrain from books for several years. He began to preach in 1817; was soon after ordained as an evangelist, and, having gathered several new churches between Kennebec and Penobscot rivers, supplied, during the winter of 1818–19, the pulpit of the Christian Society at Eastport. In the spring he visited Portland; thence removed to Boston, where he remained till 1824. In that year he went to New York, and established the first Christian Connection Church in that city. In 1833 he removed to Fall River, Mass., and in 1837 to the state of New Jersey, where his preaching was followed by remarkable success. He died May 20, 1844. Mr. Clough was distinguished for deep piety, strong mental powers, and great fidelity in the discharge of all his duties. He published *A Series of Articles and Discourses, Doctrinal, Practical, and Experimental* (N. Y. 1843, 8vo). See *The Christian Examiner* (Boston), 1847, p. 227.

Clough, William, an English Wesleyan minister, was born at Bishopthorpe, near York, May 30, 1799. He was converted in his sixteenth year, entered the conference in 1823, and was stationed at Epworth. From 1824 to 1830 he labored on the islands of St. Kitt's, Nevis, Montserrat, and Antigua, W. I. He returned to England and occupied several circuits, until his death, Dec. 10, 1846. See *Minutes of the British Conference*, 1847.

Clouston, Charles, LL.D., a Scotch clergyman, studied at Edinburgh University; was licensed to preach in 1821, and ordained in 1826, as assistant to his father, whom he succeeded at Sandwick and Stromness in 1832. There is no record of his death. Dr. Clouston published, *The Church in Orkney* (1844):—*Address to Orkneymen* (1845):—*Account of the Parish and Observations on the County;* and wrote the account of Orkney in the *Guide to the Highlands.* See *Fasti Eccles. Scoticanæ*, iii, 403.

Clouston, William, a Scotch clergyman, was presented to the living at Cross and Burness in 1773; transferred to Sandwick and Stromness in 1793, and died Aug. 20, 1832, aged eighty-five years. See *Fasti Eccles. Scoticanæ*, iii, 403, 411.

Clove-Gillyflower, or, carnation pink, a species of the *Dianthus*, archaically drawn, is frequently found in mediæval MSS., symbolizing the graces of the blessed Virgin Mary.

Clovesho (or **Cliff's-hoe**), COUNCILS OF (*Concilium Cloveonense*). These were provincial, and the locality is unknown, except that it was in the kingdom of Mercia, and probably near London (Haddan and Stubbs, *Counc.* iii, 122). It was selected by the Council of Hertford, A.D. 673, as the place for the yearly synod of the English Church (ibid. 120), yet (singular to say) no Council of Clovesho was recorded until—

I. Held in 716, when the privilege of Wihtred of Kent to the churches of Kent was confirmed by a general synod of the English bishops, under Ethelbald, king of Mercia (Haddan and Stubbs, *Counc.* iii, 300–302).

II. Held in 742; Ethelbald, king of the Mercians, and Cuthbert, archbishop of Canterbury, presiding. Several bishops attended, and diligent inquiry was made how matters relating to religion, and particularly to the creed, were ordered in the infancy of the Church of England, and in what esteem monasteries then were. The ordinance of king Wihtred, concerning the election and authority of the heads of monasteries, made in the Council of Becanceld, in 692, was read, and renewed by Ethelbald in these words:

"I, Ethelbald, king of the Mercians, for the health of my soul and the stability of my kingdom, and out of reverence to the venerable archbishop Cuthbert, confirm it by the subscription of my own munificent hand, that the liberty, honor, authority, and security of the Church of Christ be contradicted by no man; but that she and all the lands belonging to her be free from all secular services, except military expedition, and the building of a bridge or castle. And we charge that this be irrefragably and immutably observed by all, as the aforesaid king Wihtred ordained for him and his."

See Labbe, *Concil.* iv, 1532; Wilkins, *Concil.* i, 86.

III. Held in the beginning of September, 747, in the presence of Ethelbald, king of the Mercians, Cuthbert of Canterbury presiding; eleven bishops and several priests attended. Two letters from pope Zachary were read, after which thirty canons were drawn up.

1. Charges every bishop to be ready to defend his pastoral charge, and the canonical institutions of the Church of Christ, with his utmost endeavors, and to be an example of good, not of worldliness, to his people, and to preach sound doctrine.

2. Exhorts bishops to unity and charity among themselves, so that, however far distant in sees, they may yet be joined together in mind by one spirit, serving God in faith, hope, and charity, and praying for each other.

3. Orders annual episcopal visitations, and directs the bishop to call the people of every condition together to convenient places, and to plainly teach them, and forbid them all pagan and superstitious observances, etc.

4. Directs bishops to exhort all abbots and abbesses within their dioceses to exhibit a good example in their lives, and to rule well their houses.

5. Orders bishops to visit those monasteries which, owing to the corruption of the times, were governed by laymen.

6. Directs due inquiry to be made concerning the good life and sound faith of candidates for priest's orders.

7. Directs bishops, abbots, and abbesses to take care that their "families" do incessantly apply their minds to reading.

8. Exhorts priests to the right discharge of their duty; to desist from secular business; to serve at the altar with the utmost application; carefully to preserve the house of prayer and its furniture; to spend their time in reading, celebrating masses, and psalmody, etc.

9. Exhorts priests, in the places assigned to them by their bishops, to attend to the duties of the apostolical commission, in baptizing, teaching, and visiting, and carefully to abstain from all wicked and ridiculous conversation.

10. Directs that priests should learn how to perform, according to the lawful rites, every office belonging to their order; that they shall also learn to construe and explain in their native tongue the Lord's Prayer and Creed, and the sacred words used at mass and in holy baptism; that they shall understand the spiritual signification of the sacraments, etc.

11. Relates to the faith held by priests, orders that it shall be sound and sincere, and that their ministrations shall be uniform; that they shall teach all men that "without faith it is impossible to please God;" that they shall instil the creed into them, and propose it to infants and their sponsors.

12. Forbids priests "to prate in church," and "to dislocate or confound the composure and distinction of the sacred words" by theatrical pronunciation; directs them to follow the "plain song" according to the custom of the Church; or, if they cannot do that, simply to read the words. Also forbids priests to presume to interfere in episcopal functions.

13. Orders the due observation of the festivals of our Lord and Saviour, and of the nativity of the saints, according to the Roman martyrology.

14. Orders the due observation of the Lord's day.

15. Orders that the seven canonical hours of prayer be diligently observed.

16. Orders that the Litanies or rogations be kept by the clergy and people, with great reverence, on St. Mark's day, and on the three days preceding Ascension day.

17. Orders the observance of the "birthdays" of pope Gregory, of St. Augustine of Canterbury, who "first brought the knowledge of faith, the sacrament of baptism, and the notice of the heavenly country," to the English nation.

18. Orders the observance of the ember fasts in the fourth, seventh, and tenth months, according to the Roman ritual.

19. Relates to the behavior and dress of monks and nuns.

20. Charges bishops to take care that monasteries, as their name imports, be honest retreats for the silent and quiet, not receptacles for versifiers, harpers, and buffoons; forbids too much familiarity with laymen, especially to nuns; bids the latter not spend their time in filthy talk, junketing, drunkenness, luxury, nor in making vestments of divers and vainglorious colors, but rather in reading books and singing psalms.

21. Enjoins all monks and ecclesiastics to avoid the sin of drunkenness, and forbids them to help themselves to drink before three in the afternoon, except in cases of necessity.

22. Admonishes monks and ecclesiastics to keep themselves always prepared to receive the holy communion.

23. Encourages boys among the laity to receive frequently the communion, while they are not yet corrupted; bids bachelors and married men who avoid sin, lest they grow weak for want of the salutary meat and drink.

24. Orders that laymen be well tried before they be admitted into the ecclesiastical state, or into monasteries.

26. Relates to almsgiving.

27. Relates to psalmody, as u[illegible]ful for the cure of the soul, and as a satisfaction for sin.

28. Forbids to receive greater numbers into monasteries than can be maintained; relates to the dress of monks and nuns.

29. Forbids clerks, monks, and nuns to dwell with lay persons.

30. Enjoins, among other things, that prayer be made by all monks and ecclesiastics for kings and dukes, and for the safety of all Christian people.

See Labbe, *Concil.* vi, 1565; Wilkins, *Concil.* i, 94.

IV. Held in 794, called "Synodale Concilium," and "Sanctum Concilium:" two grants are extant made there (Kemble, *Codex Diplomaticus*, p. 164–167; Haddan and Stubbs, *Counc.* iii. 483–485).

V. Held in 798, referred wrongly by Spelman to 800: some charters were passed there (Kemble, *Codex Diplomaticus*, p. 175, 186, 1019; Haddan and Stubbs, *Counc.* iii, 512–518).

There are intimations also of the annual synod having been held, but without mention of the place (*e. g.* 704, and 736 or 737, both Mercian councils, and again, 755, Haddan and Stubbs, *Counc.* iii. 267, 337, 390), which may easily, therefore, have been Clovesho, and probably was so.

VI. Held in 800, by Athelhard, archbishop of Canterbury, in the presence of Kenulf, king of the Mercians. Laws were made for the preservation of Church property, and the faith of the Church declared to be substantially the same as that delivered by St. Augustine. See Labbe, *Concil.* vii, 1153; Wilkins, *Concil.* i, 162.

VII. Held Oct. 12, 803, by Athelhard of Canterbury, with twelve bishops of his province, and four priest abbots. The object of this council was to settle the primacy finally at Canterbury, and to restore the dioceses which had been taken from that province by king Offa and pope Adrian, viz. Lichfield, Worcester, Leicester, Sidnachester (probably Hatfield, in Lincolnshire), Hereford, Helman (probably Elmham, in Norfolk), and Thetford. All these sees had been united to make a province for the archbishop of Lichfield, who at this time was Adulf. Leo III, upon his attaining the popedom, favored the request of king Kenulf and Athelhard, that the dismembered dioceses should be restored to the archbishopric of Canterbury, which was finally done in this council, which Adulf himself attended. It was decreed, "that the see archiepiscopal, from this time forward, should never be in the monastery of Lichfield, nor in any other place but the city of Canterbury, where Christ's Church is, and where the Catholic faith first shone forth in this island." The deed is signed by Athelhard and twelve bishops, each making beside his signature the sign of the cross. See Labbe, *Concil.* vii, 1189; Wilkins, *Concil.* i, 166.

VIII. Held in 822. Knulf, king of Mercia, having forcibly seized some of the Church lands in Kent, threatening the archbishop Wulfred with banishment in case of resistance, gave them to his daughter Wendritha, abbess of Winchcombe, in Gloucestershire. After the death of Knulf, Wulfred was enabled to obtain redress, and in this council the property of the Church was restored. See Labbe, *Concil.* vii, 1527; Wilkins, *Concil.* i, 172.

IX. Held in 824. In this council the difference which had existed between Herbert of Worcester and the monks of Berkeley, concerning the monastery of Westbury, was settled; the monastery being surrendered to the bishop. The decree, dated Oct. 30, was signed by the king, twelve bishops, four abbots, the pope's deputy, and several lords. See Labbe, *Concil.* vii, 1555; Wilkins, *Concil.* i, 175.

Clovio, Giulio Giorgio (called *Il Macedone*), a very eminent miniature painter of Croatia, was born in 1498. He was educated for the Church, but was discharged from the priesthood by a dispensation from the pope. After learning the elements of design in his own country, he visited Rome and entered the school of Giulio Romano. He executed an immense number of works, which are highly valued. The most celebrated are *The Procession of Corpus Domini*, at Rome, painted in twenty-six pictures; and at Milan, in the Cistercian convent, a *Descent from the Cross*. He died in 1578. See Chalmers, *Biographical Dictionary*, s. v.; Spooner, *Biographical History of the Fine Arts*, s. v.

Clow, James, a Scotch clergyman, a native of Ardoch, was licensed to preach in 1813; appointed chaplain to the East India Company at Bombay in 1815, and ordained; resigned in 1833; returned to Scotland; emigrated to Melbourne; was first moderator of the Presbyterian Church of Victoria, Australia, after the Union in 1859, and died soon afterwards. See *Fasti Eccles. Scoticanæ*, i, 155.

Clow, Patrick, a Scotch clergyman, took his degree at the University of St. Andrews in 1701; was licensed to preach in 1711; presented to the living at Leslie in 1713, and died in November, 1731, aged about fifty years. See *Fasti Eccles. Scoticanæ*, ii, 550.

Clowes, Francis, an English Baptist preacher and educator, was born at Heacham, Norfolk, Jan. 10, 1805. He studied at Bristol College, from which he went to Aberdeen, Scotland. In 1831 he was called to the pastorate of the Thrinell Street Church in Bristol, and about five years afterwards was appointed classical tutor in Horton College, a position which he held fifteen years. He died suddenly, May 7, 1873. Mr. Clowes did much with his pen in promoting Baptist periodical literature, and was one of the editors of *The Freeman* for several years. "He was ardent and impassioned in his attachment to Baptist principles." See Cathcart, *Baptist Encyclop.* p. 236. (J. C. S.)

Clowes, John, an English clergyman, was born at Manchester, Oct. 31, 1743, and was a fellow of Trinity College, Cambridge. In 1769 he was made rector of St. John's Church, Manchester, and in 1773 became one of the first English disciples of Swedenborg, whose doctrines he was active in promoting, although he retained his rectorship for almost sixty years. He died at Leamington, May 29, 1831, leaving *Restoration of Pure Religion*, two volumes of *Sermons*, and translated Swedenborg's *Arcana Cœlestia*, and other works.

Clowes, Timothy, LL.D., an Episcopal divine and scholar, graduated at Columbia College in 1808. He became president of Washington College, Md., in 1823, and was for many years a prominent educator, as well as a distinguished mathematician. He died at Hempstead, L. I., in 1847. See Drake, *Dict. of Am. Biog.* s. v.

Clowet. See Clouet.

Cloyd, Ezekiel, a Cumberland Presbyterian minister, was born in Montgomery County, Va., Feb. 12, 1760. In 1789 he moved with his parents to North Carolina, and about 1800 settled in Tennessee, and became connected with the Church in Shiloh, Sumner County. He was licensed to preach by the Nashville Presbytery in 1814, and in July, 1822, was ordained at Sugg's Creek. After his ordination he travelled as a circuit-rider for several years. A short time he was pastor of Stoner's Creek congregation, within the bounds of which he spent the most of his life. When not travelling as a minister he was busily occupied on his farm. He died in Lebanon, Tenn., in August, 1851. See Beard, *Biographical Sketches*, 1st series, p. 192.

Clubbe, John, rector of Wheatfield and vicar of Debenham in Suffolk, England, was the son of Rev. George Clubbe, of Catherine Hall, Cambridge, and was born in 1703. He graduated from King's Hall in 1725, and lost his sight some time before his death, March 2, 1773. He is the author of a single *Sermon*:—*History and Antiquities of Wheatfield* (1758):—and of the ironical pieces, *Physiognomy*, and *Free Advice to a Young Clergyman* (1763).

Clubbe, William, vicar of Brandeston, Suffolk, England, was the son of the preceding, and died in 1814, having published some lyrical pieces.

Cludius, Herman Heimart, a Protestant theologian of Germany, was born at Hildesheim, March 28, 1754. In 1777 he was preacher of St. George's at his native place, in 1787 superintendent and member of consistory, and died in 1803. He wrote, *Wahrheit der Christlichten Religion Insbesondere zur Widerlegung der Juden* (Bremen, 1782):—*Uransichten des Christenthums nebst Untersuchung über Einige Bücher des Neuen Testaments* (Altona, 1808):—*Muhammed's Religion aus dem Koran Dargelegt, Erläutert und Beurtheilt* (ibid. 1809):—*Betrachtungen über die Gesammten Lehren der Religion* (Bremen, 1783–87, 4 vols.). See Zuchold, *Bibl. Theol.* i, 231; Fürst, *Bibl. Jud.* i, 181; Winer, *Handbuch der theol. Lit.* i, 294, 528; ii, 173, 317. (B. P.)

Cluge, Christian Gottlieb, a Lutheran theologian of Germany, was born in 1700 at Nerichau, near Grimma. He studied at Wittenberg; was in 1721 magister; in 1729 archidiaconus at Wittenberg; in 1737 doctor of theology there, and died in 1759, leaving *De Antiquitate et Origine Ritus Interrogandi Infantes ante Baptism.* (Frankenhausen, 1729):—*De usu Formulæ, qua Interrogamus Infantes ante Baptismum de Fide* (Wittenberg, 1734):—*Comm. de Baptismo Adami* (ibid. 1747):—*De Interpretatione Prophetiæ Propriam Ipsius Scripturam Dissolvente* (ibid. 1754, 1757). See Winer, *Handbuch der theol. Lit.* i, 630; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Clugniacs. We add the following particulars:

"The chief peculiarity of their churches in France was a large ante-church for penitents. The transept was usually without aisles; but St. Bernard, in 1127, inveighed against the luxury, the enormous height, excessive breadth, empty space, and sumptuous ornament of their churches. The dress of the order was a black frock, a pelisse, a hood of lamb's wool, red hose, a white woollen tunic, and black scapular: and in choir, copes of linen: in cloister and refectory, a white pall; and in times of labor a white scapular. Their first churches, like those of Cistercians, were dedicated to St. Mary; their rule was a composition of those of St. Benedict and St. Augustine. They prohibited the use of organs, and all superfluous carving and pictures, but allowed painted crosses of wood. In England their churches were very irregular in plan. At length they became the most luxurious order in their mode of living; and Peter of Clugny upbraids them with their extravagance in no measured terms. Some of their monasteries were double, composed of men and women. The early peculiarities of their rule were, the dipping of the eucharist in the chalice; the use of furs for the sick

Ancient Clugniac Monk.

Reformed Clugniac Monk.

or delicate; admission of novices before a year's probation; the reception of a fugitive monk after three cases of offence; absence of manual labor, and the custom for abbots to dine always with the brethren. The Clugniacs wore a cowl of scarlet cloth, to show their readiness to shed their blood for the sake of Christ. They slept in their shirts. They had three or four courses at dinner, two being regarded as a caritas, and shared among two monks; electuaries, spiced and perfumed, and delicate cooking were used; the abbot entertained his guests, and any monks whom he invited, in the hall. Women might enter the monastery; and convents of nuns were placed under the rule of the abbots; the bishop appointed and deposed them, and acted as visitor in difficult cases. No manual labor was practiced, and conversation was freely allowed. The churches were beautifully and richly adorned; incense was much used, and the ceremonial was elaborate. The guests' feet were not washed, but in lieu

three poor men were admitted to the lavanda. After vigils they returned to sleep in their dormitory. Their houses were built in populous places."

Clugny, Ferri de, bishop of Tournay, cardinal and counsellor of the duke of Burgundy, was engaged by that prince in important missions, and died at Rome in 1483. See Hoefer, *Nouv. Biog. Générale*, s. v.

Clugny, François de, a French theologian, was born at Aigues-Mortes, Sept. 4, 1637. He joined the Congregation of the Oratory at the age of fourteen, and was ordained priest at Easter in 1662. He was struck with total blindness, from which, however, he recovered after some time, so that, though not without difficulty, he could again read and write. He began preaching, but died at Dijon, Oct. 21, 1694. He published several works on practical religion, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Clugny, Guillaume de, a French prelate, brother of Ferri, accomplished, like him, important missions under Philip the Good and Charles the Bold, dukes of Burgundy, and, after the death of the latter, went over to the service of Louis XI, of France, who made him bishop of Poitiers in 1479. He died at Tours the year following. See Hoefer, *Nouv. Biog. Générale*, s. v.

Clugston, William, A.M., a Scotch clergyman, a native of Glasgow, was licensed to preach in 1816; presented to the living at Forfar in 1817, and ordained. He joined the Free Secession in 1843, and died March 3, 1857, aged sixty-three years. Mr. Clugston published a sermon on *National Judgments* (1837), and another on *The Widow and the Fatherless* (1854). See *Fasti Eccles. Scoticanæ*, iii, 762, 763.

Clulow, John, an English Wesleyan minister, was born at Rushton, Staffordshire, March 22, 1818. He was appointed to the ministry in 1841, set apart to promote the success of Sunday-schools in 1864, and continued in that work for eleven years, contributing by his unfailing assiduity and marked ability much towards the efficiency of the Wesleyan Sunday and day schools. In 1875 he resumed circuit work, in which he was engaged until his death, which occurred at Plymouth, Dec. 18, 1879. Strict attention to duty, conscientious observance of the details of the work, allegiance to law, his amiability, manliness, and sincerity, made his life influential for good. See *Minutes of the British Conference*, 1880, p. 21.

Clulow, Thomas, an English Wesleyan minister, was born at Macclesfield, March 6, 1833. He was called to the ministry in 1856, and died at Southwark, London, Jan. 22, 1869. His ministry was very successful. His life was pure, gentle, becoming. Affable manners, pastoral diligence, especially among the sick and the poor, endeared him to all. See *Minutes of the British Conference*, 1869, p. 18.

Clulow, William Benton, an English Congregational minister, was born at Leek in 1802, and educated at Hoxton Academy. He first settled at Shaldon, Devonshire, where he remained twelve years, and then, in 1835, became classical tutor in Airedale College, Bradford. After eight years he resigned his position in the college, and lived in retirement the rest of his life, engaged in literary labors. In 1875 he removed to Leek, where he died, April 16, 1882. His published works include, *Truths in Few Words:—Aphorisms and Reflections:—Essays of a Recluse:—Sunshine and Shadow*. He also left a volume of MS. notes on the Greek New Test. See (Lond.) *Cong. Year-book*, 1883, p. 269.

Cluniacensians. See Clugny, Congregation of.

Clunie, David, a Scotch clergyman, took his degree at Glasgow University in 1672; was bursar of divinity from 1673 to 1676; probationer at the first meeting of the Presbyterians after their liberty in 1687; appointed to the living at Cockburnspath in 1689; member of the general assemblies of 1690 and 1692, and died Nov. 29, 1700, aged forty-seven years. See *Fasti Eccles. Scoticanæ*, i, 371.

Clunie, John (1), a Scotch clergyman, was licensed to preach in 1731; presented by the king to the living at Whitekirk in 1732; admitted to the united parish in 1761, and died June 17, 1784, aged seventy-five years. See *Fasti Eccles. Scoticanæ*, i, 386.

Clunie, John (2), LL.D., an English Congregational minister, was born in London, April 9, 1784. He was converted in early life, in 1803 entered Hoxton Academy, and studied during two sessions at the University of Glasgow. In 1808 he returned to England, and was ordained at Guildford the following year. His later years were diligently employed in various benevolent enterprises. He died June 23, 1858. Dr. Clunie published, *The Storm Improved:—The Path of Life:—A Scripture Diary;* and various *Sermons* on special occasions. See (Lond.) *Cong. Year-book*, 1859, p. 194.

Clunie, John (3), a Scotch clergyman, was precentor at Markinch; licensed to preach in 1784; presented to the living at Ewes in 1790; transferred to Borthwick in 1791; was also chaplain to the second regiment of Mid-Lothian Volunteer Infantry, and died April 14, 1819, aged sixty-one years. He was gifted with a powerful, musical voice, and was extremely fond of singing. See *Fasti Eccles. Scoticanæ*, i, 268, 637.

Clunies, Patrick, a Scotch clergyman, a native of Ross, took his degree at King's College, Aberdeen, in 1662; was admitted to the living at Wick in 1682, and died in 1691, aged about forty-nine years. See *Fasti Eccles. Scoticanæ*, iii, 370.

Clup, William McKendree, a minister in the Methodist Episcopal Church South, was born in Barren County, Ky., Dec. 5, 1831. He removed to Missouri in 1845; professed religion in 1849; emigrated to California in 1854; was licensed to preach in 1857, and in 1858 admitted into the Pacific Conference, wherein he labored with great zeal, energy, and self-denial until his death, March 11, 1870. He was a sweet singer, an earnest preacher, and a faithful pastor. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 515.

Clustered Column, in architecture, is a combination of several shafts to form one pillar.

Clydai, a Welsh saint of the 5th century, is the reputed foundress of a church named Clydai, in Emlyn. See Rees, *Welsh Saints*, p. 151.

Clydog (or **Cledog**), a Welsh saint of the 5th century, was buried at Clodock Church, in Herefordshire, of which he was the reputed founder. He was also patron of the chapels of Llanfenno (St. Benno), Longtown (St. Peter), and Creswell (St. Mary). He is commemorated Aug. 19. See Rees, *Welsh Saints*, p. 145.

Cnopf, Ernst Friedrich Andreas, a Protestant theologian of Germany, was born Dec. 21, 1752, at Nuremberg. He studied at Altdorf, and was in 1780 morning preacher at Nuremberg. In 1784 he accepted a call as pastor of the Lutheran Church at Vienna, and died April 3, 1789. He published some *Sermons*. See Döring, *Die Gelehrten theologen Deutschlands*, i, 259. (B. P.)

ADDENDUM.

Canada, Dominion of.—We here bring down this article to the present date.

I. *Secular.*—1. *General.*—This confederation of provinces has almost completed the first quarter of a century of its existence. The census has been taken during the present year, 1891; and an estimate of the present population, made at Ottawa, places it at 5,250,000. The net public debt was, on June 30, 1889, $237,530,042.

In 1886, the Canadian Pacific Railway was opened for passengers, and has made accessible for settlement an enormous territory of the richest agricultural and mineral resources, and of scenery surpassing in natural grandeur the famous countries of Europe. Towns have sprung up along the line with great rapidity, and commerce has opened up the resources of the ancient East for the benefit of the Dominion. Population on the Pacific coast has increased, and legal steps have been taken to found a university where, five years ago, a normal school was impossible.

2. *Commerce.*—The tonnage of Canada for the year ending on the 30th of June, 1889, was 16,054,221. Her exports were $89,189,167, and her imports, $115,224,931. Her exports to Britain were $38,088,051, and to the United States, $38,490,571. The year 1868 showed exports to the value of $57,567,888, and imports, $73,459,644.

The railway mileage of Canada on June 30, 1889, was 13,741 miles, placing her sixth on the list of nations in this respect.

New regulations place the interest on deposits in the Post-office Savings Bank at 3½ per cent.; and deposits may range from 25 cents to $5000.

3. *Literary and Artistic.*—The Royal Society of Canada, founded by the Marquis of Lorne, recognises and promotes literary eminence. It has four departments—French, English, mathematics, with physics and chemistry, and geology, with biology. The Royal Academy of Arts, founded by the Marquis of Lorne and the Princess Louise, does the same work for art.

II. *Ecclesiastical.*—1. *Church of England.*—Up to August 15, 1890, the dioceses of this Church were not consolidated into one united whole. At a conference held in St. John's College, Winnipeg, on that date, a scheme for the formation of a general synod, to include the whole church of British North America, was adopted. This synod will consist of the bishops of the Church of England in Canada and Newfoundland, with clerical and lay delegates, chosen by the diocesan synods, where they exist, or appointed by the bishop of a diocese without a synod. Dioceses with fewer than 25 licensed clergymen send one delegate of each order; those with from 25 to 49 clergymen, inclusive, two such delegates; those with from 50 to 99, three such delegates; and those with 100 clergymen and upwards, four such delegates.

The synod shall have two houses—the upper, composed of the bishops, and the lower, composed of clergy and laity—each to sit separately, except by unanimous consent. The primate of the General Synod shall be elected by the upper house from the metropolitans. He shall hold office for life, or so long as he remains bishop of any included diocese, though he may resign. The General Synod shall deal with any matters affecting the whole Church, such as doctrine, worship, discipline; all agencies for promoting church work, missionary or educational; the adjustment between dioceses of funds for clergy, widows and orphans, and superannuation; the transfer of clergy between dioceses; the training of candidates for holy orders; the constitution and powers of a court of appeal; and the erection, division, and rearrangement of provinces. The expenses of the synod, including travelling expenses of members, shall be met by an assessment of the dioceses proportionate to their representation, dioceses having only one delegate of each order being exempt. The first meeting of the General Synod is appointed for Toronto, the second Wednesday in September, 1893, and is to be convened by the metropolitan senior by consecration.

The Church of England in Canada has 20 dioceses and 20 bishops, about 450,000 members, 1019 clergymen. Her contributions, for the year ending July 31, 1890, for domestic and foreign missions, were $37,968.33, those for foreign missions alone being $15,190.40. She has 3 missionaries in Japan. Foreign missions include work among Chinese and other pagan races in Canada.

A college for boys ("Ridley College") has been founded in St. Catharines, Ontario, for the interests of Evangelical Protestants in the Church.

2. *Presbyterians.*—The Presbyterian Church of Canada has 5 synods, those of the Maritime Provinces, Montreal and Ottawa, Toronto and Kingston, Hamilton and London, Manitoba and the North-west Territories, besides the Presbytery of Indore, in India, with synodical powers; the presbytery of Honan, in China, and that of Trinidad, embracing 43 home and 3 foreign presbyteries. Besides these, there is the New Hebrides mission. The communicants number 171,240, of whom 6475 are on missions. There are 1039 ministers, including ordained missionaries.

The missions are among French Canadians, American Indians, in India, China, Trinidad, and the New Hebrides. The latter has 3 ministers as missionaries. Trinidad has 6. China has 8 Canadian and 2 native missionaries, besides a medical missionary, 2 nurses, with 50 native preachers and teachers. India has 5 ministers, 8 ladies and numerous other agents engaged in mission work, and at Indore College. Seven ordained missionaries are among the American Indians, and 37 among the French Canadians. There are 36 mission schools, 26 mission churches, and 92 stations for the French, with 1337 members.

One of the schools is at St. Anne, in Illinois. There are 5853 elders: Sunday scholars and those in Bible classes number 128,886. Workers in such schools number 15,441. The volumes in libraries are 197,998. Those who attend prayer-meetings number 50,661. Scholars who commit Scripture to memory are 60,865. Those who commit the Shorter Catechism are 67,555.

The income for all purposes, in 1890, was $2,054,951, which, with $38,327 from mission stations, gives a total of $2,093,278. The amount paid for stipends in 1890 was $800,209; to the college fund, $56,259; and to mission funds, $177,695.

A regular system of examinations, by paper, with ex-

aminers, sub-examiners, prizes and diplomas, for Sunday scholars exists. The ages of candidates range from 10 to 25 years. The value of each paper is 200, of which 50 per cent. passes, from 75 to 90 per cent. gains a book prize, and 90 per cent. gains a silver medal. The time for each paper is two hours. Examinations are simultaneous at all centres.

3. *Methodists.*—In this Church, only one general superintendent is now employed.

During the four years ending with September, 1890, the number of probationers for the ministry has increased from 208 to 296; of ministers, from 1610 to 1748; of local preachers and exhorters, from 2692 to 3142; of class-leaders, from 6641 to 7143; of members, from 197,469 to 233,868.

The infant baptisms for the same period have been 63,795, and the adult, 11,307.

There are 12 annual conferences, 3173 Sunday-schools, 28,411 Sunday-school officers and teachers, 226,050 scholars, 37,158 scholars in class, 25,677 children learning the catechism, 49,419 scholars pledged against liquors and tobacco, those against intoxicants alone being 41,522, and 217,388 volumes in libraries. There are 3092 churches, 1168 other preaching places, and 967 parsonages. The value of Church property is $11,597,491.

There are 2 weekly newspapers, 1 monthly, 1 quarterly, 8 Sunday-school papers, of which 2 are weekly.

The amount invested in publishing interests is $504,316. The capital of the Book House in Toronto is $256,370.05.

There are 14 colleges and other educational institutions, 157 professors and teachers, 3157 college graduates, and 2522 college students. Value of institutions, $1,048,700.

There are 473 mission stations, 507 missionaries, 96 native assistants and teachers, 4265 members on mission stations, 4265 Indian members, 358 auxiliaries of the Women's Missionary Society, 8534 members of these auxiliaries, 4462 members of Mission Bands, and about 200 Epworth Leagues, with about 15,000 members.

During the aforesaid quadrennium, an annual conference has been established in Japan, and the membership there has grown from 591 to 1716; the contributions, from *yen* 903.04 to 6491.35; the value of Church property from *yen* 28.085 to 64,843, and the Sunday scholars from 542 to 1486.

Work has been undertaken among the Chinese in British Columbia, at Victoria, Vancouver, New Westminster, and Kamloops.

The missionary income has increased from $201,874.34 to $220,026.43. Contributions for all purposes amounted to $8,063,967.

The course of study for probationers not attending college has been improved, and Greek has been inserted as one of the requirements.

The relation of attendance upon class-meeting to membership in the Church has been placed upon the same basis as that upon other means of grace.

A movement which is likely greatly to affect the future of Canadian Methodism is the contemplated removal of her leading university, Victoria College, from Cobourg to Toronto, the affiliation of that college with the Provincial University of Toronto, and the renunciation by Victoria of her right to grant degrees, except in divinity, during the continuance of such confederation.

The scheme for this confederation was carried in 1886, and was confirmed in 1890 by the General Conference.

In 1882, Victoria and Albert universities were united. The varied claims of University College, in Toronto, and the denominational colleges led to a scheme for the consolidation of all the universities of Ontario as colleges under one provincial university. Certain branches of study were to be allotted to a university professoriate, so as to relieve the colleges of work. These branches, which may, under certain circumstances, be changed, are pure mathematics, physics, astronomy, geology, mineralogy, chemistry, zoology, botany, physiology, ethnology, comparative philology, history, logic, metaphysics, history of philosophy, Italian, Spanish, political economy, civil polity, jurisprudence, constitutional law, and engineering.

The lectures of this professoriate are to be free to all matriculated students of confederated colleges, and will include, as optional subjects, Biblical Greek and literature, Christian ethics, apologetics, the evidences of natural and revealed religion, and Church history.

Trinity College, of the Church of England, from dissatisfaction with the financial and educational provisions of the proposed scheme, refused to confederate. Queen's College, of the Presbyterians, from inability to comply with the requirement that confederating colleges must remove to Toronto, the need of a university in Eastern Ontario, and from the benefits of separate universities, as seen in Scotland, Germany, the United States, and even England, also refused confederation. The Baptists also refused, and erected McMaster Hall into a university, with an arts course, as well as one in theology.

The Methodists alone have decided to sink their leading university into a confederated college. Under this scheme, Victoria College secures five acres of University Park, at a nominal rental of one dollar a year while it remains confederated, and proposes to erect buildings at a cost of $135,000. Opposition to the scheme was removed by a bequest, from William Gooderham, Esq., of Toronto, of $200,000, conditioned on such federation and removal from Cobourg. Until the completion of the new buildings, degrees will be conferred by Victoria College only by special arrangements.

The union of the Methodists of Canada has been followed by the appearance of a new denomination, called the Free Methodist Church of Canada, with 5 conference officers and 17 ministers.

Two churches of colored Methodists still retain their separate existence, one with 17 and the other with 21 ministers.

4. *Congregationalists.*—This body has two unions, that of Ontario and Quebec and that of Nova Scotia and New Brunswick. It reports 126 churches, 70 other preaching stations, 91 ministers, 5 district associations, 1 college, 1 missionary to Japan, and 10.245 members; 134 church buildings, valued at $782,700, and parsonages to the value of $69,150.

The doctrinal statement omits from the Apostles' Creed the passage about the descent into hell.

Financial difficulties have led to the resignation of the missionary superintendent.

The Foreign Missionary Society was originated in 1881. Two missionaries are in Africa, and one, a lady, at Bombay. The income of the Missionary Society has increased in 8 years, to June 4, 1890, from $4000 to $15,728.73.

The Indian mission at French Bay has been given over to the Methodists.

The debts on Church property in Ontario and Quebec are $180,205. The alumni of the college number 109. The salary of the professor of Hebrew and Greek exegesis is $600 a year. The contributions to the college amount to $1.00 for each member of the Church from Quebec, 20 cents a member from Ontario, and 6½ cents from Nova Scotia and New Brunswick. The expenses exceeded the income by $900 a year from 1887 to 1889. There are 9 professors and lecturers, at salaries amounting to $3400. This college receives $1207.28 from the Colonial Missionary Society of England. The endowment is $32,997.83.

The branches of the Provident Fund for Widows and Orphans and Retired Ministers has a capital of $19,774.06. The free contributions to this fund show a growing decrease.

5. *Baptists.*—This denomination is divided into two groups—those of Ontario, Quebec, Manitoba and the North-west Territories and those of the Maritime

Provinces. For the sake of convenience, they may be called the Western and the Eastern Baptists. The Western have 285 ministers, 33,252 members, and 2930 persons were baptized during the year 1890, with 19 associations, 28,824 Sunday scholars, 3408 officers and teachers, and 9 publications.

The amount expended on Sunday-schools was, in 1890, $12,734.67. In the foreign mission field, among the Telugus, are 11 churches, 11 missionaries, and 60 assistants. Six new workers have gone forth during 1890—two men and their wives, one lady, and one artist who proposes to paint, for his support, during part of the year, and to spend the remainder in mission work.

For the support of missions, Ontario is divided into 17 associations and 147 sub-circles.

There is one university, called McMaster, from the founder, with 4 colleges connected with it—Woodstock College, Moulton Ladies' College, the Toronto Arts College, and the Theological College. The assets available for college purposes are $989,437.37.

The *Canadian Baptist* realizes a profit, but the book-room is maintained at a loss.

There was raised for all purposes, in 1890, $304,635.01. During that year, 12 churches were dedicated.

A superintendent of missions has been appointed, after the former example of the Congregationalists and the present example of the Presbyterians.

The Eastern Baptists have 8 associations, 389 churches, 41,480 members, and have had 1171 baptisms during the year ending May 31, 1890. They have 498 Sunday-schools, 29,333 scholars, and 2651 teachers and officers. Of the scholars, 474 were baptized during the year above mentioned.

They have, as educational institutions, Acadia College, Horton Academy, and Acadia Seminary, with Chipman Hall.

They have expended, for the year ending August, 1890, $15,053.88 for foreign missions, and $7616.59 for home missions.

The number of Baptist churches in all Canada is 850, with 78,497 members.

The arts department of McMaster University was opened Oct. 10, 1890.

6. *Roman Catholics.*—The following statistics are taken from *Le Canada Ecclésiastique, Almanach-annuaire pour l'Année* 1891. This Church has seven ecclesiastical provinces, those of Quebec, Montreal, Ottawa, Toronto, Kingston, Halifax, and St. Boniface; 24 dioceses; 2 apostolic vicariates, those of Athabaska-Mackenzie and Pontiac; 1 apostolic prefecture, that of the Gulf of St. Lawrence; 21 communities of men and 38 of women; 1,988,142 adherents, 2284 priests, 379 convents, and 51 colleges and schools.

The Jesuits have 14 establishments in Canada, with 230 so-called religious persons (*religieux*), all Canadians, except 16 who are Europeans. The Provincial House was founded in 1842, on the 1st of June, by Father Felix Martin, who was the first rector of it. He had five companions. There are colleges in Montreal and St. Boniface. The fathers and novices are scattered through the dioceses of Montreal, Quebec, Ottawa, Hamilton, Peterboro, and St. Boniface.

There is one cardinal, who is also archbishop of Quebec, and six other archbishops, 22 bishops, and one apostolic prefect. One of these bishops, Monseigneur Bégin, of Chicoutimi, is the author of a work, *Holy Scripture and the Rule of Faith*, of which the boast is made that it has never been answered. It proceeds from the ordinary evangelical arguments on the Scriptures to the Roman conclusions.

The Victoria Medical School, the medical department of the Methodist Victoria University, has been brought into connection with the Laval University.

The long-existing claims of the Roman Catholic Church to the forfeited Jesuit estates has been settled by the grant to the Church by the Provincial government of $400,000, and to the Protestants of $60,000, for educational purposes. The Romanists succeeded, also, in obtaining a grant of a large common at Laprairie, near Montreal. A succinct account of this transaction, from an authorized source, is as follows: Prior to the English occupation of Canada, the Jesuits had obtained, by grants from the kings of France, by gifts from citizens, and by purchase, lands in Quebec, Montreal, and Three Rivers. When the English took Canada in 1759, the Jesuits were incorporated. In 1773, Pope Clement XIV. abolished them. In 1800, George III. issued a warrant confiscating these lands to the Crown, by right of conquest. The government took them in 1856, and the greater part of them remained with the government in 1867. From 1800 to 1867, the Roman clergy protested that these estates belonged to the Church, as confiscation by conquest was contrary to the actual civil laws and to the Treaty of Paris. In 1874 and 1875, the greater part of the estates were given to the province of Quebec, except the *Champ de Mars* in Montreal, still held by the Dominion government. In 1876, M. Mercier, the Quebec premier, found a formal promise of the government to settle the question. This promise was registered in Rome and Canada. The pope commanded M. Mercier to have the property restored. This, however, in a mixed community, was declared to be impossible. Both political parties agreed to a compromise, the payment to the Roman Church of $400,000, and to the Protestants of $60,000, for education. The act by which this was effected was passed on July 3, 1888. The estates were valued at from $400,000 to $2,000,000.

While successful in this, the Roman Church has been defeated in Manitoba, where separate schools have been by law abolished. The law has been confirmed on appeal.

7. *Minor Bodies.*—The Evangelical Association returns 67 ministers; the Universalists, 9 ministers and 402 members; the United Brethren, 23 ministers; the Evangelical Lutherans, 53 ministers; the Reformed Episcopal Church, 24; and the New Jerusalem Church, 8.

8. *Manitoba and the North-west Territories.*—The census of 1886 gives, in Manitoba, 14,651 Roman Catholics, 23,206 Church of England, 28,406 Presbyterians, 18,648 Methodists, and 3296 Baptists.

The census of 1885 for the North-west Territories gives 9301 Romanists, 9976 Church of England, 7712 Presbyterians, 6910 Methodists, and 778 Baptists.

9. As a conclusion to the ecclesiastical facts in this article, there may be noticed a strong and practical movement towards Christian unity between churches that had hitherto consolidated their own scattered forces. This movement arose in the synod of the diocese of Toronto, of the Church of England, on motion of Rev. James Roy, LL.D., seconded by Rev. Rural Dean Langtry. This was taken up by the Provincial Synod, and has resulted in several meetings of the representatives of the three leading Protestant churches, who have together discussed the possibility of union between them. The chief obstacles are the claims of what is called the "historic episcopate," on the one hand, and the determination to uphold the legitimacy and sacramental efficiency of the non-episcopal ministry, on the other. What is the historic episcopate; whether any variation from it is ever legitimate; under what circumstances it is so, if it is so at all, and on what principles each is imperative, seem to be the chief questions a settlement of which delays the consummation of a union not more difficult than some that have already taken place, and more desirable than any or all of those which now exist.

The discussions, on the whole, speak well for the spirit of all persons who seek, in this way, to heal what must be called the "unhappy divisions" of our common Christianity. (J. R.)

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